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AMONG THE AFGHANS.

A PICTURE OF SOCIETY IN THE REALMS OF THE ANKEL.

A correspondent of a London paper says:—The district of Cabul is declared by Oriental conditions to be one of the very sites of the garden of Eden. Displeasing as it may be to the "unclo guid" who wail hysterically over their own countrymen and countrywomen as the most depraved and unscrupulous beings on the globe, and who are just now taking the blameless and ill-used Afghans to their bosoms, the plain truth is that Afghan men and women are no better than they should be and considerably worse. In accordance with the national character for suspicion and intrigue and corruption, an Afghan dwelling-house is like an Afghan book-keeper—a whitened sepulchre. The flat roofs of the houses have generally a parapet wall formed of rail-work, thickly overlaid with mud, and five or six feet high, to allow the women of the family to take an airing unveiled, as their lords are very jealous about their being overlooked. During our former occupation of the city, an officer who had ascended to the upper part of the Bala Hisar to get a good view of the surrounding country was credited with looking at some woman half a mile below him, and received a delicate hint in the shape of a ball from a jagal whizzing past his head. But, however much an Afghan would think himself disgraced by his wife's face being exposed to the vulgar gaze, he has not the slightest objection to being "squared" to "keep her purdah;" or, in other words, conniving at her connubial vagaries for a consideration. The wives may go wherever they please in their book-keepers, to shop or to visit relations, but they must "keep their purdah," otherwise, avoid a scandal. In some of the walls facing the street little loopholes with tiny shutters exist, through which an Afghan beauty may be seen glancing quickly and furtively at the passing stranger, while her grim old lord and master sits stolidly gazing at vacancy through a wider aperture below. Here is a picture of an Afghan beauty behind the purdah:—The blue-black hair is plastered down stiff with gums in various forms on the head, and, from the roots behind, plaited into numerous long tails, hanging over the shoulders and back. The outer margin of the ears all around is pierced and decorated with rows of small silver rings, larger ones hanging from the lobes. The neck and breast are tattooed and dotted over with little figures of stars and flowers. The lustrous black of the eyes is further enhanced by loading the lids with soorma or black antimony. The cheeks are rouged and picked out with little round moles of gold and silver tinsel fixed on with gum. A loose yellow, blue, or red jacket of muslin or silk hanging below the waist and pajamas, or wide trousers of silk or other colored material, form the indoor costume. On going out, leggings of cotton cloth, gartered at the knee, walking-shoes of red or yellow leather, and the indispensable book-keeper are added. A lady of the Kuzilbash tribe is sometimes distinguished with the further addition of a black horse-hair veil, and it is also considered *à la mode* to wear a vinaigrette filled with attar of roses or other scent on the forehead. Afghan ladies exercise considerable influence over their spouses, both in domestic and political affairs. Savage and intractable as the men usually are among themselves, it is quite habitual to see how submissive they can become to the discipline of the Harem Serai. An officer has been lately telling us in *The Times* how Shere Ali has the slipper applied to his august head by the mother of his deceased heir, Abdulla Khan; and it was well known that Shere Ali's own mother, Kudajab, a daughter of a Populzain noble, was paramount in his father, Dost Mohammed's, zenana, to the utter disgust of the thirteen other wives. The dost's own mother, though with a Persian taint in her blood, and considered, therefore, a *mealliance*, was nevertheless, the favorite of the eight wives of his father, Payandah Khan. She was the only one who could prevail on the old Sirdar when on a campaign or a journey to march at a decent hour of the morning for which his followers used to bless her. When any of the other seven were with him he generally struck his tents in the middle of the night, as if in a hurry to get away from them.

BROTHER ARNOLD'S ACADEMY.

HOW THE RISING GENERATION IS TAUGHT.

