

selves into the management of schools in these Catholic localities. They will find themselves woefully mistaken, for their intrusion will be very properly resisted.

We have so often heard the fanatics boast that Catholic parents persist in sending their children to Protestant or Public schools because of their superiority over Catholic schools, a boast which Mr. James L. Hughes and the *Mail* are very fond of repeating, that it is very refreshing to read the statistics furnished by the Synod on this point. The Synod reports that in 1888 the Catholic schools of Quebec were attended by 506 Protestant pupils, whereas in 1889 the number of Protestant pupils in attendance was 1202, an increase of over 49 per cent, whereas the number of Catholic children attending Protestant schools had diminished. May we not infer from this that Protestants are becoming convinced that the pretended inferiority of Catholic schools is but a myth? This is certainly not the result which the no-Popery agitators looked for from their no Popery cry.

The Synod regrets that such should be the case, and several remedies were suggested. We would suggest that they would improve the standing of their schools. The Quebec School Law affords them every opportunity to keep their schools in efficient condition. It is attributable to their own neglect if they omit to do so.

MR. HARDY ON THE THEMES OF THE DAY.

Mr. Hardy, the Ontario Commissioner of Crown Lands, last week addressed a large and appreciative audience in Peterborough. On the question of Ontario intermeddling with the affairs of Quebec he made some trenchant points on which the demagogues who are seeking to stir up strife would do well to reflect. After speaking for some time on purely political subjects, he continued:

"We in Ontario are not fighting a campaign upon the question of the Church in Quebec, and paralysing drawn of the connection between the Church and State in Quebec did not affect us or concern us or interest us. It would be in vain to stir up strife would do well to reflect. After speaking for some time on purely political subjects, he continued:

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based. He declared it to be his belief, and said that it was also the belief of Mr. Mowat, that the Imperial Parliament would not repeal the Separate school clauses of the Confederation Act without the consent of both Ontario and Quebec, as well as of the Dominion Parliament; for they are not merely an act of legislation, but a compromise and compact between not only the two political parties, but also between the representatives of Protestantism and Catholicism respectively, first in the Confederation Conference and afterwards in Parliament. Such a contract it is difficult, if not impossible, to repeal, and he believed the repeal would not be granted. He pointed out that when the compact was made the population of the two Provinces of Ontario and Quebec combined was 2,505,755, but with a majority of Protestants of only 165,025, and that the assent of the Catholics and Protestants alike of Quebec and of the Catholics of Ontario was secured to the measure only on condition that these clauses should be permanent and unalterable in the Constitution. To this both political parties assented, and on this account it was ratified by Imperial enactment. He hoped that the Confederation would remain intact until we form in time to come a great people, the bright Northern Star of this continent. Mr. Hardy is a brilliant speaker, and his words made a deep impression on the audience. Regarding the ballot in Separate school elections, he said:

"Mr. Meredith and his followers say that we ought to give the ballot to the Separate schools. I say so too, if the Catholics want it. You say the bishops and priests have acquired too great an influence over these people. Is not that their business? What is that to us? Is it their business or yours?—yours as a Protestant or theirs as a Catholic? To interfere in this, Mr. Hardy showed, would be just as obnoxious to the Catholics as to interfere with their religion—and legislation upon this matter is less asked for would be an insult. He said, and he would say again, that if the Catholics asked for the ballot he would be prepared to give it to them. But there had not been a single petition presented to the House by any Catholic asking for it, and after the question had been raised and the issue framed, those who favored the ballot were swept out of existence to a man.

"Another thing I may point out," he continued, "there are thirty six cities, towns and villages in which there are Separate schools. The trustees were elected by acclamation in every one of these but seven, thus showing the harmony prevailing in the Separate schools. (Heard.) Therefore we decided, as I have already told you, to leave the law as it stands."

A JUST POLITICIAN.

