MORNING STAR AND CATHOLIC MESSENGER.

NEW ORLEANS, SUNDAY, AUGUST 22, 1869.

CALENDAR FOR THE WEEK.

Sunday	August 22—Octave of the Assumption.	
Monday	August 23—St. Philip Benitius, Confessor.	
Tuesday	August 24—St. Bartholomew, Apostle.	
Wednesday	August 25—St. Louis, King and Confessor.	
Thursday	August 26—St. Zephyrinus, Pope and Martyr	
Friday	August 27—St. Joseph Calassanctus, Conf.	
Saturday	August 28—St. Augustin, Bishop and Conf.	

ACKNOWLEDGMENTS.—D. Sullivan, Indianola, Texas, $8; Convent of the Sacred Heart, St. James, La., $4; B. F. Ficklin, San Antonio, Texas, $4; Rev. Father Pier, Shreveport, La., $4; Wm. Fitzsimmons, Osyka, Miss., $4; Warren Jones, Esq., (for subscribers at Baton Rouge,) $36; from Rev. J. B. Avenard, (for the following subscribers at Alexandria, La.,) A. Vandagaer, $4; Mrs. P. Hickman, $4; Mrs. Col. French, $4.

ST. SIMEON'S SELECT SCHOOL.—It is unnecessary to call the attention of parents to the claims of this well-known establishment. Its location, at No. 131 Annunciation street, near Thalia, renders it peculiarly accessible to a large portion of our Catholic population, and the character which it has established among its patrons is widely known. We call attention therefore to the advertisement of this institution, to be found in another column, merely as a convenience to parties who may not be familiar with its terms, and may yet wish to know them.

All for whom the location of this school would be convenient in sending their daughters, would do well to give its claims serious consideration. If not fully aware of them, they could easily obtain the most satisfactory information by consulting parents who already have children there. The terms, though quite moderate, may be considered somewhat onerous for persons having several children to rear, but if a few sacrifices could accomplish the end, parents will eventually be delighted at having made them in contemplating the rapid improvement of their daughters in all branches of solid education and elegant accomplishment. The refinement and finish of manner acquired under the watchful supervision of these accomplished ladies, and in associations of the most irreproachable kind, will remain throughout life a graceful memento of the discretion of parents in selecting a good school.

MASS OF ST. PHILOMENA.—We see that Mr. Curto's fine Mass of St. Philomena is to be performed at St. Ann's church to-day. Miss Cannon, so favorably known for her musical talent and accomplishments, will, as usual, preside at the organ, and with the skilled assistance which she can always command, will render this beautiful composition in a style worthy the solemnity of the occasion. Very Rev. Father Chalon will preach on the occasion, one of the last [illegible] will have of hearing him before his departure for Europe to be present at the Council.

It is also in contemplation by Miss Cannon to give a splendid concert within three or four weeks, at which time lovers of good music can count on a delightful evening.

BISHOP GIBBONS IN NORTH CAROLINA.—The respected young Vicar Apostolic of North Carolina, (says the Baltimore *Mirror*,) is doing good work in his diocese, winning hearts wherever he goes, and gaining golden opinions among liberal-minded Protestants of all denominations. The subjoined article from the Charlotte, (N. C.,) *Times*, is remarkable for its Christian spirit. Give Catholicity a fair hearing instead of denouncing it blindly, is all we ask of our dissenting brethren.—

"Right Rev. Bishop Gibbons, of the Catholic Church, lectured on Thursday night to a large congregation on several doctrinal points, embraced in the Catholic faith. His style is chaste and clear, and his manners pleasing. We think he made a favorable impression on the very intelligent and appreciative audience, who were attracted by his reputation to hear him. There is too much acrimony and bigotry and too little charity in the Christian Church. Too many are governed by prejudices and not by reason, and thus attach themselves to this or that dogma, without investigation or really knowing why. Hence, there are many pious and well-meaning persons who will not go to hear any other than their own preacher. We were glad to see present on this occasion members of all the denominations, upon whom the Bishop's gentle manner and liberal way of treating the subject must have made a very favorable impression. We would like to have the opportunity of hearing him often."

