

OUR CURE On the Pro

Round Towers of Ireland.

By "CRUX"

LAST week I deviated for a brief hour from the beaten track of these articles in order to pay an humble tribute to the memory of the late Sir Charles Gavan Duffy. In so doing it could scarcely be said that I broke in upon a regular series, since I have actually followed no fixed plan, but rather took unto myself every latitude consistent with the treatment of the Irish revival of language and literature. It will be remembered that I had reproduced a number of those masterly and historically wonderful essays of Thomas Davis. It is now my intention to reproduce another, and a still more important one of those essays. It will be the last necessary for the accomplishment of my purpose; but I cannot afford to skip one line of that important study. It is by far too lengthy for one issue, consequently I will have to divide it into two parts. I beg of the reader, who is interested in the story of Irish antiquities, monuments, relics, and evidences of an early and glorious civilization, to peruse carefully the following article.

and descriptive account of every ecclesiastical building in Ireland of a date prior to the Anglo-Norman invasion of which remains now exist. The work is crowded with illustrations drawn with wonderful accuracy, and graven in a style which proves that Mr. O'Hanlon, the engraver, has become so proficient as hardly to have a superior in wood-cutting.

We shall for the present limit ourselves to the first part of the work on the "Erroneous theories with respect to the origin and uses of the Round Towers."

The first refutation is of the "Theory of the Danish Origin of the Towers." John Lynch, in his "Cambrensis Eversus," says that the Danes are reported (dicuntur) to have first erected the Round Towers as watch-towers, but that the Christian Irish changed them into clock or bell-towers. Peter Walsh repeated and exaggerated the statement; and Ledwich, the West British antiquary of last century, combined it with lies enough to settle his character, though not that of the Towers. The only person, at once explicit and honest, who supported this Danish theory was Dr. Molyneux. His arguments are, that all stone buildings, and indeed all evidences of mechanical civilization in Ireland were Danish; that some traditions attributed the Round Towers to them; that they had fit models in the monuments of their own country; and that the word by which, he says, the native Irish called them, viz., "Clogach," comes from the Teutonic root, Clugga, a bell. These arguments are easily answered.

Accustomed from boyhood to regard these towers as revelations of a gorgeous, but otherwise undefined antiquity—dazzled by oriental analogies—finding a refuge in their primeval greatness from the meanness or the misfortunes of our middle ages, we clung to the belief of their Pagan origin.

In fancy, we had seen the white-robed Druid tend the holy fire in the lower chambers—had measured with the Tyrian-taught astronomer the length of their shadows—and had almost knelt to the elemental worship with nobles whose robes had the dye of the Levant, and sailors whose cheeks were brown with an Egyptian sun, and soldiers whose bronze arms clashed as the trumpets from the tower-top said, that the sun had risen. What wonder that we resented the attempt to cure us of sweet a frenzy?

We pleaded guilty to having opened Mr. Petrie's work strongly bigoted against his conclusion.

On the other hand, we could not forget the authority of the book. Its author, we knew, was familiar beyond almost any other with the country—had not left one glen unsearched, not one island untrod; had brought with him the information of a life of antiquarian study, a graceful and exact pencil, and feelings equally national and lofty. We knew, also, that he had the aid of the best Celtic scholars alive in the progress of his work. The long time taken in its preparation ensured maturity; and the honest men who had criticized it, and the adventurers who had stolen from it enough to make false reputations, equally testified to its merits.

Yet, we repeat, we jealously watched for flaws in Mr. Petrie's reasoning; exulted, as he set down the extracts from his opponents, in the hope that he would fall in answering them, and at last surrounded with a sullen despair.

Looking now more calmly at the discussion, we are grateful to Mr. Petrie for having driven away an idle fancy. In its stead he has given us new and unlooked-for trophies, and more solid information on Irish antiquities than any of his predecessors. We may be well content to hand over the Round Towers to Christians of the sixth or the tenth century when we find that these Christians were really eminent in knowledge as well as piety, had arched churches by the side of their "campanilla," gave an alphabet to the Saxons, and hospitality and learning to the students of western Europe—and the more readily, as we get in exchange proofs of a Pagan race having a Pelagic architecture, and the arms and ornaments of a powerful and cultivated people.

