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A LESSON IN IRISH ECONOMICS.

come; its advent makes for the rehabilitation of the Irish people. But if it comes, and brings with it from abroad the masters and skilled controllers of industry, who keep the knowledge and the control in their own hands, and employ the Irishman to work out blindly the schemes which they contrive, if he is to be an unskilled drudge, to supply the demand of the market for mere muscle while the intelligence and the mastery are reserved to his employers, then,

I say, 'twere better far to dwell in our present necessity; our decadence will not be so speedy nor chance of industrial elevation so remote. The building of a railway to Khar-toum will not of itself make engineers among the Fellaheen, nor will the construction of the Trans-Siberian line enable the Kalmucks or Ostiaks or Ostiaks to become adepts in to become adepts in mechanical science or masters in mechanical industry. Neither will the introduction of capital into Ireland make the Irish people an industrious nation unless it enables Irishmen to rise to higher places in the industrial hierarchy to acquire the higher knowledge which will enable them to control mechanisms and men in the process of production.

I have heard it laid down as a patriotic maxim that Irishmen engaged in the creamery industry should welcome among them an English capitalist, who, taking control of their industry, would give them 1/2d to 1 1/2d a gallon more for their milk than they could make for themselves. For my part, I cannot endorse either the wisdom or the patriotism of such suggestions. The English capitalist pays the additional 1/2d, not out of love for the Irish farmer, but because his superior technical and commercial knowledge enables him to enhance to this extent the value of the finished product. I conceive it to be the duty of the Irishman to learn for himself the better method, and to make for himself and country the additional 1/2d. I do not discern a wide difference between the politician who surrendered the independence of an Irish Legislature for a title or a money bribe, and the representative of the nation's industry who barter the control of the industrial life of our people for an additional 1/2d; it is a matter of public duty, as well as of private profit, for the Irishman to qualify for the making of that 1/2d himself. The man who would surrender economic resources of the country would surrender the very liberties of the country. If they were not masters in their own industries, which were the only things left them, in what did they pretend mastery?

Was it possible for the Irish agriculturist to develop that industry on scientific lines, to employ more enlightened methods, by which his industry was to be made more productive and his income probably increased? From Denmark, Belgium, Germany, France, Canada, the United States, the Argentine Republic, Australia, and New Zealand, came highly finished agricultural products, which were placed upon the English market and exposed in the Dublin shops in keen competition with the products which came from the farmers of Tipperary. The farmers of this country could not complain any longer that the methods employed in these countries were not made known to them at considerable expense and time and money, and placed before them so that they might become successful competitors, at least in the markets of their own country.

Dealing with the dairying industry, he pointed out the great improvement effected in the making of butter, the lessening of labor and the cost of production, and the higher prices obtained by the farmer for his butter. In support of his contention he showed that at the following centres, where dairying co-operation was carried out, the increased prices were:—Shanagolden estimates increased value per cow at 30s; Feenagh, 30s; Granagh, 30s; Mourne Abbey, 30s; Mossgrove, twice the old; Kilmecdy, 30s; Shanecragh, 30s; Rock, one-third more; Carrigeen, £3 to £4; Drombane, 20s to 30s. Like all things that were novel, their scheme met with opposition, and they had to face risk of reputation in introducing these new methods to the farmers of Ireland.

It was believed that there was some political dodgery and deep-laid conspiracy amongst the farmers of Ireland to sap and undermine some particular set of political principles.

If he would not attempt to refute that, as it would not be complimentary to the tens of thousands of honest Nationalists who were associated in that movement to make a defence in their character in that respect. It could not be urged that these farmers were so utterly oblivious to the duty of principle as to surrender their political convictions for the gain of 30s a cow. Objection was taken to their scheme on the ground that while they were increasing the income of the Irish farmer they were increasing his capacity to pay more rent, and, consequently, they were fortifying the claim of the landlord upon him, and that when the rents came to be revised, the increase of prosperity which was brought home to the household of the Irish farmer would be made the basis of a claim for increasing the burden of rent upon him. He admitted that there was something in that objection, but contended that there was not enough in it to dissuade the Irish farmer from embarking on that path of prosperity which those methods seemed to open up to him. They would remember that since the Purchase Acts began to operate one-eleventh of the total agricultural soil of Ireland had been transferred from the landlord to the occupying tenants.

