MORNING STAR AND CATHOLIC MESSENGER.
NEW ORLEANS, SUNDAY, FEBRUARY 9, 1868.

(Written for the Morning Star.)

"THEY HAVE NO WINE."—St. John, 11, 3.

HERMINE.

Thy compassion, tender Mother,
Moved the Saviour's heart divine,
When for guests at Cana's bridal
Thou didst plead, "They have no wine!"

Where arranged in Jewish fashion,
Stood the ancient pots of stone,
Changed He then to wine the water,
Hearkening to thy plaintive tone.

This beginning of his glory
Showed our Lord in Cana fair;
First revealed the Godhead's power,
Obedient Mary, to thy prayer!

Let thy pity reach us, Mother!
We are poor, bereft and sad—
Into waters of affliction
Has been changed the wine we had.

O'er our country, desolation
Spreads its dark funeral pall—
Suffering, sin, and bitter sorrow
Riot through our bridal hall.

Once our hearts were filled with gladness—
Once we drank of Pleasure's cup—
Now our souls are filled with sadness—
Now with Sorrow's self we sup.

Turn to Him, sweet Mother holy,
Tell Him that we "have no wine,"
He will hear thy kind petition—
He will give us drink divine.

He will give each heart and homestead
Joys that do not change nor pall,
Then again the wine of gladness
Shall be drawn perhaps by all.

Dearest Mother, we implore thee,
Whatso be our earthly lot,
Obtain for us a heavenly vintage—
Blessed wine that faileth not.

AVE MARIS STELLA.

In Italy devotion to our Lady is ever fresh, pure, and appropriate to the gentle heart and simple habits of Her who is its object, and even now exists in all its religious poetry. The people render Her a homage, soothing, tender, and picturesque. On the smiling sea-side hills, in the fertile valleys of Campania, amid the gorges of the Apennines, in the glaciers of the Alps, and amongst the arid heaths of the Aburzzas, humble altars are here and there raised to the Madonna. These little primitive chapels, shaded with a net-work of ivy or green vine leaves, are sheltered by the old forest boughs, and their shade is cast over many a stream in the fervid heat of noon. Victorious over time and political commotions, the Madonna still shades her little mystic lamp beneath a canopy of foliage or of creeping jasamine. Still at evening does the shepherd of the hills, the laborers of the valley, and even the fierce brigand, devoutly light the flickering lamp, which shines like a protecting star far up on the mountains, and serves as a beacon amid the woods.

The little nook wherein it stands is sacred ground; there the most ferocious bandit of Calabria would not dare to draw his dagger; and there even he goes to pray when the distant bells chime forth the *Ave Maria*; it is the last link which binds him to humanity, and rarely, indeed, is that link broken.

The respect entertained by the Italian banditti for the Madonna is a well-known fact. Father De Barry tells of one of them who allows himself to be taken without offering any resistance, because the *Shirri* attacked him on a Saturday, and he had vowed before the Virgin's altar never to make use of arms on that day, even in defense of his life.

These little solitary chapels, lost amid the rocks or in the depths of the woods, awake in the traveler, be he ever so reckless, a thousand delightful emotions, like the long-forgotten perfume of home-flowers, suddenly greeting us in a strange land. A modern author, who is any thing but partial to Catholicity, gives a charming account of the emotions, which he felt on seeing one of these Madonnas hidden in the mountains of the Tyrol: "At a turn of the path," says he, "I found a small niche hollowed in the rock, with its Madonna and the lamp, which the pious mountaineers light every evening, in the most remote solitudes; there was at the foot of the rustic altar a bunch of fresh garden-flowers; that lighted lamp, those blooming flowers, miles and miles in amongst the bleak mountains, were the offerings of a devotion more simple and more touching than any thing I have ever seen of the kind.

Not more than two paces from the Madonna was a precipice, along the verge of which lay the only path out of the defile. the Virgin lamp must thus be of great service to the nightly traveler."

