A Freest Against Principal Mac-Vicar's Address.

() the Editor of the Canadian Post.) So., I think it is time to call the atten-

we becoming too common at the anetings of the Teachers' Association ity of Toronto-that of seeking to rejudice in the minds of the teachers the Catholic religion. A few years aco or reverend doctor, also the principal of a begins his address by expressing a were mut the Ontario teachers, then in conwith might be protected in their deliberatoo a from sinking into such a depth of folly hand in August last Mr. Goldwin Smith tells neof the ignorance and superstition of France. Each year some speaker has something to say prejudicial to the Catholic Church, and or a nature to repel Catholic teachers from the association. But it was at the convention of August, 1879, that the most shameful and unjustifiable assault was made by the Rev. D. H. 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 Canada School Journal for October, 1879.

In this discourse, addressed to the teachers

of the unsectarian schools of Ontario, the learned and reverend Dr. Macvicar says in the words of the distinguished Joseph Cook, " that on the fertile banks of the Lower St. "Lawrence we have a French population "living in a state of prolonged childhood " under Romanism—ignorant, industrious, social, but non-progressive. Lower Canada " is a part of France unreformed by the revo-"Jution of 1872. The Romish church of "Louis XIV. 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 Jesuit is active there." Dr. Dr. Macvicar himself then adds: "Yes, and " his system of education is one-sided, un-" symmetrical and unnatural in the last de-" gree." 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 securalists 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 alone with his "distinguished friend" in attributing a want of moral culture to the schools of Lower Canada. Had he said those 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 Mail newspaper, which maintains that the schools in Lower Canada are in no respect behind ours. However this may be, the Lower Canadians are more refined than we are - more civilized, more social -and happier than we are. They have Furbanite Française, which we have not. This fact is known and asserted, openly and repentedly, 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 Canadians 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 Mail, in an editorial of great ability, referring to the then approaching assembly of French Canadians at Quebec, gave, not assertions, but the facts and figures to shew 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 the clergy of other lands? And the judges; are they less learned and less upright than ours? Is their bar inferior? In the House of Commons at Ottawa where do you look for the polished gentlemen, 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? It so is Presbyterianism responsible for the vices of Scotland? or Anglicanism for the beerdrinking and brutal wife-beating of England? Under what religion was pagan Rome and Greece most progressive? Was France un-progressive under Romanism when old Napoeon was galloping over Europe on horseback, trampling its institutions in the 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 form 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 univer-ities 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 Canadians inherited nothing like this form 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 the 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 evidence of "unprogressiveness" or even of a want of moral culture? What church collected tithes in Ireland "moral culture" and even of common honesty. How is the Presbyterian church in Scotland? It is established, is it not? Men are sometimes compelled by law to support it even when they do not believe in it, are they not? Is there not something wanted here-a little

pay tithes to it. There is no apparent wrong in this. He who has much gives much; he who has little gives little; he who has nothing gives nothing, but receives something from the priest out of the contributions of the rich. I trust the Ontario teachers will not discover anything very immoral in this mode of supporting a church or anything

very unscriptural, either. Now comes the really funny part of this most "one-sided, unsymmetrical and unnatural" production. "The Jesuit is active there." This explains everything: ignorance, non-progressiveness, prolonged childishness, stagnation for centuries — all attributable to the activity of the Jesuit! The Jesuit is blamed for many thing. So was his Master, from whom he holds his name and for whom he works so bard, blamed the teachers and people of Ontario to for many things wrongfully. The Jesuits have one little college in the city of Montrealnot one anywhere else in Lower Canada. They have no university, no institutes, no academy, no high school, no normal school, no public school, no private school. They have no connection, direct or indirect, with the public schools or the public school system of the province. Their name is not apparent even in the pages of the official school rea that reached by the Vatican Council. An ports of the country. Why then attribute to er speaker tells his audience how worth- she activity of the Jesuit all the imagined "un-les is the education given in the convents of progressiveness" of the Lower Canadians? It the continent of Europe. At the convention is true their one college at Montreal, frequent in August last Mr. Goldwin Smith tells quented chiefly by United States us of the ignorance and superstition of France. college, famous for training up and turning out first-class men, able to take and hold their ground against competitors. That is all-

Now as to the tithes collected on the eastern St. Lawrence the "activity of the Jesuit" has bad nothing to do with that system of church supporting. Neither on the eastern St. Lawrence nor anywhere in Europe, Asia, Africa, or any of the islands of the sea, at any time since the first incorporation—the initial had received and was put into court. I tranmoment-of this organization, on the 15th day of August, 1534, in the chapel of the Holy Martyrs at Montmatre, down to the present time, have the Jesnits ever received tithes from any individual, parish, mission or community. The assertion to the contrary is wholly untrue.

