

and it is imparted very defectively in any school which is not professedly a religious school.

But Colonel Atkinson tells us that the supporters of Public schools will be angry with us, and will persecute us if we adhere to our conscientious convictions. Surely we would deserve to be persecuted if through fear of persecution we were to give up our right, and neglect our duty to educate our children according to the precepts of God and His Church and our conscience.

There are duties from which we cannot be exempted through fear that we may lose certain State patronage, or that our neighbors will seek to persecute us, or that they will refuse us employment, or that they will vote against us at elections. One of these duties is the proper education of our children; and if it were needful to sacrifice life itself to maintain this right for ourselves and our co-religionists, we should be ready to make the sacrifice.

We often hear quoted with enthusiasm the motto of the heathen poet: "It is a glorious thing to die for one's country."

It is still more glorious to die if necessary in the cause of God and duty. Will the Colonel say that we should do less for God than the Federal soldiers were willing to do thirty years ago to maintain the integrity of the United States?

But Catholics of the United States are not required at present to do so much as this, and will they hesitate to make the necessary sacrifices even though they be taxed doubly in order to maintain their Catholic schools? Yet there is hope that the people of the United States will be brought to see the injustice of inflicting this double tax. We sincerely trust the Catholic people will continue their demand for redress of this grievance till the iniquity be abolished in every State. But it will not be abolished unless Catholics remain firm in their demand for justice.

Who would be free, themselves must strike the blow. Of all that Colonel Atkinson has advanced in favor of his views, there only remains the argument that there is a waste of energy in the commonwealth when two schools are sustained instead of one. To this we reply that if the commonwealth or state supply us with schools which will furnish a sufficient education, we may content ourselves with the State schools; but if the State schools are insufficient in the important matter of religious teaching, parents cannot evade their responsibility to God to see that this deficiency be supplied. The consideration that it will be an additional unjustly inflicted expense is but a secondary matter. Parents should endure the injustice, but they may seek for redress by all lawful means by making known the injustice, by using their influence to obtain restitution through petition to the civil authorities, and by using their electoral franchise to have the state of affairs changed.

There is also a suggestion in the Colonel's reasoning that the Public schools are made anti-Catholic in practice because Catholics have Separate or Parochial schools. This suggestion is contrary to fact. It is well known that the tendency of Protestant teachers and school commissioners or trustees is to introduce Protestantism into their teaching. The instances which would prove this are numerous, but we shall here only refer to the case of the Boston teacher Travis, who was sustained by the popular vote of the city for teaching that Catholics receive Indulgences as licenses to commit sin. We refer specially to this instance, as it is recent and notorious, but it is only a sample of what frequently occurs; and we know of instances where Catholic schools were established simply because the Catholics were subjected to just such insults as this.

The Colonel follows up the statement of his own views by saying that it would not surprise him if Leo XIII. were within a few years to decree the abolition of Parochial schools, and to instruct Catholic parents to send their children to Public schools. It is scarcely necessary for us to say that such a prognostication is but a puerile fancy. Pope Leo's doctrine on education is identical with that of his illustrious predecessors, among whom Pius IX., in his celebrated Syllabus of December 8th, 1864, condemned the following modern error: "Catholics can approve of a method of instructing youth which excludes Catholic faith and the authority of the Church, and which has in view solely, or at least principally, for its end, the natural sciences and social life on earth."

The direct consequence is that Catholics cannot approve of such teaching.

EDITORIAL NOTES.

We request our subscribers not to send us obituary poems for publication. We would like very much to oblige our kind friends by giving them insertion, but we find it absolutely impossible so to do. Were we to begin publishing matter of this kind the quantity of space taken up by it in the Record each week would be simply surprising. We do not object to insert a short obituary notice in prose, but we cannot give place to poetry.

A QUEER scene was witnessed recently in Toledo, Ohio, on the stage of Daly's theatre. This was the marriage of Sadie Walker and Joseph Sagstetter. The ceremony is thus described by one of the local dailies: "The shouts of the motley crowd, the fumes of tobacco smoke, and the odor of liquor, the attempt of the orchestra to play a wedding march, all conspired to make the ceremony seem like a play instead of a genuine marriage. The members of the company occupied seats on the stage." Similar occurrences have become very frequent of late years; but will not their repetition lower the estimation in which the sacred institution of marriage is held? It is no wonder that with the growing disrespect with which the bond of matrimony is now regarded by Protestants, divorces should become a common occurrence.

