MORNING STAR AND CATHOLIC MESSENGER.

NEW ORLEANS, SUNDAY, FEBRUARY 6, 1870.

### CALENDAR OF THE WEEK.

Sunday.....Feb. 6—St. Dorothy, Virgin and Martyr.
Monday.....Feb. 7—St. Romuald, Abbot.
Tuesday.....Feb. 8—St. John of Matha, Confessor.
Wednesday.Feb. 9—St. Apollonia, Virgin and Martyr.
Thursday...Feb. 10—St. Scholastica.
Friday.....Feb. 11—St. Saturninus and his companions, Martyrs.
Saturday....Feb. 12—St. Meletius, Bishop and Confes'r.

John A. O'Neil, Esq., Franklin, La., is Agent for the MORNING STAR AND CATHOLIC MESSENGER.

Mr. P. J. Kelly, who is now in Memphis, Tenn., has been appointed traveling agent for this paper. We hope that our Catholic friends in the Valley of the Mississippi will give aid and encouragement to this gentleman, and enable him to add a large increase to our subscription list in those districts visited by him.

The Rev. C. T. O'Callaghan, pastor of the church of St. Vincent de Paul, Mobile, is at present in our city, and staying, we believe, at the house of Rev. J. Moynihan, on Rampart street.

The church of St. Vincent de Paul in Mobile was too small for the increasing number of the congregation, but the times were too hard and the great majority of the congregation too poor to admit of their undertaking to build a new one. Every effort was made and considerable ingenuity exercised in economizing space, and extending the accomodations so as to admit a larger congregation, though the steady growth of the Catholics on that side of the city will, in a few years, render a new and much larger church necessary. At present Father O'Callaghan, who is a zealous and energetic priest, highly respected in the city of Mobile, and much beloved by his congregation, has done all that was in his power to meet the wants of his congregation, and, having exhausted all his own means and all that a zealous and generous but poor congregation could afford to give, has come over among us to get the means of paying the small amount of arrears still due for the necessary repairs on his church.

We know that the objects of charity in the city of New Orleans are numerous enough in our churches, our charitable institutions, and the poor whom we have always with us, and that our people are always generous and liberal as well as charitable. But out of the abundance of that very charity, which he knows sufficiently well to appreciate, the good Father thought he could easily raise the small amount that he requires. We hope, indeed we are sure, that his appeal will be a successful one, and that he will be enabled, on his return, to relieve himself and his worthy congregation from the last remnant of debt which their zeal and their charity led them to incur.

Father O'Callaghan preached an excellent sermon last Sunday at the church of St. John the Baptist, and we understand will preach at the 10 o'clock Mass to-day, (Sunday) in the church of St. Theresa, on the corner of Camp and Erato.

CHURCH OF THE IMMACULATE CONCEPTION.—We feel great pleasure in informing our readers that the Rev. W. H. Anderdon, D. D., Master of Arts of the University of Oxford, and late Vicar of St. Margaret's, Leicester, England, proposes to deliver a short series of sermons on Sunday evenings, in the above-named church, more familiarly known as the Jesuits' Church, on Baronne street, near Canal.

The subject of his first sermon, which will be delivered this evening, (Sunday,) commencing at seven o'clock, will be "The Religious Movement in the Oxford University."

Dr. Anderdon is the nephew of the Most Rev. Archbishop Manning, of Westminster, and is at present on a tour through the United States, for the purpose of collecting funds for the building of a new Catholic Cathedral in London. From having been mixed up in that movement himself, the learned Doctor may be supposed fully qualified to communicate information relative to it new to most of our readers.

THE CHURCH IN SCOTLAND.—The progress of the Catholic religion in Scotland has startled some of its enemies, and amongst them one Dr. Gibson, of the Glasgow Free Church, seems to have been sorely tried. He brought the subject lately before his Presbytery, and with doleful heart described the inroads of "Popery." He showed how in the beginning of the present century there were scarcely any Catholics in Scotland, and that their increase was slow till 1835, when, he says, the Jesuits set to work. At present (as he told his hearers, while he groaned in the spirit,) the Catholics have 200 churches and stations in Scotland, 14 convents (he might have said more), 3 colleges and 59 schools. He then asked his hearers to look over the Border, and glance at the awful condition of England, in which Catholics have more than 1000 churches or stations, 300 convents and 13 colleges, as well as a large number of schools. His proposed cure was a book to be written by himself, explaining the dangers of "Romanism;" also the promotion of "anti-Popery classes," amongst the young people in Scotland, so as to check the fearful number of "lost ones." The Presbytery preferred to wait till the General Council sent out its decrees; but why so magnificent a body as a Glasgow Presbytery should condescend to notice so unimportant an assembly as the "Popish bishops" (though they do represent a world) it passeth our poor comprehension to decide. We think, however, that they were right not to start the anti-Popery classes, and not to subscribe for the proposed work, even though edited by the gifted Gibson.—*Ex.*

