

Morning Star and Catholic Messenger.

WEEKLY, SUNDAY, JULY 26, 1874.

WERE TRY CHURCH, TRY MOTHER, AND LOVE TRY FATHERLAND.

...the Church, thy Mother—the fair, immortal Spouse ... whose thorny chaplet now binds her bleeding brows;

...strong and mighty Mother—the old, the ever young— ... of the ages can drown her silver tongue.

...what a joy she caught thee upon her bosom broad, ... from her womb baptismal she brought thee forth to God!

...over the cradle stooping, her face was just as fair ... when it smiled on Peter and his brethren at prayer.

...blood upon her garments where her martyr's ... some took hold ... mother's robe, and held it till the dying hands waxed cold.

...in the light celestial that from her face o'flows, ... blood-drop, like a ruby, on her royal salmant crown.

...from its folds she scatters the odors of the saints, ... death of the arena where the mangled martyr faints.

...in her grand encircling arms, majestic and sublime, ... gathers to her breast the sons of every age and clime.

...hath sanctified thy life—hath been thy best and truest friend— ... grant her last anointing be with thee at the end!

...grant among her precious gems thy soul for aye may shine— ... were the Church, thy Mother, and love thy Fatherland!

...rich unbroken music should flow the blessed command; ... and we unto the traitor who by deceit and force the golden bonds would sever, the lovely twin divorce.

...land! by magic memory made fairest land of all— ... whether the Northern snow-clouds like curtains, ... or Southern seas surround thee, or Western rivers gleam.

...or Eastern skies bend o'er thee, with changing glories filled; ... whether it be Old Erin, the loveliest of Isles, ... or pleasant France or Germany, the deep Tyrol's defiles;

...or Italy the fair, or yet America the free— ... land! beloved Fatherland! our hearts are true to thee!

...nights of an era new and pure, look well unto your vows, ... the cause of Faith and Fatherland no craven shall espouse.

...to are the little heaven in the world's great measure cast; ... to are the salt—what if the salt its savor lose at last?

...let it in sparkling characters upon your banners flare, ... grave it upon the snowy shields of valor heroes bear, ... never had knights so pure device or legend half so grand.

...Revere the Church, thy Mother, and love thy Fatherland.

...The Difference Between Honest and Dishonest Government

Some three years ago the people of Georgia managed to overthrow the rascally carpetbag government which had been foisted upon the State and, as in all other sections of the South, had robbed and oppressed the property holders and old residents in a most outrageous manner.

As the result of an honest Conservative Government we hear from all sections of the State reports of the most encouraging nature. Everything prospers and people of all classes are contented. A correspondent of the Savannah News in the following article draws a contrast between the number of criminals pardoned and the incidental expenses of the executive department under the two regimes:

The Atlanta papers a few days ago contained an extraordinary, if not astounding account in regard to the comparative expenses of Governor Smith's and ex-Governor Bullock's administrations. The facts appear to have been taken from official sources. According to the statement, Bullock, during his unfinished term, offered rewards for escaped criminals, or criminals at large, to the amount of \$200,000, and paid out for advertising these rewards not less than \$100,000. It is stated that he offered one reward of \$6000, twenty-five of \$5000 each, nineteen of \$2000 each, and eighty-five of \$1000 each. Governor Conley, during his brief term of ten weeks, offered rewards amounting to \$1000; while Governor Smith, for the two years and a half he has been in office, has hardly exceeded \$12,000. What contrast between Democratic economy and honesty, and Radical extravagance and corruption!

PARDONS. The papers furnish also some interesting facts touching the exercise of executive clemency. It stated that: Gov. Jenkins pardoned criminals..... \$) Gov. Huger (military) pardoned criminals..... 144 Gov. Bullock pardoned criminals..... 464 Gov. Conley pardoned criminals..... 46 Gov. Smith pardoned criminals..... 46

It is further stated that of the pardons granted by Gov. Smith only twenty were actual pardons, four were commutation to imprisonment for life, five were respites, two were fines remitted, and six were fines reduced. Many of the persons pardoned by Bullock were convicted criminals, for whose apprehension large rewards had been offered by himself. After paying heavy sums for rewards and for advertising the same, and after the fugitives had been brought to trial and convicted, pardons were freely granted.

country would soon realize the difference. We have the man in Thurman or Hendricks, and it only remains to be seen whether we have the virtue to nominate and elect him.

DOMESTIC CATHOLIC INTELLIGENCE.

The dedication of the Cathedral at Harrisburg, Pennsylvania, which has been so enlarged, altered and improved as to appear an entirely new building, took place on Sunday the 12th. The following named Bishops were present: Shanahan of Harrisburg, Wood of Philadelphia, Lynch of Charleston, O'Hara of Scranton, and Becker of Wilmington.

