### CARDINAL LOGUE AT HOME.

6

His First Public Address is for Church and Country.-He Defends is for Church oldes of Ireland Against the Orange Charge that They Wish to Perse-cute Their Protestant Fellow-Citi-

Cardinal Logue returned from Rome in time to participate in the solemn services of St. Patrick's Day in his people Cathedral at Armagh. His welcome was something extraordinary. After the religious services an address was presented to him by the laymen of the Archdiocese and he made a long ad-Archdiocese and no matter address the dress in reply. In this address the Cardinal referred to the pending Home Rule Bill and the opposition that is being made to it by the Orangemen of being made to it by the Orangemen of Ulster,—and even by Protestants of a milder type. On account of this feature of the Cardinal's address we think it advisable to place a large portion of it before American reader

with

THIS FEAR OF PERSECUTION

the part of the Catholics.

A great attempt is now being made to carry through a measure which we all hope will be for the welfare of the mined to have. We may have to wait country. I must say to you candidly that whether it is likely to be so or not, is a matter of which I cannot pronounce any opinion. I had hardly time even to glance at a bill described as "for the better government of Ireland," but this glance showed oppression, as fail as four board of the fear of being put at a disadvantage, but the fear of losing a monopoly which the minority in this country have had for these bunded years; the fear of me that I had not the practical knowledge to give an honest judgment upon this bill. Neither had I the time to weigh it thoroughly, to consider the and especially to consider the financial part of it was altogether beyond my power of judging. I had not the experience in business and in financial affairs that would enable me to form an opinion, and, therefore, with regard to the policy of this bill and as to what may be its effects on the country I could not speak without the greatest reserve and modesty. I, therefore, leave that aspect of the measure to wiser men, whose political training and whose knowledge of worldly affairs enable them to judge more accurately than I can. But of one thing I can speak. A system has been inaugurated in opposition to this bill, and I think it truly lamentable-utterly opposed to the best interests of the country perposed not only to the prosperity and relfare of the country, but opposed to of the Holy Father on their political opposed not only to the prosperity and the peace of the country, and opposed to platforms under another designation, to the spirit of charity and good feel and trying to make it appear that ing which I would like to see reigning amongst all creed and classes of fellow countrymen. The time I to read the newspapers was quite sufficient to enable me to form a judgmen. ment upon that view of the question. I could very well understand that there would be a difference of opinion between Protestants and Catholics, or amongst Catholics themselves, with regard to the effect of this proposed law on the destinies of Ireland, and for such a difference of opinion there is no person would be more willing to make every allowance than I would But when I see the opposition to this bill put upon principles—if I may so call them—which are likely to lead to disturbance, to hatred among classes, likely to destroy that spirit of peace and fellow-feeling which we hoped was settling down upon the country, likely to destroy that HARMONY AND UNION OF ACTION

AMONGST IRISHMEN which alone could secure either temthing that I lament very much. My attention was specially directed to this matter by the fact that an attempt is being made to impress the people, and especially those who by their preju dices, and, if I might say so without offence, by their — perhaps I should not call it ignorance—by their want of experience of the world itself, to inspire them with the feeling that this Home Rule Bill, that is taken up so warmly by Ireland, and promoted by Irish members and some English states-men, is a movement intended for the suppression and the persecution of our Protestant fellow countrymen. In a acy. word, they put the Pope forward as being at the bottom of this matter, and, as I shall further prove, they look upon it as a kind of new Papal aggression. They seem to think that by this means the Pope wants to get his heel upon the necks of Irish Protestants. I can assure you, gentlemen, that I have good reason to know, and can assert without fear of contradiction, that the Pope has no intention in the world of this kind. Like so many of his pre decessors, and indeed like the whole of them whenever they had the opportun-ity, he has shown himself a desire in act and word to be a protector of oppressed people, having no wish in the world to interfere beyond what is necessary for his spiritual office either w,th the political institutions or with the welfare of any section of the community, no matter to what creed they

