

ARCHBISHOP WALSH On the Irish Language.

Archbishop Walsh of Dublin, in a recent address, made an earnest plea for the teaching of Irish in the national schools of Ireland. He said: "You will see that instead of its being laid down in the programme that this, that or the other definite thing is to be done, the prevailing idea is that, within the limits of the programme, suitable school courses may be formed, suited to the wants or circumstances of different localities, of the schools or of the children. The subject in connection with which this question of elasticity will of necessity have the fullest play, or will at all events lead to the widest practical difference in the working of two different classes of schools, is one to which I now come. It is the matter about which I specially wished to say something to you here to-day. It is a subject now attracting widespread attention throughout the country, and, perhaps, taking all things round—I may say, in Dublin more than anywhere else—the teaching of Irish in our national schools. Deeply interested as I am in this particular matter, I am not indeed without some apprehension that the extent to which attention is being called to what is now going on in a number of our schools, may have the very undesirable effect of drawing off attention from a far more important work, the work in connection with another branch of the subject that is being done, or that very soon will come to be done elsewhere."

You will see, of course, in a moment's reflection—but I have no doubt you have long since had it clearly before your minds—that there are two very distinct, I may say essentially distinct, branches of this large subject. The one, on the one hand, the position of the Irish language as one of a number of subjects of instruction in a school. That is the side of the case that has to be considered in places like Dublin. I mean in all places in Ireland where the Irish district is not what may be described as an "Irish-speaking" district. Then, on the other hand, there is the case of those other districts, the Irish-speaking districts, that is, those districts in which Irish is the language of the home, where it is the one language that the children speak—which they speak at all or speak with anything like freedom—until the time comes for them to be sent to school, when they are confronted for the first time in their young lives with the strange sounds of an unknown tongue. In this class of cases, the question of the Irish language is to hold in the school is not at all, as it is, for instance, with us in Dublin, a question of whether the Irish language is to be taken up as one of a number of subjects of instruction, but a question of subjects that would be taught in the same school or not. It is a question of a wholly different nature from that. It is a question of whether the children are to receive, or are to be denied the medium of being educated through the medium of their own language of which they really know anything, the one language in which an instruction given to them can possibly come to them in a useful or really intelligible form.

Having distinguished those two great branches of the subject, I ought perhaps to add that the first of these is the only one with which I have any direct concern as archbishop of this diocese, in my relations with the schools, those schools of which the priests are the managers, the diocese are the responsible managers. But I have to remember that in addition to being archbishop of Dublin, I am manager of two important training colleges, in which there are students from all parts of Ireland, from Irish-speaking districts among the rest; students, too, who are preparing many of them for the work of teaching in those Irish-speaking districts. I deem it, therefore, my duty to direct attention to the second branch of the subject here, and to suggest in respect of the importance of the subject in connection with the general school work in those districts, but also in connection with the fact that, quite recently, a very important step has been taken in this matter by a very considerable number of the school managers in those Irish-speaking districts. The step to which I refer is one that may very seriously affect, and that in fact must very seriously affect, your prospects of success in life if you do not seriously prepare for the work, which it will in many cases result in your being called upon to do. The document that I hold in my hand is a copy of a noteworthy memorial, in which a very considerable number of managers of schools in Irish-speaking districts have put before the commissioners of national education a strong expression of their desire that the commissioners would allow them to make a commencement of a totally new method of conducting the work of their respective schools by allowing Irish to be freely taught in those schools, and to be used as the medium of instruction in them. Now, so far as the commissioners of national education are concerned, there is, as you know, no longer any obstacle in the way of the introduction of this great reform. In the words of the New Programme, Irish may be taught in all national schools, and may be taught in those schools during the ordinary school hours, provided the adequacy of the course of instruction in the usual day school subjects is not impaired or hampered thereby.