Our reporter paid a flying and unexpected visit yesterday morning to the Priars' school, at the corner of Ottawa and Young streets, presided over by Brother Arnold, and was courteously shown over the establishment. Everything was in his place and worked with the regularity of clock-work. The boys, according to their ages and attainments, were seated at their desks in different rooms, their coats and caps hanging up on pegs and their benches working away for the bare life; nothing was heard but the monotonous click of their pencils on the slates in one compartment, or the busy hum of their voices as they answered questions put to them by their teachers in the next. The rooms were comfortably warm, due regard being had to health. Brother Arnold first showed copies of the handwriting of the most advanced class, taken out promiscuously from their journals and account books, and the writing was good and clean sometimes as good as the copper-plate headlines as furnished them from their own institution, and from Payson & Dunston's, New York. There is no doubt the calligraphy is all that can be required for book-keeping. The reporter was then permitted to ask them questions in geography and history, which were very fairly, and in most instances, correctly and promptly answered. It was in mensuration, algebra and geometry, however, that the first class pupils fairly astonished him. Questions were answered mentally, with almost the rapidity of thought. Four boys, selected at random, were next placed at the black board and ordered to solve problems in

Euclid, which they did with rare intelligence and rapidity, giving reasons for every line drawn, or angle made, and citing authorities, by naming the problems and definitions in the several books by which they were guided. One knotty question in indeterminate equations (algebra) was figured out on the black-board by a lad of the name of Galvin in less than a minute, so swiftly in fact, that neither the eye nor the mind of the reporter was able to follow him as his figures covered the board one after another until he had solved the problem. French lessons are given to this class three times a week, and in all respects their education is amply provided for. In reading the boys do not shew themselves as far advanced as they do in other branches, and their elocution is not the best. They display a slight monotonous drawl and slide somewhat over the stops, but it must, in justice, be said they have wonderfully improved since the indefatigable Brother Arnold took the establishment under his charge, and are in a fair way to become as good readers and elocutionists under their present tuition as they are mathematicians.

They are expert spellers, however, seldom hesitating before even the most difficult words. One thing was plainly observable, and that is that there was no getting off lessons parrot-like; each pupil seems to possess an individuality all his own and keen emulation and competition are displayed. There is a library for the first class school-boys, composed of good, religious works by the best authors, unobjectionable works of fiction; and though this library is small, it is select. This class is also taught the use of globes, and other kindred branches. The pupils, whose ages range from ten and eleven to fourteen, look bright and happy, and we shall be surprised if we do not hear of some of their names by-and-by mentioned in a creditable manner. The boys in the second, or next highest class, are from eight to ten years of age. They were asked questions commensurate with their ages and capacities, and answered them without hesitation, and also questions in the geography and history of the Dominion, in which they seem to be well posted. The Rev. Father Hogan visits the school almost daily, and takes a great interest in its welfare. He lately gave three silver medals for competition. St. Ann's Temperance Society has also, with its usual generosity and discrimination, given \$50 to be distributed among the best scholars after examination. We regret that neither the time nor the space at our disposal will permit us to give a full description of the curriculum of the other classes, but hope to be able to return to the interesting subject on a future occasion. It is beyond doubt, however, that these much abused Priars' schools—if the one our reporter visited is a fair specimen, and allowing for the ability and energy of Brother Arnold we think it is—send forth scholars as bright and intelligent, if not as classical, as any in the land of Canada, not excepting some institutions which pass under the grand name of colleges. There are altogether six hundred and thirty boys attending the Brothers' school at the corner of Ottawa and Young streets.

FATHER BURKE'S "BLANKETS."

WHY HE LECTURES IN HIS HABIT.

On Thursday night, Oct. 23d, a meeting was held in the League Hall, Liverpool in aid of the St. Joseph's Missionary College, Mill street, London. There was a large attendance, many coming from the villages and towns in the neighborhood of Liverpool:—The chair was taken by the Right Rev. Dr. O'Reilly, Bishop of Liverpool, and there were also present his Eminence Cardinal Manning, the Right Rev. Dr. Vaughan, Bishop of Salford; the Very Rev. T. N. Burke, O.P.; the Right Rev. Dr. Birchall, Abbot of the Benedictine Order, and a large number of English ecclesiastics. After a splendid address by his Eminence Cardinal Manning, Father Burke, who wore the habit of his Order, next rose to address the meeting. He was received with a *clou de foudre* of applause, the entire audience rising to their feet. He had, he said, first of all to explain, and by explaining to apologize, for appearing in his religious habit in a place which, holy as it was—for he was told it was Father Nugent's hall and as such he took it to be a holy place—yet was not a Catholic Church. The reason that he appeared before them in that old habit of his was a threefold reason. First of all, because he had the honor to speak in the presence of a Prince of the Catholic Church (applause); and according to the ordinary and received Court etiquette, it was not lawful for such as he to appear before a prince except in a Court dress, and his habit was his Court dress (laughter and applause). Secondly he had put on his religious dress because he knew he was to have the honor of addressing his fellow Catholics, the majority of whom were his fellow-countrymen (loud applause). And next to the head of the Church of God, to their princes and their bishops he held in respect a Catholic meeting (loud applause). Thirdly, he had put on