friends, I think it is a lamentable thing triends, I think it is a lamentable thing to find this spirit of hatred and dissen-sion, this spirit so much opposed to holy charity, stirred up and fostered among any section of the people. There is a second thing that I think more lament-able still, and that is that we see some Bishops of Ireland. They seek noth-Bishops of Ireland. They seek noth-ing from the people, nothing whatever except what is due to them as free men, they seek equal and even - handed justice and nothing more. Hence I think it is a very dishonest thing to raise this cry of "the Protestant Church in danger." I believe it is a dishonest thing to raise this cry and to inspire the minds of the ignorant able still, and that is that we see some -there are only a few, but still a few -among the influential Catholics of Ireland join in the Orange cry. It was to inspire the minds of the ignorant

only the day before yesterday that we had some rich Catholics sitting at a meeting in Dublin at which this cry The was raised, not so openly then, but in Catholics know too well what persecu the presence of these Catholics. The tion is to have a wish to inflict it upon principles corresponding to those I tion is to have a wish to inflict it upon others. It is not those who suffered persecution most who are likely to persecute others. I can state on be-half of the hierarchy of Ireland, on behalf of the clergy of Ireland, and, I am sure, on behalf of the people of I reland, that they have no desire, no thereaft in the world of taking advan. have mentioned were received with salvoes of Kentish fire. It has gone so far with Irish Catholics that you find them attending at meetings where they have their cars attuned to the music of Kentish fire, and listening to cries and signals that have been the thought in the world of taking advansignals of the persecution of their tage of any political power which may be placed in our hands for the persefellow - countrymen for years. Of course they have a perfect right to their opinions on this question, in which the country is somuch interested, cution of our Protestant fellow-countrymen. But there is one thing we claim, and one thing we are deter but they should take care in express ing their opinions not to involve a long time for it, but have it we are interests which are higher than even determined, and that is equality-an the prosperity of the country-not to sacrifice their Catholic spirit and Cathequal standing and an equal footing with all our countrymen. What is really at the bottom of this kind of olic character-not to leave the impres sion on the minds of their fellowoppression, as far as I can see, is this : countrymen that they place above the interests of their religion

THE INTERESTS OF A MERE PARTY Let them work for their party and work hard for it. But there is one for three hundred years ; the fear of thing I noticed. Coming along in the losing the power of grasping for posi-tion and having under their control train I get the London Standard, and there saw printed side by side two every political influence in the whole petitions, one speaking the sentiments of numbers of the Protestant communcountry. If there be any fear of persecution on the part of the leaders in this matter it is the fear that arises ion in Ireland, the other speaking the sentiments of those few Catholic genfrom a bad conscience. They measure tlemen who have engaged in opposi other people's feelings, desires and tion to the present bill, and it was intentions by their own, very likely striking thing that the Protestant and if they do so I should not be sursaid it would be the destruction of their prised that they should be afraid of persecution. I think it right to say religion, and the Catholics said it would be ruinous to their religion. I this, because, although I pronounce no opinion whatever upon the political question, I have, I think, a right to if I were to form an estimate of the bill from extensive arguments and reasons ronounce an opinion on the false cry would say surely there must be some

which is raised, and which is A SLUR UPON IRISH CATHOLICS. I have a right to pronounce an opingood in it, because between two extremes you will always find a mean of something that is tolerable. And ion, and even condemnation of there you have men on one side and the other saying that their religion was compromised by the bill. If these Catholic gentlemen wish, they have a hattoring under another designation, and trying to make it appear that the Pope, the Pope's Bishops and the Pope's priests, are moving for the purpose of oppress-ing their Protestant fellow-country-mon. No doubt some of the nonperfect right as politicians to oppose this bill; but let them leave the question of their religion on one side. I think they have no reason in the past and no reason in the present to fear No doubt some of the people that the interests of their religion will who took up this cry took it up honnot be sufficiently safeguarded by those estly. I am sure that numbers of the to whom the Almighty God has com-Protestant people of the country who mitted it-by the heads of the Church are stirred up to hatred of their Cathand the clergy in Ireland. No matter olic fellow-countrymen by this cry are what may be said of them-and unhonest in their convictions. But I can fortunately some hard things are said tell you that there is a great deal of by the class of Catholic gentlemen dishonesty connected with this matter. whom I refer-no matter what is I can give you one instance of it which said of them, judging by results, oncerns myself. A telegram was THE FAITH OF THE COUNTRY, sent from Rome to the English papers the piety of the country, and the vir--and I am sorry to say that some Irish papers that should have used better