In the first years of the fourteenth century, Pope Innocent XXII, justly alarmed by the conquests of the Mussulmans, instituted a prayer to the Blessed Virgin, under the name of *Hail Mary!* This prayer, for which the sweetest and most mysterious hour of the day had been chosen, that is, the close of the day, was said in France and England at the first toll of the Angelus. All Catholics then said three *Ave Marys* for the success of the Christian arms, and besought the Blessed Virgin for peace, union, and prosperity might prevail in every Christian kingdom. Louis XI, in 1475, instituted the *Angelus*, as it now is, in honor of the mystery of the Incarnation, and desired that, to the evening prayer offered up for the general peace of Christendom, one might be added at noon for the particular peace of his kingdom. His decree is thus conceived: "It is hereby ordained that all Frenchmen, knights, and men-at-arms, do kneel *on their two knees* at the stroke of noon, cross themselves devoutly, and offer a prayer to Our Lady for the maintenance of peace."

The ordinance was executed with an exactness, which proves how popular was the devotion to Mary. During the fifteenth century, at the first stroke of the *Angelus*, there was not a single Frenchman in the houses, in the streets, in the fields, or on the highways, who did not prostrate himself to invoke the Blessed Virgin. That duty fulfilled, the wayfarer and traveler went on his way.

CATHOLIC EDUCATION.

A large meeting of Prelates and Clergy took place in Dublin, lately, the object of which was to promote the creation of Catholic Schools of all grades, which should be free from government interference—or as we would style it here—exemption from State control. The position of our own schools in this regard, makes everything in connection with this subject of interest—some of the points involved in both countries being identical. The Church can never surrender so vital a point as the education of her children to institutions where Catholic doctrines and morals are not inculcated. All attempts hitherto made in this State to procure an equitable distribution of public school funds have proved abortive; but we do not despair, but that by energetic and persistent effort we will finally succeed in receiving an equitable share of a fund to which Catholics contribute so large a proportion.

We append some remarks made by his Eminence, Cardinal Wiseman:

Education is one of the leading questions of the day. It is spoken of by all, it is praised and encouraged, and occupies the attention of senates and statesmen; but unfortunately, is very commonly employed as an engine for assailing the true religion and the Church of God. Thus in the Russian Empire the Government of the Czar employs it for the purpose of forcing schism on the Catholic Poles. In several States of Germany it is used for the purpose of upholding Lutheranism, Calvinism, or Evangelism. Whilst education is turned to such bad purposes in many kingdoms of Europe, it behooves those who have the care of the *spiritual interests of the people* to exercise the greatest vigilance and take the most active measures to preserve their children from every danger of loss of faith or corruption of morals. We ought to make incessant and determined efforts to secure the educational rights of our Catholic people. (Applause.) In my opinion, we ought, in the first place, to insist upon having a system of Catholic education for the Catholics of Ireland. We do not interfere with the education of others, but we hold that we have a full and undisputed right to have Catholics brought up in the knowledge and practice of the religion of their fathers. In the second place, we ought to insist on free education, totally independent from the control of the State. Experience teaches us that government, and especially governments composed of men of various religions, when they usurp the charge of schools, always spread irreligious opinions, and inflict great wounds on the interests of immortal souls. Such have been the unhappy result of State education in France and Belgium and other countries. Irreligion has been spread, and at the same time a spirit of socialism and revolution. This was predicted by the great statesman, our countryman, Edmund Burke. Dr. Hussey says: "We frequently agreed that if the Catholics were educed or bullied from the only religion they have or can have, they must fall into indifference or into actual atheism, or its concomitant direct tendency, actual rebellion." Having laid down these two principles, I shall merely add that we have a right to a Catholic University, with a charter and proper endowments; we have a right to a proper intermediate Catholic education, and also to Catholic seminary education. All our schools ought to be so constituted and so conducted that they shall not only be free from danger to faith but that they shall afford a sound and full Catholic education to Catholic youth.