A MOTION to repeal certain penal laws against Catholics which still remain on the statute books of Great Britain was made recently by Mr. Patrick O'Brien in the British House of Commons. It was pointed out that a recent Act was passed which allowed the Salvation Army free scope to conduct their services in the open air amid the beating of drums and flying of banners, while the officers of the army were allowed to display all their paraphernalia of war; but there is still a law by which a penalty of £50 may be inflicted "upon any Catholic ecclesiastic who appears in canonical robes and vestments outside his church." Catholics are still excluded from the offices of the Lord Chancellorship of England and the Lord Lieutenant of Ireland, and any religious in England or Ireland who does not register himself may be summarily expelled from the country. It is also against the law for Catholic Bishops to take the titles of their Sees. Two years ago Mr. Gladstone introduced a bill similar to that now introduced by Mr. O'Brien to wipe these statutes off the books, but the motion was voted down by the Tory majority, just as Mr. O'Brien's motion will probably be voted down now. These laws are a disgrace to the civilization of the age, but they will certainly be expunged by the Liberals when they come into power. If the Tories were wise they would accept the inevitable, and would forestall the Liberals now that they have the opportunity. But it may be presumed that Orange bigotry will have too much influence over the present house. The Liberals will have the credit then of doing what the present Tory majority in its blind fury against Catholics refuses to do.

PROFESSOR JOHNSON, Dean of the McGill College Faculty of Arts, has pronounced the secret societies which exist among the students to be foolish or dangerous, according as we are to regard them as childish or serious. He says: "If the secret societies mentioned by Dr. Jamieson are of a childish character it is a folly for grown men to be associated with them; but if they are of a serious character, as alleged, then they are dangerous. In either case they should not exist."

But societies of this kind will continue to exist as long as a large proportion of the Protestant clergy advocate their expediency, as is the case at present. Among the follies which are laid to the charge of the McGill societies, the following is mentioned by the Professor: "I remember reading—I think it was in the Witness—a letter from a parent complaining that his son had been seriously burned in the arm in connection with some ridiculous rites, childish or otherwise, they should not exist."

It is announced that the Princess Marie, daughter of the Duke of Edinburgh, will be married immediately to Prince Ferdinand of Hohenzollern-Sigmaringen, heir to the Roumanian throne. The match is approved by Queen Victoria, the Emperor William and King Charles of Roumania. The marriage will greatly increase the influence of England and Germany in the Balkan States, and Russia is in consequence opposed to it. The princess has great strength of character, but Prince Ferdinand has only mediocre abilities. The Emperor William is all the more anxious for the marriage on

this account and says it will be advantageous that the Prince should be a "pantoffelheld," i. e., a henpecked husband. The Princess is to join the Greek Church in accordance with the Roumanian law, and this is regarded in England as a matter of course. But if a Princess were to become a Catholic in order to be eligible as the consort of a Catholic Prince, all the fanaticism of the country would protest loudly. The Greek Church, however, teaches the same as the Catholic Church on nearly all doctrinal points. We may see from this how flexible is the Protestant faith, when the question is to adopt modern fancies, yet how inflexible when it is proposed to come nearer to the doctrine handed down from the Apostles through successive ages. English Protestantism is willing to fraternize with all shades of error, but it will not endure the truth which is attested by the traditions of eighteen centuries.

Our friends the preachers cannot, it would seem, be entirely happy without taking an occasional fling at the Catholic Church and its priests. It is noticeable, too, that at intervals they very often fall foul of each other, when abuse of the old and true Church becomes tiresome. At a meeting of the Ministerial Association held this week in London, Rev. Mr. Talling, Presbyterian, read a paper on secret and other societies. He said that outside the scope of his paper were societies inimical to the State, such as the Jesuits and anarchists. Shall we call this gross ignorance or fanaticism? Or both? It is evident, at all events, that Mr. Talling knows nothing about the Jesuits save what he may have read in the Mail, the Orange Sentinel, or some Presbyterian paper. He occupies the position of one who would seek from the plaintiff, in a bitter legal fight, a sketch of the character of the defendant. The shameful lives of the Eighth Henry, and those of others like him, were denounced in most unmeasured terms by the Jesuits. For this they became "inimical to the State." Good men never feared, but always loved, the Jesuits. Bad men feared them, hated them, wrote books against them, because the Jesuits were always a bulwark against which rascality had to fight to the bitter end.

