

## Dr. Da Costa On Irishmen In Education.

For two hours Dr. Benjamin F. Da Costa held the close attention of a large audience in the Monument National on Wednesday evening, while he was lecturing on "Irishmen in Education, Past, Present, and Future." The Rev. Martin Callaghan, P.P., of St. Patrick's, presided, and the audience included, besides a large number of clergymen, Monsignor Radicot, Vicar-General of the archdiocese being amongst them, Mayor Cochrane, the Hon. Sir William Hingston, the Hon. Dr. Guerin, the Hon. Mr. Justice Doherty, and the Hon. James McShane. In introducing the lecturer, Father Callaghan paid a warm tribute to Dr. Da Costa's great intellectual ability and to the noble purposes to which he is devoting his brilliant talents. Alluding to the position held by Dr. Da Costa in the intellectual world of the United States, he said that he occupied the same rank as the late distinguished Dr. Orestes Brownson and T. W. Marshall, the gifted author of the "Comedy of Convocation."

Dr. Da Costa, after paying an eloquent tribute to the labors of French priests in the cause of education in Canada, and lucidly explaining the nature of true education, went on to say, in part: But my theme to-night is, the Irishman in Education. Here, indeed, are two themes, and I might ask, first, what is the Irishman? But I move the previous question, and I ask, what is the Irishman not (laughter and cheers)? Who can tell us what the Irishman is not? For how many-sided and inclusive is his character wherever found, so facile in meeting the requirements of a situation, showing himself prosperous in hardship, cheerful in adversity, and always enterprising and up-to-date. Outside his own land he is found everywhere. In India we have seen him viceroy; in Brazil a coffee-planter; in Rome he holds up the hands of the "Black Pope" (laughter); in the United States he is a Cardinal, and ready to be another; in China he holds the rank of a Mandarin; in France he is a marshal; in Spain a grandee; in Alaska he is a Jesuit; in the British Parliament he is an eloquent orator; while in the monastery at Oka, where his skilled agriculture teaches the hills to rejoice, the fields to laugh harvest, giving indeed all nature a voice, the Irishman is a Trappist and dumb (laughter); in Montreal he is what? If there were time one might say a good deal on that point—among other things that he is a large-hearted Sulpician, a skilful musician, and a noble-souled rector of St. Patrick's. (Applause). Still, whatever else the Irishman is, and in whatever land he may be found, he stands the friend and defender of education. (Cheers). It is this character that we deal with him now. Let me observe, however, that no academic treatment of the subject is proposed. The speaker likewise agrees not to tell you anything new in connection with the general theme; and yet it may be well to refresh memory with a few statements in regard to education.

After dwelling on the importance of religion in education the lecturer proceeded: Religion has been the keynote of Irish education from the time of St. Patrick down to our own day, and must continue to be the Irish conception in all the days to come. One thing to be noted, though it is not always recognized, is that from the dawn of Irish history the Irish have ever appeared as a literary people, a people with a literary taste and appreciation. Irish literature dates back to a period of dim antiquity. Before the first of the four Gospels was written the Irish bards were known. The literature of the Irish is older than that of the Welsh or the Scandinavians. At a time when in Europe, apart from the Romans, there was no literary activity, the Irish were engaged in the cultivation of letters. The original home of the Irish race, you know, was around Germany, the people being called Gauls or Galatians. Hard pressed by enemies, one branch of the family retreated into Ireland, while another part found refuge in Asia Minor. In St. Paul's day the latter branch was also called "Galatians." It was to these people that St. Paul addressed his epistle known as the Epistle to the Galatians.

