

THE IRISH LANGUAGE.

OPENING OF THE CLEAVER MEMORIAL FUND.

"THE CATHOLIC TIMES" IS CHOSEN TRUSTEE BY THE LEADERS OF THE MOVEMENT—GENEROUS SUBSCRIPTIONS—A LETTER FROM "SACERDOS."

Rhode Island Irish Language Revival Society, through its president, Rev. Thomas E. Ryan..... \$50
R. T. S. Shahan, Washington..... 10
"Sacerdos"..... 10
Rev. C. S. Kelly, Woonsocket, R. I. 5
Rev. J. A. Hurley, Blackstone, Mass. 5

To-day marks the public opening of the "Cleaver Memorial Fund." The Catholic Times has been chosen trustee by the originators of the movement, and in its official capacity announces the reception of above subscriptions. A more auspicious beginning could not be wished for. The purposes and aims of the "Cleaver Memorial Fund" have been detailed at length in the columns of The Catholic Times, and "Sacerdos" devotes considerable space to it in the interesting letter published below. The movement to revive the sweet language of the Celt is gaining strength day by day. The success of the "Cleaver Memorial Fund" will furnish undoubted assurance of a final crown of triumph for the general movement.

A REVIEW BY "SACERDOS."

Having heard with much pleasure that all arrangements are now completed to open the "Cleaver Memorial Fund" on the eve of St. Patrick's day, I thought it would be of interest to the readers of The Catholic Times to state a few facts in regard to the present condition and prospects of the Irish language movement in Ireland.

And, first of all, let me congratulate you on the auspicious event, for such it truly is, in the history of Irish efforts for freedom and enlightenment which The Catholic Times inaugurates in its present issue. As the years increase and the broad significance and manifold national advantages of this present movement becomes better understood, you will have the supreme satisfaction of knowing that in the columns of your great weekly the initiatory step was made toward the growth and final maturity of an idea which the ignorant and craven of our race still regard as a phantom, but which every thoughtful and impartial observer sees pregnant with splendid possibilities for the uplifting of the Irish nation by the gradual instilling of a purer patriotism which must make direct for real national unity.

It is needless to speak of the thousand advantages to be reaped by scholars and students of ethnology in every land from the success of a movement which has received such constant encouragement from your excellent weekly, and now is being crowned by the unprecedented effort you are making to enlist the practical co-operation of your many readers. You are to-day setting in motion a force which will be felt not only in the immediate future, but still more in the distant years when Ireland, having regained her freedom, will look around to thank her benefactors and perhaps to trace much of her national success and scholarship to the Cleaver Memorial Fund, begun in the columns of the Catholic Times.

This may seem but the exuberant fancy of an enthusiast in the cause, yet careful consideration of the subject and impartial comparisons with other nations once somewhat similarly situated in regard to their language will not fail, we fancy, to correct this hasty criticism. But, leaving all such critics to amuse themselves as best they may with the blissful ignorance of the "sapient" conclusions, let us give a few statistics to enable your readers to judge justly.

The following extract from the annual report of the Society for the Preservation of the Irish Language, issued last year, speaks for itself:

"In presenting this their sixteenth annual report for the year 1893, the council feel the utmost satisfaction in congratulating the society on the steady and continued progress of the movement for the preservation of the Irish language. The result of the efforts of the past year is fully as satisfactory as that of any of

its predecessors and in many respects far more promising. Credit unto may now be considered the permanent motto of the society. Apart from the usual and steadily increasing advance in the statistics pertaining to the study of Irish in the schools and colleges, so vital to the success of the movement, the public are beginning to take much more interest in the study of the national language. A marked feature of the past year has been the number of societies that have sprung up and are devoting themselves to the study and promotion of the Irish language, whilst distinguished dignitaries, such as His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, and prominent public men like Mr. William O'Brien, M.P., are helping very considerably to encourage and facilitate its study. From action such as this they are encouraged to hope that very soon public addresses of a political, ecclesiastical and municipal character will be issued in both Irish and English; even already the municipal authorities of the town of Tuam (Galway) have taken the patriotic initiative in this matter.

