

TRINITY COLLEGE And the Irish Language.

The St. James "Star," recently announced that Dr. Mahaffy and Dr. Atkinson, both of Dublin University, were opposed to the movement for the study of the Irish language. The latter—Dr. Atkinson—is said to be one of the greatest living authorities upon the subject of the Celtic tongue. This paragraph was well calculated to arouse unrest in the minds of leading Irish scholars and enthusiasts throughout the world. It being of such importance, the Rev. R. Henery, Ph.D., Professor of Irish in the Catholic University of America, undertook to explain it, and, in so doing, he has contributed a most important chapter to the history of the movement. As his letter is exceedingly long, we will only be able to furnish our readers with a few extracts; but these are well worth careful study.

After pointing out that the learned doctors in question are professors of Trinity College, Dublin, the writer says:—

"Trinity College was established in the time of Queen Elizabeth for the purpose of converting and educating 'Irishry' to Protestantism and educating them as Englishmen. It must be admitted that in the period of its history Trinity shows no single lapse from the spirit of its charter. It has ever conducted itself as an alien institution, eager to promote the good of a foreign nation, opposed with a bitterness that was demonic to the best interests of the folk whose soil it has more than encumbered these three hundred years."

He then traces the history of the anti-Irish attitude of old Trinity; and coming to the early attempts to revive Irish literature, he points out that, while success seemed questionable, Trinity College was neutral. But when the movement assumed proportions of a serious nature, and even began to affect that old Protestant and English institution, matters took another turn. He continues:—

"Anyone attempting to undo that work of centuries might reckon on the hostility of Trinity."

"But here was a set of young fellows, some of them even students of Trinity itself, doing exactly the very thing among the notable possibilities which was calculated to undo it. The opportunity for action came, and Trinity struck sharp, sudden and venomous. The commission to overhaul the programme of Intermediate Education in Ireland was sitting."

"The place of the language of the Irish people on that programme was being considered. Now came along the professors of Trinity and testified that all Irish literature was indecent, religious or silly. Further examination revealed the fact that two of the learned professors could not read a word of Irish, and their testimony was based entirely on the opinion of Dr. Atkinson and their eagerness to forward the interests of their college. Here, then, note that the doctor used some skill in selecting his list of suppositions attributes descriptive of Irish literature. The commission was made up of Catholics and Protestants. In the eyes of the latter 'religious' could only mean one thing, 'indecent' would tell with the ecclesiastics on the board and 'silly' would do for all. But the most unexpected thing happened."

We will not follow the reverend writer in his conclusive proofs that

there is less immorality in Irish literature than in any other literature in the world; nor would it be of any practical utility to reproduce his lengthy array of evidence against Dr. Atkinson's claim to being the "greatest living authority on Irish literature"; suffice to give the concluding portion of the letter, which is proof of how Trinity College has unwittingly helped the Irish language movement. He thus argues in those last paragraphs: "Those interested in the movement for the study of the Irish language in Ireland should know that since its inception nothing has contributed more to its advancement than this attack delivered in Trinity. Opposition from that quarter has spurred the people into action; it has enabled them to grasp the importance of the movement as Trinity did, but with a different resolution. It has hinted to them that the preservation of their language means their existence as a race; it has filled some of them with wonder to know they possessed a literature of their own, and with curiosity to see and examine it for themselves. Where this activity may be stopped nobody knows."

"One thing is certain, if the people by any chance get a taste of their own literature, if they learn to know the fair hosts of the books of Erin, the repertoires of Celtic spirituality and Celtic truth, the thought records of a folk that enjoyed prehistoric culture; if they feast their eyes once on the Celtic cosmos encompassing all things as with a mosaic empyrean, bejeweled and multifarious, they will never pass the enchanted gates to dwell in the cold and gray commonplace of a rationalistic civilization. They were torn from their language and literature at a period when foreign power enjoyed unlimited opportunities for working its will upon them, but the parting was hard, and was effected only by disruption and by methods as ruthlessly savage as any ever employed by a triumphant and bloodthirsty people upon a weaker race. For centuries they were bred in enforced ignorance of their history and civilization, while they were made to batten on the intellectual provender of their conquerors. Any but a race of ingrained individuality and native toughness of fiber would have yielded to the assimilating forces of ages. But the Irish did not. The tradition of their civilization is still preserved in their language, their literature exists, and out of both young Ireland has constructed unto itself its nationality. The movement has spread as a prairie fire, and has already achieved success. It is a force that will have to be seriously reckoned with in the Ireland of the future, and also that cannot fail to reflect an influence on Irishmen in other lands."

