BY A PROTESTANT THEOLOGIAN. CCLVII.

What the Review has once said con cerning the feeling in Protestant princely circles of Germany towards hose of their number who have become Roman Catholics, namely, that they are regarded with implacable dislike, and that their change of religion is always ascribed to some unworthy mo-tive, is eminently true of Professor Nippold's volume on the modern Catholic Church. In it he has naturally a good deal to say about converts from Pro-testantism, and from beginning to end his animosity against every one of them is unfailingly at white heat.

He makes one exception, Cardinal ewman. This is only because he Newman. This is only because it thinks he sees here an opportunity to hold up Leo XIII. in an odious light, as having thrown the folds of the Roman purple around Newman's limbs, as Clytemnaestra around Agamemnon in the bath, in order to hold him thenceforward helpless in Ultramontane servitude, so that he should no longer bervitude, so that he should he longer be free to give expression to those Pro-testantizing discontents with which Nippold credits him.

This matter has been put in a per-fectly ship and some partial to the pro-

plain and convincing light, by an emiently unexceptionable witness, Arthur Hutton. Hutton, having been a disciple and intimate friend of Newman, has left the Oratory, the priesthood, and the Catholic Church, and has fallen into a temper towards his old sociates which seems to me to hover on the verge of persecution, although, to be sure, he thinks that I am ridiculous for saying so in the Tablet. For instance, he finds fault with the Catholie peers for having, at the Queen's jabilee in 1887, instead of joining in the service at Westminster Abbey, held a service at Westminster Abbey, held a service of their own. In other words, he is willing that they should be Catholics, but not they should act as Catholics, by refusing to hold comin sacris where their Church

forbids it. Hutton, in his full biographical sketch of Cardinal Newman in the Expositor, does not present his subject in a highly does not present his suffective and good ideal light, although he never forgets that he is speaking of a great and good man, whom he has not ceased to revere.

This somewhat critical, not to say until the second of the second

favorable, temper towards things Catho lie, give special weight to Hutton's re-futation of two common assumptions re-specting Newman. He does not mention Nippold, whose volume, I think had not yet appeared; but he incident ally makes plain how baseless Nippold's invidious hypothesis is against Pope

First, Hutton unreservedly declares the notion unfounded, that Newman, from the first moment of his change of religion to the end, did not remain procontent with his new connec tion, and furthermore devoted, and that in the true infallibilist sense, to the Holy See. True, he did not like every Catholic, or every Catholic school.

Why should he? Allegiance to the
Church does not mean admiration of everything which the Church tolerates. Least of all did he like the officious airs of some people, who, as he says, forgot that there can be but one Pope at a time. He was not an eagle that very patiently endured to be pecked at by

jays and daws.

Then too it is doubtless true that Newman was no great favorite with Pius IX. Manning was, and the virtues and faults of Newman and Man-ning were almost antipodes. Manning was the more lovable man; Newman the greater intellect. But how ridiculous to imagine that Newman's inmost to the Church would be shaken if a particular Pope and he did all the Corinthians shall like him as well as they do Cephas or Apollos. All that he urges is that they shall not therefore call his apostolate in ques-

Secondly, Hutton shows that it is a mere whim to fancy that Newman was not quite as Italianizing as Manning in his tastes as to architecture, music, vestments, and favorite devotions. He, it is true, criticizes certain Italian exu berances of devotion to the Virgin; bu then so do the two great Italians, Bellatter the special champion of the "Glories of Mary,"

As to the relations between Newman

and Leo, Hutton remarks that when they met at Rome, in 1879, although they could not converse very freely, on account of Newman's want of fluency in Latin, Italian and French, yet the two men recognized each other at once as kindred spirits. There was at once kindred spirits. There was at once formed between them, he says, a union of heart which was never shaken. The honors which the new Pope bestowed on his new friend were no result of mere calculating policy, but the spon taneous expression of spontaneous affection and esteem. Leo held that the illustrious Englishman had not been honored as he deserved, and he hastened to make good the outstanding

