

Morning Star and Catholic Messenger. PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN,

EDITOR-IN-CHIEF.

NEW ORLEANS, SUNDAY, SEPTEMBER 8, 1872.

OUR CLUB RATES

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CALENDAR OF THE WEEK.

Sunday.....Sept. 8.—Feast of the Blessed Virgin.
Monday.....Sept. 9.—St. Simeon and St. Jude.
Tuesday.....Sept. 10.—St. Ignace, Pope and Confessor.
Wednesday.....Sept. 11.—St. Nicholas of Tolentinn, Confessor.
Thursday.....Sept. 12.—St. Philip, Pope and Confessor.
Friday.....Sept. 13.—St. Peter and St. Paul, Apostles.
Saturday.....Sept. 14.—The Exaltation of the Holy Cross.

The Voice of the Holy Spirit.

"Providence seems to have been the cause of a great mission to the world. It is for it to preserve order and of faith, where they still prevail, and to propagate them where they are cold and indifference have caused them to be forgotten."—Letter of Pope Pius IX, in 1851.

"We urgently beseech you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defence and propagation of Catholic doctrine."—Encyclical of Pope Pius IX, in 1853.

All communications, whether on business or for publication, should be addressed to the editors of the MORNING STAR AND CATHOLIC MESSENGER, 124 Carondelet street.

Our friends of the Presbyterian will receive an answer next week.

Mr. Daniel Daly, an old soldier of the Tenth Louisiana Regiment, C. S. A., after fighting gallantly through the three first years of the war, was wounded at the battle of Spotsylvania Courthouse in May, 1864, and taken prisoner. From the effects of his wound and the severities to which he was subjected during his imprisonment, he became paralyzed, and has been unable during the past seven years to do much towards earning his livelihood. Determined, however, not to be entirely dependent upon the charities of the world, he has made every exertion to support himself, and has now placed a stand at the corner of St. Andrew and Magazine streets, on the St. Andrew street front of Messrs. Braselmann & Adams' store, where he sells all the newspapers. To the recommendations which Mr. Daly has from some of our clergymen and officers of the Confederate army, we cheerfully add ours, and bespeak for him a share of the patronage of our friends in the Garden District.

In view of the recent riot in Belfast, our special Irish correspondent has favored us with two letters this week. These letters, with the extracts which we have made from the leading articles of the Dublin Nation, will give our readers a full and clear insight into the causes which led to the riots and the loss of life and property incident thereto, without going into those innumerable details which usually crowd the columns of local papers upon the occurrence of such deplorable events. As we fully expected, the Orangemen were the aggressors, and though they had been allowed to have their demonstrations a few days previous, without the least interference from Catholics, they could not so far control their vindictive hatred as to accord to others the rights which they themselves had claimed and exercised. One of the beneficial effects of this riot has been to show to the world, in so palpable a manner that it can have no room for doubt in the future, where the blame for such lamentable occurrences properly belongs.

ST. MARY-JEFFERSON COLLEGE.—As announced in an advertisement elsewhere, the classes at this college will commence on Tuesday, October 1st. One of the Marist Fathers will be in town to accompany students to the college the day previous to the opening.

SPRING HILL COLLEGE.—In the advertisement of this college, which was published in our last issue and which appears in our "Educational Columns" to-day, an error of great importance was made. The entrance fee is mentioned therein as being \$50, whereas it is only \$15.

TO AMATEURS OF SACRED MUSIC.—We understand that the distinguished organist of the Church of the Immaculate Conception is preparing for a grand concert, to be given in St. Vincent de Paul's Church, on Saturday, October 12th.

ST. VINCENT DE PAUL'S CHURCH.—Fast of Our Lady of Seven Dolours.—This Feast, falling this year on the fourth Sunday of September, the exercises of the Novena will commence next Friday, at 7 o'clock Mass. Every day during the Novena, prayers will be recited before Mass in English, and after Mass in French.

ITEMS OF THOUGHT.

BY PARABOLA.

Number Eleven—Public Education and Majorities.

Mention of Mahomet suggests the Common School System of Louisiana. As Mahomet overran the civilized world with his sword in one hand and his Koran in the other, so the Superintendent of Public Education invades the State with an enormous Extinguisher in one hand and his Text Book in the other.

The alternative offered is this: take this Text Book as the standard of Wisdom and Truth, the exponent of the veritable elements of Science—take the teachers I select, the politics and religion they inculcate by my orders—be educated as I will—become such men as I think best—or be buried under the extinguisher of compulsory ignorance—I cast you out into utter darkness.

