# Catholic Record,

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

VOL 3.

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## LONDON, ONT., FRIDAY, JULY 15, 1881.

NO. 144

### CLERICAL.

WE have received goods suitable for clerical garments.

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The Three Queens.

Read Before the Phi Beta Kappa Society, Dartmouth College. June 29th, 1881.]

In the far time of Barth's sweet maiden When Morning hung with rapture on her breast; breast; When every sentient life paid love for duty, And every law was Nature's own behest; When Reason ruled as subtile Instinct taught

her; When joys were pure and sin and shame unseen; unseen; Then God sent down His messenger and Daughter, His kiss upon her lips, to reign as Queen!

Her name was LIBERTY? Earth lay before And throbbed unconscious fealty and truth; truth:
Morning and night men hastened to adore
her,
And from her eyes Peace drew perennial
youth.

youth.

Her hair was golden as the stars of heaven,
Her face was radiant with the kiss of Jove;
Her form was lovelier than the sun at even;
Death paled before her: Life was one with
Love.

O time traditioned! ere thy dismal sequel Men owned the world, and every man was

free.
The lowest life was moble: all were equal
In needs and creeds,—their birthright,
Liberty.
Possession had no power of caste, ner learn-

ing; He was not great who owned a shining stone; one; r was needed for the truth's discern-Nor King nor code to teach the world its own.
Distinction lived, but gave no power o'er others,
As flowers have no dominion each o'er each;
What men could do they did among their brothers
By skill of hand or gift of song or speech.

Dear golden Age! that like a deathless spirit Fills our traditions with a light sublime; Like wheat from Egypt's tombs our souls inherit
Fair dreams of freedom from thy vanished time.

O Goddess Liberty! thy sun was cleaving Its golden path across a perfect sky, When lo! a Cloud, from nigh below up-

Men lo! a Cloud, from high below up-heaving, And underneath, a shadow and a cry! In lurid darkness spread the thing of error, Swift ran the shudder and the fear beneath; Till o'er the Queen's face passed the volceless

Her name was Law! She sent her proclam-Through every land, and set her crimson seal
On every strangled right and revocation
Of aim and instinct of the common weal.
She saw the true Queen prisoned by her
creatures,
Who dared to speak, was slain by her com-

mand.
Her face was lustreless. With smileless features She took the throne—a weapon in her hand!

Her new code read: The earth is for the able;
(And able meant the selfish, strong, and shrewd;)
"Equality and freedom are a fable;
To take and keep the largest share is good."
Her teachers taught the justice of oppression
That taxed the poor on all but air and sun;
Her preachers preached the gospel of possessions.

That taxed the preached the gospe.

Her preachers preached the gospe.

Sion.
That hoards had rights while human souls had none.

Then all things changed their object and relation;
Commerce instead of Nature—Progress instead of Men;
The world became a monstrous corporation,
Where finety serfsground luxury for ten,
The masters blessed, the toilers cursed the The masters blessed, the toilers cursed the system
Which classified and kept mankind apart;
But passing ages rained the dust of custom
Where broken Nature showed the weld of
art.

But there were some who scorned to make alliance.

alliance,
Who owned the true Queen even in the
dust;
And these, through generations, flung defi-From gaol and gibbet for their sacred trust. Then came Christ the Saviour, and the bro-

With truth and freedom once again the "Woe to the rich! Do ye to one another As each desires for self"—man's primal And lo! they took the Saviour and they bound Him. And set Him in their midst, as He were

free; They made His tied hands seal there deeds around Him, And His dumb lips condemn fair Liberty.

Then woe ! cried those faint hearted! woe for dreaming.

For prayers and hopes and sufferings all in valu! vain! Souls despondent at the outward seeming, Here at the cry behold the light again! ere at the cry, the answer and solution: When strong as Death the cold usurper

reigns,
When human right seems doomed to dissolution, solution, And Hope itself is wrung with mortal pains; When Christ is harnessed to the landlord's

His truth to make men free a thing of God hears the cry and sends the mystic guerdon— Earth thrills and throes—another Queen is hearth.

O weak she comes, a child and not a woman; Needing our nursing and devotion long; But in her eyes the flame divine and human To strengthen weak ones and restrain the strong.

