

Morning Star and Catholic Messenger.

PUBLISHED EVERY SUNDAY MORNING.

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EDITOR-IN-CHIEF.

NEW ORLEANS, SUNDAY, JUNE 28, 1874.

OUR CLUB RATES

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CALENDAR OF THE WEEK.

Sunday... June 28—Fifth Sunday after Pentecost.
Monday... June 29—St. Peter and Paul, Apostles.
Tuesday... June 30—Commemoration of St. Paul.
Wednesday... July 1—Octave of St. John Baptist.
Thursday... July 2—Visitation of the Blessed Virgin.
Friday... July 3—Of the Octave of St. Peter and Paul.
Saturday... July 4—Of the Octave.

PUBLIC PIC-NICS.—His Grace, the Most Reverend Archbishop of New Orleans, has heard that preparations are being made for a Pic-Nic, to be given at the Fair Grounds to-day, said to be for the benefit of the Church of St. John the Baptist. His Grace, through the Very Reverend Vicar General, instructs us to state that he completely disapproves of this Pic-Nic, as such Pic-Nics are condemned by the Church and are full of danger to public morality.

ORDINATIONS.—Last Friday, June 26th, in St. Mary's (Archbishop's) church, Orders were conferred by His Grace, the Most Rev. Archbishop, as follows:

Deacon.—J. B. Andre, a native of Besançon, France.

Sub-Deacon.—Marius Wette, a native of Lyons, France; Patrick Glendon, a native of county Tipperary, Ireland; Michael Conghal, a native of King's County, Ireland.

Minor Orders.—Thos. Golden, a native of New Orleans.

Tonsure.—Michael Weldon, a native of New Orleans; John Mary Laval, a native of St. Etienne, France; and Charles Clarke, a native of New Orleans.

CONFIRMATIONS.—On the 16th His Grace confirmed seven young men at St. Mary-Jefferson College, parish St. James. On the 17th, in the chapel of the Convent of the Sacred Heart, St. James parish, he confirmed twenty-four pupils. Last Sunday morning he administered the same Holy Sacrament to eighty-four persons in the church of St. John the Baptist, Dryades street, and in the evening to fifty-nine persons in the church of St. Vincent de Paul, Third District.

ST. PATRICK'S CONVENT OF MERCY AND PAROCHIAL SCHOOL.—The annual exhibition by the pupils of this fine school will take place next Tuesday evening, at 6 o'clock, in St. Vincent's Hall, Foucher street. The exhibition will be followed by a distribution of prizes to the best and most proficient scholars. A fine brass band will be in attendance.

MASQUED CONCERT AT ST. PATRICK'S CHURCH.—This evening at 8 o'clock, a concert, for which the programme will be seen on our fifth page, will be given at St. Patrick's church. It will be one of the most brilliant of the season as Mr. Dubos, the director, seems to have gathered to his assistance all the most distinguished amateurs of the city. The choruses will be sung by forty voices.

TO OUR THIRD DISTRICT SUBSCRIBERS.—We regret the delay which occurred in the delivery of the Star last week in this District. Mr. Wm. Duggan, 573 Greatman (or Dauphine) street, has now taken charge of the delivery, and all may rest assured that they will receive their papers punctually in future.

VACATION SCHOOL.—ST. JOHN'S PARISH.—One of the lady teachers, late of the St. John Commercial Academy, Dryades street, will open a vacation school for boys and girls in the female department of the same building, commencing on Wednesday July 1st.

