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A Touching Incident

face as each son had made his verbal promise to comply with her wish. Theu, over the dead body of their

mother, these seven brothers prepared in legal form a solemn pledge, and placed a copy of it in the mother's hand

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THE TRUTH ABOUT THE CATEC LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXXVIII.

Of course President White can not be of course President White can not be rightly accused of a morbid hatred of the papacy and the Jesuits if he can make good his charges against them. As to this, Father Campbell, in the Messenger, has taken the matter in hand, and containly account to have one hand, and certainly seems to have suc-ceeded in showing that Dr. White has been exceedingly negligent as to his facts. Our readers will not dislike to have a brief summary of White's accusations, and of the Messenger's answers. My presentation, it will be noticed, is

nd hand. White insists that the Jesuita were the very heart of the witchcraft madness in Germany, which, in three centuries, carried off at least three hun dred thousand victims, and some say several times that. Whole regions were laid waste by it. On the other hand, Dr. David Muller, the genial historian of the German people, a decided and enthusiastic Protestant, says explicitly,

enthusiastic Protestant, says explicitly, that the two religious were possessed by this insanity in equal measure.

How does it agree with Dr. White's estimate of Jesuit complicity in the witcheraft trials, that as the great Jesuit Frederick Spee remarks, various judges angrily declared that the Jesuits ought to be banished from Germany, on account of their notorious in terference with the prosecutions for witcheraft? witcheraft ?

White allows that the Jesuits Laymann and Tanner were strong against this madness, but charges that they were both rewarded for it by their Order with opprobrium and ignominy. How does this agree with the fact that one of these two was afterwards appointed professor in the great Jesnit unied professor in the great Jewit uni-versity of Ingolstadt, and that the other remained to the end of his days a theologian of eminent repute in the Society?
It is acknowledged that Frederick Spee

gave a mortal blow to this lunacy, and that he was a Jesuit of high standing, and remained so. However, Protestants have not been able to conceal their chagrin that so eminent a service to justice and humanity should have been rendered by 'It was the man that spoke, they exclaim, "not the Jesuit." Which is as much as to say that the Society. as such, neither ecjoined nor forbade hostility to the witcheraft trials. Spee hostility to the witchcraft trials. Spee himself had evidently no such view of the case, for, in his book, which, for prudence sake, he judged it best to publish anonymously, he not only refers repeatedly to Jesuit authorities, but shows how the Jesuits were already beginning to be dangerously obnexious to

the witchcraft inquisitors.

We know that Scotland, for many generations, was almost as completely generations, was almost as completely possessed by this delusion as Germany, and very much more so than Spain. Suppose now that a Presbyterian of that time had written a very effective work against it. What should we think of a Catholia who should say. work against it. What should we think of a Catholic who should say: "It was the man who spoke, not the Pres-byterian?" That would be a very un-handsome manner of speech. The con-verse of it, certainly, is not less unhand

Of course, this unbeseeming sentence

is not Dr. White's. President White, moreover, advances worse accusation than this, and will have it that a large proportion of the victims of these trials were done to death by the agency of the Jesuits, and this not because they were really be lieved to be sorcerers, but because they were suspected to be heretics. The Jesuits, he charges, gratified their hatred of Protestantism under the show

of zeal against necromancy.

This is an accusation easy to make, and almost impossible to disprove. To advance it is a very iniquitous act, un-less the evidence is overwhelming.

I need not say that Professor Nippold but if he surpasses the Heidelberg Protestant in intensity of hate, his book must certainly be a portent. Janssen is not to be compared to Nippold in

A man like White ought certainly to be very much ashamed of finding him-self an accomplice of a man like Nippold in propounding an accusation like this, which bears all the characters of being the fantastic product of unseru pulous hate. Nothing can relieve it of this humiliating aspect except crush ing proof that it is founded on reality.

Yet Professor Burr, of Cornell, of which Dr. White was once President, has examined the accounts of the out break at Treves, which is involved with this charge, and has decided that the accusation is not credible. The researches of Burr, and of another American Partecularly ican Protestant, whose name I can not recall, take a wider range, and concur whose name I can not in the verdict, that this accusation is the offspring of later Protestant hatred.

The Jesuits in Germany, for genera tions after their first appearance there, were, as we know, the of jects of the most wildly incredible fictions. This accusation of their burning Protestants under the name of sorcerers is, by the nature of the case, later, but it looks andsounds like a fiction as antastic a the rest, and peculiarly iniquitous. Nothing except a severely scientific inquisition, except a severely scientific inquisition, thoroughly inclusive of all the facts, and conducted by men completely above suspicion of being infected with Dr. White's lively theological animosities, and resulting in a verdict of guilty, can procure the acquittal of those who bring this charge of the suit of having bring this charge of the guilt of having borne malignant false witness.

