

Traits of Irish Character.

(H. N. Casson, in Munsey.) Continuing an interesting sketch of the Irish in America by Herbert N. Casson in Munsey's Magazine, he shows the prominence they have achieved in every department of life. This includes art and literature, church and state, war and peace, explorers and financiers. Their record ante-dates the landing of the Mayflower, which contained Irish emigrants. Among the great publishers, whose names will emblazon the pages of history, are Matthew Carey, of Philadelphia, Patrick Donohoe, who espoused the cause of Ireland more than half a century ago, Robert Bonner, William Desmond O'Brien, and P. F. Collier, who founded the literary weekly that still bears his name. In sculpture and music names that are famous were either born in Ireland or trace their Irish lineage back to the Green Isle. The Goddess of Liberty, on the dome of the Capitol at Washington, was chiselled by the father of the great novelist, F. Marion Crawford, who always felt proud of his Celtic blood. St. Gaudens, the greatest in rank among American sculptors, is at present executing a statue of Charles S. Parnell to be erected in Dublin, St. Gaudens' native city. Edward Gay, who has held first place in New York for forty years as a landscape painter, was also born in Dublin, coming to America when ten years old. Another Dublin man is Victor Herbert, the popular conductor and successful composer, whilst the name of the famous bandmaster of Civil War times, Patrick Sarsfield Gilmore, is one never to be forgotten. Along the lines of musical art, Catherine Hayes, who came to America in 1851, is mentioned as one of the notable operatic singers of her day. On the stage, Ada Rehan, James O'Neil and John Drew, of Hibernian descent, gave tone to the profession. Stepping from the stage to the political arena the writer mentions names famous not only as bosses, but as reformers. Richard Croker represents the former, while Charles O'Connor, who overthrew the Tweed ring, represents the latter. At present, when graft in politics seems to be the order of the day, some of its greatest opponents are Mayor Dunne, of Chicago; Mayor Fagan, of Jersey City; District Attorney Moran, of Boston, and Mayor Weaver's trusted lieutenant, Hugh McCaffery, of Philadelphia. In the U.S. Senate, Thos. M. Patterson and Bourke Cockran are mentioned as distinguished leaders and eloquent pleaders. Thomas Taggart, who had charge of the last national campaign for the Democratic party, was born in Ireland, as were also William McAdoo, of New York, and James F. Boyd, late Governor of Nebraska. James G. Blaine, who was twice nominated for the Presidency of the United States, was on his mother's side, who was a Gillespie, a lineal descendant of the Irish race. In the church, the writer gives credit to four distinguished Irishmen whose influence was exerted for the public weal of the country. He says: "Historically, there have been four Irish churchmen who have wielded a great influence in American affairs.—Father Mathew, the apostle of temperance, who persuaded six hundred thousand Americans to sign the pledge; Archbishop Hughes, of New York, who was sent to England by President Lincoln during the Civil War; Father Ryan, the poet of the South; and the Rev. John Hall, the pulpit orator of New York." Mr. Casson directs attention to the fact that Irishmen were connected with the earliest history of this country; that a Galway man was on the ship which bore Columbus across the Atlantic, and that on the map which directed their course was marked an unknown land called "Great Ireland." Historical research within the past twenty years has fairly established the fact that St. Brendan, an Irish monk, discovered America nine centuries before Columbus crossed the Atlantic. In the War of Independence they took a most prominent part. A writer of those days quoted by Mr. Casson says that they were "a brave, hot-headed race; excitable in temper; unrestrainable in passion; invincible in prejudice. They are impatient of restraint, and rebellious against anything that bears the resemblance of injustice. They were the readiest of the ready on the battlefields of the Revolution." The saying of Lord Mountjoy in the British Parliament, "You lost America by the Irish." Following the War of the Revolution the writer says: "No history of the Revolution is complete without its Irish chapter. What with the dashing work of the Irish Brigade under

