Morning Star and Catholic Messenger.
NEW ORLEANS, SUNDAY, MARCH 1, 1874.

JUVENILE COLUMN.

FIELDS FOR LABOR.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measures
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready to command,
If you cannot toward the needy
Reach an ever-open hand,
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Master's feet.

If you cannot in the conflict
Prove yourself a soldier true,
If where fire and smoke are thickest
There's no work for you to do,
When the battle-field is silent
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some *greater work* to do;
Fortune is a lazy goddess,
She will never *come* to you.
Go and toil in *any* vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it *anywhere*.

AN INCIDENT IN THE BOYHOOD OF ANTOINE CAREME.

Get up, wake up, Antoine, my little one! Take thy clothes, (God knows what clothes!) go and embrace thy mother and thy sisters, and then come with me."

"But where shall we go, father?" demanded the little one, who could not understand the strange directions of his father.

"Thou wilt see soon enough," the father replied; "but come, I am waiting."

Antoine arose quickly, dressed himself, embraced his mother, and joining his father, went with him out into the street.

It was a miserable and dirty street in one of the poorest and most crowded parts of Paris. It was yet early in the morning, and very few people were moving about. Antoine's father took him by the hand, and walking quickly, led him a long distance in one direction, then suddenly turning, he partly retraced his steps, then turned into another street, and at last entering a small eating-house, he made Antoine eat and drink, but touched nothing himself. Coming out, he again walked up and down, as if unconscious where he was going; but after two hours spent in this way, he suddenly stopped in the midst of a crowded street and said, "Antoine, we must part here forever."

"Forever!" cried Antoine, fixing his large eyes upon his father.

"Yes, my child, it is necessary. You must not return home again, for I can do no more for you. I cannot, and do my best, earn food enough for you all. You are now twelve years old, and strong. Good fortune may come to you, as it has to so many others. Leave us to our misery, and go make a way for yourself. Perhaps to-night or to-morrow some good home may open to you. Go, my little one, go, with what the good God has given thee."

Saying these words, the poor man threw his arms around his little son, kissed him two or three times, and then turning quickly away, was soon lost in the crowd.

Antoine stood for a few moments overcome with amazement and fright; at last he came somewhat to himself, and began to repeat the last words of his father, "Go with what the good God has given thee."

To this poor child it seemed at first as if God had given him nothing but the cold pavement of the streets of Paris to sleep upon at night, and perhaps, at last, overcome with hunger and fatigue, to lie down upon and die. It is true he might have inquired and found his way home again, but had not the sentence of exile been pronounced by his father? Why should he return to a home where they could do nothing for him? Antoine, though so young, was a high-spirited boy, and so raising his head with a gesture of resolution, he said, "Yes, I will go with what the good God has given me." Saying these words he walked bravely forward for a few moments; then remembering that he knew not where he was going, nor in what direction he could find that good home that his father had said might open to him, he stopped and wiped from his eyes the tears that he could not keep back.

But his discouragement did not last long. "Surely," he said to himself, "there must be some work for me to do somewhere, and although I am little and poor and alone, God has not forgotten me." Cheered by the thought he walked forward again, and after some time found himself at one of the gates of the city, where there were a number of small eating-houses, filled with people laughing, talking, eating and drinking. Antoine stopped and looked in, and presently saw a little boy about his own age serving those who were drinking at a table. "Surely I can do that," he said, "and I will offer myself at one of these houses."

He walked up and down before the doors for some time, not daring to cross the sills. In some he saw numbers of servants, and he knew he would not be needed there. At last, just inside a low door, over which was painted in large letters "To the renown of the good rabbit stew," Antoine saw a large, jovial-looking man, wearing the badges of his office, a white vest and apron and cotton cap. He was filling the glasses of the drinkers, and laughing and talking in a frank and pleasant manner. Antoine longed to enter, but could not find courage, so he remained looking in, saying to himself, "If only he might want me."

His continued gazing at last attracted the attention of the man, and coming out, he asked, "What are you doing here, little one? What do you want?"

Antoine replied sorrowfully, "Alas, sir, I am looking for a place, and if you only take me, I will do all that I can to please you; you will see."

"And what do you know how to do?"

"Not anything; but I can learn."

"Have you ever waited at table."

"No, but it cannot be difficult, and if some one will show me——"

"Well, well, come in; we will see."

Antoine entered. Giving him a seat behind the counter, the man continued the conversation, in which his guests soon became interested, and out of which they seemed determined to get all the amusement possible.

"What is your name?" said the master.

"Antoine."

"That is your baptismal name. What is your family name—the name of your father?"

"Careme."

"Careme!" (In the French language this word means also Lent.) "Careme! that is a droll name for a cook," said the man laughing. And the others took it up, repeating, "Yes, yes, a droll name for a cook!"