"I believe the professors of Trinity are sorry now that they said anything, because they have been caught by the whole learned world in painting eagerness to do a mean and a miserable thing, and must look and feel very much like fools, especially when it is known that some of their energy, properly directed, might, with hope of profit, be employed in wiping off that name of reproach 'The Silent Sister,' a tag by which their institution has been distinguished among university men for many a day. Yours sincerely."

"I believe the professors of Trinity are sorry now that they said anything, because they have been caught by the whole learned world in painting eagerness to do a mean and a miserable thing, and must look and feel very much like fools, especially when it is known that some of their energy, properly directed, might, with hope of profit, be employed in wiping off that name of reproach 'The Silent Sister,' a tag by which their institution has been distinguished among university men for many a day. Yours sincerely."

A LETTER FROM ROME.

Rome, May 14th, 1899.

Last Sunday a very large number of the visitors in Rome returned from Naples, where they had witnessed, on Saturday May 6th, the miraculous liquefaction of St. Januarius's blood. St. Januarius, Bishop of Benevento, suffered martyrdom during the persecutions of Diocletian and Maximian. The Saint's body was, some years afterwards, brought to Naples and interred in the Cathedral Church. His feast is celebrated on the 19th of September and the 6th of May is the anniversary of the day on which St. Januarius was chosen as Patron of Naples. To all who visit the Church of St. Clare on these days it is given to behold a wonderful sight; the liquefaction of St. Januarius's blood. A small quantity of the Saint's blood is still preserved in Naples. Every year on the 6th of May and on the 19th of September, amidst the most imposing ceremonies and before a concourse of people that fill the vast church and extend far out on the public streets, a small vial containing a quantity of St. Januarius's blood, but in a congealed form, is placed quite close to the Saint's skull. The skull is encased in a gorgeous silver bust and episcopal mitre. In the presence of the skull the blood before the eyes of all present, loses

its congealed, its solid form and becomes as liquid as water. This miracle was repeated again last Saturday as it has been twice every year for centuries and centuries.

The great ceremonies and scenes that accompany this miracle began last Saturday at 4 p.m. in the Cathedral Church. The magnificent silver mitre, that crowned the silver bust, was almost covered with diamonds, emeralds and rubies. The bust itself was clothed in a cope from which hung seven or eight diamond crosses. After the bust containing the Saint's skull and congealed blood had been exposed and venerated on the Main Altar of the Cathedral, the vial of blood was carried in solemn procession by his Eminence Cardinal Prisco to the Church of St. Clare. There were also carried in this procession fifty life-size silver statues of different saints. Two bands furnished sacred music along the route. As each one of the silver statues of the fifty saints were borne into the Church of St. Clare, it was exposed for a few minutes on the Main-Altar, incensed and then removed to the sacristy. At last the Cardinal appeared bearing St. Januarius's blood. This too was deposited and incensed and left there to await the liquefaction. Whilst await-

ing the miracle, the vast concourse prayed aloud. Their prayers were from time to time interrupted by the bands of music. The Cardinal detached the vial from its silver stand to ascertain whether the liquefaction had begun. Although his Eminence turned the vial upside down several times, still the congealed blood, which only filled half the little vessel, remained disconsolately solid and immovable. The praying went on strong and confident. Among the audience, or rather prominent among the spectators there was a group of ladies said to be descendants of St. Januarius, and whose family name is "San Januario." These ladies led in reciting the Rosary and Litanies. The pious Cardinal had been standing at the altar and the prayers had been going on about one hour, when at eight o'clock p.m., the congealed blood answering the movement of the vial in the Cardinal's hands slowly slid from one end of the vial to the other. It then resembled soft putty. But in about five minutes, the hither-to congealed blood became perfectly liquid. The great miracle had taken place. The people were almost frantic. They entoned a Te Deum to the solemn strains of a powerful organ. Every church bell in Naples pealed forth the great event, and the boom of twenty cannons rent the stillness of the surrounding country.

After the miracle the people were allowed to kiss the vial.

The promulgation of the Papal Bull granting a general jubilee in the year 1900 was made in the Vestibule of St. Peter's Church, on Ascension Day, at 10.30 a.m. His Holiness did not assist at this public promulgation, so the Bull was first received from him in the Vatican, in the presence of a large assembly of church dignitaries and then carried to the vestibule of St. Peter's. Handing the document to the Secretary of Briefs, Leo said: According to the custom of so many centuries, We also desired that the Holy Year be celebrated and We order the present Bull to be promulgated."