Count Dillon; with the exploits of Mad Anthony Wayne and General M'oylan, the Murat of the Revolutionary cavalry; and with the powerful aid of Burke and Sheridan in England, King George the Third found himself beset by Irishmen from all quarters. There were whole companies of Irishmen who fought for American independence under their own green flag, as loyal to their adopted country as to the land of their birth." Among the great rulers of the nation who worked his way to the highest honors our country could bestow, he mentions the descendant of an Irish farmer who was ejected from his home in Ulster as follows: "The most typical Irishman of pioneer times was Andrew Jackson, our seventh President. One secret of his greatness lay in the fact that there were men of his mold and nationality in every American community. It is a fact that should cause every Irish heart to beat with pride that the first American President who rose from the rank and file, without the prestige of aristocratic birth or the polish of education, was the son of a rack-rented exile from Ulster. It may even be true that he was the first in the world's history to climb so high, not by force of arms, but by the free choice of a free people. "Old Hickory," as his soldiers called him, has had no superiors as a popular leader. None of his enemies, and he made many of them, could question his honesty, his sincerity, his courage. He believed that the duty of a government was to protect the weak, curb the strong and obey public opinion. During his Presidency the United States bounded into industrial greatness and international prestige." To their successful efforts as explorers in the far west Mr. Casson pays the highest tribute. General Patrick E. Connor, one of the early pioneers, is credited with being one of the "trail-makers of Utah." Philip Nolan and Sam Houston in Texas. "In fact," the writer says, "when the history of any Western State is written, it will be found that among the army that cleared the way there was always an Irish brigade." Then he concludes as to their success in mining enterprises: "The plain, straight truth about the Western Irish is more wonderful than any fanciful tale woven in the loom of Arabian imagination. Talk about Monte Cristo or Sinbad the Sailor! They were paltry adventurers compared with men like John W. Mackay or Marcus Daly! With his three partners, also Irish—James C. Flood, James G. Fair, and William S. O'Brien—John W. Mackay changed the silver markets of the world. Within a comparatively few years these four men took a treasure of a hundred and fifty million dollars from one hole in the side of a Nevada mountain—the famous Comstock lode. Always ready for big enterprises, Mackay put his millions behind James Gordon Bennett's dream to link America and Europe together by the Atlantic cable, and drove the scheme ahead to complete success. What Marcus Daly did in Montana was different only in detail. He, too, "grasped the skirts of happy chance" with a grip that landed him and his friends among the most powerful money kings of his generation. "All five of these Irishmen began at the lowest rung of the ladder. They made themselves leaders in a country of strong and daring men by being the strongest." The pen pictures of the brilliant writer take in character, quality, qualifications and the marvelous success of the Irish race and their descendants. The concluding paragraph shows their real character: "You can bend and twist an Irishman, but you can seldom break him—the records of insanity and suicide prove this. He works hard in time of peace and fights hard in time of war," as President Roosevelt has said. Impulsive, daring, constructive, indomitable, the Irishman has done indispensable work in this land of his choice. "May his shadow never grow less!"—so say we all."

Must Catholics Ignore Their Consciences?