Man by himself is nothing, but with the Holy Spirit he is very great. Man is all earthly, and all animal; nothing but the Holy Spirit can elevate his mind, and raise it on high. Why were the saints so detached from the earth? Because they let themselves be led by the Holy Spirit. Those who are led by the [illegible] have true ideas; that is the reason [illegible] ignorant people are wiser than [illegible] we are led by a God of [illegible] cannot go astray.—*Cure* [illegible]

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## Morning Star, Volume III.

This is the first number of our third volume. After two years of a struggling and, at the same time, a promising existence, we are now entering our third year, with a hope gradually growing stronger as we progress. The paper had difficulties to contend with from the very beginning, the novelty of the enterprise, the embarrassment of a beginning, the change of old habits, the superior attractions of a daily press, and more than all the scarcity of means arising from the hardness of the times. Our people, however, were earnest and zealous. They knew the advantages of having a press that could represent their real sentiments and opinions, and defend them from the slanders which have been so long and so persistently repeated, and also of introducing into their household a paper whose columns should be free from the sensationalism of the day, and whose literary selections should be in accordance with Catholic thought and Catholic sentiment, and clothed in Catholic language. Every thing has been done to comply with the desire of those who were most interested in its establishment, and to supply the wants of our Catholic community. The paper too has been enlarged and its columns extended until it has reached the fullest capacity of the printing press which, from the fact that we have no press of our own, circumstances render it necessary for us to use. The paper, too, may be considered a success in another point of view. It has established for itself a name. It has a reputation, and its very existence is a proof that a paper such as our people desire and want can be established and maintained in our city.

However, the financial condition of our community, the general dullness of business, the scarcity of money and the uncertainty which has cast a gloom over the energy and enterprise of our people for the last four or five years, have acted depressingly upon our paper. We have progressed steadily but slowly. Our worthy patrons, earnest and zealous as we know them to be, sometimes seem to think that, having given us the start, we have nothing to do but to run. They should remember that in order that a machine may run smoothly and effectively, its works should be well and regularly oiled. A little more promptness and punctuality on their part would be a great help to us. If each of our subscribers would use his influence in procuring one more subscription in addition to his own, we would be enabled to purchase a press, which would greatly diminish our necessary expenses, and add largely to our means of support. We would most earnestly impress this suggestion upon the minds of our subscribers. We know they desire to have a good literary Sunday paper, the columns of which would supply their families with interesting and instructive reading of a Catholic tone and tendency. We feel certain, too, they would desire to establish such a paper on a permanent footing, and above the mere contingencies of the times, and in possession of all the facilities that would enable it to do its work handsomely and well in administering to their desire for information and gratifying their literary tastes, and at the same time building up, sustaining and doing justice to its own reputation. We feel satisfied also that there is not one of our subscribers who could not by his own personal influence, without cost and with little or no trouble, add one subscriber to our list from among the number of his friends. This, which to them individually would be an easy matter, would be a difficult and costly one for us. In this way they would do more for us, and for themselves too, in a week than we could do in a year. We say for themselves, because we know well they are all really as deeply interested in the establishment of such a paper as we speak of, as we are. Any one familiar with the economy of a newspaper establishment knows that, without a press of its own, a paper is not only cramped and crippled in its efforts to do its intended work, but its life must always continue to be a struggle more or less aggravated by the revulsions of the times.

However, we look with confidence to our people, relying on their zeal and energy to aid us in our endeavors to advocate their sentiments and administer to their tastes. Knowing that the possession of a press of our own would give us a security of foothold that could not be shaken, we feel satisfied they will not leave us without the means of procuring what would be so conducive to our future and permanent prosperity. It would be easy for them to do this, a little more promptness and punctuality on their part, and a little more zeal in the enlargement of our subscription list would accomplish all we desire.

