

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, SEPT. 15, 1882.

NO. 205

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

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TWEEDS now in stock.

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Now.

BY ADELAIDE PROCTER.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day.

Rise from your dreams of the Future,
Of gaining some hard-fought field;
Of securing some airy fortress,
Of bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may),
But your arm will never be stronger,
Or the need so great as To-day.

Rise! if the Past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife To-day.

Rise! for the day is passing,
The sound that you scarcely hear
Is the enemy marching to battle:
Arise! for the foe is here.
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past!

THE BAZAAR.

Extract from Pastoral letter of His
Lordship Bishop Walsh:

We solemnly promise and engage to
cause a High Mass to be celebrated on the
first Friday of every month, for the space
of ten years, for the temporal and eternal
welfare of the benefactors of the New
Cathedral. The celebration of the afore-
said Mass will begin on the first Friday of
the month following its dedication. We
request of the Reverend clergy to make
this fact well known to their people and
to explain the great spiritual favours to
be gained thereby.

Persons purchasing or disposing of
tickets for the coming Bazaar will gain
the above favours.

CATHOLIC PRESS.

Dublin Freeman.

In reference to the harvest pro-
spects of Ireland the Dublin Free-
man, of August 12th, states: "The
past week of glorious weather has
brightened the face of the country
and once more raised the hopes of
agriculturists, who are now begin-
ning to feel more sanguine regarding
the harvest. Large quantities of
old meadow hay have been saved in
fine condition. The potato blight has
not extended its ravages since the
dry weather set in, and, though the
earlier sower are, in part, beyond
the late growers, such as 'Cham-
pions,' are doing well and may yet
turn out a good crop. The cereals,
oats especially, promise a rich return
on well cultivated lands, on wet or
damp soils the crop is stunted and
meagre and not likely to prove re-
munerative. The green crops are
greatly benefited by the heat.
Should there be a continuance of fine
weather a fair supply of turf may
yet be saved, though the quantity fit
for use at the present time is smaller
than for many years, excepting 1880,
when there was a fuel famine. Al-
together the prospect has brighten-
ed considerably within the past
few days, and with good weather and
energetic industry to save the har-
vest, plenty may yet crown the la-
bors of the husbandman." "Fair
rent," thinks the same journal, "may
be considered the most prominent of
the three notable principles of the
Land Act of 1881, and there can be
no fair rent without a careful, impar-
tial and just valuation. It is of the
utmost importance, therefore, that in
the operation of the Land Act, the
question of a fair valuation should be
conducted in a manner that would
not be calculated to justify hostile
criticism. A valuation by a court
valuer that was accepted by the
three Chief Commissioners and by
which they gave their decisions re-
cently at Mullingar, has been the
subject of a rather sharp discussion
in the House of Commons. The
cases referred to, and which were
brought to the attention of the House
by Mr. Justin McCarthy, arose out
of appeals before the Chief Commis-
sioners, and the same tenants' ap-
plications were fixed by the Sub-Com-
missioners. When those tenants applied to
the Sub-Commissioners for fixing a fair
rent, they produced for witnesses as
to the value of their holdings men
who were thoroughly competent to
form a correct opinion as to the val-
uation of the farms in question, as

they were well known in the County
Longford, and knew the productive
power of the land thoroughly. Their
opinion taken altogether might be
considered unimpeachable, as those
witnesses included a landlord and a
civil engineer. The Sub-Commis-
sioners fixed the rent in most cases
at about the valuation put on those
lands by the landlord's agent, Mr.
Cochrane. "On the appeal before
the Chief Commissioners, the land-
lord did not call in a single witness
as to the valuation of the farms in
question, but in face of the reliable
testimony of the tenants' witnesses,
the Chief Commissioners accepted
the opinion of the court valuer, who
had never seen the lands before, and
they raised the rents which even the
Sub-Commissioners had fixed in some
cases to nearly the old amount. It
excited some surprise when the case
was before the Chief Commissioners
that the landlord called no witnesses,
but it appears that the valuation
which the court valuer meant to fix
on those lands had got publicity in
some of the Dublin papers, and as
even Mr. Cochrane, Lord Longford's
own agent, would hardly think of
naming similar rents, the landlord
doubtless thought it would be un-
necessary to call any witnesses. In
the discussion which took place in
the House of Commons it was com-
mented on as a singular fact that
court valuers were not sworn. There
does not appear to be any reason
why all other witnesses should be
sworn, and that the opinion of those
valuers, which may fix a tenant's rent
for fifteen years, should be exempt
from the rule. In fact it appears to
be both unreasonable and unmean-
ing. With regard to the main point,
to which Mr. Justin McCarthy sought
to draw the attention of Parliament,
it would argue badly for the opera-
tion of the Land Act if the proceed-
ings at the Mullingar appeal were to
form a precedent, or to be again re-
peated in arranging the important
question of a true valuation. When
witnesses who include a landlord,
a civil engineer, and practical farmers,
gave evidence to the value of land or
its fair rent, their conjoint and sworn
testimony appears unimpeachable in
its veracity and reliability, and
ought to have more weight in assist-
ing a judgment than the unsworn
testimony of a court valuer, who has
never seen the land before, and whose
knowledge of its productive power
in comparison with that of other
witnesses must necessarily be limited
and uncertain."

