



CARDINAL LOGUE

On the Value of Gaelic as an Instrument of Culture.

St. Mary's Hall, Belfast, was crowded recently with a representative assemblage of clergy and laity under the auspices of the Gaelic League when His Eminence Cardinal Logue delivered an address.

This Gaelic League, he said, had breathed a new spirit into the country, and it was not a mere hectic blush that will vanish in a short interval of time, and which was merely a forerunner of death. It was a good healthy glow of enthusiasm which these Gaelic Leaguers had aroused amongst the people of Ireland, and which promised to go on and to increase, and finally end in the triumph of the old tongue, their old music, their old games, and everything which could contribute to mark us out as a distinct nation and give us a distinct personality. To be sure (added His Eminence) I love the old Irish tongue. Its accents were almost the first accents I heard in youth, and therefore it is specially dear to me, and I have the deepest interest in the old Irish music, of which I know nothing (laughter). I take the greatest pleasure in witnessing your dances, and I know that the masses of our young people engaged in these pastimes are working to make Ireland Irish, and the most effectual means to that end is to make the people Irish in thought and Irish in action. I believe that is what the Gaelic League has been doing for some years past, and what, please Providence, they will continue to do, and even with greater success, every day. His Eminence went on to say that he did not think there could be any more useful exercise to the cultivation of the mind than the study of a language, even though it be a foreign language. But when the language was the home language, when it was alive and giving signs of vigorousness, he thought that the cultivation of that language went far to fit the mind for higher studies, and educationists would agree with him in saying that the study of languages did much to cultivate the mind. Beyond what was given in the primary schools and the little aid of intermediate education, we had almost no aid to that higher culture to which we should aspire, and to which every nation that is self-respecting and which values its future should aspire to. We get (added the Cardinal) no assistance in this respect, as you all know. I do not mean to make a speech now on the University question, I merely touch it in passing. What I mean to say is that as far as any body of men contribute to supply the defects and to enable the youth of the country to acquire a taste for literature, a taste for the study of language, and a taste for the higher accomplishments that has been done by the Gaelic League. Then, again, one great drawback to many of us in Ireland, and a very serious drawback it is, we know very little about our past. It is not, perhaps, so much our fault as our misfortune. The system of education under which we have been trained—at least most of us have been trained under it—is not such as to encourage us in the study of Irish history or to arouse in us a pride for our historic past. Under that old system the aim was to teach us to be "good, quiet, obedient, English children" (laughter), but anything connected with the past of our country or with its history was a subject that was barred, and hence it is that the study of Irish history is so backward at the present day. Indeed, I doubt very much whether there is much done in our primary schools, and perhaps not as much as ought to be done, in our intermediate schools for the purpose of familiarising the rising generation with the glorious past of this little island of Ireland to which we are all so much attached. But there is one obstacle to our study of the past which the Gaelic League will contribute very much to remove. Our annals from the glorious times of Ireland were not written in Latin, in Greek, or in English. They were written in the old Celtic tongue, and

they have been scattered in manuscripts not merely through the principal libraries in Ireland, but through the libraries on the Continent, so that they might, as well for some years past or perhaps some couple of centuries, except in the case of a few bookworms, they might as well have been written in the language of Babylon, as have been written in our Irish tongue. No person was able to read them except, as I said, a few very diligent scholars, students of comparative philology and students of history, who mastered this old tongue, and were able to get from these sources much historical information. This is one of the great things the Gaelic League will do. It will unlock this treasury of the literature and history of our past, and those days of Ireland when she was most glorious, and when she was the light of Europe. The Gaelic League will unlock the history of that time. It will throw open the history of that time not merely to plodding scholars and historians, but to the great body of the people, and will increase the National spirit of the people by making them prouder of their past traditions. Well, these are two objects that will be furthered by the efforts of the Gaelic League. Then there is another object, and that is they get up a kindly feeling among the people of the country, because I find that, though we disagree on almost everything outside the study of Irish—we disagree upon matters of religion, we disagree on matters of politics, and we disagree in a great many other things—amongst ourselves, there is very little disagreement among the people in regard to the study of Irish and its revival and the revival of music, dancing and games which are characteristic or were characteristic of the Irish race, so that I think it is a softener—the action of the Gaelic League—it is softening the asperities and bringing the people together and giving them a friendly feeling for each other. I think you could not have a better proof of this than two facts which are quite plain to all of us. One fact is that the President of the whole movement, and a man who deserves well of the country, Dr. Douglas Hyde, does not agree with us on religious matters; another fact is your President in Belfast, Dr. St. Clair Boyd, does not agree with most of us in religious matters, and I am sure he also disagrees with most of us in politics, but he is in thorough agreement with us in the Gaelic movement. Hence, I think we have the clearest evidence that the movement contributes to the benefit of the country and, on the whole, I think we have every reason to encourage and to help the gentlemen who are so earnestly promoting this movement amongst the people of Ireland. You have the President, whose name I mentioned, and who is a man of most determined perseverance, Dr. Douglas Hyde, a gentleman who never puts his hand to the plough and looks back, a gentleman who never knows when he is beaten, and he has no right to know, because he has never been beaten up to the present. A great deal of the success of the movement is due to his great energy and perseverance in the cultivation of the language. Then you have your president in Belfast, who has done a vast amount of work for the movement. You have here to-night Mr. MacNeill, who is, I might say, a neighbor's child. You have also the editor of "An Claidheamh Soluis" here. You have a celebrated scholar who has made his name known not alone in Ireland, but in America, the Rev. Dr. Henebry. It would be long for me to go through the whole catalogue of enthusiastic workers in this great movement who will act in the future as they have done in the past, and I think it does not require a prophet to foretell that our Gaelic movement will be successful, that our old tongue will be revived and will be spoken again amongst our people.