"The schools of Ireland are the chief instruments to be relied on for the preservation of the nation's language. It is, therefore, with the utmost satisfaction that the council congratulated the society on the extraordinary increase in the number of pupils who passed in Irish at the last intermediate examinations. The number of pupils who passed in 1893 (see table below) was 379, as compared with 176 who passed in 1892. It is mainly owing to the patriotic action of the Christian Brothers that these gratifying results have been obtained.

"The council have also the pleasure of congratulating the society on the highly satisfactory increase in the number of pupils who passed in Irish in the national schools during the past year. The number of passes (see below) amounted to 609, as compared with 515 in 1892.

"Another pleasing feature in connection with our report, and one evincing the vitality of the movement, is the extraordinary sale of the publications of the society. During the past year, 1893, the society sold 6,966 books, as compared with 4,634 in 1892 and 3,196 in 1891. Up to the present the society has put into circulation 291,115 elementary books for the study of the native language. This number does not include the society's books printed and published in America."

The following important statistics of the teaching of Irish in the schools by the Commissioners of National Education in Ireland have been supplied by Mr. William B. Malloy, M. R. I. A., the courteous secretary of the Board of National Education, Dublin:

IRISH LANGUAGE, 1893.

Summary of approximate tabulation. From tabulation books and reports, as far as available, the following information has been obtained:

Irish language was taught in 45 national schools.

	No. of pupils examined,	No. who passed.
Fifth class—first stage.....	318	212
Fifth class—second stage.....	244	204
Sixth class.....	271	203
Total.....	833	609

2. Thirteen teachers presented themselves for examination in July, 1893, as candidates for certificates of competency to give instruction in Irish for results' fees. The examiner reports that the greater number of those who were examined can read Irish fluently and are able to converse in it freely. The general answering was very satisfactory, and only one candidate failed to obtain a certificate of competency. The following table shows the number of pupils who passed in Irish in each of the following years. We call the attention of your readers to the figures as illustrating the steady progress of the movement up to 1894, when an utterly unprecedented impetus was received:

'82 '83 '84 '85 '86 '87 '88 '89 '90 '91 '92 '93 '94	17 25 93 161 321 371 443 512 581 515 515 609 676
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The primary object of the Cleaver Memorial Fund is to entice such children as the above to study the Irish language more eagerly by offering prizes in each class for a certain measure of proficiency, to be determined by teacher or by the Gaelic League of Dublin, who will see to the proper distribution of the money subscribed. With the prospect of say a five-dollar prize for each class, a large accession of otherwise indifferent children may well be expected. It must be re-

membered that the government fee for each successful candidate is too small to excite the emulation of their teachers or pupils. Hence every few dollars given to this fund will be the means of getting at least a dozen children to study the Irish language who else would grow up shamefully ignorant of this melodious national tongue.

Extracts from a report just to hand for 1894 give the following items, which tell of rapid progress in the movement. These figures, too, only take cognizance of the national school pupils. A large number of Irish pupils are taught by the Jesuit Fathers and in the Christian Brothers' schools throughout the country:

"The number of teachers examined this year (1894) was far greater than in any previous year. Candidates were examined in the counties of Donegal, Dublin, Mayo, Galway, Cork and Kerry. Nearly all those examined speak Irish fluently. The candidates examined in Dublin were not natives of Dublin; they come from Cork and Clare. Some of those examined are good Irish scholars and possess a literary and critical knowledge of the language far beyond what is required in the course prescribed for teacher's examination. Irish language is now taught in fifty-six national schools as compared with forty-five in 1893.

	No. Pupils Examined.	No. Passed.
Fifth class, first stage.....	355	206
Fifth class, second stage.....	327	214
Sixth class.....	339	256
Total.....	1021	676

Messrs. Gill & Son, the society's publishers, forwarded their half-yearly statement of accounts, from which it appears that over 2,000 of the society's books were sold during the six months ending 31st December, 1894.

Thus it will be seen that 1,051 pupils presented themselves for examination in Irish last year as compared with 831 in 1893, and that twenty-three teachers obtained certificates as compared with twelve in the preceding year.