In these times of political turmoil, when certain public men seek power by raising issues which should never enter the arena of politics—seeking to place one set of our fellow-citizens in antagonism to the other because they do not worship God in the same manner—it is pleasing to observe now and then prominent Protestant gentlemen raising their voices in protest. One of the most noticeable of these is Mr. W. D. Balfour, member for South Essex. In the speech lately delivered by him in the Ontario House, on the school question, some very strong points were made against the schemes of the Opposition. Referring to the position of the Catholic body, Mr. Balfour said:

"If they were now being driven, in their own defence, to oppose the member for London (Mr. Meredith) and his party, it was the fault of the latter and not of the Roman Catholics, who had for many years past lived on the friendliest terms with their Protestant neighbors in his (Mr. Balfour's) own and neighboring constituencies. Dealing for a time with the member for West Kent (Mr. Clancy), who preceded him, he said (Mr. Clancy) had accused the Minister of Public Works of assuming the right to speak for the Roman Catholic minority. Well, if Mr. Fraser had assumed this position, was it not his position that the leader of the Opposition had long given to him? Because Mr. Clancy had not spoken on behalf of the Roman Catholic minority, was that any reason why Mr. Fraser should not do so? Why should not Mr. Fraser speak on behalf of the minority? Were Roman Catholics to have no voice in the Legislature, because Mr. Clancy declined to present their views on the questions now at issue? Where could they find a more eloquent or a more liberal advocate of the Roman Catholic minority of the Province than the Commissioner of Public Works? It was in error that Mr. Fraser had spoken with heat on the preceding evening. He had spoken without excitement, and had presented his case with great fairness to the members of the House and to the country. (Applause.) The member for West Kent referred to Mr. Fraser's connection with the Catholic League shortly after Confederation, and said he was then trying to make the Catholic vote solid for the Liberals. Now every one was aware that the contrary was the case, as the Commissioner of Public Works was then endeavoring to secure a division of that vote on political instead of religious issues. The assertion that any one was trying to make a solid Catholic vote was only true of the member for London (Mr. Meredith), who was, by his fanatical course, driving them all out of the Tory party. The member for West Kent had maintained that it was not a prudent thing for the Roman Catholic priests to take part in elections on all occasions—probably meaning that it would be right to support the

Conservative party and to do all they could for them, but that they must never, on any consideration, either by word or action, give any countenance to the Liberal candidates. The Hon. gentleman had said they were not responsible for the *Mail*, but he remembered that during the last election copies of the *Mail* had been purchased and sent by thousands into the Protestant sections of the constituencies, but none into the Catholic sections. The Opposition were just as much responsible for the utterances of the *Mail* of that day as they were now responsible for those of the *Empire* of today. The gentlemen opposite charged the Government with cowardice in these matters, but he would like to ask if the cowards were not the leader of the Opposition and his friends who retreated this year from the position taken two or three years ago, and were now tumbling over each other to get out of sight of the position they occupied in 1883, when they issued the 'Facts for Irish Electors.' He taunted the Opposition leader with his frequent change of front, and said there had been no stronger no Popery cry than that set forth by the *Hamilton Spectator* when, on the morning of the last election, that journal said the Conservatives did not want any Catholic votes. The Orangemen, at their Grand Lodge meeting, a few days ago, had practically declared themselves a purely political organization, by taking up the cause of the member for London. They had no doubt a right to lay down any platform they chose, or any platform that might suit the member for North Grey (Mr. Creighton), the member for Toronto (Mr. H. E. Clarke), or any of the other brethren of the Opposition, and Mr. Clancy had a perfect right to accept it, even to the abolition of Separate schools, but he should not ask the Liberals to be dragged along with him at the tail of the Grand Lodge, whose Tory managers had manipulated it in their own interests and against the protests of many Liberal and fair-minded members. The member for West Kent had read an extract from a Conservative campaign document, purporting to be the opinion of the *Globe* of 1857 on the Separate school question. He had refused to exhibit the document from which he quoted, and it was evidently some Conservative campaign literature distorted, as their documents usually are, to suit the occasion. The honorable gentleman now sought to hold the Liberal party responsible for the utterances of a newspaper of thirty-three years ago. What a ludicrous position for him to occupy, when, in the next breath, he seeks to excuse his leader (Mr. Meredith) for a complete change of front in barely seven short years. The hon. member for Kent had said that the Separate schools should be improved. That was the position taken by the Attorney-General—but they should be improved under the provisions of the Act passed prior to Confederation, and the Government, during the years that he had been a member of the House, had proceeded along that line. The Attorney-General had loyally accepted the conditions imposed by Confederation and endeavored to carry out the solemn agreement made at that time for the maintenance of Separate schools, which he had formerly opposed, which engagement the Opposition now coolly proposed to set aside for purely party purposes."