his religious garb because he had tried to speak in other garments and had failed (laughter). It was as natural for a friar to look for his habit when he went to do any priestly or friary work as it was for young ducks when they got out of the shell to go to the water (renewed laughter). When he first went to America, a few years ago, he was called upon and encouraged by the bishops and priests of America to speak to the Irish people and the Catholic people, and, indeed, to a large proportion of non-Catholic people, in buildings which were not churches, but theatres; and he thought that perhaps the appearance of the religious habit would be incongruous outside the Church. He therefore attempted to lecture first in the ordinary dress of an ordinary gentleman, but he found that the thing did not succeed (laughter).

The Indians. The white Catholic population on the mainland is about 500; the Indian, some 20,000, baptized and under instruction. Among the missionaries is Father Morris, a Dublin gentleman, who is greatly esteemed and respected by all who know him, irrespective of creed. The Sisters of St. Anne, from Lachine, have just erected a splendid convent at New Westminster. It is the finest and most imposing building in the city. Sister Mary Praxidos is the Lady Superioress. She is well qualified for the position, as I have learned from reliable sources. There are about forty-five pupils, twenty-five being boarders, among whom many are Protestants. The course of studies is well selected and comprises the usual accomplishments. The internal arrangements of the convent are very complete, certain point in the forest, when, from a distance, they pointed out the spot. The bishop, upon reaching it, found a few bones, a portion of the uniform worn by the Chief of the flag given to him by Dr. Powell, the Indian Commissioner, and part of his own gun which he had carried away. Under the tree, where he had lain down to die, were the remnants of the fire which the chief had kindled before strength failed him. His Lordship persuaded the young men who accompanied him to pile over the bones a heap of green boughs and to promise that they would not disturb the relics of the infatuated and ill-fated Chief. This episode will serve to show what perils the devoted missionary has to encounter in the pursuit of his sacred calling.

Bishop Seghers returned but a few weeks ago from Alaska, where he had been for fifteen months, at a distance of nearly 4,000 miles from Victoria, and with in twenty-five miles of the Arctic Circle. The severity of the climate may be inferred from the fact that the Yukon river closes about the 10th of October, and the ice does not break before the 20th of May. A description of his Lordship's travels and experiences in those high latitudes will be shortly published in France, and will be well worth reading with interest.

Bishop Seghers is a native of Belgium, and studied at the American Missionary College, Louvain, whence he obtains all his priests. The Sisters of St. Ann have also a convent in Victoria. It is a flourishing boarding-school, attended by many Protestant pupils. The building is an elegant structure, and the design admirably adapted for all the requirements of such an institution.

The community was first established here twenty-one years ago, in a small building, yet standing, which resembles a stable or cow-house more than a convent. In the garden is the small cemetery and seven black tablets with white inscriptions mark the graves of so many of the good Sisterhood who have gone to their reward. The Sisters own a large and valuable property in Victoria. The Hospital of St. Joseph, in this city, is likewise under their charge. The site was donated by Bishop Seghers. The edifice has been well designed and solidly built. The wards are capacious, airy, well lighted and ventilated; the rooms for private patients are all that could be desired. The institution is sustained by the subscriptions of an Hospital Association and by private patients. It does not speak well for the liberality of the British Columbia Legislature that no aid is given out of the public funds to an establishment open to all creeds, and that is doing so much good. One would think it were unnecessary to apply for a grant, which ought to be spontaneously extended to aid an enterprise so benevolent and philanthropic. It cannot be possible that assistance has been asked from the Government and that the appeal was refused?