However, anybody who imagine that this straightforward and perfectly adequate explanation will content Professor Nippold, simply shows that he has not read him, as I have, from beginning to end, preface, notes and all. That is the way I am accustomed to read books, anyhow, finding n multa sed multum, in the course three-quarters of a century, to me both multum and multa. Where both maltum and multa. Where speak with a certain authoritative ness concerning the temper of a man, my readers know that I com man, my readers know that I com-monly give the evidence of my jud ment. Where I do not, they may know that the evidence if fully be-fore me. Where my judgment is doubt-ful, I express it as such. I do not hesi tate to say that Nippold's whole temper tate to say that Nippoid's whole tempsis such as would sneer at Pius IX. be cause he did not make John Henry Newman a Cardinal, and would carp at Leo XIII. because he did. The perof the children in the marketplace is the perpetual type of such dis-

Nippold has since written a lesser volume, ascribing to the Papacy certain direly hidden schemes, I do not rememper precisely what, not having seen the book. Whether the knowledge of these mysterious plottings has been revealed to him angelically, or telepathically, or diabolically, I do not know. Even the admiring Independent reviewer is divided in mind between the assumption

of reality and of imaginative invention. Where a man is so perfectly becrazed as Nippold with hatred of the elder Church, and has his capacity of author-

Church, and has his capacity of author-ship, he can easily give to any whimsi-cality the fantastic likelihood of a sick-bed dream. He actually makes out Madam Guyon to have been a secret agent of Rome against the Protestants for no other conceivable reason that I can ascertain, than that she was for a little while in Savoy, not far from the place where St. Francis de Sales had lived. If there ever was a Christian woman whose devotional Sales had lived. If there ever was a Christian woman whose devotional transports were all her own, and remained so, I should say that it was Madame Guyon. No mortal before, from Lewis XIV. to Dr. Doellinger, appears ever to have imagined her mystic raptures to have been any more directed towards the unrooting of Prodirected towards the uprooting of Pro-testantism than towards the overthrow of the Grand Lama.

The Independent reviewer says that Professor Nippold's style is utterly without virulence. This is one of the most extraordinary judgments I have ever seen. Nippold's style may be said to be without virulence, but in precisely the sense in which we might say that a book was unemphatic if it say that a book was unemphatic if it were printed in italics from beginning to end. It would be without emphasis because it would be all emphasis. o Nippold's books are without viruso Nippola's books are lence because they are nothing but viru-lence. There is no passage that you can single out as venomous. The poison is not in the fangs, but in the whole body, from head to tail. You could not parcel off a virulent extract. You would have to give the whole book. This consciousness forced itself upon me more and more, although I was not reading the book to refute it, but altogether incidentally, for a wholly differ-

ent purpose. Nippold, of course, is too thoroughly lisciplined an intellect ever to overflow into mere abuse. He is unremitingly virulent, but never vulgar. We will continue our attentions to

him next week. CHARLES C. STARBUCK. Andover, Mass.

#### OUR RELIGION.

The next, or third, article of the The flex, of the control of the cont was conceived by the Holy Ghost, born of the Virgin Mary." By this article we are taught in the familiar words of we are taught in the catechism that God the Son became man for us. Here we have it plainly stated that He had two natures, I that He had two natures, of God and that of man. That when He became Man He in no man-ner ceased to be God, thus the divine and human natures were united in one Divine Person. A better idea may be gathered from a comparison often used, though in itself quite imperfect. The illustration is found in ourselves, soul and body united in one individuality.

Jesus Christ was God from all eternity, but by the power of the Holy Ghost His body was formed from the Virgin Mary, who was conceived without sin and continued in virginity.

The fourth article of the Creed,

"Suffered under Pontius Pilate, was crucified, dead and buried," emphasizes a fact beyond denial to the generations that were to follow. It specifically names the Roman governor who con-demned our Lord to death, thus putting it beyond the power of man to not chance to be congenial tempera-ments! St. Paul does not insist that fact would be protesting against Pilate's account of the event to the Emperor Tiberius. It was a testimony, there-fore, to all future generations, of fore, to all future generations, of Christ's life, death and resurrection. The authorship of this article is cred-

the authorship of the dreater.

