DEVOTED TO ... FOREIGN NEWS

IRELAND CARDINAL LOGUE ON TEM-PERANCE. His Eminence Cardinal Logue has delivered an important and very interesting address on temperance, in the course of which he said that if he were asked to sclect one society from the various Sodalities in Armagh, and were confined to one, the society which Le would prefer to retain would be the Total Abstinence Association. His reason for making that choice would be because, on the one hand, would be because, on the one hand, most, if not all, the evils of society were traceable to excess in intoxicating drink, and all the good were associated with temperance. This was especially true for Catholics. With them total abstinence was no mere mechanical device to preserve them from temporal evils, for in the Catholic Church total abstince rose to the level of a stince rose to the level of a supernatural virtue, which, when supernatural virtue, which, when practised from a right motive, won them grace here and glory hereafter. There were many outside the Catholic Church who were making a noble struggle in this great cause and he always endeave great cause and he always endeav-ored to help them to the full extent of his means, but their philan-throny, however praiseworthy, was

always defective—something was wanting When a Professor in Paris, he remembered an incident which was a forcible illustration of this. A pious English Protestant lady had come into contact with the Sisters of Charity of St. Vinent de Paul, an Order whose labors in the cause of religion were of world-wide reputation. The idea atruck her what a fine thing some such institution would be in her own chiefely and what a blessing own church, and what a blessing for the poor it would be to have for the poor it would be have such holy and pious women enter-ing their homes and diffusing there-in the sweetiragrance of their saintly presence. She managed to saintly presence. obtain a letter of introduction to the Superior-General of the Sisterhood, a kindly and courteous religious, who received her graciously, and spared no pains to assist her in carrying out her idea. At the end of their interview she thanked him warmly and said, "Father, I have everything now. I have the have everything now. I have the whole mechinery in my possession," "Pardon me," said he, "there is one thing wanting — the steam, the supernatural motive and the grace from on high, these are the elements wanting without which all your massive and imposing machinery will be inert and uscless." chinery will be inert and useless."
His Eminence then referred to the
many difficulties which beset a tomany difficulties which beset a to-tal abstinence society, and remind-ed them of the debt of gratitude they owed to the good priest, their spiritual director, who had labored so successfully to bring their so-ciety to its present flourishing condition. Even when well started, the voyage of a total abstinence so-lety, was ever unward and avainst

clety was ever unward and against

the stream of fallen human nature, and the engines could not be stop-ped for a moment without risk of

disaster. But there were sufficient

motives to keep earnestly to their work all who were interested in the progress of this great movement. Around them in society works of

ment. Around them in society might be seen every day wrecks of humanity—spectacles of pity in the eyes of God and man, whom all should try by every means in their power to rescue from the terrible

abyss of depravity into which in-toxicating drinks had plunged them. They could rescue these un-

them. They could rescue these infortunate creatures by their good example; they could rescue them by their fidelity to the rules of the society; and they could rescue them by joining that society in such numbers as to isolate these degradates and shame them into re-

ed souls and shame them into re-formation. The credit of their city

and their country was yet another motive — that should move them

to self-scarifice in the cause, but

to self-scarifice in the cause, but they had even higher motives still the had even higher motives still the salvation of themselves and their brethren — the glory of the Church and of their God. Let then remember that true followers of Christ should be as missionaries, as mostles to their brethren, and endeavors should not be confined to self-preservation merely, but their most generous effort should be to spread and propagate among their fellow men the noble cause of total abstinence. In conclusion His

their lenow men in nonclusion His Eminence earnestly exhorted all to be constant in the exercise of praying faithful in the reception of

er and faithful in the reception of the Sacraments. Apart from the weakness of man's own corrupt na-

ture, not the least among the causes that lured him to intem-

ish without grace, and grace they could hope to obtain only through prayer and frequentation of the

FRANCE THE GOVERNMENT AND THE CLERGY.

was a supernatural virtue; no sup

ernatural virtue could live or flour

norance and imbecility combined have been displayed in a strik-ing manner at Villefranche, where ing manuer at Villefranche, where Father Blampied, a Redemptorist missionary, has had to appear before the Correctional Tribunal on a charge of attacking the Government, and especially M. Waldeck-Rousseau, in a sermon. It appears that the Redemptorist had merely been warning its hearers against the pernicious doctrines of Voltaire and Leap Laggues Rousseau Owing and Jean Jacques Rousseau Owing to this he was reported by spies as having condemued Voltaire and M. Waldeck-Rousseau. Several educated persons testified in court that Father Blamried had never uttered a word against the Govern-ment. The missionary himself emment. phatically protested against the sense given to his words, but the Atheists and Freemasons composing the court condemned him to a fine of 100 francs. It is now the fine of too france. It is now the case in France that the most hideous and malignant journalists can say anything they like against the Church, the Army, and the Government itself when they think fit to do so, but priests in the pulpit cannot even refer to the danger caused to faith and morals by wroters long dead and gone without being dragged for so doing into alleged Courts of Justice. The people of Donay have found

The people of Dough have found that it would be very detrimental to their material interests if the English Benedictines established in that Northern town were to leave France like theit brethren of Liguget, Solesmes, und other places. Hence the Mayor and the Municipal Council have unanimously back ed the application of the English Benedictines to remain in the town with which their Order has been o

According to a correspondent of the "Univers," the foolish dict of the States of Jersey against the members of French religious Orders who sought refuge in the island which the reconsting is ders who sought refuge in the island owing to the persecution inaugurated by the Waldeck-Rousseau Ministry, has slightly been altered for the better. The law
against the French exiles is to
take effect from the 3rd of last October only, and not from the 1st
of September. This will enable 50
Jesuits and some cloistered Carmelite Nuns to remain in the ismelite Nuns to remain in the island, where they arrived before October.