A temporary set of stalls was constructed for the Chapter of Canons in the Vestibule, and the Papal Bull was read in Latin from a damask draped pulpit. During this reading all were standing with uncovered heads. The vast number of people present filled the Vestibule and nearly covered the church steps. After the reading of the Bull, the chimes rung for half an hour and copies of the document were immediately carried by Apostolic messengers to St. Paul outside the walls. The original copy was left posted on a pillar at St. Peter's main

entrance. The people were extremely anxious to possess a copy of the Bull. In their anxiety, they snatched at the copies distributed until nothing but small fragments were left. Nevertheless a smile of contentment was quite visible on the faces of those who only succeeded in obtaining a small portion of the copy.

The present Bull like every document that has been issued forth from the hands of Leo XIII., breathes a spirit of the most paternal kindness and displays a profound knowledge of the evils of this departing century. The Bull abounds in striking passages, as for instance in the very beginning the Holy Father says, this Holy Year will serve as the last token of his solicitude. Likewise when he describes the great jubilee granted by Leo the Twelfth and celebrated in the year 1825. Our Holy Father assisted in Rome at that great jubilee and although he was then but a youth of fifteen years, the number and the devotion of the pilgrims, the majesty of the ceremonies and the sight of the reigning Pope, Leo XII., made such a deep impression upon young Joachim Pecci, that the 75 years since elapsed cannot efface it from the memory of Leo the Thirteenth. Notwithstanding the present condition of affairs in the usurped city of the Popes, Leo trusts that God will bless the coming jubilee as He blessed the jubilee of 1825. "In this Holy Year, exclaimed His Holiness, what do We look forward to, or what do We desire? This one thing, to render mankind more capable of attaining its eternal Salvation and consequently to apply to the infirmities that afflict the minds of men, those very remedies which Jesus Christ wished to be in Our power." His Holiness refers at length to the great moral dangers that have characterized the century. Then the Bull enumerates the conditions to be fulfilled by Catholics, in order to share in the privileges of the jubilee.

The promulgation will be also made in every part of the Catholic world.

NOTES.

Rev. Father Lynch, of Utica, N. Y., and Rev. Father Mullany, of Syracuse, N. Y., left Rome yesterday on their journey home. Father Lynch will be remembered as having preached at the golden jubilee of St. Patrick's Church, Montreal, March 17th, 1897. Father Mullany is well known in connection with the Catholic Summer School at Plattsburg, N. Y. The two reverend gentlemen bade adieu to the Eternal City by offering up the Holy Sacrifice of the Mass in St. Peter's before the Chair of the Prince of the Apostles.

F. D. H.

ABOUT A THOUGHT.

FROM AN OCCASIONAL CONTRIBUTOR.

"I think," said the infidel Renan, "that something more than has ever yet been advanced in the way of proof would be needed to establish the immortality of any portion of man." In other words, Renan "thinks," or he once "thought," that there was no evidence of the existence of the soul. It is but one step from the denial of God to the denial of the soul; it is also but a step, in the opposite direction, from the denial of the soul to the denial of God. These two truths—as matters of belief—depend upon each other and are the logical sequence of each other.

All who have read philosophy will recall Descartes' famous axiom "Cogito, ergo sum"—"I think, therefore, I am." That is to say, that by stating the fact that he "thinks," or that he was capable of conceiving a "thought," Renan contradicted his own assertion, and proved beyond all manner of refutation that he was possessed of a soul. Were it otherwise he could not have had a thought. It is the soul, the immortal, the imperishable, the spiritual part of man that "thinks." The members of the brute creation may have instinct, they may even be taught to pronounce words—parrot-fashion—but no person has ever contended that they could conceive a thought. Man, alone, thinks; M. Renan himself was capable of thinking; therefore "thought" is a distinctive characteristic of the human being, because the human being possesses an immortal part that belongs not to the mere animal, but comes, as a breath, from God; and elevates him to a degree, in the order of creation, that is absolutely beyond the reach of all other creatures of earth.