That your readers may more fully understand the nature and object of the Gaelic League I enclose a statement from that untiring and unselfish body of workers sent out last year to friends of the cause. A glance will not fail to gather the admirable aims and the truly business-like methods of these patriotic scholars.

Only one thing is needed now by the able workers and earnest scholars in the Irish language movement in Ireland and that is money. This is a question involving the honor and self-respect of the entire race whose beautiful mother tongue was once exclusively the soft, sweet Irish language. Let me conclude this already too lengthy letter with these words of the New York Sun, the great luminary of the journalistic world, in the article quoted in your columns last week:

"While it is not probable that the ancient tongue will be revived to any great extent as a commonly-spoken language in America, or, indeed, desirable that it should be so preserved, every argument of sentiment, enlightened scholarship and race pride urges Irishmen in America to do everything in their power to aid the Irishmen in Ireland in their efforts to save the life of their mother tongue."

Enclosed you will please find \$10 toward the object of the Cleaver Fund.—SACERDOS in *Catholic Times of Philadelphia*.

THE BISHOP OF SALFORD'S LECTURES.

In a few days will be published the "Four Lectures" which the Bishop of Salford delivered in his cathedral, in reply to the attack upon the authority of the Church, which was made by the Bishop of Manchester. It is not often that a Catholic and a Protestant Bishop enter the lists of public controversy. In the present case the controversy is rendered more interesting by the fact that it is narrowed to the one question: What and where is the authority of the Church? The Protestant bishop had hazarded the statement that it was impossible to prove that St. Peter was bishop of Rome; that, even if he were so, it was impossible to prove his primacy, and that even granted his primacy, there was no proof that his successors inherited any one of his prerogatives. The bishop of Salford replied in four lectures, delivered from the pulpit of his cathedral. I do not know that, in short compass, this great question of authority has

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ever been more convincingly handled. So great has been the success of the lectures, that many conversions have followed on their delivery; one London clergyman writing to the bishop that "he had been led to abandon the task of writing a book upon Anglican Continuity," (a task on which he had long been engaged); perceiving clearly that "the Anglican manipulation of history" was the real cause of the popular illusion. So soon as the lectures are published, we may hope for still more conversions. Meanwhile, the Bishop of Manchester has not, thus far, given sign of replying. We must hope that he will do so, as the more prolonged the disputation the greater will be the enlightenment of the public.—*Catholic Book News*, Feb., 1875.

WHAT IS PROTESTANTISM?

What is Protestantism? Let us confess: It is an admission that divisions among men are normal. It is a negative which presumes the existence of something besides itself. Protestantism cannot exist unless there is something against which to protest. It recognizes that "something" appeals to it, confesses it a prior fact, every time it names its own name. Its wickedness is that it does not, and cannot, anticipate the extinction of that against which it protests, for in that extinction the possibility of Protestantism would become extinct. Disintegration is its principle, its product and its doom. Protest begets protest, and ever into further division divided bodies take their way. The end of the process is not reached until absolute individualism is attained.

But individualism is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personality is achieved only in association. Its grandest proclamation is the paradox that a grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the Cross, the witness lifted above the centuries that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a kingdom. That was the word most often on his lips. He did not set going a set of pious sayings. He wrote not a line, save once in the sand. He founded a kingdom. He told scores of parables explaining what the kingdom was like. He was accused of being a king. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a kingdom. Every act of His was to lift men up from individualism and make them members of a divine society. Any principle which ends in individualism, therefore, if allowed to run its course, is bound to reveal itself as un-Christian. Is it not time we perceived the essential weakness of a negative designation? There is much in the form of statements, and there is much in names. How long do we propose to continue playing into the hands of the papal church by yielding to it the most noble of appellations, and contenting ourselves with the most ignoble? When every Christian body begins to boast of every Catholic feature, it can claim, and altogether put away that common name which confesses Rome a greater fact, we shall be far along toward the day when at last our groping hands will meet.—*William Bayard Hale (Episc.)*, in *Forum*.