Western Watchman.

The history of English scribble has
been given to the world in one of the
most notable books of this century. From
it the world has learned that the justice
of an offended God sooner or later overtakes
the profaner of his name. It is a
Christianity is. We would furthermore
advise the brethren who pay these distin-
guished divines for preaching the saving
truths of Christ, to examine them as to
Christ's divinity.

A PRIVATE LETTER from Lisbon,
Portugal, brings the news of the
death of Mgr. Baines, the excellent
and much respected President of the
English College, on August 5. He
was wealthy and left his whole prop-
erty in trust for the English Col-
lege. We also learn that the revolu-
tionary spirit has extended greatly
of late in Portugal. Not only in the
cities but in the towns and villages
the cry for a republic is general, and
it is to be feared that in that country
republicanism means socialism and
anarchy. Hostility is shown against
the clergy; a priest cannot venture
into the streets in his cassock, or
even with the Roman collar, with-
out being insulted. The very child-
ren point sticks at them or hold up
their hand as if aiming a pistol and
shout "pong!" (which is their way
of saying "bang") in allusion to the
threat that the first thing they will
shoot will be the priests. The Papal
Nuncio has been so grossly insulted
in the streets that he has had to com-
plain formally to the authorities.
Catechism is no longer taught in the
municipal schools, and last Lent
two students from a large private
school in Lisbon were caught spit-
ting out the sacred particles immedi-
ately after Communion when at the
altar rail for their Easter duty,
and were only punished for it by ex-
pulsion from the college, though the
whole country was filled with acts of
expiation for the sacrilege.

Catholic Telegraph.

FREETHINKERS say that man is like
the other animals, death ends him.
If anything would tempt us to be-
lieve such a preposterous statement,
it would be the lives of the beasts in
human form who circulate it. A
fearfully strong comparison of men,
fallen from a former high estate to
the condition of the dog and sow,
applies to them exactly. The words
are to be found in the Apocalyptic
Scripture.

North Western Chronicle.

The assertion so often made by Catho-
lics that Protestantism leads to the destruc-
tion of Christianity, is always indignantly
denied by non-Catholics. They do not

wish to admit that the grand reformation
of the Christian Church was after all a
hell-born scheme to banish God from his
own creation. The truth of the assertion
is, however, made plain to thinking men
every day by the anti-Christian doings of
the leaders of Protestantism. A case in
point occurred in St. Paul last week at
the dedication of the Jewish synagogue. Two
so-called Christian ministers, Dr. Marshall,
a Methodist, and Rev. Marvin (what par-
ticular set the latter belongs to we know
not) were present, and delivered short ser-
mons. Dr. Marshall is reported to have
expressed himself as highly pleased to find
the spirit of liberty in religious views so
much on the increase. He felt honored
to be able to address his Jewish friends in
their own synagogue. And Brother Mar-
vin said about the same thing. Liberal
ideas are the most assuring signs of the
times to those devoted Christian preachers
and teachers. Jew and Christian can now
worship together, the Christian praising
the Saviour's name, the Jew reviling it,
but both thereby pleasing the Almighty
God, and laying his hand making great
strides towards Heaven. The bible was
formerly the *vide meum* of the Methodist
preacher. We commend Brother Marvin to
a careful perusal of the New Testament
—even the garbled and incomplete King
James' edition will answer the purpose—
that he may learn who to thank, either
Christianity is. We would furthermore
advise the brethren who pay these distin-
guished divines for preaching the saving
truths of Christ, to examine them as to
Christ's divinity.