A letter addressed by the Sacred College says:

You will clearly explain in your pastoral letter the doctrine of the Church about avoiding the dangers of mortal sin, to which no one without grievous sin can expose himself unless under the pressure of serious and adequate necessity, and unless such precautions be employed as may remove the proximate danger of sin. In the present case, where, as his Holiness has declared, those who frequent the universities incur an intrinsic and most grievous danger to purity of morals, as well as to faith (which is absolutely necessary to salvation) who can fail to see that it is next to impossible to discover circumstances which would allow Catholics without sin to attend non-Catholic universities? The light and unstable minds of youth, the errors which in such institutions are imbibed, almost through the atmosphere, without being counteracted by more solid doctrine; the very great power which human respect and the taunts of companions exercise upon young men, lead them so readily and so immediately into the danger of falling, that generally no sufficient reason can be conceived why young men should be intrusted to these universities. Such being the case, you, in your wisdom, will so use the arguments of authority and reason in publishing this letter, that it may at length be clearly seen, as well by all the clergy as by the faithful, what it is their duty to think and to do in this most grave matter.

THE FUNERAL OF THE LATE BERNARD DE MARIGNY.—The remains of the late Bernard De Marigny were entomed on the evening of the [illegible], in the family vault in the St. Louis Cemetery. The solemn services of the Catholic Church for the repose of the souls of the dead were performed at the residence of the deceased, on Frenchmen street, opposite Washington Square, and at the grave-yard. The funeral was appointed for four o'clock, but the weather was so unfavorable that the cortege did not move until nearly five. A drenching rain was falling the whole evening, which prevented thousands from attending, who otherwise would have participated in the obsequies. Yet cold, wet, and dreary as it was on the streets, the procession of mourners was of a magnitude that showed the esteem in which the deceased was held, and the high respect entertained for the family. Messrs. W. C. C. Claiborne, William Hepp, Gabriel de Feriet and Melicourt Bienvenu were the pall-bearers. The ancient population was largely represented at the mournful ceremony, and besides the gentlemen to whom was assigned the duty of bearing the corpse, there were many other honored sons of Louisiana present. Former slaves of the Marigny family and descendants of those slaves, were also among the mourners, showing that in their changed condition they have not forgotten the kindliness and sympathy of the old relation.—*Crescent.*

MISCELLANEOUS NEWS ITEMS.

Liszt, the great pianist, thinks of coming to this country.

Bull fighting is forbidden by executive decree in the capital district of Mexico.

A letter was lately received in London with the following address: "To my son."

Many Englishmen are discharging their servants simply because they are Irish.

The State of Iowa is the only one in the American Union which does not owe a dollar.

An observatory is to be erected on the summit of Mont Blanc, 17,000 feet above the level of the sea.

A favorite dish of the Chinese is bails of cotton fried in oil and stuffed with beetles. *De gustibus.*

Cheap bread in hard times is one of the Emperor Napoleon's inventions for the benefit of the Parisians.

Chicago and many of the western cities are quarreling as to their respective capacity for doing charity.

Venice is a very interesting city for three days, but after that one might as well be in Philadelphia.

The requiem which Pacini composed for the transference of the ashes of Bellini to Catano, served for his own funeral.

Martin, who edited the *Queen's Diary*, will probably be knighted. He is the husband of Helen Faucit, the celebrated actress.

Four hundred extra bolts and fastenings have been put up at Windsor Castle, to give increased security to the royal residence.

A state dinner recently given at Vienna continued twelve hours. There were twenty-nine courses and fifty different kinds of wine.

A colored barber of Buffalo has commenced a suit against Blind Tom, because he was not admitted to the negro pianist's concert.

There are over a thousand American residents of Paris who live by genteelly swindling their countrymen that visit the gay capital.

A Berlin scholar claims to have discovered the first copy of Faust's Bible, two years older than any other, with the printer's autograph.

Meissonier's painting of "Napoleon," which attracted so much attention at the universal exhibition, has been sold recently for $20,000.

St. George is the patron saint both of Abyssinia and England. The old fellow is said to be puzzled which horn of the dilemma to take.

