

STUDY OF CELTIC

Special Work at the Catholic University.

The attention of students is called to the courses of instruction offered in the department of Celtic languages and literature at the Catholic University for the year 1905-06.

One of the most remarkable movements in the culture history of the last quarter-century is the intellectual awakening of the Celts, and the keen interest that is taken in their history, literature, art, antiquities, folk-lore and music.

Celtic philology, or, in other words, the study of the languages and literature of the Celts, is now a feature in the curricula of some of the leading universities of Ireland, Wales, Scotland, England, France, Germany and America.

The following courses treat their subjects more in detail: 2. Middle Irish—Introduction to Celtic philology; old Irish grammar; study of the Glosses and earliest literary monuments.

In the course of study leading to the Bachelor of Arts degrees in the Celtic course, in which, as in the other culture courses, instruction is offered in English, Comparative Philology, Latin or Greek, Philosophy, German, French, History, Economics, Physics or Chemistry or Biology and Religious Instruction, but in which the principal subject is Celtic, just as in the other language groups the special subject is Latin or Greek, or English, or Semitic.

Mr. Roosevelt is a connoisseur of the older Irish literature, on which it is hoped he will soon finish a study, and in a recent speech he made this plea for the study of Celtic literature: "I hope that an earnest effort will be made to endow chairs in American universities for the study of Celtic literature and for research in Celtic antiquities. It is only of recent years that the extraordinary wealth and beauty of the old Celtic sagas have been fully appreciated, and we of America, who have so large a share of Celtic strain in our blood, cannot afford to be behind-hand in the work of adding to modern scholarship by bringing within its ken the great Celtic literature of the past."

In order, then, to open up this subject to a wider circle of our colleagues, the courses in Celtic at the Catholic University have been modified accordingly. The scope of the department is thus set forth in the Year-Book for 1905-06:

The subjects and texts chosen will vary in different years, so as to represent different phases of Celtic philology, and will include the simple treatment of topics relating to the antiquities, history and religion of the Celts.

COURSES OF INSTRUCTION.

1. General View of the Irish Languages and Literature—The grammar in outline. The course will be devoted largely to the reading and interpretation of typical selections from the remnants of early Irish, the medieval sagas, and modern compositions. The main purpose will be to afford an opportunity to those desiring simply to acquire a general knowledge of the languages and literature of Ireland, but who will not be able to make Celtic a subject for special study. This is a two-hour



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weekly course throughout the year.

The following courses treat their subjects more in detail:

2. Middle Irish—Introduction to Celtic philology; old Irish grammar; study of the Glosses and earliest literary monuments.

3. Modern Irish—Explanation of some modern Irish prose and verse.

4. In the Brethonic branch, a choice of Welsh or Breton is offered to consist of a brief exposition of the grammar of the language, and the reading, if Welsh, of some easy prose, thence going back to the Mabionig and other Welsh tales from the Red Book of Hergest, if Breton, of some easy stories in the Leonard dialect, and thence proceeding to some older pieces in M. Loth's Chrestomathie Bretonne.

In the course of study leading to the Bachelor of Arts degrees in the Celtic course, in which, as in the other culture courses, instruction is offered in English, Comparative Philology, Latin or Greek, Philosophy, German, French, History, Economics, Physics or Chemistry or Biology and Religious Instruction, but in which the principal subject is Celtic, just as in the other language groups the special subject is Latin or Greek, or English, or Semitic.

CARDINAL GIBBONS 71 YEARS OLD

Cardinal James Gibbons, who is on a vacation at Southampton, I.A.I., was seventy-one years old July 23. Despite his advanced age Cardinal Gibbons is still an active man and is as strong mentally as he was a score of years ago. When he left Baltimore a few days ago for the Long Island resort he was just a trifle run down from his hard labors of the last three or four months, but otherwise was enjoying perfect health. He began studying for the priesthood at seventeen, was ordained at the age of twenty-seven years. He was secretary to Bishop Spalding, was consecrated Bishop in 1868, created Archbishop of Baltimore in 1878, and became a Cardinal in 1886.