OUR GERMAN FRIENDS AND THE HOLY FATHER.—The Catholic Germans of the Fourth District are ever foremost in their manifestations of love and affection for the Holy See. This spirit was abundantly manifested on Monday evening, 23d inst., by a grand display of fire works and a general illumination in the vicinity of St. Mary's church. Particularly noticeable for the taste displayed was the *Artemis* of St. Joseph, under the pious care of the Sisters of Notre Dame. Every window of this immense building was illuminated, and appropriate inscriptions and pictures in various and beautiful colors, met the eye. The benign countenance of our Holy Father looked down on the thousands that filled the streets, and seemed to breathe benedictions upon them. The display of fire works was grand. From the tower of St. Mary's and from a platform erected in front of the boys' school on Josephine street, a continual *ray* of rockets, roman candles and various other pyrotechnical contrivances ascended, lighting up the neighborhood, and proclaiming in fiery showers how great was the joy over the twenty-eighth anniversary of Pius IX. A fine band of music, and the singing of the school boys added greatly to the general effect of the demonstration. To the zeal of Messrs. P. Antoni and P. Rauch, and the generosity of the parishioners, are our people indebted for this fine celebration.

That Troublesome Doctrine.

The *Republican*, in commenting on the splendid effort of Mr. Semmes at the demonstration of last Sunday evening, takes issue with him on some important points, but we must say that this is done in a tone much more tolerant and respectful than has marked some of the articles of that paper in previous numbers. It finds fault principally with the following passage:

But the Church has always maintained that if civil power commands something wrong in itself, we are not bound to obey it; nor are we bound to obey the civil power in matters not included within its domain.

The principle of the independence of the spiritual power, which the Church has always maintained, has, by its existence at all times, served to remind men that there are limits to the civil power, that there are things beyond its province, cases in which a man may say, "I will not obey."

To this the *Republican* says: If the courts decide that an act is legal, why may not be in accord with the individual standard of morality, the crime of immorality must be answered by the tribunal, it does not attach to the individual who has agreed to remit his doubts of legality to an agreed tribunal.

In such a case, and in all contestable cases, it is the duty of the American citizen to obey the law as expounded by the courts of the last resort. He can interpose no scruple of conscience; still less can he file in arrest of judgment the receipt of any foreign authority. The citizen must obey the law which he has, as a citizen of a republic, promised to obey.

Thus, if the law says: "Thou shalt worship Baal," the law must be obeyed. If the *Courts* say a divorced man may marry again, he need have no scruple; the sin is upon the Courts.

The proposition simply puts the State in the place of God. It says: No matter what God has commanded, if the State commands the contrary, you must obey the State. Yet the *Republican* piques itself on its Protestantism, and we doubt not the honesty of its claim.

"But," says the *Republican*, "does not Mr. Semmes perceive that these paragraphs leave unsettled the question who is to decide what matters are included within the domain of the civil power, and also what are the cases in which a man may lawfully say, 'I will not obey.'"

And does not the *Republican* perceive that there must be precisely a tribunal to decide these very points? Certainly the Almighty would hardly give men positive commands which they must obey at every hazard, in obeying which they may be brought in direct conflict with the laws of the State, and yet leave them without any means of obtaining positive certainty as to their actual duty under such momentous circumstances. He would hardly leave this "higher law" to the caprice of every dolt or fanatic.

But there comes in the *Republican's* dread and horror of everything foreign. The laws of morals are not the same in Italy and the United States. French nature is not human nature. It says:

This religious adherence and allegiance of a spiritual corporation in this country to a supreme religious corporation in another is something unusual, and we may state, so far as we now believe, wholly without example in the United States. It is a very troublesome doctrine. It involves the difficulty of drawing the line where the political obligation of a citizen to his own government ends and where his paramount and spiritual obligation to another and a foreign domination begins. It is one phase of this difficulty that has for many months past agitated Germany.

Foreign again! Is God's Church foreign any where? or must he perforce have a separate Church for every separate nation? Would it be forbidden to him to organize a universal, or Catholic, Church because its central power would have to be located somewhere, and that somewhere would be "foreign" to all other places? It may be a very troublesome doctrine to those who do not want to obey God and prefer giving their allegiance to the World, but a "Protestant by birth" ought to know that it is said "Give unto Caesar that which is Caesar's and unto God that which is God's."

Now who shall decide where the line of separation is drawn? Shall it be Caesar, or God? Caesar's people, or God's people?

Protestantism To-Day.