"He descended into hell, the third day he rose again from the dead," the fifth article is credited to St. Philip. It is one concerning which there sometimes confusion of ideas by the imperfectly instructed. Our Lord, of course, died that all might be saved. Not only for those then living, but also for for those who preceded Him to the grave as well as those yet unborn. The confusion, however, comes from an incorrect interpretation of the term used. word hell has other meaning from that of the abode of those souls which by mortal sin have forever forwhich by mortal sin have loreer for-feited the friendship of God. That is, other meanings than the abode of the damned. It is also used as a desig-nation for purgatory and likewise to describe the abode of those souls of the gust which passed to judgment before the coming of our Lord. It was a place of imperfect joy, and in the Scriptures called "the bosom of Abraham." Into this place it was that our Lord descended, that He might conduct them to the eternal joys of heaven. The resurrec-tion here named means, of course, that our Lord, by His own power, raised Himself to life, giving proof again to the wor'd of His Divinity.— Church Progress.

### SINCERITY OR TRUTH.

You often hear people say, "It loesn't matter what a man believes, it

e's only sincere."
But it does matter a great deal, for matters just as much as the difference between truth and falsehood.

If it doesn't matter what a man be lieves so long as he is sincere, then he night just as well be a pagan, a Jew or Mahommedan, as a Christian, for the mpotrtant thing would be his sincerity, not the truth.

If it doesn't matter what a man be-

lieves if only he is sincere, then it was unnecessary for Christ to come down

rom Heaven to teach His doctrines and to establish His Church.

He who is content with sincerity without truth is as foolish as the man who is satisfied to be without food so long as he has a keen appetite.

But can a man be said to be sincere who neglects to inform himself thor-oughly and accurately of the truth, who will not follow light and grace given to him when these show him the way to God's true religion by a road

against which he has a prejudice?
Truth and error may be put on the same footing. Truth is necessary to salvation. It does matter immensely whether or not a person has the truth. His sincerity in error will not excuse him, if he could have known the truth. -Catholic Columbian.

#### FIVE-MINUTES SERMON.

Fifth Sunday After Pentecost.

A PROFITABLE SUMMER.

Brethren, Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians! Ever watchful, he avails himself of each opportunity. Our employments, our associates, our hosurroundings, are all considered our home him. The strength or weakness of our minds and bodies, our inclinations, our likes and dislikes, he makes good use of in his warfare against us; nay, he brings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to say your prayers. It is true that he some-times overreaches himself and that he often fails in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vaca-With him there is increasing endeavor to attain his ends. Obstacles which present themselves serve but to incite him to greater exertion.

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say! I say, not a very alarming one, if we but "watch and pray." great difference between our mode of warfare against Satan and his against us is that we sleep at our posts while he entrenches himself, and we awaken only to find ourselves in a state of siege; indeed, we may be happy that we have not been surprised, stormed, and cap-

tured. We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us. get, too, that in this life there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always mov-ing either forward or backward, especially during the summer season.

Summer is at hand, and with the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea-shore or the fashionable country resort, danger will arise from idleness and dissipation. For others, it will spring from the desire of drinking. Others will be betrayed by the chance acquaintance formed at a promiseuous gather-

Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. are called to the constant service of God — spring, summer, autumn and winter. You have heard of fair weather Christians. But some are better Christians in foul weather than in fair. What do you think of one who will climb big mountains week-days, and be unable to walk a mile or two of a pleas-

ant country road on Sundays? What must we think of those who on Sunday, in warm weather, make no effort to hear even early Mass, but rush sea side or the country, stained with guilt of mortal sin? the sea wash the stain away? How can we hope to avoid the dangers of the season if we neglect the means of grace? Yet how many there are who never frequent the sacraments during the heated term. Living constantly in the midst of temptation, more or less proximate occasions of sin all about them-in far greater peril, in fact, a this time than during the other parts of this time than during the other parts of the year—many nevertheless go the whole summer long without confession and Communion, always to the great detriment of their souls and sometimes with the loss of God's grace.

Take your reasonable recreation dur-ing the hot spell, but do not fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest good thoughts and arouse you to spiritual progress. Receive the sacraments; they are chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening; they are your spiritual daily bread.