The pleasant Hindoo practice of smothering dying persons with the sacred mud of the Ganges still prevails under British rule in India.

The Fenians have effected two curious transformations in England—they have changed the police into soldiers, and turned the volunteers into policemen.

Henry Ward Beecher is writing a Life of Christ. There is an excellent history of Christ in a work called the New Testament, which is not likely to be improved upon.

Colonel White, who challenged General Butler, in Richmond the other day, is a member of the Virginia Convention, and a local preacher of the Methodist Episcopal Church.

In a recent performance of the national anthem in England, the leader of the chorus substituted for "Confound their knavish tricks," the line "Confound their Fenian tricks."

Last Sunday week it was announced in all the churches in Paris that collections in aid of Peter's pence would take place twice a year, on Palm Sunday and the Second Sunday in Advent.

The amount of Peter's pence collected in the diocese of Ghent this year, sums up to 264,573 francs. In this total is comprised a sum of 69,592 francs collected by the *Bien Public* and other Catholic journals in the diocese.

There is a very common opinion that large coal burns longer and is therefore the cheaper. Dealers have to put the finely broken coal at a lower price to get rid of it. This opinion we believe to be erroneous.

The Fenians have succeeded in gaining a footing in the British army, with a view of corrupting the force, and we observe that a sergeant of the 72d Highlanders named Maguire has been committed for trial on a charge of Fenianism.

Mr. John Henry, of Charlotte, Virginia, the last survivor, save one, of the children of Patrick Henry, and owner of the old family seat and burial place of the great orator, died at his residence at Red Hill, on the 7th inst., in the seventy-second year of his age, of paralysis.

It is in contemplation to have collections made in all the Catholic Churches and Chapels in the diocese of Westminifter and of Southwark, for the relief of the sufferers by the infamous outrage at Clerkenwell. Of these poor people there are not more than a dozen who are Catholics.

The College of the Propaganda, Rome, has a library of 40,000 volumes, in all languages. It has a printing office, the most complete in the world, in which are printed thirty-five different languages. The college has £9000 a year of an endowment. Students are supported and educated in it free.

So great has been the alarm throughout England by the Fenian depredations, that statesmen have come before the country declaring in strong language that Ireland's grievances must be at once redressed, her demands complied with, and every wrong of which they complain completely swept away.

A letter from Rome says that numerous volunteers continue to arrive for the Papal army. Many Italians from the kingdom of the Two Sicilies have joined the service. There is a body of Zouave recruits stationed at Monte Rotondo, and they are daily exercised on the very ground where the famous battle of Mentana was fought.

Two of the packages that were found in the letter-box in Church lane, Dublin, were forwarded to Sir Robert Kane, who, after analyzing the compound, stated that it contained phosphorous, treated in such a way as that it becomes incandescent with the least friction. One of the packages exploded in the hands of the detective who brought them to Sir Robert Kane, and burned his hand severely.

The chief librarian of the British Museum has lately issued an order forbidding any reader, under any circumstances, leaving his book-bag as a forfeiture with the curators who take care of the sticks and umbrellas at the reading room door. Mr. W. Thornbury says the reason of this is, that the librarian believes that there are Fenians among the readers under the great dome of the museum; and he is afraid that one of these Celtic-Yankee monsters would bring in quart bottles of nitro-glycerine and blow up their more studious companions.

The Pope received the English and Irish recruits in a private audience, on the 18th ultimo. Mgr. Stonor, their chaplain, was unfortunately prevented by a slight indisposition from accompanying them; but Mgr. Talbot presented them, and the Holy Father addressed them in a few most touching words, which were interrupted by M. De Charette, who accompanied them. His Holiness particularly distinguished Mr. George Collinridge, and spoke with great warmth and affection of his gallant brother.