I must conclude. I charge the Rev. D. H. Macvicar, L. L. D. S. I. P., Principal Presby-terian college, Montreal, with having made before the Ontario teachers' association, in the city of Toronto, in August, 1879, false accusations against the Catholic religion, her ministers and adherents in Lower Canada. I charge that those false accusations were of a nature to prejudice the were mistaken. I had to go to the Protestant minds of the teachers of the public schools of Church, and for that I got eighty rapees, but it was all against my will. What business officially represented in the annual school rehave I to become a Protestant? That money officially represented in the annual school reports to be perfectly unsectarian and undenominational, and in which schools more than | judge, of course, discharged the defendant, to two-thirds of the Catholic children of Ontario are receiving their instruction; and which schools are supported by public funds and by on appeal. a rate on the property of Roman Catholics as well as on that of their Protestant fellowcitizens.

I charge the president of the Ontario teachers' association with a neglect of duty on that occasion in not calling to order the Rev. Dr. Macvicar for his baseless and indecorous accusations against the Catholic church and her ministers and people.

I charge the teachers present at that convention with having allowed to pass a splendid opportunity of shewing to the public in general their repugnance to bigotry; and of convincing Roman Catholics in particular that they (the teachers) are in reality the unsecurian teachers they are represented to be. No doubt the teachers may bave 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 parnne to receive and scatter oadcast over the land the foul seed of bigotry and of | 1870-79. 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 Cana. dian 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 lib. erty 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 On-tario 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 of 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 Catho- fewer births, more deaths, more emigrationlic parents everywhere to withdraw their the life-blood is cozing away, and less comes children from under influences and inspira. in than before to replenish the wasted form tions such as those I am here combatting and of our country. The prospect is not a pleasplace them where the pearl of their faiththat which is dearest to them in life—may be known and respected.

I intended to have brought this matter be-fore 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

M. STAFFORD

Lindsay, Sept. 6, 1880.

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Is there not something wanted here—a little fair play?

In Lower Canada tithes—not a tenth but a twenty-sixth bushel of field produce is given by Catholica for their own the field produce is given that the field produce is given that the field produce is given to their own the field produce is given to the field produce is given to the field produce it from the field produce it for the field p

CATHOLIC NEWS.

RETREAT. The annual retreat of the R. C. Vicars of the diocese of Quebec commenced the 7th Sept. at the Archbishop's Palace.

The secret longing of the human heart for the abandoned Church has been clearly illustrated in the eloquent works of the Spaniard Castelar.! Before the assembled Cortes, at Madrid, he declared: "Should I ever rejoin any church, the object of my choice would not be the Protestant institution; her chilly air benumbs my soul. No! I would retrace my steps to that sacred altar which instilled into my heart the most sublime sentiments of To that temple would I return that witnessed my first childlike prayers, and there would I seek the image of the Holy Virgin that, with a tender smile, enlightened my sorrows. I would return to that sacred spot where my spirit would be inebriated by the oder of incense, by the peal of the organ, by the sombre light so calmly stealing inward through stained windows and reflecting from the gilded wings of angels, the silent witnesses and companions of my childhood's fancies; and at the approach of death I would embrace the sacred tree of the cross, which, with its saving arms, shelters the spot that is most dear and venerable to me upon earth-my mother's grave. Yes! if I should ever re-enter a church, it would be the Catholic Church.'

We clip the following from an interesting article in the Indo-European Correspondence of Calcutta:—In one of our Catholic villages the chief or headman of about fifty-nine families having applied for relief, the minister insisted on his apostatizing, and the poor man, pressed by want, complied. After the worst of the famine had passed over he loudly proclaimed that he had been made a Protestant in spite of himself. He was sued for the money he scribe his answer before the judge: "Your worship, I was born a Catholic, I am a Catholic, and I wish to die a Catholic: The Protestant ministers wanted me to become Protestant; it was during the famine in January, 1878; I was suffering, and every one in my village was cruelly suffering from hunger. I went to the Committee of Relief, and I was told: 'You are a Catholic, and you shall not get relief.' I went a second time, and was refused in the same way. The third time I went I was promised 100 rupees if I turned Protestant. Forced by want, I consented, it was in spite of myself. They thought the village would follow my example, but they was the price of my faith and my soul." The the great dismay and anger of the native

NATIONAL DECAY.

The Irish people are going away from this native land of theirs in ever-increasing numbers. Last week we gave the figures, showing how some nine thousand more than usual had left during the first quarter of the year. There is more news of the emigrants. The figures which tell of their departure during the past three months are now before us, and what is the tale they tell?