But after all, the Superintendent is no more to blame than any other member of the anti-republican and despotic party he belongs to. He is only the willing representative and agent of Policy dictated by a tyrannical majority; and this majority calls itself "the State."

When somebody was trying to persuade Louis the Fourteenth of France to adopt a policy displeasing to himself, and it was urged that he must sacrifice his personal feelings to the welfare of the State, he exclaimed, "Faites ce que vous pouvez!" (The State! I am the State). So does the majority, in the Republic, confound itself with the State, as one. It does not see that its prejudices, pleasures, interests, ambition, etc., are one thing, and the State, its prosperity and the happiness of the whole people, another thing.

If the distinction is suggested to any one of the majority, he will at once reply; but we desire and propose the public good, our policy is conceived and all our measures executed to promote progress, peace and every other national blessing that can be imagined. If you hint, that this benevolent policy deprives the minority of at least one blessing that of the "pursuit of happiness," through the realization of their own ideals of justice and order—he will reply that the minority is mistaken, is ignorant; while the majority is diligently engaged in enlightening the world and correcting error. If you object that he is liable to err, and that after all the minority may be right, and their purpose and plan may be the best for the country, he will of course treat the idea as preposterous—not abating an iota of his assumption of absolute infallibility. In his judgment, what he likes for himself is good for you and the country.

So long as his party has the advantage of this majority, he transforms the monarchial phrase, "the king can do no wrong;" to say "the majority can do no wrong." Theoretically he will admit that the minority and its individuals (over whom for the time being, he triumphs) have rights; but practically he prevents the enjoyment of any liberty beyond or otherwise than the majority capriciously, arbitrarily or for its own advantage and pleasure is willing to permit. Thus what may be done by or to any one of the minority really depends, not upon any fundamental principle of democratic and republican government, but merely on the decision of the majority.

Hence the minority are, in fact, subjects or slaves, not citizens having intrinsic and inalienable rights. There are some Bills of Rights and Constitutions that contain abstract definitions of these intrinsic and inalienable rights and liberties; but rarely does the majority respect them. She either repeals and amends them to suit herself; or through her legislatures, administrators and judges simply tramples them under foot. The lust of dominion and spoliation overrules all considerations of justice and virtue. The majority being recognized as sovereign, though her sovereignty is limited, sometimes expressly and always fundamentally, by the great principles of human freedom and public justice, she is always using it despotically and abusively.

Every one is so familiar with the excesses, oppressions, extortions, follies and delusions of this capricious queen of republics, "the majority," that it is useless to mention instances. The history of them would fill a library. She is continually destroying the idols she has been worshiping, and setting up the idols she had previously thrown down. She is ever changing her ministers and favorites, as well as her own designs and laws, regardless of any consideration but her own erratic will and incontinent pleasure.

The majority is indeed a curious creature. She may be described as a hydra-proof, always losing old heads, putting forth new ones, and changing her form and conduct. The process of these transformations is subject to a sort of law. A time there is when her heads are very numerous. These are the men who have become her favorites, and whom, in her affection, she allows to attach themselves to her body like parasites. These cling to her so that they become as it were a part of her very organism. They derive their very substance from her. They think for her and speak for her, and rule by her. But, by and by, one of them gains the most conspicuous place, gets the largest quantum of nurture, and grows inordinately large and powerful, while the others dwindle and become subordinate. This is the great party-leader, or chief. He may be a Robespierre, a Napoleon, a Gambetta, a Bismarck, a Gladstone, a D'Israeli, or a Grant. The majority lives and moves and seems to have her whole being in him, and now he allows none of the lesser parasites to feed on her, advise her, or speak for her except those who submit themselves to him and carry out his behests. They are his allies and servants. They conspire to rule the body politic, and appropriate its best blood and substance. Their tendency is to cast off the many who try to feed with them, and hence they become fewer and fewer. This goes on very well for a while. They cajole, flatter and delude the poor, ignorant, corrupt and foolish, capricious, erratic, restive, protean mass of humanity they cling to: live on and grow on. As long as this creature is deceived, and made to believe that these parasitic heads are really her

own heads, and are seeing with her eyes, they make her do as they please. She obeys without scruple or law, crushes all other would-be parasites under her feet, and with impassioned zeal gives glory and power to her masters whom she imagines are only her obedient children, and exhausts herself to supply them with fatness and strength. She feeds on the State and its citizens that they, the parasites, may draw the more nourishment through her. She—no, not she—but they, her favorite parasites, (the chief and his co-operators,) while they reign, deny the people, individually and collectively, any rights and liberties independently of their arbitrary decision. They permit only what is agreeable to themselves. If this happens to please the minority, very well, but if the pleasure of the hydra heads is torture to the minority, so much the worse for the minority. No matter how reasonable the wish of the minority may be, no matter how harmless the action they would like to be free to do, no matter if it be the enjoyment of a liberty they are entitled to by natural and divine justice, it will be refused them if it be disagreeable to the chief parasitic suckers of the body politic.

