Morning Star and Catholic Messenger
NEW ORLEANS, SUNDAY, OCTOBER 6 1878.

TO-DAY AND TO-MORROW

Old Time is the drollest of wags,
And puzzles the world with his rules
He gave all to-day to the wise,
To-morrow he promised the fools.

At first he made naught but to-day
With its joys, its successes and sorrow
Then to keep on good terms with the world
He promised he'd make a to-morrow.

The idle rejoiced at the news,
Put their hands in their pockets and slept,
Believing the promise of Time
Would be most religiously kept.

They never conceived that the rogue
Had promised to-morrow in fun
So quietly went to decay,
Leaving all to-day's work to be done.

At last they woke up, but to find
To-morrow was really a myth,
And thought what they'd do when too late,
If they had the time to do with.

They prayed to old Time to return,
I was merely the wasting of breath.
For they found, as he laughed and flew on
That to-morrow was nothing but death.

THE FARM AND THE STATE.

SENATOR BAYARD'S ADDRESS AT THE MARYLAND STATE FAIR.

How Rural Life and Labor form the Safeguard of the Republic.

Special Dispatch to N. Y. World.

Baltimore, Md., September 26.—At the Maryland State Agricultural and Mechanical Fair, now holding at Pimlico, near Baltimore, Senator Bayard, of Delaware, this afternoon delivered the address. After quoting from Sir Thomas More's "Utopia" of the advantages of manual occupation, and of agriculture especially, and citing the examples of Newton, Watt, John Hampden and Wade Hampton, as those of men who had acquired eminence and leadership away from cities and under the inspiration of rural life, the Senator went on:

Far away from the busy haunts of men, distant from cities and their tumults, within the quiet walls of the monasteries, during all the violence and wars of the Middle Ages the lamp of learning and science was faithfully trimmed and kept burning; and art and science and history in that long and dark period of unrest lay hid and safely preserved and cherished by the patient, modest and conscientious labor and chronicle of the poor recluse and humble monk.

Unconsciously, perhaps, a striking and most practical illustration of the truth I have suggested is given by the means adopted in many States of the Union, some by constitutional amendment, as in Illinois and Pennsylvania, in others by statutory amendment of municipal charters, to arrest the appalling increase of the debts of cities and large towns, which have grown with such rapidity as to threaten absolute confiscation of the property within their jurisdiction. And many city governments, so far from being a protection to the accumulation of industry and an encouragement to enterprise, have come to be regarded as their greatest danger. Under our system of suffrage as conducted in the cities public expenditures have become so excessive, so wild and profligate, and so large a class of the population have come to look upon the public treasury as their rightful means of support, and the corrupt improvement of private property at public cost has become so common, that the power to incur further indebtedness has been withdrawn from the local control of city officials and committed to the restraining influence of State Legislatures, which are composed chiefly of representatives from the country districts. Does not this fact constitute a public admission that a more reliable sentiment, a more "saving common sense" in the care and administration of property exists among the citizens of the rural districts than would seem to control their sharper witted brethren massed at the centres of population.

I barely glance at this serious problem of the government of men in large and dense masses, not proposing on this occasion to treat of the obvious evils of our municipal systems or their proper remedies, but merely to draw your attention to the confession contained in the fact referred to of the manifest reliance exhibited upon the calmer and slower and, as it would appear, more wise and conservative judgment of the inhabitants of the rural districts. Never was there a time in the history of our country when calm, independent and resolute resistance to wild and dangerous popular fallacies was so needed as now. Every thinking man must have felt that the absence of legal ranks and classes in the United States has created what may be likened to a broad prairie land of public sentiment, over which every gale that becomes popular sweeps with unobstructed force and levels all individual opposition. This is one of the defects and dangers of our Democratic form of government, against which its friends must guard it, and which especially needs the opposition of outspoken individuality of opinion, and is yet so indisposed to tolerate it.

A falsehood is not the less false because a thousand voices shout it: it is only the more dangerous and should encounter more active and strenuous resistance. We do need, and need badly, vigorous utterances of independent opinions. It is from the conflict of honest, outspoken minds that truth is obtained, just as the steel and the flint are both required to strike the light. And to the tyranny of unchecked popular opinion is added the terrorism of political partizanship by which American intellect and personal conscience are so rudely assailed, overcome and dragged in the dust of wild and clamorous error. Upon the thoughtful minds of men who love their country, and whose lives are passed remote from busy crowds, I earnestly press the consideration of their duty and responsibility to remedy these defects.

