

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 2.

LONDON, ONT., FRIDAY, SEPT. 10, 1880.

NO. 100

GENTLEMEN,

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ECCLIASTICAL CALENDAR.

SEPTEMBER, 1880.

Sunday, 12.—Seventeenth after Pentecost. Feast of the Holy Name of Mary. Double Major.

Monday, 13.—St. Elizabeth of Portugal, Widow. Semidouble.

Tuesday, 14.—The Exaltation of the Holy Cross. Double Major.

Wednesday, 15.—Quarter Tense. (Fast) Octave of the Nativity of the Blessed Virgin. Double.

Thursday, 16.—St. Cornelius and Cyprian, Martyrs. Double.

Friday, 17.—Quarter Tense. (Fast) Stigmata of St. Francis. Double.

Saturday, 18.—Quarter Tense. (Fast) St. Joseph a Carpenter, Confessor. Double.

Written for the Record.

The Harvest Prayer.

The harvest, indeed, is great, but the laborers few. Pray, therefore, the Lord of the harvest that He send forth laborers into His harvest.—St. Matthew, 9, 36-38.

Come, reapers, come; the harvest fields are white.

Why tarry ye? too soon it will be night. No man can labor then; come, reapers, come. And gather in the grain to our harvest home.

Our fields are watered well with martyrs' blood.

The goodly seed was sown; the tender bud nurtured with care, the sun shines bright; Come, reapers, come, and work while it is light.

The harvest fields are white, why thus delay? The grain is falling, dropping day by day. The laborers are few, the wages great. The seed was purchased at so dear a rate.

The night is coming on; that fearful night Of direful disaster, and new-found light. Oh, hasten, then, for the sweet Saviour's sake. For souls, redeemed by Him, are now at stake.

Oh come, Oh come! our prayers ascend on high. While threatening clouds are gathering in the sky; The furious storm will burst ere long; and then Woe to those souls who put their trust in men.

God of the harvest; on Thy name we call, Who puts His laborer in Thy soil never fail. Send forth Thy laborers ere the day-light dawns. To save the souls, oh Lord, which Thou hast made.

Send us a Xavier, full of holy zeal, A Peter Claver for the negro's weal, A Father Mathew or a Henry Young Whose names are household words on every tongue.

Send forth a band of reapers, tried and true; Whose hearts are in the work they have to do. Whose spirits faint not till their crown be won. And they hear Thy will come words "Well done."—M. M. M.

THE CATHOLIC PRESS.

"A most infernal fraud and humbug" is what one of the New York charitable societies is called by one of its ex-officers. It goes without saying that the society thus characterized directs a great deal of its attention to the capture of Catholic children. It is managed by a minister, who makes a good living for himself, anyway.—*Pilot*.

"The Lord save us from such lords!" was O'Connell's earnest ejaculation after some unpopular action of the peers in Parliament. The English people seem inclined to re-echo the sentiment in their agitation for the abolition of the Upper House. It looks very much as if these old fogies who represented no one but themselves will soon be relegated to private life and their place filled by an elective body. Feudalism is on its last legs in England, but is dying hard.—*N. Y. Tablet*.

POLICEMEN in Ireland have very exalted notions of their prerogatives. A thing very commonly done by them is to tear down or efface placards which convene what they, in their wisdom, consider to be improper gatherings. For instance, in Kildare, a poster giving notice of a land meeting was indignantly removed by a police-sergeant. He was offended by it, and that was enough for his trouble, and we cannot say we are sorry for his meddling with other people's property, and suppression of a perfectly legal announcement.—*Liverpool Times*.

In this age of unbelief and irreligion it is too often said that the age of miracles is passed, and that the world has long since entered on that of progress and practical experience. If the advocates of this theory would only for a moment consider the blasphemous consequences of what they think or assert, they would, if they believe in an Almighty, shudder at the audacity which would place a

time or a limit to the omnipotence of the Most High. To say that "the age of miracles is gone by" is to say that "the arm of God is shortened and its power lessened."—*N. Y. Catholic Herald*.