I recently met with a statement in some newspaper, in which this announcement, or an announcement to

the same effect, was quoted as mine. You will observe that as I have given it to you, it is not mine merely. What I have rendered is an extract from the New Programme of the commissioners of national education—the programme that everyone is prepared to criticize, but that, as it seems to me, hardly anyone will take the trouble to read. Now, for the schools in places like Dublin—the branch of the case with which I am not specially concerned here to-day—I, for my part, regard what has been done by the commissioners in reference to the teaching of Irish as satisfactory enough, at all events for the present. I see that on this matter also people are writing to the papers, and trying to make out that Irish may not be taught in the schools that the official programme distinctly says that it may be taught. Now, plainly, what people of that description want is not facility for the teaching of Irish. What they really want is a grievance. But in this particular matter, the complaint of the grievance monger is rapidly coming to an end. As for the case of the Irish-speaking districts, the really important section of the subject, I should wish to read for you here to-day a few passages from the official report of Sir Patrick Keenan, whose name, for a reason that is known to us all, must be held in special respect in this training college, and in every school or college connected with the work of the sisters of the Baggot street convent in a memorable report the first, I think, of those drawn up by him as head inspector—you will be surprised to hear that it goes back as far as 1855, practically half a century ago—Sir Patrick Keenan refers incidentally to the desire entertained, he says, by even good men, that the Irish language should gradually fall into disuse and be forgotten. He then goes on to say:

"Many good men would rejoice at this; but they seem to me to forget that the people might know both Irish and English, and they also forget that by continuing to teach Irish and learning English through its medium, the latter language would be enriched by the imagery and vigor of the mother tongue, and the process of learning would be a mental exercise of so varied and powerful a character as to equal in its effect upon the mind what would be equal to itself, and by itself, to a whole course of education of the ordinary kind."

He then adds a suggestive remark: "The shrewdest people in the world are those who are bilingual; bordering in this respect, but the most stupid children I have ever met with are those who are learning English while endeavoring to forget Irish."

The difficulty of the process to which these unfortunate children are subjected is next stated: "It is a hard school exercise than any more difficult school exercise than to begin our first alphabet, our first syllabification, our first attempt at reading, in a language of which we know nothing, and all this without the means of reference to or comparison with a word in our mother tongue. Yet this is the ordeal Irish-speaking children have to pass through, and the natural result is that the English which they acquire is very imperfect."

Then comes the remedy plainly stated: "The real policy of the educationalist would, in my opinion, be to teach Irish grammatically and soundly to the Irish-speaking people, and then to teach them English through the medium of their national language."

ity of the old, and that it is productive of listlessness, hopelessness and mental depletion in the unfortunate children who are subject to it." There we have it all. "The unfortunate children." "The inexplicable system universally pursued." "The children forced to learn the vocabulary and the grammar of a strange language before they are taught the alphabet of their own." "A national system of education, defective, irrational and impracticable." And here—I quote again from the same report of 1855—is a striking object lesson in the folly of it all: "At Gola (an island off the coast), although every child on the island goes to school, although the school has been about seven years open, there is not on the island an adult, except the teacher, who can read, and there does not appear to be any knowledge whatever of English possessed by either the people or children. The worst of all this is that the teachers in attempting to teach English completely neglect everything else in the way of education, so that the whole is a mere idle, profitless waste of time."

TEMPERANCE WORK AND ITS GROWTH.

Speaking of the growth and future of temperance work in the Church, the Rev. A. P. Doyle, general secretary of the American Catholic Total Abstinence Union, recently said: "While the bald statement of 81,437 membership is the measure of the organized movement in the Catholic Church, it does not by any means represent the extent of its influence. The best work of the organization has been that of a leaven. A few generations ago there were very little of the total abstinence sentiment among Catholics. Many of them came to this country from the wine-drinking countries of Europe, where total abstinence as well as drunkenness was unknown, and to them the idea of abstaining entirely from intoxicating drinks was unheard of. It was fifty years ago when Father Mathew made his memorable trip through the States, and pledged over 500,000, in all the large cities from Boston to New Orleans. Our movement to-day is the outgrowth of his work. Fearful that his labor would be an ephemeral effort, his disciples created the organization which now bears the total abstinence banner. We count among our active members many of the hierarchy, notably Archbishop Ireland of St. Paul, Archbishop Ryan of Philadelphia, Archbishop Williams of Boston, Archbishop Elder of Cincinnati, a great number of the bishops and a thousand or more of the priests, while the bulk of the organization is made up of people in all ranks of society. The vast social class of intemperate Amethyst Club in Chicago composed exclusively of lawyers, and another in Ohio, whose membership is confined entirely to priests.