If, in the midst of such financial distress and bewilderment as now surround us, remedies, illusory and yet plausible, should be urged; schemes which promise immediate relief, unbounded, easy and seductive, and which have caught the popular mind sufficiently to promise the possession of temporary political power to their most conspicuous advocates, how plain is the duty and responsibility of every man who sees the lurking error and concealed danger of such measures to bear his testimony in loud warning against them? What answer should the farming classes, the landowners and the hardy yeomen of the United States, give to these strange wild cries we hear going up from the political conventions of parties with new names, that no more rent should be paid for land, no more interest for the use of money, that the precious metals should be discarded and "absolute money" ordained by law should replace and measure all values and be received for all dues? Who should so strenuously resist all schemes which tend to lessen public reverence for pledged faith, to weaken confidence and to cripple and destroy public (and of course private) credit by agreeing to plans for the indefinite postponement of the payment of public engagements according to their terms? What portion of the American people need credit so much and so regularly as the farmer, who has to wait six months between seed time and harvest for his means of payment? If a man would enjoy credit let him denounce all schemes to weaken credit and insist upon all that will give it strength. To the poor and honest man who needs credit and is compelled to borrow money I earnestly commend these words. What portion of the American people know so well as the agricultural classes the great fact that all values arise out of labor, and that nothing of value can be had without its share of labor? To whom, therefore, can the fallacy that wealth can be created by empty promises to create it be more apparent, and by whom should it more scornfully and promptly be rejected? Who knows the reality and necessity of steady, continuous manual industry better than the American farmer? and who can better attest the falsehood of a system of currency which instructs men that pieces of paper upon which is printed a promise of payment never to be redeemed and which can be multiplied indefinitely at the will of any accidental majority of Congress, can ever be a stable and reliable measure of the value of those crops upon the production of which so much human toil, anxiety and care have been bestowed?

The pretended mysteries of the alchemists have long since become the subject of human pity and derision, and surely the attempt now to revive the greater delusion that a printed Government certificate of value, not convertible into anything of value, can take absolutely and permanently the place of and perform all the functions of actual value, will speedily be discarded by the "sober, second thought of the American people."

But little more than twelve months ago we witnessed here in Maryland and in other States occurrences growing out of conflicting claims of labor and capital, in which lawlessness raised its horrid front and shocking scenes of insane and savage destruction of property and life were enacted well calculated to fill every citizen with apprehension and deep anxiety. So long as public peace and safety are in jeopardy there can be for all good citizens but one immediate, ever present and paramount duty—the maintainance of the law; and when law is obeyed and sits firmly and unquestioned in its rightful seat of power, then, and only then, and not until then, shall the hearing and relief of alleged injuries and injustice be patiently, calmly and kindly heard, investigated and remedied so far as legal justice can suffice. But I do not propose to touch upon this, the gravest and most important problem of modern civilization, which is shaping itself and constantly demanding recognition in every quarter of the civilized world not less in empires than in republics, and in the solution of which the remedies and course of action which are most deeply touched with a sense of common human brotherhood and are the most influenced by the essential and indelible but unwritten laws of justice and good will between man and man will alone prove productive of permanent prosperity to all classes. But there are facts which all must recognize and which are full of present instruction. Owing to a variety of causes which I will not attempt to recapitulate, there is to-day a large body of our fellow countrymen unemployed and in want, who are entitled to the most intelligent consideration and most active friendship and assistance. Go into the streets of Baltimore, and, indeed, of every lesser town, and you will find them idle but most anxious to be honestly employed. I read a few months since the statement of a leading coal-land owner and miner in one of the Pennsylvania valleys, in which he assured the unemployed people of his district that all the coal-mining now needed could be done with one half the hands gathered in that region, and that for the other half there was no prospect of employment. These men were to be counted by thousands and with their families are to be counted by ten thousands.

