

TOPICS OF AN OLD-TIMER

The Irish in America—The Nationality of Washington and Jefferson—Chief Justice Marshall of Irish Stock—Matthew Lyon, an Irish Congressman, Made Jefferson President—Why the Irish are Mostly Democrats—The Story of Blennerhasset.

My friend, John Hurley, has written to me saying how well pleased he is with Mr. Casson's article on the "Irish in America," as published in the April "Munsey." But Mr. Hurley has notions different from Mr. Casson and myself. I have added two names to Mr. Casson's list of presidents of the United States of Irish antecedents, but Mr. Hurley would add many more, beginning with the great Washington himself. He claims that there are not only Irish Washingtons but that there was a McWashington in Virginia in Washington's day. Nay, more, that Washington is a Gaelic name slightly altered from the original. Probably we shall now have a controversy on our hands to determine whether Washington's ancestors were from York or from Cork.

Mr. Hurley also claims Jefferson to be of Irish instead of Welsh descent. Well, if Jefferson, the father of American institutions, were not of Irish blood, I am pretty sure he was of good old Celtic stock. Mr. Hurley gives several reasons for the faith that is in him with regard to Jefferson's antecedents. I believe he admits that Jefferson's ancestors went from Wales to Virginia, but they went first from Ireland to Wales. At any rate the Welsh are a Celtic nation like the ancient Britons themselves, and there was formerly a good deal of intercourse between them. I know from my reading of American magazines that Jefferson had a great regard for the Gaelic language. At the time McPherson's Ossianic poems were published and that was about the time he was president of the United States, he studied with books and teachers to learn to read those poems in the original Gaelic, claiming they contained beautiful thoughts and expressions superior to anything that could be found in English, and ideas that were more valuable to the scholar than golden ore or any other precious metal. Mr. Hurley, however, gives the Irish pedigrees and particulars of the Irish/Jeffersons.

While writing once on the claim that the American revolution was a Celtic product and to show that the generally accepted theory that the Celts overturned many nations but never constructed a lasting one, I marshalled the names and nationalities of those that went to make America—those from the so-called "Celtic fringe of Great Britain," as well as the French contingent. The Welsh came in for more credit perhaps than they were justly entitled to. To their credit I placed the name of Chief Justice Marshall, the most renowned of the early chief justices of the United States, and the one who had the most to do with the determining of the great constitutional questions. John Jay was before him, but he did not long fill the position. I believe Jay was of French descent.

But at any rate I received a letter from a lady, a Mrs. Hayes of Chicago, informing me that I was mistaken in giving the Welsh the credit of Chief Justice Marshall's name, as she knew that his antecedents were Irish and his family a Dublin family, for the truth of which she was able to vouch, as she was in communication with a member of the Marshall family, who informed her of the fact. But on account of illness I failed to fol-

low the subject up. I think, however, that I will be safe in adding the Marshalls to the Irish contingent in the making of America.

In the very early days of the Republic, and when the election of the second president of the federal government was involved, an Irish member of Congress distinguished himself. This was Matthew Lyon of Vermont. He was what was then known as a probationer. There were three Irish signers of the Declaration of Independence who were probationers. They were unable to pay their passage to the ship owners and bound themselves to the captain to work for him until the amount of their indebtedness was paid. Matthew Lyon had been a Dublin printer and started the first newspaper in Vermont. He became a man of very considerable importance, married the Governor's daughter and was sent by his district as a representative to Congress. The House of Representatives of Congress then elected the presidents. The candidates were Thomas Jefferson and Aaron Burr. Both were distinguished and both were extremely popular. The chances of each were about alike, and on a count-up there was an equal number on each side without counting Mr. Lyon's vote. When the votes came to be cast, however, Mr. Lyon voted for Thomas Jefferson, and Mr. Jefferson was declared the popular choice by one vote. Lyon had cause to quarrel with the John Adams Administration which followed that of Washington, and preceded that of Jefferson. I think it was over the Alien and Sedition laws to which Jefferson's followers were strongly opposed. Those of Irish proclivities, too, disliked Adams and his policy, especially with regard to the Irish. Thos. Addis Emmet, Dr. McNevin, Mr. Sampson and others of the '98 men, were then in Paris, waiting for passports to America, but which the American Minister hesitated to supply, and this angered Lyon, who assaulted one of the members of Congress who favored the Adams policy. This is said to have been the first violence perpetrated in the United States Congress. The Jeffersonians were then known as the Republicans and the Adams party as the Federals. The Irish naturally joined in with the Republicans, and when that party was reorganized as Democrats under Andrew Jackson, they continued to adhere to it; and here we have one of the reasons why the mass of the Irish voters of America have adhered to the Democratic party ever since. Another good reason for their pursuing this policy was that the Tammany Society of New York was organized originally by an Irishman, and that Society for many years supplied the brains for the Democratic party.

