Morning Star and Catholic Messenger. NEW ORLEANS, SUNDAY, OCTOBER 19, 1873.

LETTER PROM BOME.

ROME, Sept. 22, 1873.—The Health of the Holy Father is excellent. After the passing attack about which the Radical papers have been whiring so much noise, Plus IX. has resumed his old habits. He rises at half-past six, celebrates Holy Mass, and gives audiences immediately afterwards. Nevertheless, the heatile papers go on repeating their sterestyped untruth: "The state of the Pope's health is causing serious alarm." Happily the fact is the exact opposite; and almighty God seems pleased to mock such calculations, by the wonderful strength He is pleased to grant to one whose life is so precious.

calculations. Oy not wonders life is so precious.

THE FEDERACY OF REPARATION IN ROME.

On the sighteenth of September the Holy Father received in andience the directors of the ten federated Roman Secieties, which purpose to erect a church in Rome in honor of the Sacred Heart of Jeans. The Pope was surrounded by agreat number of Cardinals, prelates, and princes. The president, Signor Mencacci, read a formula of a vow, to erect a church in Rome to the Sacred Heart, in testimony of gratitude to God, and in reparation for the outrages of of modern implicity. Prince Lancellotti next presented an album, containing 20,000 signatures. The Holy Father having responded to the address, gave his bleasing to the object proposed, and pronounced a magnificent discourse which produced a profound impression. The substance of the address to the Pope may be rendered as follows: Most Holy Father, just as in times past, during the great calcunities which have afflicted Rome and the Church, the Roman people made vows to Onr Lord, in order that He might deliver them from their troubles, so, in the infinitely deplorable, condition in which the Church is at present placed,—as also this Illustrions city which is yeurs,—the Catholic Societies, which are united in federation under your august name, have vehemently desired that a like vow should be made to build a sanctuary to the Bacred Heart of Jeans, as a testimony of gratitude and remembrance when the present afficient ability has been presented by his Eminence took the initiative very earnestly in recommending the adherence of the parish priests, and in giving at the same time to the federation Piana authority to collect the voluntary signatures of the centre Phills Lancellotti, and with the agency of a committee of deputies from the different Catholic Societies nudernamed; and in the course of two weeks we have been honored by the subscription of the signatures of the Sacred College, of the prelates, of the chapter, and of the Celleges, and of a considerable number of citizens, pray

e vow, in the essente of the all-powerful God, "In the presence of the all-powerful God,

manner which it shall please your Holiness ndicates.
And we wish that this sanetuary be rearred a lasting monument of our gratitude and of devotion towards this same Divine Heart, also in reparation of the funumerable outset on the same of the same property of the control of

t seems there is good ground for sur-ing that the Sacred Congregation of the pagands will be subjected to insult and Regardless of the fact that the Pro-and is a purely spiritual society, and ally regardless of "gnarantees," it is loss. Regardless of the fact that the Propagands is a purely spiritual society, and equally regardless of "guarantees," it is proposed to subject the institution to the ax "mortmain," and also to the tax which as claimed on all movable property. It is eckoned that these imposts will bring to be Treasury a sum of 42,000 francs. More han this, the college of the Propaganda of sufficing for the wants of all missions, we or six others, conducted by the regular, are supplementary to its general needs, has ecolleges are to be regarded as "contral," and in that character to be today suppressed. Thus the new Italian capital" is made the pretext for a war on a spiritual organization of the Church. Lomity to God and the lowest cupidity, "the Correspondence de Genete well obves, "are the only incentives to policy." the Correspondance de Genere well ob-ves, "are the only incentives to policy." en Rapoleon the First, in his worst strice, sinst the Church, respected the College the Propaganda; and to paralyze the tion of that college is to cut at the roots

Christianity.

The "gerente," or manager of the revo-tionary Roman paper, the Capitale, has ade a full retraction on his deathbed, and declaration of his repentance for all acts hich may have rendered him responsible r the impicties of that journal.—London blet.

There are 3,100 miles of canals in ance, 3,500 of navigable rivers, on which 30,000,000 has been been expended durthe present century, and which can be ly maintained at the moderate cost of a

(From the New York Tables!