When I think of the fair and fertile peninsula on which I live and of which our dear old "Eastern Shore" forms part, I wish from my heart that all of these strong and willing hands of labor could be transported and permanently settled on Maryland and Delaware farms. When we cast our eyes across the ocean, either to the east or the west, and see the fearful ravages of death in the starvation of millions in British India and the Chinese Empire, or witness an imbruted condition of living humanity with more than the pangs and none of the deliverance of death itself, we can better form an idea of the difficulties of human government under conditions of dense population and insufficient production and realize the blessings of communities such as our own Maryland and Delaware where, under just and equal laws, the results of industry are protected and personal liberty guaranteed, and where a roof to shelter from the elements, warm clothing and abundant and substantial food are obtainable by any man who, with moderate health and strength, is content to walk with industry, sobriety and simple honesty as his companions. Has there not been for more than twelve years past a steady exodus of our young yeomanry from the country districts to the towns and cities? Is it not a fact that the steady labors of the farm and the duller occupations and amusements of the homestead have proven irksome and distasteful to many of the present generation, who have sought in the hot-bed growth of trade and speculation, fostered by paper money in our centres of population, a more profitable, an easier or more exciting kind of life? What has been the result? The cities are filled with the idle victims of over-trade and exploded speculations. Agricultural labor has been abandoned by those most fit for it, and our farmers have been compelled to get along with less competent hands and pay them higher wages. As a result, production has been lessened and at the same time the cost of production has been increased. One obvious cure for much of the distress we now witness in cities and manufacturing centres will be found in the return of the population to the cultivation of American farms, which to-day are at prices far below their intrinsic value, because the compensations and advantages of country life and agricultural occupations have not been duly weighed and appreciated.

There need be no fears of over-production of the fruits of the earth by American farmers so long, at least, as the mad ambitions of European rulers turn that continent into a vast camp or battle field, and pervert the energies of their peoples to their mutual destruction, and by vast military establishments suck the very life-blood out of the industries they profess to protect.

Knowledge comes,
But wisdom lingers.

The progress of invention and the application of natural forces to mechanical uses within the last quarter of a century is indeed marvellous. Undoubtedly every invention whereby labor is released from any task leaves it free to seek new fields of employment, and thereby production is proportionately increased, and production is wealth, and personal comfort and luxury are the followers of wealth. * * * What may be the results of the wonderful discoveries in physical science we may not fully comprehend, but "I doubt not through the ages an increasing purpose runs." Under all conditions of life, under every change and vicissitude of human affairs, human nature remains the same, and within ourselves rests the responsibility of human will left free. A saying of Pericles has been preserved: "That possessions (houses and lands) can never produce men, but men can gain of such things as many as they will." New inventions may render the old useless, and the machinery of to-day may be cast into the rubbish pit to-morrow; our institutions of government may fall and be replaced by others—history is filled with such illustrations. But there are other things that will never fall, and can never safely be discarded—are needed now, always were, and ever will be needed:

Self-reliance and self restraint.
Industry and frugality.
Courage and patience.
Truthfulness and honor.
Morality and religion.

These are the essential bases which keep the world sweet and correct those fermentations which human passions generate. Upon these qualities we must depend for all the hope of permanent and progressive prosperity and happiness. And how shall they be secured? All are homespun virtues—virtues spun at home; and to the guardians of homes we must look to see that they are implanted and nourished there.

Mothers of America, how great a power is in your hands!—to mould the characters of those who are soon to be charged with the government of their country! How shallow and petty seem all other rights compared with these—the true woman's rights that spring not from human statutes, but have their warrant from a higher hand.

In reflecting upon the evils which to day afflict our country, which have prostrated its prosperity and paralyzed its industries and commerce, I trace the want of influence of the fireside virtues I have named. Ours is a government of laws, but laws moulded by public opinion. In a reformed, regenerated public opinion must we look for the cure of the evils which unclean dishonesty, disregard of truth and honor, unscrupulous private greed and unpatriotic animosities have brought upon us. The family and home circle are the natural birthplace and nursery of the principles which, being educated and established there, expand into the community and pervade the whole body of laws and Government with their sober and sweet influences. The care of his family is the just, happiest and proudest duty of the American citizen and to the American mother is assigned the power and duty of moulding the character of the American man. No written law, no established constitution has created or assigned these duties, but in their just performance rest our chief hopes for individual and national welfare and happiness.

