

Morning Star and Catholic Messenger, PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN, EDITOR-IN-CHIEF.

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OUR CLUB RATES

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Agents for the Star.

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CALENDAR OF THE WEEK.

Sunday, March 9—Second Sunday in Lent. Monday, March 10—The Forty Martyrs of Sebaste. Tuesday, March 11—St. Thomas Aquinas, Confessor and Doctor of the Church. Wednesday, March 12—St. Gregory I, Pope, Confessor and Doctor of the Church. Thursday, March 13—St. Francis of Rome, Widow. Friday, March 14—The Holy Lance and Nails. Saturday, March 15—St. Longinus, Martyr.

Letter from His Grace, the Most Rev. Archbishop of New Orleans.

We believe it important that we should call the attention of the faithful to the necessity of sustaining the Catholic press, and especially that of this locality.

The press has always exercised an immense influence, whether for good or for evil; but owing to the perversity of our nature, so profoundly corrupted, so strongly inclined to what is wrong, that influence is much more powerful for evil than for good, and if we should give a picture of the crimes which it has produced, it indeed would be a frightful one.

It is, therefore, the duty of every good Catholic to sustain the religious press, now more than ever, and in this connection we recommend, in a particular manner, the MORNING STAR, a journal published in our Archdiocesan city with our full approbation. It has already rendered great services to the cause of religion, and is destined to render still greater ones in the future. We shall be happy to see it prosper more and more, so that it may long continue to subserve the interests of religion and of society.

N. J. PERCHE, Archbishop, Neo Aurelianensis.

New Orleans, La., Feast of the Purification of the Blessed Virgin, February, 2d, 1873.

We are pleased to state that we have secured the services of Mr. Thos. B. O'Connor, late of Baton Rouge, as traveling agent for the STAR. Mr. O'Connor left last evening for Baton Rouge, after canvassing which place he will visit Natchez, Vicksburg, Yazoo City and Jackson, Miss. We bespeak for Mr. O'Connor the kind consideration of our friends, and hope that they will lead him their advice and influence in the promotion of the object in view.

MOBILE AND WHISTLER, Ala.—Mr. G. J. Pritchard will visit Mobile during the week of March 9th to 16th, in the interests of this paper. On Sunday, the 9th, he will be in Whistler.

ITALIAN CHURCH.—We publish the authorization given by the Most Rev. Archbishop to Rev. H. Cajone to collect for his church:

ARCHBISHOP OF NEW ORLEANS, February 20th, 1873. Rev. H. Cajone, having opened under my authority a church for the Catholic population of Italian language, I authorize him to solicit the help of benevolent people, in order to maintain that church and to establish it on a permanent basis.

NAPOLÉON JOSEPH, Archbishop of New Orleans.

CATHOLIC MILITANT UNION OF THE CROSS.—We have had some copies of the Constitution of this Association printed, in English, which we will send to any address at the following rates: Single copies, 10 cents; from 10 to 100 copies, at the rate of 3 cents a copy; 100 to 1000 copies, at the rate of 2 cents a copy; 500 to 1000 copies, at the rate of 1 1/2 cents a copy. The cash must accompany the order.

We have received from Mr. Donahoe, of the Boston Pilot, a magnificent chromo of Father Burke. It is very large and is beautifully executed. Father Burke himself pronounces it an excellent likeness. As an evidence of our appreciation, we have had the copy sent us framed and hung in our sanctuary. A copy of it is sent to every yearly subscriber to the Pilot.

CATHOLIC TOTAL ABSTINENCE ASSOCIATION.—The regular monthly meeting of this association, will be held this Sunday, evening at 6 1/2 o'clock, in the Star Hall, 124 Carondelet street. Gentlemen wishing to join, are invited to be present.

St. VINCENT'S HOME.—The directors are requested to be punctual in their attendance at the Home this (Sunday) evening, at 5 o'clock, at the extra meeting. All officers of Conferences are invited to attend.

Wilful Error.

