

BY A PROTESTANT THEOLOGIAN. CCLVIII.

Professor Nippold affords some very amusing exemplifications of European big game hunting in the construction of American affairs.

Worthy Bishop Cummins, the founder of the little sect, was a good old-fashioned Evangelical, of Charles Sumner's school, and all his disciples, I believe, remain true to the type.

He is more nearly correct in his explanation of Cumberland Presbyterian beginnings, except that his account is exactly wrong end foremost.

Nippold's account of our Massachusetts school disputes is of a piece with the rest. He says that Father Scully, being displeased with the Cambridge school board, directed the voters to choose another after his dictation.

He does not say that Nippold takes not the slightest account of the fact that Travers was Boston teacher, and that therefore the Cambridge board had not a particle of authority over him.

Of course Nippold has never learned that Dr. Philip S. Moxon took advantage of the stir to air his historical knowledge, and commented to an admiring public on the mediocrity of Nippold never thinks needful to stay the wheels of his own history.

Nippold says that English Catholics have a great way of extolling the talents and acquirements of the converts to their Church in Great Britain.

rather inclined to excess in the matter. Yet in one eminent case Professor Nippold shows a determination to do all that in him lies to redress the balance.

Speaking of the Marquis of Ripon's mission to India as Viceroy, Nippold sneeringly says that the English ladies extolled Lord Ripon as the embodiment of statesmanship, but that in India he showed this chiefly by bringing the relations of the Hindus and English into hopeless entanglement.

All acknowledgment that the purpose of this bill was admirable, inspired with a high sense of equity, and of good will towards the teeming majority of Hindus and Mohammedans, many of whom are fully competent, in capacity and character, to sit in the High Court of the whole Empire.

One of them, an American, speaking in the name of the whole Protestant body, says that Lord Ripon is a Marquis, but that his illustrious merits to India require that he should be made a Duke.

However, these Protestant workers had something else to do than to help Professor Nippold's exploitations of religious malignity.

Of course we remember that before becoming a Roman Catholic the Marquis had been Grandmaster of the English Freemasons.

For those who have always lived, through God's goodness, with peaceful hearts in their Father's House—the Church—the truths which God has revealed and which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull, matter-of-course way.

And in order that this may be seen more clearly, I shall place in contrast with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on these all-important points.

Now let us go to the writer and thinker of whom I am speaking and see what he has to tell us about man. Here are his words and the sum and substance of his teaching; and not only of his own teaching, but of all he could gather from the great philosophers of the past.

Let us turn now to the teaching of the Church. What does she tell us man is? What in her eyes is the value of man's actions? Of course she admits, nay, insists, upon the fact that our journey here is but for a short time.

but at the same time she tells us that we have a never-ending existence, that for good or evil, for weal or woe, we shall never cease to be.

Scientific men say that we cannot set in motion even a small object, without its having an effect which reaches to the utmost bounds of space.

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thirty years old. In the convent she was distinguished by her great charity. She observed a religious silence in speaking of other people unless some good might be done by words of advice and warning.

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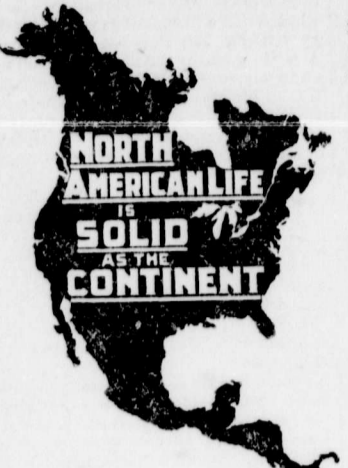
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