In a little while Alex. Hamilton became the leader of the Federals and he and Aaron Burr got into a tangle which resulted in a duel in which Hamilton met with his death, and consequently he has been deified. The Hamiltonians or Federals afterwards Whigs, advocated measures which were contrary to the principles of popular government and were of an aristocratic tendency. The Republicans (afterwards Democrats) maintained the very opposite and out of these extremes came the duel in which Hamilton was killed by Burr. Ever since that sad occurrence popular prejudice in the United States has made Hamilton out a saint and Burr a very devil, and I believe very unjustly.

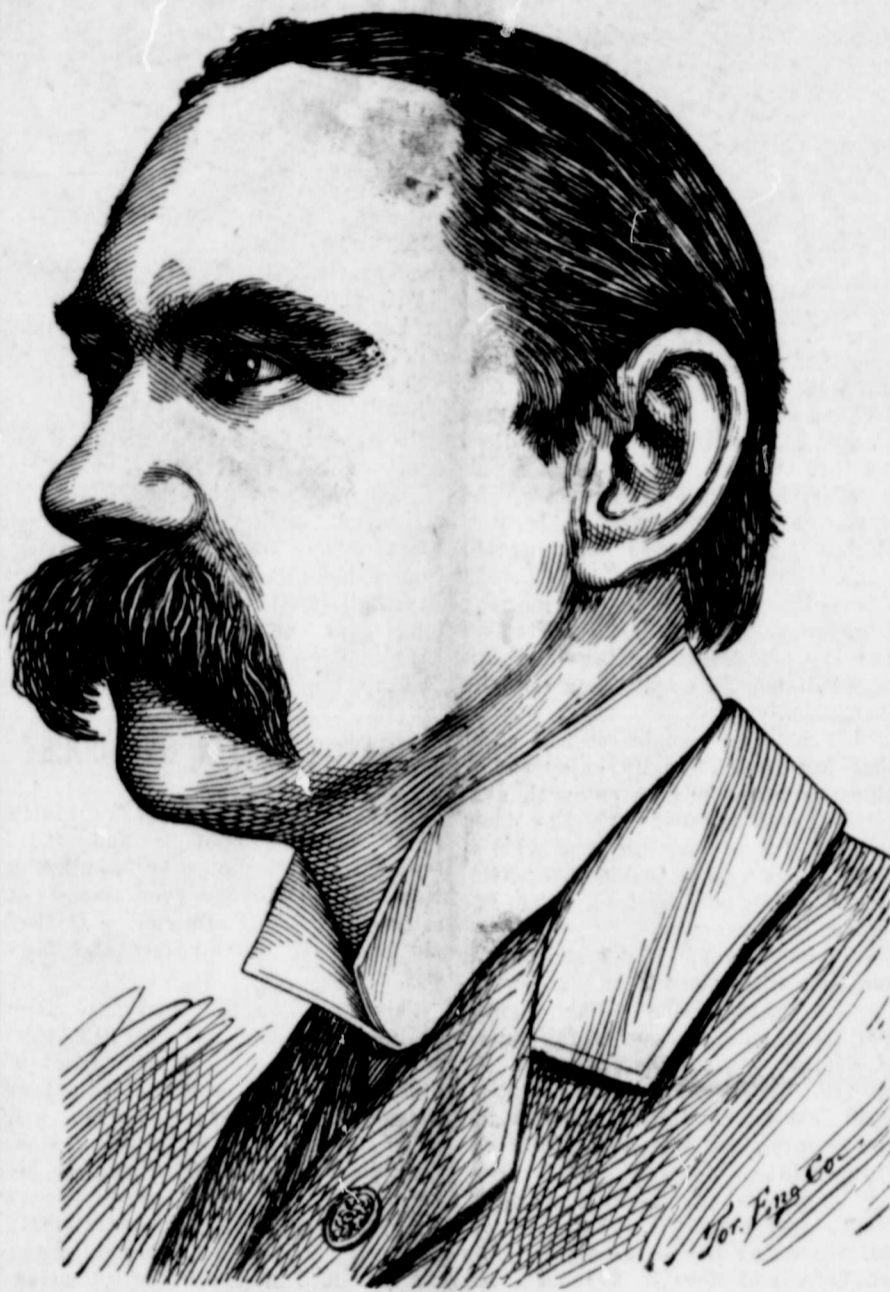
Burr was tried for manslaughter but was never convicted. During the prosecution a Maryland lawyer, who was more noted for his libations than the correctness of his utterances, gave Burr a very bad character, and it is to this man's vindictiveness of feeling and untruthfulness of utterance, we are indebted for all the vile accusations brought against him. And this brings us to the story of Blennerhasset.

