

## THE RELIGIOUS ELEMENT IN EDUCATION

President Penrose of Whitman College, Walla Walla, speaking before the State Teachers' Association at Yakima, made an earnest plea for moral and religious instruction in the public schools of the state, and severely arraigned the public school system for its failure to impart this vital element in the education of the child. He said in effect as quoted in the press:

"Scandal, graft and dishonor are eating into the body politic like a cancer, and Washington excludes the Bible from the public schools and almost ignores the opportunity of teaching morals to future citizens."

President Penrose would have one afternoon of each week given over to the study of the Bible and of religion. Children whose parents so desired, he would have taken to the churches of their denomination one school afternoon and there taught the principles of Christianity by competent teachers. Children whose parents were opposed could be retained at the school and there taught music and drawing instead.

"The good of the state lies within the moral and religious training of its people."

President Penrose is in full accord with the sentiments of the most earnest, enlightened, and thoughtful men and women of the country on this question. In face of the utter failure of humanitarian ethics, materialistic science, and Agnostic philosophy as imparted in the schools to stem the rising tide of vice and crime, they are now turning to the one source whence help can be confidently expected. True, the Catholic Church has always proclaimed that moral teaching must be based on religion, and therefore she has insisted that religion should enter into the curriculum of the child's education. In testimony of her convictions she is educating a million and a quarter of her children in schools from which God is not expelled and in which religion is a vital thing. Her members are bearing the enormous burden of a double taxation for conscience sake. Besides this, they have to bear the unjust aspersions of short-sighted or ignorant people, as if their patriotism were fairly open to suspicion, forsooth, because they were desirous of bringing their children up in the knowledge of God and a realization of their moral accountability to Him, which they could not do in the public schools as they are at present organized. The Catholic Church has no quarrel with the public schools, as such. She only claims that they fail to give the most essential element in the education of the future citizen, viz: sound moral instruction; and in this claim she is supported by the united opinions of eminent non-Catholic divines among who may be named the cultured and scholarly President of Witman College. Following is what Bishop Greer of the Episcopal Church said at the convention of that church in New York City in October:

"Something else is needed than the training which is furnished by a secular education, not to take the place of it, not to infringe upon it, but to supplement and enforce it. The training which is furnished by a secular education with the training which is furnished by a moral education. And moral education. How shall that be given? It cannot be given effectively, permanently and substantially by secular means alone. How then shall help be given, and who shall give it—that needed religious training? Well that is what the Christian Church is for, that is her distinctive office and task."

And Rev. Dr. Buckley of the Methodist Christian Advocate about the same time uttered startling words to the people of his denomination on the same subject, with high praise for the Catholics who made such heavy sacrifices for the Christian education of their children, and pointed them to the full churches as a manifest result.

Dr. Penrose's device for carrying out religious instruction seems impracticable as the schools are at present, but the spirit of his remarks is worthy of high commendation as well as thoughtful consideration.—The Catholic Northwest.

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## PROTESTANT PASTOR DISGUSTED WITH PROTESTANTISM

The Rev. Charles Wellesley Spicer, of Portsmouth, O., has abandoned in disgust the Protestant Ministry and henceforth intends to devote his attention to the law. In a local paper he candidly sets forth the motives that prompt him to take this step. He frankly states that he is not satisfied with the position taken in recent times by the Protestant Church, which according to him, is dominated by a spirit of materialism. Here is a synopsis of his reasons for leaving the pulpit, as given by a press dispatch:

"In the statement he complains that 'this is an age of materialism,' and that the Church has been caught in the maelstrom of it. The Protestant Church lacks authority and direction, he says, in which respect it differentiates itself from the Catholic Church, 'which alone maintains the bold, aggressive spirit of the past, and which alone is gaining ground.' For these reasons, and the additional one that Church work is unremunerative he has embraced the law. He invites the Church 'to take warning.'"

