

nationality and the expression of Irish self-reliance and Irish self-respect. The revival of it means that the people are looking to themselves, having confidence in themselves in accordance with the words inscribed on the banner of the Gaelic League, "Sinn Fein, Sinn Fein Anihain."

On a third point I can only touch briefly, as I have detained you too long, and that is on the education problem. The system of education in Ireland has been easily the worst in Europe, because it was introduced by a foreign power to rob the people of their faith and nationality. Owing to the opposition of the clergy its anti-Catholic influence was neutralized in some measure, but its anti-national influence was never seriously combatted. The object of the national school was to root out the Irish language, and as every machine can only do a certain amount of work and the national school had after their operation no energy left for education. Its sole achievement in seventy years was to teach the Irish people very bad English.

Now, in Ireland, as in every other country, we want a system of education suited to the temper of the people and suited to the needs of the people. The old style system of the schools which taught the three R's only is passing away. The enlightened nations are recognizing that the boy must be trained in school for his work in life. The system that is good for an industrial country is out of place in an agricultural country. You must make some distinction, even at an early age, between the man who in after life is to follow the professions and the man who in after life is to follow the plough.

Such a system of education cannot be imposed from without or above. It must grow out of the conscious needs of the people. The first right to education belongs to the parent, and unless the parents know what is needed for their children, and are able to control the machinery of education so that they can get what they need for their children there will be no system of Irish education. To-day, with the most elaborate and costly system of schools in the world, the Irish parent's control of education is almost nil and his interest in it is if possible less.

When the Irish people learn that they have as many rights as other peoples, when they realize that duty is to be done, not talked about, when they are taught self-respect by respecting their national speech, then the schools will be the schools of the people. Then, like the schools of Germany, they will send out the youth of the nation trained in the best methods with heart and hand and eye properly instructed to serve the motherland.

Again, the only possible solution of the Irish university question is in a real Irish University. The failure of the university education in Ireland has not come from want of efforts, or money, or zeal, or brains, but from the law of nature that you cannot engraft the institutions of an alien people on a vital race. The Protestants started their English university known as Trinity College and failed. The Catholics tried the same kind of a university under the greatest English university man of the age, John Henry Newman, and failed also. The Queen's College tried it and failed, the Royal University tried it and failed, and let me say the brand new university they are dickering about now will try it and fail.

A University is a growth, it must represent the thought, the mind, the culture of the people. In Ireland such a university must grow out of Irish ideas, Irish aspirations, Irish civilization, in a word must grow out of the Irish language. When the teaching part of the Gaelic League develops into a college of all the sciences then, and then only, will we have an Irish university. If the Gaelic League fails an Irish university, Catholic or Protestant, will be an abortion till the process of Anglicization is complete, and then very likely Trinity College will be good enough for the Anglo-Saxons.

This, then, is the outlook as I see it for Ireland. There are two possibilities. One is that the force which gathered such strength dur-

ing the nineteenth century will continue to grow during the twentieth and will finally obliterate every distinction between Ireland and England. In such an event the only future for Ireland is the future of an English shire. I do not care, ladies and gentlemen, if the manhood of Ireland should face the ancient foe and beat them on a hundred fields, I do not care if they should be able to set up a free and independent government, republic or monarchy, or what not. I say to you that as long as they speak the English language and obey the English customs, and model themselves on the English law no power on earth can keep those two countries separate. The epitaph of Robert Emmet, if written in English, might as well be written in sand.

But there is another outlook. If the Irish people will realize the dangers of the past century, if they will open their eyes once more to the history and civilization of their fathers, if they will teach their children the ancient tongue, not as a scholarly accomplishment, but as the very essence of nationality, if they will take control of their own schools, if they will back up that organization that has within five or six years plucked mountains up by the roots and cast them into the sea, if, in a word, they make their country a Gaelic-speaking country then the future is serene. No matter how powerful England may be her day will come, and when it does come Ireland will be ready to step into her own, a nation as she always was, complete in thought, in sentiment and resources, born and bred to freedom and the throne.

And let us not be afraid of those that say "Will you turn your backs upon the great English-speaking civilization of to-day? Will you cut yourselves off from all contact with your kindred in America and in Canada, who have only the Saxon tongue? Will you go back to a foreign language that no other country speaks, a language unknown to commerce, to science, to modern literature? Will you make yourselves another hermit nation?"

And suppose we answer, "Yes." What then? Once upon a time the same question was put to Greece. Persia ruled the world, her's was the sword, her's the highway of commerce, her's the learning, her's the future. When her heralds came to Greece there were many to back their words, "Better to be a portion of this great world-power than to moon and starve on our rocky islands and barren headlands." But Greece chose and Thermopylae and Salamis and Marathon gave the answer. She was strong enough to stand alone and to be small. And what was the result? Do we not still sit at her feet! As long as she was self-contained and self-reliant she was great. When she, in another age was tempted again by empire and her language was spread over half a world by Alexander then, indeed, she died and her name became a synonym for everything that is base.