The volume before us contains two parts of Mr. Petrie's essay. The first part is an examination of the false theories of the origin of these towers. The second is an account not only of what he thinks their real origin, but of every kind of early ecclesiastical structure in Ireland. The third part will contain a historical

and descriptive account of every ecclesiastical building in Ireland of a date prior to the Anglo-Norman invasion of which remains now exist.

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These arguments are easily answered. The Danes, so far from introducing stone architecture, found it flourishing in Ireland, and burned and ruined our finest buildings, and destroyed mechanical and every kind of civilization wherever their ravages extended—doing thus in Ireland precisely as they did in France and England, as all annals (their own included) testify. Tradition does not describe the towers as Danish watch-towers, but as Christian bell-towers. The upright stones and the little barrows not twelve feet high, of Denmark, could neither give models nor skill to the Danes. They had much ampler possession of England and Scotland, and permanent possession of Normandy; but never a Round Tower did they erect there, and, finally, the native Irish name for a Round Tower is "Clogach," from "clog," a house, and "teach," the Irish word used for a bell in Irish works before "the Germans or Saxons had churches or bells," and before the Danes had ever sent a war-ship into our seas.

We pass rapidly from this ridiculous hypothesis with the remark that the gossip which attributes to the Danes our lofty monumental pyramids and Cairns, our Druid altars, our dry stone caisils or keeps, and our raths or fortified enclosures for the homes or cattle of our chiefs, is equally and utterly unfounded; and is partly to be accounted for from the name of power and terror which these barbarians left behind, and partly from ignorant persons confounding them with the most illustrious and civilized of the Irish races—the Danaans.

"Theory of the Eastern Origin of the Round Towers." Among the middle and upper classes in Ireland the Round Towers are regarded as one of the results of an intimate connexion between Ireland and the East, and are spoken of as either 1. Fire Temples; 2. Stations whence Druid festivals were announced; 3. Sun dials (gnomons) and astronomical observatories; 4. Buddhist or Phallic temples, or two or more of these uses are attributed to them at the same time.

Royal Infantry he was attached to the engineer department in Ireland, published a book on Field Engineering in 1756, and commenced a survey of Ireland. During this he picked up something of the Irish language, and is said to have studied it under Morris O'Gorman, clerk of Mary's-lane chapel. He died in his own house, Lower Mount street, 18th August, 1872, aged 82 years. His "Collectanea" and his discourses in the Royal Irish Academy, of which he was an original member, spread far and wide his oriental theories. He was an amiable and plausible man, but of little learning, little industry, great boldness, and no scruples; and while he certainly stimulated men's feelings towards Irish antiquities, he has left us a reproducing swarm of falsehoods, of which Mr. Petrie has happily begun the destruction. Perhaps nothing gave Vallancey's follies more popularity than the opposition of the Rev. Edward Ledwich, whose "Antiquities of Ireland" is a mass of falsehoods, disparaging to the people and the country.

(Let us leave the refutation of Vallancey's theories for another issue. The reader may now begin to form some idea of the vastness of the field that an attempt at Irish historical and literary research presents. Before we are done with the subject other and more wonderful evidences of Ireland's greatness and glory, in the past, will be forthcoming.)

The Jewish Educational Issue.

(By a Regular Contributor.)

Mr. Justice Davidson has delivered an exhaustive judgment dismissing the petition of Paul Pinsler, who, as tutor to his son, Jacob, applied for a mandamus to compel the Protestant School Commissioners to grant to his son a Commissioner's scholarship at the High School. The boy attended the Dufferin School for the prescribed term, and came out first in the examinations. The court ruled, however, that, as the father was not a Protestant, and not a school taxpayer on property owned by him, the boy was not entitled to the privilege. However, in terminating his judgment the judge said: "There are now over ten thousand Jews in the city, and besides, no doubt, many property owning taxpayers, who are neither Protestants nor Roman Catholics. So numerous and important a group of our population creates problems which did not exist when the foundations of our educational system were laid, and, if this judgment correctly interprets the law, their solution by the Legislature is of pressing importance. The petition is dismissed with costs."