"The growth during the last few years has been phenomenal. In 1892 there were 10,000 members, now we are 81,437, and now we are reaching out for the 100,000 mark. Besides the professed members there are many thousands who feel the influence of our work in their homes, through the ban that has been put upon the social classes. Other fraternal organizations by means of their public sentiment resulting from our work, have felt themselves so strengthened as to refuse to allow liquor-sellers to become members; and it is not an unusual thing now to find children of banquets during which no wine was served."

"Another great good the national organization has done is to preserve the temperance movement among Catholics wholesome and well within the lines of conservative orthodoxy. The more apparent when we consider the radical principles of unguided movements. We have preserved a movement from being invaded by the crank or by the fanatic is a great gain in itself. The truths that we stand for do not include the statute that the use of wine and liquor is an evil in itself, but it is rather the abuse that we condemn. We are leagued against the vice of intemperance, and our opposition is reserved for all that encourages and fosters drunkenness."

"We are against the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists, and have stood only for the greatest of all prohibitory measures, that of personal total abstinence. We do not assert that liquor is 'malum in se,' or even that its use of it is wrong; but we do affirm that owing to the tyranny of drinking customs very often obliging a man to drink more than is good for

his head, or his stomach or his purse, it is better for him to abstain from the use of drink altogether. While we do not say that every one is bound to total abstinence, still we applaud the man who can and will abstain; and if he does so from a higher motive we say that he may serve God and his fellow-man better. We favor the statutory law regulating the saloon; not that we think a man can be made moral by law, but we know that every law that shields the citizen from danger, that protects his home and himself from the allurements of vice, is a blessing to society and to citizenship."

"It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous crusade. The brilliant and restless activity of modern life which has placed the English-speaking races at the head of modern civilization has had as one of its waste products the vice of intemperance. We continue to live and work at high pressure and the fierce strivings of mercantile life generate a strained vitality and overwrought nervous system in their own demand for stimulants of alcohol whip up their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink.

So, while drunkenness continues to be prevalent there will also be a necessity for the existence of an extraordinary remedy for social disease. The extraordinary remedy is the practice of total abstinence."

"Moreover, there is an all-powerful and far-reaching American institution which has for its main purpose the developing of a taste for alcohol. It is the saloon. Where there are so many saloons, and consequently such fierce competition, they cannot all thrive unless they deliberately set to work to develop a taste for alcoholics. There are methods peculiar to the trade which have for their direct purpose the cultivation of the drink habit."

"These are some of the reasons why we believe that there will be a continued demand for a vigorous temperance crusade, so that we are quite prepared to believe that the membership of 80,000 is only the beginning of the matter. We will be arrayed against the drink evil. Recent conventions have given a decided impetus to the organization of juvenile societies, as well as to the prospective teaching of total abstinence principles among the young in the schools, so that there is a strong hope that instead of wearing the modern ways of living generate the excessive use of intoxicating drink.

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NON-CATHOLIC DOCTORS.—From an exchange we clip the following: Rev. William T. McLaughlin, pastor of St. Augustine's Church, of Union Hill, N.J., denounced from the pulpit recently, the practice of some local physicians of preventing priests from attending dying Catholic patients.

"We have, unfortunately, no physician of our faith in this locality, and this fact has led to an alarming condition of affairs," said he. "It was only this morning that the practice I refer to was brought to my attention in a convincing way. 'Albert Roach, an altar boy of this parish, was lying near the point of death at his home. The dangerous character of the boy's illness, paralysis of the heart, made his people anxious, and they determined to send for a priest at once. The physician in attendance said that it was not necessary to have a clergyman just then—that the afternoon would be time enough. The boy's condition continued to alarm his parents so, however, that they disregarded the medical man's advice and sent for me. Before I got to the house the boy was dead."

