

CARDINAL NEWMAN.

A Poet's Remembrance of the Great Prelate.

Mr. Aubrey de Vere contributes many pages of "Recollections of Cardinal Newman" to the Nineteenth Century, and a few of the most striking passages are here collected.

THE PUBLIC

It is yet certain that Catholics fancy private life is all that America. It has always been a country of spreading and with books, under instruction improve on the trouble with which we started to fish by hook and line and net.

It is there that all the fair chance to be private as a majority never of the Church. It is there that a priest can be by public address, public

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RECKLESSNESS

The Outgrowth of Skepticism and Indifference.—The Crime of Suicide Little Thought of.

There was a time—it was the ages of Faith—when the people believed in a future life, when they had no doubt of it, and when, no matter how wicked a life a man may have lived, he did not care to die without the consolations of religion and such hopes of a happy eternity as a death-bed repentance and the rites of Holy Church could give.

Nothing more characterized Newman than his unconscious refinement. It would have been impossible for him to tolerate coarse society, or coarse books, or manners seriously deficient in self-respect and respect for others.

Another most remarkable union in Newman of qualities commonly opposed to each other was that of a dauntless courage with profound thoughtfulness. The men of thought and study are often timid men, and 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.

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 conducting 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.

Protestant England may not be ready yet to listen to Rome's appeal for its return to its former faith and loyalty to the Holy See; but the work these Catholic lay lecturers are doing, attended with the good results which are certain to follow from their labors, will hasten the coming of the day when the pernicions work of the English "Reformation" will be largely undone.

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 made of Newman's bust as placed at last in his studio when finished. He turned to a friend and said, "These marble busts around us represent some 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 theirs they look like vegetables."

THE TERRORS OF THE QUESTION BOX.

Let no man imagine that the Question Box can hurt him. Any fairly-trained layman accustomed to public speaking, especially any Catholic priest, can use the Question Box to the greatest advantage.

Everywhere we get questions showing that the bulk of non-Catholics believe that we hold the Pope to be impeccable; that we adore the Blessed Virgin as a goddess; that we charge and receive money for the forgiveness of sins; that we pretend to know when souls are "prayed out" of Purgatory; that the Catholic clergy and sisterhoods are foully licentious; add to this the delusions of Apaisant—that Lincoln's assassination was ordered by the Pope, that arms are stored and soldiers drilled by the Church to murder Protestants.

The Catholic Church still maintains that suicide is a crime and a mortal 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 constitute sufficient reason for putting an end to one's life and rushing into an unknown eternity.

But it is not merely the suicide that is reckless about the future; it is to be 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 in that world. How and why is this? To speak plainly, Protestantism has brought it about. Protestantism discards authority in religion and tends to independence, free thought, skepticism and doubt.

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.

Furthermore, one can learn the answering of questions after a few minutes as he leaves the catechism, so uniform is the line taken by questioners. If something comes out of the box for which one is not ready, he can always frankly say that one or other question is worthy of a little thought; the answer is known but the matter is 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, nine out of ten of your auditory are with you.

The Question Box gives spice and savor to the banquet. It makes the people more at home with you. It demonstrates the easy supremacy of 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 interesting 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 Son is he? was once the main question in Israel. We should make another phrase of it the main question in Christianity: 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 effective spread of truth.—The Missionary.

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