Catholics often hear rumors of the incredible ignorance which prevails among Protestants concerning the doctrines of our Church. Many cannot believe that this blind ignorance exists to this day, and suppose that it was peculiar to some former age when prejudice ran high when Catholics were very rare in certain countries and when the means of information were difficult of access to multitudes of people.

We subjoin a precious morsel for the purpose of convincing these skeptics that the most astounding ignorance of this kind still prevails. The quotation given is not taken from the conversation of some backwoods numskull, nor even from a sermon of a frontier circuit-rider, but from the columns of a newspaper, and a New Orleans newspaper at that. It is clipped from the Christian Advocate of this city and though conveyed in the form of a communication, is honored with a flaming caption and published for the enlightenment of christian readers without a word of explanation or contradiction. It is as follows:

THE MONSTROSITY OF MONSTROSITIES. Mr. Editor.—The doctrine of transubstantiation, as taught by the Roman Catholic Church not only stultifies and renders worthless the human senses as means of evidence and information; but, if it be true, the Lord God of heaven has revealed himself to man in prophecy and precept, amid the thunders of Sinai, the sweat of the garden, the blood of the cross, the gloom of the grave and the glory of the resurrection only to make the race of man a race of cannibals. If the bread and wine of the sacrament, be the real body and blood of Jesus, and we eat thereof, we are nothing more, nothing less than cannibals; for 'tis cannibalism to eat human flesh and to drink human blood. B. F. WHITE.

FRANKLIN, La., February 4, 1873. Here is a man who has staked his salvation on his rejection of Catholic doctrines and who makes it the business of his life to engage the souls of others in the same rebellion and yet who has not the most elementary ideas as to the meaning of one of the most prominent of those doctrines.

Human flesh and blood! These people evidently think that the flesh of our Saviour is cut into morsels for the Catholic communion. Do they know that it is the whole and entire body and blood that each and every communicant receives?

Again: they apparently are not aware that the body of our Lord is now in its glorified condition and that there is an immense difference between that condition and the one in which the perishable bodies of living men exist. "We die corruptible, and we shall rise incorruptible." Whatever is incorruptible is indigestible; it cannot be transformed into nourishment for the body. A spiritual body is imperishable.

And again: they suppose that according to Catholic doctrine, the body of our Lord, when received in communion, is lacerated by the teeth and reduced to fragments as with ordinary flesh. They do not know that His sacred body cannot be mangled or divided, that as soon as the "species" of bread or wine undergoes any change owing to fire, or water, or decay, or decomposition of any kind, the Divine body separates from it and it is changed back into its original nature. The digestion that then ensues is the digestion of bread or wine; the nutrition that follows is nutrition from bread or wine, not from human flesh and blood. Where then is your cannibalism?

Where too is your blash for this exceeding ignorance of a doctrine against which you and your co-sectaries have been fighting for three hundred years? What! Spreading your lives, taking all your capacities and risking your salvation in controverting one of the grand fundamental doctrines of Christianity without taking the trouble to know what it is? This is a most gross and pernicious ignorance, but it can hardly come under that cloak of charity which would excuse it as being invincible.

COL. GEORGE CLARK.—The daily papers have already noticed in an ample manner the decease of this gentleman, so thoroughly known in this community and for so many years identified with its affairs. Before the war Col. Clark was captain of the original "Continentals," a company which in our military parades always attracted its full meed of observation and praise. Upon the breaking out of the war this organization expanded into a regiment with the subject of our sketch as Colonel and as such he was for a time engaged in active services in the field. Even after circumstances had terminated his active military career, he remained in the Confederacy, sharing in its fortunes. His services in the municipal government of the city are well known to most of our citizens.

Col. Clarke and his estimable lady, whose death followed his own after an interval of only two or three hours, were both Catholics. It is thought that the knowledge of his death greatly precipitated a fatal issue in her case, as no immediately serious result was anticipated from the malady under which she was suffering. His good lady had followed his fortunes throughout the war, and their long and affectionate union, not suspended by that event, was scarcely severed even by death. The splendid funeral procession which public esteem furnished for his obsequies, was headed by two hearse.

