

THE IRISH LANGUAGE SURVIVAL

THE MOVEMENT for the survival of the Irish language is making great progress both in Ireland itself and in every country in which a number of Irishmen have settled.

ALL OVER IRELAND new branches of the Gaelic League are being organized. At the opening of a new branch in Ireland the other day nearly two thousand people assembled from the surrounding neighborhood, and passed resolutions of which the following are translations:

"That we hereby establish a branch of the Gaelic League in this district, to be known as the Cornamona Branch, and we pledge ourselves to extend the circulation of 'An Claidheamh Coluis.'"

"That we call on the Boards that rule the education of youth in this county to have them taught English through the medium of the language they understand."

"That we pledge ourselves to be forever faithful to the noble language of Eire; that we are proud that the language is still as vital as ever in our midst, and we brand as Saxons and foreigners any persons living in Eire without a knowledge of Irish."

"That we tender our best thanks to Patrick Forde, editor of the 'Irish World,' for the great assistance he has given to the movement to establish the language by printing the melodies of Eire, and the practical help he is giving to the work of the Gaelic League."

THE CAUSE OF DECAY.—Dr. Douglas Hyde, the distinguished Irish scholar, reproaches his countrymen on being themselves to blame for the decay of their ancient tongue, in a recent lecture in the west of Ireland he said:

"In Anglicising ourselves wholesale, we have thrown away with a light heart the best claim which we have upon the world's recognition of us as a separate nationality. What our enemies were unable to do, we have done ourselves, we have broken the continuity of Irish life, and cut ourselves off from the past, and while claiming the right to build up the nation, we had thrown away the bricks with which to build it, the music, the songs, the very name of our country. Our music," he continued, "has become Anglicised to an alarming extent. Not only has the national instrument—the harp—which efforts are now being made to revive in the Highlands—become extinct, but even the Irish pipes are threatened with the same fate. In place of the pipers, and fiddlers, who, even twenty years ago, were going about the country, we now meet even on country roads, the German band and the barrel organ. If Ireland loses her music, she loses what is, after her language and literature, her most precious possession."

A SANGUINE VIEW.—Mr. Yeats, another Irish scholar and author, looks to the future, and takes a sanguine view of it. Several languages he points out, which had seemed lost, had been revived in this century with great rapidity. A Bohemian scholar had told a friend how, when some forty years ago a group of Bohemian scholars were met in a certain castle, one of them pointed to the ceiling and said:

"If that ceiling were to fall it would bring the Bohemian to an end!" And now the Bohemian language was so powerful that questions concerning it were threatening to break Austria in two, and to shatter the Triple Alliance. The coming of the Gaelic League and of Mr. Hyde, who would be remembered by coming generations as Thomas Davis was remembered, had begun a new epoch in Ireland; and he himself had no doubt that the Gaelic language would be saved where it now spoken, and spread into many of the places where it had been forgotten."

Ireland would some day have a living literature of Irish language, and then they would be able to say that they had the largest literary history of any country in Europe, except Greece.

Without going into the question in the detailed manner that W. Jacobskottler does, we are of opinion that he is asking that which is not physically practicable. It would be necessary to oblige every candidate for the priesthood to undergo an examination in music, in order to secure the ideal condition that the writer requires. In that case, no matter how pronounced a man's vocation might be, he could not be admitted to sacerdotal privileges unless he possessed a correct ear, a good voice and considerable training. This rule,

JOHN AND HENRY SHEARES.

There are no names in the annals of Irish history that more thoroughly suggest scenes of unbridled tyranny, on the one hand, and helpless misery on the other, than those of the two brothers, John and Henry Sheares. While almost every Irishman is familiar with these two names as being those of unsullied patriots and national martyrs, still not every one is aware of the exact details connected with their lives and deaths. Recently an Irish exchange published a very instructive and elaborate article on this subject; it is rather too lengthy for our present space, but some of the leading paragraphs are well worth reproducing. The article gives a concise history of Ireland's struggles against oppression, from the earliest days of the Pale, down to the organization of the Peep-o'-Day Boys—now known as Orangemen. It was the existence of this Order, or Society that gave rise to the Catholic defenders. When these two were apace, there commenced a terrible sectarian struggle, the results of which are still felt in Irish life. To arrest the progress of this ruinous evil the Society of United Irishmen was formed in Belfast, in 1791. It was Tone who suggested the formation of a patriot party, and appealed not to any sect, or class, but to the Irish nation as a whole.