Thus we may consider this is "the Epistle to the Irish." St. Paul's language alone proves that he was addressing a people with Irish characteristics. The ancient art work in Ireland, once regarded as Byzantine, is now known to be Irish. The Roman historian Tacitus, in the time of the Emperor Trajan, or three centuries before St. Patrick, speaks of Ireland as a country important for its trade with the continent; and, in the year 78, Agricola, the Roman Governor in Britain, favored an invasion of Ireland as a means of protecting Britain itself, so powerful had the Irish become even in face of Roman armies. They extended their military operations, even to the mountains of Switzerland, and found a bar only in the mighty Alps. But now there is a strange thing to relate. When they were in the full tide of a newly-developed military power the Irish suddenly withdrew their troops back into Ireland, and never approached Britain or the continent again until, as converts to the Catholic faith, they went forth, a peaceful army, to preach the Gospel. This transformation of character, if one of the neglected things in Irish story, is nevertheless most remarkable, as Protestant historians testify.

Under the teaching of St. Patrick a system of education was inaugurated, and schools of learning sprang up on every hand. During his life Ireland became Christian, and the Church in Ireland prepared for an evangelical invasion of Europe. The Irish ambition now was to preach the Gospel of Christ, in which work they were filled with a fiery zeal. The historian Greene tells us that St. Patrick "had not been half a century dead when Irish Christianity flung itself into battle with the mass of heathenism which was rolling in upon the Christian world." But we must recognize this, that all the missionary zeal shown abroad stood connected with education, even as at home. The school, the Seminary, was the adjunct of the Church. The first thing done by the Irish was to fill Britain with missions; which included the mission and schools of St. Columba at Iona. Next the Irish passed over to the continent. St. Columbanus went even into Italy, where he founded the monastery of Bobbio. Everywhere the Irish led by him invigorated the Church, which had suffered from the demoralization that followed the fall of the Roman empire. Later, under the Emperor Charlemagne, Irishmen like Dicuil and Scotus Erigena were active, while the Irish Fergal of Salzburg and Moengall, the preceptor of St. Gall, had noble followers in the work of education.

In the twelfth and thirteenth centuries education went forward on the continent. New institutions were founded in Germany, whose scholars are now resorting to Ireland for Celtic study, as it were; recognizing what Ireland did for their country in early times. In 1076 an Irishman, Marian, founded the University of Ratisbon in Germany, whither many of the Irish from Ulster went to teach. In 1189 an Irish monastery, which meant a school, was founded in Bulgaria. The Irish also founded Wurzburg in 1134, and St. Marv at Vienna in the year 1200. Thus the work of the Irish on the continent of Europe continued during centuries.

It should also be noticed that for generations students from Europe resorted in great numbers to the schools of Ireland for their education. Ireland was practically one great university, producing the most thorough scholars that the world at that period knew. It was not, however, the higher education, schools for the most favored class, that the Irish provided. They furnished elementary education, schooling for the poor, which is something that the Catholic Church has everywhere kept in mind, attending to the wants of the common people, notwithstanding the fact that there are those who fancy that in the ancient times the Church neglected popular education, and, indeed, was the foe of public schools. The history of Catholic education forms an overwhelming reply to all these aspersions.

All this indicates the place of the Irish in connection with the intellectual development of Europe. No other nation can show any record of this kind. It was the scholars of Ireland who put living blood into the veins of expiring Europe. It is the glory of the Irish that they were the first of the nations of the West to win intellectual recognition. In the days before St. Patrick the Irish had become a terror to the people of the continent. Yet when converted to Christianity they passed over into the country of their ancestors, not as Goths and Vandals to destroy, but to recreate and to invigorate society. They were the apostles of education, the heralds of intellectual emancipation. They exhibited a learning and mental vigor that surprised the world, laying educational foundations that survive at the present time.

