

CAN NOT EXPLAIN IT AWAY.

A REPUTATION OF THE STATEMENT THAT IRISH CATHOLICS ARE INTOLERANT—THE TORTURES 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, who 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 laws and the regulators of their own internal affairs, a condition of things that naturally must have the approval of the self-governing people of this continent.

ARE IRISH CATHOLICS INTOLERANT?

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 countrymen, is one that, to any one with even a moderate knowledge of Irish history and of the Irish people, carries its own refutation.

To suppose that a people who, from almost the earliest dawn of their authentic history, have shown themselves exceptionally tolerant in religious matters, 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 inflated as to imperil that long-looked-for liberty by engaging in a senseless persecution of those who differ from them in religious matters, is surely a childish supposition, only worthy of some over-zalous Orangeman.

CATHOLIC PRESS.

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 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.

MINARD'S LIPRINT IS THE BEST.

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

Church, is another question connected with the same subject, and we should not sign the task of answering it to a Protestant 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 has severely criticized the Catholic Church. 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. Through 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 humanity. In the modern world the Roman Catholic Church continues her indispensable ministry to civilization. She polishes the rude masses of society, which, without her strong, firm hand, might prove the barbarians within our civilization against whom Macaulay warned us. Among whole classes, which our Protestantism seems as yet powerless to reach, she still keeps alive, as of old, the spiritual nature—and educates."

After referring to the vast strides which Catholicity is making all over the great Republic, "forestalling the choicest sites in all new towns for her future colleges and seminaries," the speaker went on to say: "Protestantism, in its missionary work, seems to be the packing of a mob, while the onward movement of this great Church is as the tramp of a regiment. Her history is a long bead roll of men and women of whom the world has not been worthy. And still to-day from every land she presents to us such types of self-education as have awed the very hearts of self-indulgent Protestantism in a Carle d'Arce and a Father Damien. He, who in an unsteady 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 feel towards the Church of saint and hero in the comphcient days of his calow Protestantism, wherein he saw only her defects. As never before, the natural tendency in the Church of Rome in strong nationalities to nationalize itself is asserting itself in this, the strongest and freest of lands."

It is a boast of the Irish people that, in 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 molestation among the pagan Irish. When more than a third of a century later, the reign of Queen Mary Tudor, Protestants 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 following 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 leader, 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 falsely charged with having attempted to exterminate all the Protestants in Ireland. Writing of these incidents in 1827, the Catholic 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 their places of worship, and even under their altars."

W. H. COMSTOCK.

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