tue of our people, are as remarkable now as in any past time; and that would not be the case if the Bishops discretion also published it without question-to this effect :--it stated that and clergy of Ireland were not safe-guarding the interests of religion. in a conversation I had with the Holy Father he praised the Home Rule Bill, praised Mr. Gladstone, and, in a word, Let them oppose the Bill on party or political principles, but let them leave expressed himself highly delighted with all Mr. Gladstone was doing in order to secure Home Rule to Ireland.

poral prosperity or spiritual peace to the country—when I see this it is a WHAT THE POPE'S VIEWS ARE on the matter I can't tell you, but I can tell you facts, and one is that from ten days before the Home Rule Bill was introduced till a number of days after the telegram appeared, I never saw the Holy Father except at a dis-tance. It was quite plain that this telegram was manufactured, not in order to give a lift to Home Rule, but manufactured to favor this cry which has been got up, and to strengthen the impression which is sought to be made upon the minds of our Protestant fellow-countrymen - that the whole thing is a Catholic religious conspir-This telegram was manufac tured for the purpose of improving this position, which I deprecate so much and it is likely to lead to unpleasant consequences for the poor people, and, indeed, for the Protestant people also. It is likely to lead them into courses which have always ended badly for themselves, and ended badly for their neighbors ; it is likely to lead them into acts of violence and riot, in which they have to bear the burden and suffer the consequences, because these leaders who inspire them, when it comes to street riots, are never to be found in the post of danger. Thes men drive forward the unfortunate people, set them at each other's throats, and then when the mischief is done the leaders repudiate it. I think it well, therefore, to avail myself of this opportunity to protest against those principles which are being pressed upon the mind of a section of the people of this country

AMERICAN LITERATURE. The Influence Catholicity Has Had in

are a direct outcome of American life Shaping the Literature of Country. in many directions, and we may fairly conclude that they represent the tend-The following is a brief synopsis of ency of our literature to return to the purely Catholic faith, which is the pole a lecture by the celebrated writer, George Parsons Lathrop, who, as all our readers are now probably aware, is star in the expression of our American literary thought, and which has always been over it as a guiding and directthe husband of the daughter of America's Hawthorne : ing influence. To understand a literature we must

be able to measure it by principles larger and broader than the literature The Archbishop of San Francisco the itself. As the mariner's compass doe other day delivered a most stirring and not always point due north, but varies east and west, a national literature will generally point in one general eloquent oration on the evils of intem perance, pointing his moral by a list of statistics that are indeed deplorable. direction, though, if examined at a given time, it may be found to be lean-In San Francisco there are 3,200 licensed retail liquor saloons. The estimated expenditure is 11,000,000 dollars a year. There is a saloon to every ninety-six inhabitants and to ing away from it. The beginning of America's litera

ture is to be found in Virginia, in the publication of John Smith's "True Reevery seventeen voters. There are lation of Virginia." The list of Southern writers at that time is not a long more to the population than in any one, but it includes the account of the other city in America. In arrivals of the American colonists by Rev. Andrew White, whose spirit of hope for religion in America is full of there is one to every 763 inhabitants, in Philadelphia one to every 883, in Chicago one to every 195, and in New York one to every 188. Only the busi ignificance.

Religion was the master spirit in the ness of making men and women pau-pers through drink seems to suffer no beginning of American literature, and may be expected to reappear. The religious idea was prominent above all the faults and unworthy motives of many of the early settlers. The New England Puritans showed,

perhaps, the completest union of Church and State the world has ever seen. Their literature, consisting of sermons and histories, had striking qualities of religious soundness. Re-ligion held the New England forefathers with a deep mastery.