The strength of the Irish in their relation to education at a later period was not always maintained, and by degrees their efforts on the continent were relaxed. This might have been expected, since the suffering communities there improved, and the people became able to provide their own needs. In Ireland itself, however, there was a decline. During the invasion of the country by the Danes, communities were devastated, churches burned, schools destroyed, and libraries laid waste. Incalculable damage was thus done to the cause of learning. But most disastrous of all were the later penal laws, which rendered the Irish helpless, and deprived them of education. The priest was made an outlaw, a price—the price of the head of a wolf—being set upon his head; while the schoolmaster could do work only at the cost of extreme peril. In Ireland thus early the Government raised the cry, "The Friars must go!" But this was not all. "The schoolmaster must go." And he went. In the time of Queen Elizabeth Dublin University was founded in the interests of Protestant England. It was hoped that Ireland would thus be made to conform to English ideas. Down to the present time Catholic Ireland has not been allowed to maintain a university of her own with power to confer degrees. The present national schools in Ireland are an English system of schools, on the whole; and the religious orders, "The Friars," are striving calmly to make up the deficiency as far as possible; while the steady devotion of the Irish to the Catholic faith has taught the Government that the people cannot be conquered (applause), and the Parliament that ordered the priest to be hunted and put to death was at last obliged, two hundred years afterwards, to vote funds for the establishment of a college in Ireland expressly to educate Catholic priests. (Cheers). Across the border not long ago there was also a cry of "The Friars must go," but it has not taken two hundred years to convince the Government that it were wiser to decree that the Friars must stay. (Cheers).

In estimating the volume of work done for human advancement by the Irish, all this must be taken into account. When we make the necessary survey we find that the same literary spirit which was generated in the schools of ancient Ireland has been reproduced in modern times, proving an important part of educational force. If the sceptic asks, therefore, what has been done of late for education by the Irish through literature, we may point him to the vast body of Irish literature produced since the establishment of the printing press. A volume, however, would be required to do justice to this thought, and we can attempt little more than to suggest it. Leaving out the distinctly learned work of this period by Irishmen and by the publication of the ancient Irish literature, it is found that the poets alone would prove a most prolific theme. While the priest in Ireland was hunted, and while the schoolmaster was the schoolmaster of the hedge, the pen was fairly free. In passing penal laws it escaped the attention of Parliament that literature might take the place of the learned teacher; and long before the penal laws were modified literature was a power, shaping thought and forming minds. The influence of Irish literature was not confined to Ireland. It had its best hearing outside of Ireland, even in England and America, where it has done much in the work of shaping culture.

Another real educational power is found in the splendid object lessons exhibited to the world in connection with Irish history. In all ages of the world no small portion of men's best education has been acquired by means of historic events, which unfold to the mind the plans of Divine Providence. The voice of history is the voice of God. The history of Ireland is eminently instructive and educational, alike in the story of its Catholicity and the narrative of secular events. One need not observe how distinctly Irish history is marked by lights and shadows, by sorrow and joy. It speaks by the lesson of heroic achievement and patient endurance. It is eloquent of magnanimity in success and of generosity in misfortune. Irish history shows the world how it may suffer and grow strong; how high hopes may be cherished in dark days. It reveals the impotence of the oppressor to destroy noble ambition. (Applause). Ireland offers a thousand examples that the world might well follow.

It was an Irishman, Patrick Henry, who said: "I know of no way of judging the future but by the past." If the past is a pledge of the future the influence of the Irish upon education in the days to come must be very great. The Irish are now scattered over many lands, yet as a race they were never so strong intellectually or otherwise as now at any time during the past two thou-

sand years (applause). Catholic education in the United States is very largely Irish. This is particularly true of our parochial schools in New York. To-day in the United States the Irishman is a great educational power. He is a providential factor in the work of education. If society in the United States is to be saved from the blighting, disastrous effects of a Godless educational system its savior will be the Irishman. (Cheers). In this respect the Irishman is the man of God's Providence, and has before him a mission of grandeur and beneficence. (Loud applause).

Sir William Hingston, in moving a vote of thanks to Dr. Da Costa for his excellent and very learned lecture, alluded with satisfaction to what he had said in regard to Godless education. An education which put the Almighty in the background was certainly an evil system. He had read recently of a trial that took place in France, where the people were experiencing the sad results of a Godless system of education. The criminal's lawyer stated that it was not the prisoner who was to blame for his misdeeds. It was the judge and the jury who were guilty, for they had taken God out of the education given to the prisoner. Lawyers were not often right; but that one certainly was. (Laughter and applause).