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Her name is Learning! Her domain unbounded; Of all the fetters she commands the key; Through her babe-mouth man's wrong shall be confounded. And link by link her Sister Queen set free. Her hand shall hold the patriothe passes, and link by link her Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes, and link er Sister Queen set free. Her hand shall hold the patriothe passes and link er Sister Queen set free. Her hand shall hold the patriothe passes and link er Sister Queen set free. Her hand shall hold the patriothe passes and link er Sister Queen set free. Her hand shall hold the patriothe passes and link er Sister Queen set free. Her hand shall hold the patriothe passes and link er Sister Queen set free. Her hand s

The end, where shall it be? Again rehearsal, With tragic sequel? No: the change is growth; Our reach toward Liberty may be reversal, But now calm Age assumes the crown of

Youth.
Our new Quant comes a nursing, thus to teach u. The patience and the tenderness we need: To raise our nature, that the light may reach Of sacrifice and silence for a creed.

Of sacrince and silence for a creed.

A nursling yet—but every school and college Is training minds to tend the heavenly maid;
And men are learning grain by grain the knowledge
That worlds exist for higher ends than trade.

Grander than Vulcan's are these mighty forges
Where souls are shaped and sharped like flery swords
To arm the multitude till Might disgorges, And save the Savlour from the selfish hordes.

Around us here we count those Pharos stations,
Where men are bred to do their Queen's behest:
To guard the deep republican foundations Of our majestic Freedom of the West!
From our high place the broken view grows clearer,
The blood-stained upward path the patriots trod;
Shall we not reach to bring the toilers nearer

nearer The law of Nature, Liberty, and God?

#### CATHOLIC PRESS.

vainly puzzling their brains to find out the true cause of the Irish and out the true cause of the Irish and no more than a stroke of lightning, English irreconcilability, Mr. Matthew Arnold, like the "apostle of culture" that he is, explains the thing by saying that English midthing by saying that English midthing by saying that English midthing. The dle-class civilization is hard, brutal, and bigoted, and that the Irish people are dis\_usted with the notion of being subject to "a nation of Murdstones." The true remedy (Mr. Matthew Arnold suggests) is not Land bills or franchise measures, but such a change as shall make the English bourgeois an attractive man. fear, such a transformation is quite

the freedom of the Church and its priests. No man is freer to be a patroit, even to the death, than a Catholic bishop or priest. It is a happy thought that in all her history, I land never saw a more beautiful union between priests and people than to-day. The noble action of the bishops will never be forgotten.— Pi-

SUICIDE among the Germans is increasing to an alarming extent, and some cases, at least, seem to be the fruit of a hopeless and melancholy literature. Two unhappy lovers have just killed themselves at Prague because they had not the means to get married. The young woman poisoned herself, whilst her lover having placed a wreath on her coffin, shot himself on the spot. This lover surpasses all the romance of Gothe's immoral and detestable book-"The Sorrows of Young Werther." Let the Germans continue to idolize such authors and such literature, and they will soon be known as the suicidal nation. Their only hope is to keep the long worshipped writings of their 'greatest men" frem their dreamful youth, and cling to the persecuted Catholic Church .- Buffalo Union.

ADVICE to young ladies who have graduated this year, given by a Bos ton School Committee member, Dr John B. Moran, to the graduates of the Boston schools:—"Do not be flattered when I say that in many respects you are of much greater importance than your more robust associates. The whole social fabric in the greatest degree rests upon you. the land, and your influence is the strongest factor in the moulding of society. You cannot act the soldier's part, or fill the legislative halls, or perform the severe labors that were designed for your stronger brothers But you have duties to fulfil of a You are the embodiment of modesty, patience, sympathy, and gentlenees.

guard them as you would the apple of your eye; they are the jewels in in the crown of womanhood."—Pi-

The Reformed Presbyterian "Church" recently passed an ordinance declaring that members who used tobacco ought to give it up. A similiar resolution was debated but was laid on the table by the Synod of Cumberland Presbyterians. would like to know the consistency of such action, or proposed action by Presbyterians. The Bible and the Bible only is professedly their guide and rule of faith and conduct; where does the Bible say anything about tobacco? Moreover, even if it did, it is the privledge of every Presby-terian to determine the meaning of the Bible for himself. For any Presbyterian "Church" or "synod," therefore, to declare a "dogma" or lay down a rule of action about tobacco or anything else under the sun is a plain outrage upon the "rights" of their members.--Philadel-

phia Standard. "IF this be Nihilism," cried General Gant, speaking of the attempted assassination, "we must stamp it out." The instinct of the bull or any other brute is to "stamp out," and Grant was true to his stupid nature. Why should other countries be led to think that we had an organization of political murderers in America? There is not a shadow of reason for WHILE other Englishmen are anyone thinking that this vile wretch who admire that sort of thing. The good name of the United States is injured, and the good sense of the as Grant's.—Pilot.