What a simple and almost insignificant thing a "thought" is; yet what tremendous results it can produce. The blackest crime in the catalogue of human depravity is simply the outcome of an evil thought. The grandest act of sacrifice, that elevates man to the dignity of the martyr, is merely the result of a grand, a holy, or a noble thought. All the inventions that our ages of progress

can boast have come from thoughts, of a most original cast, that their inventors had conceived. There is no potent event in the annals of the world that had not for its fountain-head a thought that had flashed, at some time or other, through some fertile brain. The electric car, the telephone, the man-of-war, the hospital, the college, the church; all exist because all were once thought of by some gifted minds.

More wonderful still is it to trace the effects of those all-potent thoughts that have changed the very face of existence. It was a "thought" of pride, a thought of rebellion—in the clear and magnificent intellect of the great enemy of mankind, that caused the caverns of perdition to be dug out of nonentity, the fires of unending misery to be lighted, and himself, and his host of followers, to be—in the language of Milton:—

"Hurl'd headlong, flaming from the ethereal sky.
Amidst horrid ruin and combustion,
Down to bottomless perdition,
There to dwell in adamantine chains.
And penal fire, who durst
Defy the Omnipotent to arms."

It was the single and simple thought of God, the Creator, that found expression in the rolling of a universe out of chaos and the springing into existence of a myriad of worlds. It was another thought of the Almighty that gave birth to humanity in the persons of our first parents. It was a thought—evil and consented to—on the part of Adam, that brought woe, and misery and death to the whole world. It was a merciful and loving thought of the Son of God that caused prophet after prophet to proclaim his mission, through long centuries and which in the fullness of time, culminated in the masterpiece of God's handiwork, which was "not the creation of primeval man in the image of the Deity, but the Deity assuming the form of primeval man."

The world has produced great minds in every sphere. Along the mountain-range of humanity, these sublime peaks—some burning like

ST. PATRICK'S PARISH. SACRED HEART PILGRIMAGE

Under the Direction of REV. FATHER DRISCOLL, Director of the League of the Sacred Heart,
To LANORAIE, 10 MILES FROM MONTREAL, Per Str. Three Rivers.
WEDNESDAY, June 14th, 1899.
LEAVING Jacques Cartier Wharf at 9 A.M.; RETURNING at 7 P.M.
Tickets—Adults 50 cts., Children under 12 years 30 cts. (Tickets can be had from the Reverend Director, St. Patrick's Presbytery.)

SEVENTEENTH Annual Irish Catholic Pilgrimage,

To STE. ANNE DE BEAUPRE and to CAP DE LA MADELEINE,
UNDER DIRECTION OF
The Redemptorist Fathers of St. Ann's Church, Montreal
SATURDAY, June 24, 1899.

For Ladies and Children only.
Str. "THREE RIVERS" leaves Richelieu Wharf at 2:30 P.M.
Tickets: Adults \$2.10, Children \$1.05.

TICKETS AND STATEROOMS CAN BE SECURED AT THE ST. ANN'S PRESBYTERY, 32 BASIN STREET, MONTREAL.

N.B.—A Pilgrimage to Ste. Anne de Beaupre for MEN by Steamer Three Rivers shall take place on SATURDAY, July 29th, at 6.30 p.m.

volcanoes, others silent, cold, but irresistible, like glaciers—tower into the heavens and command the attention and the admiration of generations. Great theologians, philosophers, orators, poets, historians, judges, surgeons, engineers and artists—all of them owe their renown, and the world owes the benefits of their achievements to the fact that they were great "thinkers." It is one of the noblest prerogatives of man, and that which raises him farthest away from the beasts that perish and nearest to the eternal source of all immortality, to be endowed with the power to "think." And even as the Atheist who was dying called out the word "God," and thereby upset all his life-long theories and practices, so the unbeliever, who says that he "thinks," establishes the very proposition that he seeks to crush, and becomes a living witness to the grandeur of the soul that his littleness would gladly destroy. Whenever a fool-hardy creature—like Renan, (and they are out of number at present)—pretends that he is not sure of the existence of a soul, we have only to turn from his thought to the source of that thought and again to follow it to its logical consequences to learn, beyond a doubt, that the spirit of man is imperishable.

"Example is Better Than Precept."

It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Thousands of testimonials are examples of what Hood's has done for others, and what it will do for you.

Dyspepsia—"I was weak and had fainting spells. Dyspepsia and indigestion in severe form troubled me. Five bottles of Hood's Sarsaparilla made me well and strong." MRS. WILLIAM VAN ALKENBURG, Whitby, Ont.

A Good Medicine—"We have taken Hood's Sarsaparilla in our family as a spring medicine and used Hood's Pills for biliousness and found both medicines very effective. For impure blood we know Hood's Sarsaparilla is a good medicine." R. S. PELTON, publisher Bee, Atwood, Ont.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Manila
Hardwood
Brick and
Tile.