His Lordship the Most Rev. Dr. Henry, Rev. Dr. Henebry (Washington Catholic University), Mr. P. H. Pearse, B.L., and Mr. John MacNeill, B.A., addressed the meeting in eloquent speeches.

Resolutions were proposed by Mr. Timothy Ward, seconded by Mr. William Wallace, and unanimously

adopted to the effect that Irish and Irish history should be taught to every child in the primary and secondary schools, that school managers in appointing teachers should appoint only such teachers as are willing and qualified to teach Irish, and that any University or University body which may be created in Ireland, whatever it may be in form or name, should be so organized internally that in fact and spirit it should be Irish and National.

Mr. John MacNeill moved, Mr. Andrew Maguire seconded, a vote of thanks to his Eminence, and the vote was adopted by acclamation.

Mr. Roche's Merited Reward

Because James Jeffrey Roche, of the Boston Pilot, has been appointed American consul at Genoa, Italy, by President Roosevelt, some Democratic papers throughout the country have seen fit to cast reflections on the motives which prompted The Pilot to support the Republican party in the recent campaign. Previous to the last campaign The Pilot was Democratic, but like many other brilliant men and close observers of things political, Mr. Roche recognized that the best interests of the nation demanded the re-election of President Roosevelt, and the great influence which The Pilot wielded was used in the interests of the Republican ticket. There was nothing very strange in Mr. Roche's conduct. He certainly must be accorded the privilege of directing the policy of his paper along the lines which he deems proper. That he was not alone in going over to the Republican side was proved by the hundreds of thousands of earnest Democrats who, like Mr. Roche, supported and cast their votes for Roosevelt. That Mr. Roosevelt has seen fit to reward the editor of The Pilot is only another evidence that the President rewards merit wherever he finds it, regardless of creed or race or previous condition of political "servitude." In all the years that The Pilot labored for the Democratic party, the men it helped to elect never displayed any great amount of generosity, even to Patrick Donahoe or the gifted Boyle O'Reilly, men whose great abilities were everywhere recognized, except within the somewhat prejudiced councils of the Democratic party. And though Mr. Roche is a worthy successor to his distinguished predecessors, his labors and the great influence of his splendid journal were unnoticed until he proved in the recent campaign how valuable they really are.

It seems to be the opinion of the Democratic national leaders that such papers as The Pilot should give their support to Democratic candidates at all times and under all conditions, but should never expect their labors to receive any deserved recognition. Such papers would be pleased because, forsooth, the National Democracy deigns to accept their support. A few such lessons, however, as The Pilot has taught the Democracy may serve to make Democrats a little more appreciative. At the same time, no one doubts that the motives which prompted Mr. Roche to support Mr. Roosevelt were the same as prompted many other Democrats to vote for him, viz.: The earnest conviction that the country just at this time needs such a man as Roosevelt to direct its destinies.

In rewarding the editor of The Pilot with a consulship at Genoa, the President has paid a graceful tribute to his worth.

We trust that Mr. Roche, amid the congenial surroundings and traditions of Genoa, will find fresh inspiration for his literary efforts, and that in the future as in the past his virile and versatile pen will continue to extend the sphere of The Pilot's influence.—Scranton Sunday Record.

Children may do much for parents, but no matter to what extent they make sacrifices for them, they will, as a rule, fall far short of what they owe to their fathers and their mothers.—Catholic Universe.

