MORNING STAR AND CATHOLIC MESSENGER.

NEW ORLEANS, SUNDAY, SEPTEMBER 12, 1869.

CALENDAR OF THE WEEK.

Sunday.....Sept. 12—Feast of the Holy Name of Mary.
Monday.....Sept. 13—St. Amatus, Abbot.
Tuesday.....Sept. 14—Exaltation of the Holy Cross.
Wednesday.Sept. 15—St. Nicodemus, Martyr.
Thursday....Sept. 16—St. Cornelius, Pope.
Friday.....Sept. 17—Holy Stigmata of St. Francis.
Saturday....Sept. 18—St. Joseph of Cupertino, Confessor.

EMBER DAYS.—Wednesday, Friday and Saturday next, being Ember Days, abstinence and fasting is of obligation, except for those dispensed.

We will publish next week the instructions received from Rome relative to the plenary indulgence to be gained on the Jubilee granted by the Sovereign Pontiff on the occasion of the coming Council.

THE NUN STORY—THE TRUTH LEAKING OUT.—The sister of the imprisoned nun, Barbara Ubryk, who is still living at Warsaw, has communicated to a Polish paper (the *Daily Courier*) some further particulars of her history. It appears from her statement that her parents were small landed proprietors, and that they died young, leaving four daughters. Of these Anna, afterwards named Barbara, was brought up by her aunt, and afterwards sent to the school of the Order of the Visitation. Here she became ill, upon which she was taken by the Countess Dziewanowska into her house. As soon as her health began to improve she again begged to be taken to the Convent of the Visitation, but she was refused admission. She then obtained an introduction to the Carmelite Convent at Cracow, and since then her family heard nothing more of her, except that she had become insane and was well treated. In one of the letters sent to Eleanor Ubryk (Barbara's sister) by the abbess of the Convent, that lady thus expresses herself: "The news which you have received about the illness of your sister is correct. She has been suffering from a severe mental disorder for the last three years, and is subject to very violent fits. If you lament her unfortunate position, we do so even more. We have to pay a great deal for her medical treatment, and are in constant fear of her. It is very painful to us that, as the physicians say, she must have suffered from this illness before, and we were never told of it; for if we had known it she would not have been admitted to our convent. You may be quite at ease as to the treatment of your sister; we do her no harm, and she would be unhappy if she were anywhere else. The convent is a great protection to her, though God has made her a great and heavy cross to us." This letter is dated August 11, 1851.

THE ŒCUMENICAL COUNCIL.—The Pope has settled the question of the order of precedence at the Œcumenical Council. The first places, as a matter of course, is awarded to the Cardinals as the supreme senate of the Church. The hierarchy is then divided into five categories, which take rank in succession—namely, 1, the patriarchs; 2, the primates; 3, the archbishops; 4, the bishops of dioceses; 5, the bishops in partibus. The members of each class will have precedence, not according to their seniority in the episcopate, but according to the date of their consecration. That the latest consecrated prelate will take the lowest place in his class. The Holy Father has approved of the design submitted to him by his architect, Count Vespignani, for the monument commemorative of the Council. This will consist simply of the column of African marble from the emporium, raised on an hexagonal base, which will be enriched on five of its faces with bas reliefs representing the different parts of the world, while the sixth face will bear the arms of Pius IX., and the date of the opening and close of the Council. The column will be surmounted by a statue of Pius IX. pronouncing the benediction "Urbi et orbe."

GLYNN & WINTZ.—The reputation which this firm has acquired for excellence in all that go to make up an elegant boot or shoe, is the result—not of mere fortune or chance, as some superficial persons might be disposed to think—but the result of laws as immutable as fate. They devote their whole attention to business—neglecting no detail, however trivial it might seem. They purchase the best material to be found in the market. They employ the best workmen in manufacturing this material. They let the public know, by judicious and liberal advertising, that they are prepared to dispose of these goods. They sell at prices which, considering all these facts, are extremely moderate.—They are courteous, obliging and gentlemanly in intercourse with their customers. The consequence is that their boots and shoes are sought for on every hand—or rather on every foot—and No. 9 Camp street is but another word for the headquarters of fashion for these articles.

