THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

> BY A PROTESTANT THEOLOGIAN. CCLVIII.

Professor Nippold affords some very amusing exemplifications of European blunderheadedness in construing American affairs. For instance, he represents the Reformed Episcopal Church as answering very nearly to the Liberals in Germany. The comthe Liberals in Germany. The com-parison would be droll were it only on count of the insignificant numbers this excellent little body, which I believe has some twelve or fifteen thous-and communicants. I have seen one of its Bishops quoted as saying that its chief functions is to serve as a feeder to the Episcopal Church. However, the more numerous it were, so much the worse for Liberalism. To quote Dante with a modern application, the very shadow of Liberalism causes all its teeth to chatter. It was filled with horror at the so called Liberalism of Andover, although this rested on strictly supernaturalistic Augustinian-

Vorthy Bishop Cummins, the founder of the little sect, was a good old-fash-ioned Evangelical, of Charles Simeon's school, and all his disciples, I believe, remain true to the type. Strenuous Protestants as they are, I take it that they would rather march corporately into "Papistry" itself than be allured into "Papistry" itself than be allured into any of the meanderings of Liberalism. But because they make little of Apostolic succession, and do not reordain clergymen from other bodies, Nippold jumps at the conclusion that they are Liberals. The man does not see that the leat only shows they to be see that the fact only shows them to be Puritans.

He is more nearly correct in his explanation of Cumberland Presbyterian beginnings, except that his account is exactly wrong end foremost. As he says, the question came up, about hundred years ago, among the Tennesseean Presbyterians, whether the great need of ministers in those region of ministers in those regions did not warrant some relaxation in the terms of preparation. The old body, says Nippold, were for indulgence; but the Cumberlanders were inexorable in requiring a regular course, and formed a new Church rather than give way. In fact it was the Cumberlanders that were for indulgence, and the old body that refused it. So, as we see, Professor Nip-pold would be exactly right if he did

not chance to be exactly wrong. 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 cenool board, directed the voters to choose another after his dictation. As soon as this was done, the new board deposed a teacher (Travers, of course ventured to tell the truth about the Reformation, The truth, of means the account that suits course, means the account that suits best with Professor Nippold's furious Protestantism. Had Travers told certain trnths concerning Luther's pri-vate behavior, as attested by Melanethon, and by himself, and had he described his conjugal teachings, he would, and should, have been shot off

to the top of Graylock. I need 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. Nor of the fact that he was not deposed, but having shown his incompetency to teach history, was transferred into another

department.
We remember, of course, that what Travers actually taught was that, in Catholic countries, if a man who is undergoing a trial before the civil and best of those who did not have the produces a papal indulgence, the judges are obliged to release him.

When reminded that Catholic theology declares, in the words of Bellarmine, that "an indulgence exempts no man more clearly, I shall place in contrast from civil punishment for a civil with our knowledge the ignorance and sneeringly retorted that no doubt the Catholic children knew much more about the matter than he, which was very strictly true.

Of course Nippold has never learned that Dr. Philip S. Moxom took advantage of the stir to air his historical knowledge, and commented to a admiring public on the medieval de positions of kings "by means of papal indulgences." However, let us hope that here the newspapers made out Moxom to be more of a fool than he

Apart from all these blunders, note Nippold's notion of equity. We see the monstrous and slanderous blunders of which Travers was guilty, and which Nippold never thinks needful to stay and find out. However, waiving this what right has any teacher, in a mixed school, to give an account of the Re-formation colored by Protestant, or by that his teaching displeases either party is sufficient proof that it goes beyond warranted bounds. Either he ought to say nothing, and leave the children to find out as best they can Catholic, sympathies? The very fact the whole face of the Reformation, or he ought to give the events in a purely colocless way, suppressing entirely his personal judgment and sympathies.

