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CARDINAL NEWMAN.

A Poet's Remembrance of the Great

ing passages are here collected.

In Oxford there then abode a man, himself a lover of old times, and yet one who is fighting his way back to fellow of Trinity College, Dublin, the Rev. J. H. Todd, to whose learning, liberality and patriotism Ireland has owed much. Early in the evening a singularly graceful figure in cap and gown glided into the room. The slight form and gracious address The might have belonged either to a youth-tu! ascetic of the Middle Ages or a with a voice sweet and pathetic both, but so distinct that you could count each vowel and consonant in every I observed later that when touching upon subjects which interested ever widely their opinions and his might differ.

I confess I was pained by the very

humble labors to which Newman seemed

so willing to subject himself. It appeared strange that he should carve for thirty hungry youths, or sit listen-ing for hours in succession to the eloquent visitors who came to recom-mend a new organist and would accept no refusal from him. Such work should have fallen on subordinates; but the salaries of such it was impossi-ble to provide. The patience with which he bore such trials was marvel lous, but he encountered others severer still. I cannot think that he received from Ireland aids proportioned to what ought to have been his. The poor, who had no direct interest in the University, paid for it in large annual contributions several hundreds of thousands of pounds; and middle and higher classes were proportionately less liberal; and there were, perhaps, jealousies besides to which it is now needless to advert. In Ireland, how-ever, Newman found many private friends who honored him aright and and were greatly valued by him. Among these were Dr. Moriarty, long the head of Hallows College, and later Bishop of Kerry; Dr. Russell, Principal of Maynooth, the learned, the accomplished, and the kind; Dr. O'Reilly, S. J.; the late Judge O'Hagan, and others. He worked on, cheered by the grateful sympathy of men like these, including that great Irish scholar, Eugene O'Curry, to whom he had given the Irish professorship, and whose lectures, the most valuable storehouse of Irish archæology, he attended. He was cheered by the great interests of religion which he believed to be at stake, and by the aid which Irish genius and Irish aspirations, if true to their noblest mission, must largely, as he also believed, have ministered lu that hope he gave Ireland three of his noblest volumes and seven of the best years of his life. Newman was one

those who could work and wait.

One of my most interesting visits to Newman was paid when I was on my way to Rome, early in 1870, the year of the General Council. Of course we spoke of the definition of the "Papal Infallibility," then regarded as prob-able. I well remember the vehemence with which he exclaimed, "People are talking about the definition of the Papal Infallibility, as if there were and could be but one such definition.

Twenty definitions of the doctrine might be made, and of these several might be perfectly correct, and several others might be exaggerated and in-correct." Every one acquainted with Newman's teaching was aware that he of results have attended their labors. fully believed the doctrine-nay, that Possibly the inability of the English he had expressed that conviction in nearly every volume published by him subsequently to his conversion. Consequently, when a letter of his written to a private friend in Rome, and published without his knowledge, had been misunderstood, and had conse-quently produced a considerable though transient excitement, all such persons knew at once that what that letter contested was not the doctrine of the Papal Infallibility, but the expediency of defining it at that particular fitably consider and copy, with the moment. When, some months later, the definition was made, it proved to be a most moderate one, and therefore much disappointed some so-called "Ultramontanes." Several years ready yet to listen to Rome's appeal for later Newman, in his "Letter to the its return to its former faith and loyalty Duke of Norfo!k," replying to Mr. Gladstone's "Vatican Pamphlets," dis-tinctly stated that the definition made by the Council, so far from being an tain to follow from their labors, will extreme one, was a strictly moderate one. It therefore belonged to that class of definitions which, six months before it was put forth, Newman had Catholic Columbian. spoken of to me as being perfectly correct. As he has been much misrepreented in this subject I deem it a duty

placed at last in his studio when fin-

ished. He turned to a friend and said, "Those marble busts around us repre-Mr. Aubrey de Vere contributes many pages of "Recollections of Cardinal Newman" to the Nineteenth Century, and a few of the most and to the little of the most and to the little of the most and little of the most eminent men of the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. When I turn from Newman's head to their the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. When I turn from Newman's head to their the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. ter with them now. When I turn from Newman's head to theirs they look like vegetables." What he was struck by was the intense personality of Newman's fearence still intensity.