CASSIDY'S SALOON.—After an interregnum of several months, Cassidy's Saloon opens this week. During the interval the establishment has been altered and embellished, so as to make it now one of the most complete and elegant saloons in the South. Attached are private apartments for ladies and gentlemen, fitted up in a style that has tested the upholsterer's art. The cuisine, that has enjoyed a celebrity all its own, has had its resources enlarged, and will, if that be possible, exceed its former renown. The larder is such as only a caterer like Cassidy could furnish. Altogether the friends and customers of the establishment have reason to rejoice that they will soon have the pleasure and privilege of taking their accustomed seats round Cassidy's hospitable board.

GUACO BITTERS.—The popularity of this celebrated bitters is only equalled by its merits. Based on a well known medicinal plant—the Guaco—they are confidently recommended as a preventive for many of the direst maladies which afflict humanity—some of which are enumerated in an advertisement in our columns. To attempt to enumerate the cases in which we can vouch assemble satisfying as not only of its tonic properties, but of its power to create bright prospects for the future. We would recommend the city authorities to purchase of it largely and have it dispensed to the overworked sanitarians of the city, to prevent the ill effects of the negligence of said authorities.

To take advantage of persons in their need is neither gentlemanly nor humane. Yet there are times when to make use of such opportunities is neither immoral or censurable. For instance, J. A. Brasselman & Co. are in "need" of room, to make room for new goods. The ladies are in "need" of bargains, and come to the relief of said J. A. & Co. This is a square transaction, in which the high contracting parties are mutually benefitted. But good nature and liberality must not be presumed on too far—eight days is the extent of this need-ful epoch, which may be made memorable by tremendous bargains in dry goods at 586 and 588 Magazine street.

By a notice of the Secretary, Wm. H. Byrnes, to be found elsewhere, it will be seen that the members of the Committee of Arrangements of the Fair for the benefit of St. Vincent's Home for Boys, are requested to meet at the *Morning Star* buildings on Wednesday evening, 15th instant, at 7 o'clock, P. M. Delegates from the Conferences are expected to be present.

John Bois, 291 Camp street, dealer in furnitures, looking glasses, shades, etc., attends to all business pertaining to his line, such as upholstering, repairing and varnishing. Picture framing he makes a speciality, and persons sending his services in this way may rest assured that the best satisfaction will be given, as taste and elegance will characterise all work that he executes. See his advertisement.

WHOLESALE GROCERS.—Moran & Noble, corner Canal and Front streets, wholesale grocers and dealers in wines, liquors and western produce, have a stock of goods on hand, which, for completeness and freshness, is unsurpassed; to which they are constantly adding by each arrival.

The Modern Apostle.

The present generation is somewhat incredulous; it requires practical proof before it yields its belief. Former ages have been metaphysical, and have patiently explored the depths of logical analysis. The profound theologian or philosopher could lead them through the arduous paths of inexorable logic to a correct conclusion, which they were willing to embrace, but our present age has grown impatient of close and tedious reasoning, it distrusts a reason which pride has so often led into grievous errors and it demands to judge of the tree by its fruit.

There are still many amateur controversialists, it is true, who are fond of splitting hairs and of showing their mental acumen by all kinds of ingenious evasions of truth, but the bulk of society has grown weary of this fashion. There are thousands of candid men who consider truth of more importance than a mere game at dialectics; they recognize it to be the basis of the social edifice, and feel that their fortunes and their temporal well-being are dependent on the correct appreciation of moral principles among the people at large. They are willing to lay aside the prejudices of education and their inherited bigotry, and welcome the religion which shall properly define and fix these moral laws, if they can ascertain which it is. They are frightened at the abyss of material ruin into which the demoralization of society is plunging it.

But how is the truth to be brought home to them? They distrust all argument and fly from controversy, but they are watchfully alive to the workings of principles as shown forth in the active existence of men professing them. They are satisfied that a good tree will bring forth good fruit, and they look with eagerness to find those fruits.

