

were debarred from a privilege of inestimable value granted to the people of England, Scotland and Wales—a National University. He said: "Why are we denied the gift of a University education? Because our conscientious convictions closed the doors of the Universities that existed in Ireland against us. There is one observation, and I shall conclude what I have to say on that particular grievance, for the redress of which fifty years of appeal have been made to this house. It still stands unredressed, and still the youth of Ireland who belong to the Catholic Church are obliged to face the world without the advantages of higher education. With a home legislature, with power to settle that question, it would have been settled to the satisfaction of Protestant and Catholic alike thirty or forty years ago."

#### Death of Father Bardou.

The ranks of the Ontario clergy have again been thinned by the death of one who was thought by his many friends to have still several years of health before him. When therefore the death of Father Bardou, parish priest of Cayuga in the Diocese of Hamilton on last Thursday evening at half-past seven, was flashed along the wire it was a shock for which few were prepared. For many years he had suffered from a growth in one of the nostrils, this in addition to similar trouble in the inner ear assumed during the summer very serious form. He came into Hamilton to St. Joseph's Hospital, and placed himself under the care of the good Sisters, who were in constant attendance. Although Father Bardou was very ill it was only a few days before his death that those near him became alarmed. The good priest recognized the hand of God, bowed in resignation, and prepared himself for his approaching end, with that piety which had characterized him through life. His Lordship, Bishop Dowling, who used to visit him every day dropped in to see him just as he was breathing his last, and imparted to him the last blessing. On the following morning the remains were brought to St. Mary's Cathedral where Bishop Dowling sang a Mass of Requiem. Mgr. Heenan was assistant priest, Father Teefy of St. Michael's College, Toronto, acted as deacon of the Mass, and Father Coty as sub-deacon. Mgr. McEvay, Fathers Granottier, of Owen Sound, Craven and Lynch of St. Patrick's, Hamilton, were present in the sanctuary.

Early in the afternoon a funeral cortege was formed taking the remains to the King Street Station of the Hamilton and Port Dover Railway en route to Cayuga, the place of burial. Carriages containing his Lordship and the clergy led the sorrowful procession, while some of the leading laymen acted as pall-bearers. Mgr. Heenan and Father Craven proceeded to Cayuga, where the funeral took place on Saturday at half-past ten. Mgr. Heenan sang the Mass, with Father Kloefer, Provincial of the Resurrectionist Fathers, as deacon, and Father Teefy of St. Michael's College, Toronto, as sub-deacon. His Lordship, Bishop Dowling who was accompanied

by Mgr. McEvay, occupied the throne, and after Mass gave the last absolution. The other clergymen present were Fathers Craven, Forster, Corcoran of London Diocese, Orinon and Murphy who had been replacing Father Bardou at Cayuga. When Mass was finished his Lordship ascended the altar and addressed the congregation who crowded every available space, and who testified their sorrow and affection by sighs and tears. The Bishop said that Father Bardou had made two requests—one that no funeral sermon should be preached over him, and the other, that he might be buried amongst his people. His Lordship was present to carry out both of these requests, which bespoke the humility and the charity of the good priest who preferred that his works should speak, and that he might rest amongst those whom he had served, and who would remember him in their prayers. The coffin which contained their pastor was a more eloquent sermon than he could preach because it spoke of death, and the charity of him who wished to be amongst them not only living but also dead. The zeal which Father Bardou had shown in leaving home and coming to this country, in laboring for souls in vast districts of the northern part of the Diocese was a firm assurance that he had died a good death. The patience with which he had borne his sufferings, and the piety with which he had received the last sacraments were also a firm hope of his happy end. Honored by his Bishop, by the holy Father, and surrounded by prayers this venerable priest had passed to his reward. His Lordship concluded by exhorting the people not to forget Father Bardou in their prayers, and to keep death ever before their eyes. As soon as Bishop Dowling had given the last absolution the coffin was closed, and borne on the shoulders of six of the parishioners to the vault which had been prepared under the Church on the epistle side. Thus was laid to rest a priest who was true to his God, his superiors and his fellows, and the sanctifying duties imposed upon him.

Mario Peter Bardou was born at Villefranche, near Toulouse, France, in February, 1882. He was well educated, and obtained a degree from a University in his native land. Wishing to enter the missionary field, he came out to Canada after seeing Bishop de Charbonnel, who visited several French seminaries to get priests. He was ordained in the summer of 1857, in St. Michael's Cathedral, Toronto, by Bishop Farrel of Hamilton. For a short time Father Bardou was assistant priest at Dundas, which he left to take charge of Owen Sound, at that time an extensive district, rich only in severe labors. In 1861 he was removed to St. Mary's Cathedral, Hamilton, where he remained till 1868 when he was appointed pastor of Brantford. This he retained until 1881 when he went to Cayuga. Father Bardou's intellectual worth and deep learning received honorable recognition at the hands of the Holy Father, who at the request of the Bishop of Hamilton conferred upon him the degree of Doctor of Divinity. His Lordship showed his esteem by making him Archdeacon

of the Diocese of Hamilton. Father Bardou leaves behind him a brother about two years younger who is a Bishop in the East. *Requiescat in pace.*