The Bank of England was swindled out of \$2,000,000 last week by American sharpers.

Decay of Protestantism.

Some of our Protestant papers are greatly exercised on the redundancy of the preacher element among the sects. The Reformation is getting to be very much like an army run to seed. It used to be mighty and well equipped, now the ranks are woefully shrunk and it is fast wading to a condition where there will be about as many officers as men. From a communication in the New York Observer, we glean a few extracts as follows.

"... one result being found in the multitude of clergy (Episcopalians) standing idle, like those persons in the market-place whom no man had hired. The Observer has suggested a 'bureau to remedy the difficulty among Presbyterians.' Through their manipulations the Episcopal Church is being filled with drones, who believe that 'preaching or anything is better than hoeing corn.' Said the rector of one of the leading churches of New York: 'What we want is a society for the decrease of the ministry.' In reality, the country is flooded with clergy. Said one of our Western missionary Bishops at a recent meeting: 'We have men a plenty; we used to ask for men, now what we want is money.' And if we cast a glance over the country we shall everywhere discover a reckless use of both men and money. Men are offered by the hundred upon the altar of sectarian gods. In the villages of one thousand inhabitants we find five different clergy. One would do better than find a dozen of these societies for the increase of the ministry we should set our faces as flint. The law of demand should be left to regulate the supply and the churches should thus be relieved of pseudo arithmetic and fraudulent philanthropy. The way to increase the ministry of the Episcopal Church is to utilize the men who have many of whom are tearfully seeking bread to-day, not knowing where to find it. And to accomplish this we must have not only less nonsense from education societies but bishops with power.

So the preachers and parsons are getting too numerous. They find it easier to loaf as salaried clergymen with nothing on earth to do but parade their own eloquence of a Sunday and glorify themselves with the applause of men, than to encounter the toils and struggles of life in making an honest livelihood. They are a kind of pulpit charlatans, who practise on the bigotry and folly of their dupes artfully enough to make an easy profit.

If the Observer and others are mortified at the surplus of these drones in their sectarian hive, let them introduce among them some of the conditions of Catholic priesthood and they will soon prefer 'hoeing corn.' Tell them, 'no wives, no children, no tea-parties, no aristocratic leadership of society, no sumptuously furnished house and stylish family circle. Take up the celibacy, the privacy, the social annihilation of the Priest.' That will be enough. All the societies in the world 'for the increase of the ministry' would fail to give vocations of that kind.

Society of St. Vincent de Paul.

The Quarterly Communion of the members of this Society took place last Sunday, at 8 o'clock Mass, at the Cathedral, about one hundred and fifty members being present. His Grace, the Most Rev. Archbishop, celebrated Mass, and after the first Gospel, expressed his gratification at seeing so many men receive Holy Communion. He said that he hoped this very edifying spectacle would have a beneficial effect upon the members of the congregation. In the evening, at 5 o'clock, the general meeting of the Society was held in the Morning Star Hall, and was about as well attended as was the Mass in the morning. Very Rev. G. Raymond, V. G., and Father M. Robinson, of the Order of the Holy Cross, honored the meeting with their presence.

From the reports of the several Conferences of the city for the quarter ending December 31, 1872, which were read by the Secretary, we made the following synopsis: Conferences exist in twelve parishes, as follows: In the First District: St. Patrick's, St. Joseph's, St. John's, St. Theresa's and St. Michael's; in the Second District: St. Mary's (Archbishop's) and St. Anne's; in the Third District: Annunciation, St. Peter's and St. Vincent's; in the Fourth District: St. Alphonsus' and St. Francis'. The total number of members in all the Conferences is 291; the average attendance at the weekly meetings being 129. 121 poor families, composed of 458 persons, were on the relief roll on the last day of the year. During the quarter—that is, from October 1st to December 31st—the relief given amounted to \$1700.