We live also in the hope that the times will become better, business more lively, and money less scarce, that our community will be relieved from the pressure which at present weighs so heavily upon it, and that prosperity will once more brighten the fortunes of our people and enable them to be as just and as generous as they have always been charitable.

When the Empress Eugenie was chosen to share the throne of Napoleon III., the city of Paris, represented by the Municipal Commission, voted the sum of 600,000 francs for the purchase of a diamond necklace. As soon as the vote was made known, the jewelers vied with each other in offering their choicest gems as contributions to this valuable gift. But two days after the vote, the fair young Empress caused her wish to be made known to the commission, that the sum voted, instead of being expended in diamonds, should be employed in founding an educational institution for the poor girls of the Faubourg St. Antoine—an institution that will always be one of the brightest jewels in the Empress's crown.

## Rationalism—No. 2.

In our last article, as a kind friend observed to us, we merely touched on a theme which demanded a fuller elucidation. Our aim in every sphere of life has been to be suggestive rather than exhaustive; to set the mind to thinking, instead of performing that operation for it ourself, and if, in the present instance, in our endeavor to be concise, we have incurred the imputation of obscurity, we can easily fall back on the very nature of journalism itself, and invoke the Horatian maxim, *dum brevis esse laboro, obscurus fio.* We took it for granted that the readers of the STAR, of whom we entertain too high an opinion to suppose them less capable than those of any of our contemporaries, of appreciating a little old-fashioned reasoning, would not disrelish a piece of writing, in which reason ran through a lively vein of humor, and Truth, for the nonce, laid aside its warlike accoutrements and playfully assumed its liveliest attire. We viewed Rationalism on its intellectual side; for where Rationalism deals with geology, palaontology, and other kindred studies, while we admire those who devote their lives to such pursuits, we yet must deny to these studies the venerable name of science, since their results are based on facts which are simply particulars, and from no number of particulars, by the very canons of syllogistic argumentation, can a general conclusion be obtained—*(ex geminis particularibus nil sequitur unquam,)* and on this view of Rationalism we asserted the proof to be facile, that in using language the Rationalist made perforce an act of divine faith. This was the main point urged against us, a point, too, which we shall soon set at rest.

The principles of the exact sciences, the principle of contradiction in metaphysics and in logic, viz: that a thing must be either this or that, and can't be both at one and the same time; the principle in metaphysics that it is impossible to be and not to be simultaneously, and the postulates and axioms of geometry, are all apodictic, that is nonsusceptible of demonstration, and can only be seen in the light of that evidence of which we spoke in our last issue. We have them from our immediate intuition of Truth, which in revealing them to us reveals also the word which embodies them to our conception. Without words invention is impossible, for invention implies reflexion, the bending of our thought back upon itself—the re-thinking our thought, which cannot be done without language. Language, therefore, cannot have been invented, since invention is impossible without it, and accordingly it must be of divine revelation, between which and human invention there can be no imaginable medium. The Rationalist or infidel, then, is like that character of Moliere's who had been talking prose all his life: he has been confirming the truth of Revelation in every word which escaped his lips. Why only from the vantage-ground of Revelation could he combat its authority.

In the region of the Beautiful, which has been poetically styled the splendor of the True, the Rationalist is likewise out of his proper sphere. The Beautiful is objective, that is, depends not on our perceptive faculties for its reality, although, like Truth itself, it needs an outward, sensible form to embody or incarnate it. This body it is clothed in by the imagination, that creative power, which in some measure likens us to God himself; "which bodies forth the forms of things unknown, and gives to airy nothing a local habitation and a name." Imagination is the most powerful and most delightful of our attributes; it elevates us above the dense atmosphere of the senses, it etherealizes our senses themselves, and wafts us upward to the contemplation of the Uncreated Beauty above. But it is in religion it finds its truest scope, for while in the genuine poet it soars to the loftiest pinnacle of creation, in the contemplative saint it ventures into the very sanctuary of Heaven. Those who have experienced more of the joys and sorrows of earth than ourself, are compelled to confess that no pleasure or pain was ever so intense or acute in the reality as imagination had foreshadowed it; hence as the unreal cannot be the object of thought or imagination, beyond the borders of this life there must be an abode of bliss and suffering, where dwells the reality of our imaginative anticipations. In the Christian imagination is the handmaid of Hope, which from out the frowning depths of the future evokes a thousand voices corresponding to the sighs and aspirations of our heart; throws the mantle of ethereal loveliness around the dungeon in which we pine, or the grave in which our dear ones are mouldering into dust, and, while we heavily drag the "lengthening chain" of our infirmities in this land of exile, bids us boldly to look up and claim eternity as our own.