Instead of decreasing, the tide of religious revival in France is rising high and spreading further, until all. France seems to float upon it. "It appears from an impartial calculation that there must be about three swillholes of pilgrims in France at the date of this letter," writes the very able correspondent of the New York Herald on August 17th. As we have intimated more than once this religious revival excites nothing but the spleen of our Protestant friends generally, and they rack their ingentity to find any explanation at all for this wonderful evidence of a people's faith in Divine Providence, outside of that faith itself. The last possibility that can enter their minds—particularly the religious minds among them—is that religion can have anything whatever to do with it. Among the many dispolical inventions got up at this time by the "cunning priests" in obedience to the wire-pullers of Henry V., are Catholic clubs for workmen, where in certain centres they may meet, play a game at billiards, listen to an instructive lecture, or amuse themselves in any Christian manner they please, far from the venders of absinthe and the mouthings of ragged Eabagas.

"Captain Count de Mun, the Count de la

The cerrespondent writes so well on this abject that we prefer giving his words and reflections to our own:

"The main object of these clubs is to give a healthy mental education, not only to the members of the clubs themselves, but fo the working classes generally. But many other objects almost equally important are also included in their establishment.

"A committee, composed of many eminent clergymen and laymes, under the presidency of all Gastier, has been formed to study the vexed questions which have arisen within these last few years between master and workmen, and to report upon them from a strictly impartial point of view. They hold conferences, or, as we should say, give lectures, embedying the pith of their reports in order to make the truth known to whomsever it concerns. Workmen's libraries have been established to teach them the principles of trade and enable them to understand the lectures delivered to them. A periodical print, dealing with current events, is also published with the same intention and distributed gratnitonsily.

"The Rev. Father Monsabre, one of

THE PREACHING BROTHERS OF ST. DOMINIC.

remarkable tracts on the subject."

Our readers have had an opportunity of seeing the inauguratory address of M. Leon Gautier, entitled an "Appeal to workingmen" in the Catholie World of September. The success which has attended the movement may be gathered from the letter in the Herald. The first of the educational lectures was delivered by Father Dulong du Rosnay and was attended by almost 400 workpen. Before he had given six lectures his hearers increased to 1,500. The lecture room proving too small, the Pantheon his hearers increased to 1,590. The lec-ture room proving too small, the Pantheon was used. At the same time another series of lectures was given to a large congrega-tion at No. 84 Rue de Grenelle, and "it became necessary to open new clubs at Belleville, Mont Parnasse, Montmartre and Vangirard," all as our readers know the very reddest of the "Red" quarters in Parls.

Paris.

The central library of the Clubs already numbers 2,000 volumes of works relating to questions which have a practical bearing on the business interests of the working man. There are six clubs in Paris at present, one of them for the exiles of Alrace—Lorraine. The correspondent describes them thus:

"These Catholic workmen's clubs are not dull places of resort for sanctimonious prigs prepared to have their heads talked off after they have been respectfully bared for the glo-rification of Connts. There is

SOMETHING HUMAN AND PLEASANT

something human and pleasant in them. Private theatricals are charmingly got up among the members, under really admirable guidance; for the theatres employ an immense number of workmen and workwoman in Paris. Carpenters, joiners, smiths, firework makers, painters, taliors, millimers, and a multitude of other laborers. There is also good music and singling at the clubs, and cheerful evenings may be passed there, away from the gin shop, which has hitherto enjoyed.

A MONOPOLY OF ATTRACTIONS

this wonderful evidence of a people's faith in Divine Providence, entaide of that faith in Divine Providence, and the individence of the said itself. The last possibility that can enter their minds — particularly the religion can have anything whatever to do with it.

Among the many diabelical inventions got up at this time by the "cunning pricate" in obediance to the wire-pullers of Henry Y, are Catholic clubs for workmen, where is in certain centres they may meet, play a game at billiards, listen to an instructive electure, or amuse themselves in any Christian manner they please, far from the venders of abainthe and the mouthings of ragged Eabagas.

"Captain Count de Mun, the Count de la Tour du Pin, M. Paul Virgnault, and M. Leon Gautier, whose names have been courteously communicated to me, have formed themselves into an association for the active propagation of the Roman Catholic religions among the working classes, and have established the principle seat of their administration—which is a very coshplete and wide spreading administration—at No. 17 Qual Voltaire, in Paris."