It is a favor or a mere accident, depending on the convenience or conceits of the seducers and captors of the majority, if the minority save any rights whatever. While the favor of the majority lasts, her favorites are prone to recast the world in a mould of their own designing. If you believe them they are philanthropists, reformers, self-sacrificing servants, and the State would enjoy peace and prosperity—the whole country and every branch of industry flourish—justice and equality prevail—under their laws and administration. But avarice and ambition are impatient and insatiable. Before the successful hydra heads of the majority ever fulfill any of the fine promises they have made, or realize any of the beautiful plans they have displayed, they quarrel over the spoils, they revolt against their chief, each insists on the supremacy of his own wisdom, and they fall to strangling one another. They cry to all the world for help and alliance. Greeley, Sumner, Trumbull, Schurz, etc., call to Doxliepie, Belmont, Voorhies, Blair, etc., to succor them against Grant, Butler, Seward, Wilson, etc. Warmoth, Herron, Sheridan, etc., call on Hebert, Beauregard, Penn and even McEnery and Jones to give assistance against Kellogg, Pinchback, etc. In their writings and straggings, they strangle their dear majority and she gasps for breath. In the turmoil every rejected leech-worm, that has been squirming around, crawls up the seething and gasping body of the distracted majority. A terrible melee or mangle-mangle battle for a place on the succulent and tall trunk of the Queen of the Republic ensues. She totters under the weight of her old and new courtiers, the ones desperately hanging to her flesh, the others tearing away to get a juicy or dominant place. At last she falls. This is her election day. Then her protean nature develops itself. As Proteus of fabulous fame, who, every time he fell to mother earth, rose again with new strength and a changed body, so the majority rises after election day, rejuvenated and vigorous, with new tastes, new aspirations, and with other worms clinging to her who are to be her ministers and favorites, and who are to feed and grow upon her, and abuse their power over her, to oppress the country and one another, till they destroy one another and fall away as those who preceded them. Every term they run the same career of life, success and death, and she the same round of folly, illusion, reaction and transformation. She has had many different and dissimilar reigns, undergone many changes of policy and principle; but it cannot be said that she has made any progress towards giving justice to the people and happiness to the country.

The consolation of one of the Minority living under the dominion of Queen Majority is the hope that she will one day change her mind, brush away her present councillors, and take the leaders of the minority to her bosom. It is the ready possibility of such a change whereby the victim and sufferer of to-day may become, without violence and bloodshed, the master and reveller of to-morrow, that constitutes the peculiar advantage of Democracy over Monarchy.

Whether this or that party of parasites succeed in appropriating Queen Majority, it invariably happens that she and they cease to recognize the minority as having any right or hardly even an existence. They act as if their acts were unanimous movements—were not only assented to but spontaneously demanded by each and every man and woman in the country—as if each and all were glad of it and acknowledged its wisdom. Thus when the majority speaks she calls herself the People—the Country—the City—the Public—the community—the Society—the common weal—as if she comprised every body and every thing. The glaring sophism passes unnoticed. Hundreds of fallacious arguments pass undetected simply because a part appropriates the name of the whole, and the many are tacitly, though absurdly, admitted to be all. Suppose this egregious assumption were not allowed, and the majority were always spoken of by her true name, for the time being: not the American People, not the United States, or Louisiana, or New Orleans, but simply this or that party or class of interests, how manifest would be the error and injustice of the theories and reasonings by which nine-tenths of the measures and doings of the legislature and other departments of the State are sustained.

Then in every phase of discussion we would see the real state of the case. We would have it always present to our minds that there was no such unanimity and universality as heretofore feigned by partisans of this or that opinion or measure. Instead of the State or City being entirely benefitted or speaking with one voice, it would be apparent all the time that it was only the Republicans, Liberals or Democrats—the Merchants, Manufacturers or Agriculturists—the Capitalists, Laborers or Speculators—and not nearly a small clique or ring of one or the other class. Most frequently a justification of the premises or measure which a proposition or platform is presented, would at once unravel to the wind, not

the State, but a set of vile and selfish intrigues and schemers, seeking to deceive their neighbors to enrich themselves.

