

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCIV.

The Presbyterian Witness, of March 19, has the following paragraph: "Our Irish friends are not by any means happy. They still insist upon Home Rule. They still claim a University with a Catholic atmosphere."

The tone of this paragraph, as we see, is that of contemptuous surprise that the Catholic Irish should presume to crave anything which both Protestant countrymen do not wish them to have.

Of course, setting aside the Parnells, and Emmets, and Lord Edwards, etc., the Irish Protestants, in view of Catholic Emancipation, are hardly desirous of seeing an Irish Parliament, since they lean upon the Westminster Parliament in the hope of maintaining the ascendancy which otherwise their great numerical inferiority would render impossible.

Like it or dislike it, we may depend upon it that "Celtic chintziness" is not likely to give over until, without doing any wrong to the minority, the general complexion of Irish administration shall have been brought more nearly into agreement with the interests and instincts of the immense majority.

The sneer of our friends of the Witness (after all, a not very forcible one) becomes more pronounced over the Catholic demand for a University "with a Catholic atmosphere."

That pleasant writer, Miss Ellen Thornycroft, in one of her agreeable novels sets forth with Irish lucidity, while declaring herself an unmovable Anglican, the claims which the Irish have in equity to a Catholic University.

The present Bishops of the English Establishment are men of high character, marked ability, and a sober mind. Their sympathies of course are strongly engaged for Trinity College, Dublin.

Why is it, then, that the non-Conformists are so firmly, indeed so fiercely, against it? We may answer: for the present non-Conformists are against anything and everything that will please or profit either Churchmen or Catholics.

When a man has gone so far as to have need of making such an avowal, he, and his followers, are on the way to worse. Indeed, one non-Conformist league has already put out a tract or two sounding not obscurely like the threat to put down all priests in England, Catholic or Anglican.

FAIRLY CALL A PERSECUTING TEMPER OF THE NON-CONFORMISTS AT LARGE.

Their chief immediate displeasure, naturally, is turned against the Episcopalian, but they are relentlessly hostile to the reasonableness and equitable proposal to secure for the Irish a university "with a Catholic atmosphere."

They are not content with that measure of ascendancy which is necessarily involved in an overwhelming Protestant majority of the whole kingdom. They are not willing that the Catholic three-fourths of Ireland should have that higher education which is secured to the Protestant one-fourth, unless they will take it under Protestant auspices, including, of course, the auspices of Professor Tyrrell.

These men do not seem to see that, even from their own point of view, the higher education, besides being a natural right of the major, if it is of the minor part, naturally tends to train independence of mind, and to reduce undue subsmissiveness, so that educated men and women, retaining their religion, are easily raised above superstitions, or more unreasoning adherence.

There are men among the Nonconformists, such as Dr. Fairbairn, Dr. McKenna, Dr. Shakespeare, who, in thoughtfulness and piety, are equal to the best of the Anglican Bishops. Yet, forty years ago, I began to have misgivings whether the English Dissenters were not falling into practical atheism, so that I was not greatly surprised to hear subsequently the complaint of a Welsh Congregationalist, that the churches of his persuasion were becoming mere infidel clubs.

CHARLES C. STARBUCK, Andover, Mass.

A LEGEND.

It was a glorious eventide in the land of Judah. The tender shadows were creeping over the verdant glades, while Zion's hoar brow shone bright in the diadem with which the departing monarch of day crowned it.

While her companions at the Temple-school had been enjoying to the utmost the freedom from labor and study, granted in honor of the High Priest, the dear child had stolen away with her share of the delicacies as a refreshment for an aged invalid, to whose relief whatever was given for her own enjoyment and recreation was devoted.

On sped the little one, and as she flitted over the meadows, the flowers seemed to cling to her dainty footsteps, and the last rays of the sinking sun appeared to linger casting an aureole of molten gold upon the pure upturned brow.

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FIVE-MINUTE SERMON.

Third Sunday After Pentecost. SINFUL AMUSEMENTS.

Be sober and watch, because your adversary the devil as a roaring lion goeth about, seeking whom he may devour. (Ephesians 6:11).

I need not tell you, dear brethren, that there is nothing more contrary to the spirit of our holy religion than melancholy. The Church would not have her children long-faced and morose, eschewing all pleasure as a thing sinful; nor would she have them unhappy by depriving them of what is good and forbidding what is innocent.

But, unfortunately, all pleasures are not innocent. There are some which are sinful—very sinful—and which, instead of aiding us by begetting a holy gladness, fill us with remorse and rob the soul of the grace of God, which is the principle of all our joy.

It is hard to conceive how a young man or woman, who wishes to be deemed respectable, or even to preserve self-respect, can attend any of those moonlight gatherings known as picnics, festivals, etc.

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THE FIRST PRECEPT.

According to this first law of the Church we are required, under the penalty of excommunication, to hear Mass on Sundays and holy days, and to fast and abstain from the use of flesh-meat on the days fixed for the performance of the same duty.

Wherein do such persons comply with the law? Wherein do they give evidence of an intelligent act? By their conduct they indicate a belief that to hear Mass means nothing more than their bodily presence in the Church.

We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so at the moment after death.

Tobacco and Liquor Habits

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SACRED PICTURES IN THE HOME.

In the current issue of the Holy Family Magazine, Miss Katherine E. Conway, of the Boston Pilot, has a word to say with regard to sacred pictures in Catholic homes which we wish all Catholics would hear and heed.

It is almost a proverb in New England that you can tell a Unitarian home by the number of Madonnas in it. But in the Catholic home, too often, the sacred pictures are few and unbecomingly relegated to those portions of the house not seen by the transient guest.

Of course Catholics of sense who have a decent pride in the vast heritage of art which is the Church's possession do not make such errors of judgment.

It may be added that it is not the Catholics of humble life who do this sort of thing. They may err by placing upon their walls inartistic daubs supposed to represent the saints or Jesus Christ and His Mother, but their error is by no means so great as that of the rich Catholics who seek to hide away in the recesses of their homes all suggestions of that Catholicity which they should be proud to own and acknowledge.

A CHRISTIAN WAY OF SETTLING INTERNATIONAL DIFFICULTIES.

The quarrelsome little republics of South America "have often been alluded to by orators in this country when contrasting the peace existing between all the States in our Federal Union with the hostility prevailing between the various countries in the southern hemisphere.

This seems to be the practical working out of the arbitration idea attempted by the great Powers at The Hague. But a still more striking instance of the peaceful spirit of peoples, supposed by North Americans to be peculiarly fiery and pugnacious, was the mutual disarmament agreement reached in a short time ago between Chile and the Argentine Republic.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Expeller is pleasant, sure and safe. If your druggist has none in stock, get him to procure it for you.

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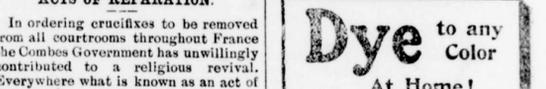


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CHATS WITH

If success in life then failure is to pleasure and so storm, to which al, and that is d supreme. In life and making the best of us. That to glorify God—the doing of His will.

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