For a century or two after cutting itself off from the tree of Life, Protestantism still retained some of the vitality of faith. The spirit of Christianity could not be entirely eradicated from so vast a multitude of people by an instantaneous operation. They divided themselves from the source and centre of truth, so that errors might afterwards creep in among them without fear or exposure, and, at the very beginning, they cast off some of the grandest and most holy dogmas of Christianity, yet there still remained a deep-seated respect for much of the truth, both in dogma and morals.

But that could not last. A limb lopped off, no matter how large or how vigorous, must dry up gradually and finally become simply dead wood. This process has been going steadily onward with Protestantism from the very beginning, until now—a days it is in great part a mere parody on Christianity. Take the following out-pouring of Rev. Beecher, the great light and ornament of the Protestant pulpit in the North. We find it clipped from the New York *Sen* of June 3d inst.:

In his sermon yesterday morning Mr. Beecher spoke of the parable of the Garden of Eden as having been the central idea of the most enduring of religions. Further along he denounced the doctrine of the fall of man in the sinning of Adam. "That general view," he said, "that we are condemned on account of what was done for us thousands of years ago, and are held to eternal misery for it, is a contradiction to every sense of justice that no man should regard it without repugnance. It ascribes to God attributes which would cover any human ruler or parent with infamy."

Touching the acceptance of the Bible by many as a complete encyclopedia of all knowledge, Mr. Beecher called attention to the fact that its teachings of astronomy, of creation and of the history of the race have been totally refuted by incontrovertible scientific facts. Here and there is a man," he added, "who still believes that the world was really made in six ordinary days. Such men are twin brothers of the oldest mummies in Egypt, and the mummies are the best men of the two sorts."

So the Bible is totally wrong in its history of Creation and of the human race! And yet the Bible is their rule of faith, Protestantism commenced by casting off the Church and relying altogether on the Bible, and now it fritters away the Bible. A man can't take the wrong road and stick to it, without coming to the end of it at last. There will be a day when he must give up all pretense of traveling to the point for which he claimed to start. And thus the day will come sooner or later, and it does not appear to be far off now, when Protestantism must abandon all further pretense of belief in the Bible and Christianity. It will have so far departed from any semblance of such belief that further shamming will become preposterous.

This was an end the date of which could almost have been calculated with precision a century ago, because it depended on natural means. The problem for calculation was simply this: There was a certain amount of vital faith in Protestantism when it commenced; it has lost just one third, or one fourth, or any other fixed proportion of it, within one century; how long will it take to lose all the rest by the natural drying up process? That date being calculated, you would know the end of Protestantism, because it would surpass the bounds of impudence for a sect to call itself Christian, while openly spurning the Bible and branding Christ as an impostor.

American Errors.

The *Republican* newspaper, has a way of patronizing America, that is truly impressive. It has a great respect for the progenitors of its "We," whoever they may be, and looks upon everybody and everything else as supremely foreign. It considers every element of population in this country intrinsically alien except that of its editor or editors. German, French, Celtic or Spanish extraction taints every one it touches, with foreignness. Our Creole population is tauntingly treated as French, our Irish citizens are constantly reminded that they ought to have nothing to say.

This exclusiveness is applied to religion. The *Republican* claims to be Protestant. It says in its issue of last Sunday "We are Protestant by birth, education and conviction." The birth of the *Republican* took place some six or seven years ago under circumstances which fairly entitle it to the claim of being Protestant by birth; that is, it was conceived and brought forth for purposes of plunder and in open scorn of every thing just and sacred. As for its conviction, we have never before heard of that event, though we have often heard the suggestion that it would take place, if an honest jury could be obtained.

Now, in pursuance of its settled policy of making everything American identical with its own notions, the *Republican* speaks of Catholicity as something foreign. It says: We claim, then, to speak from an impartial standpoint when we accord to foreign opinion a right of speech and advocacy, which would not, perhaps, be allowed to American opinion in other countries.

We think the right to express these ecclesiastical opinions is overstrained when accompanied by a claim that an American State is a Papal province, or is in any manner bound in temporal or spiritual allegiance to a foreign power.