them had in the first place to create an than by his relations with Dr. Pusey. order of things relatively new—John In the early years of the "High Henry Newman. I had left for him a Church "movement, to which he conletter of introduction from an eminent tributed more than all its other supporters put together, he had no desire to be its head, and was ever pushing Dr. Pusey into that position. And yet with that humility he united a strong belief in his own powers and a convic-tion that God had imparted to him a high and special mission. That conviction must have been a great sup-port to him during all the numerous graceful and high-bred lady of our own days. He was pale and thin almost to emaciation, swift of pace, but, when not walking, intensely still, its last two years the state of his eyes rendered it impossible for him to say Mass. Few of his many afflictions pained him so deeply.

Nothing more characterized Newman than his unconscious refinement. him much he used gestures rapid and decisive, though not vehement, and that while in the expression of thoughts on important subjects there was often a restrained ardor about him, yet if individuals were in question, yet if individuals were in question has spoke severely of none, how On the contrary, there was a Later, he delivered lectures at the decided severity in his face, that sever-Catholic University, Dublin, and he ity which enables a man alike to exact from others, and himself to render, whatever painful service or sacrifice justice may claim. With his early conviction that he had a mission there had come to him the "thought that deliverance is wrought not by the many, but by the few." In his Apolo gia he says: "I repeated to myself the words which have ever been dear to me from my school days: Exoriare aliquis. Now, too, Southey's beautiful poem of Thalaba, for which I had an immense liking, came forcibly to my The saying "Out of the strong came forth sweetness" was realized in Newman more than in anyone else whom I have known.

> when not timid, are indolent and averse to action, a thing which takes them out of that region in which they can trust themselves and into a region in which their battle is a left handed one. Men of this order may not on into eternity without a thought or that account be consciously false to care for the future. He is a devotee their convictions; but they wish to of 'reason." He has succeeded in perserve Truth, a jealous divinity, in suading himself by the exercise of his their own way, not in hers; and they swerve aside from it on specious pretexts, when approaching near to that point from which the conclusion must be rudely plain, and where there can and certainly more inconsistent is the remain no other alternative except that of avowed faithfulness, or—serious inconvenience. In Newman there existed the rare union of the contemplative mind and the heroic soul. Otherwise he might have pointed out its way to another generation; but he would not have "led forth the pilgrimage.

Missions to Non-Catholics.

The Catholics of England, it appears, have adopted a plan which has been in vogue for some time past in this country, of preaching Catholic truth to non-Catholics, and large as has uniformly been for many years past the number of conversions in their country, there is no doubt but what those conversions

will become more numerous. Our English brethren have amplified somewhat our American plan of con-ducting the non-Catholic Mission. Here that work has hitherto been entrusted altogether to members of the priesthood, who are, of course, the best qualified to perform it. Over in England laymen who are adequately equipped for the work have been called reason why, even if a sufficiency of priests be on hand to engage in such vork, the educated laity should not also have a share in its glory and its rewards. The English Catholics have set us an example in this matter which fitably consider and copy, with the sanction, of course—which we presume the English lay lecturers take care to secure - of the ecclesiastial authorities.

Protestant England may not be ready yet to listen to Rome's appeal for to the Holy See; but the work these Catholic lay lecturers are doing, attended with the good results which are cer hasten the coming of the day when the pernicious work of the English "Re-formation" will be largely undone.—

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved. to him to record that conversation.