AN OUTLINE.—Henry Sheares was born in the year 1753. He received a university education, and was the contemporary of Barrington at Trinity College. After a college course he entered the army, and joined the 51st Regiment of Foot. After a short military career, he was called to the Irish Bar in 1790. John Sheares was thirteen years younger than Henry, and was born about the year 1766. His educational training was given at the

hands of the Rev. G. Lee, a learned and estimable Cork gentleman. John Sheares distinguished himself while under the care of the reverend gentleman. At the age of fifteen he carried off a premium at a public examination for his distinguished merit in answering the Sixth Book of Virgil's "Enclid." He entered Dublin University as a pensioner on the 20th January, 1783. In the council book of the Cork Corporation the minutes of the 8th May, 1776, record the election of Henry Sheares as a freeman of the city. Henry Sheares, on the death of his father, became possessor of property valued at £1,200 a year. Henry was twice married, his first wife being the only daughter of Mr. Loreti, of Cork. At that time Lord Clare, the young brilliant barrister, then known as Mr. Fitzgibbon, paid his addresses to the same lady, which were rejected. The young lord felt it, and remembered it in after years against Sheares. Jonah Barrington, the schoolboy of Henry Sheares made strenuous efforts to save Henry Sheares from death. Lord Clare, being then a power, used his influence against any mitigation of punishment in the case of the patriot brother."

THE WIDOW OF HENRY.—The wife of Henry Sheares died on the 11th December, 1791, and was interred in the burial ground attached to St. Peter's Church, Dublin. A monument, bearing the following was erected over her remains by her husband:

Here lies the body of Mrs. Alicia Young Sheares The beloved and lamented Wife of Henry Sheares, Who departed this life On the 11th December, 1791. In the 38th year of her age.

At no great distance from this grave rest the remains of Lord Clare, the enemy of the brothers and the patriot cause."

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PROTESTANT PATRIOTS.—The brothers visited Paris about the year 1792. France was then in the throes of revolution. A few years previous, the fortification of inquiry and tyranny trembled and fell before the advance of an outraged democracy. While in Paris they became acquainted with Roland and Brissot, revolutionary leaders, and became strongly impressed with what they had seen and heard. After sojourning in Paris for some time they set out for the old land on the 21st December, 1793—an eventful year truly. Belfast a few months before, on the 14th of July, did honor to the French people. 6,000 Protestant patriots marched through the highways of the old city carrying upon their shoulders the accoutrements of war. A large meeting was held in the grounds of the Old Linen Hall, at which congratulatory resolutions were passed to the French people for the victories gained over the forces of tyranny, Belfast in our day is not the home of liberty and patriotism. An unworthy and degenerate race of bigots have taken the place of those men who loved their land and gave their lives in defence of Irish national independence. The patriot brothers on their arrival home, joined the ranks of the army of freedom. Their adhesion was hailed with delight by all. They were men of standing, with honored names, whose worth was something to be prized. The first meeting attended by the Sheares was during the month of June, 1793. John Sheares presided at many of the important meetings and wrote many important addresses for the Society. He was the intimate friend of Simon Butler, Dr. Brennan, Bagenal Harvey.

ANTIRISH LORD CLARE.—Violence begets violence. The Saxon in Ireland suppressed liberty of speech and freedom of meeting. Apostles of democracy must be put down at any cost. Lord Clare was a most violent supporter of the accursed anti-Irish system. He struck with vindictiveness against the friends of Ireland. He succeeded in almost ruining John P. Curran. The losses sustained by him through the conduct of Lord Clare amounted to £30,000. The practice of John and Henry Sheares was destroyed by this arch enemy of Ireland. The succeeding years following the advent of the brothers into the society of United Irishmen were marked by excessive violence on the part of the English. 1798 was ushered in with the forebodings of war. Many of the Irish leaders, including Russell, were in prison. Those in charge of the organization arranged to meet at Oliver Bond's on the 12th March. The meeting was betrayed. Bond, Byrne, and others were arrested. Lord Edward being on his keeping the responsibility

of the society fell upon the shoulders of the patriot brothers. With valor and earnestness they began the work. John visited Kildare and neighboring districts; everywhere he encouraged the people and told them of the day of hope. A few miles from Dublin stood the camp at Loughlinstown, an encampment with several thousand men. Captain Armstrong held a position at the Camp. He visited Dublin occasionally, and when in the city called on Byrne, a bookseller. One day Byrne mentioned the patriot brothers, and arranged with Armstrong for an introduction."