It is in this way that the Catholic Church is making its most valuable converts in England and America to-day. Men, who having eyes are willing to see, look around and find themselves encompassed with works of charity. The orphan asylum, the hospital, the parochial school, the homes for youth, age and infirmity, the associations for the relief of poverty, are thickly planted wherever a Catholic community of any size exists. They see numbers of devoted men and women, without earthly reward or inducement, spending their lives in assiduous, cheerful attention to the wants of helplessness in every class. They see Catholic populations, whose poverty contrasts forcibly with the wealth of those Protestant communities in which they live, erecting spacious and splendid edifices, both of worship and charity, as far surpassing similar efforts of their—sphere as the wealth of the latter exceeds their own.

The convictions of candid men gradually give way before tangible arguments of this kind. Here is love of God and your neighbor in a practical form. Here is a religion which takes care of the poor and cherishes the unfortunate. And this is the chief characteristic that that they have always attributed to the true religion of Christ in its dealings with men.

It is by multiplying these evidences of its faith that the true progress of the Church will be forwarded. Let it rise up before men in the full beauty of its love. Let it extend its hand of counsel and strength to the great and the rich while sheltering the unfortunate under the wings of its charity, and gradually the truth must force itself upon those who witness these marvels. Charity works its silent miracles of to-day not less potent over the heart than those mighty deeds of the early apostles which convinced the multitudes that the hand of God was with them.

Now it is evident that this must be done, not by the clergy alone, but to a great extent by the laity. They must give freely. They may not be able to preach or even talk learnedly on deep questions of controversy, but they can labor and build churches wherein the worship of God can be exemplified better than by the most eloquent description. It may not be their vocation to put on the garments of a religious order and nurse the sick or educate the poor, but they can supply liberally the means necessary to sustain the good works of those who are called to such sacrifices.

It is in this way that all can be apostles. Let their good works as Catholics be seen, that the world may be edified. Let it be plain to all men that the Catholic Church is most anxious and unwearying in its motherly solicitude for the poor, the sick, the prisoner, the convict, the offcast of society. Let us show our faith in God by honoring his image in every one of his children without respect of persons. These are sermons that all must hear and see, though never entering the portals of a Catholic Church or coming within the sound of a priest's voice.

BLAKELY & HOGAN.—Nothing is more lasting than Truth. Revolutions depose dynasties—but Truth retains her throne forever. Nations rise and fall—but Truth survives unscathed. Man attains the highest round in the ladder of fame—but unless the superstructure be based on Truth, it will tumble with its occupant into the mire. Truth should be found on the bench, in the counting-room, and in the workshop. It should pre-eminently guide the press. With all the importance then that we attach to this potent agent, we declare in all Truth that Blakely & Hogan, of 99 and 101 Canal street and 5 Chartres street, have a stock of boots, shoes, slippers, trunks, valises and traveling sacks which is second to none in this region of country, and that all in want of any of these articles will find it to their interest to give them a call and test the Truth of our statement.

What is the best and safest preparation to turn gray hair to its natural color, but not dye it?—Hall's Sicilian Hair Renewer.

Calumnies.

It must have been remarked by Catholics that nearly the whole of the aggressive warfare of Protestantism against our holy Church consisted in falsefication of facts. These "facts" are generally concerning some country remote from the point where they are circulated, and where, of course, it is difficult to examine into their claims to credence. Thus Spain, Italy and Austria are the favorite theatres for these tales of horror, while France, with which we have intimate commercial relations, Ireland, which has millions of witnesses in our midst, whose testimony on doubtful points can be had at any moment, and the United States itself, in which we live, are not so popularly selected for the location of these supposed events.

The people and countries of which we know but little are painted in the darkest colors. They are chiefly populated by banditti, the stilletto and the cup of poison are as it were playthings from childhood, while infidelity to the marriage vow and illegitimacy of birth are the rule. In vain you recall the calumniator to figures and authentic statistics. You show him that illegitimate births, for instance, amount to nearly ten per cent in Scotland, while they are less than four per cent in Ireland; that they are six per cent in Catholic Prussia and nine and a third per cent in Protestant Prussia; two per cent in Sardinia, and nine and a half per cent in Sweden; nine per cent in Austria, and sixteen per cent in Protestant Saxony and Wurtemburg. He quietly ignores all this, and dwells with great gusto on local statistics, where disturbing causes prevent the statistician's figures from being any indication of the moral condition.