In discussing, last Sunday, the subject of "Future Punishment," Rev. Dr. Strong, of the Rochester Theological Seminary, observed that—

Much of the misconception of the doctrine of the eternal punishment is caused by a failure to comprehend the meaning of those passages which speak of it, owing in part to the figurative language employed.

And yet, as the good Doctor must have known, the Bible, and the Bible alone, interpreted by each one's private judgment, is the cornerstone of the thing called Protestantism. But, alas! if there be "a failure to comprehend" those passages which speak of "a most vital dogma of the Christian creed, among the learned—even among the teachers in Israel—what will become of the less mentally gifted, and especially of those who cannot read at all? Do our separated brethren ever think of this?—*Buffalo Union*.

The wickedness of divorce is no longer a luxury for the rich only; the establishment of the Divorce Court has brought the evil licence home to the million. In the past legal year there have been no fewer than 653 divorces or attempts at divorce. Such a list affords a gloomy picture of the state of English morals. The artisan and laboring classes contribute by far the greatest number of suits of divorce, even when we take into account the numerical majority of marriages in the lower classes. In the upper classes matrimonial scandals are hushed up for the sake of appearances, or in order not to disturb marriage settlements. Moreover, in the upper circles of society there is far greater privacy of life for married couples, who are not of necessity thrown so much together, and can more easily evade suspicion and detection than is the case in the lower ranks of life. The greater the liberty of divorce the looser is the marriage tie.—*London Universe*.

M. DE PRESSENE, the well-known French Protestant pastor and politician, replies in the *Times* to the Abbe Martin's strictures upon himself and his co-religionists in France for approval of the present persecution. We are glad to be assured by M. de Presse that not only that he was "opposed to the famous Article 7 of the law for liberty of higher education," but that, while he maintains the legality of the decrees, he has "persistently urged the necessity for fresh legislation on the whole subject, which should render it easy for corporations to obtain the necessary previous sanction in all cases where no serious peril to the State was involved." We are gratified also by the assurance that M. de Presse has, in several reviews, "steadily opposed the attacks made upon the liberty of Catholics, whether in Germany or Switzerland." M. de Presse deprecates, "as heartily as anyone, a Kulturkampf;" which must be fraught with peril, and "for this very reason" he pleads "for fresh legislation." But as the terms employed by M. de Presse imply that the "corporations" would have to apply for sanction, and that the government would have the fixing of conditions and the decision of the question whether the existence of those corporations was or was not "a serious peril to the State," we do not see how such fresh legislation would alter the existing law as interpreted by the French Government.—*N. Y. Catholic Herald*.

CONSCIENTIOUS Protestants are exercised in mind over the question of using wine in their communion service. So greatly has this question troubled the larger and more wealthy churches, that they have adopted the use of sour or unfermented wine. "In the smaller churches," writes a troubled correspondent of the *Tribune*, "they still adhere to the old way of using fermented wine, usually home-made. Probably the small churches are as conscientious as the others, but the imported sour wines would cost something, so the former are reduced to about the same extremity that the missionaries are, and make some kind of toddy." To show to what straits the missionaries

are reduced, he quotes this pathetic passage:

"We have used no fermented wine at our Communion service for several years; we prefer a drink made from grape jelly, by simply adding water to the jelly and boiling it a few minutes. This prepared Saturday evening keeps perfectly good until it is wanted. This the fruit of the vine, and if drunk from a cup, do we not fulfil the letter as well as the spirit of the Bible requirement? If the grape jelly cannot be had, it seems to me better to use molasses and water, or pure water, than either to omit the sacrament or to use that which can destroy both soul and body."

The amazing self-complacency of this statement goes well with the tricks played before high Heaven that are said to make the angels weep. These self-righteous interpreters of the Scriptures are determined, at all hazards, to place a higher standard of temperance before the people. The interpretation of the Scriptures which can sanction the use of water or molasses and water instead of wine is very liberal indeed. In reading of these things, their utter absurdity only make the wisdom and glory of the Church more apparent.—*Brooklyn Review*.