And again it repeats:

Louisiana is not a Roman province.

This phrase "Papal Province" "is founded on what, will it be supposed? Simply on the fact that our Most Rev. Archbishop, in a recent act of Consecration, spoke of the "Province of New Orleans." Now we observe 1st, that this is not a "Papal" or "Roman" but a Catholic "Province," just as the States of the Church are not Catholic but are *Papal*; and 2dly, that Louisiana is not even a Catholic Province. The Province of New Orleans comprises not only Louisiana, but Texas, Arkansas, Mississippi, Alabama and a part of Florida.

But then we cannot expect true-blue Americans to be correct about these trifles. Which brings us back to the question who are Americans and who foreigners. We have some faint recollection that the *Republican* has somewhere excepted the so-called Anglo-Saxon race from the class of "foreigners" but it may be that it secretly means the Indians, when referring to "Americans."

Who knows, after all, but that our neighbor has an admiration for the people with olive complexion and long, black hair?

The splendid concert and exhibition, given by the pupils of St. Theresa's School last Sunday evening, is to be repeated Saturday evening, June 27th, at 7 o'clock, for the benefit of the poor visited by the Society of St. Vincent de Paul. Tickets, 25 cents.

We understand that Father Foote has received a telegram from Father Allen, dated New York, June 25th, stating that he would sail that day for Europe on the steamer Italia.

The "Hives" of Louisiana.

Such is the title of a political organization existing in this city. We have had occasion, heretofore, to advert to it, but without the advantage, since given us, of having read its constitution. According to the copy furnished us, the members bind themselves on honor not to support for office any man who does not publicly maintain the following principles and expedients as condensed in our own language:

1st. Repudiation of the whole public debt of Louisiana, State and Municipal.

2d The immediate passage of a law prohibiting the assessment of taxes for paying the same or any interest thereon.

3d An amendment of the Federal Constitution prohibiting States from emitting bills of credit. (We suppose this means from contracting any debt.)

4th. No license taxes.

5th. Taxation on real estate only.

6th and 7th. Limitation of tax to about \$700,000 per annum for the State and \$200,000 for the city.

We find much to approve in some of these items. We are satisfied that true policy requires the total abolition of all license laws. They bear on personal exertion, and, besides, can never be equal or fair. As to the amount of taxation, we do not think our people capable of paying more than about one third of that now levied. It is also quite probable that the whole tax might as well be levied on real estate, since people could afford to pay more rent where they are exempt from taxation.

We believe, also, that our Legislators should not have the power of saddling the State with debt; to which the "Hives" might have added the incapacity to give away property of the State, or create monopolies, or regulate local affairs by special laws.

But when it comes to *Repudiation*, we must halt. If the "Hives" mean that there has been no legitimate power from the people in the recent governments of this State, that the whole thing was a usurpation, and that there is no moral obligation to respect their contract as such, we agree with them. But, certainly, to the extent that the public has profited by those contracts it ought to ratify them and carry them out. Besides which, it must be remembered that some of our outstanding public obligations date from a period before the war, and are perfectly legitimate. These cannot, with any honor, be repudiated.

We think our friends ought to draw some distinction on this point, and make it unequivocal.

Exhibition by the Pupils of St. Theresa's School.

Last Sunday evening St. Theresa's Hall, Erato street, was crowded almost to suffocation by the numerous friends and relatives of the pupils of the parochial school, who assembled to witness the annual exhibition by the scholars. The programme, which we published that day, was faithfully carried out to the great satisfaction of all present. We have not the space to give a detailed report, but must content ourselves with a general compliment to the boys for the excellence of their performance. A clergyman present stated that he had attended at least twenty-five exhibitions, in different parts of the country, not one of which was as entertaining as this, or proved in a higher degree the judicious training of the participants. While thus giving well earned praise to all, we feel that special mention is due to Master S. M. O'Neill, J. Fleming and C. O'Brien for the style, almost approaching perfection, in which they acquitted themselves of their several parts.