THE young "lady," with her medals and her load of premiumbooks, is now at home. For the last three months of the scholastic year In lurid darkness spread the thing of error.

Swift ran the shudder and the fear beneath; Swift ran the shudder and she she has been preparing for the Commencement; but the great day is she has been preparing for the Commencement; but the great day is past, and now she finds herself in possession of the fourth part of the swift ran the sweak shall have a substitution, who modern schools, although they are good wife and mother than a smattering of music and "polite" litera-Schools which do not fit girls for their station in life ought to be boycotted" by sensible people .-Freeman's Journal.

"THE priests remember well enough," says a writer in the Independence Belge, "the days when the King of France tollowed on foot the procession from St. Denis surrounded ov ministers and marshals; and was not even the sovereign then playing second fiddle to the priest who bore the chalice under a canopy glitter-ing with gold? What a fine example for the people, of the authority and power of the priest repre-senting God on earth!" This is written to show that Belgian Catholies have no rights which a debanched press managed by Jews and atheists is bound to respect. Because Catholics, in Belgium, are too 'unprogressive" to reject the God of their fathers-because they continue, on Corpus Christi, to follow the Body and Blood of Christ in solemn pro cession, the Independence Belge and some of the French papers take occasion to sneer and revile. If the European press had not unfortunately fallen into the hands of the enemies of God and society, such paragraphs would be impossible. It seems singular that sentences such as these should be written in a Catholic country without bringing down storm of indignation,-Freeman Journal.

"WHAR'S dem free fhousand dolhigher, purer; more sacred nature. so the pastor was speedily dismissed fold several eminent and

converts to Protestantism? There is the McCall mission, the Hyacinthe mission, the Pressense curacy, the Hitchcock mission, and goodness knows how many more. They are constantly making demands on the purses of our Protestant friends in this country to aid in the loaves and fishes of Presbyterianism. The importance of and he welcomed it, and thus earned, through Christ, the grace of God. The words of the Independent have a value as showing the absolute materialism to which independent think-purses of our Protestant friends in this great McNamara has a very body when we have the great McNamara has a very the great McNamara has a very body when we have a very body w purses of our Protestant friends in this country to aid in "the great and good work." They have been asking for years past. They are clamoring for aid this year more vociferously than ever. France, they proclaim, is to be regenerated; freed from the pall of Popery, and made to stand upright in the fierce light of the Gospel, aided by a Government to whom anything is good that wakes against Rome. Well, what has come of it all? Poor Hyawhat has come of it all? Poor Hyacinthe is still haggling for a church; McCall has departed for parts un-known, his French, probably, being hardly up to the water mark; and Hitchcock—Hitchcock has been over here these past three months, though the world knew it not. Mr. Hitchcock is on the point of returning to Presbyterians settled this for them-"Parigi la Cara" and, previous to his departure the soul of the Evangelist is moved to procure "a pen photograph" of him and his work in Paris. The soul of the *Ecangelist* ers assembled in council. But it is is sad. It does not exactly say that Protestant missions in France are a Mr. Laing, "was not ordained by a mockery, a delusion and a snare," but it is constrained to confess that his becoming a minister in the Rethere is very little behind them.
"Glad as we should be," says the
Evangelist frankly, "to think of France as widely imbued with the Church of Christ, and, hence, they faith of the old Huguenots, yet truth could not hold that its ordination was compels us to acknowledge that valid in the Presbyterian Church." such is not the case. Protestantism in France counts among its adherents but one-fortiethpart of the population, and even this small fragment of the nation is not composed wholly of those of evangelical faith. Many who call themselves Protestants, because they protest against Rome, are merely Rationalists or freethinkers." Ay, there's the rub.—Catholic Review.

THE Congregationalist shares with

Zion's Herald the reputation for

funny stories about foreign "con-

verts." It can never equal the ex-

quisite humor of the Mexican jokes about happy old Indians, steeped in Why?-Freeman's Journal. down;

down;

down;

down;

man's plundered birthright was the new crown.