PAGE & CO.'S IMPROVED ROOFING.—Length of time only serves to establish the superiority of this celebrated roofing over all other material used for a similar purpose. During the interval since its introduction in this city, it has withstood the varying state of the atmosphere—as well the dissolving effects of a tropical sun as the destructive force of the rain storms with which the latitude is periodically visited. Testimonials are extant verifying what is here asserted—coming from sources so respectable as to preclude all idea of undue puffery. As the improvements now going forward are numerous, we would strongly recommend builders and parties interested to give Page's Roofing a trial, satisfied that it will be found durable, and cheap, and consequently economical. The office is at 98 Camp street, where the courteous proprietors will take pleasure in giving all needed information which may be found necessary.

There is a painful restlessness prevalent just now, which it is difficult to account for, and which has baffled the penetration otherwise knowing. It seems quite impossible for people to keep quiet, and when they move, the eccentricity of their movements is almost appalling. Some attribute it to the heat, others again to every assignable cause. But all are at fault.—The true reason is—and we are glad to know they are not the majority—such people are laboring under a complaint brought on by bad taste and worse judgment, in wearing uncomfortable and unseasonable boots and shoes.—And though they deserve some punishment, in charity we will tell them there is balm in Gilead—a remedy for their sad and sore soles. They have only to apply to Glynn & Wintz, No. 9 Camp street, boot and shoe dealers, whose remedy is sovereign and never known to fail. Patients, we know, will thank us, and these physicians of soles, we are sure, will gladly respond to the calls of humanity.

C. C. Haley, of Commercial Place and Poydras street, the indefatigable literary and news caterer, has the Banner of the South, Irish People, Irish American, United Irishman, Boston Pilot, Irish Citizen, the Dublin Nation, Liverpool Mercury, London Illustrated News, Appleton's Journal, Glasgow Herald, Scientific American, Harper's Bazar, Chimney Corner, Western World, New York Weekly, Saturday Night, Round Table. Some of the August monthlies have been received, which, with the large catalogue of late foreign publications on the counters, make a visit to Healey's a most pleasant thing, as there will be found means to make people oblivious of our present discomforts.

Sunday Amusements.

We commend to our Catholic readers a careful and attentive perusal of the subjoined communication. It is from the pen of one of the most eminent of the American clergy—a man not more distinguished by his position than by the ability and piety with which he fills it:

To the Editors of Morning Star:

I do not wish to interfere directly with what does not directly concern me. But, indirectly, I am interested in the sentiments of your paper. I have strongly recommended it both privately and publicly, even in the pulpit, both as containing an interesting summary of Catholic news and as being a reliable exponent of Catholic spirit and approved usages of Catholics, as also being a safe paper, in which nothing objectionable would be found, not even in its advertisements.

I feel, therefore, in some degree responsible to all under my charge, who know of my recommendation, mediately or immediately. Consequently, while it is not my place to dictate to others what they should think or do, I hope you will not refuse to let me record my dissent from the admiration expressed in your columns for those public festivities held Sunday afternoons, for the purpose of raising money to build a church.

I am a strong friend of innocent enjoyment on the Sunday, when it does not interfere with God's command *to keep the day holy*. I know it is not easy to define how much time should be given to religious exercises and how much may be given to recreation; nor, again, to draw a clear line between the recreations that are suitable and those that are unsuitable to the day.

If there is any room for difference of opinion in this case, I wish to express my opinion, founded on several years' experience in the sacred ministry, that it is not conducive to Catholic morals, but very injurious to them, to encourage the people, old and young, to partake in gatherings of that kind, occupying a large part of the Sunday afternoon, and causing or giving a fair excuse for absence from Vespers and all other devotions of the latter part of the day. PASTOR.

We heartily give our adhesion to every sentiment expressed in the above with reference to Sunday afternoon amusements. There is certainly a difficulty in saying precisely how much of the day must be given to worship and how much may be devoted to amusement. It is evident, however, that the Church has instituted the vesper services for the attendance of the faithful as well as Mass, though not under the same penalty. It is not a mortal sin to miss Vespers, but it certainly is wrong to do so without sufficient reason, and the mere pursuit of amusement cannot be a sufficient one, for the wisdom of the Church has provided an abundance of free time for that purpose exclusive of the hours dedicated to devotion.