The Catholic Institute, or Unirhe Catholic Institute, or University, opened during the week for the winter term. The Rector, Mgr. Pechenard, taking for his text St. Paul's exhortation, "State in fide, viriliter agite," etc., addressed to the Corinthians, delivered a powerful inaugural discourse. He showed the precessity of Catholic teach. ed the necessity of Catholic teaching in an age when society was the prey of a malignant fever, threat-ening it with death, and when France had thrown over the traditions which made for her strength and had fallen into scepticism, incredulity and pleasures. The speaker advised his hearers to rally to their University, which would cultivate and develop in them that strong faith which would prevent them from being the sport of in-ferior interests, and also those strong convictions which formed and noble characters.

M. Huysmans having been left alone at Liguet, owing to the de-parture of his friends the Benedicparture of his friends the Henedic-tines, has returned to Paris, and is once more among his literary companions, assisting them to found that peculiar institution to be known as the Goncoart Aca-demy. This is to be an asylum of solace for the literary men who cannot get into the real Academy on the Quay, which has so often been closed against the best writers of the country Mr. Huysmans is living in the Rue Monsieur, near a chapel of Benedictine Nuns, where he hears Mass. The writer is still busy in his new semi-relivious nov-el, to be called the "Oblat." He says that Liguet, where he found the "hospital of his soul," has no longer any charms for him, as the monks were hunted away to Eng-land and Spain from "inhospitable France." M. Huysmans talks of the people around the former monastery a. I ignet as mere clod-hop-pers who never cared for the monks except in so far as they could make some money out of them.

couses that lured him to intemperance were the troubles and discomforts and miscries of life — the various-ills, whether of body or of mind, to which flesh was heir. Such troubles were inevitable in their lives, and too often it was sought to drown them in the temporary oblivion of intoxication. It was a useless and a fatal remedy. The true they must look for is the grace of God to help them to outlive those troubles. Without the grace of God their labors would be all in vain. Their total abstinence

was pleased to see. In Australia they had a broad and enlightened people, who were ever ready to aspeople, who were ever ready to assist in every movement for the good of the nation, no matter by whom inavagurated. Of course they met with some who were narrow-minded enough to have strange ideas of the doings of the Catholic Church, but even these people, when they come to rule shoulders. when they came to rub shoulders with their Roman Catholic brethren, soon began to find they were wrong in their ideas, and the absurdities which pervaded their minds soon disappeared. There were a few others, however, who were very bitter toward their Catholic citizen, and were so without cause or reason. For such they would pray, and would carnestly hope that some day even these people would become friends of the Catholie Church.

lic Church.

It was recognized by all broadminded and enlightened people that the Catholic Church was the guardian of all the great social problems which were common to all. If they looked at the United States they would see that great nation plunged into mourning through the work of an assassin. They in Australia owed much to the United States, and the wave of sympathy which had gone out of sympathy which had gone out showed clearly that they were bound to the American people in a bond of true sympathy. The Australians to-day were in every sense of the word a genuine republic. He did not speak thus as a rebel. Far from it. He spoke from a common-sense point of view. He repeated they were in every sense a republic. Their only difference from America was that they had a per manent head, while in the United States the head was elected and came into power every four years.

On the other hand, our political parties succeeded each other ac-

parties succeeded each other according to the numerical strength of the party, while the sovereign head remains the same. Thus in Austealia they had all the liberties and freedom that a republic could enjoy. In the young days, or beginning, instead of that liberty and freedom, they were controlled by a most despotic authority, but now there was every freedom of a now there was every freedom of a republic. How did that change come to pass? It was through the common-sense of the political leaders of England. They saw that with the growth of these colonies separation would ensue unless +1-, separation would ensue unless **-, changed the policy, a policy which the leaders of England recognized had forced the United States to sever her connection with the home government. If the same treatment were extended to Australia for one month which guided the home government with regard, to the United States of America, then Australia would be an independent nation within one monthand in severing herself under such conditions she would have his (the Cardinal's) fullest blessing.