This, alas! the Rationalist, and many there are of that unhappy class, whom we would most willingly clasp to our bosom—for whose real welfare it would be a luxury to us to shed our blood—cannot in his phrenzy perceive. Completely absorbed by the few grains of dust we call the earth, he lacks both the time, and the elasticity of soul to raise himself to those sublime ideas, which afford us even on earth a glimpse and foretaste of heaven. Little does that man know of the human soul, its wants and aspirations, who would cramp its mighty energies within the compass of chemistry or geology. Those studies are certainly not to be despised; but they are no more than studies; and what avails it to the student to probe the earth to its lowest depths, to penetrate the mountain's heart, to view nature at work in her own laboratory—to wrest from her, in a word, her last secret, while the grandeurs of his heavenly destiny are forgotten, the eye of faith is dimmed, and Hope, ever yearning for its kindred spheres, falls heavily to the ground. What we apprehend in its dim and indistinct outlines, exerts a more powerful attraction on us than what we feel and examine; the objects which obscurely speck the distant horizon charm us more than those daily within our reach; imagination captivates us even when the senses are too prostrate to enslave, and whoso would rob us of its enjoyments would at the same time sever the connection between our inchoate existence here and its final development hereafter. He would make a Rationalist of us.

## The Morals of Legislation.

For a people that were once free, and were supposed to be intelligent, educated, and capable of self-government, we have fallen into a melancholy condition. Our Government, which we said was the best and most perfect the world ever saw, after a struggle of forty years has been overthrown by revolution. Our constitution, which we declared to be the grandest bill of rights ever written, has been wiped out. And the liberties of which we were so proud, and of which we boasted so much, have been trampled in the dust. Like the plebeians of Rome at one time, we have ceased to be free, and others enjoy the honors and emoluments of office, and make our laws for us, while we are declared ineligible to the first, and seem to have little right under the last. The Roman plebeians, however, had some consolation under the circumstances in which they lived. Their rulers were men of high standing, whose fathers had long occupied distinguished positions in the State and foremost places in the battlefield. If they were ambitious and fond of power, they proved their capacity to exercise it for the benefit of the whole people. But we have no such consolation. In the troubled waters of our revolution all the dregs have come to the surface. Ignorance, incompetency and dishonesty have got into office and power, patriotism and public spirit seem to have no place among our rulers, and the only motive by which they appear to be actuated in working the machinery of Government is the desire to make it pay.

Capitalists and monopolists, looking upon this state of things as affording a favorable field for them to operate in, are flocking like hungry cormorants about our Legislature with a variety of projects, all for the public good. Companies are formed which in the most liberal manner propose to construct railroads everywhere, with a view to enrich everybody, and all they ask in return is that the people shall pay all the expenses, give them a bonus for constructing their own road, and invest them as a corporate body with a power that places a part of the landed property of the State subject to their interests. Companies are suggested for the erection of levees, drainage, and various other projects, some of which are impracticable and others useless, but all wanting money, power, special privileges and special rights. Our legislators of the present day would seem to be millionaires, for in their grants and appropriations for those purposes we hear of nothing but millions. If our legislators made appropriations for the poor, or for the benefit of charitable institutions, it could only be said that they were charitable, but in appropriating large sums for those who are already rich, in giving to others what does not belong to themselves, they certainly entitle themselves to be called liberal.