The Sisters of St. Ann have, moreover, a school for Indian girls at Cowichan, and an Orphanage School at Nanaimo. The Convent in Victoria is presided over by Sister Mary of Providence, a Sligo lady, niece of the Very Rev. Dr. McCutcher, the venerable Pastor of Boyle, now only in her 21st year; and the Hospital is in charge of Sister Mary Winifred, a lady who hails from Brandon. With truth may the words of *Æneas* to Dido be appropriated by Irish priests and nuns. Truly may they say: *Quo regio in terris non est plena nostri laboris?* Where, indeed, is the country that does not bear evidence of the missionary labors of the sons and daughters of the Island of Saints. In making this remark, far be it from me to ignore the claims of France, Belgium, Austria and Germany in the like direction. *Pelinsuaque, danusque, vicissim.* We mutually ask and concede such merit.

The new penitentiary for British Columbia was opened on the 1st instant. The work of organization is proceeding, under the supervision of the Inspector, Mr. J. G. Moylan, who is in the Province for that purpose. The number of convicts is about twenty-five, including whites, Indians and Chinese. It is generally understood that the building is defective in many essential particulars and reflects very little credit upon those connected with its construction. The weather for the past month has been extremely wet, the rain having set in much earlier than usual. As I write it is pleasant and corresponds very nearly with what you enjoy in Canada at this season. Wishing you every success in your new enterprise,

I am, dear sir,
Yours truly,
OUTIS.

Mr. Ahearn, the political prisoner just released, has thanked Mr. O'Connor Power, M.P., for his exertion in procuring his release. The Bishop of Clonfert has written a letter to the clergy of his diocese, reminding them of the collection for the Catholic University.

AFGHANISTAN.

Pestis, November 28.—A despatch from Berlin says Russia is about to begin a diplomatic campaign with England relative to Afghanistan. General Knuffman handed to his government a memorandum pointing out how dangerous to the security of the southern frontiers of Turkistan it would be if the Khyber passes were permanently occupied by British troops. General Knuffman regards as groundless British apprehensions of Russia threatening the northern frontier of India from Central Asia. This frontier is quite impregnable, while the British occupation of southern Afghanistan would be a standing menace to Russian Turkistan. The St. Petersburg Cabinet, relying on this report, will ask serious guarantees from England that no changes will be made in the territory or independent condition of Afghanistan.

London, November 28.—A St. Petersburg correspondent says Russia has announced her intention of actively supporting the American in the event of the English occupying any parts in Afghanistan from which the Russian dominion in Asia might be actually threatened. This announcement is based upon an assertion that England has violated the alleged Afghan agreement of Lord Clarendon, by the occupation of Quetta. The intention of Russia to interfere in Afghan is apparently confirmed by the Moscow *Gazette* declaring that the intervention is indispensable now that the occupation of Quetta has been succeeded by expeditions in the direction of Candahar and Herat.

London, November 28.—Official correspondence in regard to Afghan from 1857 to the present time is published. It covers 250 pages. The *Amber's* letter, in reply to Lord Lytton's request for the reception of Sir Neville Chamberlain's mission, complains that before the Viceroy's letter was read, or his messenger had an audience, other letters reached the *Amber* from the Commissioner at Peshawar to the commandant of Alimusjid, written threateningly, containing harsh words repugnant to courtesy, and in a tone contrary to the ways of friendship and intercourse. Considering the *Amber's* affections at that time, patience and silence would have been especially becoming in officials of the British Government. Officials of the opposite Government (meaning Russia) have in no respect desired to show enmity or opposition toward the Turkish Government, nor, indeed, do they wish any. But when any other power, without cause or reason, shows animosity towards this Government, the matter is left in the hands of God and His will. The Viceroy telegraphs to the Home Government that all persons familiar with the Oriental style regard this letter as intentionally rude, and conveying a direct challenge. The Viceroy urgently advised an immediate advance upon the Khyber Valley and Khyber and Pishon Passes, if necessary to Candahar, as disadvantages of delay were obvious. The Home Government, however, instructed the Viceroy to give the *Amber* another opportunity to accept the British terms. The description of the interview between Major Cavagnari and the commandant of Alimusjid is substantially the same as at first reported. The interview concluded as follows: Cavagnari asked: "Will you oppose the passage of the mission by force?" The commandant said: "Yes, and you may take it as kindness, and because I remember friendship, that I don't fire upon you for what you have done already."