The Church over which the ex-Rev. Spicer presided is the Christ Episcopal Church of Portsmouth, O., which we are informed "is the most fashionable and wealthy congregation in the city." It remains to be seen whether or not it will follow the advice of its former pastor and "take warning." That there are some Protestant congregations that are open to the charges made by Mr. Spicer is beyond doubt. The very designation "a wealthy and fashionable congregation" indicates the segregation of the rich and the cultured from the common people, to whom the Founder of Christianity and His disciples preached the gospel. As we write we have in mind a Protestant Church on Fifth Avenue, of this city, which is essentially a rich man's club. The poor would as soon think of crossing its threshold as they would of forcing their way into the "Millionaire Club," at the entrance to Central Park.

Not far away from this exclusive Protestant Church stands St. Patrick's Cathedral, with its doors open all day long. If you enter you will find the poor as well as the rich kneeling in prayer before the Blessed Sacrament. The presence of Our Lord utterly annihilates the artificial distinctions that obtrude themselves so offensively in the rich Protestant church a few blocks away. Where these artificial distinctions exist it is not surprising that the spirit of materialism manifests itself, and that the spiritual is gradually relegated to the rear.—N. Y. Freeman's Journal.

### A STUDY OF DR. DOUGLAS HYDE

A most Interesting Picture Of The Leader Of The Gaelic Language Movement.

By John Quinn, Manager of Dr. Hyde's American Tour.

Dr. Douglas Hyde is decidedly a Force, and one of such peculiar charm and appeal—one that inspires so much affection, striking the imagination of his own people with a sense of romance, and even magic—that fully to make clear his position and significance to the outside reader is a task of subtle difficulty. When all his distinction and achievements as scholar, poet, folklorist, and, in a very striking sense, national interpreter and leader, are recounted, there is still lacking the vital something which makes the real romance of the story.

It is best to begin at the beginning. It is, indeed, fitting and necessary. He represents a movement, or, if one may so describe it, a national frame of mind, which nobody could have foreseen in his youth; yet in his very childhood all unconsciously he prepared for it. The son of a Protestant clergyman in North Connacht, he was drawn, wonderingly, as a little boy, to the firesides of the Catholic peasantry around him, and the songs and stories in the Irish language that shortened, as the saying is, the long Western nights. Soon he fared to firesides and story-tellers farther afield, waking at once the surprise and affection of the people. They called him "An Craoibhin Aoibhinn" (an Kreev-

een Eev-en), "the delightful little branch," a designation which he afterwards adopted as his pseudonym, and by which he is affectionately known all over Ireland. At that time neither his own class nor the vast majority of Irish folk of the national persuasion, or of literary predilection, took the slightest interest in the Irish language, the literature, traditions, the lights and shadows of the "race mind" enshrined in it. It was a "Celtic fringe" of no particular import, most even of those who betrayed an intellectual interest in it treating it as an antiquarian study. The boy Hyde, however, came in contact with it in Roscommon and Sligo, as a living reality, and the natural expression of a life whose ways and moods and character were after his own heart. When he went to Trinity College, Dublin, where he achieved high scholastic distinction, he still remained, in the imaginative order, a child of the Gaelic-speaking West. A college friend—now well known in the London political world—tells of his astonishment the day he discovered that his brilliant associate, till then identified in his mind with classic and modern culture, was addicted to "dreaming in Irish," and even writing poetry in that strange tongue for some of the Irish-American papers.

