

did not chance to be congenial temperaments! St. Paul does not insist that 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 question.

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 exuberances of devotion to the Virgin; but then so do the two great Italians, Bellarmine and St. Alphonso Liguori, the latter 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 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 spontaneous 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 arrears.

However, anybody who imagines 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 "non multa sed multum," in the course of three quarters of a century, to mean both "multum" and "multa." Where I speak with a certain authoritative-ness concerning the temper of a man, my readers know that I commonly give the evidence of my judgment. Where I do not, they may know that the evidence is nil by being nil. Where my judgment is doubtful, I express it as such. I do not hesitate to say that Nippold's whole temper is such as would sneer at Pius IX, because he did not make John Henry Newman a cardinal, and would carp at Leo XIII, because he did. The perversity of the children in the marketplace is the perpetual type of such dispositions.

Nippold has since written a lesser volume, ascribing to the Papacy certain direful hidden schemes. I do not remember precisely what, not having seen the book. Whether the knowledge of these mysterious plotting 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 bezzled as Nippold with hatred of the elder Church, and has his capacity of authorship, he can easily give to any whimsicality the fantastic likelihood of a sickbed dream. He actually makes out Madam Guyon to have been a secret agent of Rome against the Protestants for no other conceivable reason than 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 transports were all her own, and remained so, I should say that it was Madam Guyon. No mortal before, from Lewis XIV, to Dr. Dolinger, appears ever to have imagined her mystic raptures to have been any more directed towards the uprooting of Protestantism 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 were printed in italics from beginning to end. It would be without emphasis because it would be all emphasis. Just so Nippold's books are without virulence because they are nothing but virulence. There is no passage that you can single out

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