It will be said that history is unin telligible without the Reformation, and that to relate the Reformation without the betrayal of human sympathies and antipathies is almost beyond human capacity. Very true. This is one of the strongest reasons for teaching history in distinct schools, Protestant, Catholic and Jewish, nay, even High Church and Puritan. It is no warrant whatever for imposing on a religious minority a coloring of great stretches of history abhorrent to their inmost of history abhorrent to convictions and sensibilities. Such things ought to be left to French Freemasons, and to Professor Nippold' associates of the evangelische Bund They would be a disgrace to Americans, who are supposed to revere privat convictions and individual conscience

Nippold says that English Catholics have a great way of extolling the talents and acquirements of the converts to their Church in Great Britain The facts certainly have given then great encouragement to do so. However, I do not deny that they are

but at the same time she teils us that rather inclined to excess in the matter. we have a never-ending existence, that for good or evil, for weel or woe, we shall never cease to be. She tells us, Yet in one eminent case Professor Nippold shows a determination to do all hat in him lies to redress the balance too, that our souls, each and every one of them, came from the hands of an all-Speaking of the Marquis of Ripon's mission to India as Viceroy, Nippold sneeringly says that the English Catho-lies extolled Lord Ripon as the embodiment of statesmanship, India he showed this chiefly by bringing the relations of the Hindus and English into hopeless entanglement.

The reference, of course, is to the libert bill, which, in certain cases, allowed Hindu judges to deal with English offenders, as in all cases English judges may deal with Hindu offenders.

All acknowledge 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. The only question was, whether the time had come for it. Had Professor Nippold simply said that the Marquis of Ripon was a noble ruler, but that in this case he seems not to have guarded his aims with full reference to present possibilities, no one would have found fault. But to apportion to a Catholic convert a cenapportion to a Caunone convert a cen-sure that is at the same time so high a praise, seems to be something wholly beyond Nippold's moral capacity.

I may remark that his talk about

dangerous complications is all non-sense. As soon as the bill was withdrawn everything quieted down.

It is worth while asking how the

Marquis of Ripon appeared in the eyes of a body of men, who, as Whites, stinctively shrank from the Ilbert Bill, while, as devoted to the temporal and spiritual good of the natives, they were quick to recognize the spirit of a Vice-roy, being at the same time ecclesiastically estranged. I mean the Protest-Now all that I have ant missionaries. heard from them is almost unmingled eulogy. One of them, an American, speaking in the name of the whole Proestant body, says that Lord Ripon is Marquis, but that his illustrious 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 re-

ligious malignity.

Of course we remember that before becoming a Roman Catholic the Marbecoming a Roman Catholic the Mar-quis had been Grandmaster of the Eng-lish Freemasons. Naturally they are not likely soon to forget or forgive such a blow at the pompous emptiness of their house of cards.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Sixth Sunday After Pentecost.

THE DIGNITY OF HUMAN NATURE. "Many prophets and just men have desired to see the things which you see, and have not seen them; and to hear the things which you hear, and have not heard them." (St. Matt. xii, 17.)

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 too often their immense value and importance are far from being sufficiently realized. This morning I propose to speak about one of these well-known truths, and to point out the advantage which even the simplest and humblest light of faith. This advantage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may be seen 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

est 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 philosopers of the past: "Like the race of leaves the race of man is. The wind in autumn strews the earth with old leaves, then the spring the woods with new endows.' All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peopleth itself again with another generation of leaves." Here we have the pagan summing-up of man's life. This is all it appeared to be worth in the eyes of its great philosophers. are as valueless as the leaves which come and go with spring and autumn.

And what shall we think of the actions of men, their toils and strugges? actions of mei, their tools and acgoest Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its rising, or loss as it descendeth again, or in its fall? or the bubble as it growth and breaketh on the air ? or the flame of the lamp on the air? of the lame of the lamb from the beginning to the end of its history?" In other words, the tolls and labors of man, his struggles and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws, or the bubble which a child

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 sojourn here is but for a short time

hat acts upon the stomach and yells su one pounded that certain ingredients of the power to act upon the intestina, canasso as to clear them of executa, the power to make the power to act upon the intestina, canasso as to clear them of executa, the power to the which cannot but be hurful, was long looked for by the medical profession. It was found in Parmelee's Vegetable Pills, which are thresult of much expert study, and are scientifically prepared as a laxative and an alterative in one.

in one.