It is remarkable that, in spite of the reiterated statements that the people of Mexico are sunk in the depths of ignorance, they manage to read the Bible with so much fluency whenever it is presented to them by the wondering evangelist. "Oh sir, I cannot tell what a great boon you gave me in that book," cries a poor but honest Mexican in *Zion's Herald*. "Since I began reading I feel like a new creature. I have within me something which I never felt before. I am so happy and contented now." Any poor Mexican who has had a good square meal at the expense of the mission would naturally feel within him what he never felt before; but the spiritual-minded missionary attributes the ecstasy of the benighted Mexican to the reading of the Bible. He does not care to mention the material things which have been purchased with the mission-box offerings in order to comfort the benighted Mexican. "Soups" are not confined to Ireland, and the sudden and miraculous conversions of which we read every week in the Protestant press must be taken with a grain of salt.—*Brooklyn Review*.

The Vera Cruz correspondent of the *Evangelist* writes, in a charitable frame of mind: "One of our evangelical hymns has been adopted and is sung in the Roman Catholic Church in Vera Cruz now. I rejoice at it, and heartily wish they would take all the rest of them (and the Bible too) and use them." The correspondent does not state whether the Catholics of Vera Cruz have adopted which we read every week in the Protestant press must be taken with a grain of salt.—*Brooklyn Review*.

NO ANSWER would have been much more creditable to the Chief Secretary for Ireland than the one he gave to Mr. Callan on Monday. The question was whether it is a fact that in the county of Tyrone, with a population of 215,000, of whom 120,000 are Catholics, among the 120 magistrates of that county there is not a single Catholic included; whether it is a fact that in the county of Fermanagh, with a population of 92,000, of whom upwards of 51,000 are Catholics, there are 65 magistrates, of whom not one is a Catholic; whether complaints have not been frequently made of the persistent exclusion from the magistracy of those professing the same faith as the majority of the population, more especially in the province of Ulster; whether repeated representations, both public and private, have not been made to the Irish Executive, that there are Catholic gentlemen in those counties at Coonstown, Strabane, Omagh, Enniskillen and other districts fully qualified to

every respect to be placed in the commission of the peace; and whether, in view of the foregoing circumstances, Mr. Forster would communicate with the Lord Chancellor of Ireland the desire of her majesty's government that all just causes of complaint with respect to the constitution of Catholics therefrom, should be forthwith removed. Note the answer, people of England! First of all, bear in mind that due notice was given of the question, and that it has been some days printed on the business paper of the House of Commons. Mr. Forster's reply was that he was unable to give precise information on the subject, that he had not made particular inquiries respecting the matter—of course not—and that no complaint had been made to him, or "the beloved," to the Lord Lieutenant. Yet Mr. Callan knows very well, that the facts referred to are facts. The matter will surely not be allowed to rest with such a government reply as this.—*London Universe*.

SECTARIANISM AT THE ONTARIO TEACHERS' CONVENTION.

A PROTEST AGAINST PRINCIPAL MACVICAR'S ADDRESS.

[To the Editor of the Canadian Post.]

Sir,—I think it is time to call the attention of the teachers and people of Ontario to a practice becoming too common at the annual meetings of the teachers' associations in the city of Toronto—that of seeking to create prejudice in the minds of the teachers against the Catholic religion. A few years ago one reverend doctor, also a principal of a college, began his address by expressing a wish that the Ontario teachers, then in convention, might be protected in their deliberations from sinking into such a depth of folly as that reached by the Vatican council. Another speaker tells his audience how worthless is the education given in the convents of the continent of Europe. At the convention held in August last Mr. Goldwin Smith tells us of the ignorance and superstition of France. Each year some speaker has something to say prejudicial to the Catholic Church and of a nature to repel Catholic teachers from the association. But it was at the convention of August, 1879, that the most shameful and unjustifiable attack was made upon the Catholic religion by M. Macvicar, L. L. D., S. L. P., principal of the Presbyterian college, Montreal. The discourse was "Moral culture an essential factor in public education." A report of it was published at the time in the *Globe and Mail* and in the *Canadian School Journal* for October, 1879.