FATHER RYAN ASKS IS THE VOICE OF THE PEOPLE THE VOICE OF GOD.

It is rather hard and not unfrequently
unpleasant to play the role of an Iconoc-
last. The world is wedded to its idols;
and we baffle the man whose hand will
dare to tear them down. Darling ideas,
cherished theories, pet phrases demand an
"Amen" from every body. Well, suppose
that since one cannot, or will not, say
"Amen," because his reason cannot give
its sanction to what seems to have the
sound of truth but has the flavor of a hard-
frozen fallacy, what then? Must he hush,
like a scared child, or hesitate like a
coward, and keep his mind to himself?
Or, if he will speak, must it be in a
breath—only half bowing down to the
popular idols of the day? No, no—
his thoughts are slaves with fetters on
their limbs. In religious matters there is
too much independence of thought, just
where thought needs restraint. And
outside of realms of religion there is too
much slavery of thought, just where
thought ought to have the most freedom.
Here is an idol-phrase before which how
many bow—"Vox Populi—Vox Dei";
"the voice of the people is the voice of
God."

SOME THOUGHTS FOR THE CHILD- REN OF MARY.

Ave Maria.
I have been enjoying a beautiful book,
which I would like to have you enjoy
also; and it has given food for thought
to me, which I am sending on to you.
This beautiful book, "The Legends of the
Blessed Sacrament," has a Preface of
the Rev. Fr. G. J. O'Connell, and the
Preface of the one to which I refer is well
worth it. The author says (and I want you
to read the words carefully and thought-
fully, trying to think what they mean, no
matter how serious they seem to you):
"Union with God is the secret of the lives
of the saints. We find them humbly and
simply seeking Him in the ways He has ap-
pointed; most especially affectionate to
the Blessed Mother of God, and most
fervently devoted to the glorious
Sacrament of the Altar."
And then she goes on to say: "God is
always the same; sanctity is always the
same. If we aspire to union with God,
we must follow the footsteps of the saints."
Still, for us, as for the saints, it is Jesus
Christ who is waiting for us in our
churches,—waiting for us in our hearts.
What can we do for Him there? Let us think.
We can go to Mass of a week-day. To go
on Sundays and holidays is, of course, the
bounden duty of us all; but we are not
obliged to hear the ordinary week-day
Masses. Yet it is the same "tremendous
Sacrament" which is offered then for you
and me; and it is the same Jesus whom
the priest uplifts in his anointed hands.
What we need not do for duty, shall we
not sometimes do for love?

When our dear Lord was here on earth,

little children were brought to Him, and
He received and blessed them. Al! but
He is still here on earth in His Sacrament
of sacraments; and when we are tempted
to cry out:
"Oh to have seen what we now adore,
And thought vided to faithless sight,
To have known, in the form that Jesus
wore,
The Lord of life and light!"
the true answer of the poet applies to us:
"Hush! for he dwells among us still;
And a grace on him to be divine,
Which the softer and doubting can never
know,
The presence of the Divine,
Jesus is with His children yet,
For his words can never deceive;
God where his love is always true,
And worship and believe."

Let us go there, not only at the time of
Mass, but at other times when all is still,
and we can speak to Him alone; none

near except the holy angels, who forever guard the sacred place. That heart wait- ing there is waiting for you, and loving you, and is glad when you come to stay while. While men would revile Him, you, near Him, are permitted to wait upon and praise Him. O happy you!

Bring flowers to deck His altar. If you
are rich, buy lovely, fragrant blossoms,
or ask them from your father's gardens or
green-house. If you are poor, is there
not some little plant which you raise and
tend, and which you sometimes lend,
to beautify the holy place? Often say
your beads there; and always let your
loving thoughts and prayers and praises
rise there like the very fairest and sweet-
est flowers. For do you not see that they
are like flowers?

"In the Chaplet, on Jesus and Mary
From our hearts let us call;
At each Ave Maria we whisper,
A rosebud shall fall;
And at each Gloria Patri finally,
A crown of flowers fall."

Every tender, loving thought we give
Him is an incense to Him, and we need
not go to church for this. At school and
at home, let us think in what direction from
us the nearest church is. Then let us
often, with a loving thought, or a holy as-
piration, turn our faces and our hearts
thither, as we work or study or play; and
always, when we say our morning or night
prayers, remembering who is there in the
tabernacle, and who, in spite of thick
walls and far distance, knows we think of
Him. How easy to do, and how glad it
will make Him. Here is one aspiration,
and it is indulged:
"O Sacrament most holy! O Sacrament
divine!
That grace and thanksgiving be every
moment Thine!"

