THE BREHON LAWS OF IRELAND

saturday, March 17, 1900

The ancient laws of Ireland are All these facts go to prove the strong termed the Brehon laws. When these laws commenced to be the basis of civil rule in Ireland, no one knows antiquity. It is very likely that our not the army, and the intense theism Scythic ancestors brought them with them from their home in the Far less than a faith." East, for they differ completely from the laws which have existed among other European nations for the last 1600 years. The Salic and Riparian laws of the Franks, in many points, resemble the Brehon, but the principles of both are essentially different. The Brehon law was immutable. It was the same for every one - the lating to tax tenants and the law of monarch and the subject, the ecclesi- social relationship; also the binding astic and the layman. All classes and all ranks had to bow down and submit to its unalterable decisions. It These are the principal laws of the was far different with regard to great civil code. To describe each of other nations of Europe. Their legal systems were more or less judicial. Their laws were not so pure in their origin as the Brehon laws, for they were composed after the conquest, when all European society had been modified by contact with Roman civilization, whereas the foreign element never entered into the old national tradition of Ireland. This is the grand feature in the Brehon law structed as aids for the mighty to code, says M. de Lasteyrie, an able French writer, "that they enable the reader to appreciate the true nature of a nationality and the institutions of a society which resembled neither Germanic, Feudal, Roman nor modern society—a nationality and a society which are intrinsically and per se Irish." Without a shadow of doubt [Christian times? As they exist at those laws are to be reckoned among present, they come from Pagan times, the oldest in the world and are not alone a splendid proof of the great suit the altered condition of the peoantiquity of the Irish race and language, but also put to shame the libels of English historians, who from | century, the Brehon laws first assumthe days of Geraldus Cambrensis ed a definite shape. Up to that time down to the present time, have con- they had been more or less fragmentstantly slandered the ancient institu- ary. He established a college for tions of a people to whose language their careful study. They remained they were entire strangers.

victorious armies and generals subrope had been grovelling at her feet, Ireland retained her independence, hons were legislating for her when laws to the inhabitants of the sister isle of Britain.

were adapted to their needs and har-

Oriental element in the Brehon law code and verify the statement of Au-" Ireland brey De Vere who says : was an Eastern nation in the West. with certainty. Their origin is Her civilization was patriarchal, not teaspoonful of Pain-Killer in hot shrouded in the mists of traditional military, its type was the family which has belonged to the East survived in Ireland as an instinct no

i.

Now as to the laws themselves which were embodied in the great Irish book of laws. They are all summed up in the preface to the book published by the Brehon commission in the year 1852, in Dublin, in the following words : "In the in the following words: Leanchus Mor were promulgated four laws: The law of fosterage, the law relating to free tenants, the law reof all by verbal contract, for the world would be in confusion if verbal contracts were not binding." these laws minutely would take theusands of pages, for although those laws were simple in principle they were complex in detail. They treated families who thus are clients of the every possible transaction in ancient Irish life, passed over no person, for the law was enacted as well for king as vassal, for the queen as much as the subject, for the chief as much as for the dependent, and for the wealthy as well as for the poor.

In those laws everybody's interest was consulted. They were not concrush the weak or for the wealthy to lord it over their poorer brethren. It is not surprising then that the Irish people clung with great tenacity to these laws.

Now a question may be asked, when did the Brehon laws assume their present shape? Do they come as they now exist from Pagan times or have they undergone changes in but modified in Christian times to ple In the reign of King Cormac, towards the middle of the third without change until well nigh 200 Ireland possessed civilization, laws, years afterwards, namely up to the and a time-honored monarch, when arrival of St. Patrick. When he had Imperial Rome was still in her in- converted the whole island to Chrisfancy, and when Rome grew to be a tianity, when the kings, the chiefgreat power in the West, when her tains and the whole nation had become Christians, it is but natural jugated the Franks, the Teutons and that the laws should be purged of the Britons, when, in fact, all Eu- the unwholesome leaven of Pagan superstition. To effect this a great council was summoned to assemble and kept scrupulously aloof from Pa- at Tara in the year 438 A. D. This gan Rome. The victorious eagles of council consisted of three kings, three Rome were never permitted to in- bishops and three Brehons. For nine vade the soil of Ireland, and her Bre- years they worked unceasingly in ex- and Walshes. nunging from the laws everything the Romans were applying their own that savored of Pagan superstition. They wiped out anything that was oppeed to Christianity and at The Pagan Irish were very much length there issued forth as the raattached to their laws, because they sult of their labors the famous Seanchus Mor, which has been annotated

ancient Irish civilization, a monument which Irishmen may look upon with pride, for they portray the social virtues, the genius and the culture of their ancestors when other nations, now grown into grandeur and opulence, sat in darkness and ignorance.

