

genius of the language in this particular line might be more strikingly portrayed. John Henry, Cardinal Newman, whose writings easily stand among the foremost prose works in the language, has left us in his "Lectures on the present position of Catholics in England" a model after which even the most ambitious might be satisfied to shape his literary efforts. The mildness of the invective, the power of carrying conviction, and at the same time of preserving the good favor of the unfriendly reader, stamps these lectures with the writer's individuality. Cardinal Newman was aware, that the readers to whom he wrote, were alienated from him by a chasm of prejudice and traditionary falsehoods, which ages of persecution has tended to widen; he knew that irony which often constitutes the most effective way of dealing with folly and falsity would embitter them the more, when he wished that the truth should reach their hearts; hence, he adopted that mild sarcasm, which gently yet none the less authoritatively reproved them for their injustice to Catholics, and the Catholic faith, while it at the same time gave a complete refutation of the manifold slanders, with which the church was assailed.

His success was as complete as the object of the lectures and the merits of the orator deserved. The English people were slowly awakened to realize the sophistry of Anglicanism and the logic of Roman Catholicism, so that in our day we see the Church of God daily adding volunteers to her army of converts, while the Establishment is falling to pieces from the heat of internal dissension. No student, especially no catholic student can boast of a liberal nay even a medium education, who

is not intelligibly acquainted with the writings of this eminent Englishman. "It matters not" says Dr. Barry, "whether we look to the management of controversy, the lives of ancients saints, the witness of the first christian ages, or whether we have in view the ideals of education the principles of preaching, the color and form of private and public devotions, always cheer us in Cardinal Newman's array of volumes, a pattern on which we may shape our efforts." To illustrate the protestant slanders on Catholicism, Newman draws a parallel case in the Russian Count who undertook to harangue a Moscow audience on the principles of the British Constitution. The ridiculous interpretation of Blackstone's commentary and the enthusiasm with which the Russian audience believed and applauded it, are made to correspond admirably with the gullibility of the English people, in all matters that pertain to the Catholic Church.

We might quote passage after passage of this excellent lecture in support of Cardinal Newman's power of eloquent satire, but we feel that so admirably and symmetrically has the composition been constructed, that to disturb one passage mars the beauty of the whole. We earnestly exhort the reader to study the lectures for himself, that he may adequately appreciate the beauties of composition, the smoothness and delicacy of which, within the compass of a short essay, it is impossible to convey. In American literature we meet a name which with Edmund Burke and Francis Bacon, goes to make up a trio of eminent political orators and philosophers. Daniel Webster, in his day easily stood the first among the representatives of