Captain de Mun, who is at the head of the movement, has won the admiration of the Heraid correspondent, whe, by-the-by, is a Protestant. The Count is a captain of cavalry in the French army, and "has a face like a warrior of romence." "He is the true faith or not up to the moral standard of the movement, has won the admiration of a softer man to have two wives though to faith, speaking softly and sweetly to the imaginations even of the ignorant. Whether it she true was not room for another strippling in it. I looked the pricate of the second of the church years and the face like a warrior of romence." "He is the true ratio of the church of the second writes so well on this subject that we prefer giving his words and reflections to our own:

"The sacreespondent writes so well on this subject that we prace an

I was going to write. But they are not so rough. They seem like people who are playing at being rough. Cockney hermits would perhaps be a just term to apply to them, and that is indeed what they really wish to appear. It is not a heantiful ideal, but they attain to it, which is something in this world of ours."

Will our Protestant friends, yet admits a denit

which is something in this world of ours."

Will our Protestant 'friends yet admit that some "good can come out of Nazz-reth?" Is it all sham and humbug and political intrigue and religious rescality? If it be so, we can only rejoice in its effects. The religious rescality that can move a nation to prayer, to uncompromising faith in God, His Blessed Mother, His angels, His saints, and His Hely 'Church, will always be welcome to us. The "cunning priests" and the Catholic gentlemen who can lead the workman out of the secret societies, out of the estaminet, and up to God through ways that are not dark and by tricks that are not vain, stand in our eyes far above the brilliant intellects who hold that the only cure for poverty is education of the godless order, given, if need he at the havener's reject. hold that the only cure for poverty is edu-cation of the gedless order, given, if need be, at the bayonet's point. To-day Europe shudders at Trades Unions. Trades Unions are only bad because they are in bad hands. Let religion take hold of them, as it is now doing in France, build them up as it did the Guilda of old, and what is now a curse and a terror to all governments will speed-ily be converted into a blessing incalcula-ble.

Bishep Quinlan, of Mobile, Gives an Interesting Discourse on Catholic Education.

[From the Irish World]

Bishop Quinlan, of Mobile, is among our finest pulpit orators and we sincerely regret that only a summary has been given of what must really have been a most admirable discourse delivered recently in Albany, N. Y. The Right Rev. gentleman selected as the subject of his discourse, "Christian Education," and proceeded to give the reasons why the Church established her schools. That her design was not antagonistic to the principles of liberty or to the free institutions of the United States, but in accordance with the broad not antagoniatic to the principles of liberty or to the free institutions of the United States, but in accordance with the broad principles of freedom. This is a free country, and each denomination has a perfect right to enjoy the freedom as it may think best. The Catholic Church, in establishing separate schools, only desires to give the child a Christian education which is not found in the public or common schools. Ignorance is the great scarce of evil to a state, while education is a benefit. The state was aware of this great fact, and therefore determined by establishing free public schools, to remedy the evil produced by ignorance; and in order not to offend the religious belief of any one who might attend these schools, religion was abolished therefrom, and the public schools as thus established became vehecles of knowledge, of the worldy or secular science alone and the heart was left uncultured.

The heart and intellect are the two arms of our rational nature, and the one should not be developed more than the other. What is understood by Christian education is the development of the mental facalties in connection with Christian principles.

lowing:

"One of the principle designs of the Catholic workmen's clabs is to faciliate intercourse between employers and employed. The committee do not think that they have opened clubs for the working on an unless they also provide for his wants. They have, therefore, organized a working men's secretaryship or office in the centre of Paris. This, when brought into thorough working order, will be when they have opened clubs for the working when they have opened clubs for the working of the ways, therefore, organized a working of the wo

have associated themselves with this good work, and new clabs are opening daily in the provinces of Lyons, Marseilles, Touvellouse, Bordeaux, Roubaix, all atrong holds of the Internationalists hitherto-Breet, Pau, Towmon, Vannes, Auch and Roanne, are among the latest towns to join the movement, and many of the greatest ladies in France are giving "extremely, energetic support to ft."

"To aum up," mays the correspondent, "these Cathelie Workmen's Clubs are among the great facts of the age."