The reported proceedings of the meeting at which Mr. Talling read his paper are somewhat interesting as well as amusing. These meetings are always more or less so—usually more. Rev. M. Courtice, Methodist (we may say "advanced Methodist," for he has a burning ambition to make mankind holy by Acts of Parliament, statutes, by-laws, policemen's batons, patrol wagons, etc.), denounced the use of tobacco. He said that "he had used it for three years and got such a stink on his fingers and clothes that he could not get it off." Rev. Mr. McIntyre here put in the very ill-natured suggestion that "he must have used bad tobacco." Rev. Mr. Murray appeared to defend tobacco, saying that the "greatest man of the nineteenth century, and an Evangelical minister, Rev. Mr. Spurgeon, said that he smoked for the glory of God, and lesser lights should be very careful before they set themselves up against that." Rev. Mr. Courtice thereupon withdrew his motion, lest it might press too heavily on the corns of brotherly love. At the next meeting he will probably introduce a resolution concerning the use of tea, coffee, chocolate, cocoa, pink and straight lemonade, bock beer, ginger beer, pop, cider and city water. For serious reasons we would recommend him not to call in question the innocence of tea.

A NOTABLE figure has been removed from Canadian public life in the person of Hon. Alex. Mackenzie, whose death occurred on last Sunday. It may with truth be said that the whole Dominion will grieve at his loss, for, no matter how widely his political opponents may have differed from him in regard of public policy, it will be admitted that his intentions were always honest and sincere. He was one of nature's noblemen, and attained the front rank by sterling personal merit—a worthy model for the rising generation. His faults were so very few that they were entirely blotted out by the grandeur of his noble nature. May eternal peace be his portion in the world beyond!

A DESPATCH to the St. James' Gazette from Dublin says the McCarthy party has been rattled to pieces, and that it has split into four sections—one headed by Timothy Healy, the second by John Dillon and William O'Brien. The third wing is known as the Neutral, while the fourth consists of Justin McCarthy and his son. This condition of affairs may be set down as precisely what the Gazette and its Dublin correspondent would like to see, and we feel

assured that that is all the foundation there is to the rumor. The Gazette is the organ of the most anti-Irish wing of the Tory party, and in its hatred of the Home Rulers perhaps equals, if indeed it does not surpass, the London Times.

HOLY WEEK IN LONDON.

The solemn season of Holy Week was observed in St. Peter's cathedral, in this city, with the usual devotions befitting the occasion.

On Wednesday evening the Office of Tenebrae was solemnly chanted. Besides His Lordship, on the throne, assisted by Rev. Father Flannery, P. P., of St. Thomas, and Rev. Joseph Bayard, P. P., of Sarnia, the following priests of the diocese took part: the priests of the city: Fathers Molphy, of Ingersoll; Brady, of Woodstock; Aylward, of Port Lambton, and McCormack, of Mount Carmel.

On Holy Thursday His Lordship the Bishop celebrated Pontifical Mass, when the holy oils used in the administration of the sacraments were solemnly blessed. His Lordship was assisted in the ceremony by Rev. Father Flannery, assistant; Rev. Fathers Molphy and Gahan as deacons of honor; Rev. Fathers Brady and Aylward as deacon and subdeacon, respectively.

The great feature of the day was the large number of persons who approached the Holy Table for Communion. Truly the people of London understand the grandeur of this feast, and it must have given great pleasure to the Bishop and priests to see so many of their flock receiving on that day.

The Tenebrae was again chanted in the evening, commencing at 7:30—His Lordship on the throne—by the Rev. Fathers Bayard, Flannery and Aylward, whilst the Rev. Fathers Tiernan, Noonan and Kennedy occupied places in the sanctuary.

On Friday morning the Mass of the Presanctified was celebrated by Rev. Father Tiernan, *coram pontifice*, Fathers Kennedy and Noonan acting as deacon and sub-deacon; whilst the Passion was sung by Fathers Bayard, Brady and Aylward.

A large number of the congregation was present in the afternoon at 3:30 to assist at the devotion of the Way of the Cross.

In the evening the ceremony consisted of the Stations of the Cross; and a sermon proper to the feast was preached by Rev. Father Ferguson, of Assumption College, Sandwich.

On Saturday took place the ceremony of the blessing of the baptismal font, the Easter holy water and the Paschal candle, after which High Mass was sung by Rev. Father Tiernan.