"Well," said the man, "you shall begin here with waiting on the table; then if you show some ability, you shall go into the kitchens; and then," added he, placing his hand with a grand flourish on the handle of the knife which hung at his side, "then, if you can remember what you see done, nothing will prevent your finding your way to the bake-house."

"Ah, I shall remember well, I promise you," replied Antoine.

Antoine passed nearly two years in this place, and when there was nothing more that he could learn here, he left his good master and went into a restaurant in the city. He remained here only long enough to make himself master of all that was done, and then went with a pastry-cook named Baily, who was at this time celebrated throughout Paris.

Antoine did all that he could to please his new master, who soon discovering his merit, showed him many marks of interest and affection.

Antoine was not satisfied in merely doing what others had done; in his leisure moments he studied the models and drawings in the national library, and soon formed many original and elegant designs for confectionery and for desserts. He worked hard to perfect himself in his profession, read much, and in the latter years of his life published a book, showing much learning, on the "Cookery of the Ancient."

He prepared for some time the principal dishes for the table of the First Consul (Napoleon,) and at the time of the Empire there was not a reunion of statesmen or diplomats throughout Europe where Careme was not called in to direct and superintend the table.

Who knows but many of the wise and generous decisions of these gentlemen were inspired by the dishes of this celebrated cook, and that in this way posterity is indebted to Antoine Careme?

Honest and good, Careme counted among his friends many scientific men and celebrated physicians, with whom he often discussed the different kinds of food and their preparation.

Careme died in 1833, aged nearly fifty years.—*Young Catholic.*

Glimpses of Ancient Ireland.

HOW AND ON WHAT OUR ANCESTORS LIVED.

[From the Dublin Irishman.]

Our forefathers were more a pastoral than an agricultural people. Their principal wealth consisted like that of the Hebrew patriarchs in flocks and herds. With these they were generally in the habit of paying taxes or tributes to their kings, and they often made them a medium of exchange in their bargains with each other. Every man, however, was obliged to cultivate at least as much ground as would supply food sufficient for himself and family. In those days the potato—the source of Ireland's weakness and Ireland's strength—was unknown, and the staple production of the former was oats. Wheat was also largely cultivated, but it was only used by the wealthier and higher classes as an article of food. The food of the people resembled very much in kind that of the Scottish Highlanders of to-day. Ireland was at one time as much the land of oatmeal and milk as it is now the land of potatoes. Mills for grinding corn were in use from an early date, but many thrifty housewives were in the habit of using the quern in their own houses for that purpose. It may appear strange that the mode of living of the people of Ulster—supposed to be the least Irish province in Ireland—is much more like that of our ancestors in many respects than that of the inhabitants of the other provinces. The various preparations of oatmeal used by our ancestors two thousand years ago, and which, in the prevalence of the potato, have been nearly quite forgotten south of the Boyne, are still largely in use among them. The English and Scotch colonists who settled in Ulster appeared to have adopted many of the social and domestic habits of those among whom they came, and in their adherence to them are often more Irish than the Irish themselves. In Ulster the potato never became the monopoliser of the peasant's table that it became elsewhere, a circumstance that may probably be accounted for by the fact that the condition of the Ulster population was generally such as to enable them to vary it with the presence of something better.

An interesting subject of inquiry in these times of Permissive Bill agitations and Licensing Act is the kind of drinks most used and relished by our ancestors. The name of Ireland all the world over is associated with that of whiskey, but the origin of whiskey is comparatively modern, and the general use of it much more so. The principal drink of ancient Ireland was *cuirm* or beer. This article was held in the highest esteem, and was largely manufactured in different parts of the country. Some of the places anciently eminent for making it still preserve their former reputation. The beer of the modern Castlebellingham, in the county Louth, was known and highly prized in ancient Ireland under the name of the beer of Muirthemne. Ale was not long ago made near Bray, in the county Wicklow, which was known and celebrated hundreds of years ago as the ale of Cualand, the name of the district where it was made. The antiquity of breweries and beer in Ireland may be learned from a poem still extant, and supposed to have been written as early as the seventh century, in which several kinds of ale are enumerated and their virtues duly recorded. We give a few stanzas:—

Tho' he drink of the beverages of Flaths (lords);
Tho' a Flath may drink strong liquors;
He shall not be King over Frin,
Unless he drink the ale of Cualand.

The ale of Cuille Gartan Coille (not identified)
Is served to the King of Clarraige,
This is the liquor of noble Erin,
Which the Gaedhil pours out in friendship.

Ale is drunk in Feara Cuile,
The honseholds are not counted,
To Findia is served up sumptuously
The ale of Muirthemne.