So, now, I believe that if Ireland should turn her back upon the English tongue and know that in her own speech alone can she hear the things that are for her peace, she would achieve for herself something as great and as glorious as once before when cut off from Europe she became the Island of saints and scholars. At least she would retain her self-respect and her children would not be raised to be helots in America or to do the dirty work of England in the four quarters of the globe.

To-day the choice is before her and us which God will she serve. Oh, dear friends, let us work and strive that she will not forsake the god of her fathers for Baal or Astoreth, or any of the demons that the gentiles serve. We have it in our power to help. We can do something. It depends upon ourselves to be Irish, to love everything Irish, to stand up for everything Irish, to help by hand and voice and purse that noble band of men who are standing in the Gap of Danger to preserve our nation for itself. As of old, every Jew was proud to help in building up the walls of Jerusalem, so should we be proud to build up once more the walls of our motherland. From

over the sea comes the sound of men girding themselves to the work and to the stroke of pick and the clang of the hammer and the tap of the trowel. Shall we stand as strangers? Rather let us come with our help and our offering and our words of cheer, that when the work is done and Ireland stands once more as a city whose walls are well compact together, you may point them out to your children and your children's children and say, "These hands have helped."

PAPAL BULL AND THE PHILIPPINES.

The Roman correspondent of the London Tablet summarizes the papal bull, just issued, on the Philippines, as follows:

The papal document, the publication of which I announced last week, recognizes the hierarchy in the Philippines, and arranges many points of ecclesiastical discipline affecting the clergy; both secular and regular. A well-deserved tribute of praise is given in the preamble to Msgr. Chapelle, archbishop of New Orleans, for his successful work in the islands as apostolic delegate extraordinary, for his settlement of matters that required urgency and his general report on the whole position of affairs to the Vatican. An allusion is also made to the special mission of the United States government to the Holy See; to the skill and moderation of the commissioners is attributed the smoothness of the negotiations which led to a final agreement. It is a general opinion in Rome, however, that Msgr. Guidi, the permanent apostolic delegate, will have no small difficulty in carrying out the terms of the agreement.

Four new suffragan sees are added to the three already existing, and all are subjected to the metropolitan see of Manila. The Cathedral chapter of Manila is to consist of at least ten canons, and until it is found possible to establish cathedral chapters in the suffragan sees, the bishops will be aided in their administration by bodies of consultors chosen from the ranks of the secular and regular clergy. In the absence of a cathedral chapter, the metropolitan will undertake the administration of any see that is vacant. Priests are ordered to make a retreat at least every three years. The bishops are recommended to have separate colleges for ecclesiastical students who are doing the course of humanities and those who are engaged in the higher studies of philosophy and theology, and none of the students may be allowed to visit their home except for some grave reason. The doors of these seminaries must be closed against all who are not intended for the priesthood. Young priests have to undergo an examination in dogmatic and moral theology once a year for five years after they have finished their course in the seminary. The bishops are recommended to send some of the more promising students to study in Rome.

The Orders Stay.

The bishops are to give charge of parishes to the regulars after consultation with their superiors. If difficulties arise the apostolic delegate will intervene.

The constitutions "Firmandis" of Benedict XIV. and "Romanos Pontifices" of Leo XIII. will regulate the relations between the bishops and regulars who have charge of missions.

The bishops are exhorted to see that missions are given at stated times in the different parishes, and it is strongly recommended that a religious house should be founded in each province with seven or eight regulars who will devote their exclusive attention to this work of missions. Both bishops and priests are reminded of their obligation of preaching the faith to the heathen and idolaters in the islands. Collections of money will be made by the faithful for this purpose, which the bishops will distribute impartially among the various missions. The apostolic delegate is ordered to call a provincial synod as soon as possible to arrange for the carrying out of the new discipline. The Holy Father finally exhorts the native inhabitants of the Philippines to abstain from revolutionary agi-

tation and give the reverence and obedience which are due to the lawfully constituted authorities.

Kleptomaniac or Thief?

Virginia Johnson in the Police Court.

By all odds the most interesting prisoner before Judge Lafontaine to-day was Virginia Johnson, who was charged with stealing a \$39 fur cape from the Marchand fur store, Notre Dame street, near St. Henry street.

The stranger in court who heard Virginia's first reply to the charge would be tempted to take her part and argue that there is one law for the rich and one for the poor. For a moment it looked as though the kleptomaniac of the upper ten had in reality found its way to the unfortunate creature who spoke as though she really meant what she said.

Virginia Johnson admitted that she took the cape, but she said: "Your Honor, I am not well and a sudden fancy came over me to take the cape. I did not intend to steal it. I just wanted to make the clerk run after me, and when he did, and caught me, I gave him the cape back again. But I could not help taking it, no matter what I should suffer."

Evidently she forgot that the officers of the court have a pretty good memory.