On Easter Sunday Masses were at the usual hours—7, 8:30 and 10:30—the last one being a Pontifical High Mass by His Lordship the Bishop, assisted by Rev. M. J. Tiernan, assistant priest; Fathers Noonan and Gahan acting as deacon and sub-deacon. The sermon was preached by Rev. Father Ferguson.

Fiske's Mass in E flat was sung by the choir, assisted by the orchestra of "D" Company band. Solos were given by Mrs. Keltie, soprano; Miss Julia Dibbs, contralto; Mr. T. J. Rananah, tenor, and Mr. J. T. Leach, basso. During the offertory the "Regina Coeli" (Lambillotte) was rendered by Misses Leach, Hennessy, Harper and O'Meara, and Messrs. Mullins, LeBel, Coles and Watt.

Grand musical Vespers were sung in the evening, with Mrs. Cruickshanks presiding at the organ, the choir being conducted by the leader, Mr. W. E. Miller.

AT ST. MARY'S. The usual Masses were celebrated at St. Mary's, at which large congregations assisted. The choir ably executed Millard's Mass in B flat.

The chief feature of the evening devotions was the rendition of the Vespers by the Sunday school children.

A WONDERFUL CURE.

Striking Results of Faith in the Miraculous Powers of Lourdes.

London, April 9.

The Tablet prints to day the following story of a miracle at Lourdes over the signature of Edward Wesley, who writes:

"On March 13 I was at Lourdes and was just leaving the grotto, after hearing Mass at the Basilica, when I saw a young girl carried on a bed by four men.

SHE WAS WHITE LIKE A CORPSE, her limbs were twisted and she was blind. She was carried into the piscine.

"I returned to our hotel and had hardly arrived when the landlady rushed in to tell me that this young girl had been completely cured.

"I at once got permission to go to see Mme. de Laguerre, with a friend with whom I was travelling. We found her in the great joy at the wonderful cure of her daughter. The mother told us that she had been PARALYZED FOR THE LAST SIX YEARS, and had had all the best doctors in Paris, but only got worse.

"Eight months ago she was advised to go, as a last chance, to Geneva and try hot baths. After taking the baths for two months she got a fresh stroke and was struck blind. They then determined to take her to Lourdes, and there make a novena to beg for her a cure from Our Lady.

EVERYSIGHT AND BODILY VIGOR COMPLETELY RESTORED.

"The novena ended on Saturday, March 12, but no cure was made, and they telegraphed from Bordeaux to send the invalid in a carriage from Lourdes station the following day by

the midday train. She made her final adieu to Our Lady before leaving, and when entering the piscine and being bathed in the water she suddenly and instantly became well, her contorted limbs were restored to their right position, and her eyesight was completely restored.

"Her mother asked us if we would like to see her daughter, so we went in. The window was wide open, the sun was pouring into the room and the girl was facing the light, but she said she did not feel the glare in the least.

"I took her recently paralyzed hand, which was warm and healthy, and she said: 'Thanks to Our Blessed Lady of Lourdes, I am completely cured.'

"She seemed the very picture of health and animation. All the particulars told us by her family were confirmed by the doctor who came with her from Geneva. He also told us that so little did he expect her recovery that he had not gone to the grotto with her. However, the miracle was witnessed by an English Protestant doctor, who happened to be at Lourdes, and he has signed a declaration that the cure was utterly beyond medical power, and that the girl is perfectly cured, her legs and arms dropping into their natural positions, while her eyes became bright and clear, when a minute previously she had been blind and a hopeless cripple."

REV. SAMUEL DAVIES.

Death of a Methodist Minister who Saved Bishop Hendricken's Life.

Rev. Samuel Davies, a Methodist clergyman known as "the pauper pastor," died at Providence, R. I., a few days ago. His honorable sobriety was given him because he had devoted his life to the service of the poor and lowly, himself being as poor as any. His father, an American missionary in Asiatic Turkey, and his mother, an Armenian lady, were murdered by the Turkish authorities. Their son, a mere child, was adopted by a German family, and educated for the ministry. When twenty years old he came to America, being a passenger on the same ship, the Columbia of the Black Ball line, with the late Bishop Hendricken, who was then a young priest. During the voyage the Know-nothing captain and crew assailed the priest for having dared administer the last rites of the Church to a poor dying Catholic woman.