THE BISHOP OF NIMES ON VOCATIONS FOR THE PRIESTHOOD.

London Tablet, Sept 1[illegible].

The Rev Abbe Bougand, Vicar General of the diocese of Orleans, who is well known in France as a religious writer, has recently published a work, to which a correspondent this week refers, on the diminution of priestly vocations—a danger to religion that had already drawn forth expressions of deep regret from the Bishop of Poitiers, who has devoted a very able Pastoral to its consideration. Monsignor Besson, of Nimes, has now addressed to the Abbe Bougand on the subject of his book a most important letter which the Bishop has communicated to the *Univers*, and which was published in that journal last week. The whole of the letter is worthy of perusal, for the subject so ably treated of is one that concerns the interests of religion in every country. We subjoin such extracts as our space permits. The Bishop writes:

Rev. and dear Friend.—Your work, entitled the *The Great Peril of the Church in France*, possesses the rare merit of awakening public attention even in the journals most hostile to the Church, and therefore the most pernicious to France. Their writers conclude that the faith is going, and rejoice thereat, while others are astonished to find in your book opinions and facts hitherto utterly unknown to them, although the Bishops in their Pastoral Letters have never ceased to call the attention both of priests and laymen to those facts. You have then gained the ear of the laity, and even of the revolutionary and irreligious portion of society. I congratulate you on this; and I have some right to do so, for it was my good fortune to move your priestly soul by the cry of grief which I uttered some three years since in the diocese of Nimes, at the sight of the empty benches in the great Seminary, where there could only be counted at that time thirty-four students in theology and two in philosophy . . . It may fairly be expected that a book like yours, which has astonished the infidels, will be believed by the Christians . . . It is not the sanctuary alone that is in danger from the diminution of the priesthood, it is the family that is going. It is in process of extinction, because it does not give more priests to God's Church, and because there is no more the priestly authority to maintain in it the habit of labor, the tradition of self sacrifice, the respect due to the sacred law of marriage, and harmony among brethren. If the richer classes alienate themselves from the altar, they will take up the sword in vain. It was truly said, "A good soldier is better than a bad priest;" but still more truly may it be said, "A good priest is worth a hundred soldiers." The French nobility do not acquit themselves of the debt they owe their country when they send their sons to Saint Cyr. From the select band of the brave there must go forth another band, even more select, to offer themselves daily at the altar. I care little to see the inheritor of a great name spending his youth in the camp, and then, at thirty, go forth to live idle for the rest of his days. What difference is there between the student who never works when once he has left college and the young officer who marries and does nothing afterwards? What benefit accrues either to the fatherland or to the Church from those two years spent at the military school and those eight in the barracks? Assuredly it is not what Joseph de Maistre demanded, when he said at the beginning of the present century, "The priesthood ought to be, at the present time, the great and paramount concern of society, if society wishes to work out its regeneration. Let the higher classes offer their sons to the altar as they did in former days. Let them give back to the Church, in talent, in ability, and in money, something like a tithe of what the Church has given to them. Thus they will acquit themselves of an immense debt which they have contracted towards France, perhaps also towards Europe, and certainly towards God." What Joseph de Maistre demanded of the French *noblesse* was the devotedness of the priesthood, in its obscurity, in its perpetuity, and in its completeness; the total self-sacrifice of the man who gives himself to God and to his brethren in a warfare without truce and without intermission, where retreat is unknown, and in which the last Mass that he celebrates and the last office that he recites on the bed of death form the proof of the priest's heroism. The sixty-six years that have rolled away since Joseph de Maistre wrote those words have shown how few generous souls have responded to the heart-stirring appeal. . . . . These charged with the education of youth tell us that they are powerless to influence the vocations of their pupils. The parents have but little influence, the bent of the future life is given in play-time, in excursions, in the intercourse of schoolboys with each other, and in examples they see before their eyes. . . . I will now state to you one or two reflections that have occurred to myself about the establishment of ecclesiastical schools and the means of filling them. The following are simple matters of fact that have come within my own knowledge. In the year 1840 the Seminary of the diocese of Besancon numbered only 100 students. In 1877 there were nearly 200. How was the improvement effected? It was in this wise. The Archbishop, Cardinal Mathieu, had during that interval founded, developed, or encouraged in all parts of his vast diocese ecclesiastical schools, where families were able to avail themselves of those opportunities of educating their sons for the Church. . . . . His Eminence was often urged, on the score of economy, to consolidate those schools into one. He steadily refused to do so, because he believed that the more secondary schools he had, humble as they might be individually, the more chances there were of boys finding vocations. . . . . Another fact shows the great farsightedness and deep faith of the Cardinal Archbishop. During the early years of his episcopate at Besancon, he felt a repugnance to spare his priests for religious congregations and foreign missions. It seemed like imprudence to deprive his own parishes of their laborers. It appeared to him to be his duty first of all to provide for the supply of his own diocese. But after the experience of a few more years the Cardinal changed his opinion, and things soon changed for the better. The more permissions be granted to priests to quit his diocese, the more vocations did Providence send amongst his people. For one missionary that obtained leave to go forth to the heathen, two or three young men went forth from the same village as students for the Seminary. You have yourself made this same remark. The great ecclesiastical prosperity of the diocese of Besancon dates from the day when her sons began to set forward on all the missions to lands afar off to preach the Gospel to those that still sit in the shadow of death. The official return says that in 1851 there were forty-five missionaries from Besancon, and in 1878 the *Ordo* gives 70. We are not told how many missionary vocations have been found in that splendid diocese. Probably, however, there are at this moment not less than two hundred priests—Jesuits, Dominicans, Capuchins, Oblates of Mary Immaculate, Marists, Brothers of Mary, missionaries, and religious of every name and institute belonging to it either by birth or education, the flower of the country, the *elite* of the priestly army; and—in the words of Pius IX, so well quoted by yourself—the boldest, the gayest, the most enterprising, and the most fruitful of apostles. And notwithstanding that such a host has been taken away to serve abroad, the diocese of Besancon is still so rich in vocations that it can afford to lend numbers of most valuable men to other dioceses of France. So true it is that the more we give to the Lord the more abundantly will He repay us! . . . Such, rev. and dear friend, are the reflections which your book has suggested to my mind. Permit me to send them to the press and to thank you publicly for the great service you are rendering to the Church, while I conclude by quoting the patriotic wish expressed in your closing paragraph—"O France, mayst thou in the trials that perhaps are still in store for thee, always possess a body of priests, numerous, devoted, and instructed to assist thee, not to die—that certainly cannot be thy destiny—but to arise and live!" † LOUIS,
Bishop of Nimes, Uzes, and Alais.
Baume les Dames, 25th August, 1878.