The new methods employed by the farmers increased their income about 33 per cent. all round. It was said that they raised prices. They might be accused of folly of various kinds, but he did not think that any of them would be so foolish as to claim that they had raised the prices where prices had been steadily going down. He realized fully the import to the Irish farmer of the decision lately accorded in Armagh, that a plot of ground planted with apple trees should be rented more highly than a neighboring plot sown with grass, and this on the plea that the landlord as part owner of the "inherent qualities of the soil" was entitled to a share of the increased value accruing from the apple-trees, as compared with the grass. The "inherent qualities" have contributed to this increased value, therefore, the landlord can rightfully claim a share in it. The significance of this decision is obvious.

But he would deprecate the policy adopted by certain farmers of Armagh, of cutting down their orchards to avoid this peculiar application of the law. Surely the time was near at hand when a knowledge of agricultural chemistry would enable the courts to understand that the "inherent qualities of the soil," the oxygen, hydrogen, carbon, and aluminum which it is supposed are exactly the same in the grass field as in the orchard, and that it is entirely due to the industry and thrift of the farmer who plants trees, instead of sowing grass, that in the one case these elements are converted into apples, in the other into rye grass. If the rent was increased the farmer was taxed for the superior industry which was displayed on one particular side of the fence. It was industry they were taxing, and not the qualities of the soil. To raise rent under such conditions was to claim for the landlord a tax which was flagrantly and openly one to penalize the farmer for his industry and intelligence, and to put a tax on both his efforts of muscle and of mind.

He was glad to think that the association to which he alluded had conveyed to the proper quarter that if any attempt was made to mar the increase of the farmers' profits, which were secured by his industry in his creamery and of his intelligence, that attempt of the representatives of landlord claims would be resisted by all the power of their organization. Their prospects of enduring existence as a nation depended almost entirely upon their economic struggle, as the weaker were bound to come to the wall and get trodden under foot. Any man, be his political creed what it might, who helped in any degree to enhance the economic prosperity of the country was bestowing upon its population elements of stability which would resist the fatal influence of destruction. He could not conceive any higher element of patriotism than that of those who were bestowing time, and thought, and effort, and sacrificing a great deal of their own inconvenience in that cause, which, to his mind, was the most sacred and most solemn that, now called for the attention and the support of the people of this country.

what he is must be regarded as final. This is it:—

Dear sir,—In answer to your letter of the 23rd of January, I beg to say that Loyal Anglican is in error when he speaks of me as a member of the Roman Catholic Church. I have always tried to make it clear in what I have written, that when I have endeavored to show that the reality of a supernatural religion being granted, the Roman Catholic Church alone of all Churches gives to such a religion a logical, and organically coherent form, I have written as one who studies that Church from without. You ask me yourself whether, if not a Roman Catholic I am an Anglican. I believe that everyone in England who is not a member of any other religious body, is regarded technically as a member of the Church of England. In this technical sense I am not

tainly a member of it also, and as matters stand, were I in parliament, I should vote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense. I beg to remain, faithfully yours. W. H. Mallock.

P. S.—In the letter to the Citizen, which you forward me, Loyal Anglican alludes to my speaking of the English Church as "our Church." He has in view, I suppose, my article in the Nineteenth Century. The phrase was there used in the headlines at the request of the editor, because the full title, Does the Church of England teach anything? contained more letters than could be got into the top of the page. Its occurrence there was merely a typographical not a theological significance. W. H. M.

REV. DR. SHAHAN On the Gaelic Language.

It would be scarcely possible to do justice — without reproducing the whole paper—to Rev. Dr. Shahan's elaborate contribution to the fund of literature, which has recently sprung out of the "Gaelic Language" movement. However, a few extracts we must give, for they are important both from historical and literary points of view. His proposition is that "we are condemned by the action of foreigners, who cannot feel as we do on this subject; with them it is a matter of head, not heart; they know that the Gaelic tongue is the oldest, purest, and richest in Europe," yet they seek to discourage its revival through motives not over friendly to the Irish race. The article from which we quote appeared in the "Irish World," of last Saturday.