"I have proof that this is not the only instance in which local physicians prevented dying Catholics from receiving the last rites of their Church, and hereafter I am determined to publish, and from the pulpit, denounce any physician whom I detect in such scandalous conduct. Bigotry is an unnecessary adjunct to the profession and practice of medicine, and so far as I can prevent it shall not be manifested by doctors in this parish."

A STRIKING CARTOON.

There are more ways than one of amusing and instructing the public. Not alone the pen is mighty; there is equally a power in the pencil. Teneil, the recently retired cartoonist of Punch, has, in his half century of uninterrupted work, done more to enlighten the bulk of the public on the leading questions of the hour than perhaps the most gifted editor on the London press. As long as the cartoon does not descend to the level of vulgar, or insulting caricature, it has a great mission in the domain of one-sided journalism. From time to time a striking illustration of this power and influence is given to the public, and the impression, as a rule, remains long after the editorial comments upon the subject are forgotten.

It is not often that we feel justified in making personal mention of our confederates of the press, but the exception merely accentuates the rule. Every Saturday "La Patrie" presents a cartoon in which the leading events of the week, all over the world, are traced in a somewhat humorous manner. In last Saturday's issue of that paper, it is to be found a cartoon upon the present South African situation, from the pencil of Mr. Alonzo Ryan. The centre piece represents a turning table, with a British officer, on horseback, rivetted to one side, and a Boer horseman of the same top-description fixed to the opposite side. The one represents DeWet—galloping away, the other General Knox performing the same action. Hon. Jos. Chamberlain is turning the crank; the table flies around at a fearful rate; the general pursues DeWet, without any idea of changing their respective positions at the opposite sides of the table; and the whole is entitled "Perpetual Motion." A note of explanation, that is scarcely necessary, says: "Chamberlain turns the crank, and Knox pursues DeWet. In fact, so striking is the cartoon, that at a first glance the reader has a vivid picture of the actual occurrences in connection with the prolonged Boer war. It bears the impress of originality, and would suffice to make a reputation for the artist were it to have appeared in some of the Metropolitan journals. As it is, we always find delight in giving full credit to any of our young Canadians whose talents are deserving of praise, and especially when the use they make of such talents is worthy of this young and glorious Dominion."

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We seek happiness in self-indulgence; whereas it is in self-denial, which is spiritual and strengthening."

NOTICE

It is hereby given that application will be made to the Parliament of Canada, at next session thereof, for an Act to incorporate "THE LAURENTIAN ASSURANCE CORPORATION" for the purpose of carrying on the business of Fire and Marine Assurances, and having its chief office in the City of Montreal, in the Province of Quebec.

Montreal, 7th January, 1901.
WHITE, O'HALLORAN & BUCHANAN,
Solicitors for Applicants.

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GOLD CURE FOR COLIC.
GIVEN BY A BAY.
P. McCORMACK & Co., Agents,
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Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc.
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CATHOLIC EDITORS On Many Themes

ABOUT ENTHUSIASTS.—If we are asked how it comes that men, once prominent in benevolent, philanthropic, church and political movements, are now inactive and apathetic, we must attribute it to the rebound of enthusiasm, says the Milwaukee "Citizen."

There are many men of that kind. At first, we saw them full of energy in promoting their hobby to the neglect of sometimes of their own business; sometimes with what, to the dispassionate onlooker, seemed like undue zeal. Later on, it appeared that this zeal and energy had run the ordinary course. When we sought for the men once prominent in this congenial work, or in the church choir, or in the sodality, or in the charitable cause, or in local politics, notice was served upon us that they had retired. It dawned upon them, perchance, that this matter, which they took so deep an interest in, was not after all a vital concern, or, if a vital concern, their participation could be dispensed with. It may have transpired that this awakening came as a result of some setback in their intemperate labor. Ungenerous criticism of the leaders, or some other unwholesome element among the enthusiasts, must be allowed that a sturdier form of conviction, even though less ardent, is preferable. It is not the fire that burns brightest, which yields the longest, longest, taken up as a "fad" is taken up, merely to be dropped. The rebound of enthusiasm certainly injures whatever is good about the cause which it overtakes. And it injures the man, too, leaving him the wreck of his work, and the wreck of his health, and his warm enthusiasm, the consciousness of a shattered idol.