There can be no doubt that the judgment of Mr. Justice Davidson is exactly in accordance with the law, relating to our educational affairs, as it now stands. There is just as little doubt that conditions, in our mixed population, have greatly changed since the passing of the various enactments governing this matter. We can see clearly the unfairness that is dealt out to the Jews, under what was, at one time, a very reasonable piece of legislation. In earlier days, when Jews were few and the vast bulk of our population was Christian, the law supposed that each taxpayer was either a Protestant or a Catholic. This made it impossible for the member of any other creed to have any status, as far as the laws constituting an educational system go. Proportionately speaking these laws, however, through subsequent circumstances, become as absolute as are the laws under which the Catholics of Ireland so long suffered disabilities. There appears, however, to be no other way of regulating the matter than by an act of the Legislature, repealing such laws and substituting therefor enactments that will meet the requirements of present day conditions. We cannot claim to have any very direct interest in the matter—for, after all, it is a dispute between the Jews and the Protestants. But, to-morrow, the face of the situation might easily change, and the arena of contention be transferred to the Catholic camp—in which case we would be as deeply interested as are the Protestants to-day. Between both the Jewish boy who proves himself the peer, and even the superior, of his school companions has to suffer a great privation and submit to a serious check, simply because he does not happen to belong to some section of Christianity. We are, in accord with the learned judge when he says that it is an urgent question for the consideration of the Legislature.

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

Ottawa, Feb. 24. APOSTOLIC DELEGATE.—Last week and the commencement of this week has been a period of considerable and varied interest in the Capital. A week ago last Sunday a splendid reception was given to the Apostolic Delegate at the Christian Brothers' School on Sussex street, and the entertainment was one of the most successful held for years in the De La Salle Institute of Ottawa. His Excellency was highly pleased with all that he saw, and was specially attracted by the course of studies and the appearance of the pupils. It is here, as everywhere else, the Christian Brothers are foremost as trainers and educators of our Canadian youth, and their institution is one of the ornaments of the Capital.

THE AUDITOR-GENERAL'S report will be ready for distribution next week, and the staff has been working night and day in order to have the proof reading done. The statute requires that the Auditor-General's report shall be laid on the table of the House within ten days after the meeting of Parliament. So it is evident that the Auditor-General is bound to be on time this year and in no way to contribute to any delays in legislation.

PREPARING FOR SESSION.—As I remarked on a former occasion, the number of private bills introduced last session was eighty-nine; so far the "Canada Gazette" has given us one hundred and forty-eight notices, and there is still another month, or more, for such notices to appear. It may be safely calculated that the number will reach two hundred. This means an exceptional amount of legislation, apart from all the public measures to be brought down. Once the session begins there is no telling, at this moment, when it may end. All the work of preparation around the House of Commons is rapidly progressing, and by the end of another week everything will be in proper form to receive the representatives of the people.

VERY SENSATIONAL events have stirred up the civil service of late. The case of Martineau, the defaulting employee of the Militia Department, is one of the most extraordinary in the annals of Canadian Government service. How a man, employed since last July, could have managed to defraud the Department to the extent of thousands of dollars, and avoid detection so long is a mystery. Yet it is a fact, and one with which the Courts of Law are dealing to-day. At the very time that Martineau was being arrested in Ottawa, a member, or ex-member of the Library staff was being put through the same experience in Montreal. All this indicates that there is great need of careful watching in a body so numerous and composed of so many different characters as is the civil service.

IRELAND'S DAY.—Great preparations, as I before stated, are being made here for the celebration of St. Patrick's Day. The last and most reliable report of what is taking place is the following:—

If united effort and enthusiasm count for anything the St. Patrick's Day parade this year will eclipse former demonstrations of the kind. The report that 10,000 men will be in line is a canon, as the official estimate places the attendance at 5,000. Arrangements are being made with the railways to secure excursion rates from neighboring towns, and it is expected the Hibernians, Catholic Order of Foresters, Catholic Mutual Beneficent Association and other Catholic fraternal societies will send large delegations from out-of-town to join with the local brethren. A proposition has also been made to have the separate school children of Irish parentage in line. This would prove a new feature, since the revival of the parade demonstration two years ago. In former years the presence of the school children in line, however, was always a bright feature. An unsuccessful effort was made to secure the consent of the rector of the University of Ottawa to the Irish students taking part. The city bands have all been asked to submit tenders for

the parade music. On the general committee in charge of arrangements for the demonstration are the officers of the two divisions of the Ancient Order of Hibernians, who also constitute the County Board. They are as follows: Dr. Frestand, president of the County Board Ancient Order of Hibernians; officers Division No. 1: President, John Butler; vice-president, M. Flynn; recording secretary, Allan Tobin; financial secretary, Phil O'Meara; treasurer, W. G. Crowle.