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that this all-perfect and infinitely holy Being has given them to us to take care of, and that according as we take good care of themor not for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God, and that

daily life that this image and likeness must be preserved and kept. Scientific men say that we cannot set in motion even a small object, we can-not throw a ball into the air, without its having an effect which reaches to the utmost bounds of space. Something similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them

it is our duty to preserve and keep this image and likeness in which they were

created, and that it is by the acts of our

perfect and infinitely holy Being, and

but will have an effect in some way or other which will be felt for all eternity Do not these considerations open up to us a view of man's dignity and of the value and importance of which should render our lives precious in our own eyes, and renew the warmth of our attachment to those truths which we have always taken for granted, and to our holy Mother the Church, who to our holy has so carefully preserved them for us

THE LIFE OF ST. RITA.

St. Rita, who is known as the Saint of the impossible," was born in Rocca Porrena di Cascia, a small lage in Umbria, in the year 1381, of respectable and pious, though not wealthy parents. The child was born when her parents were advanced in years, and came as an answer to lervent prayers. In her childhood the girl was distinguished for gentleness and docility. She never could be in-duced to ornament her person, as young girls like to do, and she was duced to allowed finally to dress as simply as she pleased. She took great delight assing hours in adoration before the Blessed Sacrament. Obedience and charity were her characteristics. Her parents wish was law, and she was delighted to invent some way of help-ing the sick and the poor of her native

When eleven years old she felt trongly attracted to contemplative life. Her parents refused to allow her to enter the Augustinian Convent near her they had other designs for home, as they had other designs, her. Their increasing infirmities compelled her to devote a good deal of time to them. With all humility and readi-ness she accepted the will of God, and stifled her longings for the cloister, not, however, renouncing her intention, but praying for patience and resignation to hour when God would enable her to follow her vocation. Alarmed by her persistence, her parents re-solved upon her marriage, and chose for her husband a young man of good family and comfortable property, called Ferdinand. The young girl yielded to er parents' wish, although the struggle was terrible. Her husband proved to be of a proud and very violent temper, and, like young men of that time, brought up in the worldly and warlike spirit that prevailed in Italy, paid little attention or no attention to his religion. He overwhelmed her with religion. He overwhelmed her with abuse and ill usage. She accepted all who perfect submission, and by her gentleness and sweetness finally wore out his ill temper, so that one day he threw himself upon his knees before her imploring her forgiveness. Her two sons inherited their father's irascible temperament, and proved a continual anxiety to their holy mother.

Her biographers tell us that, in spite Her biographers tell us that, in spice of continual provocation, she would never allow any one to speak of her sufferings, but would change the sub-ject quickly whenever the conversation drifted in that direction. After long illness had caused them. eighteen years of married life her husband was barbarously murdered by an old enemy, who took him unawares and unarmed. Rita's sorrow at the death of her husband dying without any religious consolation was increased by the fury displayed by her sons, whose minds were filled with thoughts of revenge. Her entreaties proving vain, she finally besought the Lord to take her boys unto Himself, rather than allow them to commit the grave wrong contemplated. Her prayer was answered; her two boys were seized with a very serious illness and although tenderly and devotedly nursed by their mother, expired with

in a few days of each other, strength-ened with the last Sacraments of the Church.