We have seen some notice of an election bill in process of enactment in the Legislature. We do not see the necessity of it. We think the present Legislature might simplify the whole State Government, and do away with all the loss of time, the trouble and expense of elections. Why not appoint an Executive State Committee, with power to appoint the Governor, he to have the power of appointing all the members of the Legislature and every office holder in the State? Would not that be just as good and much more simple than the election bill? A Legislature thus appointed could afford to be liberal. They could pass a bill giving every member of the party in the State fifty thousand dollars, and they at least would be satisfied, or ought to be, being well paid for their patriotism. Somebody may ask, where is the money to come from? Who cares where the money comes from, as long as the State can borrow. Somebody may ask again, who is to pay it? Pay it? Posterity, to be sure. Are we not all the time working for posterity, though posterity has never yet done anything for us, and when we die will we not leave posterity all we have as well as all we have not? Whether posterity ever pays or not, however, will be their affair, not ours.

St. Francis of Sales was born within the octave of the Assumption of the Blessed Virgin Mary, the 21st of August, 1567, and cherished the remembrance of this circumstance with special affection. From his earliest days he loved Mary most tenderly, and in imitation of her and under motherly auspices he vowed perpetual virginity. On the feast of her Immaculate Conception he was consecrated bishop, and received those extraordinary spiritual favors of which mention is made in his life. Often have I heard him preach on the glories of our Lady, and in a style which only the sweetness of his heart could command. He was very industrious in inspiring the hearts of his spiritual children with the most tender sentiments of devotion towards her. He was also very careful to lead the feelings of this devotion within the proper channel, always directing its acts to the love and honor of God, whom we honor and love in our affection and veneration for Mary.—*Bishop Camus.*

Every one must find out for himself the key to the riddle of life. It is of no use to have it told. Some do not hear, others misunderstand it.

## The Late Meeting.

The meeting held in Lafayette Square was not a party meeting, nor one held with any view to party politics. Its leading element was composed chiefly of men of high standing in our city and State, men of property, men engaged in business, who had never mingled with politics, and who were not in search of office. These men were drawn from their business and their retirement by the threatening aspect of affairs in the State. Our Legislature seems to have forgotten that they are the guardians of the rights and property of the people whom they are supposed to represent; that there are limits to the powers which they are supposed to have been delegated to exercise, and that the rights and the property of the many should not be sacrificed to the selfish interests of the few. Bills have been introduced appropriating sums amounting to millions to be drawn by taxation from the pockets of the poor and hard-working as well as the wealthy, to be loaned or given as a bonus to capitalists and companies already known to be rich. Bills are said to be before them chartering various companies and investing them with special privileges that must necessarily interfere with the rights of the individual citizen. Other bills, also, calculated to deprive the people of the State of all political rights have been passed, or are in the process of enactment. The feeling created by this state of things has become general, wide-spread and deep among our people, and, on Monday night last, developed itself in the shape of a large public meeting in Lafayette Square. The meeting was a very large one, and a greater number of men well known for their respectability and position attended it than are usually seen at public meetings. Judging from the language of the speakers, and from the occasional ebullitions in the mass assembled, a looker-on would conclude that the former deemed it more necessary to restrain and modify the feeling of the latter than to excite it. Everything was carried out in due order. Resolutions were passed, and a committee appointed to present a copy of them to each branch of the Legislature.

The resolutions condemn the conferring upon private corporations exclusive privileges, and granting them State aid to a ruinous extent. They condemn also the constabulary bill, the militia bill, the registration bill, and the election bill. The fifth, which may be said to contain the gist of the whole proceedings we give here:

*Resolved*, That while we earnestly desire to maintain the credit and honor of the State, and will cheerfully submit to any taxation that may be necessary to pay in principal and interest every debt of the State that has been honestly and fairly contracted, yet there is a point beyond which we cannot and will not go; and we now give notice to the world that we intend to use all the means in our power to prevent the payment of the bonds or other obligations of the State which may hereafter be fraudulently or corruptly issued, or any bonds or obligations, the issue of which is not indispensably necessary to the proper administration of the State Government, or to maintain the faith and credit of the State in conformity with laws already enacted; that we intend to make this a paramount question at the next election for members of the Legislature, and will vote for no man who will not pledge himself to institute the most rigid scrutiny into all these transactions and to refuse to vote and levy any tax, or make any appropriation to pay one dollar of the principal or interest of any such obligations.