We said that the programme was faithfully carried out. This is not literally correct. A most pleasing incident, indicative of the gratitude of the boys towards their best friend, but which was not on the programme, varied the entertainment. This was the presentation of a fine gold-headed cane to Father Kenney Master B. Monaghan presented the cane in behalf of the boys after Master C. O'Brien had, in feeling tones, delivered the following address:

Dear and Beloved Pastor—Actuated by the feelings of dutiful gratitude, we the pupils of St. Theresa's School, beg the favor of being permitted to express the sentiments of esteem and respect, and veneration, which we entertain for you, who have done so much for us.

We pray the Almighty preserve you to us, for many years to come, and at the same time, we beseech Him to grant as rich a blessing to your zealous and effective labors in the future as has characterized them during the past.

The paternal solicitude with which you have so well provided for our spiritual and temporal welfare, has imposed upon us a debt of gratitude which we shall never be able to liquidate.

We offer you this little gift, though not worthy of our love and esteem for you. Forgive us, Rev. Father, to conclude this but too short and imperfect address, by assuring you we will pray the Almighty to grant you many and prosperous days, and by wishing you that the tools of your ministry be cheered by the bright hopes of the rewards that await the just upon the shores of the Kingdom.

THE BOYS OF ST. THERESA'S SCHOOL.

The exercises of the evening were closed by a most instructive address from Rev. B. A. Neithart, C. S. R., who, after complimenting the boys, spoke briefly on the subject of education, and concluded with a fine tribute to the zeal of the Rev. Pastor, Father Kenney, and to the Christian Brothers.

The large space occupied by our report of Mr. Semmes' splendid address alone prevents us from giving the extended notice to St. Theresa's school to which we consider it fairly entitled as a true model of what a good parochial school should be. This we will give at some future time, merely stating here that it is under the control of the Christian Brothers than whom the world contains no better

teachers. In the junior classes they are assisted by two highly intelligent ladies. Three hundred boys attend regularly and, by their general good behavior, prove that the system of the Brothers includes "heart culture" as well as "mind culture."

As many were unable to attend, last Sunday, the boys volunteered to repeat their exhibition Saturday evening, June 27th, at 7:30 o'clock, for the benefit of the poor visited by the Conference of St. Vincent de Paul. Admission 25 cents.

Commencement Exercises at the Dominican Convent, Greenville (7th District.)

Among the instructors of the young, none occupy a higher place in public esteem, than the Nuns of St. Dominic. Their institution on Dryades street, adjoining St. John's new Church, is one of the largest and most admirably arranged in the South, and the branch establishment at Greenville, about half a mile below Carrollton, combining the advantages of the city, with the fresh air and healthy location of a country resort, has long been a favorite with parents, who wished to send their daughters to a school where they could be boarded and cared for, as if they were at home. The members of this order are all ladies of the highest culture, refinement and educational attainments, and they possess, in a high degree, the faculty of imparting to those under their charge, a knowledge of those branches of learning and fine arts which tend to ennoble them and make them useful members of society. With their thorough course of instruction, the possession of a diploma from them is a high recommendation and honor to a young lady.

Last Tuesday evening a large number of the friends of the pupils visited the convent in Greenville to witness the annual commencement exercises, which were very interesting. We have not space to mention each piece, with a due measure of praise to every one who participated, but we may here remark that all did remarkably well. The composition "Example Superior to Precept," (original) by Miss Gilmore, was very interesting and was listened to with much pleasure. Miss J. Molony, read an original essay "Early Impressions the most Lasting," which evinced careful thought and study, and was warmly applauded by the audience. The recitation by Miss Sallie Armstrong "I Love My Native Land" (original) was an admirably prepared article. The performances on the piano by the pupils, gave evidence of the admirable training received in this institution, while the singing was perfectly charming, many of the young ladies giving hopeful promise of future eminence in this art. The legend of "The Grotto of Akteley" (original) by Miss Jane Waldo, was a story of the past, woven with fine poetic fancy and clothed in well chosen words. The composition of Miss Riley, "Woman's Influence," (original) was an admirable essay on this all ways interesting theme. Miss Eliza O'Meagher read an original essay on "Self Conquest of all Conquests the Greatest," a carefully prepared article, giving pleasing evidence of this young lady's splendid talents. Miss J. Molony read an original essay on that ever popular theme "Our Erin," and the young lady's well chosen words and elegantly rounded sentences of praise to the Gem of the Sea were received with rounds of applause.