The Right Rev. F. A. Lynch, D. D., Bishop of Charleston, preached the sermon, taking for his text the words of St. Paul, so well known to Catholics—"We have an altar whereof they have no power to eat who serve the tabernacle." A by, and with the dignity and choiceness of language that characterize that distinguished prelate, the Bishop set forth the sacredness of a Catholic Church, and of the altar whereon offered the sublime Sacrifice of the New Law.

THE ARCHBISHOP OF NEW YORK GOING TO EUROPE.

It is the announced purpose of the Most Rev. Dr. McCloskey, Archbishop of New York, to take a steamer for Europe on Saturday, July 25th. The prayers of his diocesan and of many others, will accompany him, that his voyage, and return, may be pleasant and prosperous. The Right Rev. Dr. Bacon, Bishop of Portland, Maine, purposes accompanying the Archbishop.—Freeman's Journal.

ANNUAL COMMENCEMENT OF THE COLORED GIRLS' ACADEMY, BALTIMORE.

The annual commencement of St. Francis' Academy for colored girls was held on the 7th inst. in the school building, corner of St. Peter's Place and Church street. This institution is conducted by the Oblate Sisters, of Providence, an order of colored religious, who devote themselves to the service of God and the elevation of their race by affording its females the advantages of a solid Christian education.

The annual commencement occurred on the 7th inst. The exercises were similar to those of other female seminaries, consisting of composition and vocal and instrumental music. The graduates were Cordelia M. T. Jordan, Columbia, S. C., gold medal; George Cherry, Tarboro, N. C., gold and silver medals; Mary E. Torney, Baltimore, gold medal; Susie Abell, Queenstown, Md., crown; Alice Ball, Greenville, Miss., crown; Estella James, Richmond, Va., crown; Anna R. Ryan, New Orleans, La., crown; Clara E. Raglan, Macon, Ga., crown; and also crowns to Josephine Torney, Rebecca Henson, Mary Smith, and Mary La Pratte, of Baltimore. Fathers Hispelein, Helcher, Eberhard, Savrin, Muller, Gore, McManus, Malloy, Staunton and Ryan were among the clergy in attendance.

This Academy has acquired, and deservedly so, an extended reputation, and its patronage comprises pupils from Canada, the various States of our Union, Mexico, and the West Indian Islands.—Mirror.

THE TOTAL ABSTINENCE CENTENNIAL FOUNTAIN.

At the last meeting of the Philadelphia Union the Committee on Fountain reported in favor of a design embracing a central foundation with a large mass of rock, upon which is a colossal figure of Moses, a large circular basin, and four arms terminating on pedestals, upon which are to be statues of Commodore Barry, Bishop Carroll, Charles Carroll of Carrollton, and Father Withrow.

From the estimates already received, it appears that the central figure of Moses and the fountain, without the surrounding figures will cost in the neighborhood of \$18,300, and the whole design in the neighborhood of \$43,000. These amounts are based upon marble. The cost of the design in bronze and granite would be about \$75,000. The committee agree that the structure should be of the best Tyrolean statuary marble.

The plan suggested for raising the money is to establish in each local society a Centennial Committee, to be appointed as the society may determine, and whose duty it shall be to solicit subscriptions, which in addition to the fund, also to establish in each local society a ladies' aid committee, to be composed of such ladies of the parish as are willing to help the movement, and whose duty it shall be to organize, select their own officers and collect funds. The Right Rev. Bishop Wood is to be the custodian of the Centennial Fountain Fund in the diocese.

DEATH OF A SISTER OF CHARITY.

Sister M. Sabina, a Sister of Charity, died on the 8th inst., at St. Joseph's Seminary, the Mother house of the Order, in the city of Baltimore. Sister Sabina was thirty years old at the time of her death and in the tenth of her religious life. For eight years she was stationed at St. Mary's Female Orphan Asylum, in St. Louis. Sister Sabina was born in Baltimore in 1844, and was the daughter of Mr. F. J. Bottomer.—Baltimore Mirror.

Extraordinary Discovery.

A NEW PEOPLE FOUND IN NEW MEXICO. (Chicago Times, July 15)

The campaign of Gen. Crook against the Apaches, last year, opened to research a tract of land, 200 miles square, which is rich in relics of our country's unknown past. It contains a chain of ancient cities in ruins and a coterial of ancient towns still inhabited by a race which holds itself aloof from Indian and Mexican and American, prides itself on its descent from the ancient inhabitants of the country, and maintains a religion and a government, both of which are peculiar to itself. We are indebted to Capt. W. C. Manning, of the regular army, for the facts in our possession concerning this newly discovered people.

St. Peter was missionary to the Chinese. It was during the campaign, and was recommended for promotion by the latter on account of gallantry in the field, explored in the intervals of fighting. He visited the inhabited towns, talked with their rulers, and informed himself concerning their customs.