In this discourse, addressed to the teachers of the sectarian schools of Ontario, the learned and reverend Dr. Macvicar, in the words of the distinguished Joseph Cook, "that on the fertile banks of the lower St. Lawrence we have a Republic of Ignorance, where the prolonged childhood under Romanism—ignorant, industrious, social but non-progressive. Lower Canada is a part of France unreformed by the revolution of 1782. The Roman Church of Louis XI. yet collects its tithes on the eastern St. Lawrence, and Joseph Cook, significantly adds, as explaining this state of things—the intellectual stagnation for centuries—the *Januit is active there*." Dr. Macvicar himself then adds—"Yes, and his system of education is one-sided, unsymmetrical and unnatural in the last degree." I beg leave to say in reply:—No, there is no truth in those assertions. Dr. Macvicar's lecture was on moral culture in the schools. The charge most frequently made by secularists in education against the schools in Lower Canada is that there is too much time spent in moral and religious culture. In my opinion the doctor will find himself at fault with his "stagnation" friends in attributing a want of moral culture to the schools of Lower Canada. Had he said these schools were somewhat behind ours in secular instruction and in material outfit and equipment no one here would have found much fault with him, except, perhaps, the *Maid* newspaper, which mainly claims that the schools in Lower Canada are in no respect behind ours. However this may be, the Lower Canadianians are more reformed than we are. They have *Porteuses Francaises* which we have not. This fact is known and asserted, openly and repeatedly, by all intelligent persons who have had the opportunity to mix with French society. Sir John A. Macdonald, Hon. Mr. Campbell and Sir Francis Hincks will bear me out in what I say here. Are their schools not to be accredited with any share in the causes that produce such a distinction? The Lower Canadianians are ignorant? Of what? In what respect? In moral culture? Look at their criminal calendar; then look at ours. They are non-progressive? Is this a crime? I think it was in May last the *Maid*, in an editorial of great ability, referring to the then approaching assembly of French Canadianians at Quebec, gave, not assertions, but the facts and figures to show and to prove that the history of the world has no parallel to that of the French Canadian race in America. How do the bishops and priests of Lower Canada compare with those of any other lands? And the judges; are they less learned and less upright than ours? Is their law inferior? In the House of Commons at Ottawa where do you look for the polished gentleman, the fine scholar, the cultured orator? In literature where are we equal with them? Non-progressive under Romanism? Is a church always responsible for the natural peculiarities of its adherents? Does it always shape and mould their national tendencies; their political tastes and habits; their commercial qualities; their military instincts and aspirations? Is a

church always to blame for the vices of a people? If so, is Presbyterianism responsible for the vices of Scotland? or Anglicanism for the beer-drinking and brutal wife-beating of England? Under what religion was Pagan Rome and Greece most progressive? Was France unprogressive under Romanism when old Napoleon was galloping over Europe on horseback, trampling its institutions in dust? Was Romanism to blame for this over-progressiveness? Was England unprogressive under Romanism when she framed her present constitution and secured those liberties which formed the basis and groundwork of her past and present greatness? And finally, how about Scotland? Was she or was she not unprogressive under Romanism when the universities of St. Andrew, Glasgow and Aberdeen were established and founded and so richly endowed—afterwards handed over to Presbyterianism, fully equipped with all the educational advantages of the times. The Lower Canadianians inherited nothing like this from their predecessors, the Indians. All they had to start with was a rude hatchet and a little powder. No; all this reasoning is faulty, illogical and altogether unworthy of a clergyman of the undoubted ability, high titles and distinguished position of the Rev. Dr. Macvicar. Some attribute the greatness of Scotland to oatmeal porridge and the Bible; others to schools; others to other causes.

But we are told "the church collects tithes in the eastern St. Lawrence." What of it? Is that, too, a crime? Is it call on Catholic parents everywhere to withdraw their children from under influences and insinuations such as those I am here combating and place them where the pearl of their faith—that which is dearest to them in life—may be known and respected.

I intended to have brought this matter before the last convention, but it was almost over before I knew it was in session. I now leave it in the hands of the intelligent teachers of the public schools of Ontario. I know their verdict will be in my favor as will also be that of every man of common sense in the country.

M. STARRVORN, Priest.

teachers may have felt inclined to express their dissent, but were perhaps restrained by their respect for the learned and venerable ecclesiastic.