Mr. Balfour referred to the complete change which took place in the feelings of the Meredith party towards the Catholic people, when it was discovered that they could not be driven into the ranks of that party, and concluded as follows:

"What arrogant hypocrisy to be now appealing, as Mr. Meredith is doing, against the men whose favor he was so anxious to obtain in 1883. At a Conservative convention in South Essex, last year, (Mr. Balfour's) opponent at last election said: 'He (Ostie) would have been willing to run again, but as he was a Frenchman and a Catholic, that would militate against us in the election. This school question is going to hurt us in this section, so don't make too much of the question in this county. We must use tact in the management of this business.' He would advise the member for West Kent (Mr. Clancy) to be careful, for he, too, should find his faith 'militate' against the tactics of the Conservative party in this crisis. There seemed to be a determined effort to rouse sectarian animosity all over the Province in the Conservative press as well as by their speakers. One newspaper in Toronto had sent up a reporter to Essex, who deliberately concocted a tissue of exaggerations, misstatements and falsehoods about the French schools in that county, and, when charged with his unfairness, his reply was that he wrote according to instructions and that he would lose his situation if he did anything else. This was a fair sample of the course now being pursued by the Opposition throughout the country." Concluding his speech, Mr. Balfour said that "right-thinking men of all parties should unite to condemn those who, for selfish purposes, are thus guilty of disturbing the peace of the community and of exciting strife amongst neighbors over questions long regarded as finally settled. They should unite to crush the enemy of the common weal—the common enemy—in the person of the leader of the Opposition and those who are allied with him in an unbrotherly crusade, with the expectation of gaining place and power on a wave of sectarian bigotry and hate. (Cheers.)"

New Books.—Fr. Pustet & Co., New York, have issued a very useful work entitled "Short and Practical May Devotions," compiled by Rev. Father Deyman, O.S.B. It is approved and recommended by Bishop Hogan, of Kansas City. The same firm has also issued a neat little work bearing the title "Meditations on the *Veni Sanctus Spiritus*," with devotions for the novena in preparation for the feast of Pentecost. The price of each book is 20 cents.

The thirty-five Socialists of the new German Parliament have all with but three exceptions been returned for constituencies in which the Catholics either form a small majority, or in which, as in Saxony, there are scarcely any Catholics.

CATHOLIC PRESS.

London Universe.

Moral courage is a plant of rare growth, therefore "when found make a note of it." For the little story we are going to relate we are indebted to our contemporary, *La Semaine Religieuse* of Noyers. A honest old farmer of Bazoches, in the neighbourhood of Sens, had been asked to a wedding in an adjoining village. He went there and expected to join the bridal procession in proceeding to the parish church. But upon inquiry he was told that the young people thought it was quite enough to be "applied" at the altar, or what we should call the registrar's office. The old farmer, therefore, addressing the couple, said: "I have just been told that you won't be married in church. I am sorry for it. If you can do without God it will cost you no more effort to do without me. I cannot by my presence make it appear as if I approved a thing which I condemn." Having said this much the honest man left the place. The young people felt heartily ashamed of themselves, and several of the invited guests, though not practical Catholics like the old farmer, thought about it, and declared that they also would rather be excused. The young man's father, a free thinker, had only given his consent upon the condition of a "civil marriage" being celebrated; but upon the contrary of the old farmer's guests he retracted that condition, the old farmer was fetched back, and all proceeded to church together, where the sacrament of marriage was duly administered. The man who had "belied the oath" was greatly complimented on his moral courage, but he replied, "I have only done what I thought my duty."