In his preface to this splendid tribute to Ireland's native tongue, the Rev. Dr. says:—

"There breathes in the ancient Irish literature a pure and healthy sentiment, a deep and tender affection for humanity, a piety and a reverence for the sublime past. It is not filled with hate, contempt and cynicism, as is so much of our modern writing, but looks out upon the world with eyes of infinite piety and love. The Christian faith idealized all the purest and noblest Gaelic traits, converted the race into paladins of Christ, and colored henceforth all thought and expression with Christian tints."

Speaking of the practical admission on the part of foreigners, that the Irish language is a mine of the rarest richness, the learned writer says—

"They know that it is most closely allied to the ancient language of India, the Sanscrit, and that both are the oldest form of that mysterious Aryan speech which we once had in common. The best approach to a serious Irish dictionary is the work of a German; the discovery of the most ancient form of the language was done by another German, and forms a most romantic chapter of literature, equal to the finding of the Rosetta stone or the decipherment of the inscriptions of Psephopolis and the Cuneiform literature. The greatest magazine of Gaelic studies is written in French, and others are carried on in German and Italian. These foreigners come yearly to Ireland to learn the soft, rich pronunciation of the old tongue from Irish peasants, and then they go to Dublin to burrow among the great old manuscripts about which the Irish seem to know so little and to care less. If any other nation had the book of Leinster or the Book of the Dun Cow, or the Speckled Book, or the writings of Duaid MacFirbis, or the Annals of the Four Masters, they would long since have made the world ring with the value of these old writings."

After pointing out the influence of the Gaelic literature upon that of England, Dr. Shahan, recalls how the world is full of fragments of our race, and the literature of the world is full of fragments of our literature. Quoting from the "Pursuit of Diarmid and Grainne," the tales of the "Tain-Bo-Cuailgne," and the "Colloquy of the Ancients," (or "Dialogue of St. Patrick's and Ossian.") he exclaims:—

"Who can read these large and splendid tales of ancient Ireland, in the long-gone happy days of the race, and not be affected by their tenderness, their hearty simplicity their art and elegance, their overflowing picturesque animal life, and a certain grand magnificence of existence which shines out from the history, but is almost inexpressible in our cold, composite tongue."

Here, most appropriately, is introduced some lines from McGee's majestic poem, "The Celts,"—a poem

that is Ossianic in its grandeur and minute in its historical correctness:—

Ossian! Two thousand years of mist and change
Surround thy name—
Thy Finian heroes now no longer range
The hills of fame,
The very name of Finn and Gall
Sound strange—

Yet thine the same
By mis-called lake and desecrated
grange

Remains, and shall remain!
The Druid altar and the Druid's
creed

We scarce can trace;
There is not left an undisputed deed
Of all your race,
Save your majestic song, which hath
their speed
And strength and grace;
In that sole song they live and love
and bleed;
It bears them on through space.

Oh, inspired giant! shall we e'er behold

In our own time
One fit to speak your spirit on the
world

Or seize your rhyme?
One pupil of the past, as mighty-
soul'd

As in the prime
Were the fond, fair and beautiful and
bold,

They of your song sublime!

In reply to those who advance as an argument against the movement that the Gaelic tongue has passed forever, and is an absolutely dead language, the Rev. Dr. states:—

"The Gaelic tongue is yet spoken by about three and one-fourth millions of people, many of whom can speak no other. In Munster alone, according to the last census, 307,000 can speak both Irish and English. In Cork County 119,000 know yet the old tongue. In Kerry there are yet about 5,000 who cannot speak any other, while on the western seaboard the proportion until lately was much greater. There may be a million of Gaelic speaking souls in the highlands and the isles, while among the Welsh and Bretons there are about two more millions. Without giving up the English tongue all these may preserve the old and beautiful mother tongue, rich laden, heavy-dripping with the history and the spirit of the Gael."