It is true that on special occasions one may be justified in missing Vespers for a purpose of recreation and amusement. An opportunity may present itself which would afford peculiar reasons of exemption for one or several members of a congregation, but a general movement of this sort, which might draw off the whole congregation, would imply the shutting up of the church or the performance of services for empty pews.

Such a result would be scandalous, though not so much so as certain private picnics of which we have heard as recently occurring in this city, where merely low Mass was attended, and from that moment the whole of the day was dedicated to amusement, and that amusement of a noisy and rather questionable character.

Such Catholics justify themselves by calling Protestants Pharisees. They say that Protestantism is the Phariseeism of Christianity; that it strains at a gnat and swallows a camel; that it makes clean the outside of the dish, but within it is full of rapine and uncleanliness; that it has thrown off all necessity for good works and all subjection to legitimate authority, and then to affect an air of sanctity it seizes upon some outward form of piety, such as hallowing the Lord's Day, and carries it to an extravagant strictness, beyond both the letter and spirit of the law.

This is true, to a certain extent, of Protestantism in the abstract, though not applicable to many Protestants personally, who do a great many good works and look upon outward piety with a liberal eye. It is true, also, that the Almighty looks with far more favor on a Publican than on a Pharisee, from whom, indeed, he turns away with loathing and disgust. But it must be remembered that there is a medium between the Pharisee and the Publican. Because Catholics are not to seize upon a certain chosen item in the law and carry it to a fanatical excess of rigor, they are not thereby excused for treating it with contempt.

We therefore heartily concur in every sentiment expressed by our esteemed correspondent, except that wherein we are impliedly accused of having admired proceedings not in conformity to those sentiments. We certainly never intended to approve of any amusement which should call the people away from Vespers. But an exercise commencing at 2 o'clock P. M. and continuing till dark, would not necessarily clash with any such duty. The vesper services are held at different hours in different churches, and the members of different congregations might so arrange their time as to give an hour or two to the amusement of the afternoon either before or after their Vespers.

In Catholic European countries the pastor of a rural congregation keeps the amusements of his flock under his eye as much as their devotions. He causes the young folks to meet on the village green and entertain themselves with innocent games in his own presence, and at such hours as will not interfere with religious duties. In this way they are kept from vicious amusements and taught to discriminate between what is permissible and what is forbidden.

Of course a city congregation can hardly be put on the same footing in this respect, though an approximation to it can surely be made. Sunday afternoon amusements ought to be far more than they are under the supervision of our clergy, though it is not for us to determine what ought to be the character of such amusements. As our most able and esteemed correspondent has not given any opinion whatever on that point, we have no opportunity of expressing our concurrence with him, and if by any carelessness of expression we may have been understood as manifesting admiration for amusements wherein he has deprecated them, we must insist that it was entirely through inadvertence.

The Weather.

We are now in the hottest season of the summer. The days are not so long as they have been, but the heat is being added to a supply already accumulated, and the frozen resources of the last winter are now totally exhausted in past contests with the sun. If anything, an air from the north is more scorching now than the southern breeze itself. Away up to Canada and beyond its borders, August is in the ascendant, panting and fiery. No relief from the parched plains of Illinois or the limestone furnace of Tennessee and Kentucky.

By preference, give us the soft, wooing air that comes from the tropics, kissing the tops of the waves on its way. How pleasantly it fans the moist brow and lifts the damp hair! New Orleans is said to be a more agreeable summer sojourn than cities or countries in the upper latitudes, but it would be far more so were it not for the capacity of brick walls and square block pavements to collect and intensify heat. It is pretty bad to have the normal temperature of the atmosphere at 90 degrees, but to feel the pavement scorching your feet through the soles of your shoes, and to be staggered back from a brick wall by its Siroccо breath, is certainly an artificial aggravation of the situation better to be escaped if possible.