RELIGIOUS VOCATIONS.

It will be an evil day for the Church in this country when the modern spirit shall have eaten so deeply into the heart of our Catholic family life as to make it difficult to keep up the supply of vocations for the Orders of communities which have in past times conferred so many benefits on the country. There can be no doubt, however, that such is the tendency of modern life and modern education. In a country like America, for instance, in which the evils are at present not quite full blown which in England have attained their more complete developments, it is quite a rare thing to find vocations for the older and more contemplative Orders. The religious life in such a country has to be supplied in some measures from abroad, and the active congregations, whose work is so invaluable to the Church, are the chief recipients of such subjects as are found. Ireland, again, suffers in the same way from modern frivolity. Even in Catholic homes, boys and girls are trained with so much effeminacy and so little of wholesome restraint or habits of obedience that at the age when they might be consecrating themselves to the service of God they have forgotten even the respect which they owe to their parents, and have acquired ways of independence and self-sufficiency which make them very unpromising recruits for religious bodies. There is, moreover, both in England and elsewhere, a childishness of mind and an emptiness of heart—not among the young alone—which is very far removed indeed from the serious and sturdy character for which our forefathers were noted, and which was one of the best natural foundations for such an edifice of grace as it is the object of a religious training to raise.—*The London Monthly*

JEFFERSON DAVIS.—The Jackson *Clarion* has the following:

In a letter written at Beauvoir, on the seashore, our beloved ex-President Davis writes: "Since I had the pleasure of last seeing you (in July) my health has not been quite so good as it was then, but I hope only because of the long hot weather we have had. Recently, however, my sympathies and anxieties have been for others in our stricken land too intensely concerned to think of my own case. Powerless to serve, either by nursing or with material aid, it only remains for me to pray for God's mercy to our suffering people."

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