A distinguished prelate has forcibly made the point. Asking the question, "What is the State?"—he answers: "It is in itself an abstract entity, personified by a few individuals unworthy of your esteem, yet in whom you supinely recognize the right to mould others (yourselves and children) into their own image and likeness."

But what has all this to do with the School System? What can a digression into the character of Majorities, vested with the power of governing the State have to do with Public Education. Very much, indeed. It is manifest that if Queen Majority has been truly described there is reason to fear she exceeds in this matter, as in all others, the legitimate powers of the many over the few in a Republic can form of government—usurps the natural preordination and duty of parents—intrudes the just equilibrium and equality of personal rights; and subverts Civil Liberty.

Morality the Foundation of Civil Liberty.

Man's propensity to err is proverbial. To demonstrate the fact would be a task of supererogation; for who is there among us without reproach? Where is he who has ever attempted and accomplished the task of living one single day free from sin? Examples are unnecessary, our own consciences bear unwilling testimony to the sad truth. This is man's condition viewed solely in the natural state without reference to his fellows; but enlarge his sphere of action, multiply his desires, arouse his passions, subject him to temptation, and what additional strength does that erring propensity acquire?

Restraint now becomes necessary; his understanding darkened as it is 'neath the shadow of his Maker's frown, does not fail to recognize the importance of imposing some check upon his inclinations. That large liberty which he enjoyed in the natural state, must be restricted to definite limits, and he must content himself with doing, not as he pleases, but as he may be permitted. Society is thus organized and government instituted.

His former freedom of action, styled Natural Liberty, has given way to a regulated freedom, a comparative liberty, denominated Civil Liberty. Its scope, though always under regulation and far less extensive than formerly, is nevertheless subject to contraction and expansion consequent upon and coequal with varying conditions. And what are these conditions? Let us endeavor to discover.

Human laws, those rules prescribed for the regulation of man with respect to his existence in society, regard his actions alone. They deal with facts, things accomplished; they decree that this may be done with impunity, that only under a penalty: think and will as much as you please, say they, it is not our province to weigh motives.

The Divine Law looks far beyond this contracted purview of the Human Law. Its ordinances prescribe and forbid, not only with respect to man's acts, but their commands and prohibitions extend even to his lightest volitions. They declare, not only shalt thou not do this, but thou shalt not even wish to do it; not only shalt thou not take that which belongs to thy neighbor, but thou shalt entertain no covetous thought concerning it. It thus supplements the Human Law. Both restrain with denunciations of punishment against wrong, but where one forbids the thing done, the other exacts retribution for both the act performed and its cause, the will. In proportion as the decrees of the latter come to be recognized and observed, so does the necessity for the restraint imposed by the former diminish. Man, in conforming his conduct to the motions of the greater, necessarily obeys the dictates of the less, and in so doing frees himself from certain external restrictions ordained by human foresight as preventive, or cautionary restraints. Such is the condition favorable to the development of Civil Liberty. Is it necessary to regard its opposite? Is it not obvious that in the absence of the more comprehensive power of repression, the less must undergo expansion? Can we doubt that the effects of the ignorance or disregard of those internal checks to Natural Liberty which the Divine Law has established, must be counteracted by an enlarged and more active operation of the means to which Human Law must resort? A decisive answer is found in the unvarying testimony of the History and experience of the human race. That degeneracy, effeminacy and profligacy which have constituted the prelude to every bloody drama in which a people once free have lost their liberties, may be always traced back to the decay of moral sentiment and religious feeling. Has the world not had a sufficiency of such lessons? Let us hope so.

CATHOLIC TOTAL ABSTINENCE ASSOCIATION OF NEW ORLEANS.—The regular monthly meeting of this Association will be held this (Sunday) evening, in the Morning Star Hall, 124 Carondelet street. As Father Ryan is to lecture at St. Joseph's Church at 7 o'clock, this meeting is called for 6 o'clock instead of 6 1/2 o'clock, so as to enable the members of the Association to attend the lecture. Gentlemen wishing to join the Association are requested to be present at this meeting.

Go to Father Ryan's Lecture, this evening, at St. Joseph's Church.

Father Ryan's Lecture.

ST. JOSEPH'S NEW CHURCH.