JESUIT MARTYRS OF CANADA,

The New York Sun published a few days ago an interview with one of the Jesuit Fathers telling of the effort that is under way to secure the beatification of a number of the early missionary fathers of the Jesuit society in North America and two of their assistants.

This effort, if successful, will mark the first enrollment among the saints of any of North America's venerated dead, although the sainthood of three persons who lived in South America has been officially recognized.

Whether success will attend the effort will not be known definitely for several, perhaps many, years: for the process includes a careful and deliberate judicial investigation into the facts of the candidates' lives and the moral significance of their acts, compared to which the most exhaustive legal inquiry employed by the State seems almost insignificant. This process of gathering and sifting the facts regarding the life of one deemed worthy of sainthood extends often not only through the life of one Pope into that of another, but sometimes even from the beginning of one century to the opening of the next.

MOST EXACTING INVESTIGATIONS.

In the case of martyrs—all the Jesuit fathers and their assistants in whose interest the present effort is being made are regarded as such—the process is somewhat easier than in the case of a confessor, but none the less exacting as regards details. The claims of a confessor to heroic virtues is examined with the closest scrutiny and in every detail. He must not only have practiced in the heroic degree the three theological virtues, faith, hope and charity, and the four cardinal virtues, prudence, justice, courage and temperance, but also miracles must have been performed through his intercession after death.

The virtues of the martyrs are examined more with a view to giving greater weight to the fact and the cause of his martyrdom than for other purposes. His martyrdom is taken in itself as a supreme manifestation of heroic virtues.

PROOFS REQUIRED IN MARTYRDOM.

In the case of the North American Jesuit fathers and their assistants, therefore, the fact to be proved for their beatification is that they died for the faith, that they were killed by the Indians not because of any hatred which the aborigines had for the color of their skins or their nationality, but because of their hatred of the doctrines and principles of Christianity which the missionaries taught.

To prove this not less than fifteen witnesses, including some of the most noted students of and writers on Canada's early history, will testify before the court of five judges which is sitting in Quebec under the immediate jurisdiction of the Bishop of Quebec, permission having, of course, first been obtained from Rome for the creation of the court. For the convenience of three witnesses who reside in France men familiar through long study with the facts of the Dominion's early history, the Cardinal Archbishop of Paris will be authorized to institute the informative process there also.

FATHER JOGUES AND HIS COMPANIONS.

In the light of the sworn testimony given by these expert witnesses, evidence presented in letters written by the missionaries themselves and preserved in the Jesuit records and also evidence contained in old documents will be viewed by trained and impartial intellects at Rome through an elaborate and intricate process involving not less than ten or twelve distinct steps before the final decision is reached.

Up to the present six witnesses have testified before the court in Quebec. Those whose beatification is under consideration are Isaac Jogues, Anthony Daniel, John de Brebeuf, Gabriel Lalemant, Charles Garnier, Noel Chabanel, priests of the Society of Jesus, and Rene Goupil and John de La Lande, their assistants and laymen.

All of the priests and the two laymen were connected with the Huron mission in Northwest Canada, established about 1634, near Georgian Bay. All but one of them lost their lives at the hands of the Iroquois Indians in the struggle between the Hurons and the Iroquois. AWFUL TORTURES INFLICTED BY INDIANS.

The death of Brebeuf, who was one of the oldest as well as one of the most noted Jesuit fathers in the early history of Canada, was probably the most horrible. He was killed with Gabriel Lalemant, a young priest, in 1648.

The Iroquois captured both of them after the Hurons had urged them to flee and they had refused, remaining to exercise their ministry on the dying. When they were captured they were in the act of administering the last rites to wounded Hurons.

Brebeuf was bound to the stake, his fingers were sawed off with rough edged shells and around his neck was placed a collar of red hot tomahawk heads. He invoked God's mercy on the savages, and continued to do so in his tortures until the Indians cut off his nose and lips and thrust a firebrand into his mouth.

They sliced off his flesh, scalped him, and poured boiling water on his head, in mockery of baptism. They cut off his feet, and finally, hacking open his breast, they tore out his heart and devoured it.

Lalemant they enclosed in a sheath of bark, after puncturing his body with hundreds of awis and iron bars and pressing red hot hatchets under his arms. On his head, also, they poured boiling water, and, tearing out his eyes, they forced into the sockets live coals. After torturing him all night they clove in his head with a tomahawk at dawn.

THE WORK OF FATHER JOGUES.