Wednesday last, the committee of delegates with the President, Mr. Gabriel De Feriet, at their head, presented themselves at the chamber of the Senate, and after some little demur were admitted to an audience, and formally presented the preamble and resolutions adopted at the meeting. They visited the chamber of the Representatives also, and went through the same ceremony of presenting the preamble and resolutions. They next visited the executive chamber, where the Governor made them a speech, and a very frank, outspoken, extraordinary speech it was. If only half what the Governor said is true, and we are inclined to believe every word he said, and a great deal more that he did not say, into what an awful sink of iniquity our State has fallen. We have never seen anything in print equal to it, neither do we believe that any other State has ever fallen so low in the scale of infamy. Names are given and sums specified for which votes are bought and sold in our Legislature and its surroundings, and there seems to have been an entire absence of any sense of shame, and scarcely any attempt even of concealment. The only excuse for the Legislature seems to be that, if the members are corrupt, there are others outside just as bad.

We think some of the members of the committee forgot the respect due to their own position as a committee delegated by a great meeting of the people, when they entered into discussion with the Governor. They went there simply to perform a prescribed duty, and should have been content with doing that. But if there is any truth in the report of what took place in the private room behind the Speaker's chair, the members of that committee not only forgot what was due to their position as delegates of the people, but their own personal dignity when they entered into social intercourse with persons who, if they really are what that meeting and the Governor's speech represent them to be, are unfit to be the associates of any decent, honest man.

CONFISCATION OF CHURCH PROPERTY IN POLAND.—The committee of ministers has been lately occupied with the confiscated properties belonging to the Catholic clergy in Poland. These gentlemen have decided that a third part shall be given to the peasants, in order to prevent their regretting the convents, or desiring their restoration; that the two other parts shall be sold by auction, but only to those who profess the religion of Russia. This detestable system is calculated to encourage apostacy. However, by the mercy of God, there are always more martyrs than apostates, but still it is terrible to think of the chastisements which must follow the accumulated sufferings of so many unknown martyrs.

## REVIEW OF THE WEEK.

CONSTITUTIONS OF THE POPE.—Several constitutions have recently been published by His Holiness, two of which have been printed in the STAR. In the interest which attaches to the proceedings of the Council, we have been compelled to omit some of these. The Apostolic Letter issued in December prescribes the mode in which, in case of the Pope's death during the session of the Council of the Vatican, a new Pope shall be elected. Following the examples of Popes Paul III. and Pius IV., he orders that the Cardinals alone shall have a voice in the election, and especially enjoins that the Bishops of the Council and all other persons be excluded from participating in the election. He further decrees that in case he should die, the moment his death becomes known to the Council, it shall immediately adjourn, no matter how important they may deem the matter under consideration at the time, and shall continue so adjourned until the new Pontiff, canonically elected by the Sacred College of Cardinals, shall believe it due time to, and of his sovereign authority intimate the re opening and continuation of, the same Council.

FRANCIS COOK.—We were greatly pained to read the announcement of the death of this gentlemen, for many years connected with the commercial press of this city. The characteristic traits of Mr. Cook were unbending integrity and indomitable energy. Under an exterior apparently cold, was concealed a sympathetic nature and loving heart, which always beat in response to the woes of his fellow men. He was a native of Ireland, from whence he was brought to this country while an infant. By an industrious career he accumulated a competency, and when he retired, many years ago, cherished companions, witnesses of his honorable course, were gathered around his hospitable board, to whose comfort and happiness he contributed in the several relations of journeyman, foreman and proprietor. Resuming business, the misfortunes entailed by the war sunk deep in a heart which was ever true to his country and his race.

A NUISANCE.—We can designate by no milder term than "nuisance," the habit of blocking up the corner crossings. Ladies, old men and feeble people have to make a detour in order to proceed on their business, while loungers discuss whatever can possibly interest such "waiters on Providence." We lately saw two ladies, accompanied by several children, turn into the mud, in order to circumnavigate two well-dressed bipeds who straddled the lower corner of Camp and Canal streets. Really persons holding conversations on corners or sidewalks should not spread themselves so as to hinder pedestrians from passing. These places are intended for thoroughfares, not for debating rooms or lounging places.