I may remark, by the way, that Dr. White has published in the Atlantic Monthly a very admiring article upon the great German jurist Thomasius, who seems to have done so much to break the force of intolerance and of murderous credulity. I am sorry to say, however, that when Frederick Spec's Cautio criminalis appeared, annoymously, Thomasius would not book could have had a Catholic author. wice was a broadminded man, but

he could not overpass the barrier of his Lutheran hatred of the Papists. I may remark that the chief Old Catholic enemies of the Jesuits, Dol-linger, Reusch, Friedrich, Huber, seem to think it not worth while to take any to think it not worth while to take any notice of this monstrous accusation. They themselves, in their Roman Catholic days, had probably known all too well of what Lutheran malignity is

We will next follow the eminent Ambassador to Italy. Here he brings up so many allegations, as of prevable facts, that if he fails to make out his case, he delivers himself up helpless into the hands of the Philistines. I am obliged to say that his critics in the Messenger seem disposed to show themselves cruelly inexorable Philistines. We know of the wicked attempt made

some curialists on Paul Sarpi's life. Dr. White takes no notice of Paul the Fourth's severe decunciation of the deed, but he does highly commend the great Jesuit Cardinal Bellarmine's warning sent to Sarpi. Here, he says, was true Scottish conscientiousness, preferring the interests of humanity to

those of the hierarchy.

The Messenger wonderingly asks,
Why Scottish conscientiousness? Bellarine was a man of ancient and uncixed mine was a man of ancient and unwixed Tuscan nobility. He was christened Robert because his godfather, a cardi-nal, was Robert before him. Neither the one nor the other had anything more to do with Scotland than with Denmark. There have always been Roberts outside of Scotland, though, ount of Robert Bruce, the name

is peculiarly common there.

Was Scottish conscientiousness of that time distinguished for its preference of the interests of humanity to those of the hierarcy? We will consider this question next week.

I notice that in a late paper I have, a strange inadvertence, repeatedly tten "Friedland" for "Friedwritten "Friedland" for "Fried-mann," although the volumes were at my elbow. The pleasanter sound of "Friedland" must have misled my

CHARLES C. STARBUCK. Andover, Mass.

A NATIVITY PLAY IN IRELAND.

Francis O'Bryne Hackett, in the Reader Magazine.

Though out of Ireland Douglas Hyde is barely known, in Ireland he is a more significant national figure than any of his contemporaries. The same what his contemporaries. The some that wistful faith of a sorely-stricken people has in him once more found condent lodgment. Fifteen years ago he raised standard of the Gaelic Revival, and at last his courageous persistence has awakened in the Irish a profound emotion for national traditions and ideals, a welcome spirit of independ-

ence and self-help.

In the outer world his achievement in literature and the drama is, after the usual amusing hesitation, becoming recognized. Several of his plays have well received in London. are the closest to the peasantry of Ire land that have ever been written, though in no way provincial in feeling.
They have the movement, the vigor,
the appeal of life itself. Written of and for the country people, they deal with simple, intrinsic, ersential ideas, no less simple and essentist in being touched with Celtic wit and Celtic mysticism. Too slight and loosely constructed to be absolutely satis actory, they will have the supreme qualities of

verity and vitality.

Generation following generation, year after year, the country people in Ireland come, when the snow is on their green fields, to the little chapels where, often with pathetic simplicity, "the crib" is erected. They journey from church to church to behold the tableau the stable at Bethlehem. They kneel before the poor clay figures, the humble imagery enhanching for their imaginative natures the cherished legend which establishes between them-I need not say that Professor Nippold it makes it. He would not be Nippold it he did not. His virulence against the Catholic church, in every direction, and on every account, is absolutely appalling I have not read Denifle against Luther, but if he suprasses the Heidelberg templation of the Nativity prepares them for a dramatic conception not in any sense less reverent because inti-mate and visual. And they find in a recent play in which Douglas Hyde has enshrined this beautiful evocation of Christian belief an exquisite statement of an emotion which has always been

their own.

In Lady Gregory's "Poets and Dreamers" is given a translation from the Gaelic of Hyde's Drama of the Birth of Christ. It is so short that it is impossible to paraphrase it and yet retain the impression of its simplicity, its chaste unveiling of the beauty in the drams of the Nativity, its appeal to the shrouded love of beauty in the souls of the humble of heart for whom it is

The scene is laid before the closed door of the stable. Two women come in, grief and shame on them for having refused the virgin lolging and refreshment. As they talk the shepherds and the kines approach. Under the now the kings approach. Under the now-fixed star these halt, and the wonder of its guidance the kings bespeak. hesitatingly they knock at the stable door. It is opened by St. Joseph. St. Joseph: It is great my gladness

to see you here. A hundred welcomes before you, both gentle and simple. Come in, and I will show you Him you are in search of. Look at this Baby in the manger. It i He is King of the orid, and He will put all the countries

of the world under His feet.

