

therefore, in their welcome a pledge of loyalty to the Father of all the Faithful, who had sent him to Melbourne, and also to their own Archbishop, whose strength they properly desired now to husband. The Archbishop's conspicuous ability had raised the Melbourne archdiocese to an undisputed pride of place among the dioceses of the world. 'It is not without reason,' he said, 'that you have touched upon the education system in your pregnant and stimulating addresses. That question is always before you. I know its urgency, and how it presses upon you, and hampers you in your progress. From the Catholic standpoint the unequal treatment meted out to you in the schools is, so far as I can judge, the one great stain on the statute books of this free and progressive land. Long before I even thought that the education question of Australia would have the interest for me that it now has I wondered that a problem, which had been solved with greater or less success in many of the old countries, had found no satisfactory solution—no attempt even at a solution—in any of the States of this great democratic land, in which freedom and fair play for every good citizen are claimed to be the very life and breath of the constitution.' Continuing, he said he was proud of the heroic sacrifices made by the teaching Sisters and Brothers, which had enabled their pastors to meet a situation that would otherwise have been intolerable. He was proud to be associated with such workers. But the heroic sacrifices of the Catholic body were no palliation for a crying public wrong. From that day he claimed to be—and he hoped to justify his claim to be considered—a good Australian. But as a citizen of Victoria and the Commonwealth it would be a source of genuine regret that the Catholic body—good and patriotic citizens—should suffer for conscience sake, and should be forced to buy twice over the right to educate their children according to the dictates of their own consciences. Catholics did not expect the impossible. They only asked fair play from any statesman or party who would come out to meet them on the borderland of reason and just concession. He congratulated Australians upon the equipment and status of their universities. It must inevitably be that, where religious interests were at variance, and educational ideals conflicted, Catholics could not always secure the type of university education which they should desire. There must be always a certain adjustment of rival claims. But in a progressive country, such as this, it would be the very greatest danger if Catholics held aloof, and contributed nothing to the atmosphere which the coming men of Australia were breathing in the formative period of their lives—to exercise no influence upon the shaping of the thought and ideals of the university; to accept the status of an inferior caste in their own land. The leaders in every department of public life would come from the universities, and the university should profit by the leavening of live and active Catholicism. The Catholic Church would unobtrusively obtain a hearing in the seats of learning, and Catholics might justly hope to secure, without fear or favor, their due and proportionate share of the good things which Australia had to offer in private and public life. Under the wise guidance of the Archbishop, he could assure both the clergy and the laity no effort on his part would be spared to bring the highest available university training within the reach of Catholics, and under conditions which would not expose their faith nor their spiritual interests to needless risks. His Grace concluded his address by stating that he would be at the services of his people in the causes of temperance and education, and all spiritual work.

When Ruby coughs and Fanny chokes,  
And Ruthie hangs her head,  
And mother sighs and father snorts  
'I wish that I were dead,'  
Then Grannie reaches for the shelf,  
A bottle to secure,  
And gives us life—man, child, and wife—  
With Woods' Great Peppermint Cure.

## THE IRISH ABROAD

### WHAT THEY HAVE DONE

'Self-governing Canada' was the title of a very interesting lecture delivered in the Mansion House, Dublin, recently, by the Hon. P. A. O'Farrell, of Canada.

Mr. O'Farrell, in the course of his introductory remarks, held that it was an exceedingly important thing that the people of Ireland, who were at the dawn of a new and glorious epoch in the history of their country, should learn something about the genius of their countrymen not alone in Canada, but on the American Continent. At the outset, therefore, he wanted to impress upon their minds the great fact that there was no race in the world—no race of whose history they knew, that had within itself the potentialities of that wonderful old Irish race of theirs. He had, he said, sometimes heard his friends in America, in England, in Australia, and even in Ireland, whisper that the achievements of the Irish race were due to their having been inoculated with Anglo-Saxon blood. 'I do not believe that,' Mr. O'Farrell asserted.

#### Mission of the Irish Race.

Disclaiming any idea of talking politics, the lecturer continued that he had always held wherever he had been that the blood of the Irish Celt was the purest and the best and most glorious blood in the world. Men had said to him in Australia that the Irish had never shown a capacity to govern themselves. In the most glorious days of Irish history the Irish race were the apostles and the teachers and educators of the whole civilised world, and it was his ambition and his dream that the day was coming again when the apostles, the teachers who would go forth to enlighten the world, would come chiefly from Ireland. The people of Canada and of the United States, who knew things, expected that when Ireland had self-government, and was ruled by the genius and the spirit of her own people, she would be the nursery of the learning and the virtue and the education of the world.

There was not a State in the American Union from the Atlantic to the Pacific where the genius and energy of Ireland had not shown itself. There were one hundred millions of people in the Great Republic watching and waiting anxiously to see the end of the great struggle of the Irish people for freedom, and when that day came there would be an end forever to the fierce bitterness not only of the Irish race in America with the British Empire, but the United States itself would be the friend of England. Then, and only then, would the English-speaking world be united, and that unity was necessary, in his judgment, not only for England and for the United States, but necessary for the preservation of Christianity itself. There were things developing on the Asiatic Continent that would compel the Christian nations of the world sooner or later to unite.

#### A Retrospect.

In the course of a brief retrospect of Canadian and American history, the lecturer traced the adventures of Champlain, La Salle, and others. Champlain it was who laid the foundation of the city of Quebec, and about forty-five years later, in 1641, a few French soldiers, priests and nuns landed on the island of Montreal and founded a city which was now the richest Catholic city in the world. There were more beautiful churches, more extensive convents, more excellent colleges, and more loyal Catholic people in Montreal than anywhere else in the world. In fact, there was no more Catholic people. They formed 80 per cent. of the population, and the Province of Quebec, of which Montreal was the capital, had a population of which over 80 per cent. was Catholic. It had absolute Home Rule of its own.

#### Religious Tolerance.

It was completely controlled by the French-Canadian people, and never had a single complaint on the part of the Protestant minority there been heard that their rights, their property, or their liberties were in any

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