Officers Division No. 2: President, John Hanlon; vice-president, Jas. Rowan; recording secretary, W. G. Teaffe; financial secretary, Peter O'Donnell; treasurer, W. C. McDonnell. M. J. O'Farrell, provincial president of the Ancient Order of Hibernians, is also a member of the board ex-officio. Mr. W. J. Teaffe is secretary of the general committee.

IRISH MUSIC AND SONG.—On Friday evening of last week a large audience filled St. Patrick's Hall to hear the scholarly lecture delivered by Rev. Ambrose Coleman, an Irish Dominican Father, on "Irish Music and Song."

Father Coleman has made a long and close study of his subject and the manner in which he treated it proved a revelation to the audience which was a distinctly Irish gathering. The martial, mirthful and dance music, and the love ditties and pathetic ballads, were all treated in turn. Mrs. Saunders, Mr. T. McCaffrey and the Misses Kennedy, Babin and O'Reilly were the soloists of the evening. Prof. Cramer presided at the piano, and Mr. James McGillicuddy at the violin. Miss Godwin rendered a harp solo.

During his lecture Father Coleman took occasion to condemn the stage Irishman who, he stated, is a caricature of so-called Irish comedy songs are, he said, written by outsiders and insult the race which they misrepresent and belittle. In Ireland a movement to suppress the vulgar stage Irishman is on foot and he is now promptly hissed off the stage where he gives offence. In conclusion, the visiting priest spoke of the revival of interest in Ireland in old time games, dances and songs. The revival, he stated, should be felt in the colonies. "An evening's entertainment can easily be obtained from Irish song and music, and it will bind closer the ties which reach the motherland," he said in closing.

A hearty vote of thanks was accorded Father Coleman.

A MILLIONAIRE'S WILL.—The action to test the validity of the will of the late William Mackey, of Ottawa, the wealthy lumber merchant and Catholic philanthropist, was transferred from the Surrogate Court of Carleton County to the High Court of Justice in Toronto, by order of Judge Meredith. The dispute is between Henry Mackey, son and heir-at-law of the deceased, and J. De St. Denis Lemoine, and Michael J. Gorman (barrister) his executors. The Mackey estate, according to affidavits filed amounts to over two millions of dollars, and it was not considered advisable to have such an important matter dealt with by an inferior court; hence the transfer of case, and all the interest in it, to Toronto.

Spiritual Work.

In glancing over the London "Tablet," we find a brief summary of what appears to us to be a most timely and important sermon. There is in England an association of Catholic ladies that is known by the general name of "Ladies of Charity." At a meeting of this association, a few weeks ago, a sermon on spiritual work and its tests was delivered by Rev. Father Basil Maturin. We regret not having the full text of that admirable piece of spiritual advice. However, we cannot allow the summary before us to go unheeded. It is thus, according to the "Tablet" that Father Maturin spoke:—

"It is necessary that we should always bear in mind the radical distinction between the natural and spiritual orders. Yet radical as this distinction is in the nature and results of our work, the powers we employ for our work are the same in both orders. We have no special faculties for either. All work, spiritual or natural, is done with natural gifts, and the same fault in our character which leads to distractions in our prayers will make us inattentive in reading a novel. There are two things that greatly influence us in all our work: 1st, that we should be a thing the better

we do it—practice giving us a facility which becomes almost mechanical; 2nd, that no one cares to do work in which he sees no results. The strongest inspiration of our work lies in our hope of achieving something, and we become active and alert through success. This applies both to spiritual and natural work; and yet it is the destruction of work for souls. In spiritual work the day when everything seems to go badly, and we are discouraged by a sense of failure, may really be the day of our best work. And the day when everything goes well and we begin to count up our results and the souls we have saved, is a fatal day in our work. For, though in practical things we can calculate our successes, work for souls has no statistics. The material is different, and we can not measure or calculate spiritual effects. Thus some of the surest foundations of spiritual works have been laid by anonymous or apparently unsuccessful workers.

"The question of the use of personal influence in work is a difficult one. The general feeling of distrust of personal influence is often exaggerated, but at the same time it is based upon an element of truth. On the one hand, those who are gifted with great power of personal influence ought to sanctify this gift by using it for God's work. St. Paul, who possessed a marvellous power of magnetic influence, was deliberately chosen by Our Lord that he might use it for the persuasion of souls. On the other hand, when personal power is used merely to subjugate others, and when advantage is taken of their weakness or susceptibility to influence, to coerce them into doing what they would not otherwise have done, it becomes an abuse of power and can lead to no good results. In dealing with souls, we deal with something that is very sacred, and which in its nature is free; and if we, by the force of our personality, persuade any one against his will, or if we use arguments unsound in themselves, but which we consider good enough for the unenlightened individual we may be dealing with, then we are acting wrongly and dishonestly; and the people we have thus subjugated will break away as soon as our influence is removed.