The Presidents of the Special Works of the Society then read their reports. Of these works we can, at present, make no mention, excepting so far as to state that at St. Vincent's Home, on Bienville street, from ninety to one hundred boys have been cared for and instructed, at an average cost to the Society of about \$500 a month. Father Raymond then addressed the members, congratulating them upon the good they had already accomplished, and exhorting them to perseverance.

THE HIBERNIA BANK.—By a notice in our advertising columns, it will be seen that on the 4th inst., this institution commenced operations as the Hibernia National Bank of New Orleans. In future, depositors will participate in the profits of the bank, if those profits exceed, semi-annually, five per cent. Thus if the semi-annual profits amount to seven per cent; five per cent will go to the stockholders, and the remaining two per cent will be divided between stockholders and depositors, one per cent being given to each. The profits of the depositors will be based upon the average of their daily balances. The bank will also allow four per cent interest on special deposits of six, nine and twelve months, but this interest will be forfeited if the principal be called for before the time for which it was deposited has expired. In its new career under the National Banking system, we wish the Hibernia a long life of continued usefulness and success.

Persecution in this Age.

The Cincinnati Telegraph thinks that the spirit of persecution against Christianity is defining itself more and more clearly in the cry for compulsory education. Protestantism finding itself losing ground everywhere where it comes in competition with the church on any thing like equal terms, has grown desperate. The intervention of secular power can alone save it for a while longer. But how apply it? Barring Christians at the stake is out of fashion. So, also, confiscating their property in a direct manner and in fact all direct modes of persecution are discountenanced by the present whim of the age as being antiquated. This insane conviction of the 19th century that it is better than previous centuries, that it is more humane and enlightened and knows better than to persecute, constitutes an idiosyncrasy that must be respected. It may not last long, it is true, like the whim of a madman who hides a knife behind his back while he is assuming the character of a philanthropist, but while it does last it is necessary to flatter its humors.

The spirit of persecution, then, which calls itself Protestantism in one camp and infidelity in another, combines its forces, takes counsel among its leaders and engenders the grand scheme of compulsory education. This is expected to flatter the vanity of the age by its guise of intellectual culture, while in reality, if carried into operation, it will materially arrest the progress of Christianity by stealing away its children. It is, in fact, a grand scheme of kidnapping.

Is the XIX century going to be gulled in this way?

The Catholic Telegraph says that the Cincinnati Gazette (a sectarian paper) advocates the system of compulsory education on the ground, expressly and openly announced, that it will injure the Catholic Church. It admits, says the Telegraph, that the system will not produce any social or moral benefit, on the contrary it gives statistics from Ward Island showing that three-fourths of the prisoners had been largely crammed with what is called education. Still the Gazette enthusiastically favors the scheme as being powerfully anti-Catholic.

The Telegraph warns the advocates of this new 'ism' that their plan is one which must be resisted by Catholics even to death. They cannot submit to it any more than to the abjuration of their faith. Says the Telegraph: If a law be ever passed in this country forcing Catholic children into the common schools Catholics will not have to wait long for advice from us. We shall admonish them to protect their children from the physical strength which God has given them. We shall teach them, that it can be employed in no holier cause. We shall encourage them if necessary, to slay upon their threshold the official that comes in the name of any such law, to destroy the souls which they are bound to protect at the cost of their own lives. We are threatened; we forewarn our persecutors—the mad men, who in pulpit and press, are hounding on compulsory education.

Our Troubles.