I am writing now altogether from memory and forget Blennerhasset's first name. At any rate he was an Irish gentleman of a well known Munster family, who took it into his head to settle in America and there enjoy all the blessings of free institutions, a romantic residence, and a

(Continued on page 5.)

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**DOUGLAS HYDE, LL.D.**

Who will lecture in Massey Hall this evening.

Around Dr. Douglas Hyde, who will speak this evening at Massey Hall, centres an undertaking of such magnitude and of such far-reaching results, that it has nothing less for its object than the nationalizing of Ireland and the awakening of the world to a participation in the work. The aims of Douglas Hyde are by no means new. Sixty years ago they were in the minds of other patriotic Irishmen, but it remained for Mr. Hyde to evolve a plan by which these aims might be made practicable, and the carrying out of this plan has become the life work of its organizer. The Celtic Revival which may be said to have assumed its modern form about ten years ago, when so far as our city was concerned it was introduced to us in the memorable lecture delivered by the Countess of Aberdeen, supplemented by the Earl of Aberdeen, then Governor-General, has for one of its chief objects the re-introduction of the Irish language into the every day life of the people. This project Dr. Hyde has made his own particular task, and as his instrument the Gaelic League has been formed of which he is the world-renowned President.

Dr. Hyde is now about 44 years of age, and is a native of Kilmactranny, County Sligo, Ireland. He is the son of a minister and was himself intended for the ministry, but from this he was diverted, and since leaving Trinity he is known by his writings, prose and poetic, and as the speaker par excellence in the cause of a resurrected Ireland. Dr. Hyde is a scholar of rare attainments. At college he was a "Literature man," and amongst his lingual accomplishments may be counted English, German, Latin, Greek, Hebrew and Gaelic. Like Burns, the poet of Scotland, Dr.

Hyde acquired his knowledge of the lore and life of his country by intimate association with its peasantry. He visited them in their homes, made one in their sports, played cards at their firesides, listened to their tales of banishment and fairy until he became imbued with their very spirit, and even into their religious life, he entered so sympathetically that a book of poems, "The Religious Songs of Connacht," his last work, exhibits in a voluminous collection, much of which we on this side of the water—Catholic though we be—are altogether ignorant. Others of Dr. Hyde's literary productions are his "Marching Song of the Gaelic Athletes," "Beside the Fire," "The Love Songs of Connacht," an address, "The Necessity for De-Anglicizing Ireland," and "The Literary History of Ireland." The favorite pen name of Dr. Hyde is An Craibhin Aebhinn, which one of our Toronto Irishmen has translated for us as "The Pleasant Little Branch."

The President of the Gaelic League is one of the world's busy men. He is never idle. On his American tour he has spoken in over half one hundred different cities and wherever he has been he had left behind him the memory of a forceful personality, and an eloquent oratory which has proved a potent instrument for awakening on the American continent a great interest and determination to help on the work of the Celtic Revival. That the reception of this great Irishman to-night in Massey Hall, will be in keeping with the spirit of the great gatherings that have greeted him elsewhere, is the hope and expectation of all interested, in upholding the fair name of the Queen City as the first of hospitable hostesses, and of all desirous of placing Ireland once more in her legitimate place as one among the nations.

PIUS X. AND SCRIPTURE STUDY

Translation of the Apostolic Letter of Pope Pius X. on the Methods to be Observed in Ecclesiastical Seminaries in the Study of Sacred Scripture

PIUS X., POPE.
FOR PERPETUAL REMEMBRANCE

The Biblical Question has, perhaps, never been of such importance as it is to-day, and it is therefore absolutely necessary that young clerics should be assiduously trained in the knowledge of the Scriptures, so that they may not only know and understand the force and character and teaching of the Bible, but that they may be skillfully and rightly trained in the ministry of the Divine Word, and able to defend the books written by the inspiration of God from the attacks of those who deny that anything has been divinely handed down to us. To this end our illustrious Predecessor in his encyclical "Providentissimus" decreed: "Let the greatest care be taken in ecclesiastical seminaries and academies to have the sacred Scriptures taught in a manner befitting the importance of this study and the necessity of the present moment." On this same subject, then, we now lay down the following rules which we regard as of the greatest utility:

1. The instruction in Sacred Scripture to be imparted in every seminary should embrace: first, the principal ideas concerning inspiration, the canon of the Scripture, the original text and the most important variants, the laws of hermeneutics; secondly, the history of both Testaments; and, thirdly, the analysis and exegesis of the different books according to the importance of each.