#### Crime in Ireland.

During a recent debate in Parliament Mr. T. W. Russell, Orange "Liberal," member for South Tyrone, gave an additional exhibition of the unfairness and bigotry of the "Unionist" Party. Previous to the vote being taken on supply for the Irish Secretary's office, the above-named honorable gentleman made a fierce attack on the administration of the Chief Secretary for Ireland, Mr. John Morley. Mr. Russell reiterated the charges frequently advanced by him on other occasions, both in the House and on the platform, viz.: that crime in the counties of Clare, Kerry and Limerick had increased during the period that the present Government had been in power, and that convictions for agrarian crimes could not be obtained in the courts. Mr. Russell is one of those unfortunates alluded to in the Gospel as afflicted with spiritual blindness. While boasting that they are not like the rest of men—extortioners, thieves, etc.—and while possessed by very keen sight for the defects of others, they cannot see the beam which hangs over their own eyelids. During the present Liberal Administration there have been more crimes of violence and disorder committed in Belfast and other districts of Ulster than in any of the southern counties. Whole regiments were drafted into Belfast to aid the ordinary force of police in suppressing the riots that broke out in that city immediately after the visit and the violent harangues of Lord Salisbury during the Easter Recess. Houses of Catholics were wrecked; one hotel was looted; mob law prevailed, and innocent girls returning from work were assaulted on the public highways.

What really occurred in his own district of shameful crime and savage lawlessness is opportunely forgotten by Mr. Russell, while imaginary agrarian offences are expatiated upon to embarrass the Government. Mr. Morley, however, in his own calm, practical way, declined to make a speech in reply, but for information of English members quietly read the statistics, as furnished by sworn officials of the Crown. The figures showed that for the last twelve months there has been "a steady and well-marked decrease in crime and offences of every kind in Ireland, even in areas and districts formerly noted for moonlighting and other illegal pranks of a reprehensible character."

There is one feature which should not be overlooked in the Irish criminal statistics. It is this: the clear undeniable evidence of religious intolerance in Protestant centres only. In the counties of Kerry, Limerick or Clare, where the overwhelming majority is Catholic, there is a total absence of religious strife. It is never even heard of that any man or woman in these Catholic counties, or in other counties where the Catholic element predominates, has ever been molested, or kept out of office, or in any way ostracized on account of their religious

belief or practice. Whatever crimes may have been perpetrated in these districts have uniformly originated in some agrarian trouble, when the landlord had all the law and Government forces on his side, and when no resource was left to the tenant but what an eminent Judge designated as "the wild justice of revenge."

The despatches inform us that even the Right Hon. A. J. Balfour, of coercion fame, was compelled to admit the incorrectness of Mr. Russell's unfair statements, and give due credit to Mr. Morley for "a fair measure of success in administering the Government in Ireland." He admitted that there had been a diminution in agrarian crimes in Ireland. He could scarcely point to any other crime seeing that in every county the Judges at the late Assizes had congratulated the Grand Juries on the absence of serious offences, and that in some counties the Judges were presented with the symbolic pair of white gloves. The right hon. gentleman, however, was not disposed to give all the credit of such happy results to his opponent in the treasury benches. He maintained that the general diminution in crime all over the kingdom of Ireland was partly due to the good harvest and partly to the "influence of the Roman Catholic priesthood, the members of which, he declared, were supporting the present Administration for reasons of policy."

It is an admission worth remembering on the part of Hon. A. J. Balfour that the priests of Ireland wield so much influence for good in society and in the preservation of the peace of the realm. During his administration the priests obtained scant courtesy from Mr. Balfour's officials. They were shadowed in the streets by the hon. gentleman's special detectives; they were set down as disturbers of the peace and abettors of crime; and were (several of them the idols of the people) dragged from their quiet homes and cast into dungeons, where they had to share with criminals the six-ounce loaf and the plank bed.

If the priests of Ireland support the present Administration, as Mr. Balfour intimates, "through reasons of policy," they are the most unselfish beings that ever lived. Reasons of revenge and hatred for his person and Government have no weight in determining their support of a more humane Government. The priests of Ireland are willing to forget past wrongs and indignities heaped on them personally. They are moved only by "reasons of policy" to welcome an administration of justice and humanity for their people, and of fair play to all her Majesty's subjects, whether Catholic or Protestant. This policy is one of equal distribution to all of the benefits and privileges of the British Constitution, as guaranteed by the Magna Charta that was wrested from King John by the Catholic Barons and a Catholic Bishop at Runnymede, but from whose liberal provisions Catholics in England and Ireland have been debarred during the last three hundred years.

In consequence of the danger arising from the cholera epidemic the eleventh General Congress of Italian Catholics, which was to be held in Naples next month, has been postponed until February next year.