

RATIONALISM AND INFIDELITY.

FROM THE NORTH OF IRELAND.

A Methodist Clergyman's Opinion—His Experience of Roman Catholicism.

A Methodist minister of Dayton, Ohio, Rev. William Macaffee, in a sermon recently delivered in his church said:

"I propose to speak to-night on Catholicism, especially as it is related to American institutions; and as the views I shall set forth may be somewhat different from those sometimes dispensed from Protestant pulpits, it seems fit to me to speak a few preliminary words as to how and why I arrived at the views I entertain.

"I was born in a land where the first article of a good Protestant's creed was to hate a Catholic, and where, if a Protestant did not fervently hate a Catholic, he was suspected of being lukewarm in the faith, if not, indeed, already under the secret influence of Jesuitism. Those who know anything about the North of Ireland, that land of Tories and Orangemen, will know that this is scarcely an exaggeration.

"But I had the unspeakable good fortune, as it has always seemed to me since, in my early life, when I was between 17 and 20, to be thrown with a man of broad culture and large and unusually enlightened views, especially for that part of the world. That man first opened my eyes to the untrustworthiness of views that were merely traditional and conventional, and taught me how to look at questions from more points of view than one. It was the right time in my life; and the influence that came to me at that time, and the modes of thought that were then started into operation in my mind have never, as I think, departed from me from that day to this; and I think now, never shall. One of the first results of that influence was this—that although a young man, living amongst people where Protestantism was such as I have just described, I found myself in hearty sympathy with what was called the progressive party in English politics, and fervently indorsing Gladstone's bill for the disestablishment of the Irish Protestant Church—an act that was looked upon by most Protestants around me as an emanation from no other quarter than from the Pope of Rome himself.

"As I grew older and began to have apprehensions of the trend of affairs around me and the tendencies of the day in which I lived, I soon gained a very distinct impression for myself that the real danger to religion in our day and generation was not from Romanism at all, but from the common enemy of Protestantism, viz., modern rationalism and infidelity. I saw, in spite of the periodical warnings as to the designs and machinations of Romanism, that very few Protestants became Catholics and that there was little likelihood that they ever should. But I saw at the same time that vast masses of men were standing aloof from all churches, Catholic and Protestant as well; and that great numbers of men were coming out in active and pronounced hostility to every form of Christian teaching. And then I began to wonder whether, after all, a great many of our traditional fears and anxieties and solicitudes were not wholly misplaced.

"In the land in which I was brought up the belief almost universally prevailed that, sooner or later, there was to be a great religious war between Catholics and Protestants, and that the differences between these two sections of the church would never be composed until that war came. That belief was held as persistently and as religiously as the belief of another class of people in the immediate second advent of Christ.

But a better knowledge of the way of the world is moving and a somewhat sobering study of history have long since wholly dissipated that early superstition from my mind. There will be no more religious wars, I say that with all the positiveness of a prophet.

"Commercial considerations, industrial considerations, considerations of national integrity and secular prosperity—these are what determine all national and international movements to-day. And it needs but the slightest knowledge of the spirit of the times to know that no civilized nation to-day would suffer itself to be drawn into a war on purely sectarian considerations. No, there will be no more

religious wars. There may be little factional fights here and there, in less enlightened places, for many a day to come, but a religious war between nation and nation is a thing of the past.

SAINTS OF THE MONTH.

(From the Catholic Home and School Magazine)

ST. PHILIP, THE APOSTLE, May 1. He was one of the first chosen disciples of Christ, and is said by St. Clement of Alexandria to have been the person who, when called by Christ, begged leave to go home first and bury his father; to which Christ replied, "Follow me and let the dead bury their dead." He was with Christ at Cana and in the wilderness at the miracle of the loaves and fishes. After Pentecost he preached the Gospel in Phrygia, where he died. His life was filled with an ardent love of God and a desire to see the Father, and he teaches us to live for the same objects.

ST. JAMES THE LESS, the apostle whose feast is celebrated on the same day, was the son of Zebedee, and was called the Just, on account of his great holiness of life. He was the son of Alphaeus and Mary the sister of the Blessed Virgin, and one of the Apostles favored with the apparition of the Risen Saviour. After the Ascension he was made Bishop of Jerusalem. He was a Nazirite, remarkable for his great abstinence from all forms of strong drink. He wrote one of the Canonical Epistles which was called Catholic, because addressed to the universal Church. He was stoned to death by the Jews in the year 62.

ST. ATHANASIUS, May 2, is honored as one of the greatest Doctors of the Church. He was born in Egypt about 296. When a deacon, he assisted in the Council of Nicæa, A.D. 325, and attracted the attention of all by his great learning. As Patriarch of Alexandria, he fought the heresy of Arianism for 46 years, and though persecuted and banished by the Emperors, he lived to see peace restored to the Church, and the Ancient Faith so vindicated, that Arianism never again could gain a foothold with his people. He died in 373.

ST. CATHERINE OF BOLOGNA, May 3. She was born in a noble Italian family in 1413, and at 11 years of age was placed at the Royal Court where she soon grew weary of worldly splendor, entered religion as a Poor Clare and was sent to Bologna to found a Convent. Her great zeal for God's glory made her life a constant prayer for the conversion of sinners. She was remarkable for her great humility. She died in 1453. She teaches us how to patiently wait on God who accomplishes all things in his own good time.

ST. ISIDORE, May 10. This saint is an example of the great principle that even in the lowliest walks of life man may rise to great heights of perfection. He was simple farm laborer of Madrid who, as is said in the Bull of Canonization, "was a prudent laborer, who found, in digging and plowing the earth, the treasure of divine grace with which he purchased the principality of heavenly glory." He was remarkable for his great devotion to Holy Mass which he claimed was the source of the great success which attended his labors. He died in 1180 and is honored as one of the great Saints of Madrid.