The largest settlements is in New Mexico, about thirty miles south of the border line. It is a type of a great one. A strong wall surrounds it. Within are houses for about 4000 people. The population has dwindled, however, to about 1800. The place was mentioned by a Spanish Jesuit, who published, in 1529, a description of his wanderings in America. About 1535, another Jesuit wrote a minute account of it. This account is in nearly every detail, to-day. The language resembles the Chinese. So an ardent archeologist, who visited the city a year ago, says. Some of the minor customs correspond to those of the Chinese. The women are of the true celestial type—almond eyes, protuberant bodies, little feet, etc. They dress their hair and themselves in Chinese fashion. Their religion is heathenism. Their gods are looked for at sunrise each day. Immortality is part of their creed. The priests have heavily embroidered robes, which have been used for unnumbered years. The ceremonies of worship are formal and pompous. The morality of this strange people, as far as is known, is for the most part, as good as that of the Chinese. It is probably that they keep a record of events by means of tying peculiar knots in long cords. This, if true, seems to establish some kinship or remote acquaintanceship between them and the Aztecs. Their government is a conservative republic. Power is vested in a council of thirteen caquies. Six of them are elected for life. Old men are generally chosen, in order that their terms of office may not be inordinately long. The remaining seven are elected from time to time. One of them is the Executive. Another is a sort of Vice President. There is a War Chief, a Chief of Police, etc. These seven caquies are usually young men. They serve but a few months. Suffrage is uni-

versal. It is scarcely necessary to supplement these facts with the statement that these dwellers in towns are quite far advanced in civilization. On this point, one fact speaks volumes. Woman is not a least of burden among them, as she is with all Indian tribes. She is held in high respect. Her tasks are confined to those of housekeeping.

The written records which we have mentioned show that this isolated community has maintained its traditions unbroken for at least three and a half centuries. Its history, carefully studied, may prove a clue to the problem of the aboriginal Americans. The mound-builders of the North, and the city-builders of the South, may be represented in the town-dwellers of New Mexico and Arizona.

A Call to Prayer.

[From the Catholic Review.]

Our Holy Father, whose field is the world, and who is ever anxious that it shall everywhere bear its proper increase, has lately granted an indulgence of 300 days, and a plenary one on the usual conditions, to all those who duly recite the following prayer:

Let us pray also for the wretched Ethiopian people in Central Africa, who constitute a tenth part of the whole human race, that Almighty God would now at length remove from their hearts the curse of the devil, and that the blessing above to be found in Jesus Christ, our God and Lord.

PRAYER.

O Lord Jesus Christ, the only Saviour of the whole human race, who now rulest from sea to sea and from the river unto the ends of the earth, vouchsafe to open Thy Most Sacred Heart even now sitting in darkness in Central Africa, who die through the intercession of the ever Blessed Virgin, Thy Immaculate Mother, and her spouse, the ever glorious St. Joseph, leaving their idols the Ethiopians may fall down before Thee and be aggregated to Thy holy Church. Who livest, etc. Our Father, Hail Mary, Glory be, etc.

In one of his last letters, Dr. Livingstone, speaking of the need of missionaries of the right sort, and the futile efforts of many of those self-sent ones already in the field, made the remark that these Africans were very unlike the civilized men of European countries. They have not that strange blending of motives, that intricacy of moral and mental action, which so often make the men of a nominally Christian community a sort of compromise between good and evil which usually dwarfs them for either extreme. They are, he said, either very good or very bad. One would expect, beforehand, to find such a statement true of people who have so long lain in invincible ignorance of any truth except that written by God upon the hearts of all men, and are born into the world. It should make their conversion not difficult if undertaken by zealous missionary orders and sustained in more favored lands by unremitting prayers such as the Pope has now indulgenced. What good reason is there why the Society for the Propagation of the Faith should not hereafter gather a greatly increased income in this country? Hitherto, France has always been foremost in this great work of good, and even in these years when her treasury has been depleted by the payment of the German indemnity, she has stood far in advance of all other nations in the sums she contributed to foreign missionary work. Our nine or ten millions of Catholic Americans could not, it is true, hope to compete with three times as many French Catholics, traditionally lavish in their expenditure where the interests of the faith are concerned. But yet, Americans too, are noted as ready in their generosity, and notably free with their money. Why should not the same spirit of devotion to the Holy See, and its interests, which has carried successfully to its issue the recent pilgrimage, make us all active in this kindred work of spreading the faith? In how many churches are there confraternities of the Propagation of the Faith? Everybody knows that the dues are too trifling to be missed, even by the poorest—they are but one cent a week—and the obligations are of the lightest. The only difficulty is the lack of organization. Why should it not be remedied, and confraternities formed and collectors appointed in every parish? It is by the weapon of prayer, as our Holy Father has assured us, that the world is to be subdued and our present trials turned into exceeding joy. It should be aggressive prayer, too, and proceeds from the faithful which works by charity. In a missionary country like ours, charity, doubtless, begins at home. But as the Holy Ghost has told us, "there is that scattereth and yet increaseth."