Do this, and then you can say with the Hebrew children: O ye fire and heat, bless ye the Lord: praise and exalt Him above all for ever. O ye winter and summer, bless ye the

One likes better to speak ill of one's self than to hear others do so. — La Rochefoucauld. 3008

The extreme pleasure that we take in speaking of ourselves ought to make us fear that we do not give so much to those who listen to us.—La Rochefoucauld.

# LIQUOR AND TOBACCO HABITS

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#### THE FEASTS OF JULY.

This month of July will give thought and love for several sweet devotions for each month offers new food for Cath olic piety. In the garden of the Cath-olic Church we always find flowers to admire, and truit to sustain us. After spending the month of June in devo-tion to the Sacred Heart of Our Lord, and admiring It as the source and centre of all salvation, we enter on the month of July, and find before our Christian gaze, the Precious Blood of Jesus. Catholic piety has devoted the month of July to the special honor of the Precious Blood. In it, pious souls find rich matter for reflection, a world redeemed, souls regenerated in holy baptism, repenting sinners washed clean in the Blood of the Lamb, and a voice crying aloud for mercy, far more powerfully than the blood of Abel. In July we also find several festivals providing food for various casts of mind. On the second, we have the Visitation of Our Lady; on the 16th, Our Lady of Mount Carmel; on the 25th, the feast of the Apostle St. James; and good St. Ann on the 26th. We have no doubt that thousands on either side of the ocean, and many, even on the broad deep, will feel joy and confidence at the approach of the feast of the good St. Ann. How many grateful hearts this month are raised to God, thanking Him for miraculous cures and signal favors granted them through the intercess on of the good St. And! Ask not why they call her Good. They will wonder at your ignorance they will show you broken limbs cured ruined health repaired, seamen saved from the stormy ocean. They cried to St. Anne, and her kind heart was touched. She turned to her Divine Grandson and seemed to say save them, and they will love You

How many a mother can say: "My child, now sprightly and nimble, was a cripple, and would still be had I not brought him to the Shrine of the good St. Anne of Beaupré. David tells us that God is wonderful in His saints. He has ever been so in His patriarchs and prophets. Why should He not be wondeful in the saints of the New Testament, who are all stained with His own blood and animated with His own spirit, with His own zeal for His glory and the salvation of souls? Why should He not love to glorify His own relatives according to the flesh, since He deigned to become a man for us? Is it surprising that He should show a predilection for His holy Mother and His dear grandmother? Is it surprising that they should show a special fulness of His own spirit and inclinations, of His own love and sympathy for poor mor-tals, and wish in every way to help on the work of redemption? Such is the spirit of Jesus; such is the spirit of His saints, and such is the spirit of all who are His: If any man have not the spirit of Christ, he is none of His. (Rom. 8.9.) ryforever. Amen. (Rom. To Him be glory foreve 11, 36).—The Voice.

#### THE OPEN SESAME TO THE AMERICAN HEART.

The Missionary.

In reading the achievements of pion-er missionaries to heathen nations we often find that their most heroic endeavors have been spent on finding a way into their country. Xavier did but lay down his glorious banner in death that his lonely island might be a light-house on the way to might be a light-house on the way to heathen China. With us it is a similar task—to find the way to the hearts of our Protestant people. "How shall I reach the non-Catholic people?" asked the present writer of Father Nugent, of the foremost Catholics of Great Britain, a modern evangelist, the founder and maker of the highest form of missionary enterprise, a widely-read Catholic journal. His answer was in-stant: "Go among them preaching stant: "Go among against intemperance.

the primary use of religion to a non-be-liever is moral policing—a function due from the priesthood to the civil comfrom the priesthood to the civil community anyway. They ask what can you do for a quiet, orderly Sunday, for a clean people and a decent town? Does your influence make for good citizenship? Are you able to stop gambling?—and bribery? What have you to say and do sublight and ordered. you to say and do, publicly and private y, against saloons and saloon-going which most of our crime and pau perism come? The first recommendation of a religion to a public-spirited elf-governing people is that it makes good citizens.