Freed from all obligations to the world, Rita sought entrance into religion, but thrice she was refused, since

the nuns declared they never accepted widows. Her admission was finally widows. Her admission was many brought about by means of a miracle. One night while Rita was praying she heard her name called, while someone knocked at the door. Seeing no one, she returned to her prayers, when suddenly she was seized with a kind of ecstasy, during which she saw St. John the Baptist, St. Augustine and St. Nicholas. On their invitation she arose and followed one of them, who was no other than St. John the Baptist. She found herself supernaturally at the found herself supernaturally at the door of the monastery, which opened to receive her and then instantly closed. When the nuns came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the account of her mirrorlers. them the account of her miraculous entrance. She was instantly clothed in the novice's habit. She was then

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thirty years old. In the convent ste 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. She was constant in her visits to the sick and sorrowful, doing all she could to strengthen the weak and console the afflicted. In order to try her, the Abbess one day ordered her to water daily a dead tree in the Rita obeyed garden of the monastery. without question, and the result of her obedience was shown in the recovery of the tree. She practiced extreme poverty, and was allowed to exceed the other nuns in the austerity and rigor of her penances. The favorite subject of mediation with her was Our Lord's Passion. A sermon once oreached to the nuns by a famous Franciscan on the Crowning of Thorns of greatly impressed her that she implored our Lord to share in this particular suffering. Her prayer was heard, and one of the thorns from the crown on the head of our Saviour, before Whose image she was at that moment kneeling, pecame suddenly detached, and fastened itself so deeply in her forehead that she could not remove it. The wound she could not remove it. The became worse, and gangrene set in, while the odor emanating from it compelled her to remain almost entirely in her own cell and alone for country worse. When Pope Nichofifteen years. When Pope Niclas V. proclaimed the Jubilee

las V. proclaimed the Jubilee in 1450 the Abbess refused permission for Rita to go with the nuns to make the Jubilee at Rome on account of the wound in her forehead. Another miracle then happened. At Rita's prayer all trace of the thorn had disppeared; rejoicing, she was enabled to join her companions in their pious journey, which was undertaken on foot, and which she followed with joy in spite of her age. On her return to the monastery the wound reap-peared, and continued until her death. In 1455 she was seized with a fatal illness, and record form to the monastery the illness, and passed four years of continued suffering, which she bore with undiminished sweetness and patience, and even with joy, as conforming her more closely to the crucified Saviour. During her illness two miracles were ed, to the astonishment of those around her. She sent a lady visitor who had come to her from her old home, to bring her a rose from her former garden. Although it was the month of January, and although her friend thought that illness had affected her mind, yet curiosity brought her to the garden, and there she beheld a beautiful rose in full bloom, the other trees being covered with frost. She

hastened back to Rita, who was full of joy and gratitude. Asked if she had any other commission, Rita replied that she would like her friend to go again into the garden and bring her two ripe figs. The lady never hesitated this time, and, going straight to the garden, found two ripe figs, which great joy, she instantly took to Rita.

The day before her death Rita had vision of Our Lord and His Blessed Mother, who announced that within three days her sufferings in this world would be over and that she would enjoy the glories of Paradise. When dying Rita humbly asked the forgiveness of the nuns for the bad example she had given them and for all the trouble her

Marvellous events followed he death. One Sister saw a vision of angels conducting her to Paradise. At the moment of her death the great bell of the monastery rung of itself. Her cell was filled with a wonder light, and the body itself not only showed a supernatural beauty, but the wound of the thorn in the forehead not only healed, but emitted the most wonder ful perfume, together with a special The body was publicly expose light. The body was publicly exposed in the Monastery Church, and a relative of hers, who was crippled with paralysis, was instantly cured by merely touching the flesh of the saint. Endless miracles followed; the blind received their sight, the dumb the power of speech, the deaf that of hearing, and anthentic proofs of all these ing; and authentic proofs of all these miracles were obtained by the authorities and are preserved to this day. In

a little book published by the press of the Propagation of the Faith of Rome, upwards of one hundred a little book published by the press of the Propagation of the Faith of Rome, upwards of one hundred are recorded, of which thirty oc-curred in 1896. Rita's body remains incorruptible, and the sweetest odor has emanated from it whenever it has been canonically examined. Another wonderful fact in connection with the body is that although Rita died at the seventy-six, her body possesses the beauty and youthful appearance of a girl twenty years old.

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JULY 11, 196

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