A SLIMY TRAITOR.—"On the 10th of May the slimy traitor first met the two Sheares. A general talk upon the united movement, the military situation at his camp, and other matters took place. The confiding patriots brought Armstrong to their home at Baggot Street. He sported with the dear little family of the two Sheares, and from their home he sped away and sold their lives for base gold. On the 21st May, two days before the outbreak, they were arrested and imprisoned at Newgate. On the 23rd, Kildare and Wexford, flew to arms, and a brave fight was sustained north and south, in which almost 100,000 lives were sacrificed. The brothers Sheares were arraigned in Green St., on the 12th of July, 1798, and after a mock investigation they were condemned to death. John P. Curran had charge of the defence. His powers were unavailing. Camden and Lord Clare, must be satisfied even at dreadful cost of sacrificing the lives of two of the most kind and noble men to be found."

THEIR EXECUTION.—"A gallows was erected at Newgate Prison, and on the evening of the 24th of July the dread sentence of death was carried into execution. John and Henry Sheares united in life stood united even on the grim scaffold, the trap of death. The English accomplished their deed of murder, and the hangman held up to the gaze of a maddened people, the head of John Sheares and cried aloud: "Behold a traitor's head." Aye, traitor to the plundering, murdering wretches who trafficked in a nation's life; aye, traitor to a constitution the most fiendish and bloodthirsty ever known. These valiant men were true to Ireland in her day of sorrow. They fought for the same old land, for which the word of Owen flashed, and the bright spear of dauntless Red Hugh glittered. Their sacrifice was symbolic of the vitality of the good cause. They did not die in vain. Away across the paths of time their memories will roll, bringing consolation and hope to those who follow in the track which shall one day lead to the achievement of the aims of the brave united brothers."

ROMAN CEREMONIES.

Two very interesting ceremonies are the Blessing of the "Agnus Dei," which takes place once in five years, and the coronation of the picture of Santa Maria in Portico. A Roman correspondent in the London Universe recently described these two ceremonies, and as they are both unique and interesting, we will reproduce the description. About the "Agnus Dei" the writer says:

"A ceremony peculiar to Rome—the solemn rite of blessing the 'Agnus Dei' distributed for use all through Christendom—took place recently at the principal Cistercian monastery in Rome, or rather, all that is left to the monks by a paternal Government attached to the grand Basilica of Santa Croce in Gerusalemme (Holy Cross in Jerusalem). This basilica, especially hallowed for the great relics of our Saviour's passion it contains, and in the foundations of its chapel of St. Helena is scattered the holy earth of Jerusalem, brought here by the sainted Empress to give the church its title of 'Holy Cross in Jerusalem.' The 'Agnus Dei' are prepared by the Cistercian monks, hence the ceremony takes place in this monastery. The prelate deputed by the Holy Father to perform the rite of blessing was Mgr. Pifferi, titular Bishop of Porfiraean and sacristan of His Holiness, assisted by the Pontifical Masters of Ceremonies, the Abbot-General of the Cistercians and prelates of the Vatican household. The Master or controller of the Papal household (Master of the House of the Sacred Palace of the Apostles), as he is styled in Italian, also assisted as the ceremony. The pieces of pure wax which form the 'Agnus Dei' are stamped in elaborate forms and often in most beautiful designs, and it is strange to think, on witnessing this interesting ceremony, how these pieces of wax, sanctified by the Church's blessing. In the heart of Christendom, will travel to the uttermost ends of the earth, wherever the Catholic Church is found. After the blessing some of the most beautiful of the 'Agnus Dei' are presented to the Pope, and on this occasion the presentation took place on the 25th

ult., when Mgr. Ciccolini, Sub-wardrobe Keeper of His Holiness, and two of the Cistercian fathers, were received by the Holy Father, and made the offering, which only takes place every five years."

This is followed by an account of the very characteristic Roman Festa of the Madonna. It is thus that the same correspondent writes: "A splendid ceremonial on the 24th ult., signalled the closing of the twelve days' festival in honor of the second coronation of the miraculous picture of Santa Maria in Portico—a picture held in the deepest veneration by the Roman people as far back as the sixth century, for it represents a miraculous apparition of the Blessed Virgin, to St. Gall, which took place near the spot. Our Blessed Lady is invoked, particularly by the Romans, under the title of Santa Maria in Portico, in any calamity danger, pestilence, and disease; so here, while the festivals were going on, they thronged in crowds after the earthquake to return thanks for the danger escaped. The devotion of the Forty Hours was held at the closing of the celebrations, the Cardinal-Vicar of Rome, Cardinal Parochi, officiating at the end of the celebrations, which were inaugurated twelve days ago with the solemn coronation of the picture by His Eminence Cardinal Rampolla, Secretary of State. All the Catholic associations and many of the religious confraternities of Rome took part in the procession of the Blessed Sacrament around the church and in the piazza, where, from the windows hung with brocades, flowers were scattered before the canopy. When the procession re-entered the sanctuary a solemn Te Deum was sung, in which every one in the densely crowded church joined, the devotion ending by Benediction of the Blessed Sacrament given by the Cardinal-Vicar. In the evening the facade of the fine old Church of Santa Maria in Campitelli and all the neighborhood was brightly illuminated with colored lights, while quiet and orderly crowds thronged the piazza where a band was playing in honor of the festival."