Mary Mother: He is the Son of God. They all go on their knees.)
King: We have brought gifts and King: fferings with us. Let us show them to

Mary Mother: Walk softly and quiet ly, that you may not awake the Child.

The repentant women outside would shrink away, but even they are called

in tenderly, and the drama ends: Mary Mother : There is a welcome before the whole world coming to this cradle; but it is those that are asking forgiveness will get the greatest wel-

(The two women fall on their knees. tio criminalis appeared,
Thomasius would not mary Mother: Listen to the angels,
possible that so liberal a the angels of God!

An Angel of Them: A hundred wel-comes before the whole world to this

cradle. We give out peace; we give out good will; we give out joy to the whole world! (They take their share of trumpets up again, and blow the m long

FIVE-MINUTES SERMON

Third Sunday after Epiphany. LIVING UP TO OUR FAITH.

Jesus, hearing this, marvelled; and said to them that followed Him; Amen I say to you I have not found so great faith in Israel. (Gos pei of the Day)

The love and care of the heathen cen turion for his servant should certainly put to shame many Christian masters and mistresses of to day, who not only do not encourage their servants to approach our Lord at Hely Mass and in the sac our Lord at Hely Mass and in the sac raments, but even put obstacles in their way. However, the lesson to which I wish to direct your thoughts this morning, and which it is the primary object of the Gospel narrative to teach, is the immense importance of living up to the grace and light which God has so hourstillly given in

God has so bountifully given us.

A few weeks ago we kept the Feast of the Epiphany, the manifestation, that is, of our Lord to the Gentiles, to those who had not till then formed part of the church of God. The Jews alone, as you are aware, were God's chosen people. To them had been given the law and the prophets, the temple and the sacrifices, and—that to which everything else led up—the promise of the Messias. And all these privileges led them to think that they were individually very excellent people and to look down with contempt upon the rest of the world and everybody in it. Now, here was a Roman, born and brought up in heathenism, taught, doubtless, to say his prayers to Jupiter and Venus and other vile creatures like them, a man holding, too, high cilice, commanding a garrison of soldiers, whose duty it was to keep down a conquered race. Well, this man, notwith-standing his bad education, notwith-standing the pride which, on account of his position, must naturally have been his, had made greater progress than the self-conceited Pharisees, with all their advantages, had ever made or were ever to make. While they lived and died in unbelief, he had already recognized in Jesus Christ the power of God: and, laying aside prejudice and pride of place of birth, he sends humbly to our Lord to ask Him to heat

his servant. clearly did he recognize our Lord's divine power that he dis no think it necessary for Him to come to his house. Jairus, the ruler of the synngogue, as you will remember, would not be satisfied unless our Lord came down to his house ; the centurion on the contrary, stopped our Lord while He was on the way, saying: "Lord, I am not worthy that Thou shouldst enter my roof; but only say the word and my servant will be So that our Lord, on hear healed." ing it, marvelled, and said: "Amen I say unto you, I have not found so great

faith in Israel." Now, how does all this apply to us? What lesson can we learn from these events? The answer to this question is easy and obvious. We are by God's grace the members of the church of God, and, as such, we are in possession of the means of grace-the sacraments the word of God, the intercession and prayers of the saints, and of innumer-able privileges and of spiritual treas-Above all, and as the source and ure. Above all, and as the source and spring of all spiritual life, without which everything is valueless and worthless, we have the gift of faith. Now, faith is necessary; but faith is not sufficient. Without faith no one can be saved. But we must have something more than faith. The ship thing more than faith. The ship-wrecked man clings for his life to anything within his reach; but unless th plank, or whatever else he has got hold of is washed ashore, or a boat or some of is washed ashore, or a boat or some other means of help arrives, his plank only prolongs his agony. So is it with us. Faith is our plank; but unless this faith works by charity it will only add to our condemnation. More than this, it will, if not acted upon, get weaker and weaker, and be scarcely strong enough to move us to action. What, then, must we do? Why, we What, then, must we do? Why, we must live as our faith teaches us. First, we must learn our faith; learn the truths of our religion; next, we nust practice them. If we do not do so we shall, perhaps, see what those Jews of old saw: the heathen and those who were outside of the church entering and taking their places. What our Lord said of them may, perhaps, be said of ous: "I say unto you that many shall come from the east and from the west, and shall sit down with Abraham and Isaac in the kingdom o heaven; but the children of the kirg dom shall be cast out into the exterio darkness: there shall be weeping and

gnashing of teeth." When things are at their worst, men and women show their real quality If society is as bad and life as hopeless as some of the pessimists declare, then there rests on them the duty of heroism, of leading the forlorn hope, of keeping up the losing fight, loyal to great ideals when nothing is left save the self-respect that comes from loyalty.— Hamilton W. Mabie.