The Hon. Judge Doherty, in seconding the motion, said that it gave him great pleasure to concur in what had been said by Sir William Hingston in admiration and appreciation of the very learned and instructive lecture to which they had just listened. He had one fault to find with Dr. Da Costa. He had stated that he was not going to say anything new in connection with his theme; and yet he had told them a good deal that was absolutely new. (Laughter and applause). They would all go home that night with an increased knowledge of the great part taken by Irishmen in education. (Cheers).

A large choir, under the musical directorship of Professor Fowler, who acted as accompanist, and under the leadership of Mr. G. A. Carpenter, rendered some excellent selections, which were heartily applauded, as was also a solo sung in admirable style by Mr. Carpenter.

## Misleading News In the Secular Press.

(By a Subscriber.)

Under the heading "Eighty Thousand Poles Seek to Join the Episcopal Church," there appeared in one of the daily papers of this city recently, a long article from which the unsuspecting reader would at once draw the conclusion that the number of Poles in question had left Rome yesterday and knocked at the gates of London to-day with the request that they be admitted to the church which Henry VIII. called into existence. The article in question begins as follows:—

"Eighty thousand Polish Catholics, led by their Bishop in America, who have renounced allegiance to the Church of Rome, ask to be admitted into the Anglican Communion of the Protestant Episcopal Church."

Here we have a fair specimen of the manner in which the Protestant press of the country tries to mislead the unwary. One would at once glean from the above that the Poles in question had left the Catholic Church en masse, and headed by their Bishop, had made a petition to the Anglican authorities for admission into the ranks of the English church members.

Now, to begin with, let us see if this Bishop who is the leader of the present movement, was ever a bishop of the Catholic Church. I shall take no other evidence than that given in the article in question, in which it is stated that Father Koslowski, shortly after his arrival from Rome was appointed assistant pastor of St. Hedvig Church, Chicago, this being in 1893. Shortly after this, there being some discord among the members of his flock over church property, etc. They requested him, to whom they were now much attached, to become their leader and pastor if they should build a separate church for him. At first he refused, but a short time afterwards, won by their words of praise and flattery, he acceded to their request, withdrew from the Catholic Church,

and at the head of a number of his people established one more religion to be known as the "Catholic Independent Church" of America (Polish). And all this was completed in the year 1894. That the gentleman in question had 80,000 souls in the parish of St. Hedvig seems very improbable, but perhaps others had left the church some years before and were happy to become members of an independent Polish Church. Be that as it may, we are told that the rebellious Poles, who had set up new altars, proclaimed Father Koslowski Bishop of his own established church. This was quite in place. As the founder he had the right to be looked upon as not only first Bishop, but first Pope. Having been chosen by his people to fill the exalted position of a bishop, how was he to attain such a dignity? Being now in schism and not recognized by the Catholic Church—against the authority of which he had rebelled—he could not hope for episcopal consecration at her hands. What is he to do in his endeavor to lay hold on the mitre? Ah! a thought strikes his bewildered mind. Yes; he will apply to a bishop of the Alt Church of Switzerland, who, he thinks, possesses the power necessary to raise him to the episcopal throne. This done, he returns to America a full fledged "Catholic" Bishop.

Here, dear readers, is a short sketch of the life of this so-called Bishop, who, we are told, left the Catholic Church, followed by no less than 80,000 of his flock and asked admission into the Anglican Communion.

Needless to say he is not, and never was, a Catholic Bishop, and that his followers are not Catholics but members of a schismatical, if not heretical church, known as the "Independent Catholic" Church of America. How these benighted people can be reconciled to the teachings of a church which holds such opposite views upon all the great truths taught by Christ, far surpasses my imagination. But probably as the store of opinions held by the Anglican Church on such truths are of such a vast variety the new members may be able to come to some agreement—for it matters little to the church of Henry what you believe if you are adverse to the See of Peter.