Monument to Catholic Scientists

Rome—A monument is to be erected to the famous astronomer and scientist, the late Father Secchi, of the Society of Jesus, in his native town of Reggio Emilia. Pope Pius X., who knew the priest when director of the astronomical observatory of the Vatican, has taken much interest in the plan and has contributed to the monument fund \$500 out of his private purse.

Father Secchi was the inventor of the spectroscopic, with which for the first time the sun's rays were analyzed, and the chemical constituents of the sun's sphere determined as being the same as those composing the earth and other planets.

Religion, the service of Christ, is not something to be taken in addition to your life. It is your life. It is something which, when taken into your heart, shall glow in every action, so that your fellowmen shall say, "Lo, how he lives."—Phillips Brooks.

THE CHURCH TO-DAY IN MEXICO.

The reported visit to Mexico of His Eminence Cardinal Gibbons, in the fall, gives great satisfaction to all classes. The honor of such a visit would be highly appreciated and his reception would be all that could be desired. I believe he would be the first cardinal that was ever seen in Mexico, as cardinals are scarce on this continent. His visit would establish a record. I hope nothing will prevent His Eminence from carrying it out.

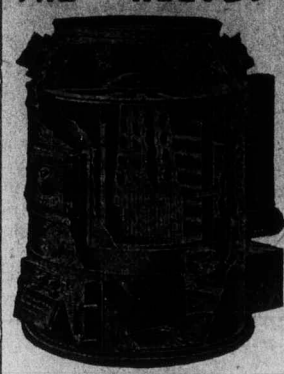
The Mexican press continues to show its appreciation of the high honors paid to their dead Ambassador at Washington, where there was a High Mass for him, attended by most of the diplomatic body there. His remains were then brought on the protected cruiser Columbia to Vera Cruz, where the chaplain who accompanied the remains said public prayers for his repose, in the town hall, in the presence of the highest officials of the Mexican government, army and navy, law and arts, a proceeding which is forbidden by the penal laws of this republic. If a native priest did that, he would get three years' imprisonment for it. The American marines belonging to the ship also followed the procession to the grave, where all honors becoming his rank were rendered. The name of the distinguished man was Don Manuel Aspiraz.

We have two Catholic priests now in jail, in Guadalupe, accused of taking part in a religious procession at Lagos, not far from Vera Cruz. They are liable to five years' imprisonment for doing so. The reform law, made in 1867, prohibits it, and it is no dead letter, either. This will show your liberty-loving readers what kind of liberty the Church has in Mexico, under a Masonic government. It is of the same kind as their brothers in France give the French Catholics. The names of these two confessors of the faith are Father Retolaza and Father Ceballos. Senor Cabeza de Vaca is also imprisoned along with them on the same charge. Their trial is expected to be proceeded with in about a month or two, and they are already imprisoned for about three months, and were refused to be let out on bail. The law is proverbially slow, but is the slowest in Mexico. Imagine what the consequence would be in the United States if the Government tried to stop processions on St. Patrick's day!

The golden jubilee of the Archbishop of Mexico, Monsignor Alarcón, was celebrated with more than usual splendor a few weeks ago. The Archbishop sang High Mass at the Cathedral, which was full, after Mass the Te Deum was sung by the priests and people. A reception then took place, during which his Grace was presented with a costly pectoral cross by the parish priests of his diocese. On the following Monday His Grace was presented with a carriage and a pair of American horses by the Catholic ladies of the city, in which His Grace took his first drive. His other presents include a costly pastoral ring, pieces of plate, porcelain ornaments, slippers, bonbons and sweetmeats, etc. On Tuesday a dinner was given to the real poor, lame, blind and halt of the city, numbering over 1000. His Grace blessed them all, and also the good young ladies of the highest Catholic families, who catered to the wants of these afflicted children of humanity. The next day a dinner was given to all the poor children, and toys in abundance were the order of the occasion. His people showed him their love and appreciation for the long years of labor which he spent among them.

