

apo Resolena. For Whooping Cough, Croup, Sore Throat, Coughs, Bronchitis, Colds, Diphtheria, Catarrh.

A CARDINAL NEW-MAN DIFFICULTY. HIS LATINITY ASSAILED. Eminent Ecclesiastic's Opinion of Great Oratorian.

An eminent Irish ecclesiastic of Australia lately declared, in an interview with a newspaper reporter, and in the course of a conversation as to Cardinal Newman's alleged failure in Ireland, that the great Oratorian of Edgbaston was, among other things, a "poor theologian" and "bad Latinist."

The eminent ecclesiastic's appreciation of Newman's Latin may be drawn, as Father C. de la Pasture, S.J., remarks, in a late issue of the London Tablet, from the report that Newman's Latin oration in Rome was criticized by distinguished Italian ecclesiastics.

But, then, we are told that Cardinal Newman was a "poor theologian," by the same eminent critic; a theologian, as Canon Murphy would say, of the Carlyle rabbit-brains calibre; criticising the eminent critic, but, as the Canon adds, it is hard to reconcile the eminent critic's new opinion of Newman with what he once said of the self-same scholar, namely that Newman was "a shining light and a pillar of orthodoxy, with a deep and divine truth like the Apostle of love."

But it is on the eternal doctrines of Christianity that Newman's work is greatest, though far less read. Ancillary to Dogmatic Theology must always be the study of Positive Theology and of Historical Theology.

nied by numerous studies of particular Fathers or periods, among which those of the late Dr. Loofs are, perhaps, the best known. Now neither the general studies nor the historical synthesis are of much value unless the writer has a sound knowledge of dogma to start with (and this is nearly always wanting in a Protestant writer), as well as elaborate learning and clear critical insight. It seems to me that this deeper and wider theology—I mean Dogmatic Theology resting upon and explained by the historical treatment—is just what we expect from a university as distinguished from a seminary, where little if anything beyond the ordinary line can be attempted.

Now it is precisely in this larger sphere that it seems to me that Newman is not merely unsurpassed but unequalled by the men who have succeeded him. His chief work in this line was in a series of papers, some of which were published in 'Atlantis,' when he was head of the Dublin University, and as head of the Dublin University, they are in the volume entitled 'Tracts Theological and Ecclesiastical.' Here will be found deep and accurate learning—sometimes astonishing learning—combined with theological knowledge and insight, which together throw more light on the history of the dogmas of the Holy Trinity and the Incarnation than the industry of the Germans has since been able to accomplish, for they have omitted to consult this obscure volume, where they would have found a superior in mere learning as well as in doctrinal accuracy and subtlety of mind.

There are other parts of Newman's writings which show another side of dogmatic theology, which belongs again rather to the "great theologian" than to the ordinary professor or student, I mean the deeper, the inner, the devotional side. Cardinal Moran will, I know, willingly admit how much beauty there is of this kind in Newman's writings. But I should maintain that this beauty rests on a basis of profound understanding of what one may call the bare dogmatic outline. It would be easy to refer to some well-known passages. But I have wished rather to point to what is less known.

And then the eminent critic says Cardinal Newman knew nothing of Ireland; yet the great ecclesiastic once said things in another way; he it was who declared that "the whole Christian world ratified the choice of the Irish Bishops, for as rector of the University, Newman was one whom for his virtues all should revere, whilst, by his learning, his University experience, his literary fame, he was admirably suited to open to Irish youth the sealed fountains of higher knowledge and to guide them in the pleasant paths of scientific pursuits."

"May I touch another remark of Cardinal Moran's? He thinks Newman did not choose to be just to the great work of the Irish missionaries of Northumbria. It is rather a grave charge. I think his Eminence is forgetting or has never had to realise how much we have to fight here in England against the anti-Roman prejudices of our countrymen. They have been accustomed to assure us that the Roman, Augustine only started a small and unsuccessful mission, whereas the real conversion of England was due to the anti-Roman missionaries of the North. It is difficult to rebut such a mis-statement without seeming to undervalue the glorious work of St. Aidan and his holy followers. Yet every true English Catholic loves them as his Fathers in the faith by the side of Augustine and Paulinus. But however many the souls they saved, it remains that the whole color of Saxon Catholicity was Roman. The Irish influence began later than the Roman and died very suddenly. The Irish Easter was driven out, and St. Colman with it."