If it can't be escaped all the time, as by running off to sea-shore and forest for the season, an occasional respite at least is of great advantage. A little trip down the Pontchartrain Railroad, with an hour or two of evening breeze on the wharf is good; a trip across the lake and back is better. The air is purer and more invigorating; the strength and life are not baked out of it by the great city oven of brick and stone.

Such trips cost very little—they is partially within the means of every one—and the rates which they make to the shops or comfort, amusement and health, are far greater than that obtained from a similar investment in bar-rooms. Everywhere people are in the habit of persuading themselves that they can't afford the expense of things not absolutely necessary, but very often they would find by experiment that a little liberality in personal comfort is the best economy as well as the best morality.

THE FUTURE OF THE DISESTABLISHED CHURCH.—A good deal appears in the papers as to the probable fate of the disestablished Church of Ireland, which has been "sent into the desert" (to use the current phrase,) with only about ten millions' worth of property. The *Star* remarks that the radical vice of the Establishment—its minority character—will be the special difficulty in organizing the new Church body. With a church in every parish, and, if the commutation scheme works, pecuniary support derived from livings in all parts of the country, the new Church body will have to apply the means and men at its disposal to the purposes of a communion the members of which are chiefly limited to the north of Ireland and the large towns. This is the distinctive difficulty in the case. If the leaders of the Irish Church are practical men they will perceive that the conditions of such a problem will be met by such ductile appliances as were employed by Methodism when it was first consolidated into a great Church body rather than by the more formal machinery either of the English parochial system or of the Scotch Free Church. The *Standard* says that, resigned to a fate which was not to be averted, Irish Anglicans will gather courage and determination to strengthen their Church as much as possible. But if anything could warp the Irish Protestants from a wholesome temper like this, if anything could keep alive the sense of wrong and the passionate irritation which it engenders, it would be found in the peculiar kind of paternal and affectionate consolation now being addressed to them by the *Times* and others. It should be enough for the radicals and their organs that the Church has been humiliated and plundered. There is no occasion to insult her and her indignant sons with protests that she has not been wronged at all, and ought to be rather thankful than otherwise for the "precious boon" of disestablishment and "the tender mercies" of disendowment. The *Standard* points out that this sort of argument leads to an obvious conclusion. If disestablishment and disendowment are such mighty instruments for promoting the efficiency of a Church, why was the beneficent remedy withheld from the Church of England? But if it was an instrument of healing designed for the building up and strengthening of the Protestant Church in Ireland, upon what ground are English Protestants to be excluded from similar favors? The *Daily News* observes that it would be vain to expect all at once great and startling results even from a measure of signal justice. The change for the better will first be conspicuously discernable in the generation which will grow up, and the character of which will be formed, under the new conditions which the legislation of the present Parliament is creating. In the present and the immediate future we shall see chiefly the fruits of the past.

Clarke's New Method for Reed Organs has met with remarkable success, being considered a standard work for organs and melodeons. Its success has been such, that the ablest teachers prefer it. It is published by Oliver Ditson & Co., Boston, who will remit it for $2 50, post paid. See advertisement in another column.

Because.

The British House of Lords is supposed to be a body of great wisdom and prudence. A minority of forty-seven of its members, including some of the oldest and greatest names in England, ought certainly to be considered a respectable one, and entitled to a large portion of the esteem which attaches to the whole body. It appears that such a minority has entered a solemn written protest against the passage of the Irish Church Bill, and it must be presumed that in so doing they have had due regard to the gravity of the question and to their own reputation. It cannot surely be contended that they have uttered this solemn proclamation hastily and without time for due consideration. The circumstance of the case and the nature of the document forbid any such idea, and they must be taken as having deliberately said what they meant.

They give eight reasons of dissent, but it is especially the sixth which excites surprise in us. Two of the members have signed their names — Marlborough and Cairns—expressly rejecting the sixth reason, but adopting the seven others, while in the face of this direct warning the remaining forty-five members have adhered to the whole eight reasons, including the sixth.