Ale is drunk around Loch Cuain (Strangford Lough),
It is drunk out of deep horns,
In Magh Inis (Lecale) of the Ultonians,
Whence laughter rises to loud exultation.

The Saxon ale of bitterness,
Is drunk with pleasure about Inver in Rig,
About the land of Crinthni, about Gergia,
Red ales like wine are freely drank.

The privilege of brewing was restricted to certain individuals, and those who enjoyed the privilege were required to keep a vat of ale continually filled for the refreshment of a king, a bishop, a poet, a judge, or other persons with their respective suites. Such "in the days of old" was the love of ale and the spirit of hospitality.

Another favorite drink of our ancestors was mead, or metheglin, made from honey. The great attention paid by them to the rearing of bees shows the high value in which honey and the preparations of it were held. There is nothing that has come down to us in the records of our ancestors to indicate that they were extraordinarily addicted to the "strong drinks" for which Ireland in after times became, we shall not say fortunately, famous. These were the production of a comparatively recent date, and the solace of a state of society when in the misfortunes that befell the country it may truly be said "the times were out of joint." The conviviality of the past obtained for the royal banqueting ball of Tara no more violent appellation than that of the "mead circling house," and the statistics of intoxication in any rank of society were an item too insignificant to merit the notice of the historian or censor of the times. It was amongst the English of Ireland, the reckless, rollicking "squires," descended from the importations of Cromwell and William III., that whiskey-drinking first attained the limits of a national vice, and whiskey became a national beverage. It is not in our province here to preach a sermon on the virtue of temperance or teetotalism, but it is permitted us to remark that in Ireland there is no historical argument to render the excessive use of stimulants excusable. On the contrary the ancient Irish were remarkable for their abstemiousness in the use of both food and drink, and in this respect strikingly contrasted not only with the Saxons of England, but with most other European peoples.

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EDUCATIONAL.

ST. MARY-JEFFERSON COLLEGE

PARISH OF ST. JAMES, LA.,

Situated on the Mississippi River, Sixty Miles above New Orleans.

This ancient and magnificent establishment, incorporated by a law of the Legislature, and empowered to grant diplomas and degrees, will be opened on MONDAY, the 17th of November. It is under the direction of the Marist Fathers, who form a society specially devoted to education. College Point and Convent Landing are convenient and regular landing places for steamboats going to and returning from New Orleans.

TERMS:

Payable in U. S. currency half yearly in advance:
Board, tuition, washing and stationery, per term of five months $130
Doctor's fees and medicine, in ordinary cases of illness (for all), per annum 10
Entrance fee, to be paid only once 10

N. B.—All music lessons are to be paid for monthly in advance.

REFERENCES:

His Grace, the Most Rev. Archbishop of New Orleans
The Rev. Clergy of Algiers.

For further details, apply to the Rev. President, at the College.

MR. P. POURSINE,
oct9 73 1y No. 140 Gravier street, New Orleans.

SAINT VINCENT'S COLLEGE,

CAPE GIRARDEAU, MISSOURI.

This institution, conducted by the Priests of the Congregation of the Mission of St. Vincent of Paul, is beautifully located on the Mississippi river, forty miles above Cairo, and one hundred and fifty miles below St. Louis.

The College buildings are large, commodious and well ventilated. The grounds are beautiful, extensive, and well adapted for healthful exercise.

The College is of easy access. Regular daily packets touch at Cape Girardeau.

The scholastic year begins on the FIRST MONDAY OF SEPTEMBER, and ends about the first of July.

TERMS.

Board and Tuition, per scholastic year $250
Washing, and mending of articles washed 25
Physician's Fee and Medicines 15
Instrumental Music 40

For further information apply to
Rev. A. VERINA, C. M.,
President of the College,
Or to Rev. THOS. J. SMITH, C. M.,
St. Joseph's Church, New Orleans.

Mr. JOSEPH MITCHEL, Cashier of the Mutual National Bank, No. 106 Canal street, New Orleans, is hereby authorized to receive and give receipt for any moneys which may be paid to him for account of the above Institution.

A. VERINA, C. M., President.
New Orleans, August 3, 1872. se7 73 1y

ST. MARY'S DOMINICAN ACADEMY,

GREENVILLE, LOUISIANA.

This institution offers peculiar advantages to young ladies who wish to receive a solid and useful education. It is situated about five miles from New Orleans, on the Carrollton Road, in one of the most healthy sections of the State.

The Academic Year commences on the First Monday in September, and terminates on the last day of June. It includes two Sessions of five months each.

Pupils entered during a Session will be charged only for such a portion of it as may remain. No reduction will be made for those who may be withdrawn before the expiration of the Session, unless in case of sickness.

The Institution at Dryades street will be prepared to receive a limited number of boarders on and after the 1st of October.