"Think of Me, and I will think of thee,
He said once to a loving soul. Shall we
not try to win a blessing from Him,
thinking of Him gladly and lovingly by
night and day?

Do we need so much teaching as to how
we can show love for our Blessed Lord?
Must we need to be told never to pass His
altar where the Blessed Presence dwells,
without kneeling low before It? Do not
contempt yourself with that slight jerk of
the knee, which I fear you would laugh at
each other for knowing no better than to
employ in greeting a human superior or
friend. Always kneel humbly down be-
fore your God. Alas! I do not think we
know the grandeur of our heritage.

"Are we not nobles?—we who trace
Our pedigree so high,
That grand for us and for our race
Created earth and sky,
And light, and air, and time, and space,
To serve us and then die?"

Are we not princes?—we who stand
As heirs before the Throne—
As who can call the Promised Land
Our heritage, our own.
And answer to no less command
Than God's and His alone?"

Are we not kings? Both night and day,
From our bed, about our way,
Guard of angels wait—
Such banners in the dust,
In more than royal state.

Are we not holy? Do not start:
It is God's sacred will
To call us temples set apart
His Holy Ghost may fill:
Our very food, Oh, hush, my heart!
Adore it, and be still.

O God, that we can dare to fail,
And dare to say we must!
O God, that we can ever trail
Such banners in the dust,
Can let such stony honors pale,
And such a blazon rust!

Suppose we learn that poetry, and say
it often to ourselves? Remember we do
not need always to be in the church for
this. But oh! for love of Him who is
always thinking of us, let us try, where-
ever we are, to think with love of Him.

Bishop Ireland on Independence.

"Give me in a parish," said Bishop Ire-
land, of St. Paul, in his sermon to the
temperance convention, "six earnest men,
a priest, and a few laymen, and a total
abstinence society is a fact. But the men
must be earnest; that is, they must labor,
and they must practice themselves total
abstinence. Is it too much to ask the
practice of total abstinence for the sake
of others? The question, I think, should
not be put in the Catholic Church, the
home of self-sacrifice, zeal, and heroic
charity. What do we give up in abandon-
ing liquor? The pleasure of a momentary
excitement. What do we do by the sacri-
fice? We dry the tear of wretchedness,
we feed the hungry, we raise up our race,
we save souls, we honor religion."

Anxious to Help.

Senator Vance, of North Carolina, fre-
quently illustrates his speeches with anec-
dotes or other parables, which he relates
in a manner that seldom fails to bring
down the house, no matter how much the
majority may disagree with him politi-
cally. Speaking one day against a bill
which he considered "penny wise but
pound foolish," he said it reminded him
of an old man who lives at the top of
the hill in North Carolina. One day a
wagon came by and unfortunately got
his team "stalled" at the foot of the hill.
To the old man's house he went, asking
the loan of a pair of mules and a "fifth
chain" to help him up the hill. Said the
kind old man: "My friend, I have not got
a pair of mules or a fifth chain to save
your life. But I am always anxious to
help a man in distress; I can lend you
the best fiddle you ever drew a bow
across."

THE DISASTROUS BOLDNESS OF INNOCENCE.

The poor girl whose coquetry provoked
the Garland-Addison duel has received her
punishment. She should not hear a word
of censure. With one man whom she pro-
fessed to love, dead, and the other on trial
for his life, what condemnation from with-
out could hurt her more?

But young women like her, and the
mothers of such women, would do well to
read carefully the story of this trial. Here
was a girl betrothed to one man, corre-
sponding and exchanging locks of hair and
photographs with another, whose moral
character she declares she thought to be
strenuous. But "letters and locks of hair
go for nothing," she says. In what other
civilized country where wives and sisters
are honored would "letters and locks of
hair count for nothing" with an innocent
maiden? Where else could a decent girl
be left by her mother to make herself
common and cheap by such gifts to any
stranger with whom she chooses to flirt?
Yet this hint is an index to the prevailing
social custom in a large class of our young
men and women, a class who are in inten-
tion and act innocent and respectable. The
consequences are that the girl who is
"given her fling" by her parents to enjoy
herself while she is young, goes to her
husband, if not with sullied reputation,
at least with calloused sensibilities and a
heart more like the old wilted plant which
has been exposed all day in the street for
sale, than the dewy flower which he fan-
cied it.