At 7 o'clock this evening Father Ryan will lecture in St. Joseph's Church, Common street. He has chosen for his subject "The Infallibility of the Pope as necessary for Reason and Faith." Of the lecturer himself, delicacy forbids that we should say aught, as he is the Editor-in-chief of this paper; but of the object to which the proceeds of the lecture are to be devoted, we feel in duty bound to say a few words. Allusion has often been made in these columns to the magnificent church which the Lazarist Fathers are erecting on Common street, but no description can give one even the faintest idea of its solidity and grandeur which daily become more and more apparent to the eye as it unfolds its beautiful proportions under the never ceasing toil of the workmen.

The work has progressed with great rapidity during the summer, the building being sufficiently elevated to give one an idea of the glorious plan which we hope is soon to be realized in our midst. In the yard can be seen the immense rafters for the roof and the beautiful, polished pillars which are to support it. This gives proof of the intention of the Rev. Fathers to push on the completion of the work without a moment of cessation.

The sight of what has already been accomplished is enough to arouse the enthusiasm of every individual in the whole parish, as well, indeed, as of every citizen who takes a pride in the architectural glory of our city.

It is to increase the fund for building this church that Father Ryan is to lecture, and we feel satisfied that his efforts will be duly seconded by our citizens and that he will this evening have the pleasure of addressing as large an audience as was ever assembled in any edifice in this city.

Indifferentism.

The following powerful denunciation by a profound thinker is worthy the attention of Catholics at the present hour:

"Do you know who they are who bring destruction upon society? Are they the wicked, the ambitious, the men of blood? No; they are the cowardly, the indifferent—even the well-meaning—who, however, are so timorous that they dare not in their unworthy passiveness oppose publicly that which in their hearts they safely denounce."

Let it not be forgotten that the terrible excesses of the French Revolution were the work of a small minority in France. When there was tumult in the streets, when the king and queen were dragged to the scaffold, when the churches were profaned and rifled, when religion was destroyed—all the good, prudent people shut their doors and made fast their windows.

They were either afraid or indifferent, or wanted somebody else to act in their place for them.

Perhaps it is of these quite as much as of Marat and Robespierre that Heaven will demand an account of all that violence and bloodshed. Has it ever occurred to any of our readers that in the Catholic creed there is one name held forth to eternal ignominy, as the name of him upon whom rests the guilt of the death of Christ? It is not the name of any Pharisee or Judas, or of any one who directly stepped his hands in the blood of the innocent Lamb of God. No; it is the name of Pontius Pilate, of the indifferent coward, who looked on, and when he could have hindered, allowed others to commit the crime of Deicide.

San Pontius Pilate is said and sung in the Creed, so that all generations may remember with contempt the man who was afraid to lose the friendship of Caesar. To abstain from evil is but half our duty; we must also "do good"—all the good there is to be done. The impious, guided by passion and interest, are bold enough—they are unwearied in their malice—and the children of the Church, with faith for their principle, stand "all the day idle," paralyzed by the prudence of fear. The motto at the present moment for all the true-hearted is—Devotion to the Church and fear of Nobody.—London Universae.

MASS MEETING OF CATHOLICS.—At the suggestion of the German Sections of the Catholic Militant Union of the Cross, the Diocesan Council, by an advertisement in another column of to-day's STAR, calls a meeting of Catholics to protest against the action of the German Government towards the Church. This meeting, unlike that held in Cincinnati, which was composed exclusively of Germans, will be composed of all Catholics who have the welfare of our Holy Church at heart, and who behold with horror and indignation the course of infamous persecution which it has pleased Bismarck and King William to inaugurate. Let every Catholic, be he an American, Irishman, Frenchman or German, by his presence at this meeting, show to the world that no proud and powerful conqueror or despot can oppress our brethren simply because they nobly adhere to the religion of their fathers, without raising a storm of indignation which, sweeping over the nations and joining in its mighty swell the voices of two hundred million Catholics, must cause him to pause in his mad career, or give him warning of a fall to which that of the First Napoleon will appear but as the gentle chastisement of an indulgent parent. The meeting will be held in St. Alphonsus' Hall, next Sunday evening, at 4 o'clock.

ST. PATRICK'S CHURCH.—We are happy to announce that Father Allen's Mission to New York was crowned with success and that we are enabled to convey the glorious intelligence to our readers that the renowned Dominican, Very Rev. T. Burke, O.P., is coming to this city to lecture. Father Allen, made arrangements with him whereby a Mission, to last two weeks, will be given by himself and three other Dominicans in St. Patrick's Church in the early part of next January, after which Father Allen will deliver several lectures. Father Allen does not serve the thanks not only of our citizens but of all those residing near this city, for thus placing within their power an opportunity of listening to the greatest living English pulpit orator.