WHISKEY AND MISSIONS.—At a meeting of the Glasgow Presbyterian Presbytery lately, Elder Melvin called the attention of the Presbytery to extracts from the journal of the Rev. Hugh Goldie, missionary to Old Calabar, Africa, as published in a missionary paper, in which it is stated that—"Sad to tell, the cargo of the Clyde steamer for the oil rivers, as they are called, is ardent spirits, and that there are those in the membership of the church who have a far greater capital employed in the traffic than the capital contributed by the benevolence of the church for the salvation of these tribes." We remember hearing a Presbyterian preacher many years ago denounce a brother minister, who, as a merchant on Poydras street, dealt largely in spirits, which sadly demoralized those to whom he occasionally preached on Sundays.

DEATH OF AN HIBERNO-SPANIARD.—By the Havana papers we learn the death of Don Pedro Pablo O'Reilly y Nunez del Castillo. He was a distinguished lawyer and colonel of the disciplined militia of Havana. For his devotion to the Spanish government he received many conspicuous marks of favor. His titles and honors were numerous, he being Marquis of San Felipe and Santiago, Gentleman of the Chamber, Knight of the Military Order of Calatrava, Knight Commander of the royal and distinguished Order of Charles III., and Knight of the renowned and venerable military order of St. John of Jerusalem.

THE BEE.—We congratulate our valued contemporary, the *Bee*, upon its rejuvenescence. It appeared last week in a new dress, and presents a typographical appearance which cannot be surpassed for elegance and taste. This is an evidence of prosperity in which we rejoice. The uniform courtesy with which it is conducted would serve as a model for journalism, while its trenchant blows for constitutional rights have endeared it to all lovers of true liberty.

LIBERALITY.—The Emperor of Austria, before leaving Jerusalem, left a donation of $4000 for the erection of two altars in the new Patriarchal Cathedral, as well as $30,000 for the restoration of the Churches of St. Saviour and of Bethlehem, besides many other charitable gifts. His Majesty was not ashamed of showing that he was a Christian prince, and, though he spent only two days in the Holy City, did not omit to receive the Holy Communion both at Calvary and Bethlehem. Two other altars are being erected in the Patriarchal Church, one at the expense of Count Anatole d'Alcantara, a Belgian nobleman, and the other at that of M. Haussmann, a nephew of the late Prefect of the Seine, and recently converted; and a magnificent "corona" is being prepared at Ghent at the expense of Belgian subscribers, in memory of Godfrey de Bouillon. The same correspondence states that Lord Bute had presented the orphanages at Bethlehem with 10,000 francs for the construction of a cistern, which was much needed. The Duke of Aosta has sent to the Church of the Holy Sepulchre, as a thank-offering for the recovery of the Duchess from her dangerous illness last year, a rosary which is the work of Castellani, the great artist-jeweler at Rome. It consists of 176 rubies, 70 emeralds, 86 pearls and 6 sapphires, in the centre of which gems is one large pearl. It is said to have cost 80,000 francs.

SECRECY OF THE COUNCIL.—The English Protestant papers say that "the Bishops are very good at keeping secrets. A lay assemblage of the same size *could not* have had its operations so closely veiled." This is nothing novel. They have for long years been trained to the absolute secrecy of the confessional, and therefore the observance of secrecy comes easy to them.

SUGGESTIVE THOUGHTS.—A correspondent, reviewing the late events at Rome, is amazed at what transpired before him, and well he might. For who, thirty years ago, could have counted on such events? In order to appreciate the change, we must think what the generation that is gone would have said if such an act as the celebration of High Mass in St. Peters', before an Œcumenical Council, by a Catholic Archbishop of Westminster. Would O'Connell have credited it, great as was his faith? or John, Earl of Shrewsbury? Bishop Milner, or Charles Butler?

OUT DOOR EMPLOYMENT FOR PENANTS.—In a work by Lady Herbert, just published, we find the following statement relative to the beneficial influence of out-door employment on reformation. She is speaking of the House of the Good Shepherd:

Another suggestion I would venture to make as it has been urged upon me by a Catholic physician. It is a well-known fact that health and a peculiar physical temperament have much to say to the evil in a majority of these cases. He, therefore, recommended that these asylums should, whenever feasible, be built in the country, and that outdoor work should, as far as possible, be substituted for sedentary employments. I once went over a range in Germany conducted on those principles. A small estate had been left to the house by a charitable widow lady for this purpose, and he took me over the whole establishment. I first went into a very large garden, admirably cultivated, looking like a market garden, such as one neighborhood of London or Paris. He [illegible] about fifty