At 9 o'clock last Tuesday night the 7th Precinct Station was captured from the metropolitan police by a party of citizens without difficulty of any kind, the police force there being very small, as the station was considered of little importance, being way up in Jefferson City. On Wednesday night, at about 8 o'clock, a party of men, numbering some three hundred, marched into Jackson Square in front of the Cathedral, and then filing to the right, posted themselves immediately in front of the Second District Central Station-house from which position they commenced a brisk fire upon the police stationed therein. The police responded, and for a few minutes a lively fire was kept up by both parties. Seeing that the militia in the Square were greatly exposed, having no protection whatever, whereas the police were well protected by the thick walls of the station house, their commander marched them to a position in front of the Cathedral where that building protected them from the fire of the police. Patrols were then sent out in different directions, a large body being posted at the corner of Toulouse and Chartres street. About 9 1/2 o'clock Gen. Badger, with eighty men armed with Winchester rifles, and one twelve pound Napoleon gun, marched down Chartres street from Canal, and upon reaching St. Louis street, opened fire. The cannon was fired three times, and for a few moments the rifle balls flew down the street in a lively manner.

Of course this dispersed the opposite party, the larger portion of whom were unarmed spectators. While this fight was progressing General Smith, of the U. S. army, called upon Col. Waggaman, who was commanding at the Square, and demanded, in the name of the U. S. the dispersion of the men. Col. Waggaman immediately gave the necessary orders and in a short time the men had all dispersed. The result of this unfortunate conflict was the killing of a young man named Hartman and the wounding of some dozen others. At one o'clock Thursday morning the police recaptured the 7th Precinct station, which was guarded by about 20 men. About a dozen shots were here fired, resulting in the death of a young man named Kendrick Chandler and the wounding of another named Livaudais.

At 11 o'clock Thursday a detachment of police took possession of Odd Fellows Hall where the Fusion Legislature held its sessions, capturing Speaker Moncre and several other members who were imprisoned in the common cells at the Station for two hours. Since this time all has remained quiet and the police have been returned to their ordinary duties. Three companies of United States Troops were

ordered to the city at the commencement of the difficulties and remained for the protection of the Kollogg government throughout.

This was done under the following order from Washington: Col. D. H. Emory, Comd'g Department Gulf: The President directs you to prevent any violent interference with the State Government of Louisiana, Acknowledge receipt. (Signed) W. T. SHERMAN.

The Fusion Legislature met on Thursday at the St. James Hotel, twenty-two Senators and fifty-six Representatives being present. The following preamble and resolutions were adopted:

Whereas the recognition, by the President, of the Mechanics' Institute Government as a de facto, during the pendency of the Congressional investigation, is merely provisional, and in no wise presents a solution of the great issues distracting Louisiana; 1. Be it resolved, That the General Assembly, profoundly convinced that this is the legitimate government of the State of Louisiana, will persevere in the discharge of its duties until a final and honorable adjustment of this controversy. 2. Be it resolved, That when the term of this General Assembly shall have expired by limitation, it is the duty of the Governor to continue in the discharge of his official duties. That should he deem it necessary to issue a call for an extra session, the members will respond to said call; and that in the month of January next they will meet as required by the constitution.

St. Patrick's Day in Jefferson City.

The entertainment offered to the public for the 17th of March in St. Stephen's Hall—Napoleon Avenue, promises to be of the most interesting and varied nature, and one which will afford to minds, wearied and disgusted with political wrong and high-handed outrage, an hour or two of calm delight, and intellectual enjoyment.

First, music which brought peace to the kingly heart of Saul, will breathe its magic spell upon all troubled souls, lulling them into forgetfulness of wicked rulers and unjust governments.

Several of the sweetest singers of the city, have consented to bewitch the hearts of the audience, by their gifts of voice and charm of manner.

Then there is to be a recitation, full of pathos and humor, bringing at one moment a tear to the eye, and in the next, sending a smile to drive it away; while the grace and winsomeness of the fair declaimer will capture both heart and eye, and overwhelm both with appreciation and delight.

And as every jewel has its setting, the gem of all these pleasant surroundings will be Father Abbott's lecture on "The character of the Irish Faith," a subject into which the Reverend speaker will pour the treasures of a well-stored mind, and the fullness of a warm Irish heart. It is true that this subject has, for us, its daily illustrations in the beautiful and holy lives which sanctify the very air we breathe, and consecrate the land we tread, but that it will be invested with a new beauty and be endowed with a new interest, no one can doubt, who has ever listened to the eloquent teachings of the Reverend Father Abbott.