We are pleased to note the return of Mr. Frank McGloin, President of the Hibernian Association. Though still quite weak from the effects of the wound which was inflicted on him in so cowardly a manner at Wytheville, Va., he is enabled to move around considerably. In common with his many friends, we hope that the period of his convalescence will be short, as many works of public and Catholic importance need the aid of one whose energy and perseverance make him a valuable ally in any cause.

Catholic Militant Union of the Cross—Council of New Orleans.

BULLETIN.

NEW ORLEANS, Sept. 7th, 1872. It having been decided by the Diocesan Council, at the suggestion of the German Sections, that the "Union" give public expression to the Catholic sentiments of protest called forth by the recent action of the government of the German Empire, and by the ever-recurring and sacrilegious violation of the rights and privileges of the Holy See, manifested by the Kingdom of Italy, a mass meeting will be held for this purpose at St. Alphonsus hall, (St. Andrew street, near Magazine), on Sunday, 15th inst., at four o'clock in the afternoon.

Officers and members of Sections will please read the notice of this meeting, which is published elsewhere.

The Parochial Section of St. Francis of Sales will meet on Sunday, (8th inst.) at 10 A. M. The regular monthly assembly of the Sections attached to the Churches of the Immaculate Conception and of St. John the Baptist, took place last Sunday. An address was delivered by Prof. Alexander Dimitry at the meeting in the latter parish.

A reply to the Circular of the Council mentioned in the "Bulletin" of August 24th, has been received from the Church of St. Mary, Raceland.

The attention of the Presidents, Secretaries and Treasurers of Sections is called to Articles 65, 67, 63, 69, 70, 71, 73 of the General Regulations.

The Particular Council will meet next Tuesday evening, at 7 o'clock, at the Morning Star Hall.

G. COLLIGNON, President. THOMAS LAYTON, M. D., Secretary. Lock Box 506, Postoffice.

A "NEW DEPARTURE" AMONG PUBLISHERS. One of the great complaints against Catholic publishers heretofore has been their neglect to place before the public a satisfactory list of their publications. Now steps forward the great Catholic Publication Society, and supplies the deficiency by exhibiting to the Southern reading world, through the columns of the MORNING STAR, a complete priced catalogue of all their best publications—arranged, too, in alphabetical order, so that a single glance reveals the name and price of any book on the list. Under the management of Mr. L. Kehoe, the general agent, and with the aid of our own well-known Catholic bookseller, Mr. C. D. Elder, Lafayette Square, the Catholic Publication Society is rapidly replacing the traditional old-fogyism of Catholic dealers with an infusion of that real, go-ahead-iveness which has ever been inculcated by the Church herself, but the credit of which has for years been arrogated by our Universal Yankee Nation.

A reference to Mr. Kehoe's advertisement in our paper, or to the books themselves at Mr. Elder's store, will verify our remarks about Catholic progress.

ACADEMY OF THE IMMACULATE HEART OF MARY.—It is a pleasure to see how weak, timid, modest women, when animated with that spirit of love and self-sacrifice which causes them to ignore the world and live for God and the good of their neighbor, thrive and prosper even in temporal affairs. The Sisters of the Immaculate Heart of Mary, as a reference to their advertisement will show, have recently purchased a large and commodious building in the little borough of West Chester, Pa., where, to all the comforts of a country home in a most healthy and invigorating climate, they offer the best advantages for the development of the moral and intellectual faculties of girls. The building was erected for an educational institution, hence it is in every manner suitable for the purposes to which it is devoted. The grounds cover ten acres, affording every convenience for that healthful exercise which is so necessary to the pupil. The terms of the Academy are very low, being only \$200 per annum. For further particulars address the Mother Superior, or apply at this office.

ST. STEPHEN'S PARISH.—All who attended and remember the late effort of the Building Association connected with St. Stephen's Church Sixth District, to amuse, through their pleasant entertainment at St. Stephen's Hall, Napoleon Avenue, will be pleased, no doubt, to know that this Association has prevailed upon Mr. Sargent, the great illusionist, now performing at the Academy of Music, to remain over and give one of his pleasant and amusing entertainments on Thursday evening next, September 12th. As the price fixed upon for admission is only fifty cents, we have no doubt, with the object in view, the Hall will be crowded by old and young. The energetic efforts of this Association to complete St. Stephen's certainly should be sustained.

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