Thus he will compare Paris with London—Paris, which has foundling hospitals that attract the unfortunate results of vice from all parts of France, while London is full of institutions that treat and practice the art of putting such evidences of immorality out of the way. Statistics give the proportion of illegitimate children in Paris much greater than in this country. This is natural. They give the proportion in London less than in the rural portions of the country. This is most unnatural. The moral workings of a system are not established by proof which shows evidently that the marks of its impurity are hidden under the worse crimes of fœticide and infanticide.

No, the only fair way to arrive at any conclusion from such figures is by surveying the whole field; it will not do to compare the two systems by placing a brothel of fallen Catholics side by side with a Protestant prayer-meeting. And even with the most liberal and general survey, it is easy to make mistakes and come to false conclusions. The Jews of old, who undoubtedly had the inheritance of the faith, sometimes fell into the grossest idolatry and immorality, while the Roman people of the early ages, though Pagans, were remarkable for purity, honesty and many of the most heroic virtues. Circumstances made them so, in spite of their Paganism, while the Jews fell into all wickedness in spite of their faith. Must we say, therefore, that Judaism had a much worse effect on its adherents than Paganism? The Spanish Empire of several centuries ago was the most prosperous and splendid of the world; shall we say that the same Catholicity made it mighty and powerful then, but now drags it down into supineness and degradation?

There are then two kinds of calumnies—those which misrepresent facts as they exist, and those which attribute them to wrong causes. The only reliable way of ascertaining the true working of a system among a people is by investigating among a people only which is faithful to that system. If you want to know the real results of Catholicity, seek it among practical Catholics, not nominal ones.

The *Catholic World* and the *New Englander* have recently been at issue on the question of moral statistics in European countries, and the result of it is a triumphant announcement on the part of the latter paper that the book of calumnies which gave rise to the controversy is to be immediately republished as a consequence of that controversy. It is an old work of a Rev. Mr. Seymour, giving garbled statistics, local comparisons, and totally unfair conclusions.

But we are not alarmed. Though such works always do harm in individual cases, their general effect is good. The more violent, the more abusive, the more shamelessly false—the better for truth. The public of this age is not the public of the age of Titus Gatis or even of Maria Monk; it has become distrustful of bigotry, and distrust is easily increased into disgust.

FLOUR.—Bread has been called the staff of life; and as flour is the material out of which it is made, it is important that that article should be of such a quality as to ensure the best. By an advertisement to be found in this day's paper, it will be seen that Lawler & Selby, 28 Poydras street, have a large stock of flour, comprising the best brands. We recommend an inspection of this list both to retailers, bakers and families.—There cannot be a more tantalizing thing in the round of life, than to be imposed upon by an inferior barrel of flour. The digestive organs revolt against the imposition—the palate spurns it. To prevent such a calamity, purchase of a reliable house, such as that of Lawler & Selby, and then you can repose in peace while the dough is rising.

RICHARDSON'S NEW METHOD FOR THE PIANOFORTE.—This instruction book is the only one that the teacher requires, and every pupil is attracted by it. See advertisement.

Fair for St. Vincent's Home.

It is announced that a fair for the "Home" of destitute Catholic boys, under the patronage of the Society of St. Vincent of Paul, will be held at Odd-Fellows' Hall, Camp street, November 18th and following day. It is said that great preparations are in progress for making the fair highly attractive. The Council of the Society of St. Vincent de Paul have ordered twelve of the largest and richest altar candlesticks that could be obtained in this country, with spring tubes fifty-two inches high, and a crucifix to match. This set is to be given to the church receiving the largest number of votes.