It is not his own parish that makes : priest's horizon. He is a public man.
The whole domain of good living is his
parish; as to bad living, he is God's health officer to arrest moral contagion, and to quarantine and disinfect, and then to save its victims. He is a physician of souls; not simply of Catholic souls, but of all souls whom he can induce to accept his ministrations. He is a member by divine right of every poard of moral reform in his community, and ought to make himself chairman.

The failure to understand this

counts, in too many cases, for our lack of power with the general public. Take the vital question of education. We complain that our Protestant neighbors will not listen to our arguments, which are so well grounded in reason, religion and history. But we forget that we are dealing with persons who have yet to feel that we have served any cause they love, or hurt any enemy they hate This opposition, were it put into words, would be this: What have you done for us that we should favor your schools or listen to your views on education? Have you suppressed gambling, or "boodling," or drunkenness, or har-

lotry? Those who profess your creed are high in the ranks of evil-doers have you ever denounced them or their crimes? Have you ever made a speech or given a dollar that saloonists should be made to obey the law or be fairly tried for its violation, or that bribetakers should not be returned to office? What is your standing among us but a What is your standing among us but a standing off from our deadly war with

St. Paul instructed the Philippians in the same missionary sense. "What-soever things are true, whatsoever modest, whatsoever just, whatso-

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ever holy, whatsoever lovely, what-soever of good fame, if there be any virtue, if any praise of discipline, think on these things." If there is think on these things. If there is anything being done for virtue, I am in it, I lead it. If you hate bribery, I more. If you wish me to go a mile with you against drunkenness, I will go with you other two. If you ask my cloak for public charity, here is my coat also.

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CHATS WITH YO

For all men all life is a for all men all life is a ings; every day is a j. The daily decisions of litest us. Here is some shall we accept it or decomes to us; shall we under it or bear it bray a its deeper meaning. see its deeper meaning ness of life is ours, know ability, money. Shall v things for ourselves or for the enriching of No man can escape these upon his answer depend the social order.—M. S. The Pursuit of Ha We do not know what

that is one of the reason and wide when it is ri door, if we could only re ages from our eyes. Lillian Whiting is a g happiness: "Happines session; it is a state seek a material, tangible sess, never learning that of mind and heart an educate ourselves to. we place the highest lives and look for the v

sate us upon our own with the failure of m ment we become self-pi for whom Carlyle had scorn. Asked if she would live over again, one saying: with my nightmare of c pleasure I'm getting noment, in trying to become on a slim foundation. truth, I think it would lives to make me amou

This person is happying development of cheving more than shequently life is very yielding its richest i ing is in harmony with Money and Cl Perhaps there is no reveals one's real cha or the lack of it. The person begins to get his true mettle by the by the way he saves it which he spends it, sa counsellors of "Succ

Money is a great lyealer of personal h out all one's weakne his wise or foolish sp foolish saving ; it rev acter. If you should give to each member of a graduates, and could posing of it, without else about him, you good idea of his pri

dge whether he wi will fail, whether h character and standi One boy would stands or for a crippled or capped brother or would see in his t time "with vicious

To one the mone chance to start a lit Another wou savings bank. In no two instance mean the same, peri-same traits of chara-To one it would selfishness, to anot to help others. To a chance to secure eted books, constitu To another it would his own. To the bo selfish, hard, gra stingy, the making emphasizes his makes a small man harder, a mean m who is naturally gr he wishes to be a

affections will bec he will be of no ear munity in which he and meaner despi even if they mount On the other ha generous man mo stead of cheapenin ence raises its value of the community,

must discipline him

ally helping others

life will become ha

OUR BOYS ON THE DAY O Long, long ago

money he possesse

and the ardent Italians was still of anarchism and Corpus Christi p city of Turin w magnificence sur been seen for yea For fully a fort eventful day stra

ing from all parts the palaces of th were crowded with and their numero day a continuor people, and the and valleys arou available street likely to be four in the open field olive or chestnut It was the g Christi; and as that year there cession before t when the relics saint of the town the municipal pa

Never had Tu

superb than she

summer was exc long wide street which the proce literally teemin