Regarding the proposed change in Regarding the proposed change in the Coronation Oath, the Catholics of Australia had sent a strong memorial, for dispatch of which document they were greatly indebted to Mr. Barton and the members of the Commonwe, th Government, because these gentlemen adopted in the fullest way and in the promptest manner hat in the promptest manner hat manifesto sent home to the home government by the great body of Roman Catholics in Australia. However, they now saw how Mr. Chamberlain, as representing the home government, had dea't with the question. He (Mr. C'amberlain) evidently did not recognize the protest sent by the Catholics of the Commonwealth of Australia, but he had stated that he saw comething in the protest in something in the newspapers in which reference was made to the action of the Australian Catholics. Mr. Chamberlain seemed to be very ignorant about the action of the Catholics being indorsed by the Commonwealth, but he (the Cardinal) would tell Mr. Chamberlain that Australians had too much sense to be fulled and deceived by such effrontery as that. The people of the Commonwealth knew rights, and were determined to fight for them. One of those rights was that when that oath insulted a body of Catholics comprising more than a fourth of the popula-tion, it should be removed. When a sovereign came and offered insult to a fourth of the citizens, and the government was asked to remove the insult, but refused to take any action, then they in Australia action, then they in Australia would tell the representative of that government that they knew their rights, that they were an independent people, and would startle the home government some day sonner than such government expected.

It was the home government that was forcing such action on. He (the Cardinal) knew of no more liberal-minded man than King Edward VII. There was not one man who more abhorred the present form of oath than did our soverigin the King. Enlightened as he was, and guided by the clightenment of his illustrious mother, Queen Victoria, who preceded him on the throne for so many years, he knew and felt that it was wrong, But he was forced by law to make a profession of that which he did not believe himself, and by so doing to insult his people—a people that he would rather honor and respect. All that Australians ward VII. There was not one man and respect. All that Australians required was that the home gov-ernment would not impose such a

UNITED STATES A CATHOLIC APPRECIATION OF ROOSEVELT.

Under the heading "In hoc signo vinces," The Union and Times, edited by Father Cronin, publishes the following remarkable appre-ciation of President Roosevelt:

"By a remarkable coincidence Theodore Roosevelt was sworn in as President of the United States in this city of Buffalo on the feast of the Exaltation of the Holy Cross, which commemorates in every Christian land the marvelous vision of the Cross that the Emperor Constantine saw in the heavens, as he marched against his foes; and traced thereon, in rays of golden light, 'In hoc signo vinces'—in this sign thou shalt conquer. And Yielding to mysterious influence the great warrior became the first Christian emperor and caused the Labarum — a picture of the re-refulgent cross he had seen in the heavens — to be borne in triumph

by his armies.
"In that sign-he conquered his every foe, and that mark of deris-ion that had long lain secluded in the cutacombs then came forth the signal of victory forevermore, and was worn as a badge of honor on

the breasts of princes.
"We believe Theodore Roosevelt to be a man of destiny and a chosen agent in the hands of Providence for great achievements. From the first the trend of his mind and training gave promise of a remarktraining gave promise of a remark-able career. Reared in an atmos-phere of the virile virtues; and, like knightly Bayard of old, without fear, without reproach, this man, with several enriching racial bloods in his veins, and cast to the ideal mold of Jacksonian Americanism, is raised up, we believe at a crucial hour in the Nation's history, to be another deliverer from the manifold dangers that threaten the Re-

public.
"Verily, the Finger of God has "Verily, the Finger of God has ever been mercifully visible in this New World of ours. It was the 'Kindly Light' that illumined the dreams of Columbus, that raised up friends for him in the person of Father Parez, and of the noble Isabella of Castile; that guided his three little ships over the unknown deep until this vast New World was discovered for the children of was discovered for the children of men. It was the same Divine Pow-ranat impelled the merciful Las Casas and the heroic bands of mis sionaries that came after him to sail hither, and 'in perils of land and perils of sea and perils from false brethren' to pierce the hither-to untrodden wilderness in quest of souls. And later still, it was the same divine impulse from the skies that inspired Washington and the Revolutiona. patriots to formulate the skies of the skies that inspired Washington and the Revolutiona. late here a government of freedom for the oppressed of the world; and that nerved with courage the patri-ot sword to beat back 'n confusion the attempts to destroy this Republie by rending in twain its indivisi-

lic by rename in comments ble vesture.

"And now again lovering clouds of peril that hode a coming hurricane of discontent and futy, are the land. This brooding all over the land country of ours seems to be country of ours seems to be fast drifting from its original intent. Colossal trusts and combinations have their clutch upon the throat of the Nation, making the power of wealth omnipotent, minimizing the rights of the people, and delying the principles upon whir the Republic rests. As a consquence feverish restlessness is abroad; labor that has built up large wealth is crish restlessness is abroad; labor that has built up large wealth is iscantily rewarded; strikes, with Vesuvius-like fury, blaze forth all iover the land; the palace looks with contempt upon the neighboring hovel, and riotous orgies are heard not far from the desolate home in which the rearrant furyer are fall. which the pangs of hunger are felt.
"In these perturbed conditions the people instinctively turn to the one man who has the power to come between them and the oppressor. They trust him and clutch him to their heart of hope, for they know him to be pure, brave and true. He is Theodore Roosevelt, whom Providence has placed at the pinnacle of the Nation's power. Already the boss politicians recognize the helpfulness of their positions. Roosevelt can be neither bullied by their threats nor capiled by their blandishments. Nor whall all the colored williams of the shall all the colossal millions of the trusts cause him to swerve from the Right.

"In hoc signo vinces!"

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