The Home was opened as a "refuge" and a school of industry for the protection, reformation and education of destitute and neglected boys, so numerous in every large city, who, if not taken charge of by Christian charity, will grow up pests of society, and become the inmates of prisons and penitentiaries. The Society have succeeded, through the kind offices of Very Rev. Father Raymond, in obtaining Brothers to take charge of the Institution. There are now sixty-eight boys in the house, with room for forty-eight beds only, while every day pressing calls are made for the admission of more boys.

An additional building, to accommodate seventy or more inmates, could be erected for $2000, but the Society already owe $3000 on the building, and have but little over $1000 to meet current expenses until the Fair comes off. It is to be hoped that ladies who are solicited to assist in the conduct of this Fair will consider how many widowed mothers' hearts will be gladdened by the result of this effort in thus making room for their boys, and relieving them of their daily and nightly anxiety for the future of a beloved but truant son, who if not taken care of now, will be lost for time and eternity. We know that the ladies who will interest themselves in thus seconding the exertions of the Society of St. Vincent de Paul will bestow all their care as a labor of love, in a true sense of the word—love for our Blessed Lord and his poor little ones.

So far, we have heard of the arrangements made for six tables: Mrs. Ross takes charge of the St. Joseph's Table, Mrs. Brady of St. Patrick's, Mrs. Sweeney of St. Peter's, Mrs. Park of St. John the Baptist's and Mrs. Barjac for St. Louis Conference. No doubt, long before the day fixed for the entertainment, all the necessary tables will be appropriately taken in chargeby the different parishes, all of which are equally interested in this great work.

THE POPE AND THE JESUITS.—How often has it been dinned into our ears that the illustrious company of Jesuits is at the bottom of every movement of the Roman Court, whether it be the preparation of an Encyclical, or the indiction of a General Council. M. Bluntschli, however, one of the champions of German Protestantism, has at length discovered that he and his co-religionists have made a great mistake in this respect. He now accounts for the harmony which exists between the Holy See and the Jesuits upon a different principle. It is not that the Holy See is influenced by the Jesuits, but that the Jesuits are obedient to the Holy See—a view of their relative position which we are persuaded that the sons of St. Ignatius will consider infinitely more flattering. It has also dawned upon this writer that he and many others have been totally in the dark with respect to the personal qualities of the Holy Father. He now expresses himself as follows: "The Pope is a personage of consummate prudence, and large knowledge of life, and possesses, moreover, the art, never lost at Rome, of tracing out the most far-reaching conceptions of ecclesiastical policy, and of directing their execution with a sure hand. Like a philosopher who reposes unshaken on the basis of his system, ordering in connection with it all the phenomena of life, he is himself a mighty power, and a power all the mightier for being invested with so much amenity of form." The sketch is one which would be applicable to all the greatest Pontiffs, and is certainly not less so to him who so gloriously occupies their chair.

THE IRISH PEOPLE AND THE IRISH LAND.—"Every acre of Irish land has been stolen from the Irish people, and is unjustly, if not unlawfully, withheld from them; and the landocracy is therefore the outward and visible sign of a foreign usurpation, whose mission is to desolate the land, and whose rule, as it is to-day and has been for centuries past, has never been equalled in infamous cruelty." That, says the *Morning Post*, is the language of a journal of good circulation, and it suggests two questions to which it would be desirable to give an answer. In the first place do the Irish writers attach to words the same meaning, and measure language by the same standard that we do on this side of the Channel? And, in the second place, does this passionate raving against the Government of the Queen and against the established and recognized rights of property represent the feelings and opinions of any considerable section of the Irish population? Is might be well if, before collecting statistics of holdings and investigating conditions of leases, the Government and the country were to endeavor, as a first step, to satisfy themselves upon these two points.

WASHINGTON MARBLE WORKS.—J. Fred. Bischmier, 199 Washington street, builds tombs and vaults of marble, brick monuments, grave-stones, vault and tomb tablets, executes marble mantels and vases, slate hearths counter and table tops—in fine, everything in his line. Orders from the country promptly attended to and faithfully executed in the most approved style. See advertisement.