"Protestantism has many and illustrious merits," writes Rev. Charles O. Starbuck, the Protestant theologian who writes for the Sacred Heart Review, "but there is one great point in which, ever since the Reformation, we have taken the liberty to be, and to remain, unmitigated asses. We have a fatuous persuasion that at the division of effects under Luther conscience fell bodily to our share and the Pope to the share of the Papists. We sometimes, in a gracious fit, will allow the Catholics all sorts of excellences, but conscience never, except by a plenary indulgence now and then sent from Rome. That the natural sense of right and wrong developed and confirmed by the prophets, Apostles, and by the Saviour and by the admonitions of the pulpit, is just as much the usual rule of life with Catholics as with us, and that they have, to say the least, as wide a field for intelligent discussion of moral doctrine as we, and above all that, highly as they hold the Pope, they hold conscience much higher, is a discovery which, too suddenly made, might almost be perilous to life and sanity, in the faithful disciples of that prince of idiotic ignoramus, Merle d'Aubigne." The foregoing observations by Professor Starbuck occur in a discussion of a remark by the Congregationalist to the effect that now that the Princess Ena, King Alfonso's bride, has surrendered her reason and conscience absolutely to her new Church, it is to be hoped that she will at least stay anchored. "Does a Protestant," asks Professor Starbuck, "on becoming a Roman Catholic, surrender his reason and conscience absolutely to the Church? Let us see. "The Papally ratified Jesuit Constitution says: 'We owe obedience to the Pope, as to other superiors, so far as is consistent with benevolence.' Could a barrier more complete be put against absolute surrender of the reason and conscience? "They also say: 'I will obey my superior'—ecclesiastical, monastic or civil, says St. Ignatius—as 'I would obey Christ Himself, in everything in which it cannot be defined that any manner of sin is involved.' If there is a reasonable question, says the great Jesuit Cardinal, the Pope ought to have the benefit of the doubt; but if the command plainly involves a wrong, however slight, the obligation of obedience disappears. Any one who shall then affirm it, says the Cardinal, is a heretic, and should be given over to the secular arm." "Moreover," says the Cardinal, "if the Pope should give a command trenching upon fundamental rights, individual, ecclesiastical, or civil, disobedience is not enough. There must be active opposition, and opposition to the uttermost, even, if cannot be otherwise, to the point of military resistance. The Pope's authority is very great, says this eminent divine, who himself twice came near being raised to the Papacy, but it is given him, as the Apostle says, 'for building up, not for pulling down,' and his prerogative does not warrant him in becoming a perturber of the commonwealth, ecclesiastical or civil, or deprive the individual of his inalienable right of self-defense. "If this editor" (of the Congregationalist) "had the same pleasure in defending a great Church against calumny as he appears to have in loading her with it, he could easily have ascertained, through so inexpensive a pamphlet as Newman's letter to the Duke of Norfolk, that Catholic theology teaches that if the Pope is right in a command, but if erroneously think him wrong, I am bound while my error lasts, to obey my conscience and disobey the Pope. In this conscientious, although erroneous disobedience, says St. Alphonsus Ligouri, I am not merely exempt from sin, I gain positive merit before God, and an increase of heavenly glory. Nothing, says St. Thomas Aquinas, can excuse a man, here and now, from obeying his conscience, be it right or wrong, vincibly or invincibly erroneous. Death Comes to All.—But it need not come prematurely if proper precautions are taken. "An ounce of prevention is worth a pound of cure," and to have prevention at hand and allow a disease to work its will is wickedness. Dr. Thomas' Electric Oil not only allays pains when applied externally, but will prevent lung troubles resulting from colds and coughs. Try it and be convinced.

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Letter of Mr. P. J. Coyle, K.C. us for publication the interesting letter of Daniel He is the fortunate possessor of several volumes of the "Irishman," published in the Green Isle in New York 7 years from the tenth volume of the letter is taken. Its name is very much appropiate, and might be commended memory by every Green Isle. Needless to say, thank Mr. Coyle, and the request. To the Protestants of 1 Merrion Square, 14th Decem "Oh! union how social, how rare! All sects and religions must share! Unites in one cause Both the rich and the poor Makes the fate of one Denied and sure." Antrim Weav Fellow Countrymen—Strains which, sung to the air, beguiled the labor of Presbyterian native, upon what his native land if well governed. It was criminal and secret unionous import had plunged into confusion and blood behind long-continued diabolical rancor. He amused on the convention non, and on the glories leaders of the first Proties of Ulster, who, lean ready-drawn swords, declared That a claim of any b—other than the King and of Ireland, to make law in this kingdom, is unconstitutional, and a grievance. This declaration was received by the Protestants of the county of Tyrone, of Lond Armagh, of Down—in sh Ireland. I would fatigue I to repeat one-fifth part solutions, in tone and blar, which were adopted in Irish in Ireland. I will sell for the present to our untler resolution, and because the Earl of Charlin in the Chair. It runs words—"That we will not acknowledge jurisdiction of any Parli only the King, Lords, and of Ireland; and that we w capacity support them lives and fortunes in asserights against any pretensions of the British Parliam Such were the terms in Protestants were acc speak in by-gone times, Ireland had a Parliame own. Where is that spirit? Are you not Irishmen? I are you not, I repeat, Ir not Ireland your country this fertile and luxurious this beautiful, this lovely land of your birth, and tfections? Think you wined by nature to be a vine; or, rather, does sh close before you all the great-of an independent Shall any man presume the Protestants of Ire words of the poet, Lives there a man with a who never to himself has This is my own—my nat I disclaim the thought, same pulse which beats at the name of Ireland thro' with equal violenc breast of my Protestant trymen. Protestants of Ireland, fore, address you with e is not a favor or a court require. I want nothing as a kindness to any p I have been attached, o hligious persuasion to wh