SEPARATE SCHOOLS.—Under the caption "A Lesson to Us," the Providence "Examiner" remarks: "The current number of the 'Independent' contains an instructive notice of the movement for parochial schools which seems to be growing among the more serious-minded Protestant sects in the United States. The American Lutheran Church, it is said on the authority of a writer recently published, supports over four thousand such schools, with an average attendance of nearly two hundred thousand pupils. It is curious to note that the movement is the foreign element in the West, where the foreigner retains him to the end of his life. We think it worth while calling the attention of our readers to that fact, because the idea of separate and parochial education has not taken vigorous hold of our English-speaking brethren beyond the Alleghenies."

They believe, rightly enough, that mere Sunday schools will not do; they contend that Biblical instruction and training in the tenets of

WITH OUR PROFESSIONAL MEN.

TWO NEW LAWYERS, young Irish Catholics, were admitted to practice in the legal profession last week. Foremost amongst the number was Mr. Harry J. Trihey, son of the late Thomas Trihey, who for many years was connected with the Trust and Loan Company, and brother-in-law of Mr. Michael Burke, president of the True Witness Printing & Publishing Company. Mr. Trihey graduated with honors at McGill College a few weeks ago, and passed his examination for admission to practise last week. Another young fellow-countryman, Mr. Semple, son of Mr. J. H. Semple, a prominent member of St. Patrick's parish, successfully passed his examination at the same time and stepped from the precincts of theory into the battle ground of practise. We wish these young men success in their new sphere.

O'CONNELL'S FEE BOOK.—According to the "London Chronicle," the trustees of the National Library of Ireland have just purchased the fee book of Daniel O'Connell. This little volume, in its hundred or so pages of parallel columns, laboriously prepared by the head of the liberator himself, shows in pounds, shillings and pence his early strug-

gles. O'Connell was called to the Irish bar in 1789—the year of the rebellion—and seven days later he got his first brief—from a brother-in-law—who retained him to draft a declaration on a promissory note. The only other business he got that year was also given to him by a kinsman—a cousin—and it was of the same kind. The fee on each occasion was £1 2s 9d.

O'Connell's fee book is an interesting record of his rapid rise in the profession. For the first year, as we have seen, his income amounted to only £2 5s 6d. Next year he earned over £50, and the year after he made over £400. According to memoranda made in his own handwriting his income in 1803 was £475, and in the following years, £775, £8,840, £1,077, £1,718, £2,198, £2,736, £2,951, £3,047 and £3,808 respectively. This record throws much light on the incomes of the Irish bar early 100 years ago, for in

1812 when O'Connell was making nearly £4,000 a year, he was still quite a young man."

Teas. 20c
SCULLION'S, 29 McDorff street near St. Ann's Church. Trial order solicited.

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"No Eye Like the Master's Eye."
You are master of your health, and if you do not attend to duty, the blame is easily located. If your blood is out of order, Hood's Sarsaparilla will purify it.
It is the specific remedy for troubles of the blood, kidneys, bowels or liver. Heart trouble—"I had heart troubles for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely and perfectly cured me." Mas. C. A. Blyne, Wallace Bridge, N. S.
A safe-guard—"As I had lost five children I thought I gave my remaining two children Hood's Sarsaparilla as they were subject to throat trouble and were not very strong. They are now healthier and stronger and have not since had a cold." Mas. W. H. Fletcher, Pembroke, Ont.
Hood's Sarsaparilla
Never Disappoints
Hood's Pills cure liver ill; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

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