Last but not least, remember the cause in behalf of which is enlisted so much of beauty, talent, eloquence and grace. The cause is that of God's greater honor and nobler worship. The church now building on Napoleon Avenue under the direction of the Lazarist Fathers, will prove, when completed, an ornament to the city, and a lasting benefit to the people of Jefferson City.

Let no one say that the building of new churches impoverishes the people, robs them of their earnings, etc., for all experience shows that an edifice of this kind is but a nucleus round which gather schools, asylums, convents, handsome houses, and prosperous people. Truly they are bridges spanning earth's troubled waters, and uniting the prosperity of time with the treasures of eternity. We predict for St. Stephen's Hall on St. Patrick's day a crowded house, an appreciative audience, and we promise those who give their money and lend their ear, a pleasant evening and delightful reminiscences.

THE ARRIVAL OF THE VERY REV. FATHER CHOCARNE, O. P.—This event will be hailed with joy and gratitude by the countless friends and admirers of the distinguished Dominican, who, on two occasions already, has won their affection by his genial manners and unobtrusive piety, and warned them into an enthusiastic energy by the power of his graceful and convincing eloquence. Our space does not admit of a longer notice now; but this much we must add: that between Dominican and Dominican, it would be difficult for us to say, whom we have listened to with greater pleasure—Father Barke or Father Chocarne.—Propagator.

Father Chocarne will preach at the Cathedral every Sunday at High Mass and every Wednesday and Friday evening at 7 o'clock. Sunday evenings at 7 o'clock his Conferences will be for men exclusively. It may be well to remark here that the sermons will be in French.

Young ladies have but little idea of the impoliteness and bad effect of the slang phrases often used in so-called polite society. An exchange says, in a word addressed to a lady who is partially or wholly addicted to it: "You have no idea how it looks on a young lady, when she is asked if she will go with you some place, 'Not much' or, if requested to do something which she does not wish, to hear her say, 'Can't see it. Not long ago I heard her say, 'Can't see it' is educated and accomplished, in speaking of a young man, say that she intended to 'Go for him.' And, when her sister asked her assistance at some work, she answered 'Not for Joe.' Now, young ladies of unexceptional character and really good education fall into this habit, thinking it shows smartness to answer back in slang phrases; and they soon slip dippantly from their tongues with a saucy pertness that is neither ladylike nor becoming. 'I bet,' 'you bet,' is bad enough among men who are trading horses or land; but the contrast is startling and positively shocking to hear those words issue from the lips of a young lady. They seem at once to surround her with the higher association of men's daily life, and bring her down from the pedestal of purity to their own coarse level."

NEW PUBLICATIONS.

My Critical Friends. Catholic Publication Society, New York.

It is much to be deplored that journalistic criticism in this country is so often led to its conclusions by other considerations than those based on a careful and intelligent examination of the merits of a book. The practice of allowing claims quite foreign to those of the book itself, to exercise a decided influence in swaying the critic's judgment, has to some extent, brought discredit on this branch of criticism at least, and rendered the public mind less prone to accept its dicta, than is just to authors or flatterers to journalism. We have been led to this reflection by the strong conviction that in the book whose title is given above, we have a subject in the highest degree worthy the most exalted encomium and deserving of an earnest and sincere recommendation to our readers. Primarily a most potent demonstration of the errors and absurdities of that Anglican anomaly styled Ritualism, this last and perhaps, "most excellent," of Mr. Thomas Marshall's efforts, is equally admirable as an unanswerable refutation of the destructive theories of modern Rationalism. Of a higher order as a controversial work than his "Comedy of the Convocation," it nevertheless possesses many of the peculiar characteristics of style and expression which rendered that production so attractive, and in its exposition of the glaring weakness of its author's Ritualistic friends is certainly not less felicitous in delicate humor. We regret sincerely that our limited space deters us from venturing on a review of the work as extended as its merits undoubtedly claim and deserve, but in default of this, we have no hesitation in testifying to its high excellence and recommending it to our readers as a work that cannot fail to repay perusal.