The distribution of premiums, a very interesting ceremony to both parents and scholars, was made by the Rev. J. Moynihan, the Rev. Father Finn calling out the names of the recipients. The diplomas were then granted to the graduates, each young lady as she came forward, besides her parchment, receiving from Father Moynihan a crown of laurel. The following are the names of the young lady graduates: Misses Jane Waldo, Mary Eliza O'Meagher, Ellie E. Kernaghan, Adrianna Z. Down, Mary F. Gilmore, Sallie V. Armstrong, Jane A. Molony and Genevieve A. Riley.

The valedictory, composed by the graduates, was one of the best articles of the kind that we have ever heard. In beautiful and touching language a farewell was said to their schoolmates, a tribute of love and gratitude paid to their teachers and parents, and a high aim marked out for the future. It was recited in a most admirable manner by Miss Jane Waldo.

The address to the graduates, composed by the first class, was gracefully and appropriately spoken by Miss Riley.

This closed the exercises of the evening, after which the Rev. Father Finn delivered an eloquent address, which was warmly applauded by all present.

We cannot close this article without referring in a few words to beautiful samples of needle work, worsted work, painting and drawing, wax flowers and fancy work, all executed by the pupils of the convent, and giving the highest evidence of their proficiency in these fine arts.

TOTAL ABSTINENCE ITEMS.

The annual elections of officers for St. Joseph's and the Young Men's Total Abstinence Societies were held last Sunday. We publish the results in our advertising columns.

St. Joseph's Society, Algiers, will meet to-day at 2 o'clock. The Society was admitted to the State Union at its last regular meeting. It is to be hoped that those gentlemen who have all along "wished it well" but did not desire to join till it was thoroughly organized, will now come forward and enrol their names, as we can assure them that it possesses all the elements of a first rate society.

For notices of meetings, etc., see special notice column.

ST. PETER'S TOTAL ABSTINENCE SOCIETY.—By a notice elsewhere it will be seen that this Society meets in the school-house of the parish to-day at 12 o'clock. In future the Society will meet every alternate Sunday to give those who may wish to join an opportunity of doing so. The Society is now in good working order, and only needs the enrollment of one tenth of the large number of men in the Old Third to make it one of the best and most effective in the city.

LETTER FROM "OUR" PILGRIM.

PARIS, June 3d, 1874.

To the Editor of the Morning Star:
In my last letter I told you about our reception by His Eminence the Cardinal Archbishop of Paris on Friday, the 29th. On the next day, Saturday, the 30th, we heard mass at 10 o'clock in the celebrated church of Notre Dame des Victoires, in the chapel which is specially erected in honor of the Archconfraternity of Our Lady of Victories. The mass was celebrated by our Right Rev. Bishop Director. It was a low mass, during which a chorus of about forty boys sang hymns to the Blessed Virgin. The effect produced was truly grand and impressive. The pilgrims were all accommodated with seats immediately fronting the altar at which mass was being said for them. The church was crowded to its utmost capacity. There are masses at all hours up to one o'clock and priests who wish to say mass at any particular altar must register their names long in advance. To describe the church to you would be impossible for me, as I had no time to visit it in all its parts, and could, therefore, not do justice to the subject. After mass, our good Bishop made a very feeling address to the pilgrims. He said that from his very earliest years he had hoped to pay his respects to our Blessed Lady at this shrine, where so many wonderful miracles of grace had been performed. He recalled an instance—that of his own brother—who had lived twenty years without approaching the sacraments, and that after recommending him to the prayers of the Archconfraternity for the conversion of sinners, he had had the happiness of administering Holy Communion to him himself. The Bishop was moved to tears while relating this incident, and urged the pilgrims to implore their Blessed Mother for whatever graces they stood in need of, and that she would most assuredly hear their prayers. After this beautiful and eloquent address, the Bishop blessed a number of red crosses—pilgrims' crosses, specially made for them and approved by the Holy See, with indulgences attached. Each pilgrim then approached the holy table and received his cross, which is to be worn on all occasions where the pilgrims perform their religious exercises in common. But as we had received, in New York, a badge with the image of the Sacred Heart thereon, and as the pilgrims are very much attached to their badge, they have concluded to wear both.