The sorrow of the weak ones crown.

An excellent observation of them."

An excellent observation of the darning of stockings and the baking of bread are not taught in the baking of brea Zion's Herald's, which is modelled on more important in the make-up of a that of Gulliver and Baron Munchausen; it is often a little too satirical. A joke ought never to hurt the feelings of the person at whom Congregationalist it is aimed. If the remembered this, this item at the expense of the zealous Brother Hirsch would not have appeared. "Mr. Hirsch, an active evangelist, recently attended a meeting of Freethinkers in Paris, and adhessed them, at first against their will. Next day he received a number of letters from Freethinkers, indicating a willingness to have some conversation with him concerning the Gospel." The attitude of Mr. Hirsch, who is here represented as literally cramming the Gospel into the Free thinkers of Paris, is a caricature of that respectable evangelist. His muscles are not equal to the task of holding a meeting of Freethinkers down and gagging them; and it is uncharitable to insinuate that he received threatening letters. The Con gregationalist thus reports the words of another missionary in France:
"We had with us only twenty-nine six-penny Testaments. They went Were they off in a moment." Were the vised? Where did they go? kind of paper were they printed on? It is a serious thing to charge missionaries with distributing Testaments that may have been unrevised. The Congregationalist, it it must be funny, ought to choose some other The missionary abroad subject. suffers enough when the Sundayschool collections fall short, without being made food for laughter. - Freeman's Journal.

The Canadian Presbyterian Assem-You are to be the future women of lahs?" was the knock-down question bly lately took up the question of and argument of an excited dearon "re-ordaining" converted Catholicof a colored church in this city to a priests. This question was discussed pastor who, when called to the bar last year, but the Assembly could

established a precedent, which the head of the McNamara church may conclude to follow. The Presbyterian Assembly has, in discussing the question of re-ordination, not gone to the root of the matter. The real question with the "converts" is, who shall administer these Orders? The selves, but the example of the New Gallican Church has demoralized the Catholic Bishop with a view formed Church. The priests who had left the Roman Catholic Church believed that it was no part of the Mr. Laing probably made this assertion in order to show his vast knowledge of the creed and discipline of the Catholic Church. His hearers, who were under the impression that Catholic priests were ordained to become ministers in the Reformed Church, received new light. The unfortunate priests—"weeds which the Pope cast over his garden wall" -who apostatize hesitate before, publicly accepting the sham ordination of Presbyterianism. Like other prostitutes, they cannot entirely tifle the voice of conscience: hence Chiniquy and the rest did not accept Presbyterian "orders;" and the more rabid of the elders are now asking,

the world when it lies in wait for the intellectual decadence of sickness and the enfeebled will of fourscore years, and, finally, by playing on the conjugal and parental affection of an old man on his death-bed, persuades him to submit to rites that he cares nothing about. It may be that his passive non-resistence at his last hour to the solicitations of his family and the priest accompanied a true penitence and faith; but it is impossible for the ordinary man to see any evidence of it, or to believe the baptism to be anything better than a piece of magic, a silly fetich. Weariness is not penitence. Feebleness is Weariness is not penitence. received the work faith. Water and chrism touch the soul: or, i body, and can not reach the soul; or, if they can, it is impossible to make it reason-

able to the human mind. In the first place, it is doubtful whether the Independent has any idea of what Christianity is, much less of the attitude of Christian char ity toward such a soul as that of M. Littre. From the Independent's point of view, the point of view of false Rationalism, the soul of M. Littre is a very dubious quantity. The Independent, more fearless and logical than its Protestant contemporaries, does not conceal that it has reached the conclusion which Protestantism logically reaches sooner or later; namely, that reason makes its own premises,-that nothing exists which and social order. reason does not excogitate. It would be useless to argue that M Littre, by Divine grace, received the gift of faith, or that baptism wrought a sudden and glorious change in a man who, before the regenerating waters flowed, was not a "child of Christ." But, for the information of the Independent, it may be stated, on the authority of Le Français, a reliable journal, that M. Littre did not make this change suddenly or under the 'undue influence" of weakness. a long time be had contemplated it and though all his life been devoted to the propagation of ideascontrary to Christianity, yet he was less criminal than that other Frenchman, Emile de pastor who, when called to the bar before the trustees of the Church, was found sadly wanting. The free fhousand dollahs were wanting also; so the pastor was speedily dismissed to seek elsewhere fresh fields and pastness new. In the same spirit was all whose greatly there was pothing one all those from the first of the fight; the brave man will never self out the pastness new. In the same spirit was all those from the fight; the brave man will never self out the fight; the brave man will never self out the manhood. Girardin, who all his life had sinned Preserve and cultivate these virtues; we ask, where are all these French and who longed for the sweetness and there was nothing else left to do; but out his manhood.