Boston Republic.

We find in a New York contemporary some interesting statistics of the condition of Christianity in the United States, collected through the agents of a Bible society. Their report states that Maine is the most godless or ungodly state in the Union. There are nearly eighty towns and plantations within its jurisdiction where religious services are seldom, if ever, held. Our enterprising missionaries, who harangue the people concerning the deplorable condition of the heathen in Zanzibar and the Pacific Islands, would do well to turn their attention to the State of Maine, and make an effort to rescue her back sections from the mire of moral and religious darkness. There is no lower stratum of what may be called civilized society than that which exists in portions of that Pine tree state. A species of barbarism prevails there which outsiders would discredit. Not a ray of refinement or education or moral influence ever penetrated those fastnesses of intellectual stagnation. It is happily true that these spots are few and far between; but that they exist is an established fact. And yet Maine is fond of parading her superior intelligence and enlightenment before the country, and especially before the South.

Catholic columns. If the New York Sun is to be believed, fashion is making the rosary familiar to the stylish ladies of that city. And why not? Has it not been popularized among Protestants the feast of Christmas and Easter and the observance of Good Friday as a day of special devotion? What is it doing for the rosary, let the Sun tell it. "Costly rosaries, some of solid silver, crucifix and all, and others of paste, carved in silver or gold wire, are seen in the ecclesiastical department of some Broadway jewelry shops. There are cheaper varieties in the dry goods shops. During Lent it was interesting to see some of the Great Jewels of New York homes trip daintily up Fifth Avenue with rosaries at their girdles. In the great beauty parade on the avenue on Easter morning several ultra-fashionable fair ones carried rosaries in their hands in lieu of prayer books." The first feeling of a Catholic on reading that item is a sense of desecration—a rush of indignation because a religious emblem has been turned into a fad. But second thoughts whisper that Providence often works in strong ways and sometimes utilizes even the whims and follies of mortals to their good. Who knows but some of the women who have begun to carry the rosary in order to be "in the swim" will want to find out what it means, and when they learn that it is the key to a series of useful meditations on the chief mysteries of the Christian religion—that it is the *Ora et Labora* of the life of Christ—they may be moved by grace to use it properly, and to seek further instruction from the Church which numbers it among its devotions! And the gentle Mother, who teaches the rosary beads, will not be "full of grace" for the woman of good will among these who are unconsciously spreading knowledge of her in the great metropolis?

E. B. A.

ANCIENT ORDER OF HIBERNIANS.

DEATH OF FATHER WASSEREAU.

We are much pained to have to announce this week the sad news of the almost sudden death by paralysis of the Rev. Father Wassereau, P. F. of St. Francis, Tilbury Centre, O. Sunday morning when the good people of St. Francis assembled to assist at the Holy Sacrifice of Mass, it was rumored that the parish priest lay in his house in a dying state from a stroke of paralysis. A messenger was at once despatched to the nearest parish, Stoney Point. Rev. Father Schneider was just finishing Mass when the messenger arrived. Without waiting to break his fast Father Schneider drove in all haste to reach the dying priest. But alas! before his arrival the vital spark had already fled, and Father Wassereau was numbered among the saintly dead "who die in the Lord."