ST. MARY MAGDALEN OF PAZZI, May 27. She was born in Florence, in 1566, and from her youth manifested great devotion to the poor whom she fed by food which she deprived herself of, and instructed in the ordinary Christian exercises. At eighteen years of age she was admitted to religious profession which allowed her to give free scope to her de-

sires for penance, mortification and prayer, which urged her to greater love of God. She died in 1607.

ST. ANGELA MERICI, May 31. The foundress of the Ursulines was born in 1474, and even in her earliest years practised great austerities. Intending to devote herself to the instruction of the young, she entered the third order of St. Francis and there began to prepare for her mission of establishing an institute which would have for its object the education of the poor. It was not until she had passed forty years in discouragements and difficulties that she realized her ambition and with twelve young women she laid the foundation of her great organization which under the protection of St. Ursula was destined to be a great factor in the work of education. She died 1640.

IRISH NEWS.

The Lord Mayor of Dublin presented to the House of Commons, on April 17, a petition from the Municipal Council of the city of Dublin in favor of Home Rule.

The priests of the Deanery of Fermoy have subscribed £28 2s. to the Parliamentary Fund.

Miss Hannah Maria Ferris, daughter of Mr. William Ferris, of Rathoo, received the white veil and the name in religion of Sister Mary Evangelist, at the Presentation Convent, Lixnaw, recently.

The death occurred recently of Sister Mary Columbia Joseph, of the Convent of Mercy, Derry. She entered the convent during the episcopate of the late Bishop Kelly, and received the black veil from Bishop O'Doherty. She was a niece of the late John O'Doherty, so long prominently identified with the County Donegal, and of Miss Rose Doherty, who died last year in the order of Notre Dame, at Plymouth, Eng., where she was known in religion as Sister Mary of Saint Cyprian. Sister Mary Columbia (whose name in the world was Miss Grace Breslin) was the only sister of Mrs. Patrick Maxwell, of Glenkeen House, Derry.

A determined swoop was made on the Bodyke tenants, on April 19, by the agent, Mr. McAdam and two bailiffs. The former was armed with a repeating rifle, and the bailiffs with revolvers. The seizure were carried out under warrants of distraint. The agent was protected by a force of forty police. When leaving Bodyke, one of the cows seized on the farm of a tenant named Tuohy, broke into it again, and young Tuohy immediately rushed after it and drove it a couple of miles over the country, followed by an Emergency man, who fired four revolver shots at him before he recovered it. Tuohy escaped arrest, but it is believed that one of the shots took effect. The party then continued their progress to the pound at Tulla.

These young ladies received the black veil at the hands of Bishop McRedmond, of Killaloe, at the convent of Mercy, Kilrush, on April 11: Miss Bridget Healy, eldest daughter of Mr. Michael Healy of Rosslinich, Newporth, County Tipperary (in religion Sister Mary of Mercy); Miss Mary Shannon, eldest daughter of Mr. James Shannon, of Cineaella, Kilrush (in religion Sister Bernard); Miss Mary Griffin, eldest daughter of Mr. John Griffin of Knockatuna, Kilmally, Ennis (in religion Sister Aloysius).

Miss Maud Gonne, the patriotic young woman who has done so much for her native land by her lectures, gave a discourse on the French invasion of Ireland in 1778, on April 14, before the members of the Loughrea branch of the Irish National Literary Society. She said that Lord Wolseley, in a speech re-

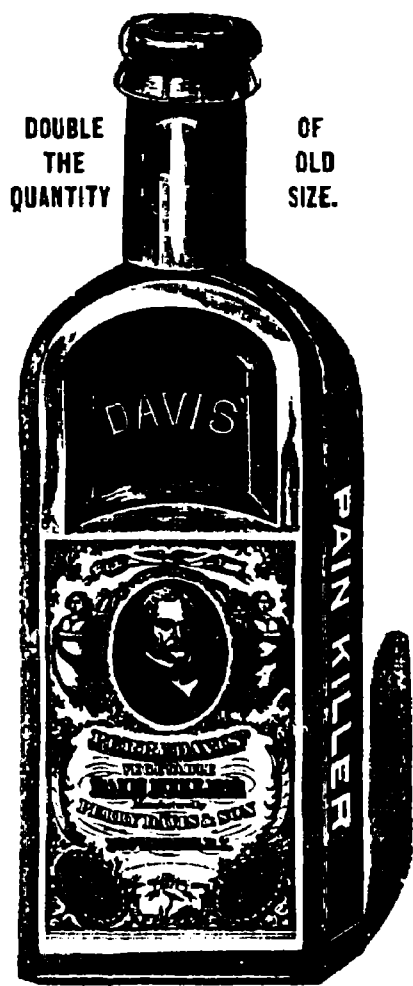
ported some years ago, had referred to what he called the glorious fact that the United Kingdom had not been insulted by the presence of an invader since the days of William the Conqueror. Yet she thought it might interest the men and women of Connaught to hear once again how a gallant body of 1,000 French soldiers, in the name of Liberty and of Ireland, conquered nearly the whole of that province at a time when England had at her service in Ireland no less than 150,000 trained troops. Miss Gonne described the events which led to the termination of General Humbert's expedition. After the disastrous battle of Ballinacree, the remnant of the brave French troops, who had not received that support from France on which Humbert had relied, surrendered at discretion. The massacres of the Irish peasant soldiers that followed, so characteristic of English military operations in Ireland, were stigmatized in indignant language, and the lecturer concluded a most interesting discourse with a warm tribute to those martyred Irishmen who "rose in dark and evil days to fight their native land." While in Loughrea, Miss Gonne was the recipient of numerous honors from the people.

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