SAVAGERY IN RUSSIA. An awful story of savage cruelty comes from St. Petersburg. Ten boys in an iron works in the Caucasus were accused of stealing a sum of money that had been missed from the safe. The owners made no complaint to the police, but took the matter in their own hands. They first imprisoned the boys for three days, without food, in the hope of extorting a confession from them. This plan having failed, a half dozen burly foremen stripped them and whipped them with sticks. Next they pierced their eyelids with needles, alternately beating their victims as they fell insensible. As the boys still refused to admit their guilt, even under these diabolical tortures, some of their teeth were pulled out, their mouths were filled with large stones, the jaws being bound together by leather straps. The agony of the boys was so great that they finally confessed. It is inconceivable that intelligent human beings would inflict such barbarous punishment on their fellow creatures. They have been reported to the authorities, and if they receive their deserts no sentence that may be inflicted may be too severe. — Exchange.

THE LATE RECORDER DeMONTIGNY'S WILL.

Last week we made a reference to Catholic wills and spoke of the spirit which should pervade them and of clauses that should be found in them. Since then the publication of the will and last testament of the late Recorder De Montigny having been made public, we find therein an evidence of the Christian soul of the lamented deceased as well as a model for the imitation of others. No words that we could express could possibly convey a better idea of the sterling Catholic spirit of the late magistrate than do the very terms of that document. It breathes the truest charity and the loftiest Catholic sentiments. Varied as was the career of our departed fellow-citizen, he never seemed grander than in the presence of death. The resignation, the acceptance of sufferings, the patience, the generous self-abasement that he displayed makes one feel the true significance of the memorable words of the "Magnificat," in which so much hope and consolation are contained: "et exaltavit humiles."

In reproducing the following extracts we are confident that we are paying the finest tribute to the memory of the late Mr. De Montigny, that really could be made. The life of such a man is mirrored in his last words and wishes; and such a life needs no comment.

EXTRACTS FROM THE WILL.—"I give my soul to God, who, I hope will order that it come to Him as I have asked daily, on a day consecrated to the Blessed Virgin, to whom, many years since, I confided all my merits."

"To leave to the discretion of my children to pray and have others pray for me, relying upon their goodness of heart which will understand all that I suffered for them."

"I order implicitly that my funeral be most humble, placing my body in my gown of Franciscan Order, in a pall bearing the crucifix and my kepi of Zouave."

"The hearse will be drawn by two horses to the church or one of the chapels of the parish where I die and that a Mass of the lower class be said or chanted at half past eight o'clock, my friends being requested not to send any flowers."

"I recommend to my children as the

secret of their happiness, to govern themselves according to the rules of the Catholic religion."

"God submitted me to sufferings in body and soul; I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who may have contributed to make me suffer, because, they were but the instruments of God, who, of the mercies he granted me, the signal privilege of never having been wanting in my duties, without having been severely punished."

"I will die comparatively poor and my heirs will have to submit necessarily to the laws of labor, justly, light and agreeable, when it is religiously accepted as are all burdens when properly borne."

"Let me remember the lesson given by the Master on Calvary that with the same cross one may lose or save himself according to the spirit in which it is accepted."

"To assist them as best I can to support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death the best possible Christian education in keeping with the means which I leave."

"If it pleases someone to write anything upon my humble existence they may mention that I am of the Tiers Ordre of St. Francois d'Assise and of the Nocturnal Adoration and of some other societies and my children and my friends who love me sincerely will have more consolation in learning that I belonged to those Phalanxes of Prayer, rather than to clubs of amusement which I blamed for all."

"I desire that from the pulpits and through the press I be recommended to the prayers of the faithful and that they ask for me pardon for all offences towards my fellows."

"I pray to God that the little I may leave my children shall not be for them an occasion of discord; let them be united in the future and may they be led against all dangers to Heaven, where I hope to meet them with their allies."

Mr. De Montigny's wish expressed in the opening sentence of this will, was realized. He died on the day set apart for the feast of the Assumption.

EMPLOYERS AND EMPLOYEES.