BACON.—Deeves & Byrnes, 74 Tchoupitoulas street, have on hand choice lots of sugar cured hams, bacon—clear sides and shoulders, and bulk meat. All of which are disposed of at reasonable prices. Though a young firm, we are glad to know that it is doing a prosperous business, which was to be expected from the tact and intelligence of its members, and their deserved personal popularity.

As will be seen by a notice in this day's paper the ladies who have been appointed by Father Sheehan to attend to the tables at the fair to be held for the benefit of the new Church on Annunciation Square, are requested to meet at St. Patrick's Church on Tuesday next, 14th inst., at 10 o'clock, A. M.

Rationalism in Action.

The pretence of a universal toleration of erroy leads naturally to a hideous intolerence of the truth. Men who are taught that all creeds are doubtful cannot but feel personally offended by all who have no doubt about their creed. From a feeling of personal offence to a measure of active repression there is no great distance. So the pagan polytheism, admired by Gibbon, amiably admitted any number of fresh idols from all nations, but tortured and massacred the Christians; so also the unhappy youth, Biland of Berlin, believing in nothing himself, grew to imagine belief in other men to be a mockery and to deserve extermination. According to the declaration he calmly made to the Prussian police last week, this lad of nineteen had gone on from Lutheranism to infidelity, and having satisfied himself by mature reflection that professions of faith are "accursed prejudices," he resolved to draw public attention to his discovery by murdering a pastor in the large Protestant church, or cathedral, at Berlin. On Sunday, the 8th, when Mr. Heinrici, the minister, standing at the communion-table, was beginning to say the Belief according to the Lutheran form, young Biland raised a pistol, and shouting, "You lie," fired. Happily, though within ten feet of his intended victim, the assassin missed his aim, and was arrested without having wounded any one. The ball had only grazed the cheek of a singer in the choir so slightly as not to prevent him singing on to the end of the service. But frightful indeed are the disclosures which Biland's attempted crime has led the *Times'* correspondent at Berlin to make respecting the state of religion in Germany. If any good men have been inclined to think Papal Allocutions too severe, and to retain admiration for a "Teutonic element" in spiritual things, their eyes will now at last be surely opened. No one, it is stated, who knows modern Germany, "will call it a Christian land, either in the sense Rome gives to the term or in the meaning Luther attached to it." Catholicism exists indeed "amongst women and in the lower classes," but, on the other hand, "the majority of the educated, in their insidious march towards rationalism, have advanced beyond acknowledging the necessity of any creed. Not content with rejecting the Bible, whose doctrines they regard as entirely exploded by the moral, historical, and scientific criticisms of the day, they have begun to doubt whether any teaching on transcendental subjects can be required to promote virtue." The more advanced philosophers "go the length of questioning the possibility of God's interfering with the self-supporting machinery of the world, and look upon prayer as a Pagan rite, and sometimes become so irrational as to consider the very existence of God as problematical." Bossuet's Variations of Protestantism are quite thrown into the shade by this mature development of the Teutonic reason.—*Tablet.*

CENTRALIZATION.—What on earth is Germany? Is it Austria or Prussia, or both combined? Austrians are Germans, and Prussians are Germans, and yet there are Austrians who are not Germans, and Prussians who are almost French. When we look at our old map of Germany we are at a loss to account for what is going on to-day; and if we forget the events of the past few years, we exclaim, "Why is Prussia there?" Just so in Italy. Boundaries and landmarks have been changed and altered, and instead of going through a duchy or a princedom, you travel through one kingdom. Englishmen are rather in favor of this thing when practiced abroad. Their own history, too, points out the same moral (if it may be called a moral) of conquest. We might parody the song of the "twelve little niggers," by the "eight Saxon kings, under the heptarchy. By degrees they were all swallowed up—but their successors came to no good. The men who swallowed up the small fry, were in turn devoured by the Danes, who, mingling with the Saxons, were in the course of history polished off by the Normans. How truly does history repeat itself! Italy and Germany are only now going through the same process that England experienced almost a thousand years ago. Is England any the better for it? Who can say? But this we can say, that neither Italy nor Germany seem to have improved by the process. In Prussia there seems to be a good feeling towards Rome. While in Catholic Austria the opposite sentiment seems to possess the Government.—*Universe.*