Rev. L. A. Wassereau was a native of Alsace, in Eastern France, now incorporated in the Prussian Empire. He was ordained for this diocese by the late Bishop Pinsonneault, and assigned to the parish of Ashfield and Wawanosh, where he did faithful service as a pioneer priest during eighteen long years of hard missionary labors. In this parish his health gave way to incessant toil. The indefatigable priest was compelled by his physicians to retire from his field of labor and seek recuperation and health in his native land. On his return from France in 1876, he served with Dr. Killroy in Stratford for one year, thence he was transferred to Amherstburg, where his name is well remembered and revered. His last mission was Tilbury Centre, St. Francis parish, where he has acted as pastor for the last ten years. Father Wassereau was an exemplary priest, and will be long remembered as uncompromising, indefatigable, and stern in discipline towards himself as to others. If he did not win the affections, he earned the respect and commanded the admiration of all. On Tuesday the solemn High Mass de Requiem was celebrated by his faithful friend and confrere, Rev. Father Schneider, when all that was mortal of Rev. Father Wassereau was committed to the tomb. May the God of all justies grant eternal rest to his soul.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The *Exeter Gazette* has apologized to Mr. Parnell for having published the *fac simile* forged letter, and in consequence Mr. Parnell has withdrawn his action for libel against the editor of that paper.

Mr. Parnell, after consultation with Mr. Gladstone, has decided to move in the House of Commons the rejection of Mr. Balfour's Irish Land Purchase Bill.

It is stated that Sir George E. Trevelyan will oppose Lord Hartington at the next general election.

Mr. Wm. Sadlier, who came recently into possession of a rack-rented property in the County of Limerick, has voluntarily reduced the rents to reasonable figures, considerably below one half of the rack-rents formerly charged. The Irish question would soon be solved if landlords like Mr. Sadlier were numerous; but they are not.

Mr. Smith Barry, who succeeded in depopulating the town of Tipperary, has made an attempt to force the people of the new Tipperary to have their weighing done by his scales, and to hold their fairs for the sale of their cattle only on payment of exorbitant tolls to him. In this claim he has been backed up by an injunction of the Vice-Chancellor, but the people of the new town are determined to treat the injunction with contempt. They continue to hold their fairs and to weigh their goods in the scales erected in the new town.

At Carrickmacross, Justice O'Brien sentenced three merchants recently to six months' imprisonment each and a fourth to three months' with hard labor for refusal to patronize the Great Northern Railway. They refused to send their goods by that line, since the Railway Company took part with Mr. Shirley by aiding him in the eviction of his tenants, and selected the Midland Railway to do their business. This has been interpreted as boycotting, and by means of a packed jury a verdict was obtained against the accused, with the result above mentioned. The sentences have evoked general indignation.

The majorities against the Irish amendments to the address in Parliament have been diminishing each year since the general election. The adverse majority in 1887 was 108, in 1888 it was 88, in 1889 it declined to 79 and in 1890 it came down to 67.

COMPLIMENTARY.

Belleville, Ont., April 14th, 1890.

Thomas Coffey, Esq., Publisher of Catholic Record, London Ont.:

DEAR SIR—There seldom falls to my lot a duty more pleasing than that of sending my annual subscription to the CATHOLIC RECORD, which you will please find enclosed. And I wish to say that in my humble opinion the Catholics of Ontario, and indeed of the whole Dominion, owe a debt of gratitude to the RECORD for the able and fearless manner in which it has championed their cause and denounced and exposed the cant and hypocrisy of the fanatics and so-called "Equal Rights" who have been for some time engaged in the unholty work of dividing the people of this country into two hostile camps.

For many years the CATHOLIC RECORD has been a welcome weekly visitor to my home, but never has it given me more genuine pleasure than during the past year, when it has so ably and vigorously exposed the hollow and shameless inconsistency and hypocrisy of the ignorant bigots who are trading upon the race and religious prejudices of the people of this fair Province.

I only wish to repeat what I have already expressed on former occasions, that the RECORD, as an educator, should have a large circulation, and particularly should it find a place in every Catholic home in the land.