Here is this remarkable reason for dissenting from the passage of the bill:

6. Because it is impossible to place a Church, disestablished and endowed, and bound together only by the tie of a voluntary association, on a footing of equality with the perfect organization of the Church of Rome, whereby, especially in Ireland, the laity are made subservient to the priesthood, the priests to the bishops, and the bishops themselves are subject to the uncontrolled authority of a foreign potentate.

"It is impossible to place a Church bound together only by the tie of a voluntary association, on a footing of equality with the perfect organization of the Church of Rome." Here then is the deliberate verdict of the most determined and illustrious champions of Protestantism upon Protestantism. They acknowledge publicly and bitterly, in spite of a solemn warning from two of their brethren, that the sects cannot be put on a footing of equality with the Catholic Church, considering its perfect organization; that without Government interference they must go under. To be sure the sentence concludes with an allusion which is as false as it is bigoted, but supposing it true, the deduction remains as inevitable as without it. It is the deliberate death-warrant of Protestantism, no matter how bad Popery may be, unless Government protect the sects by the strong hand of the tax-gatherer.

"It cannot be placed on a footing of equality." That is to say, it cannot gain the popular support, it cannot raise the means necessary to a condition of prosperity and strength, it must sink to an inferior position, and grow gradually less and less important, until it will finally become a mere question of time, when it shall pass out of sight entirely.

What a sharp and bitter necessity it must be that forces such an admission from such men! They, the very columns of Exeter Hall, the forlorn hope of the Protestant cause! They have read the signs of the times and learned the lesson of the age. Ireland, America, England, all speak to them. Centuries of the hardest government interposition have barely maintained Protestantism in Ireland. America, where no open interposition of the law is recognized, and where Catholicity was unknown a few years ago, is rapidly becoming Catholic, and in England itself, notwithstanding the alliance of Church and State, our holy religion is fast winning back its old influence, not only with the masses but with the nobility.

These men are on the mountain; they can see around them and to a greater distance than their co-religionists on the lower plain. The leaders of a great movement have a prescience of its fate unfelt by the rank and file or officers of the lower grades. While all is still hope and confidence with the men, the General may have means of knowing that the cause is lost. Perhaps the result may appear to him so inevitable that he fears no harm in acknowledging it publicly. The coming fate of Protestantism is so apparent to those in its high places that they grow hopeless and indifferent to further disguise.

It must be remarked, however, that in thus proclaiming their weakness they do it in the hope of attracting assistance. "It is true," they say, "that Catholic organization is far better than ours, and that we cannot maintain ourselves against it, but then it is very dangerous to the nation, and the Government ought to discriminate in our favor so as to equalize the contest and keep us up." This is not specifically set forth in their printed reason, but it is clearly implied in the statement that Bishops, clergy and laity are all "subject to the uncontrolled authority of a *foreign potentate*."

Dreadful! A foreign potentate! England under the Pope's toe! She surely can't stand that. If it were a mere question of one religion against another, the contest would be over and Exeter Hall vanquished, but here the nation may be made to rally for the falling sect by the fear of foreign subjugation.

Poor fellows! the day for Titus Oates is over; the "Down-with-Popery" fever is not the epidemic of the age; men do not believe all they hear on that subject now, nor swallow every hasty conclusion of malice that tells against the bugaboo so much dreaded formerly. The masses of England as of America are cool enough now to reflect a little, and it requires but one moment's reflection for any man to be aware that the Pope's "uncontrolled authority" is purely spiritual, and that the slightest interference on his part in temporal matters, would be as instantly resented and repudiated by the most incompromising Catholics as it was formerly by St. Louis of France. They can all detect the shallow lie that is implied rather than told, in calling a spiritual pastor a foreign potentate, when political power is intended to be inferred from the title.

ST. ALOYSIUS ENTERTAINMENT.—The first of the series of dramatic entertainments to be given by the Literary Association of St. Aloysius came off in due time last Friday evening. We were really surprised at the favorable attendance attracted, notwithstanding the extreme heat of the weather. Theatricals, especially where the windows are small and the flooring near the ground, are not generally in much esteem during the dog days. Notwithstanding all this, however, there was a fine audience present on the occasion referred to, and one which appeared to be fully satisfied at being present.