On Sunday, the 31st, the pilgrims attended mass at 5 o'clock, at the Church of the Jesuit Fathers. The mass was celebrated by our good Bishop-Director, at the altar of the Japanese martyrs. Below this altar rest the bodies of the four Jesuit Fathers who were put to death by the Communists during the civil war in 1870. After mass, I had the happiness of taking breakfast with the President-General of the Society of St. Vincent de Paul, Monsieur Adolphe Baudon. Mr. Baudon appeared to be very much pleased with my visit, and said he would wish to converse with me more at length on the affairs of the Society in the Province of New Orleans; but this we had to postpone till after the pilgrimage is disbanded, as I expect to return to Paris, where I shall remain a little longer than I have done this time.

But lo! what surprise! Something unexpected has reached our ears. We are invited to meet the *Cercle Catholique du Luxembourg* at their hall at 6 o'clock sharp. The gentlemen of this club belong to the first families of Paris. They are going to give us a modest repast to show us their sympathies and to give proof of their Catholic sentiments. French and American Catholics meeting together as brothers! What a beautiful spectacle! The hour has come! The pilgrims are arriving from their respective hotels, with their badges. The members of the *Cercle Catholique* also have their red crosses. They have all performed pilgrimages more than once in their lives, but they say they can find no words to express their admiration of American Catholics crossing the Atlantic to pay their homage to our Lady of Lourdes, to the shrines of the Apostles, and to our Holy Father, Pope Pius IX.

Before sitting to table, the pilgrims are invited to visit the Hall. On the *rez-de-chaussee*, or first floor, is the lecture-room, capable of seating several hundred persons. There is a stage adapted for giving concerts. In front of the stage are several rows of *fauvelles* or cushioned arm-chairs. Adjacent to this, a large hall with five billiard-tables. Several of our pilgrims, fond of the game, are playing with the members of the club. Those who do not belong to the Total Abstinence can take a glass of *absinthe suisse*, or any other beverage, by applying to the *barette*. On the second floor is a meeting-room for the club and a library containing all the Catholic publications of the day. But the bell is ringing and the president calls aloud every invited guest and gives him his seat. Grace is said by Monsigneur de Segur, and a regular French dinner, with its multiplied dishes and different qualities of wines, is served to us. Towards the end French and English toasts are exchanged. The first toast is to our Holy Father, Pope Pius IX. It is given by Mgr. de Segur. It is received with "Vive Pius IX!" Second toast, to the American Clergy—"Vive l'Amerique!" Third toast, "A nos pelerins d'Amerique!"—To our American Pilgrims! The French repeat their "Vive l'Amerique!" and the Americans reply by "Vive la France!" After dinner a regular concert, by amateurs of the club, after which we retire, at 9 1/2 o'clock, to make preparation for our departure next day for Lourdes.

Remaining only four days in Paris, your correspondent has had very little time to visit the different monuments and churches of the city, but he has seen enough to convince him of one fact. It is this, that whatever may be said against the French—their infidelity, their indifference and other imperfections—these reproaches should not make us lose sight of the many good works that are performed here and the great number of good and fervent Catholics still to be found in Paris.

Our party were delighted with the reception. The pilgrims will ever hold in faithful remembrance the hospitality of the Parisians.

Yours,