The Lenten Monitor, or Moral Reflections and Devout Aspirations on the Gospels for each day, from Ash Wednesday to Easter Sunday. By Rev. P. Baker, New York: The Catholic Publication Society, 9 Warren street. New Orleans: P. F. Gogarty, Camp street.

Lenten Thoughts. Drawn from the Gospel for each day of Lent. By the Bishop of Northampton. New York: The Catholic Publication Society. New Orleans: P. F. Gogarty.

These little Lenten volumes are quite opportune. Every Catholic who desires to spend the holy season of Lent in a devout, acceptable manner, will find them conducive to meditation, and a great aid in concentrating his thoughts on spiritual subjects. During the holy season of Lent, we should endeavor to eradicate from our hearts the noxious seeds of pride and ambition lest they infect and poison our immortal souls. We should in an especial manner, at this holy time, contemplate the sufferings of our Redeemer, His shameful and ignominious death on the Cross. We should humble ourselves to the dust in order that our humility may meet with a glorious recompense, and procure for us a place in the Kingdom of God. These little volumes are replete with devout instructions, meditations and aspirations appertaining to Lent, and are well calculated to prepare the children of the Church for their Easter obligations.

Photographic Views, or Moral and Religious Truths Reflected in the Universe. By F. X. Weniger, D. D., of the Society of Jesus. New York: P. O'Shea. New Orleans: P. F. Gogarty, Camp street.

This book comes to us in the best style of the typographic art. It is a charming, delicate volume, and reflects much credit on the taste and judgment of its publisher. From the beauty of the exterior, we are led to infer that the interior, or contents of the book, must also be beautiful, nor are we disappointed. The work is unquestionably the result of scholastic vigils. It is aphoristic in style, but the delightful aphorisms are so harmoniously blended as to form, as it were, a continuous narrative. Everything in the material and immaterial world, seems to have suggested to the learned disciple of Loyola food for religious contemplation; nature in all her complex modes and aspects; life in all its multifarious phases; art, science, literature, all have passed through the crucible of a true alchemist, and have been transmuted into pure gold. This book is adapted for every rank, sex and condition. Here all may commune through nature with nature's God. The dreamy, poetical enthusiast it will charm into grateful joy as he listens to nature's myriad voices proclaiming God in all things, all things for God! The laborer, professional man, scientist, musician, poet, all will find in these spiritual meditations, ideas regarding their theories or occupations at once ennobling and elevating.

THE POST OFFICE DEFALCATION.—We stated last week that Postmaster Lowell and his cashier, Douglas, had been arrested by the U. S. authorities for embezzling \$20,000 of the Government funds. It now appears, as the following paragraph from the Time will show, that the defalcation will amount to about \$60,000.

So far as is now positively known, the trouble in the money-order department alone amounts to \$17,000. In stamps, newspaper postage, etc., a rough estimate by Col. Hays places the deficit at \$35,000 more. In addition to this, it has been found that the quarterly returns of receipts for newspaper postage during the past year show an average deficit of \$2000 each. These amounts are charged directly to Mr. Douglas, cashier. The officers engaged in the case say our Post-office appears to have been the worst managed that ever came beneath their notice. Its irregularities, its disorder and its mismanagement are simply horrible, and this stands the investigation, and renders the summing up so difficult. Not a day passes without their receiving letters from the country postmasters speaking of remittances forwarded by them, and for which no credit appears on the books of the Post-office; scarcely a step is taken in the inquiry which does not reveal some hitherto unknown leak by which the funds of the Government have been escaping. Appearances now indicate that the defalcation will run up to \$60,000, if not more.

And such will always be the case so long as party influence and political services, not honesty and intelligence, are the only recommendations for office.

There is a rumor that the Marquis of Lorne and Princess Louise, daughter of Queen Victoria, recently married, have separated on account of incompatibility of temper.