Father Jogues, who was one of the best known of the early Jesuits in Canada, was killed by the Mohawks in this State. He was captured with Goupil, his assistant, while on his way back from Quebec with provisions, and was brought down the Mohawk River and tortured. Goupil was murdered. For thirteen months Father Jogues was kept a captive, half starved and naked. He was rescued by the Dutch, although he refused to leave until he was convinced by the Dutch officers that the Mohawks intended to burn him at the stake within twenty-four hours and that his further stay among them would be useless. The Dutch took him to New Amsterdam, and he is said to have been the first Catholic priest to set foot on Manhattan.

He crossed the Atlantic to France in a vessel of fifty tons burden. When he announced at the gate of the Jesuit College who he was they would scarcely believe him.

After spending four months in France he returned to Quebec and volunteered, in an effort to make peace between the Iroquois and Hurons, to go back among the very people who would have killed him. He was successful in his mission, and asked permission to serve as a missionary among the Mohawks.

DEATH OF FATHER JOGUES.

He had hardly begun to preach the faith among them, though, when he was tomahawked. His head was cut off and fixed on a stake; his body was thrown into the Mohawk River. John de La Lande, his assistant, was killed at the same time.

Father Jogues was the discoverer of Lake George, which he named the Lake of the Holy Sacrament. It retained that name for more than 100 years, until Sir William Johnson gave it its present name.

Garnier, though mortally wounded in an Indian fight, dragged himself along on the ground, administering the last rites to the wounded and was tomahawked as he was in the act of absolving a dying man.

Chabanel was treacherously killed by an apostate Huron, and Father Daniel fell in his chapel, riddled with arrows and bullets. His body was flung into the burning church, which he had refused to leave, after he had helped all the Huron Indians with him to escape through a rear exit.

All these facts will be brought out in minute details in the informative process being conducted in Quebec. As soon as the acts and minutes resulting from the present inquiry have

been compiled they will be forwarded to Rome, to the secretary of the congregation of Rites. Then the process will be opened before that body, the postulators, or supporters of the beatification, making the request.

EVIDENCE WILL BE SUBJECTED TO SEVEREST TEST.

There will be appointed a Promotor Fidei, or Devil's advocate, whose duty it will be to indicate all the weak points and inconsistencies in the evidence adduced and combat the evidence in every possible way. If the evidence stands this preliminary test, Rome accepts the cause as its own and issues a commission to the Congregation of Rites to try it. Unless a special dispensation is secured from the Pope, this commission is never issued till at least ten years after the transmission of the acts to the Secretary of the Congregation.

A special delegation composed of three high Church functionaries is then appointed by the Congregation to examine the evidence. The acts of this delegation are in turn transmitted to the Congregation and argued pro and contra.

If the result is favorable, a second and still more searching inquiry is intrusted to a second delegation. Its decision having been returned to the congregation, it is finally considered by them, in three assemblies, held successively, at the last of which the Pope himself is present.

Then the Pope, after praying to know the will of God, declares his judgment to the secretary of the congregation. A new general congregation is then held to determine whether the beatification should proceed at once or be deferred. The decision being favorable, the Pope appoints a day for the ceremony and orders a brief to be prepared.

The beatification proper, the final step in the long process, takes place in the Vatican Church. The brief is read publicly; the "Te Deum" is chanted; the image or picture of the newly beatified one on the altar is unveiled and incensed.

An effort will undoubtedly be made, if the Jesuit fathers are beatified, to have them canonized. Canonization is the final step in the recognition of the heroic virtues of a servant of God, and entails as elaborate and intricate a process as the preliminary step of beatification.

The general distinction between the two is that the honor and veneration authorized in the one instance is only partial and local, while in the other it is universal in the Church.

THE ISSUE.

The following very timely lines are by Father Tabb, of New York. They need no comment:

In France they question now has Combes
The right of teaching Faith, or Rome's
"That Pius fraud," thinks Combes,
"Shall see
That I am master here, not he,"
While thinks the Pope, "Since Peter's day,
All little cocks Combes crow that way."
—John B. Tabb.

Catholic Columbian Anniversary Number.

Among the exchanges this week we were pleased to find the anniversary number of the Catholic Columbian. The cover design is very chaste. It depicts an angel, folded manuscript in hand, trumpet to lips, the words Ad Majorem dei gloriam issuing therefrom. Considerable space is given to a retrospective view of Catholic progress during the past thirty years, the length of the paper's existence. Religion, education, commerce all are given considerable notice; and a most enjoyable lot of reading matter is set before the reading public. We congratulate the editors on the splendid appearance of this souvenir number and trust many years are before them in which they may go on instructing and uplifting all those who find pleasure in the weekly visit of the Columbian.

TOMMY'S IDEA OF IT.

When my Pop talks of Standard Oil
It makes my heart beat faster.
Fur fear I'll git some, 'cause I know
The standard oil is castor.