The intellectual ardor of Newman is curiously illustrated by a remark made by Mr. Woolner, the sculptor, when he contemplated the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at the plaster cast which he had task at Newman's bust as some contemplated the plaster cast which he had task at the plaster cast which had been planted to the plaster cast which he had task at the plaster cast which had task at the plaster cast which he had task at th

RECKLESSNESS

Little Thought of.

was the intense personality of Newman's face—a still intensity.

Newman's humility was not more
marked by his relations with Mr. Keble

The was the was take by a full the hie, when they had no doubted a life a man may have lived, he did not care to die without the consolations of religion and such hopes of a happy a life a man may have lived, he did not care to die without the consolations but probably more from an unwillingeternity as a death-bed repentance and the rites of Holy Church could give. They had a great horror and abhorrence of suicide. That horror was expressed in the law of the State. In the eye of the law felo de se (suicide) was considered and treated as a crime. Suicide was self murder, for a man has no more right to take his own life than he has to take that of another.

In England the crime was punished not only with a forfeiture of goods and chattels, like other felonies, but, to THE TERRORS OF THE QUESmark the detestation of the law, and to deter others from a similar crime, the body was treated ignominiously and buried in the open highway, with a stake thrust through it. This very ancient rule, we are told, fell into general if not entire disuse in England trained layman accustomed to public speaking, especially any Catholic priest, can use the Question Box to the many years ago, but it was not re-pealed until the reign of King George IV.; and even then, to manifest the horror of the law at the act of suicide. it was ordered that the body should be buried at night and without the per-formance of religious rites.

The Catholic Church still maintains that suicide is a crime and a mertal sin, and it deprives the body of Christian burial. Yet suicide seems to be almost epidemic at the present time. Disappointment in love, disappointment and failure in business, depression of spirits for any cause seem to

feared that a vast majority of people, even in Christian lands, live and die either as if there were no future, or as if there were no doubt of their condition this? To speak plainly, Protestantism has brought it about. Protestantism discards authority in religion and tends to independence, free thought, skepticism and doubt. Amid vantage beyond all calcula a thousand discordant sects, the poor because we have the truth. Another most remarkable union in inquiring soul, however sincere, is Newman of qualities commonly op-posed to each other was that of a and the inevitable result is indifferdauntless courage with profound ence to all religion, and, hovering on thoughtfulness. The men of thought and study are often timid men, and, consolation of a certain faith, it dies

and makes no sign. But the most daring of all reckless beings is the infidel and scoffer, who not only professes to have no faith in religion, but scoffs at it and plunges own short sighted private judgment that there is no here after, that all ends

conduct of the man who has not denied the faith, who still makes a formal profession of belief in Christianity, but lives as if he had no faith, and who, if he thinks at all of the future, which is not often, at least seriously, indulges a vague sort of hope that, in spite of his carelessness and indif-

Now, is such conduct under any cir cumstances reasonable? Certainly not. For, consider—it is absolutely impossible for any man to prove either that there is no future life, or that our condition in another world will not depend upon our conduct in this. In a word, it is impossible to prove that the teachings of Christianity on that momentous subject may not be true. What an awful thought! What a terrible risk! Suppose there is only the ten thousand millionth part of a possibility, is it not the very height of madness to be careless and unconcerned about the future—to rush into eternity without any effort to prepare for the great change. For, think of it-it is for eternity. Our state will be eternally fixed at death. Oh! what an oppressive thought-forever and forever-no end, no change, our destiny finally

and forever fixed. We said no one can be certain that there is no hereafter or that the tre-mendous sanctions of Christianity may not be true. But we go further and say there are strong intimations of a hereafter-of immortality-in the soul of man. The poet well gives expression to this sentiment in those familiar lines in which he speaks of "the secret horror and inward dread of falling into naught;" and how "the soul shrinks back upon itself and startles at destruction." "Tis the divini that stirs within us," he exclaims:

"Tis heaven itself that points out an here-And intimates eternity to man."