Children will go sleighing .. They return covered with snow. Half water will provent ill effects. Avoid substitutes; there's but one l'ain-Killer, Perry Davis', 25 cents and 50 conts.

LITANY OF IRISH SAINTS

The following interesting document, translated from the Gaelic, was found among the papers of a cultured Irish Catholic lady who died recently in New York :

Many of the old clans, patriarchal races and ancient Catholic families of Ireland, have cherished a traditional devotion to certain local saints who have been regarded from time immemorial as their patrons, and to encourage this devout observance the following "Litany of the Patron Saints of the Diocese of Ireland" was compiled and approved by the ecclesiastical authorities. Subjoined is a list of some of the Irish saints invoked in this litany. There are many other Irish families, clans, towns and localities who invoke the patronage of other illustrious local saints, whose names do not occur in this litany of diocesan saints, to which the following list is confined :

St. Malachi is patron saint of the O'Dohertys, O'Reillys, McCanns, O'Neils, Nugents, O'Ferralls, Ma-guires, McKennas.

St. Lawrence of the O'Toole and Purcells.

St. Kevin of the Kilbrides, O'Byrnes and Murrays. St. Albert, of the Cullens, Ryans

and Bennetts. St. Jarlath, of the Moores and Kil-

leens. St. Kieran, of the O'Connors, Gre-

hans and Brownes. St. Columbkille, of the O'Donnells

and O'Laughlins, St. Conlath, of the Mullens and Duf-

St. Macartan, of the O'Flynns, Macartans, O'Donnellys, Smiths and Ma-Ginnesses.

St. Kyran, of the O'Brennans, Fitzpatricks, O'Donahoes and Mahers. St. Aidan, of the O'Kinsellas and

O'Farralls. St. Ailbe, of the Cullens and No-

l lans. St. Fachanan, of the Galaws and

Lynches. St. Flannan, of the Fitzgeralds. Mc-Namaras, O'Briens, McMahons, Blennerhassetts, Enisses and O'Shaughnessys.

St. Finbar, of the Macarthys and Barrys.

St. Brendan, cf the O'Connells and O'Learys.

St. Otteran, of the Barrons, Wyses St. Asicus, of the Frenches, Kellys

and Dysarts. St. Nicholas, of the Blakes, Burkes

and McDermotts.

"A SINGLE FACT

Is worth a shipload of argument."



PRESENT and ONLY ISSUE of BONDS, \$250,000.

The Denominations of Bonds are as follows: 400 of \$500, \$500 of \$100, Payable to Bearer.

The above Company are issuing SHIPPING FACILITY bonds to the amount of two hun-The Quebec and Lake St. John dred and fifty thousand dollars bear-Railway runs close to the mill site ing interest at the rate of six per and from the main line a switch cent. per annum, payable semi-anruns to the mill itself. In the mill shipping of the pulp after it is the Bank of Montreal, in the City of Montreal, and the principal is payable thirty years after the date of issue, redeemable nevertheless, at the option of the Company, at the end of the first five years by the Company giving notice to that effect in two loaded on barges of the mill on the daily newspapers published in Mont-Saguenay, at a point where there is real, three months previous to the a splendid harbour for stramships of expiration of the first five years, and any size.

WOOD.

The Company owns 338,560 acres of timber limits, well covered principally with black spruce and some white and grey spruce. The black spruce is especially good for ground wood pulp, and turns out one hundred and lifty pounds more dry pulp [- (3.) Taking spiritual charge tempper cord than any other spruce. Besides thas, a great quantity of the cannot afford to support a priest. wood required for years to come can be had from the farmers in the ticularly to poor and orphan chil-neighborhood. The Company has at dren. present stored for winter use one

hundred and eighty-three thousand education within the limits of their logs, twelve feet long

PRESEXT MILL.

The present plant employs one hundred and bity men, night and day. The new plant added will employ four hundred and fifty men.

FIRE PROTECTION.

