The argument which is occasionally urged against home rule, that Irish Catholics, if left uncontrolled by a superior power, would immediately begin to persecute their Protestant fellow country. men, is one that, to any one with even a moderate knowledge of Irish history and of the Irish people, carries its own refuta-

To suppose that a people who, from almost the earliest dawn of their authen tic bistory, have shown themselves exceptionally tolerant in religious matters, should, at the present day, from some un should, at the present day, from some unexplained cause, change their character, and, as soon as they had gained a legal right to manage their own affairs, should be so infatuated as to imperil that longhoped for liberty by engaging in a senseless persecution of those who differ from them in religious matters, is surely a child the unperilifer only worthy of some overish supposition, only worthy of some over-zesious Orangeman. The Irich Catholics having for centuries set their hearts on securing home rule, it is scarcely likely that their first act as a free nation would be to do that which would be the most direct step towards bringing about a well-deserved forfeiture of a right which they hed shown themselves unworthy to re-

It is a beast of the Irish people that, in Ireland alone amongst E ropean countries, there never has been a Christian Ireland alone amongst European countries, there never has been a Christian martyr, the early Christian missionaries, in St. Patrick's time, having been allowed to preach their doctrines without moles tation amongst the pagan Lish. When, more than a thou-and years later, in the reign of Queen Mary Tudor, Protestants were being persecuted to the death in England, English Protestant refugees coming to Ireland were allowed to live unmolested, and to remain Protestants without interference on the part of the Irish Catholic authorities. In the f llowing century, when Dr. Bedell, Protestant Bishop of Kilmore, was, with the Protestant Bishop of Elphin, in the hands and at the mercy of the Irish Catholic leaderr, after the "massacre" of 1641, these two prelates were treated with respect, and allowed to celebrate the rites of their religion by the very men who are falledy charged with having attempted to exterminate all the Protestants in Ireland. Writing of these troubled times—1641 1648—the Protestant historian Lelan says: "The Catholic prijests labored zaalously to writing of these troubled times—1041
1648—the Protestant historian Lelan says:
"The Catholic priests labored zealously to
moderate the excesses of war and frequently protected Protestants when danger
threatened them, by concealing them in threatened them, by concealing them in their places of worklip, and even under their altare." Forty years later, in 1689 1690, when, under King James II., the Irish Catholics had, for a few months, almost entire control of their own Parliament, one of the first Acts passed by that Parliament was one "for securing liberty of conceience," which Act began by declaring "that it is the law of this land of Ireland that neither now nor ever again thall any man be persecuted for his religshall any man be persecuted for his relig-

It is said to have to record that, immediately on the re-establishment of "Pro-testant ascendancy in Ireland," under William III, after James' expulsion, the Irish Parliament, then exclusively Protestant, began the ensctment of the stroc-tous penal code, which was designed to crush and degrade the Irlah Catholics, and to make them parishs and outcasts in their own country. For nearly a century and a half, in flagrant violation of the treaty of Limerick, this unjust code was enforced with varying degrees of severity, until, in 1841, the Irish Catholic members until, in 1841, the Irish Catholic members of municipal corporations, then first admitted to some degrees of political power, had an opportunity of showing how well they had learned from their oppressors the lesson of religious intolearance. Their action, then and since, has been one of the most semastrable displays of religious action, then and since, has been one of the most remarkable displays of religious toleration recorded in history. Since 1841, Dublin corporation has elected four-teen Protestant Lord Mayors; and the Catholic cities of Cork, Limerick and Waterfard have had rementively agree. Catholic cities of Cork, Limerick and Waterford have had, respectively, seven, thirteen and twelve Protestant Mayors, nearly all these gentlemen having been elected to their respective (flices by corporations in which the Catholics had an open-halming majority. Other Irish overwhelming ms jority. Other Irish Catholic towns have acted in a like manner; but unfortunately the same can not be said of Belfast or Derry, in which cities "Protestant ascendancy" still pre-valle. Belfast, with 60,000 Catholic in-babitants out of a total of 208,000 in 1881, had not a single Catholic member on its town council; and neither Belfast nor Derry has had a Catholic mayor for hundreds of years. More than haif the population of Derry are Catholics, but their representatives are excluded from the town council by the high municipal franchise, which in most Irish towns pre.

Catholicity, grows younger and stronger and more beautiful in the eyes of men.

London Universe.

Does the alien descent of many of those who profess the Catholic faith really detract from the esteem which American Protestants entertain for the

CAN NOT EXPLAIN IT AWAY.

A REFUTATION OF THE STATEMENT
THAT IRISH CATHOLICS ARE INTOL.

Wents the less wealthy classes from having any share in the control of municipal affairs. At a consequence of this narrow franchise there is in Derry only one Catholics are in the control of Ralfage. A REFUTATION OF THE STATEMENT THAT IRISH CATHOLICS ARE INTOL. ERANT—THE TORIES APPEAL TO RELIGIOUS PREJUDICE.