It developed that Virginia is one of the best known shop lifters in Canada. She has been in the habit of spending about ten months a year in prison for the past thirty years. Ever since she was a child she has earned her prison bread and gruel by stealing from city stores. When she was reminded of this fact to-day, she smiled and said that that had nothing to do with the case. Weeks ago she had decided to reform and be good. "Why," she said, "did not a great man fall three times? Give a woman a chance. I'm a kleptomaniac, I am. I'm one of those women that has a disease and can't help it."

The trouble about this argument was that in nearly all her thefts there have been signs of well laid plans to get the goods that she could easily sell. In the case of Saturday's theft she put the cape under another cape and shawl she wore, and ran down St. Henry street.

She did not seem to worry about the amusement she caused by her statements, but she did object to being sketched. As she caught sight of the artist making her portrait, she forgot the dignity of the court and turned so as to hide herself, as shown in the accompanying sketch.

Judge Lafontaine told her that the enquete would take place on July 13.

"Thirteen has always been unlucky for me," she said as High Constable Bissonnette bowed her from court to cell.—Montreal Star, Jan. 5, 1903.

VIRGINIA'S LACKING SYMPTOM.

Virginia Johnson tried to escape punishment for "litting" a fur cape by confessing that she was "one of those women that has a disease and can't help it." This was pathetic; but the judge thought that her case called for the rest cure. The trouble is that Virginia does not seem to be rich enough to afford so high-class an ailment as kleptomaniac. In these days, we must choose our disease with some regard for the condition of our purses. If Virginia had not needed the cape, she might have "kleptomaniacked" it; but when she could use it handily and might even find a little money raised on it convenient, she must be content with a failing bearing a shorter name.

On most other "counts," she could have produced the symptoms. It seems that she has done this sort of thing so often that she has become one of the best known shop-lifters in Canada; and a steady misunderstanding of her true and sad condition has caused the unfeeling police authorities to keep her in gaol a good deal of the time for the last thirty years. Now if she had only been rich, this persistence in helping herself would have been

proof positive of kleptomaniac. But she was poor. And poverty and kleptomaniac cannot be enjoyed by one and the same person.

Poor Virginia! If she ever wishes to be understood, she must first take the precaution to get wealthy.—Montreal Star, Jan. 6.

LEADING IRISHMAN DEAD.

Captain Patrick O'Farrell, of Washington, D.C., a Noted Character, Passes Away.

A fighting man of the fighting race has died. A soldier of the Sixty-ninth—a veteran of the Corcoran legion—a man who fought to make men free. This is the record of Captain Patrick O'Farrell, of Washington, D.C., who was buried at Arlington last Friday.

He was born in County Cavan, Ireland, in the year 1832. Seeing that the life of the Republic was threatened he came to the United States in 1862, and within twenty-four hours after landing he enlisted as a private soldier in Company G, Sixty-ninth New York Infantry (Corcoran Irish Legion). Participating in the engagements of the regiment he was promoted to a second lieutenant in January, 1863.

For gallant and meritorious conduct at the battle of Cold Harbor in June, 1864, he was made first lieutenant and for his bravery at the battle of Reams Station in August, 1864, was breveted Captain.

He was admitted to the bar in June, 1885, and not being in sympathy with the Cleveland administration was removed from office on account of his decided political opinions. Before, during and after the war he was a pronounced Abolitionist and ardent Republican.

Captain O'Farrell was a member of the Loyal Legion, was prominent in G.A.R. circles, and was also a member of the Union Veteran Legion. He was prominently identified with the Anti-Trust League, and was a member of the Irish-American Historical society. There was no better chess player in Washington than Captain O'Farrell. He was a member of the Washington Chess Club and was the champion chess player of the city for several years.

In Catholic affairs Captain O'Farrell took an active and prominent part. During the period when the A. P. A. was more or less dominant in congress, his opposition was strong. The opposition to the Father Marquette statue was fought by him with the aggressiveness and zeal which always characterized him.—Catholic Citizen.

ACKNOWLEDGMENT.

Winnipeg, Man., Dec. 21, 1902.
Mr. R. F. Hinds, Secretary Branch 52, C.M.B.A.

Dear Sir,—I beg to acknowledge receipt of draft for two thousand dollars, being amount of beneficiary certificate held by my son, Augustin, in your association.

I am deeply grateful to you and your brother officers of Branch 52 for your promptness in putting this payment through.

I would ask you to express my sincere gratitude to the members of the Branch, not only for their kindness in this matter, but also for the cordial sympathy extended to me in my bereavement.

Yours sincerely,
MARY A BROWNRIGG.

GOD KNOWS BEST.

By Amadeus, O.S.F., in January Donohoe's.

Thou know'st not what is best,
Then be thou e'er content
To let thy wishes rest
With that which God hath sent;
He knows thy work and place,
He holds thee in His care,
And gives, with helpful grace,
Not more than thou canst bear!

The future, all unseen,
Is His, and sweet 'twill be
Upon His strength to lean
When sorrows come to thee;
Then do thou not complain,
Or deem thyself alone,
One Heart absorb'd all pain,
One Love is still thine own!