THE CONTRA ACCOUNT.—Father Tom Doyle, the patriotic P. P. of Ramsgrange, at present engaged in the task of showing up the oppression practiced on the Ely estate, remarks in his last letter: It is awful to hear of human life being taken—and the more wicked the man the more terrified one must feel at his being suddenly called to judgment. But I cannot understand that system of ethics which impels a man to wring his hands and weep, and fill the air with his lamentations, over a murdered landlord or agent, and in the next moment to clap hands, to laugh and rejoice over hundreds, nay, thousands, of murdered peasants. Were not old Mrs. Ryan, of Killesk, and Mrs. Murphy as effectually killed by being thrown out in the snow as if they were shot with a revolver? The only difference I can see is (one not at all appreciated by the persecutors of the poor) that in the former case they would probably get more time to prepare for death than in the latter. Under the circumstances, death was as certain from exposure as from a gunshot. Talk of pacifying Ireland while such irresponsible dealings are exercised with impunity! There *is* no peace, there *can* be no peace, and there *should* be no peace in a country so situated. If Ireland would bow down her head and submit in silence to such intolerable slavery, she would deserve, not the sympathy, but the contempt of the civilized world. Let the people, then, arise and with one voice demand from the government protection for the poor—protection for the peasant as for the peer—and let the power be wrested at once and forever from men like Hare, of reenacting the scenes of Killesk and Ballynirey.

AUCTIONEER.—It will be seen by a card inserted elsewhere that Mr. William De Lacy has established himself as an auctioneer and real estate agent at 48 Commercial Place. The experience acquired while the principal was a business man in one of the largest establishments in this city, qualifies him to discharge his new function with credit to himself and advantage to those who confide their business to him. Persons who are in a way to judge, testify to his integrity, capacity and energy. His facilities and opportunities are such as enable him to give the utmost satisfaction to all who need his services either as an auctioneer or real estate agent.

PURITAN PHARISEE ASSOCIATION.—Brother Porter, of Jancsville, Wisconsin, after leading the Young Men's Christian Association, where of he was treasurer, fervently in prayer, disappeared with the cash-box of the concern, and with much money of the bank of which he was the pious President.

FOREIGN CLIPPINGS.

Curious Religious Confusion.—Mr. Henry Kingsley, in his new novel "Stretton," makes a Mahometan gentleman marry a French Catholic lady, the service being performed by a Lutheran missionary according to the rite of the Church of England.

The City Churches.—A correspondent of the London *Church News* says that he attended on a recent Sunday morning three city churches in succession. In one of them he found an old woman and the charity children; in another there was no service at all, and at the third, up to the time at which he left it, no clergyman had arrived.

A Congress of the Catholic Associations of Germany is to be held at Dusseldorf on the 6th of this month, and is to last three days. Among the subjects to be discussed are—Education, the relations between Church and State, the working classes, etc. It is also proposed to establish an organization against the irreligious portion of the press.

English vs. Foreign Superstition.—The *Guardian*, referring to a recent letter of the *Times* correspondent on the state of unbelief in Germany, and to another letter in the same journal on table-turning, following upon the story from Spain about Mr. Jenecken and the telegraph wires, well remarks, "What right have Englishmen to deride superstition in Spain or misbelief in Germany, when the *Times* can print an extravagant narrative of miraculous furniture-moving as worthy of belief?"

His Holiness has availed himself of the occasion of the General Council, when the Catholic world will be so largely represented at Rome, to give orders for a general International Exhibition of objects of Christian art. It will be held in the Cerrosa, and will be open from the 1st of February to the 31st of May. The idea is a noble one, and its realization will doubtless produce most useful results, for each national school of art is possessed of excellencies which might be studied with advantage by the others.