converts to Protestantism? There is light and the loaves and fishes of Littre was nobler: the light came,

-leave the shores of Germany every yeartired as they are of bad trade and the tired as they are of bad trade and the grinding rod of the martinet—there are a good many Catholics, and for the spiritual wants of these that excellent society, the St. Raphael's Association, has made special provision at the various seaports. At Hamburg, a few days ago, a number of Catholic emigrants had been attending Mass and receiving Holy Communion, when one of these requested the officiating priest to baptize his child, a baby 10 weeks old. The priest, of course, assented at old. The priest, of course, assented at once, but inquired how it happened that once, but inquired how it happened that this had not been done before. Thereupon the child's father told him that he came from a village in Silesia which had been "bereaved" of its priest for years, and that the few remaining priests of the district were so overburdened with their own parochial work as to be unable to stir away from their own parishes. Besides, there was not a priest to be found within 25 miles around. This dreadful state of things had induced him to emigrate; and there were many Catholies in his village who would do the same thing at once if they had the means. In this way religious persecution drains the very life-blood of Germany.—Univers.

English-speaking women of the present day cannot very well complain of the amount of freedom and influence they exercise. During the past week in London there have been conferences and public meetings of several organizations which have been established and are conducted by women. A domestic economy congress of women had a sitting of five mortal days, the Women's Protection and Provident League held its annual meeting, and so did the Women's Auxiliary Peace Soso did the Women's Authory receiver. From America comes the news that a Miss Minnie Pinnee has published a card accepting the challenge of Miss M. B. Williams, "of England," to a twenty mile race on horseback for £200 a side. The Independent of this week writes about the conversion of Littre in this way:—

"Now, what is the proper attitude of Christian charity toward such a soul is a serious question; but, whatever it may be, it is evident, we think, that Christianity is not made more honorable before the world when it lies in wait for the interest of the rising generation, however, it is to be hoped that none of those ladies are mothers of young children, or, indeed, married at all. If any of them are, their several husbands and offspring are objects deserving of pity.—University.

THE LAND OF UNSTEADY HABITS.

ROOST IN THE NUTMEG STATE-A PRO-TESTANT JOURNAL DEPLORING CONNEC TICUT DIVORCES AND KNOWING NOT THE

From the Churchman, a Protestant jour nal of New York, we extract the following nmentation:
In his annual address the Bishop of

connecticut presented some facts in regard to the increase of divorces in that State which he considered absolutely appalling. He affirmed that in fifteen years six thous and six hundred and ninety divorces had been granted, or more by six thousand two hundred and fifty one than had been granted in a hundred years up to 1785. In 1878 there were four hundred and one divorces, or one to every fifteen hundred and fifty-three of the population; while the condition of things to-day was actually worse than when, ten or twelve years ago, Connecticut Churchmen vainly petitioned the legislature to do something petitioned the legislature to do something to stay the plague. This frightful and growing evil, as the bishop called it, is plicing one which will never grow less or less frightful by any superficial treatment of it, and least of all being let alone. There must be something radically wrong in the very theory of marriage, which, unless corrected in some way, will demonalize the whole community and break up all civil and social order. If marriage is no more than a civil contract, it may be proper to ask why it is more than an individual contract, which may be made and unmade at the will of the contracting parties. Inthe will of the contracting parties. In deed, the bishop largely accounts for this wretched state of things on the ground of that intense individualism which, as it must destroy the Church idea, so it will must destroy the Church idea, so it will destroy, sooner or later, all true idea of the family, making both Church and family little, if anything, more than a "fortuitous concourse of atoms." If marriage is not according to the Church's teaching, a divine institution, having the appetion of both panural and revealed resanction of both natural and revealed religion, it is plain that nothing can save it from those hapless and debased theories which so many people have concerning it, and which they so often and so easily find

a way to put in practice.