Tiles for
Bathrooms,
Fireplaces,
Vestibules, Etc.

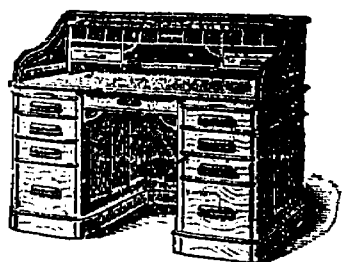
Grass and
Wrought Iron
Fireplace
Furniture.

Gas Logs,
Gas Fires,
Gas and
Coal Grates.

Designs and Estimates Submitted

ANDREW F. MURRAY & CO.
CONTRACTORS AND IMPORTERS.
40 BLEURY STREET
MONTREAL, Que.

GEORGE W. REED & CO.
MANUFACTURERS,
783 and 785 Craig Street.



WM. P. STANTON & CO.
7, 9, 11, St. John Street,
Joiners, Cabinet Makers, Upholsterers.
Church Pews and School Desks
a Specialty.
Also Stairs and Office Fittings, Counters, Shelving, Partitions, Tables, Desks, Office Stools and Used Counters, Partitions, Tables, Desks, etc., Bought, Sold and Exchanged. New and Second Hand Desks always on hand. Terms: Cash. Telephone 2806.

Drink Habit Cured at Home.

We are treating and curing more patients than any other drink cure in the world. This is because we treat our patients at their home, saving the time, expense and publicity of an institute treatment; because we use no hypodermic injections with their bad effects, but give healthful tonics; because we not only antidote the drink crave, but cure the diseased conditions arising from the use of intoxicants.

By our system of correspondence, each patient receives individual care and instructions. We have received the highest and best endorsements of any cure in the world, from leaders among men whose commendation the whole world could not buy. Among those who vouch for our treatment are Rev. Father J. Quinlivan, pastor of St. Patrick's; Rev. Father E. Strubbe, vicar of St. Ann's; Rev. Father J. A. McCallan, St. Patrick's; Rev. Canon Dixon, rector of St. Jude's; Rev. M. Taylor, pastor of Centenary Methodist Church. Particulars and treatise on Alcoholism sent free on application in plain sealed envelope. Address THE DIXON CURE CO., 40 Park Ave., Montreal.

Office, 143 St. James. Tel. Main 644.

JOHN P. O'LEARY,
[Late Building Inspector C.P.R.]
Contractor and Builder,
RESIDENCE: 3 Prince Arthur St.,
MONTREAL.
Estimates given and Valuations Made.

PROVINCE OF QUEBEC,
DISTRICT OF MONTREAL,
No. 907.

Dame Helen Kiskock Lloyd, wife common as to property of Horace Benjamin Lambie, of the City and District of Montreal, Quebec, duly authorized by a Judge of the Superior Court, in the above case, Plaintiff, vs. the said Horace Benjamin Lambie, of the same place, Defendant. An action in separation of property has been, this day, instituted in the above case.

Montreal, 27th April, 1899.
SMITH, MARKKY & MONTGOMERY,
Attorneys for Plaintiff.

PROVINCE OF QUEBEC,
DISTRICT OF MONTREAL,
No. 1140.

SUPERIOR COURT.
Dame Sarah Trudell, wife of Philius Monette, of the City and District of Montreal, Plaintiff, vs. the said Philius Monette, Defendant.

An action for separation of property has been instituted in this case.

Montreal, 10th May, 1899.
BRAUDIN, CARDINAL,
LORANGER & ST. GERMAIN,
Attorneys for Plaintiff.

PROVINCE OF QUEBEC,
DISTRICT OF MONTREAL,
No. 353.

IN THE SUPERIOR COURT.

Dame Rosa Delina Joly, of the City and District of Montreal, wife of Jean Baptiste Garmen, Jeweller, of the same place, duly authorized by a Judge of the Superior Court, in this day, taken an action in separation as to bed and board from her husband.

Montreal, 25th April, 1899.
BRAUDIN, CARDINAL,
LORANGER & ST. GERMAIN,
Attorneys for Plaintiff.

FOR Croisters, Reads, St. Anthony's Medals, Little Chaplet of St. Anthony and Cancelled Postage Stamps, write to Agency Bohlohem Apostolic School, 153 Shaw Street, Montreal, G-20-08.