To the Editor of the State Journal:

English writers and speakers opposed to Mr. Gladstone's policy of Irish self-government, when they visit this country, find themselves at a loss to explain away the injustice of depriving a people of their inherent right to be the framers and administrators of their own internal affairs, a sfairs. As a consequence of this narrow franchise there is in Derry only one Catholic corporation, which is itself exclusively Protestant, has very few, if any, Catholic in its amployment; whilst Dublin corporation, an overwhelmingly Catholic body, paid in 1886 £4,000 to its Protestant employes. To turn from municipal to Parliamentary affairs. Of eighty five Irish nationalist M. P.'s, eleven, including Mr. Parnell, are Protestants, all of whom represent overwhelmingly Catholic constitu

noted that such fears are expressed almost, if not quite exclusively in those parts of U ster where Protestants form a majority Uster where Protestants form a majority of the population, or where, as in Derry, although in actual minority, they are numerous enough to maintain their accordency over the Catholics by the help of a narrow franchise, and to exclude them from nearly all elective offices. In the south and west of Ireland, where Catholics form from ninety to ninety him per cent of the noughtion the voice of numerous enough to maintain their ascendency over the Catholics by the help of a narrow franchise, and to exclude them from nearly all elective offices. In the south and west of Ireland, where Catholics form from ninety to ninety nine per cent. of the population, the voice of religious discord is unheard, and Catholics and Protesants get on peaceful together in all the relations of life into which they are constantly thrown. The present writer is an Irlsh Protestant, who has lived as a Protestant forty years in the midst of an intensely Catholic community in the south of Ireland, and he has always maintained the most friendly relations.

Protestantism, wherein he saw only her defects. As never before, the natural feedency in the Church of Rome in strong nationalize itself is asserting itself in this, the strong est and freeest of lands." When the enemies, or at any rate adversaries, of a Church speak of her in strains like these, which so closely resemble rhapsodies, there is, of a certainty no reason why her own children should live in dread that she might be looked at askance by outsiders, merely because a large proportion of her mem bers are of foreign descent.

Boston Republic. in the south of Ireland, and he has always maintained the most friendly relations with his Catholic neighbors. He feels almost schamed, in face of the foregoing facts, to have to ask his fellow Irish Protestants as well as Englishmen and Scots-men, to throw aside their unworthy fears in this matter, and to treat Irish Catholics which the same fairness and generosity which they, when in power, almost in-variably show to their Protestant country. variably show to their Protestant countrymen. The remarkable testimony of Earl Spencer, who spent nearly nine years in Ireland as Lord L'eutenant, strongly opposed to the Irish national party, is worthy of earnest consideration. Speaking at Chester, Jane 16th, 1886, he said: "I have had some experience of Ireland. I have been there for over eight years, and ret Lord though of any specific I have been there for over eight years, and yet I don't know of any specific instance where there has been religious intolerance on the part of Roman Catholics against their Protestant fellow-countrymen. I have known, and deeply regret it, that there have been signs of bitter religious animosity, but where has that animosity been shown? Has it been shown in the provinces where the Roman

CATHOLIC PRESS.

faith." EDMUND HARVEY, Grange, Waterford, Ireland, April 18,

A young Sioux woman of pure Indian blood, last week, entered a Benedictine convent in Dakota. Her father is Chief Crowfeather, a prominent Sioux. The ceremony of the entrance into the Order was celebrated at the Benedictine convent at Yankton and Bishan Marty practical. was celebrated at the Benedictine convent at Yankton, and Bishop Marty presided. She will be known in religion as Sister Catharine, and will devote her life to teaching the children of her own nation. Instances like this are rare enough in the United States, where the slaughtering process has had higher favor than the process of conversion. But under the old mis-sionaries it was frequent enough, and, had they been treated with justice, would have become the rule. Among Americans, however, the missionary spirit does not

however, the missionary spirit does not prevall.

This is the way the Forum puts it: "Is it not a noticeable sign that intellectual and educated ministers have almost ceased to preach the doctrines of their theology? It is partly because they have ceased to believe them, and more perhaps because they know that intelligent and educated people in the pews do not believe them, and can no longer be made to believe them. Neither are they any longer effective for the conversion and regeneration of mankind." It is without doubt a noticeable sign. It is the progress towards zare, which began with Luther and has continued logically up to the present moment and will continue until annihilation is reached. It was so with Arianism and will be so with Protestantism. But a more noticeable sign. with Arianism and will be so with Protestantism. Rut a more noticeable sign for the Forum ought to be the contrary attitude of priests to day. They are still preaching the doctrines of twenty centuries in the full glare of the rationalistic daylight. They have minimized nothing, hidden and disguised nothing, and are prouder at this moment of the Son of God, of the Mass, the Real Presence, the Confessional, and Infallibility, than they were in Luther's time. Moreover, as the great in Luther's time. Moreover, as the great heresy loses its hold on the high places and fades into thin air, the great truth, Catholicity, grows younger and stronger and more beautiful in the eyes of men.