As undergraduate young Hyde gained first honors in German and French, and first prize in Celtic and Italian. He won gold medals in modern literature, in Celtic literature, in English composition, in history and in oratory. He took the degrees of B.A., LL.B., and LL.D. (1887), leaving T. C. D. with a brilliant reputation. In 1891 he became Interim Professor of Modern Languages in the State University of New Brunswick. But he was soon at his old work in Connacht, and virtually the whole of his career has been given to Ireland. His work as a folklorist had begun early. The first collection published in Dublin in 1889, containing the Irish text of more than a dozen stories suggests already the zest and the thoroughness of his wanderings in the West. The first story was learnt by the young 'savant' from an old 'spealador' (reaper) in Roscommon. A long and racy story came from an old gamekeeper in the same county, who "had the greatest repertoire of stories of any 'shanachie' I ever met." Two old women in Ballinrobe, County Mayo, were the custodians of other tales. An old man living near Feenagh, in the County Leitrim, was responsible for another; an old horse-trainer from a spot near Galway for yet another, and so on. It is a racy and enlivening book, with some grim phases; but at the period of its publication, Ireland, on the whole, took but little notice of it "Cois na Teineadh" (Beside the Fire) was issued a little later, and more readers and students came to realize the freshness and spirit of the work. But they had little conception of the delight and romance the ingathering had meant for Dr. Hyde. He wandered and worked with a zeal such as had characterized Asbjornsen in Norway and Lonnrot in Finland in earlier days, and, though he seemed to glean and gather for a land largely indifferent, the life, the adventure, the story-telling and the story-tellers away beyond the Shannon were their own reward.

In 1893 he became President of the Gaelic League, founded in Dublin by a few people who realized that if the Irish language were to be saved new measures must be adopted; academic ideas must be put away, the speaking of the language by those who knew it insistently encouraged, a pride in it fostered, while the young students must be taught it as a living language, and they and native speakers brought as much as possible into contact. The Gaelic League attracted little notice at first. That the ancestral language had much to do with nationality or progress was not recognized or dreamed of by the many. Dr. Hyde's labors widened. The following year he published "Love Songs of Connacht"—with an English translation—strains of love, hope, despair, joy, most of which had been familiar to him from his youth, some of which had been sung by the people for generations. As in the case of so much popular song in Irish, most of the authors were unknown. The strains were part of a tradition—passionate and melodious voices from the past. Even the literal English renderings lacking the idiom, assonance and flavor of the originals, gave some hint of their significance.

This time Dr. Hyde had something of his reward. He went his way serenely, collecting further songs and folklore—the "Religious Songs of Connacht," which ran for years in an Irish magazine, the poems of the blind singer, Rafferty, and such tales as those in "An Sgeulaidhe Goadhalach" (The Irish Story-Teller), of which there is a French



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translation. A wider interest came to be taken in Irish literary matters, though so far most of the main workers used English. The rise of literary societies, the work of poets like Mr. Yeats, even the trouble in the political order that followed the Parnell crisis, turned minds to serene intellectual things. More attention was directed to native Irish tradition, and the personality of the unassuming Douglas Hyde came to loom larger. For his part he took every opportunity of urging that if the Irish language were allowed to die the connection with the past would be

broken, and what might be a great energizing force in the present would disappear. All the time, by lectures and books, he helped the new idea though English as well as Irish. Thus "The Story of Early Gaelic Literature" and the far more comprehensive "Literary History of Ireland" (1899), spread a stimulating knowledge of the trend of thought in many Gaelic generations. In "Ubhla de'n Chraoibh," or Apples from the Branch (1900), the published his own Irish poems and fancies of years. Here are lilt in many keys; songs of love, exile, social life and many more, showing a kinship of spirit with the old country singers.

By this time the Gaelic League and the movement for the preservation and extension of Irish had become a force. The work of devoted men like Dr. Hyde, Father O'Growney and their comrades had told. Gradually hundreds of people came to see quite a romantic significance in Dr. Hyde himself. As they turned to Irish studies—long banned in regular Irish education—and gathered some sense of the stories and the lore of the past, they came to see that "An Craoibhin Aoibhinn" himself had much of the verve and mellowness of the older time. He seemed like a character in a pleasant saga. If would be a great mistake, however, to imagine the movement was mainly concerned with the past. Quite the contrary. It meant an awakening of mind, imagination and energy—an insistent desire to make the most of the present, of the social, intellectual, artistic attributes of the race—of Ireland, material and spiritual.

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