"Captain de Mun was therefore able to lead down to the out-of-the-way town of Liesse no less than 2,000 workmen" and remarking on this and all the pilgrimages this keen-eyed Protestant writer asys:

"It has been often said, and will be said agin, for sthpid things must be often said, or mankind would forget them, that the Roman Cathelies degrade pisty into pleasure, and that these modern pilgrimages are, after all, only make up of plenic parties and holiday lovers. It is certainly possible that some of the pilgrims are not sante, and might feel indisposed, if suddenly required, to become martyrs. But which, after all, it is the worthlest object for the gathering together of a people-the thought of heaven, or, say an, archery the theory in the session of the pilgrims are not sante, and might feel indisposed, if suddenly required, to become martyrs. But which, after all, it is the worthlest object for the gathering together of a people-the thought of heaven, or, say an, archery the content of the province of the pilgrims are not sante, and might feel indisposed, if suddenly required, to become martyrs. But which, after all, it is the worthlest object for the gathering together of a people-the thought of heaven, or, say an archery the case of the pilgrim are not sante, and might be all added to the pilgrim are not sante, and might be all added to the pilgrim

We can teach our ewn children for a les We can teach our own children for a less amount than the State expends upon them. But it is said that to establish acctarian schools would be to interfere with the liberty of the people. This is false. The Prassian common school system is strictly more secular than the system followed in this country; still, Prussia is the most deapotic of nations. The Sisters and Brothers are driven from the schools; the conventia abolished; the seminaries closed because the Bishops of Germany would not allow Bismarck to examine the students in theology. This is all done in order to control the youth, so that their minds and hearts may be so modeled that they will make frue Bismarkians.

The lecturer continued his discourse to some length, and concluded by again compliments Picht For Bishary Camerica Picht Fo

The lecturer continued his discourse to some length, and concluded by again complimenting Right Rev. Bishop Conroy, Rev Father, Burke, and the congregation of St Jeseph's for their five church, and especially the new school house, which is the present the control of the present the control of the present the control of the present the prese

A good story is told by a friend of Daniel Drew, which the news of his illness calls up. Remaining one evening late in the office, and having occasion to use the safe, he permitted the cashier to go home, remarking that he would close the safe and fix the combination on the word "door." But when the cashier undertook to epen the safe in the morning he found the lock refused to yield to the magic "door." He tried and tried again, but without success. Finally, happening to remember that Daniel's early education had been neglected, he attributed his ill luck to poor orthography. He therefore tried the lock upon "dore." Still no success, and then upon "dore." With new lock the lock upon "dore." It have the safe on "door." "An upon the safe on "door." You must have concluded to change word." "Change the word! Nothin' o' the kind. I shart ton door." "Are you sure, sir!" "Sure, ir, you tarnal age; of course I'm sure? Go back to your work, and don't come foolin' roun' here this time o' the mornin'. Well perhaps, Mr. Drew, I don't apell the word right. How did you spell it?" "Spell it! Any feel can spell door, so however, the safe new open without farether trouble and when Daniel arrived mellified by a good breakfast and his morning prayer, he add advised his cashier that he might keep his place provided he would improve his time and "go tu spellin' skool in the evenin."

rounds of the press without credit, is well worthy of a careful reading :

worthy of a careful reading:
Young man, pay attention. Don't be a loafer; don't keep a loafer's company; don't hang about loafing places. Better work than to sit around day after day, or stand about corners with year hands in your pockets—better for your own health and prospects. Bustle about if you have anything to bustle about for. Many a poor physician has obtained a real patient by riding after an imaginary one. A quire of blank paper, tied with a red tape, carried under a lawyer's arm, may presure him his first case and make his fortune. Such is the word—"to him that hath shall be given." Quit dreaming and complaining; keep busy and mind your chances.

The French Academy is in the habit of annually distributing what are called "prizes of virtue" to persons of the hum-bler classes who have, by their extraordi-nary good conduct, been deemed worthy of a public testimonial. This year sight women have been thus recempensed and amongst them is a servant, by name Vendevelde, This good woman's master has been bed-This good woman's master has been bedridden for thirty years, with paralysis. He was unable to be moved during the war and siege of Paris, and yet, by the discretion and great care of his faithful attendant never knew the true state of affairs. He died fully believing that the glory of France had never been dimmed.—Catholic Review.

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