There is vigor in the movement already. Already is the Irish Gaelic regularly taught at Oxford, and Edinburgh, at Leipzig, Goettingen and Paris, and the schools are spreading all over Europe. The following passage is one of great importance:—

"It is a common interest of the whole race, since their tongue and their literature are our common inheritance, as they were for fourteen centuries our common bond and are to-day our common pride. We have not the slightest idea of making the Irish a spoken tongue in this country, but we desire to co-operate with our brethren in Ireland for that purpose: for ourselves we desire to propagate the respect of that ancient idiom; to translate and study its rich and varied literature; to help Gaelic thought, and imagination and style, and faith, and ardor, and spirituality to their proper place among the moulding influences of the new world. Above all, we desire to enrich the English language in the coming centuries as it has been enriched in the past by the contributions of a Goldsmith, a Swift, a Grattan, a Burke, and a Shiel—in a word, to contribute many deathless elements to the ancient Gaelic world to that English tongue which in God's providence is soon destined to be sovereign over more millions than the Greek and the Latin ever ruled in their palmy days."

Before closing his instructive, learned and highly finished paper,

the Rev. Dr. pays a grand tribute to the Ancient Order of Hibernians for the work performed in regard to this revival of the Celtic glories. Addressing the members of the A. O. H., he says:—

"In all this you have had a large share of the glory, and when the annals of the decline and fall of the cruel British imperialism of former days shall have been written by some Gaelic Gibbon of the future, when we take up again the Irish annals where the wearied hands of the Four Masters dropped the pen, the name of the Ancient Order of Hibernians will be emblazoned upon one of their brightest pages."

"It will be told in the halls of Oxford and on the banks of the Seine, and among the thoughtful students of the German fatherland, to whom we owe an indelible debt of gratitude for their sheltering care of our dear old tongue. It will be echoed in distant Italy and in the Eternal City itself that at last the children of the Gael are rousing themselves from the long night of slumber and preparing for new and peaceful conquests in all the provinces of thought, wherein once before they were the school masters of the civilized world."

And what an inspiring peroration! "Out of their Gaelic heaven the ancient heroes, we may imagine, look down upon us to-day with infinite tenderness and love for the children of their race, in whom neither time nor men could destroy the national character and the national piety towards the immortal dead who built up that character, stronger than ribbed steel and stancher than the bed-rock of the world. And the countless saints of Ireland, and the scribes and the teachers, the high-souled bards and the dauntless chieftains look on—nay, all the enpurpled legions of our martyrs through every century, and with them all the nameless Keatings and O'Clerys and MacFirbises and O'Carolans, who lived and died for the love of the old tongue and the preservation of its golden treasures, all these stand together in paradise and view this scene with a boundless sympathy."

DUTY OF ELECTORS IN MUNICIPAL AFFAIRS.

The Catholic Universe, of Alleghand, O., under the caption "A Moral Obligation," deals with a subject to which we have frequently referred in these columns. We take the following extracts from the article:—

"If those excellent citizens who are constantly bemoaning the low condition of municipal politics and the unworthy character of the officials elected to manage city affairs, would perform their own part, the reforms they profess to desire would be speedily effected. In a few days nominees of the respective parties will be chosen for the various positions to be filled at the coming spring election. It is absolutely useless to condemn in private the unfitness of men who are voted into public office, if we persistently refuse to make use of the means in our power to secure the services of better representatives in elective positions. This is a matter that deserves and should have the immediate and active attention of every citizen who comprehends and appreciates the responsibility devolving on him to respect and promote the best interests of the municipality."

"There are a great many persons who do not deem it worth while to devote a few minutes of their time to this important item of selecting proper material for municipal incumbencies. They assume that the rest of the community should look after that, and appear to be very much surprised and disgusted at the prevalent apathy which enables a clique of politicians, under the direction of a boss controlling "machine," to dictate nominations from a "slate" of specially chosen eligibles.

"Bosses are the product of widespread individual indifference to citizen obligations. If each voter acted out faithfully his part as a unit of the municipal aggregation, in accordance with conscience and a proper interest in the public welfare, things would be altogether different. There would be no occasion for spasmodic reform agitation, and no excuse for doddering complaints of political degeneracy. Practical politicians and professional office seekers merely take advantage of a condition created by habitual negligence and lack of public spirit on the part of the mass of respectable citizens who whine about the low state of politics, but obstinately refuse to discharge their duty in the premises.

"The citizen who neglects to register his preferences at caucuses cannot consistently criticize the character of the officers selected to manage the city's business. This is something that concerns each voter, and a duty which each voter owes to the entire community. He should so regard it and act accordingly."

Strange Notes.