IRISH INFLUENCE IN CONSPI-CUOUS. We search in vain for Irish influence

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in the Liturgy. The organization of the Saxon Church was from Augustine and Theodore, and the Irish bishopric of Lindisfarne disappeared. That holy isle itself became Benedictine under St. Cuthbert, himself Northumbrian born, and the Irish tongue was far to seek in Britain of the eighth century. The typical Anglo-Saxon Churchmen are the "ultramontane" Benet Biscop and Wilfrid and Boniface. How far they are from the holy Colman, who stuck to the older Roman Easter, from the great St. Columbanus, who lectured the Pope about the Three Chapters and patronized schismatics, until he got boycotted by his Italian neighbors! He was no Gallican indeed, but his Romanism was not of the same type as that of the Saxon Wilfrid. I know that Cardinal Moran will be anxious with no Englishman who is anxious to claim for himself that Roman parentage which no one denies to our Irish brothers in the faith. I am sure that is all that Cardinal Newman had in his mind."

The learned Benedictine ends his letter to the Tablet, as follows: "So, later on, Alcuin took to France an Anglo-Roman and Benedictine monachism, and an Irish education; his care in the Palatine school and at St. Martin of Tours have a semi-Irish text and a wholly Irish script. Thus did English missionaries and teachers propagate their Irish civilization and their Roman ecclesiasticism in Gaul and Germany. Of course, to-day we are chiefly proud to remember the persistently Roman sympathies of our forefathers. But we ought not to forget that after Pede, the era of the Italian importations by Biscop and Wilfrid had no more influence and that the education of the Anglo-Saxon was due to the Irish." And then, Dom Chapman adds the prayer, "May the new University of Dublin send to us across the channel as much enlightenment as our fathers received from the ancient Irish schools. I am sure no Englishman will be jealous, or refuse to learn from them, even if they are not wholly 'in sympathy with English nationality'; for that would be more than we could have a right to expect."

KINDLY FEELINGS TO IRELAND.

Talking of attachment to Ireland, we think that Cardinals Manning and Newman, the former especially, while Englishmen, deserve more credit on the score than Cardinal Cullen, or any one who shared his ideas of nationality, even for a while, ever did. And, then, how beautifully the great Oratorian describes, "the glorious and much-enduring Church of Ireland, who, from her own past history, can teach her restored English sister how to persevere in the best courses and can interchange with her, amid trials common to both, the tenderness of Catholic sympathy and the power of Catholic intercession."

"Ireland within fifty years, if Newman's prophecy comes true, will be the road of passage and union between two hemispheres and the centre of the world—the land to which as 'a sacred soil, the home of their fathers and the fountain head of their Christianity' students from all parts of the English-speaking world will be flocking, in order to acquire true wisdom and to bring back again over all the earth 'peace to men of good will.'"

W. H. K., in Literary Notes (Y-Tablet) remarks: "The present writer, whose sympathy with Irish nationalism is as strong as his admiration for Newman's theology, might be at some disadvantage in this discussion. It may be well to observe, however, that the appointment of so many English converts as Professors was not so unreasonable as it seems at first sight. For on the hypothesis that a University of this kind was needed in Ireland, it is fair to argue that the Professors must be men who had themselves had the advantage of University education. And at that time the converts were practically the only men who had enjoyed this advantage. Their appointment might thus be considered a case of natural selection, implying no sinister preference for Englishmen or for converts from Anglicanism. We put the matter hypothetically. For we are by no means clear that any University of this Anglo-Irish type was desirable. Sixty years ago the national tongue of the Gael was still spoken over a great part of Ireland, and to our thinking it would have been better to have started a true Gaelic University."

A MISTAKEN CONTEMPORARY. The New Bedford, Mass., Standard has an article entitled "No Grades in Sin." One might ask the pertinent question: Is it all the same to the editor whether an assaillant takes his pen or takes his life? This doing away with grades in sin is pretty much like the Christian Science way of doing away with pain; some people like the theory but mighty few welcome the pain.

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Parnell Anniversary. The Annual Procession to Glasnevin Cemetery.

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There is a belief prevalent among the natives of Asia Minor that the thicker the clothing worn at all seasons of the year, the better for the human body, protecting it alike from the winter cold and the summer heat. In Caucasus it is not uncommon to see people wearing huge bearskin coats in the midst of summer, with the thermometer standing at 100 degrees. An Italian journal says that Adeline Patti has sold her throat for \$100,000 to an American, who will exhibit it after her death. London public schools taught more than 3200 children to swim last year. New York ranks first and Iowa second in the value of its dairy products each year. Corns and warts disappear when treated with Holloway's Corn Cure without leaving a scar.

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But it is on the eternal doctrines of Christianity that Newman's work is greatest, though far less read. Ancillary to Dogmatic Theology must always be the study of Positive Theology and of Historical Theology. Both have made unnumbered strides, in public opinion at least, of late years. Histories of dogma by Catholics such as Schwane and Tixeront, or by Protestants such as Harneck, Seiberg, Bethune-Baker, each from a different point of view, have been accompa-