Nearly fitty thousand have left us! The exact number is 49,032, according to the enumerators, and some have escaped the count. There has been nothing like this for the last decade or years. In fact, this number is not very far from double the average of those who have gone from us in that quarter for the last ten years!

The total number of emigrants in the first ticularly the Canada School Journal, with an six months of this year was 64,583, being oversight and forgetfulness of our rights of 41,796 more than in the first six months of equality with our fellow-citizens in opening last year, and 28,306 over the average number in the corresponding period of the ten years

These are the official statistics. The state of things which they reveal is most deplorable. They show that immense multitudes are being forced to fly from a country that is naturally most fertile, a country which could if its resources were properly developed, support a far larger population than it now porsesses in happy prosperity.

And other figures are equally saddening The number of persons marrying has decreased-a fact that reveals the wretched state of the country. The fact is one worth looking at. The marriages of Catholics represent the large majority of the people, and the diminution in them has been enormous:

In 1879 " "7,072
In 1880 " "4,545

These figures represent the numbers in the first quarter only of each year, and the falling away has been so much that this year the marriages have gone down to nearly one-half of what they were two years ago.

Again, fewer children were born, and more people have died. Thus all the elements of national decay are here. Fewer marriages, ant one: it is dark and gloomy, if this decay is to continue.

Before this, the Government should have been asked to answer on this subject, and the dictum of John Stuart Mill should have been called to mind, which declared that the Gov_ vernment of that country, whose people were forced to flee, stands condemned .- Irish Paper.

PIC-NIC.

The second annual pic-nic in aid of the R. C. Church, Vankleek Hill, Ont., took place on 31st August, and was largely attended.

The ladies of the parish provided a grand dinner, and a full programme of games afforded amusement for the day. Everything passed off well. At the close of the proceedings speeches were given by Dr. Harkin, M.P.P., and F. Routhier, M.P. The amount realized was over three hundred dollars, which will be applied towards liquidating the debt on the church.

Henry & Johnson's Arnics and Oil Liniment is an external remedy for Man and Beast.

Holloway's Pills .- Wrongs made Right .-Every day that any bodily suffering is permitted to continue renders it more certain to become chronic or dangerous. Holloway's purifying, cooling, and strengthening Pills are well adapted for any irregularity of the human body, and should be taken when the stomach is disordered, the liver deranged, the kidneys inactive, the bowels torpid, or the brain muddled. With this medicine every invalid can cure himself, and those who are werk and infirm through imperfect digestion, may make themselves strong and stout by Holloway's excellent Pills. A few doses of them usually mitigate the most painful symptoms caused by undigested food, from which they thoroughly free the alimentary canal, and completely restore its natural

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In the harbor, showing the modes of torpedo warfare with their thrilling spectacular effects.

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With illuminations of the Mountain by Bengal fires and Magnificent aerial pyrotechnic exhibitions, including the discharge of two hundred bomb shells of the largest size, bursting in mid-air and filling the heavens with showers of gorgeous stars.

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the many mixtures, or syrups, made of cheap and ineffective ingredients, now offered, which, as they contain no curative qualities, can afford only temporary relief, and are sure to deceive and disappoint the patient. Diseases of the throat and lungs demand active and effective treatment; and it is danactive and elective treatment; and it is dan-gerous experimenting with unknown and cheap medicines, from the great liability that these diseases may, while so trifled with, become deeply seated or incurable. Use AYER'S CHERRY PECTORAL, and you may confidently expect the best results. It is a standard medical preparation, of known and standard medical preparation, of known and acknowledged curative power, and is as cheap as its careful preparation and fine ingredients will allow. Eminent physicians, knowing its composition, prescribe it in their practice. The test of half a century has proven its absolute certainty to cure all pulmonary complaints not already beyond the reach of human aid.

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Legal Notices. NOTICE

IS HEREBY GIVEN, that application will be made to the Parliament of Canada, at its next session, for an Act to Incorporate "The Wrecking and Salvage Company of Canada."

Montreal, 1st Neptember, 1830.

HATTON & NICOLLS,

Solicitors for Applicants.

DROVINGE OF QUEBEC. District of Mont-1 real. In the Superior Court.

Lame Marie Louise Vigent, of the City and
District of Montreal, wife of Pacifique Moise
Daigneau, trader, of the same place, and duly
authorized a ester en justice, Plaintiff,

The said Pacifique Moise. Daigneau, Defendant An action en separation as to property has been instituted in this cause, on the 25th day of August, 1880.

LAREAU & LEBEUF.
Attorneys for Finings.
Montreal, 25th August, 1880.