"Ten Nights in a Bar-room," the piece performed, has some effective passages, which were well presented. In fact, some of the acting appeared to us far more nearly up to nature than is usual with amateur performers. We can safely say that every character, without exception, was well sustained. The after-piece of "Handy Andy" was unfortunately omitted. Many of the audience on all such occasions, especially children, attend for the sake of the "farce," and it is a disappointment to them to miss it. We are informed that the omission of last Friday evening was not through any fault of the management, and no doubt experience will enable the Association in the future to guard against mishaps of the kind. Fortunately the piece was supplied by a most amusing plantation Ethiopian scene.

This exhibition was enough to satisfy any one that much can be done for public amusement and instruction through dramatic representations properly gotten up. Without female characters, and with scarcely any of the adjuncts of the theatre, without the splendid scenery and sensational machinery which make the stage so attractive now-a-days, our young friends succeeded by mere dint of native intelligence in making the entertainment highly interesting. If their means and time should permit any improvement in the spectacular line, there is no reason why most of the peculiar fascination of the professional stage should not accompany their efforts.

In that case the immense attendance which would be sure to be attracted could be made an opportunity of instructing the people not on points of morality, as in the "bar-room" scenes, but in church history and many details of popular science. With proper nursing, this young association may be made the means of helping to rob the Devil of his favorite "stamping ground"—the stage.

FUNERAL RITES OF BISHOP RAMIREZ.—From a late number of the Brownsville *Ranchero* we learn that a solemn High Mass was celebrated in the church at that place for the repose of the soul of the Right Rev. Francisco Ramirez, whose sudden demise at Brazos Santiago we lately recorded. We quote:

The solemn High Mass was celebrated by Rev. F. Gaudet, assisted by all the Rev. Father Oblates, and other clergymen. The singing by the choir of the solemn High Mass for the dead was more than usually harmonious and impressive.

The deceased prelate, before attaining to the episcopacy, was General Commissary of the religious order to which he belonged, and President of the Missions in Mexico. He was a man of eminent learning and piety, and a member of several scientific societies in his native land, Mexico. His labors as a missionary extended to almost every portion of the republic. He was at different times stationed in Sonora, Durango, Guanajuato, Mexico, San Miguel, Guadalajara, Oaxaca, Tolula and Zacatecas, previous to becoming a Bishop—and everywhere revered and loved for his sincere and humble piety, unostentatious charity and affability of manners. He was Grand Almoner of the ex-Empress, "poor Carlotta," and decorated with the Grand Cross of Jerusalem and Guadalupe.

The solemn services of yesterday, as an outward expression of sympathy and sorrow for the death of a distinguished foreign ecclesiastic, who died in penury and exile among us, were worthy of the occasion, and exhibited the generous feelings and the good taste of all who assisted in this graceful tribute, commemorative of the virtue of the deceased prelate. "Blessed are they who die in the Lord."

The London *Daily Telegraph* says—"Surely, now that we have got rid of Toryism, and Protection, and the Irish Establishment, we can get rid of our old-fashioned"—boots! By this we infer that they are behind the age, and have just got a glimmering of the light which even the late eclipse could not conceal namely—that New Orleans beats all the world besides in its get up of boots, shoes and slippers. Benighted be! They don't know the luxury to be found in Blakely & Hogan's establishment, 99 and 101 Canal street, and 5 Chartres street! The curious thing is, that people will persist in doing what tends neither to comfort, becomingness or the fitness of things—that they should have gone so far and no farther. To be sure some people go very far—indeed to extremes—as was the case of a man lately in London, who committed suicide because his wife grew fat! But surely, even with such weather as we are now enduring, it will not be considered too far—even by those residing at the two extremes of the city—to go to the renowned boulevard Canal and purchase Blakely & Hogan's unapproachable boots, shoes and slippers.

Dr. L. L. Solanas, Homeopathic physician and surgeon, gives consultations at his residence, 572 St. Claude street, from 6 to 8 A. M., and from 4 to 5 P. M., at his office, 11 Burgundy street. Special attention is given to diseases of women and children. He claims that chronic diseases pronounced incurable under the old practice have been cured by his system.

Education.