Their influence on the nation is cer tainly deserving of respect. The writ ings of the early settlers, however, made no great impression on the res of the world. To day we are more in-terested in what they did than what they wrote.

The first American to make tell you I know little about the bill, but if I were to form an estimate of the bill was Benjamin Franklin, who was wel lation, regulating what cannot be supcomed as a writer by the sceptical Hume, in England. Franklin's influnot achieve what they desire. ence has long since waned, as every materialistic influence is bound to ion, and public opinion will crystalize into laws. To hasten this legislation wane. The religious spirit, has how the League of the Cross has been ever, reappeared in American litera ture. Longfellow, Unitarian and unbeliever though heremained, drank at Catholic fountains and identified his art with religion. Longfellow never fully believed in the divinity of Christ, and hence could not fully express it He, however, had a strong appreciation of the inward and outward force of Catholicity, and this appears in many of his works.

Lowell, too, recognizes the remark able fact that non-Catholics the farther they recede from the faith and theories of the Catholic Dante, the more are they drawn back to admiration of hi works. Lowell's Catholic leaning is shown still more forcibly in his poem of "All Saints." He came in this poem to a close conception of the Communion 1892, "The Cream of the Havan Crep." of Saints. His most remarkable poen in this respect is "The Cathedral, which, though superficial and secular in much of its thought, has still a

strong religious tendency. In Lowell we have the example of one of the brig itest American Protestant minds, coming close to the spirit religion out of the question. It is not of the truth of the Church, and, their function. They are not the springing away from it again, yet, as

their function. They are not the springing away from it again, yet, as guardians sent by God to safeguard he does, admitting that it is because Catholic interests in Ireland. I do not this modern age blots out life with vish to be uncharitable, but it strikes question marks. Like Longfellow, APRIL 23, 1895

#### both Brownson and Hecker belong to For Scrofula and have given light and life to Amer-ican literature. Brownson and Hecker

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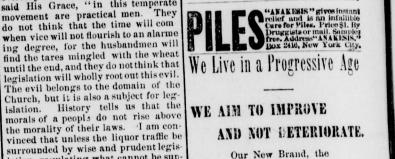
<sup>6</sup> For several years, I was troubled with inflammatory rheamatism, being so had at times as to be entroly helpless. For the last two years, whenever I file the effects of the disease, I began to take A year Soraapoilia, and have not had a spell for a long take.<sup>4</sup> E. T. filmskrough, Lik Kan, Va.

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formed. This movement belongs to no political party. The highest duty of every patriotic citizen is to his country. irrespective of parties. It is a moral movement, and if people be hurt by a moral movement so much the worse for those who are hurt. The nation's life fied as to quality. and the nation's hopes are found in the cottage. The time is coming when the saloon as a factor of our political life will go, and it will go forever." PARIS. BAR LE DUC. FRANCE. How to Get a "Sunlight" Pleture. How to Get a "Bunkinght" trappers Send 3." Sunkight" Boap wrappers (wrappers bearing the words "Why Boes a Woman Look (Id Boeser Bhan a Man") to Luwks Boes... Ltd., 45 Beett street, Torento, and you will se-estry by post a pretty pieture, free from adver-tising, and wall worth framing. This is an easy way to decorate your bome. The soap is the best in the market, and it will only cost ha postage to send in the wrappers, if you leave the ends open. Write your address carefully.



may belong. RELIGION, MORALITY AND POLITICS.