London, December 2.—A Calcutta despatch says the trouble in the Khyber Pass is greatly exaggerated; a single officer rode the whole length of the Khyber Pass without being molested. General Brown's force will probably winter at Dakko. General Roberts' advance on Peshawar Pass may encounter resistance, but the Pass will probably be found easy to overcome. No important fighting expected anywhere this year.

The Chinese of San Francisco have brought over an expert priest for the express purpose of propitiating Ah Toa, their devil or spirit of evil. They think that Ah Toa is incensed by the little attention that has been paid to him in this country, and they have resolved to make amends.

The Ottawa *Herald*, a Catholic journal, complains of that portion of the oath of the Governor-General which reads: "I do declare that no foreign prince, prelate, state or potentate hath or ought to have any jurisdiction, power, superiority or authority gubernatorial or spiritual within the Realm." The *Herald* says: "Her Majesty has no right whatever to assume spiritual authority or superiority in this country, over its inhabitants, except those who choose to permit the assumption by becoming members of the Church of England." Precisely the same words are found in the oath administered to the Sovereign at coronation. Yet as our contemporary knows, that does not prevent Her Majesty from tolerating Dissenters and Catholics. The oath in both countries is in that respect an absolute fiction not worth worrying about.—*Mail.*

One of the most reliable medicines for headache is Dr. Harvey's anti-bilious and Purgative Pills. A terrible itchy is a pain in the small of the back; it may come from disordered kidneys, from a cold or a wrench. But in all cases BROWN'S HOUSEHOLD PANACEA, and Family Liniment, will rub in, will afford instantaneous relief, and ultimately remove the cause of the trouble.

This is a season of the year when children teething are almost sure to have dysentery and diarrhoea. MRS. WINSLOW'S SOOTHING SYRUP is a never-failing remedy. It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly cure griping in the bowels and wind colic. Mothers, don't fail to procure it.



THE ROTUNDO, DUBLIN.

er). No matter how great the truths, how profound the philosophical sentiments; no matter how entertaining the historical subjects, he—Thomas Burke, of the Order of Preachers—was not able to satisfy himself or his audiences when he was dignified in any other dress (loud laughter). He therefore adopted the wise plan of putting on his religious habit, no matter where he appeared (renewed laughter). On the occasion when the fermentation of the popular mind was beginning to be distinctly felt in New York, he remembered one evening after quietly lecturing in the Cooper Institute to about 4,000 Irishmen coming out of the place, having taken off his habit and put on a black coat, when, as he was elbowing his way among the crowd, he heard two Irishmen speaking who did not think he was listening to them. The subject of their discourse was himself (laughter). "Be gor, Jerry," said one, "when he first came to this country, he used to spake in his clothes (roars of laughter), and I lost a dollar going over to Brooklyn to listen to him; be gor, he wasn't worth the time nor the space at our disposal will permit us to give a full description of the curriculum of the other classes, but hope to be able to return to the interesting subject on a future occasion. It is beyond doubt, however, that these much abused Priars' schools—if the one our reporter visited is a fair specimen, and allowing for the ability and energy of Brother Arnold we think it is—send forth scholars as bright and intelligent, if not as classical, as any in the land of Canada, not excepting some institutions which pass under the grand name of colleges. There are altogether six hundred and thirty boys attending the Brothers' school at the corner of Ottawa and Young streets.

ANOTHER LETTER FROM BRITISH COLUMBIA.

The State of the Church—Interesting Details—Missions Among the Indians—How the Sisters from St. Anne Fare. (Correspondence of the Post.