Reading the other day an account of the practical steps that are being taken by the Montreal Street Railway Company to erect a regular club for the employees caused us to reflect upon the serious and beneficial results that most flow from such a movement. According to the plans given out, the employees of the Company will soon have at their disposal and for their especial enjoyment, a magnificent structure, fitted up with all modern improvements, containing reading rooms, amusement halls, baths, library, and all the accommodations of a first class and perfectly regulated club. Nor is this case an exceptional one; we find by the Toronto Globe that a similar movement is on foot in that city. Here are the facts:

"The Massey-Harris Company are completing plans for the erection of a fine club-house and library for the use of their employees on the north side of King street, opposite their premises. The site was purchased a few months ago for this purpose by the H. A. Massey estate, and consists of a block of 120 feet frontage on King street, covering the space between Strachan avenue and Massey street, with a depth also of 120 feet. The building, which will probably cost from \$50,000 to \$75,000, will include baths, reading room, library, and social rooms, with a fine hall for public recitals."

In another line, but equally as important, we find the Pennsylvania Railroad Company preparing an elaborate scheme for the benefit of its employees. A New York exchange, in giving a full and detailed account of the new plan or system, says:

After having operated successfully for a period of thirteen years a relief fund that has disbursed among its employees approximately \$8,000,000, the Pennsylvania Railroad Company is about to put into operation a plan that will give to every one of its employees who has served thirty years or reached the age of seventy years a pension for the rest of his days.

"The pension fund is to begin its work on January 1, 1900, and therefor the company will increase the amount it has been spending on relief from its own treasury from a little more than \$100,000 annually to \$325,000 a year. While the pension fund is a distinct and separate provision by the company from its own funds for the benefit of its employees, and will be operated from a distinctively company standpoint, its relation to the existing relief department will be such as to make it appear, at least outwardly, as an auxiliary of the older department."

"Affairs of the department are administered under the direction of an advisory committee, composed of the general manager, and members selected by the directors of the Company, and by the employees from among themselves. Members are entitled to the payment of death benefits and weekly sick and accident benefits for periods not exceeding one year, relief for a longer period being, under the present system, paid by the company. It has always been understood that the company regarded payments of the latter sort as a temporary expedient to prevent deserving employees coming to distress until such time as a superannuation pension fund, such as that now contemplated, should be established."

"One of the officials, in speaking of the principal effect of the enlarged

fund, aside from the manifest one of benefitting the employees, said:

"It will increase and improve the effectiveness of the company's service through the efficiency naturally consequent upon the employment of younger and more robust men in the stead of those whose incapacity has rendered their retirement beneficial to both themselves and to the service. It will also weld more firmly the mutual interests of employer and employee thereby better enabling that concentration of effort and uniformity of action so essential in the management and conduct of corporate affairs."

The last sentence above quoted gives the aim of all these movements. The welding together, in mutual interest and mutual understanding, of the employer and employee must eventually bring about that harmony of action between capital and labor, which Leo XIII., has so strongly recommended. The moment large companies begin to thus realize the importance of their employees, to recognize their rights, and to sympathize with them, the days of strikes are numbered. The solution of the great labor problem will be almost a fact accomplished, when employers and employees blend together, enjoy the advantages of their respective positions, and come to know fully each other's right, privileges and claims. The first step is taken by capital; labor must naturally follow. Clubs, centres of union, pensions, are all so many means of guaranteeing capital against strikes, and securing to labor a recognition heretofore unknown.



SENSITIVE WOMAN. There is a wonderful little tropical plant, the mimosa or sensitive plant as it is called. The curious thing about it is that if you pinch any part of the root or the stem, all the delicate little branches and fragile leaves will curl up and shrink together as if they had been blighted with a sudden frost. Woman's delicate and sensitive organism is remarkably like this little plant. If the very roots of a woman's life are injured or diseased, her whole being suffers, both physical and mental. She shrinks within herself and covers up her sufferings enduring all in silence as best she may. "My son's wife had been for years a great sufferer; all broken down and very weak and nervous," says Mrs. Betsey M. White, of Stonycreek, Warren Co., N. Y. "she was troubled with all the pains and aches one's slender could endure. She took everything she heard of, hoping to get help, but in vain. The doctors said she could not live to have another child as she came near dying so many times. She tried Dr. Pierce's favorite prescription and it did wonders for her. This spring she had a nice boy weighing eleven pounds; she got through before we could get anyone there. I was afraid she would not live. We cried for joy when we saw how nicely she got along. I cannot say enough in praise of Dr. Pierce's favorite prescription. I give her a recommendation of a medicine before. I hope all women will try it. May God bless you for the good you have done."