

COMING UNIVERSAL CREED.

WHAT PRESBYTERIAN MINISTER FORESEES AS RESULT OF CATHOLIC CHURCH'S TRAINING OF ITS CHILDREN.

Rev. Frank De Witt Talmage, preaching in the Chambers-Wylie Presbyterian Church, Philadelphia, a week ago last Sunday, gave utterance to a prophecy which, must have been somewhat startling to his hearers.

"If the years which the child passes before he reaches his twelfth milestone are the most important years of the human life," said the preacher, "what are you and I as parents, doing for the physical and mental and moral and spiritual training of our little children?"

Most of us are willing to confess that our little children are not receiving at home the religious training which they should. How are they to get that training? In our Sunday schools? Most of the children do not go to Sunday-school. Indeed, half an hour's week of Bible study will never make of strong Christian men and women out of our children.

"Now I am going to say something you may not agree with me in, and which will shock some of you here present. The only church which is dealing with the spiritual development of her little children aright is the Catholic Church. The Catholic priest says, 'Let me mold the child up to twelve years of age and I care not who has the child after that.' And mark me, on account of the parochial school, the Catholic Church is to become the universal or conquering Church of America's future."

"And when I say this I am not attacking the Catholic Church. Mr. Beecher used to say that some people had two requisites for heaven: 'First, do you believe in Christ? Second, do you hate the Catholics? Well, then, pass into heaven.'

"But whether I like the Catholics or no, one fact is certain, the Catholics train their children for the Church. The result: the Catholics are simply going ahead by leaps and bounds. The coming universal creed of this land is the Catholic creed, unless we as a church have the brains of the Catholic priest and put the chief emphasis of our spiritual work into molding our children under twelve years of age for God."

ARCHBISHOP FARLEY DENOUNCES STAGE.

PARENTS TAKE YOUNG TO THEATERS WHERE GREATER OBSCENITIES OBTAIN THAN IN TIME OF PAGANISM.

His Grace, the Most Rev. Archbishop, preached at St. Patrick's Cathedral, New York, recently, when he spoke of the influence of bad example, and deplored the habits of older men and women who inspired the youth to follow their lead. He said the stage-to-day is worse than in the times of paganism. "We see to-day men and women—old men and old women—who ought to know better, bringing the young to these orgies of obscenity," he said. "Instead of that they should be exercising a supervision over the young and should look carefully after their companionship."

The Archbishop took for his text the words concluding the morning Gospel, "Many are called but few are chosen." He gave an interpretation of the sentence that differed somewhat from the old accepted meaning. "It is a warning and not a menace," exclaimed the Archbishop. "It is not intended to drive to despair, but to inspire to love. While love is a strong motive for man's faith, he nevertheless requires the spur of fear to keep him in the right path."

"The old preachers taught us that we must work out our destiny in fear and trembling," he continued. "They wanted us to believe that we must live untroubled if we are to be saved. But where are we to find any who have lived in accordance with the precepts of God? All about us we have the men and women who are setting evil examples. Men hoary with age are often found inspiring with evil the minds of the young. They go to the public places and to the theatres in shamelessness and they bring with them youngsters who cannot escape corruption."

Commenting on the remarks of His Grace, the Evening Post said:

"The stage is worse to-day than it was in the days of paganism," said Archbishop Farley in his sermon yesterday. Looking at the theatre as it is in this city, there is much ground for this sweeping assertion. Not only is 'Salome,' against which there were such strong protests two years ago, being produced regularly; but there are at least four plays in hitherto reputable theatres so indecent or dealing with such disgusting themes that they would not have been tolerated a few years ago. For this situation, the avarice of the managers, Christian and Jewish, is not wholly to be taxed."

"The laxity of the press is not without its share of the blame. How to remedy the situation is a problem to which the city's spiritual advisers may well devote themselves. We have, fortunately, progressed far from the time when every minister felt that every theatre was the pathway to destruction. Prejudice of this kind has passed with the recognition of the great educational possibilities of the stage. But, if the present rage for nudity and the portrayal of lives of immorality continues, we shall soon reach a pass where it will be folly to assert that we have any standard at all, or to require any of the theatre."

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ST. PATRICK'S SENSE OF HUMOR.

The following story, current among the Irish people in certain districts, claims, more or less seriously, to illustrate St. Patrick's sense of humor:

On a certain occasion, while preaching, the saint told the story of Jonas, relating how the ship in which Jonas had embarked was on the point of sinking, because the prophet was not yet willing to obey the command of God strictly. When the saint had concluded his discourse, he was about to leave but a pagan stopped him and said: "I do not like the kind of justice and right your God uses."

"Why?" said the saint. "Because," replied the pagan, "if the story you were telling a little while ago is true, he was going to drown a whole shipful of people on account of the crime of one man; the worst judge we ever had in Ireland would not do the like of that."

"Come with me, my good man," said St. Patrick, and he led him to a mossy bank where the saint knew there was a nest of bees. "Now, stay here," said

Patrick, "till I find a hive to put these bees in."

Patrick left, and when he came back he found the pagan fighting frantically with hands and feet against the bees, hundreds of them lying dead on the ground and hundreds more falling.

"Oh, why did you so mercilessly destroy these poor bees?" remonstrated the saint. "Oh, the little demons, the little demons," yelled the pagan. "Without the slightest cause or reason, one of them stung me on the cheek."

"And," said Patrick, "on account of the misconduct of one, you killed them all; I thought you said that was an unjust thing to do and that the like of it was never done in Ireland."

The pagan had not a word to say. He submitted to St. Patrick and was baptized by him.—Translated from the Irish by the Rev. M. P. Mahon.

Great satisfaction is ours when even though circumstance seems to point otherwise, we know we have done right, let the world think what it will.

"LET YOUR LIGHT SHINE."

The question of the religious belief of Abraham Lincoln is once more receiving the attention of some of our exchanges. There is a tendency in some quarters to consider as an honor for the Church the fact that this or that great one of the world lived or died a Catholic. It is vastly more to the point for Catholics to exemplify their faith in their daily lives than non-Catholics seeking the light need seek it no more. The example of those who are not merely Catholics in name has ever been a potent influence in attracting sincere souls into the fold of Christ. The case of Sir Stephen De Vere, a brother of the better known Sir Aubrey, is but one of any among those, who, apart from theological discussions of doubts and difficulties are moved to come into the Church by the power of Catholic example. In speaking of his conversion the Catholic Citizen points out, Sir Stephen says: "What made a Catholic of me was my knowledge, my intimate knowledge of the innocence of the morals of the young men of the peasant class. I went among them. I was at their hurlings, at their sports. I heard them, I listened to them, I knew them, I compared them with the young men of my own class. I said, what can make this difference? It cannot be education, for they have little or none. It cannot be society. It cannot be travel; it must be only one thing—their religion—and I will be of the religion, that makes them so innocent and so pure."—Providence Visitor.

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DIED.

KENNEDY—As his home, 109 Liverpool street, Guelph, Ont., Mr. Hugh R. Kennedy, son of the late Duncan Kennedy of Pilkington township, aged forty-seven years. May his soul rest in peace! Funeral—At Madoc, on March 30, 1909. Beside, daughter of the late Joseph and Mrs. Farrell, aged nineteen years. May her soul rest in peace! CALLAGHAN—At Meadowdale, on Sunday, March 28, Mrs. Mary Callaghan. May her soul rest in peace!

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