And, finally, I charge the press, and particularly the *Canada School Journal*, with an oversight and forgetfulness of our rights of equality with our fellow-citizens in opening their columns to receive and scatter broadcast over the land the foul seed of bigotry and of vile transatlantic ignorance, prejudice and superstition.

I am a Canadian by birth and I am proud of it. I am a Roman Catholic by faith and conviction and glory in it. Both as a Canadian and Roman Catholic I claim for myself the civil rights of this country common to all its citizens, and perfect freedom of worship. I claim this also for every Roman Catholic child and man in school and out of school in Canada. There can be no liberty of any kind without religious liberty. To have this liberty in the country we must have it in the schools, and to have it in the schools we must have it in the teachers, for the teacher makes the school. Are the public schools in Ontario unsectarian? We are told they are. Then at the conventions of the teachers of those schools let no man dare to stand up and single out the Roman Church or any other church for special attack and attempt to make it odious in the sight of the teachers or the public. We will not submit to any such outrage. We will look on all that is said to the unsectarian character of the public schools as a sham and a fraud, and to the Catholic a delusion and a snare, and we will call on Catholic parents everywhere to withdraw their children from under influences and insinuations such as those I am here combating and place them where the pearl of their faith—that which is dearest to them in life—may be known and respected.

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M. STARRVORN, Priest.

London, Sept. 6, 1880.

AFGHANISTAN AFFAIRS.

DEFEAT OF AYOUB KHAN.

London, September 3.—An official despatch from Quetta to-day says that General Roberts attacked and defeated Ayoob Khan's force and captured twenty-seven guns. The Cabules have retreated up the Argandab valley. The battle was fiercely contested. Ayoob Khan occupied a strong position on the broken hills near the Argandab river, a few miles from Candahar, where he entrenched himself, raising the siege of Candahar. His force, somewhat weakened by desertion, was estimated at 23,000 men, though it was likely somewhat less. Gen. Roberts's force available for the attack numbered about 14,000 men. Owing to the strength of Ayoob's position, and the number of his guns, which his artillerymen handled so ably in the battle with Gen. Burrows, it is thought the British loss in the late engagement must have been heavy.

At the time the above news left Candahar Ayoob was in full retreat. A dispatch from Quetta to the war office states that Gen. Roberts has encamped his infantry on the plain west of Candahar and his cavalry under the south wall. Gen. Phayre is said to be within twenty miles of the city. Musa Khan is reported to be in Ayoob's camp.

London, September 3.—Col. St. John reports that Ayoob Khan's forces consist of 4,000 regulars, four regiments of Ghazis, whereof one-third have firearms, 2,000 cavalry, and twenty-eight guns.

SCHOOLS FOR GIRLS.

Convent schools are the best for the education of girls. Their superiority over all competitors is acknowledged by competent judges everywhere. It was only the other day that Sir James Langdon, Governor of the Isle of Ceylon, visited the establishment there of the Sisters of the Holy Family. "I cannot help recognizing," he said, "that everywhere Catholics are animated by the same spirit, and that the education given in their schools is the best possible, as nothing is more pernicious than education deprived of that moral direction which only can assure to the young future happiness."

A graduate of an academy conducted by Sisters can always be distinguished from among a bevy of young women educated elsewhere. There is a simplicity about her manners, a modesty in her demeanor, a quiet dignity that commands respect, and a gentle equanimity that is a guarantee of goodness, of clear principles and of solid attainment.

A Boston Congregational paper, in a late issue, contained a letter from a correspondent on the education of girls, in which was embodied a pathetic note from a mother deploring the state of mind of her daughter, who has fallen into a habit of doubting, and become in some measure a sceptic. The dearest friends of the young lady are in the same boat. The correspondent, as we learn from *Zion's Herald*, attributes their agnosticism to the morally unguarded condition of the popular colleges for females in charge of public and sectarian teachers, and of the serious spiritual exposure in them of inadequately defended young women. "These are strong words, but they are needed to describe the situation.

Protestant parents could not entrust their dear ones to safer or better hands than to the members of religious orders who have consecrated their lives to the education of the young.—*Catholic Mirror*.