It is astonishing how thinking people in this thinking age will try to satisfy their consciences with empty titles, and, knowing that they cannot enter at the door, will scale the wall to gain some notoriety. To these I say in the words of Leo XIII. addressed to the well known Father Ignatius, who was supposed to be ordained to priestly orders by Villate, who on his part, claimed to be an archbishop of the "Old Catholic Church" of America: "The cow does not make the monk." Despite the fact that the Catholic Church is being maligning by the non-Catholic press of many lands and persecuted in some way or other the world over, she is, nevertheless, spreading far and wide and stands to-day higher and more brilliant than ever. She is the Church of the Nations—not of one nation, but of all climes and all ages. She recognizes none outside her fold, as truth admits no error, and all such persecutions only tend to increase her brilliancy and enlarge the number of her adherents.

## LOYALTY TO ROME.

It is not every day that we hear or read a sermon in which the special subject of the loyalty of Catholics to the Roman See is treated. At St. Mary's Widdow, England, on the first Sunday in October, Rev. Father Day, S.J., of St. Francis Xavier, Liverpool, preached a very striking sermon on the subject before us. Naturally Rev. Father Day spoke of the false accusations that daily are launched against the Catholic Church. He then asked, and at once answered the question: "What is our Loyalty to Rome?" What does it consist in; has the Catholics' allegiance been true in the past; how does it stand to-day?

Each of these questions, says the Rev. Father, I will ask, and answer, to-night fearlessly, because I know that we have no need to be ashamed of our position in this regard amongst all the nations of the world, and that the consideration of our present and our past relation to the ecclesiastical authority of Rome can only strengthen and confirm our loyalty, and add lustre to the supreme authority of the Vicar of Christ on earth. In what does our loyalty to Rome consist? The first question I put myself to answer is, In what does our loyalty to Rome consist? Loyalty is a wholehearted and wholehearted attachment to a

person or a cause as representing authority. It is the devotion of our whole selves, our minds, and our wills. It is the devoting of authority by our reason and by our affection, by conviction, and by sentiment. A child is loyal to its father. It is instinctively aware of his authority and of its claims to its affections. It gives itself wholly to him. A good subject of a King is loyal to his Sovereign. He recognizes his Prince's rights over him in all temporal concerns, and he is prepared for the love he bears his Monarch at all sacrifice and hazard to maintain him in all his rights.

The loyalty of the Catholic to Rome is his wholehearted attachment to the cause and the spiritual prerogatives of the Papacy. The Papacy for the Catholic is the person, the spiritual authority, and the administration through whatever lawful channels of the Supreme Pontiff who for the time being sits in the Chair of Peter, and rules the Church as the Vicar of Christ. It is an attachment of conviction and an attachment of sentiment, and regards the entire spiritual prerogative of the rulers of the Church. It is a conviction of the mind. The Catholic is convinced that the Bishop of Rome is the lawful successor of St. Peter, to whom it was said, "Feed My lambs, feed My sheep," and that he is imbued with all the authority of Christ to govern His Church to the end of time. Peter and the Pope, to the Catholic mind, are one. Enter in spirit the precincts of the great Basilica of Rome. Suppose it to be a solemn festival. The immense area of the sacred building is thronged with members of every nation under heaven. Through the multitude, with his hand uplifted in benediction, is carried the venerable Pontiff, while the sound which booms from the organ, and the canticle which is caught up by a thousand voices and ascends to the lofty cupola is one with the words there written in letters of gold "Tu es Petrus." "Thou art Peter, and on this rock I will build My Church." And to this canticle the thought of the heart responds. In the shouts and clamours of demonstration, mingling with tears of joy, you may read the story of passionate attachment and old-time loyalty to the person and the rights of Christ's representative on earth.