In their endeavor to attain popularity men frequently tax their moral and religious principles to the point of total At this price it is too degrad. ing for manly effort and too dangerous for peaceful enjoyment.—Church Pro-

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A NOTABLE CONVERSION IN THE PRESENT GENERATION.

From the London Monitor and New Era. One of the most notable conversions to the Catholic church in the present generation (though little has been heard of it in this country), and one destine d to have a far-reaching influence on philosophical and theological thought philosophical and theological thought in Northern Europe, has been that of Dr. K. Kregh-Tonning, the celebrated paster, writer and pulpit orator of Christiania. As Lutheran rector of Old Acker parish, in the capital of Norway, he won a brilliant reputation, not only in his own country but, in not only in his own country, but in S elen, Denmark and Germany, being known not only as an elequent preacher, but as a man of profound and varied learning. His great treatise on dog matic theology, in five volumes, won a speedy place as the standard work on that subject throughout the Lutheran church, and it is probable that, since the conversion of John Henry Newman, just sixty years ago, no similar event has caused such a commotion in Pro-testant circles as the news that Dr. Krogh-Tonning had been received into the Catholic church by a Jesuit Father

have endeavored to disguise the gen have endeavored to disguise the gen-eral dismay at the desertion of the Lutheran ranks by the most learned theologian of that church, by finding that in all his later dogmatic writings he has shown a marked tendency to wards Catholicism, and that, in his final step he was only logically following out the principles which he had long before adopted as his own. is very likely true, but it does not make his actual conversion a less noteworthy erent. Dr. Krogh Tonning was long ago

marked out for advancement to a Bishopric in the Norwegian Lutheran church, and his loss to that body has been a very serious one. His theo-logical works, published while he was a Protestant, are written in the German language, but he has brought out in Latin, since his conversion, a singularly beautiful treatise, as luminous as it is profound, on grace and free will. The actual title of this work, which should be in the hands of every student of theology, is "De Gratia Christi et Libeto Arbitrio," and it is published by Dybwod & Brugger, of Christiania.

ANTE-NICENE FATHERS AND TAINTED MONEY.

extract from the fourth book and second section of the Apostolic Con-stitutions, to which Mgr. Capel of California directs attention, is both instruc-tive and interesting: " Now the Bishop ought to know whose oblations he ough o receive, and whose he cught not. For he is to avoid corrupt dealers and not receive their gifts. 'For a corrupt dealer shall not be justified from sin.' (Eccles. xxvi., 29) For of the n it was that Isaiah reproached Israel, and said, 'The corrupt dealers mingle wine with water' (Isatah i., 22) He is also to avoid fornicators, for 'thou shalt not offer the hire of an harlot to the Lord' Other the hire of an inariot to the Lord (Deuteronomy xxiii., 18.) He is also to avoid extortioners, and such as covet other men's goods, and adulterers; for the sacrifices of such as these are abominable with God. And those that oppress the widow and overbear the orphans and fill prisons with the innoorphans and all prisk is with the into-cent, and abuse their own servants wickedly, with stripes, and hunger, and hardships, nay, destroy whole cities; do thou, O Bishop, avoid such as those, and their odious oblations. Thou shall also refuse rogues, and such pleaders that plead on the side of injustice, and idol makers, and thieves, and unjust politicians, and those that deceive by false balances and deceitful measures, and a soldier who is a false accuser and not content with his wages, but does violence to the needy, a murderer, a cut throat, and an unjust judge, a sub-verter of causes, him that lies in wait for men, a worker of abominable wicked ness, a drunkard, a blasphemer, usurer, and every one that is wicked and opposes the will of God: for the Scripture says that all such as these are abominable with God. For those that receive from such persons, and thereby support the widows and orphans, shall be obnoxious to the judgment seat of God; as Adonais the prophet, in the book of Kings, when he disobeyed God, and both 'ate bread and drank water in the place which the Lord had forbid him' (I Kings, xiii.)"

Discouragement is a great hindrance Be patient with self, acknowledge your own weakness, and confide in God. Do not give up because you fail even many

Instead of being proud, let us humble ourselves in the dust before our God and before His creatures, and beg His pardon for having used His gifts to offend Him.

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"The Lord's Anciented," by Grace Keondillus rated),

"The De Profundis Bell," by Conrad Kum-

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"Mary Nealon's Silence," by Magdalen Rock, "St. Anthony of Padna," (illustrated—right scence in the life of the Wonder Worker of Padna).
"Saved by an Inspiration" (illustrated).
"The Lifting of the Cloud," by Mrs. Francis Chadwick.

Chadwick.

"The Infant Mary." a brief secount of the devotion to the Infant Mary (illustrated).

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