The Recovery of Debts.—A story is told in a Paris paper of a new method for recovering our's debts. The other day a crowd gathered in the vicinity of the Odeon found a girl with a wooden leg, whom a gentleman at an adjoining window was apostrophizing with loud cries and gesticulations. It turned out that the girl was a washerwoman who had gone to the gentleman to ask for payment of her bill, and finding that the money was not forthcoming, she had seized her customer's wooden leg, which was lying in a corner, and had walked off declaring that she would not return it till she was paid.

Mission of the Jesuits in Russia.

Russia is certainly the country in which the Jesuits are the objects of the most random declamations, and yet their having been able to perpetuate themselves without interruption since 1534 down to the present day, and to survive the formidable coalition of which they were the object in the last century, is due to Russia *alone*. The good seed was carefully preserved in that country as a precious deposit. The Empress Catherine, a dissipated and ill-bred woman, was at the same time full of intelligence and great views. She not only obtained from the Holy See that the Brief for the suppression of the Jesuits should not be promulgated in her empire, but also that they should be allowed to establish novitiates there. "It is not enough that they exist," she said, "I intend that they shall not cease to exist." The King of Spain protested against this protection, which nullified his cowardly intrigues. The reply of the Empress was such as to prevent the disciple of Pombal from wishing to return to the charge. She wrote with her own hand, "I have to make known to your Majesty the decision I have adopted to maintain the Jesuits in my dominions, a decision to which I have been led by well-considered motives, and as I offered no opposition to the intentions of your Majesty regarding these same religious within your own kingdom, I trust your Majesty will be good enough to put no obstacle in the way of the measure I am taking in their favor in my empire. I have also to make known to your Majesty that throughout this affair I have neither asked nor obtained anything from the reigning Pontiff (Pius VI.) I have only made use of the powers which had been granted to me by the late Pope Ganganelli. I therefore warn your Majesty to make no sort of complaint to his Holiness on this subject, and not to cause him any uneasiness; for *I should consider the injury as done to myself, and should feel bound to defend his Holiness, even at the risk of my crown, if it were necessary.*" Why was Catherine so energetic? We cannot suppose that she was influenced by religious considerations; she was in the habit of laughing at the Catholic Church, as well as at the faith which policy had induced her to embrace. She was not very accessible to religious impressions, but she was a profoundly gifted politician. She acted cleverly, and much in the way that Prussia acts at present, in not wounding the religious convictions of the Catholic populations which it has annexed and desired to annex. At that time Russia had just acquired vast possessions almost entirely Catholic, and Catherine was desirous of preventing any chance of the existing disaffection being strengthened by a religious element. To this end she saw the need of a priesthood more Roman than Polish, and also more zealous about the salvation of souls than about temporal affairs. She thought that the Jesuits, amongst whom all nationalities were found, would serve her purpose, and she was not deceived. Amidst all the calumnies heaped upon the Jesuits in Russia, they were never accused of intriguing with the enemies of the Government, or with her unruly subjects. Then, as now, it was essential that a good understanding should prevail among a people composed of so many diverse races. The Jesuits devoted themselves to this work with a zeal and a disinterestedness such as Russia has never since had in her service; she has killed the goose that laid the golden eggs.

PERSEVERANCE SASH, BLIND AND DOOR STEAM FACTORY.—The proprietor of this factory, Mr. George Purves, well known to this community not only for his public spirit and energy, but for the excellence of all articles which he manufactures. Using none but the best materials, and what is well seasoned; giving his personal supervision to all the details of his business; prompt in filling all orders, and faithful in their execution—universal satisfaction is given to all who do business with Mr. Purves. His prices, too, are beyond competition, as will be seen by inspecting a partial list of articles with figures annexed, which will be found in another column.

STOVES.—The Philanthropist Cooking Stove has given such uniform and universal satisfaction, that no instance is known of discontent where it has been fairly tried. Innumerable testimonials might be given from those whose experience had qualified them to judge—all evidencing the same fact, that in every quality that goes to make up a good stove, the Philanthropist has no superior and few equals.

At the annual meeting of the Hibernian Benevolent Association, held on the 6th inst., John McCaffrey was elected President, William Kernaghan Vice President, John C. Coleman Treasurer, Thomas Rice Recording Secretary, and John McPhelin Financial Secretary.