WOMEN, TOO, AND ESPECIALLY YOUNG WOMEN, KNOW NOTHING OF THE AFFECTIONS AND PASSIONS OF MEN WHICH THEY PROVOKE. THEY ARE CHILDREN PLAYING WITH FIRE. NOW AND THEN THERE IS AN OUTBREAK LIKE THE PRESENT, OR THE MURDER OF JENNIE CRAMER, OR THE DISAPPEARANCE OF THE PRETTY CHILD WHO WAS COMPLACENTLY OFFERED TO VISIT A CAMP TO FLIRT WITH THE SOLDIERS. HOW MANY THOUSANDS OF AMERICAN MOTHERS NOW ARE TURNING THEIR PRETTY SILLY GIRLS LOOSE, UN- WATCHED AND UNWARNED, TO LIVE, FLIRT, AND CORRESPOND WITH MEN OF WHOM THEY KNOW NOTHING! WE HEAR MUCH OF THE BOLDNESS OF INNOCENCE IN THIS COUNTRY, BUT IT IS ONE OF THOSE VICES WHICH ARE AS DISASTROUS AS VICE.—New York Tribune.

CANADIAN NEWS.

Ottawa, Sept. 4.—Shortly after 3 o'clock
this afternoon a heavy rain shower set in,
accompanied by thunder and lightning.
About half-past three a terrific thunder
clap was heard. The lightning entered
through the window of the fourth class
Central School West, breaking a large
pane of glass and striking Miss Maggie
Shaw, the teacher, on the feet, first graz-
ing her neck, and knocking her senseless.
The electric fluid, which is described as re-
sembling a large ball of fire, then played
around the second hall which the fourth
class is situated. Mr. Gishnan, Public
School Inspector, who was on the flat at
the time, was prostrated by the shock,
and did not recover for some time. A
great panic ensued among the scholars,
the frightened children making for the
door. Mr. J. T. Bowerman, teacher of the
fifth class, used his best endeavors to quiet
them, and the children were about to be
sent to land from the steambath when
Mrs. H. P. Wright and Corbett were soon
attending to her injuries, which proved to
be very serious, she having been severely
torn from the back of her neck down
to her heels. She is, however, reported
to be doing well. It was found that the
cupola of the school was on fire, and the
alarm was at once sounded, but the reel
arrived promptly on the scene and ex-
tinguished the flames.

Montreal, Sept. 4.—Thos. W. Ritchie,
Q. C., an eminent lawyer here, died very
suddenly this morning, just as he was about
to land from the steambath at Newport.
He was a man of fine ability and sound
judgment. As a lawyer, he commanded a
large practice.

Belleville, Sept. 5.—Two little girls,
aged 6 and 8 years, daughters of Mr.
Daniel Collins, Commercial street, were
killed with white fever on Saturday, and
died within two hours of each other last
night.

A new music hall, costing \$150,000,
will be erected on King street, Toronto.
Woodstock, N. B., Sept. 6.—A serious
and probably fatal accident occurred Tues-
day afternoon. While a number of young
boys were amusing themselves firing at a
target with a pistol a short distance out
of town, by some unexplained mishap a lad
named Jordan was shot in the abdomen.
His recovery is extremely doubtful.

Brantford, Sept. 6.—Stephen Oliver,
employed at Bucks' foundry for the past
eight years, had his arm literally torn off
near the shoulder this afternoon while at-
tempting to put a heavy belt on a pulley
while the machinery was at full speed.
Medical aid was at once summoned, but it
is feared he will die.

Hamilton, Sept. 7.—P. W. Farrell, of
Dundas, was drowned in the Desjardins
Canal this morning.

Montreal, Sept. 8.—A young man
named Arsene Mantel accidentally fell into
the Lachine Canal near Cote St. Paul,
and was drowned.

Perche, Q. Sept. 8.—Mrs. J. H. Brown
was accidentally drowned yesterday even-
ing in a small lake near here.

Cornwall, Sept. 8.—A man named John
Fraser, working on the new spur of St.
Andrew's R. C. Church, fell a distance of
sixty-five feet. Medical attendants re-
port his recovery impossible.

WHEN you hear anyone dividing the
precepts of morality you may legitimately
conclude that they have reason for it. It
is only an excuse for their own excesses.