The marriage law in Mexico is rather peculiar, and puts the young people to a lot of trouble, which they have not to endure in other states and countries. The government of Mexico does not recognize as valid any marriage not performed in presence of the civil authorities. No marriage performed by a minister of religion, within the confines of the republic, is valid according to law. The result is that all Catholics getting married in Mexico must be married twice, and the civil marriage is usually performed in the evening of the day on which the real marriage was celebrated in the Church. The Council of Trent laws of marriage were promulgated in Mexico many years ago. A marriage here is just twice as troublesome as anywhere else. Sometimes Americans coming down here marry Mexican girls in the Church only, and afterward desert them with impunity; also some who left a wife behind them in the states do likewise without fear of punishment for bigamy, as the state

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holds such marriages null and void. The poor girls have no redress, unless they insist on the civil ceremony first. Many cases of this kind are to be met with in this city.

Another law that causes both expense and inconvenience is the one relating to wills. No man can make his will himself. If he does it is invalid; neither can he make a will for another man, unless he is a lawyer of Mexico. If a stranger dies here without a will, properly made by a Mexican lawyer, his property goes to the government of the Republic. Unless it is a large property, it would not pay the expenses of the next of kin to claim it. Many cases of this kind have occurred here within the last few years to my knowledge.

The National Museum in Mexico has been enriched lately with some historical relics. The flag of Hernan Cortes has been identified and pronounced to be genuine, by a government commission appointed for the purpose, and has been hung up in the museum accordingly. Other additions include the pen and inkstand used by General Comonfort in signing a decree of state in 1857. A scapular worn by General Mejia, and a small image of the Blessed Virgin joined with it, are also placed in the same glass case. A special vote of thanks was passed by the authorities of the museum to the donors.—Rev. Eugene Richard, Guadalupe, Mexico, in the New World.

THE BLACK POPE.

With wonderful foresight, Father General Anderley called, in 1891, Father Martin to Italy, in order that the entire Order might receive the benefit of his sage counsels. When Father Anderley died in January, 1892, it was discovered that he had assigned to Father Martin the difficult task of governing the Society until the electors could meet and choose a new General. This seems to be a custom with the Jesuits—that the General during his life place in a sealed envelope the name of some one who shall thus be a provisional head until the wishes of the entire body can be ascertained. So well did Father Martin acquit himself of his delicate task that when the electors finally met in the autumn of 1892, he was chosen to be the head of the whole body. Spain will not soon forget that memorable occasion, for owing to many circumstances the election was not held in Rome as is usual, but in Loyola. As the new General was well known to the people of Loyola and of the neighboring town of Azpetitia, they determined to celebrate the event in truly Spanish fashion, and a magnificent procession wended its way to the ancestral home of the hero of Pampeluna in order to express the joy his countrymen felt over the signal honor that had been conferred upon one of their number. Since assuming charge of the Order, Father Martin has continued to show that same foresight, prudence, and consideration which have been the leading traits of his previous administration. He has had to deal with many thorny problems, some of which are not yet settled. The most perplexing question which confronts him is undoubtedly the conditions of the exiled French Jesuits and the present anti-religious persecution in France which presses upon this organization with redoubled fury. It

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is on account of these and of similar difficulties that the Holy Father and prominent churchmen are anxious that heaven should grant the Church the benefit of his experienced judgment for many years to come, a prayer which will find an ardent echo in the hearts of all those who know personally this unselfish follower of Christ.—Count Francesco Vannutelli, in Donaboe's for August.

It is the heart that prays, but in a fuller sense it is the life that prays. All the sincere prayers of sinners are heard, no matter what their lives.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1863; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, J. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. E. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, J. H. Kelly; Rec. Sec., J. D'Arcy Kelly, 13 Vallee street.