The *Native Virginian*, published at Orange Court House, gives the following lamentable condition of the negroes in that section. In parts of Louisa, and generally in Fluvanna, negro huts are multiplying rapidly. Many of these huts are built in the wildest solitudes, a mile or two from arable land, and accessible only by a narrow path which the traveler passes unnoticed. They are built in the hastiest manner, of the rudest materials, and resemble more the habitations of the beaver than the residences of human beings. In these thickets the negro children are being reared in absolute, almost barbarous idleness. These are the first fruits of abolitionism—the beginning of the end.

FOREIGN CATHOLIC INTELLIGENCE.

In Europe there are 838 dioceses, with a Catholic population of about one hundred and forty-seven millions.

The Catholic Church counts two hundred millions of Catholic, the Protestant confessions about seventy millions. The countries of the Germanic Confederation (in 1865) had 25,000,400 Catholics and 20,993,000 Protestants.

The Very Rev. Dr. O'Brien, Dean of Limerick, who prepared the declaration of the Limerick priesthood, published recently in favor of repeal of the union, writes to the Irish newspapers to say that he has received letters of sympathy even from Protestants.

From the *Indo-European Correspondence* we learn that the Most Rev. Dr. Steins, Vicar-Apostolic of Western Bengal, has returned from Rome in excellent health. He had a splendid reception. The Right Rev. Dr. Fennell, Vicar-Apostolic of Madras, returned at the same time, and he, too, was welcomed with great enthusiasm by his flock.

The *Oriental Mail* furnishes us with the following interesting piece of intelligence: "The Roman Catholic Bishop (or rather Archbishop) of Bosra, a Dutchman, who has been fifteen years at Bombay, but who is now at Amsterdam, is endeavoring to convert British India to the Romish faith. He has issued an appeal to Dutch Roman Catholics asking for money to enable him to send out ten missionaries to aid him in his proselytizing enterprise."

The Holy See is represented at foreign courts by seven nuncios (Brussels, Lisbon, Madrid, Munich, Naples, Paris, and Vienna); three internuncios (Hague, Florence, Modena, and Rio Janeiro); one charge d'affaires (Lucerne); and has thirty-five consuls. The diplomatic corps at the Holy See, and the accredited consuls, consist of three ambassadors, fourteen ambassadors extraordinary, two ministers president, and thirty-nine consuls, of whom seventeen live in Rome.

The Catholics of Africa amount in round numbers to five millions, and are divided into thirty-four dioceses. The Canary isles count 270,000; the Azores, 346,000; Malta, 130,000; Madeira, 100,000; Bourbon, 100,000; the Mascarine Islands, 100,000; Algiers, 230,000; the independent negro States of Congo and Angola, 1,000,000, in three dioceses; Egypt, in the two dioceses of Alexandria and Cairo, 30,000; the Cape, 12,000; Tunis, 15,000; Tripolis, 3500; Morocco, 17,000; the Bishopric of St. Thomas, on the Gulf of Guinea, 13,000; the Apostolic Prefecture of St. Louis in Senegambia, 10,000; and the newly erected Prefecture of Senegal, of West Africa, 300 souls.

An officer in the guards, who would, in the ordinary course of events, have been promoted, in about twelve months, to the rank of captain and lieutenant-colonel, who is little more than thirty years of age, and had every luxury which wealth could bestow, has, after mature consideration, sold out of the service, and entered the Oratory as a novice. He will have to go through a probation of four years before he can be admitted to the priesthood. Protestants often wonder at the influence our clergy have over their flocks. From the above anecdote they may learn one reason for this. The officer who has taken this step is by no means a recent convert, but a Catholic of several years' standing.—*London Weekly Register.*

CARDINAL D'ANDREA.—It is a great consolation to every Catholic heart to read of the replete return to the bosom of the Church of Cardinal Andrea. The Roman *Official Journal* of the 7th, publishes his retractation. It is dated 26th December. The Cardinal asks pardon for having gone to Naples notwithstanding the prohibition of the Pope; he deplores the scandal he has caused and his connection with the *Esaminatore* newspaper at Florence, the heretical doctrines of which he disapproves. The Cardinal adheres to the address of the Bishops assembled at Rome in June, 1867; he withdraws his protest against the Pontifical Brief of the 12th of June, 1866, and asks pardon of the Pope and all those whom he has offended. It is sad to see men—great men—men in high positions—go astray even for a few months.—*London Universe.*