VANCOUVER'S ISLAND, B. C., November 1, 1878.] It will, I feel assured, be as gratifying for you to learn, as it is for me to record the fact, that in this remote land religion progresses with a steady pace. What the early Jesuit Fathers accomplished in Canada in the region of the great lakes, along the Mississippi, its tributaries, and in South America, the Oblates are effecting in British Columbia. These zealous missionaries, with a spirit of fervour, perseverance and self-sacrifice such as animated the Lallemands, the Bretons and Marquette of the 16th century, have planted the cross, erected temples to the worship of the Living God and scattered the seeds of salvation, far and wide, among the children of the forest, from the Columbia to the Behring's Straits, and from the Pacific to the Red River. True it is that, within sight of the wigwam, no imposing Cathedral or Basilica rears aloft its towering steeple. Instead, humble edifices, crowned with the glorious emblem of man's redemption, have been erected, wherever required. And who will say that the hymn of praise that is sung or the sighs of repentance that are breathed forth under those lowly roofs, are not as acceptable to Him who died for all on Calvary, as the homage offered or the contrition expressed in the vaulted aisles and beneath the fretted roof of the gorgeous structures which adorn Florence or Cologne! On the mainland, at New Westminster, the Vicar Apostolic of British Columbia, Bishop D'Herbomez, O. M. J., has fixed his see. He was consecrated in 1864; his Coadjutor is Bishop Darien, who was consecrated in 1875, and who spends nearly all his time among

I am happy to say a recentazaar, held for the benefit of the convent, realized nearly \$2,000, most of which sum was contributed by Protestants. This is a gratifying proof of liberality, and of the appreciation in which the good Sisters are held. There are other convents of the same Order at Williams Lake and St. Mary's Mission, on the Fraser, and a house has just been completed at Kamloops, and is ready for the reception of the Sisters whenever their parent house, at Lachine, will find it opportune to send them. These communities are accomplishing an incalculable amount of good.

The Most Rev. Bishop Seghers has Vancouver Island and Alaska under his spiritual jurisdiction. He was consecrated 1875, in his 33rd year, to succeed the saintly Bishop Demers, from Nicolet, P.Q., who died here in 1871. The white Catholic population is nearly 1,000, the Indian about 4,500. The Indians on the west coast are not baptized—they are Catechumens. These on the east coast number about 800, who are baptized and belong to the Cowichan tribe. In 1874 there were on the west coast about 4,000 Indians. Small-pox carried many away, so that the number has been reduced to some 3,500. During his last visit Dr. Seghers baptized upwards of 900 children. He left a priest on the west coast who is doing much good. His Lordship expects to visit there next winter. In each of the following missions there is a priest, viz:—At Saanich, Cowichan, Nanaimo, Esquimalt, Numukamns and Husquet. A mission is also to be established at the most northern point of the Island of Kyuquot.

The Indians are divided into twenty-one villages speaking the same language, called by some the "Ath language," because the names of places terminate in *at* or *ah*. A few years ago, as I was informed by Bishop Seghers, the Indians in the West were severely visited by small-pox. One of the chiefs, a fine promising young man, was attacked by the disease. He became melancholy and convinced that he would die. He thought he would be no more a chief and that any one should succeed himself in that position, was too much for him to endure. He determined to have, in advance, his revenge. He knew, full well, that the priest, Rev. Father Brabant, was held in the highest veneration and love by the band, and that the death of this good man would fill them with grief and horror. He resolved upon killing the priest. For this purpose, he borrowed Father Brabant's own gun, under pretence of going after some game. Thus armed he fired, wounding in the hand the priest, who started to run, when the Chief again fired, lodging forty backshot in the back of his victim. Having, as he thought, accomplished his evil purpose, the intended murderer sought safety in the bush, where he evaded the pursuit that was immediately made. His Lordship Bishop Seghers, having heard of the dreadful occurrence, obtained from the naval authorities the service of one of the gun-boats stationed at Esquimalt, and sailed for the west coast. He found Father Brabant in a very precarious condition and had him removed to Victoria, where seven backshot were extracted from his right hand and thirty-three from his back, leaving seven still in his body. He has nearly recovered and is now laboring in the same mission. Soon after the shocking event, Bishop Seghers, who I may state is my informant, returned to the scene of it and made inquiry about the Chief. The Indians stated that he had died in the bush. His Lordship asked them to point out the place where he remains lay. They manifested the utmost repugnance to comply with his request. After much persuasion two consented, and proceeded to a