Here is the story, as told after the death of Bishop Hendricken by Mr. Davies himself: "The captain of the vessel and all the officers and crew were members of the Know-nothing party, the captain being a notorious leader and president of a lodge of Know-nothings in Maine. There were seven hundred steerage passengers, of whom five hundred, Irish and German, were Catholics. Rev. Mr. Davies took spiritual charge of the Protestants. Fathers Hendricken and Walsh, newly ordained priests, were cabin passengers. When thirteen days at sea a Catholic woman in the steerage was taken mortally ill, and Mr. Davies notified Father Hendricken. "The young man," says Mr. Davies, "hurried into his cabin, donned his vestments, and was passing out with the Eucharist in his hand when he was confronted by the captain, who damned him for a Papist and seized him by the throat, declaring that abroad his ship people would have to die without d—d Catholic mummerly. Drawing a pistol, he threatened to shoot if a step was taken towards the spot where the poor woman lay dying. Claspings his crucifix, young Hendricken replied that he must go to the relief of that departing soul, even though his life be sacrificed. Livid with rage, the captain would have felled him to the earth but for the other priest and myself. We got the young priest away and persuaded him to refrain from open defiance of the captain until supper time, when he could slip down, while he would endeavor to engage the captain in conversation at table. The ruse succeeded, and while the captain, with coarse gibes and ribald jokes, was declaring that no Catholic rite should ever be administered aboard his boat, Father Hendricken was at the dying woman's side, hearing her confession and administering the Sacrament. She died while he was repeating the final prayer."

"Just before supper was over, a sailor burst into the room and informed the captain that that 'd—d priest had got down and was fixing that Irish woman.' Snatching up a pistol, the captain sprang from the table, followed by the mate and purser, bent on destroying Father Hendricken. We ran out after them, and were in time to see a fearful blow as he came up the hatchway, hurling him down, where he lay stunned and bleeding. "Drag the cuss up here," commanded the captain, and his sailors, seizing the prostrate priest by the feet, dragged him up and flung him moaning on the deck. We tried to interpose, but were driven back by the crew, all of whom were ripe for any order from the captain. "The d—d Papist shall never see New York alive," exclaimed he, and he led off by planting a fearful kick on Father Hendricken's head. The blood gushed from a ghastly wound, dyeing the white vestments crimson. The crew followed suit, each one stepping forward and delivering his heavy boot on the face or body of the now insensible clergyman. "I rushed down below, and acquainted the German Catholics of the tragedy being enacted on deck. Fifty veteran soldiers followed me, and we reached the scene in time to hear the captain tell the crew to throw the d—d carcass overboard. The men were in

the act of pushing the inanimate body over the side when the Germans fell upon them, felling them right and left, and wrestling the body from them. "Mutiny, by G—d!" exclaimed the captain; but I bade him beware; that these Germans were but preventing the murder of a priest, and that if goaded to desperation by his wickedness, summary vengeance might be resorted to and none be left to tell the tale. At this moment a great commotion was heard in the quarter where the Irish emigrants were penned up. The captain's deed had been made known to them, and they were furious and frantic to get out to save or avenge him. Father Walsh went down and implored them in the name of God and all the saints to be calm and restrain their fury, and but for his influence they would have forced the hatches, and the decks of the good ship Columbia would have been deluged in blood.

"Taking in the situation, the captain sullenly ordered Father Hendricken to be ironed and locked up, but this the Germans would not allow. They carried him to their own quarters and nursed him back to life. When he was removed to his own cabin they fed him from their own scant provisions, fearing poison, and night and day until the ship reached New York, three emigrants stood sentinels at his cabin door to protect him from secret violence.

"The captain refused to allow a burial service over the dead woman or to let the body be sewed up in a hammock. He ordered it to be dragged up, and in the presence of the bereaved husband and children he had the still warm body tossed into the sea. Three years later he was murdered by one of his own crew, and found the watery grave that he wished to give Bishop Hendricken."

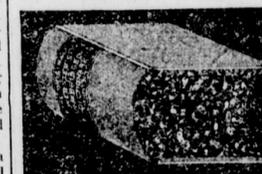
Years after, the good minister, tired and hungry, stopped in the Providence Cathedral one night. A service was going on, and as it was the first time he had ever entered a Catholic church, he watched the ceremonies with close attention. Among the throng of priests he recognized his former friend, now the Bishop of the diocese. After the services he called to see him, and the Bishop took him to his home, where ever after he was a welcome guest.

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