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C.M.B.A. OF CANADA, Branch 26—Organized 13th November, 1868. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. F. Wall; President, J. M. Kennedy; 1st Vice-President, J. H. Malden; 2nd Vice-President, J. P. Dooley; Recording Secretary, R. M. J. Dolan, 16 Overdale Ave.; Assistant Rec. Sec., W. J. Macdonald; Financial Secretary, J. J. Costigan, 825 St. Urban street; Treasurer, J. H. Kelly; Marshal, J. Walsh; Guard, M. J. O'Regan; Trustees, T. J. Finn, W. A. Hodgson, P. J. D'Arcy, R. Gahan, T. J. Stevens; Medical Advisers, Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. G. H. Merrill.

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MISS B...

Hugh Maxwell glanced into his watch. The draughty platform, which he had reached a quarter of an hour previous, time appointed for the departure of the train, was scarcely a waiting place; yet he continued to pace up and down rather than the crowded waiting-room. He came face to face with a delicate-looking man in ecclesiastical garb.

"Phil!" he cried, involuntarily. The priest looked at the speaker with astonishment.

"Sir," he began. Hugh Maxwell laughed. "Do you not know me—me, Maxwell?"

The priest held forth his hands. "Hugh Maxwell! Yes, yes, you must pardon me, but I crossed in my own thoughts, a length of time since we were together in Clongowes!"

"Twenty years," Hugh Maxwell answered promptly. "Now you are a priest, I see."

"Yes." "Father Blake. The old name readily to my tongue," Hugh Maxwell said. "Are you travelling to Fenmore?"

"Then our ways lie together at the junction. Here is our I'll find an empty carriage."

In a few moments the two a first-class compartment; an obliging official, in response to Hugh's whisper, locked the carriage.

"Now," he cried, gleefully, "can we have a—"

He stopped suddenly. The lay back deadly pale against cushions.

"No, no!" Father Blake, as Hugh lowered the window, faintness is passing off. Don't you need to be alarmed."

The color came gradually back to the priest's face; but the train speeding through the suburbs city when he spoke again.

"I am used, in a measure, to attacks. The least exertion cements brings on one."

"You should see a doctor," "I came to Dublin for the pose."

"Well?" "The priest smiled.

"Sir Christopher was not here indeed, he warned me that I can not be a long one."

It was some minutes before Maxwell spoke. "Have you been ill long?"

"A year or so," Father Blake replied. "Now, let us talk of self. What have you been doing? You were called to the bar, I know."

"I never practised," observed Maxwell. "My uncle's only son was drawn ten years ago. Since then I lived at Maxwell Towers, and aged the factories and the estates."

"Oh! And are you married?" "Hugh!"

Hugh shook his head. "And why?—excuse the question, please."

"To answer it involves a that might only tire you."

"No, no! You do not know when I have thought of you in Fenmore."

"Well, then," Hugh said, with short laugh, "at present I am engaged to a girl. My uncle's father a convert to Catholicity, and she, her father, the estate inherited—is a rabid Ulster Protestant. You see?"

"Not exactly."

"My uncle fears the estate will pass into Protestant hands. He has taken a tremendous interest in people. He has built a club, schools, libraries for his tenants' workers. Indeed, Maxwell Towers is the centre of a little Catholic colony. It is in Antrim, you know."

Father Blake nodded. "Well, my uncle deems that estate may become the property of his cousin, Rupert Maxwell; so he is awfully anxious that I should marry. Poor old man! I held out against his wishes for long time."

"That means the story." Maxwell's face clouded as he hesitated for a moment, and then went on: "Ten years or so ago I was engaged to a friend of mine, Ed Talbot. His home was in Galway and his wife was an extremely handsome and attractive woman. Children were in the nursery; a daughter of a fellow officer who had been in the army was also in the house. This girl, Mary, was a Catholic. Perhaps she was why she and I were drawn together."