Scarcely are we well through with school exhibitions and examinations when public attention is again called to the vast and important subject of education by announcements of the approaching reopening of various schools. The interest taken by parents in this subject is untiring. Though pupils themselves may not be fully impressed with the importance of the matter, maturity and experience have taught their protectors to regard it with the deepest concern. It is in childhood and youth that the character is moulded and the intellect cultivated. Afterwards business presses, the active duties of life multiply, families are to be provided for, money must be made, and very few find time for mental culture or effort beyond that necessary to the ordinary requirements of business.

Everybody knows this and duly estimates the importance of improving the season of youth, by infusing into the minds of those under their care all the principles of science and all the details of general education which they will be expected ever to have. Hence the vital interest that we find always attaching to the subject of education.

These thoughts are recalled to our mind on perusing the advertisement which appears in our columns to-day announcing the opening of the regular session of the Dominican Convent Schools of Dryades street and Greenville, on the first day of next month. The commencement of the scholastic year is truly close at hand, and the great question recurs, where shall we send our children?

Many persons appear to have an idea that a thorough education must be sought further North, or that the influence of a colder climate for a few years would be beneficial to health, and consequently they are not satisfied unless they send their children off to a banishment of three or four years, or longer. They are expected to come back then far superior to anything they could have been wrought into at home.

All this is mere imagination. It is an exemplification of the maxim that "a man is a prophet save in his own country." Teachers and schools form no exception to this propensity of the human mind to magnify foreign excellence. We are far from raising our voice against those splendid establishments in Kentucky, Maryland, Missouri, and elsewhere, where it used to be, and still is to some extent, the custom of our Southern people to send so many children. We are among their most ardent admirers. All we say is, that there are just as good at home. Young ladies can attend our own institutions here in the city, and leave them as well instructed, as accomplished, and as refined as any who come from remote schools.

There are, indeed, advantages attaching to each system. A change of climate from South to North, or *vice versa*, is sometimes an excellent thing for peculiar constitutions, but we cannot regard it as such unless the constitution and state of health are really quite peculiar. As a general rule it would appear wiser and more natural that the system should be built up enured to the exigencies of the climate where it must carry on its functions. Why accustom the constitution to the freshness of a dry, mountain air, when it is expected to battle daily during life with the malaria of a hot, humid plain? What fatal results have often been witnessed from this unnatural policy! We have too often seen a Southern youth returning from some Northern school, gross and full blooded, after the fashion of those climates, mantling all over with apparent health, but soon heated into fever by the Southern sun, and often falling a victim to those robust habits of body so little calculated to resist disease. It seems much better and safer that the system should be habituated from youth to the dangers of the climate which it must encounter in mature life.

When we think, too, of the frightful accidents by land and water that occur so frequently now-a-days, in traveling, we wonder at the persistence of parents in exposing their children unnecessarily to such risks. Why banish them for years and years from your presence, from the endearing associations of home and kindred? Why wean them from affections that ought to be an active part of their daily existence, unless some peculiar good is to come of it? Of course, if the doctor says it would be better for their health, send them, but not on a mere vague impression that your girls are going to come back fine young ladies, while we have such schools here in the city as the St. Mary's Dominican Convent, and many others.

DENTISTRY.—Dr. J. W. Allen, dentist, 12 Dryades street, opposite the Mechanics' Institute, is prepared to perform all operations incident to the profession. His long experience, educational qualifications, practical dexterity and scrupulous faithfulness, give him high claims to confidence. Persons who value a skilful operator, combining scientific attainments with an intimate knowledge of the latest discoveries and improvements in the dental art, will find in Dr. Allen a gentleman who will come up to all reasonable expectations. In a matter which involves so many serious consequences, and so much of comfort, it is sorry policy and poor economy to employ any but the highest professional talent. No money can compensate for the annoyance and disappointments arising from such a business ill-executed. No rational person will hesitate about engaging competent services and paying liberally for them, where so much of happiness is involved. From what we are given to understand, Dr. Allen will be found to give the utmost satisfaction in every branch upon which he may be consulted, and his fees reasonable—judging by the excellence of his work.