Church, is another question connected with the same subject, and we shall con-sign the task of answering it to a Protest ant minister. In the Philadelphia Public Ledger we find a report of a sermon on the subject recently preached by the Rev. Heber Newton, who heretofore had severe-ly criticized the Catholic Caurch. Having ly criticized the Catholic Caurch. Having stated that the Catholic population of the United States had risen from 20 000 to 9,000,000 in 100 years, Mr. Newton remarked: "But for the Roman Catholic Church the modern world would have been an impossibility. Tarough the Dark Ages the Church preserved what little there was left of culture. In the Middle Ages the Church proved the nursing mother of the new born life of bumanity. In the modern world the Roman Catholic Church continues her indispensable ministry to civilization. She polishes the rude masses of society, their liberert right to be the framers and administrators of their own laws sud the requiators of their own internal affairs, a condition of thoigs that naturally must have the approva of the self governing people of the self governing people of the self governing people of the south of their appeals to religious projudice, and endeavor to persuade the people of America that if the Irish were permitted to exercise their requestionable sight of governing themselves the Catholic majority would persecute the Protestant minority. As a refutation of so malicious an argument permit me to lay before your reeders a letter addressed to the Society feriands and a near relative of Alfred Webb, the newly-elected Protestant representative of the overwhelmingly Catholic constituation of the positions of the positions of honor and trust. It has been prominent in business for nearly a critical and the writer, when a boy, was a frequent visitor to their stationery and publishing house in quest of bills of Leidig and other commercial blanks. Yours, Alexander of the control of the positions of honor and trust. It is the power, would immediately begin to persecute their Protestant fellow-country, men, is one that, to any one with even a month of the part of the part

Ars and a Father Damien. He, who in some un'riendly hotel in a foreign land has had a child lie at the point of death and found at his right hand a Catholic Sister ready by day and night to nurse his boy back to life again, without money and without price. can never again and without price, can never again feel towards this Church of saints as he did in the complacent days of his callow Protestantism, wherein he saw only her

Boston Republic.

We called attention in last week's Republic to one of the startling effects of Godies or purely secular education in Europe, by citing the incressed number of suicides among young people in France in recent years. The Cardinal Archbishop of Rhelms furnished, in a recent pastoral letter, additional proofs of the downward tendency of the rising generation in the French republic. His Eminence declares, and his declaration has for its basis the official record, that the average of criminality has increased three fold since 1870, and juvenile criminality four fold. In 1886, of 187,720 accused persons brought before the police tribunals, more than 23,000 were minors. In 1887 there were 191,108 accused, of whom nearly 30,000 were minors. In 1886 the criminal courts convicted 580 below 21 years of age, and seventeen below 16 years; in 1887, 649 below 16 and first two below 17 the Boston Republic. seventeen below 16 years of age, and seventeen below 16 years; in 1887, 649 below 21; and forty two below 16. This year already three murderers, all minors, have been executed in Parls, of whom the youngest was 16 years old. By encouraging atheism and socialism among the shown in the provinces where the Roman Catholics predominate? It has been shown in Ulster, where more than half of the population belong to the Protestant faith."

EDMUND HARVEY. young, the French people are undermining the whole structure of their government.

A Godless education produces a Godless state, and a Godless state cannot survive. It usually happens that when a Catholic clergyman or a Catholic nun "assapes," and j.ins the Protestant Church openly and ostentatiously, he or she has some very substantial reason for the act apart from conviction. We need not cite ex-amples to prove the truth of this asser ampies to prove the title of the desti-tion. Every reader will readily recall a few. The O Gormans, the O'Connors, the McGlynns and the Hyacinths are con-spicuous in the list. The latest "escape" was that of Rev. John A Keul west town to Mountain, Mich. Mr. Keul went over to the Anglican Church, and caused great joy among the clergy and laity of that organization in the West. There was no organization in the West. There was no inquiry as to his previous record. He was embraced unconditionally as "a brand snatched from the burning" Archbishop Ireland of St. Paul supplied his new asso clates, when it was too late, with some interesting information concerning him. The Milwaukee Citizm summarizes this very intelligently. It says: "It seems that the Rev. Keul has had a grudge against several portions of the decalogue. He considered the sixth commandment (according to the Catholic enumeration) especially too rigid for his constitution. Likewise the seventh commandment. His convictions on these moral subjects equared with his method of living,

subjects equared with his method of living, and as he found his record had gone before him in Catholic parts, he decided to appreciate the beauties of the Anglican creed at once." The Catholic body can sfind to less such men better than it could efford to keep them. Our Protes tant beathern are welcome to them. tant brethren are welcome to them. As lorg as we get the Newmans, the Man-nings, the Hewits, the Fabers, and other brilliant thinkers we will not cry over the less of the Keuls, the O'Gormans and others of that lik.

O. E. Comstock, Caledonia, Mich., writes: I was suffering the most excrudiat-ing pains from inflammatory rheumatism, One application of Dr. Thomas' Eelectric Oil afforded almost instant relief, and two ttles effected a permanent cure, Minard's Lipiment is the Best.



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wonderfully relieved by this medicine.

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"Several years ago, on a passage home

Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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