"Spiritual things are to be spiritually discerned; and spiritual work must be spiritually done. If we set about it in a purely natural way—using our natural powers simply because it gives us pleasure to exercise them; giving our time and money because we 'like the work'; visiting the poor for the same reason that we go to the theatre, because we like it—we shall not achieve any result that is of the least spiritual value. The object of all work for souls is to win them to God. Our successes are not for ourselves, but are gifts that we present to Him. The pleasure we feel in the work may help us to do it better; but it is a means only, and must never be an end. The end is the glory of God, and must always be kept in view.

"Thus it often happens that the best work is not done by the most gifted workers. For while a gifted worker may trust to her natural gifts, and an experienced worker may trust to the facility of long practice, the blunderer and the nervous, timid, ungifted worker will have recourse to prayer; and, distrustful herself, will depend only on the power that comes from prayer. Therefore let no one think that because she is not naturally gifted she can do no work. Those of little power may do a greater work than those of much power, because they will be forced to seek help in those spiritual sources from which alone spiritual results will be attained. The extent of our work is known only to God; and at the Last Day, when the results are made known, it may be that the greatest achievements will be traced to the efforts of unnoticed, anonymous workers."

OIL ON SHIPS.

The danger of oil fuel on board steamships is illustrated by a great fire on board a ship, the Prince Waldemar, lying in Copenhagen harbor, whither it had returned from Singapore. A spark from a smith's fire appears to have fallen on the oil, and in a moment the ship was wrapped in flames. In the hold were hundreds of cases of oil, and to save further conflagration the dock-doors were opened, and the water rushing in spread the burning oil over most of the harbor. With hard work, however, the fire was subdued, not before great destruction had been made. What such a conflagration on a ship in mid-ocean is can be imagined. Fire and water must be between them have destroyed every person on board.

What is experienced? A poor little hut constructed from the ruins of the palace of gold and marble called

URING the whole since I have been read, I have been of Catholic journals the sense that I had a Catholic newspaper. My father was out his Catholic paper and back as I can remember the "Witness" has been a weekly in our home. Apart from elementary instruction I received from the Church, its discipline, and the manner in which ever propagated the false information that the reading of Catholic newspapers, that me, in one way or another recall the pleasure with which the Holy Father's pronouncement upon the great work of the press, and how, in my own mind, I compared the work done by our missionaries with that done by their auxiliary and support. I cannot but say that I have often, in my rounds of obligation, met with those of our people who put no trust in our press, who prefer the uncertain and erroneous information that the secular papers, who help, or in any way, our newspapers, and who are daily crying out that they represented, unheard, unheeded.

A MISSIONARY ORGANIZATION these thoughts came back when the other day I received a Catholic newspaper—very confines of civilization the title of the paper is "The Catholic"—its motto "Pro Patria"—its purpose, "the of the Catholic Church North." It is printed at City, N.T., and published by the director is Rev. Father Buzon, O.M.I.—one of that band of Oblate missionaries the footprints of the Grand and Lacombes, carried of civilization and Christian the vast Northwest, beyond Rockies, and up to the bottom of the Arctic. The editor Geo. K. McCord. It is a page paper, full of splendid and ably written articles Catholic subject of moment with the latest Catholic information from all over the world.

A CONTRAST.—But when at the terms of subscription astonished. One year, 1 month, \$3; single copy, 10c. Just imagine that statement we have a group of Catholics in the mining district of frozen Yukon, who are so devoted to their faith, so sincere in their devotion, so sincere in their conviction of the importance of Catholic press, that they are willing to pay for it, but even in a very flourishing

Financial Side of New York Hos

New York was never so poor as to-day. There has never time in the history of the city when its citizens have more generous in private aid, but according to the old-time, in their capacity Trustees, the great hospital poor that it may be necessary curtail running expenses to degree that wards and laboratories must be closed. For the same reason in some cases it was necessary to even take the capital on which the was meant to pay for the institutions.