In the yard are three large hydrants, giving a constant pressure of forty-five pounds. There are always the promotion of Immigration. one thousand feet of hose ready for use in case of necessity.

LIGHT AND HEAT

The mill is lighted throughout by electricity, generated on the premises. Heat for the buildings is also generated from the waste back of the pulp wood.

PROFITS.

BANKERS.

TRUSTEES.

PULP TRADE.

The Company has an assured marwith a capacity of fourteen thousand ket in England and France for the tons per annum. The Company paid whole of its output. The output for a half-yearly dividend at the rate of this year (1900) is all sold. Offers Delima Trudean, of the Parish of six per cent. per annum, the surplus have already been received from two

is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for act to incorporate a religious

community. The said corporation to be called "The Congregation of the Most Holy Redeemer. The persons to be incorporated are:

The Rev. Alphonse Lemieux, the Rev. Edward Strubbe, the Rev. Louis Savard, the Rev. Educad Flynn, and the Rev. Peter Vermeiren, and such others as shall hereafter become members under the rules of the corporation.

The said Corporation to have perpetual succession and a common seal, to be altered at will; said corporation also to have the right to appear nually. Both principal and interest are three side tracks, which make before the Courts, soil corporation also to have the right to possess, acmanufactured, and the receiving of cept, acquire by any legal title whatthe wood for manufacturing very ever, moveable and immoveable proconvenient and cheap. An elevated perty, and to sell, alienate, hypothe-Cable trolley line takes the pulp cate, ussign, lease, transfer, exchange from the mill to the harbour wharf, or otherwise dispose of the same for on the Saguenay River, where it is the benefit of the said Corporation: The head office of the corporation shall be in the city and district of

Montreal. The objects of the corporation are as follows : (1.) The maintenance of public

worship. (2.) The religious education of the people and especially that of the poor and abandoned, particularly by hold-

ing missions in cities, towns, villages and parishes. orarily of small congregations which (1.) Giving moral education par-

(5.) Helping in missions and in

duties. (6.) The maintenance of public

centeteries connected with buildings devoted to public worship, and the construction and maintenance of halls attached to or belonging to the buildings under their care, for the public purposes of such buildings respectively.

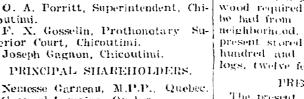
(7.) Giving aid and assistance in

(S.) All other works depending upon these above mentioned and all other works in any way connected with the objects above set forth.

> QUINN, MORRISON & LYNCH Attorneys for Applicants.

Montreal, 25th January, 1900.

PROVINCE OF QUEBECDISTRICT MONTREAL, OF SUPERIOR COURT. No. 395, Dame Marie Roso Longueuil, District of Montreal, wife of Pierre Vincent, farmer of the same place, has, this day, instituted – an action in separation as to property ugainst him. Montreal, 6th February, 1900. GLOBENSKY & LAMARRE, 31-5 Attorneys for Plaintiff. PROVINCE OF QUEBEC. DISTRICT OF MONTHEAL, No. 1797. SUPERIOR COURT. DAME EDITH GOLLER, Plaintiff, vs. CASSERL RAPHAELOVITCH, Defendant, and REUBEN RAPHAELOVITCH, Mis on cause. An action in separation as to property and as to bed and hoard has been taken to-day in this cause. Montreal, January 16th, 1900. JOS. BARNARD, Attorney for Plaintiff. PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT-No. 2481. An action in separation as to property has this day been instituted by Dame Marie Adelina Victoria Bouthillier, of the Parish of St. Antoine de Longucuil, District of Montreal, against her husband, George Vincent, of the same place. Montreal, 12th February, 19/0. GEOFFRION & MONET, Attorneys for Plaintiff. 32 - 5



Nemesse Garneau, Vice-President, M.P.P., Quebec. Doctor J. A. Couture, Quebec J. E. A. Dubue, Manager, Chicoutimi. O. A. Porritt, Superintendent, Chi-

coutini. F. X. Gosselin, Prothonotary Superior Court. Chicoutimi.

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J. E. A. Dubue, manager. Chicoutimi.