Yours truly,
THOMAS HANLEY.

see our Protestant friends are all united in such societies, as the Oddfellows, Foresters, Masons, etc., and having branches in every little hamlet in the country. Why cannot Catholics do the same? We are numerous enough; and by so doing we can help one another to a very great extent; so let us be up and doing and send a division of the A. O. H. in every city, town and village in Ontario. Any information regarding the above order will be gladly given by the Provincial Delegate, John Lawlor, 81 Barton Street, Hamilton, or by any of the officers of Division No. 1 of this town.

James Moir, County Delegate; Michael P. Burns, President; Patrick J. McKenagh, Vice President; James Fleming, Recording Secretary; Michael Fleming, Financial Secretary; and David Currie, Treasurer.

LATEST CATHOLIC NEWS.

The Syrian Catholics of New York have now in Father Abraham a priest to minister to their spiritual wants in the Syrian rite.

The *Conservatore Romano* denies that the Pope has asked the views of the powers on the subject of the restoration of his temporal power.

On the day of Cardinal Pecci's funeral, his brother, the Pope, gave a great alms to the poor of Rome. This is an old Catholic custom, for which there is Scriptural warrant.

On Easter Sunday morning three thousand men received Holy Communion in Notre Dame, Paris. This was the result of a week's mission given exclusively for men in that church by Pare Monroble.

Reports from Berlin state that Bishop Kopp is to be made a Cardinal in recognition of his services to the Church and his action on behalf of the laboring masses of Europe.

In the North of Africa there are 497,000 Catholics; in the west, 1,026,000; and in the south and east, 39,000. The islands of the Indian Ocean have 266,000 Catholics; those of the Atlantic Ocean 796,000. In all there may be 3,000,000 Catholics.

Lord Acton is considered the most learned man in England. He is a staunch Catholic, and in addition to his barony has a baronetcy. His library contains no less than one hundred thousand volumes, all of which are carefully selected and numbered among them some very rare books.

It seems that the Bishops are discouraged regarding the erection of a Baptist University at Chicago. \$700,000 were assured to them on condition of their raising the same to one million by subscription, but they have not succeeded in doing this. It is thought that they will abandon the project.

Mr. Gladstone in a letter to the Rev. R. W. Doble, of Glasgow, repeats his late testimony to the allegiance of Catholics to the civil government, and again asserts that the reason for his Vatican pamphlets of 74 has passed away, and that the responses to them on the part of Catholics were thoroughly satisfactory.

At the recent city election in Lewiston, Maine, the Hon. D. J. McGillicuddy was chosen Mayor for the second time. Mayor McGillicuddy is a Catholic, as also are four of the seven aldermen and a majority of the Council elected the same day.

Seven Poor Law unions in the diocese of Salford have agreed to send Catholic children to Canada under the auspices of the Salford Catholic Protection and Rescue Society. They are those of Manchester, Chorlton, Salford, Prestwich, Ashton-under-Lyne, Rochdale and Bolton.

The Empress of Austria has caused her wedding dress to be cut up and made into vestments for the Curia of St. Matthew, in Rome. Her husband's ancles, embroidered picture of the Blessed Virgin, which is to be hung up in the Loretto Chapel of the church, which the Empress selects for her devotions.

Franz Justlain, the Provincial Superior of the Community of the Brothers of Christ in Canada, died at the Miguonno Street Reformatory on the night of the 16th inst. at twenty minutes after eleven. The deceased was born at Ozerpel, Belgium, in 1835, and, after a course of studies at Louvain, entered the community at Ghent, came to Boston, Mass., as Superior in 1874, and was promoted to the position of Provincial Superior in Canada in 1879. May he rest in peace.

The United States senator-elect from Louisiana, to succeed Mr. East, Hon. John D. White, of New Orleans. He is a Catholic. "J. R. R." the New South correspondent of the *Baltimore Catholic Mirror*, says of him: "He has been a most prominent figure at the bar, on the bench, and before the people for a considerable period. He will make a national reputation at Washington. His whole aspect is that of power, physically and mentally, and yet he has seldom met a man of gentler temperance. He is of Irish and Maryland extraction, forty five years old and unmarried."

COMPLIMENTARY.