at the present time. Statesmen are coming from England to preach this Of course he must give direction in political as well as in other questions, DISUNION AMONGST THE IRISH PEOPLE because it is very hard to find a ques to this false impression, and meetings tion of pure politics which is not in are being held every day throughou some way connected with morality or the country in order to foster this with religion : and in addressing his feeling of distrust and mutual hatred own people he must give them direcbetween the various sections of the tions as to the action they are to take people of Ireland. There is only one thing that would be effectual to secure with regard to these questions; but he has no desire in the world, I don't the prosperity of Ireland. That would think the thought ever entered his be union among her own children, a mind, to make the action of the Libfellow-feeling and perfect confidence in each other, and I think I can say without fear of being contradicted by eral party in England or the Irish Nationalists the means, as it is repre-sented to be the means, of persecuting events afterwards that, if this fellowand oppressing our Protestant fellow-countrymen in Ireland. And what I feeling existed and this mutual consay for the Pope I certainly can say fidence, for myself, and I can venture also to would fi the Protestants of Ireland

for myself, and I can venture also to say without insulting them, for I know their minds in the matter, for the countrymen. At any rate, my dear for myself, and I can venture also to reason to distrust their Catholic fellew-Holloway's Corn Cure is the article to use. Get a bettle at once and cure your corns.

me that on their part also it is only a fight for the retention of a monopoly. During past times, as I have told you, reland was governed by a handful of Protestants who monopolized everything in the country ; while there were a tew of our Catholics that were allowed the crumbs that dropped from their These are the gentlemen tables. who come forward to oppose the political movement, and, as far as I can judge, oppose it because they see that under this Bill that absolute monopoly in which they were joined in a slight degree with their Protestant fellowcountrymen is slipping from their hands. Let them put their opposition on the right grounds. Let them oppose the Bill on the ground that it is injurious to themselves; and if they can prove it—but I think they will find it hard to prove that—let them oppose it because they think it is injurious to the temporal interests of the country at large.

> Surely, we go none the less straight, none the less securely to the Son be-cause we beseech His mother to take us by the hand and to accompany us, and o put in a motherly word for her poor children. It is most reasonable to suppose that we shall find Him the more quickly and the more certainly if we approach Him by the very path which He Himself trod in coming to us-no other than the path of His Blessed Mother. - Bishop Vaughan.

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however, Lowell has perceptions of Catholic faith, without following them out to their logical conclusion. His "Cathedral," like "Christus," is a failure in this respect. and he takes refuge in the sophistry that man needs only to deal with God directly. "It may be said that Longfellow and

Lowell had become strongly tinged with European culture, and had there imbibed Catholic sympathies. What shall be said of Hawthorne, however. who did not see Europe until after h who did hot see Europe until after he was forty, and whose greatest book, the "Searlet Letter," was not pub-lished until he was forty six. Haw-thorne's "Scarlet Letter" is full of satire against the uncharitable relig ion of the Puritans, and leans toward the Catholic confessional as a means of spiritual comfort. Its lesson is that open confession is the only means for the relief of the burdened soul. In the If you 'Blithedale Romance "he again furnishes Catholic conception in the idea upon which the community was to be established, and in his "Marble Faun" wish he brought out the necessity of secret auricular confession. If Hawthorne

and power for greater information in Catholicism, he, too, might be a Catholic. In this opinion, however, we will concede to those outside the Church their right of private judgment. Whittier, despite his outbursts against Pius IX., in his way of treating Cathelic stories and subjects, sh w-the tendency we are discussing. It is pertinent to observe that Emerson carefully screened his eyes from Catholic truth ; and, despite his flashes of power and his transcendentalism, he ave utterance to thoughts startling in their flatness, lack of faith and rev erence. Two of the men who afterward became Catholics-Brownson and Hecker-were identified before their Soap conversion with the same transcendent alism which Emerson espoused and developed. Brownson fought his way to truth through all the doubts and mists which kept Emerson spellbound to the last. Emerson's light disappears in the great glow of Brownson's

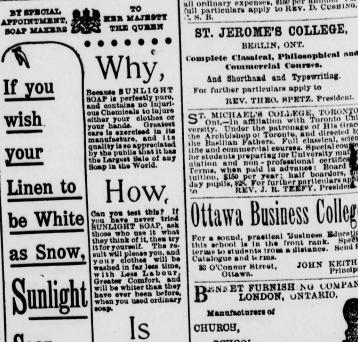
were living to-day, with broader light

review of Emerson's poems. Neither Brownson nor Hecker are mentioned to any extent, in the hand-

will do

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books of American literature, presum-ably because they are Catholice; yet



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