THE FATE OF THE APOSTLES.—All the Apostles were insulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear their trials. Schumacher says: St. Matthew suffered martyrdom by being slain with a sword, at a distant city of Ethiopia. St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city. St. Luke was hanged upon an olive tree in the classic land of Greece. St. John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos. St. Peter was crucified at Rome with his head downward. St. James the Greater was beheaded at Jerusalem. St. James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club. St. Bartholomew was flayed alive. St. Andrew was bound to a cross, whence he preached to his persecutors until he died. St. Thomas was run through the body with a lance, at Coromandel, in the East Indies. St. Jude was shot to death with arrows. St. Matthias was first stoned and then beheaded. St. Barnabas of the Gentiles, was stoned to death by the Jews at Salonicæ. St. Paul, after various tortures and persecutions, was at length beheaded at Rome, by the Emperor Nero.

Nothing appears to me so heroic as the power which the just man has over his passions. What can be greater than to see him hold, so to speak, unceasingly his soul in his hands, regulating its acts, measuring its movements, permitting himself nothing that would be unworthy of his heart, mastering his senses, placing them under the yoke of that law, arresting the bent of his nature, that is always leaning towards evil, stifling a thousand designs which flatter, a thousand hopes which teaze, keeping himself firm against the seductions of commerce and the force of example, and, always master of himself, denying his heart any littleness capable of dishonoring an inheritor of heaven? Ah! this must have been born with a noble soul for this. Grace has its heroes, who yield in nothing to those admired in centuries gone by.—Massillon.

A Noteworthy Comparison.

[From the N. Y. Tablet.]

One point against the public schools in this country, apart from the religious aspect of the question altogether, is that they are far more expensive and a much greater burden upon the taxpayer than they need be. We maintain that with the funds expended on any public school we Catholics could do double or treble the amount of merely educational work that is done under the present régime. Mr. Dexter Hawkins, the father of the Compulsory Education scheme, was at pains some time since to collect from abroad, from Germany and France chiefly, a few statistics of more than doubtful character to show the influence that education was supposed to have on crime. Something much more practical and open to proof would have been to show what actually is done with the money devoted to educational purposes, the cost of the various systems. An admirable instance comes to hand:

The town of Besançon, France, has Jewish schools, Protestant schools, lay schools, and schools under the care of congregations, all at the charge of the community. A certain number of taxpayers recently addressed a few enquiries to the mayor of the town on the subject of the various school disciplines, improvements, expenses, etc. Without entering into details, the following figures resulting from the municipal enquiries are sufficient for our purpose:

According to the figures of the municipal budget for 1874, for the schools within the town, the lay instruction for 1,014 scholars of both sexes cost \$3,880 francs; whilst the congregational instruction for 1,424 scholars only cost 15,774 francs. A comparative examination of the expenses for instruction incurred by the city schools of every class showed that as far as the children went—

THE JEWISH SCHOOLS cost the taxpayers..... fr. 56,565 The scholars of the lay schools cost each..... 4 3/4 Bibles..... 15 46

THE PROTESTANT SCHOOLS cost the taxpayers..... fr. 28 1/2 " Lay..... 33 37 " Protestant..... 31 31

THESE FIGURES commend themselves to the consideration of educators and of those who pay for education. If similar tables could be drawn up for this country, fully, fairly, and accurately, the result would be rather startling. Let Mr. Hawkins try.

Be faithful to your principles, gentlemen; our age is that of transitions. It tends to amalgamate the good and bad, vice and virtue, faith and incredulity. Scarcely does one find a character firm and constant; and nothing is more rare in these days than unswerving conscientiousness or unerring virtue.—Mgr. Pie.

Do not stop to examine the evil which others do, but think only of the good that you should do yourself.

INSURANCE COMPANIES.

TWENTY-FIFTH ANNUAL STATEMENT OF THE Crescent Mutual Insurance Company, MAY 23, 1874.

Total gross premiums for the year ending April 30, 1874..... \$100,594 96 Earned premiums, less reinsurance..... 319,533 23 Losses paid and estimated..... \$156,266 99 Less taxes, discounts on capital, and other deductions..... 106,564 08—256,831 07

Net profits..... \$ 62,709 46 Total gross assets of Company..... 652,649 22

The Board of Trustees resolved that after paying the fourth quarterly interest at two and a half per cent on the capital stock of the company, that a dividend of TWENTY-FIVE PER CENT be paid in cash on and after the twenty-third day of June next, to those parties insuring with the company entitled to receive the same.

THOMAS A. ADAMS, President. HENRY V. OGDEN, Secretary.

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MISCELLANEOUS.

THE NEW YORK TABLET.

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