Doctor J. A. Couture, Quebec,

ORGANIZATION. The Company was organized in 1897, and has since carried in its business without interruption. Iι had then a daily output of fifteen tons of dry pulp, later on the capacity of the mill was increased to thirty tens of dry pulp daily. Last spring, owing to the ready sale of the pulp, the Directors deemed it ad-



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12 2 3

ditions of their social state. The Irish were an insular people, living completely shut off I might say, from any intercourse with their neighbors on the continent of Eu-rope. Their country was covered sert those laws. Never were they dis-with immense forests, their wealth regarded by them in the lawless pewas cattle, their trade was barter, and their currency cows.

Now, the Brehon laws were formulated to meet the 'requirements of ation respecting the social condition of the people in ancient Ireland.

Ancient classical authorities give practically no information respecting Ierne. It was a terra incognita to them. Nevertheless Carthagenian and Roman merchants held intercourse with Ireland, but they never penetrated beyond the ports, the immense forests, the impassable reads and the large tracts of bog and moor, rendering access almost impossible. This explains why the information in classical authorities is so scanty.

Accordingly, when we have no foreign authorities to consult, naturally we have to seek the history of the handed down to us. And the docugames, the domestic duties, the various items of household expenditure which were in a family circle in Ireland nearly 2,000 years ago. With these laws in our hands we can map out for ourselves the immense forests. the clearings where stood the chieftains' houses, the roads so neatly wood, the streams spanned by rustic bridges, the mill-wheels busily preparing the flour, the lands beautifully laid out in tillage, the grass lands irrigated. All these are represented to us in the pages of the Brehon law ecde, so that we can form as perfectly correct an estimate of the manner and customs of the people as if we lived among them.

These laws, as I have already said. were more or less Oriental in their origin. The lex talionis which the law prescribes reminds one forcibly of the ancient Jewish system. Then. ioo, there was the hereditary transmission in individual families of certain professions, which bears a strong resemblance to the caste system which exists in India, even down to the present day.

came airaid that he would die of

ago, the body of laws that served as the basis of civil rule in the country for 1,300 years.

Never during the troubled times of riod that ensued on the Norman conquest. The Brehons were as implicitly obeyed in the twelfth as they were in the fifth century. Of course such a people, and we might add the English of the pale scrupulously that it is from a perusal of these adhered to the Norman, but outside laws that we derive accurate inform- their boundary the Brehon was still a power in the land. It may seem strange to us that the Irish should be allowed their own laws by the conqueror, but we must not forget that even in those times of outlawry that many a gay song was sung by the Irishman beneath the invaders' fortress, that in the midst of the Norman settlements the Irish clung to their chieftains, and the old life of the clans continued. After some time even the Normans became more Irish than the Irish themselves, through intermarriages with the natives, and

finally adopted their laws. Accordingly the old laws lived during those ages of wrong and rapine people in the documents they have until Elizabeth ascended the throne, when the first attempt was made to ments that hold the first place are completely cast aside the native laws the laws of the people. In perusing of Ireland. In the year 1593, after the pages of the Brehon laws, which are now accessible to every student. Clannaboy Scots, an act was passed we can picture for ourselves the in the British Parliament declaring that it was high treason to assume the title of O'Neill and abolishing the system of chieftaincy among the Irish. But the Irish never took any notice of the enactment. They simply laughed it to scorn and continued to preserve old national customs. England failed to abolish the long estabkept free from brambles and brush- lished laws this time. It was reserved for the Stuarts to root up and destroy this great basis of national ethics.

In the year 1602, the year previous to the accession of James I., Kinsale had fallen into the hands of England, Dunboy, the fortress of the brave Mc-Geoghegan, had been captured and destroyed, and, as a consequence the whole country lay at the mercy of the English invaders. The heart of Ireland was sore for she saw that the only mainstay, the chieftains of the land, were ruined, that their voices were hushed forever, and some years afterwards she saw that in its reality when the northern chieftains fled from the land in that exodus which is familiarly known as the flight of the earls. The parliament of James declared illegal the system Again there was in the Brehon of tanistry and gavel-kind. English code, the custom of fasting upon a judges sat in the chairs of the Bredebtor. A creditor fasted at the door hons and administered to Irishmen of his debtor until the debtor be the statute laws of England. Brehon code was obliterated. It fell into hunger if he retained his money. This oblivion. It was heard no more in very custom prevails among the Hin-doos at present, although the English for its antiquity and for the humanfovernment has done its best to ab ity of its laws is now only studied olish the system on account of the by the antiquary. The Brehon laws cruelties that are attendant upon it. will remain forever as a memorial of

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