THE CATHOLIC CHURCH IN ENGLAND.—The official "Catholic Directory" for the year 1868, published *permissu superiorum*, has made its appearance. It gives, as usual, a statistical summary of the Church in England, Wales and Scotland, and there is, considering our numbers in Great Britain, a considerable increase in the clergy, churches, chapels, convents and monasteries since last year. The total number of bishops is, of course, the same—namely, one archbishop and twelve bishops (besides three retired bishops) in England, and four bishops in Scotland. The number of priests in Great Britain amounts to 1,639, against 1,608 last year; the number of churches and chapels are 1,283, against 1,207 when the last Directory was published; the convents of women are now 227 in number, whereas last year there were 220; and lastly the monasteries number 67, against 63 last year. Total increase: 31 priests, 76 churches and chapels, seven convents of women and four monasteries of men. It ought, however, to be borne in mind that of the 76 churches or chapels, which are more this year than last, about a dozen are private chapels of convents or of various individuals; also of the four increase in the number of monasteries, three are merely houses in which two or three of the regular clergy dwell together for missionary work; the fourth is the new Dominican priory at Haverstock Hill. In the convents or religious houses of women the increase has been very great during the last few years; but it has been altogether, or with very few exceptions, among the non-cloistered, or active orders, such as Sisters of Charity, Sisters of Mercy and the like. The cloistered or contemplative orders hardly seem to increase at all, or very slightly, in this country; but for nuns to conduct schools for the upper and middle classes as well as to superintend poor schools, houses of refuge, and the like, the demand is far greater than the supply. The following is a summary of Catholic statistics for England, Scotland and Wales, during the last three years:—

Year.	Priests.	Churches and Chapels.	Religious Communities of men.	Convents.
1866	1,569	1,171	58	211
1867	1,608	1,207	63	220
1868	1,631	1,283	63	227

DOMESTIC CATHOLIC INTELLIGENCE.

The Augusta (Ark.) *Sentinel* states:

Father Lepowsky, of the Catholic Church, is here under instructions from the Right Rev. E. Fitzgerald, Bishop of Little Rock, preparing us to the establishment of a church.

Father Mooney, Pastor of St. Bridget, New York city, lately gave a lecture on behalf of the St. Vincent de Paul Society, the success of which was so great that he was requested to repeat it.

A grand concert for the benefit of the poor, under the charge of the Conference of St. Patrick, was given on the 30th ultimo, which, we are glad to know, resulted in adding to the resources of the Conference a handsome sum.

Since the arrival and installation of Archbishop Spalding, in the See of Baltimore—a little more than three years ago—the total number of persons confirmed by his Grace has been eleven thousand four hundred and eighty-two, of whom fourteen hundred and thirteen were converts, considerably over twelve per cent. of the entire number.

FOUR BROTHERS IN THE PRIESTHOOD.—On Sunday morning, January 5, Rev. James Aloysius Meurer celebrated his first Mass in the Church of All-Saints, at Bridesburg, of which his brother, Rev. Matthew Joseph Meurer, is Pastor. The young priest studied for a time in our Theological Seminary of St. Charles Borromeo, but subsequently removed to the Diocese of Wheeling, where he was ordained on the Festival of Circumcision, by Right Rev. Richard V. Whelan, D.D., being the fourth brother to enter the priesthood. The four brothers were on the altar together on the morning of the 5th inst.—a truly edifying but equally rare spectacle.—*Philadelphia Catholic Standard.*

CAKE PRESENTATION TO THE ARCHBISHOP.—The *Catholic Mirror* says: A delegation of about twelve gentlemen, headed by Mr. Kruezer, of the German Catholic paper of Baltimore, presented the Most Rev. Archbishop, a superb gold-headed cane, on behalf of the congregation of St. James' Church. The following inscription appears on the cane: Head—"St. James' Congregation to Archbishop Spalding." Side—"Presented by Phil. Walter, Rev. L. Holzer, C. SS. R., Baltimore, 1868." Mr. Kreuzer made an appropriate address of presentation, to which his Grace replied, complimenting the Germans on their zeal in and generosity toward religious and charitable objects. He said that the Germans had never given him any trouble in his administration, but had proved true to their name, German, which signifies sincere—genuine.