A scientist of note has discovered that the smell of flowers is injurious to the voice. He declares that several operatic singers of his acquaintance owe the loss of their voices to their passion for certain sweet-smelling flowers.

An English cyclist was fined a shilling the other day for using unparliamentary language on the public road after having been knocked over by a farmer's cart driving on the wrong side.

It will be fresh news to most of the present inhabitants of England that the immediate progenitor of the Bard of Avon was the first public analyst. The fact was announced by Dr. Bernard Dyer at the annual dinner of the Society of Public Analysts in the Criterion the other night. Dr. Dyer's remarkable discovery is of importance in many ways. Of course, Mr. Shakespeare had not the elaborate equipment of retorts and chemicals which his present-day successors deem indispensable. Indeed, his only apparatus was a pair of leather breeches, which he used in testing the quality of the beer vended in Stratford-on-Avon. The earliest analyst's methods were as primitive as his time. When he bought a quart of ale in his capacity as "ale-comer" to test its quality there was no Act of Parliament obliging him to say he bought it for the purpose of an analysis, nor had he to divide it into three equal portions. He simply took it outside the inn, and pouring it out on a bench, sat down in the liquor. That was the stage of the experiment where the leather breeches came in. After sitting the prescribed period, Mr. Shakespeare arose, and if the breeches stuck to the bench with appreciable adhesiveness it was held evidence of adulteration, and the inn keeper was fined accordingly.

When children are born in Ashanti they are at once rubbed all over with a mixture of oil and red ochre, this being repeated every two days. Their mouths are washed with a fiery concoction in which red paper is the main ingredient, and a crier goes through the town proclaiming the new arrival, and claiming for it a name and a place among the living. Someone else in a distant part of the village acknowledges the fact, and promises on the part of the people, that the new born babe shall be received into the community. The town people then assemble in the streets, and the babe is brought out and exposed to view. A basin of water is provided, and the head man or chief of the town sprinkles the water upon it, giving it a name and invoking a blessing upon it, such as for instance, that it may have 100 lb. grow up to manhood or womanhood, have a numerous progeny, and possess riches. Most of those present follow the example of the head man, and the poor child is thoroughly drenched before the ceremony is ended. Everyone who participates in the ceremony pledges himself to be a friend of the child.—Exchange.

The Use of Wreaths at Funerals.

In some countries it is the custom to bury with the dead the bows and arrows they used while on earth, with some food for the journey they are supposed to have begun. The corresponding practice amongst us is to load the hearse and coffin with flower wreaths, some of which are lowered into the grave, to be presently covered up by the digger's spade, while others are left to rot outside on top. The custom is of modern growth, and is not a Catholic one. "It is a very good thing for nurserymen." It is a thing easy to understand in the case of those who sit in darkness, and whose ideas of a future world are of the vaguest; but how it can give consolation to survivors, living in the light of Christianity, it is difficult to imagine, especially when one considers that those wreaths cost much money, which, if given to charity, would purchase for the dead the prayers and the blessings of the faithful poor of Christ.—"The Catholic Sick-room, etc." (chap. ix) Rev. Father James F. Splaine, S.J.

A Golden Jubilee Testimonial.

A feature of the recent celebration of the fiftieth anniversary of the ordination of Rev. Michael O'Brien to the priesthood in Lowell, was the cancelling of the debt of \$30,000 on the Working Girls' Home. The venerable pastor of St. Patrick's Church was presented a purse with \$500 by the parishioners, to which he added \$25,000 to clear the debt on the home.

FOR Croisier, Beads, St. Anthony's Medal, Little Orphan, etc. of St. Anthony and Gascoigne Passage Stamp, write to Agency Bethelhem Angoulême School, 153 Shaw Street, Montreal, Q.—No. 36

An Anglican in a Technical Sense.

Referring to a dispute as to the religion of Mr. W. H. Mallock, writer of a recent magazine article on the Anglican Church, the Ottawa Citizen says:—
"Rev. Father Fallon has taken the

sensible course to decide the controversy regarding W. H. Mallock's religion by writing to that gentleman, and received a reply which, it is hoped, will satisfactorily answer the conundrum. At any rate the Citizen cannot devote any more space to argument. Mr. Mallock's decision as to