The unbeliever may call it a poetic fancy, but every honest, candid mind must feel that there is enough of realty about those intimations to constitute at least a doubt, and he that doubteth is condemned if he continues to transgress. The man who doubts on such an awful subject is bound by every consideration of reason and of prudence to satisfy his doubts, even if he has to make it his principal lifework. Doubt is no excuse. To shut one's eyes and go on blindly and recklessly as if he were perfectly certain there was no danger ahead, is as if one should deliberately shut his eyes and tute at least a doubt, and he that

dance on the brink of an awful preci-

The Outgrowth of Scepticism and Infidelity.—The Crime of Suicide into the hopeless abyss that yawns to receive him.

We do not deny that there may be ness to abandon lives of ease, ambition and self-indulgence and to practice those virtues which they know are necessary to secure a happy state of existence in the world to come. This careless, thoughtless recklessness is one of the most astounding illustrations of the perverseness of our poor human not always sufficient to rouse these men from their torpor and lead them to a rational course of life.

TION BOX.

Let no man imagine that the Ques greatest advantage. Instead of hurting him it will aid him.

It reveals to the audience the want of knowledge of things Catholic of the average non-Catholic. Ignorance is a mark of error, and is something to be ashamed of. After a few nights of answering questions the intelligent Protestants are ashamed of the ignorance of their brethren.

Everywhere we get questions showing that the bulk of non-Catholics be-lieve that we hold the Pope to be im-peccable; that we adore the Blessed Virgin as a goddess ; that we charge constitute sufficient reason for putting and receive money for the forgiveness an end to one's life and rushing into of sins; that we pretend to know when an unknown eternity.

of sins; that we pretend to know when souls are "prayed out" of Purgatory; an unknown eternity.

But it is not merely the suicide that is reckless about the future; it is to be are foully licentious: add to this the delusions of Apaism—that Lincoln's assassination was ordered by the Pope, that arms are stored and soldiers drilled by the Church to murder Pro-testants. The mere public reading of these goblin questions wins the sym-pathy of the lecturer for his Church. The leading men and women are at once inclined to a fair hearing—an advantage beyond all calculation for us

The objections of a more reasonable sort also assist the lecturer. These questions are about the authority of the Pope, the forgiveness of sins in confession, the Real Presence, the venera tion of Mary and the saints, the celib

acy of the clergy.

Now, this enables the lecturer to summarize beforehand the proofs of the dogmas which are the topics of his discourses, thus preparing minds for the full understanding of the argument and doing it in a familiar style How great an advantage this is all will testify who have ever tried the use of argumentation with Protestants.
Their religion has almost de-rationalized them. They think instinctively that arguing about the doctrines of Christ is profane; you ought to get them by immediate inspiration. The only ones, as a rule, who do argue among them, are those who tacitly

claim to be inspired. Meantime, clean cut argumentation is a joy to sensible men and women, and they like it well.

Furthermore, one can learn the analways frankly say that one or other question is worthy of a little thought ne answer is known but the matter i difficult, and to-morrow evening a full reply may be expected.

Of course, the serious difficulties of natural religion, such as the origin and existence of sin and suffering, as well as biblical and historical puzzles, need to be treated carefully. But having had ample experience of these, we affirm that a moderate equipment, such as an ordinary text book will supply, is sufficient. On such topics, too, nin out of ten of your auditory are with

The Question Box gives spice and savor to the banquet. It makes the people more at home with you. It iemonstrates the easy supremacy Catholic truth, for no other religion can stand fire. In many missions the people found our little friend who hangs up at the door far more interest ing when he emptied his pockets than the big lecturer when he emptied his head.—W. Elliott in The Missionary.

What think ye of Christ: whose Sor is he? was once the main question in Israel. We should make another phrase of it the main question in Christen-dom: what think ye of the Catholic Church: whose Bride is she?—The Missionary.

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The Catholic Creed on your lips, denied and dishonored by your life, is the great stumbling-block to the effect-ive spread of truth.—The Missionary.

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