Such a scene as this, which is of no uncommon but rather of frequent occurrence, is a sufficient object lesson of the nature of the loyalty which Catholics of all nations have for the spiritual fathers of the household of the faith. These persons of many nations have their kings and presidents to govern them in temporal affairs. But in spiritual matters they know only Peter and his authority, which, in whatever way it is applied to them, whether it be directly by the proclamation of the Holy Father, or indirectly through the instrumentality of the Congregations of the Curia, which act in his name, will be met with the fullest reverence and the most devoted obedience. Such loyalty knows no practical distinction between Pope and Curia. It is a wholehearted and a whole-souled attachment to the entirety of the spiritual authority and government of the Bishop of Rome and the successor of St. Peter. Such also ought our loyalty to be. What has our loyalty been in the past?

It has been suggested that our country in the past has not had this loyalty, either of conviction or sentiment. Is this true? No; it is a falsehood. Catholic England was ever loyal to the Pope. We are charged in particular with disloyalty in the period preceding the Protestant "Reformation" and commencing as early as the era of the Norman Conquest. This is absolutely untrue, and is a false reading of history, which originated after the so-called Reformation of the sixteenth century, and which is wrongly supposed to have been the outcome of a spirit of revolt and of incompatibility. Where is the evidence to support this charge? We are referred to the annals of the time. These are said to contain the evidence. We fail to see it. Some friction at about this period doubtless supervened from time to time between the English and the Papal Court, but in every case the cause of it lay in temporal claims or encroachments, and the opposition of the English Kings and Government never at any time affected the lawful spiritual dominion of the Holy See. The great schism was not due to any disloyalty on the part of the English people. It was owing entirely to the lust of a Monarch and to the avarice of a feudal nobility, who betrayed the cause for the bribe of robbed ecclesiastical treasure and led away the subservient people.

## The Ancient Minstrels Of Ireland

(BY "CRUX")

Continuing from last week's marks on the "one thousand blank" in the literature of Ireland, I will again call to work which I have so long ed. The reader will find story both instructive and ing, and I make no utilizing it as an introduction what I purpose writing issues.

The rhapsodies of Homer cited before those of Ovid both are alike immortal. quered the Greek empire; enslaved the intellect of the latter borrowed her. Yet Rome had no ancient Homer and Ossian are the giants of the shadowy productions will ever trine.

The Irish bards were d three classes—the Fileas, brated the strains of war; the Brehons, who themselves to the study which they versified and the people, after the man Ionian bards; and the who filled the offices of a and historian. Almost every of importance had Seanachies, whose duty it was to sing the exploits, and trace the family up to the ancient Irish felt proud of this monarchical Irish of to-day are as attached to this idea as were ancestors.

No country is richer than in those poetic records where the early history of all productions of her bardic are most ample; but they dumb oracles to our generation is no wonder that she such records, for in that her kings were the monuments of literature. The colleges for the education bards, whose term of study lasted seven years. Out in wood, beneath the shade of sacred oak, these poetic flourished. And when the Ollamh, or doctor, was called on the students. Then forth and sang the war songs, and the dogmas of the law, the axioms of philosophy, the annals of history; and genealogies of their respective towns up to Milesius. Such offices of this venerated class. . . .

Christianity superseded and though the bards were in favor, the character of the was changed. The breathing new lyre were crowned with the sweetness of Christian music. The hymn of peace superstrain of battle. The Ch Song under her protection it in her warfare against. The most remarkable Irish poets were of a high long whom we may mention, one of the restorers of European Christianity. wrote in the favored language; and though, according to the Celtic, the Welsh, and the Latin language spoken in Ireland in the stry, the strains of their lived in the hearts of the Palitians is remembered in day, not by his accomplishments, but by the Han verses he has left behind. The Arabians are said to have introduced rhyme into Europe eighth century; but it is that rhyme was employed in the time of St. Patrick centuries earlier. Music, literature were the characteristic of the country in those when the students of Europe ed to her schools. . . .

Strange to say, that, beauties of the Persian to studied in Ferduis by antiquarians; while they tangled web of Sanscrit, ruins of Nineveh, and deciphered the hieroglyphics of Egypt, records of Ireland have been deemed worthy of notice. of a great civilization have not completely overlooked country in Europe has her most Ireland. The truest Ireland will be found in