2. The curriculum of Biblical studies is to be divided over the entire period during which ecclesiastical students pursue their course of sacred studies within the walls of the seminary; so that when the course is finished each student may have gone through the entire curriculum.

3. The Chairs of Scripture are to be filled according to the condition and the means of the different seminaries, but always in such a way that no student shall be deprived of the means of learning those things of which a priest may not lawfully be ignorant.

4. Since, on the one hand, it is not possible to have a detailed exposition of the whole of Scripture given in school, and on the other it is necessary that the whole of Scripture should be in some sense known to the priest, the professor shall take care to have special treatises or introductions for each of the books, to prove their authority, when occasion requires, to teach the analysis of them, but he will at the same time dwell at greater length on the more important books and parts of Books.

5. With regard to the Old Testament, he will make use of the latest results of research in illustrating the history of the Hebrew people and their relation with other Oriental nations; he will treat of the main features of the Mosaic Law; and will explain the principal prophecies.

6. He will take especial pains to imbue his students with zeal to study and understand those psalms which they recite daily in the Divine Office; he will select some of those psalms for interpretation in order to show by way of example the method to be followed by the students in their private studies to interpret the others.

7. Treating of the New Testament, he will explain briefly and clearly the special characteristics of each of the four gospels, and the proofs of their authenticity; he will also illustrate the general character of the entire gospel story, and the doctrine contained in the Epistles and the other Books.

8. He will pay special attention in treating of those parts of both Testaments, which concern Christian faith and morals.

9. He will always remember, especially in treating of the New Testament, to conform to the precepts he explains those who are afterwards by their words and their example to teach the people the doctrine of salvation. He will, therefore, in the

course of his instruction explain to his students the best way of preaching the gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the 10. The more promising students are to be instructed in the Hebrew tongue, in Biblical Greek, and whenever possible, in some other Semitic language, such as Syriac or Arabic. "It is necessary for Professors of Scripture, and it is becoming in theologians to know those languages in which the canonical books were originally written by the hagiographs, and it is of the greatest importance that these languages should be studied by ecclesiastical students, and especially by such of them as aim at obtaining academical degrees in theology. And efforts should be made to have chairs in all academies for other ancient languages, and especially the Semitic." (Encyclical, "Providentissimus.")

11. In seminaries which enjoy the right of conferring academical degrees it will be necessary to increase the number of lectures on Sacred Scripture, and consequently to go more deeply into general and special questions, and to devote more time and study to biblical exegesis, archaeology, geography, chronology, theology and history.

12. Special diligence is to be shown in preparing select students for the academical degrees in Sacred Scripture according to the rules laid down by the Biblical Commission—a matter of no small importance for securing suitable Professors of Scripture for the seminaries.

13. Every Doctor in Sacred Scripture will be most careful never to swerve in the least in his teaching from the doctrine and tradition of the Church; he will of course make use of the real additions to our knowledge which modern research supplies, but he will avoid the rash commentaries of innovators; so, too, he will confine himself to the treatment of those questions which contribute to the elucidation and defence of the Sacred Scriptures; and finally he will be guided in his plan of teaching by those rules, full of prudence, contained in the Encyclical "Providentissimus."

14. Students should endeavor to make up by private study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professors to go over the whole of Scripture in detail, they will by themselves devote a certain portion of time every day to a careful perusal of the Old and New Testaments—and in this they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult ones.

15. Students are to undergo an examination in Scripture, as well as in other parts of theology, to show the profit they have derived from the lessons, before they are allowed to pass into another class or to be initiated in sacred orders.

16. In all academies every candidate for academical degrees in theology will be asked certain questions on Scripture relating to the historical and critical introduction as well as to exegesis; and will prove by examination that he is sufficiently acquainted with the Hebrew tongue and has a knowledge of biblical Greek.

17. The students of Sacred Scripture are to be exhorted to read not only interpretations of the Scripture, but good authors who treat of subjects connected with this study for instance, the history of both Testaments, the life of our Lord and the Apostles, and books of travel in Palestine—from all of which they will easily acquire knowledge of biblical places and customs.

18. To further this object efforts will be made to supply each seminary as far as circumstances will permit, with a small library in which books of this kind will be at the disposal of the students.

This is our will and our command, everything to the contrary notwithstanding.

Given at Rome at St. Peter's on the 27th day of March, 1906, the third of our Pontificate.

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