REV. MICHAEL HARTNEY.—This gentleman, late Pastor of the Catholic Church in Salem, Mass., suddenly departed this life on the 15th inst. Father Hartney was on a visit to Father O'Reilly, of Worcester, Mass. Riding with him, while Father O'Reilly was attending a sick call, Father Hartney undertook to drive the horse and sleigh of the former around the neighboring streets. At a turn of the corner the sleigh was upset, throwing the occupant out, but without apparent injury. The horse, in his fright, came in collision with a yoke of oxen, and received fatal injury. Father Hartney informed Father O'Reilly of the accident, and went with him to the place where the horse was lying.—The excitement proved too much for Father Hartney, who was evidently the victim already of organic disease, and he soon after dropped dead. Father Hartney was about thirty-five years old, and was greatly esteemed by his parishioners.

DEATH OF A SISTER OF MERCY.—Died, on the 14th inst., Mother M. Philomena Devlin, Superioress of the Convent of Mercy, Buffalo.

Although death in this instance, was robbed of all his terrors, and came as a relief from pain and suffering, yet the sad announcement, though it was long expected, has filled many hearts with poignant grief. Endowed with administrative abilities of a high order, with a disposition which won all who knew her by its sweetness, and unaffected simplicity; patient and enduring she surmounted difficulties which might well have discouraged and vanquished any one animated by less holy motives.

The deceased many years ago entered the Order of Mercy in this Diocese, where she won the hearts of all by her gentleness and piety. Chosen by her Superior to establish the Order in Buffalo, she succeeded beyond the most sanguine expectations. She retained the office of Superioress until her death, a fact which clearly indicated the high estimation in which she was held by the religious community of which she was a member and an ornament.—*Pittsburg Catholic.*

NEW YORK CATHOLIC SUNDAY SCHOOL UNION. The first report of this institution has lately been published, which shows that its short career has been one of great usefulness—its future, one of hopeful promise. We append a passage:

The first meeting of the Catholic Sunday School Union of the city of New York was held on the evening of July 9, 1866, in the basement of the Church of the Nativity, in this city. On that occasion an address was delivered by the president, explaining the nature and objects of the proposed association, and the good results which it was believed and hoped would follow in due course of time from such a union of the lay teachers of the Catholic Sunday Schools of the city. At this meeting there were present representatives from ten churches, and fifty-eight members were enrolled. Several members of the clergy also participated in the proceedings. Since that time many interesting meetings have been held; the number of churches represented has increased to eighteen, and 193 teachers have enrolled their names as members of the union. Many other teachers have also attended the meetings who have not as yet formally united themselves with the association.

On the subject of establishing Sunday School libraries, the report continues:

The union recommends most earnestly to the teachers of the various schools the establishment of Sunday School libraries in those schools in which they do not at present exist. The wholesome effect on the minds of children of the reading of good Catholic books is easily apparent. They are, unfortunately, in this city, terribly exposed to the danger of reading without restraint the cheap, shallow and oftentimes immoral trash, which is continually issued from the press. How more effectually can this dreadful agency of evil be defeated than by placing in their hands good Catholic story-books, which, while they amuse and interest, leave in their minds the strict Catholic principles of truth, justice, purity and charity. How, for example, can the beauty of virtue and the happiness that awaits the just be more forcibly exhibited to them than by offering them in the library the lives of the saints, martyrs and doctors of the Church, or other similar religious books, which children will read with a greater avidity than many would give them credit for.

Could not something of a similar character be established in this city.