Address, for particulars, Superiorss St. Mary's Dominican Convent, or Pastor of St. John the Baptist Church. au24 73 1y

SPRING HILL COLLEGE.

This long established Institution, so favorably known to the people of the South, will enter upon its Forty-fourth Scholastic year on

OCTOBER 7, 1873.

With the old advantages of a sound Classical and Commercial Education, the Directors of the College can now offer to their patrons the additional advantages of a first class building, entirely new, and much superior to the former College in point of ventilation, arrangement and accommodation.

The Professors being members of a Society which for three hundred years has devoted itself to the Education of youth, have in their favor the great advantage of long traditional experience. The Education they profess to give is based upon Religion and Morality, and has for its aim, not only to adorn the minds of their pupils with useful knowledge, but also to instil into their hearts the esteem of virtue and a practical love for the duties they will have to discharge in after-life.

The Plan of Instruction consists of three principal Courses: the Preparatory, the Classical and the Commercial. The Preparatory course lasts one year, and is intended to prepare the younger students for a higher class, either in the Classical or Commercial course.

The CLASSICAL Course lasts SIX years, and embraces all the branches of a thorough Collegiate and University Education. At the end of the sixth year those who give proofs of the requisite knowledge in the Greek and Latin languages, and show sufficient proficiency in Mental and Natural Philosophy, Chemistry and the higher branches of Mathematics, are entitled to the degree of A. B. (Bachelor of Arts).

The Degree of Master of Arts (A. M.) is awarded to those who devote a second year to the study of Philosophy and Science in the College, or who have passed two years in the practice of a learned profession.

The COMMERCIAL Course lasts THREE years, and embraces all the branches usually taught in Commercial Colleges. The third year of this course corresponds to the fifth and sixth years of the Classical course. The Students attend lectures in Natural Philosophy and Chemistry with the members of the Graduating class.

The age of admission is from nine to fifteen years; and to be admitted one must previously know how to read and write.

TERMS PER SESSION OF TEN MONTHS.

Entrance Fee, first year only $15 00
Board, Tuition and Washing, payable half-yearly, and in advance 300 00
Medical Fees 14 00
Bed and Bedding 14 00

Circulars can be obtained by addressing the
PRESIDENT OF SPRING HILL COLLEGE,
Near Mobile, Ala.
THE JESUIT FATHERS
Corner Baronne and Common streets, New Orleans.
P. POURSINE, College Agent,
140 Gravier street, New Orleans.
au10 73 1y

COLLEGE OF THE IMMACULATE CONCEPTION,

Corner of Common and Baronne streets,
NEW ORLEANS.

This Literary Institution, incorporated by the State of Louisiana, and empowered to confer degrees, is conducted by the Fathers of the Society of Jesus. The buildings are well adapted for educational purposes. A courtyard, entirely cut off from the street, is reserved for recreation; so that, from the arrival of the pupils, at 7:30 A. M., till their departure at 4 P. M., they are constantly secluded and superintended.

The Course of Instruction is threefold: Preparatory, Commercial and Classical.

The Preparatory Course is for beginners.

The Commercial Course is for those students who do not wish to learn Latin and Greek.

The Classical Course is for those who desire to have a complete education.

French is taught in the three courses.

Students are not admitted, unless they know how to read and write.

The moral and religious training of the students is the leading objects of the instructors.

Every month a report is sent to parents, stating conduct, progress, rank in class and attendance.

The academical year begins on the first of October and closes towards the end of July.

TERMS:

Collegiate Course, payable in advance, and in United States currency, two months, $20.
Preparatory Course, $16.
ap27 73 1y REV. F. GAUTRELET, President.

ST. STANISLAUS COMMERCIAL COLLEGE

BAY ST. LOUIS, MISSISSIPPI.

This institution, chartered by the State Legislature, and conducted by the Brothers of the Sacred Heart, has been in successful operation since 1858. Beautifully situated on the shores of the Bay, commanding an extensive view of the Gulf, and affording all the advantages of the sea breeze and bathing in the Summer, its splendid location is a great incitement to healthful exercise and amusement for the pupils. The Commercial Course comprises all the branches of a good English education.

TERMS:

Board and Tuition, per session, payable half yearly in advance $250 00
Washing, per session 10 00
Bedding, per session, (optional) 10 00
Doctor's Fees 5 00
Vacation, if spent at the institution 50 00

EXTRA CHARGES:

Piano and Violin, per month, each 6 00
Use of Piano, per month 4 00
Flute, per month 1 00
Brass Instrument, per month 1 00
Spanish and German languages, per month, each 5 00

For further particulars, apply to
BRO. FLORIMOND,
mh20 73 1y Director of the College.