

Morning Star and Catholic Messenger.
NEW ORLEANS, SUNDAY, NOVEMBER 14, 1875.

A LITTLE ELBOW ROOM.

Good friend, don't squeeze so very tight,
There's room enough for two;
Keep in your mind I have a right
To live as well as you.
You're rich and strong, I poor and weak,
But think you I presume,
When only this poor boon I ask—
A little elbow room!

'Tis such as you—the rich and strong,
If you but had the will,
Could give the weak a lift along
And help him up the hill.
But you—yourself, crowd and drive;
You storm, and fret and fume;
Are you the only man alive
In want of elbow room!

But thus it is on life's round path,
Self seems the God of all;
The strong will crush the weak to death,
The big devour the small.
Far better be a rich man's hound—
A valet, scud or groom—
That struggles 'mid the mass around,
When we've no elbow room.

Up heart, my boy! don't mind the shock;
Up heart, and push along!
Your skin will soon grow rough with knocks,
Your limbs with labor strong.
Then there's a hand unseen to aid;
A star to light the gloom;
Up heart, my boy! nor be afraid—
Strike out for elbow room!

And when you see, amid the throng,
A fellow-trooper slip,
Just give him, as you pass along,
A brave and kindly grip.
Let noble deeds, though poor you be,
Your path in life illumine;
And, with true Christian charity,
Give others elbow room.

[From Our Own Correspondent.]

OUR IRISH LETTER.

DUBLIN, Oct. 19th, 1875.

Father O'Keefe, the suspended priest of Callan, has at last been taken in hands by his parishioners. The parochial house in which he perished in living was wrecked a few days since, the furniture was put out in the street, and but that he is guarded by police, Father O'Keefe himself would by this be banished from the town. The Bishop advised the people not to have recourse to violent measures, but they could not longer tolerate an excommunicated priest in their midst. Twenty-eight of them have this day been returned for trial to the assizes on a charge of riot, but no doubt they were prepared for that, and possibly twenty-eight more may be treated in a similar manner before Father O'Keefe has been banished, but banished he will be whatever it costs. He has outraged all Catholic feeling and put himself beyond the pale of mercy by his attacks on his superiors and his leaguing himself with the Protestant bigots of the country. The Protestant journals are wild at the conduct of the people of Callan, and loudly call for the interference of the executive. It may be useful to note that all along those journals have been representing that the people whom they now denounce were on the side of Father O'Keefe and ranged against their Bishop. The falsehood is now exposed to the world, and hence the anger of the journals. But what avails their anger? Not all the military force in Great Britain can now restore Father O'Keefe to the position he once occupied as an esteemed parish priest in the affections of his people or the confidence of his superiors.

The Secularist or Queen's University in Ireland has just been engaged in the annual operation of conferring degrees. The Convocation of the University has also been holding its annual meeting. On previous occasions I have dealt at length on this topic; I therefore need only say now that the proceedings at both meetings prove that the institution is thoroughly anti-Catholic and continues to be espoused by the great bulk of the Catholics of this country. At Convocation, Mr. F. H. O'Donnell, M. A., (ex M. P. for Galway), renewed his annual protest, as a Catholic, against the mixed system. In reply, a Presbyterian graduate named McCall applied the term "tyrannical" to the maxims of the Catholic Church in the matter of education, and said the Catholic Bishops wished to bind the Catholic youth of Ireland hand and foot. Language like this is continually employed by the secularists in their newspapers; but this time it is uttered at a meeting of a University in which it is pretended that nothing offensive to any man's religious convictions is uttered! But after all, how can McCall be blamed when we find that Catholics were present and never uttered a word of protest. I do not allude to Mr. O'Donnell, who did protest, but to Dr. Sullivan, President of Queen's College, Cork, and formerly Professor in the Catholic University, and to Mark O'Shaughnessy, Professor of Law in Cork and a member of the Catholic Committee of Dublin. This rotten O'Shaughnessy, by the way, is as thoroughly rotten and contemptible a little Whig as lives on the soil of Ireland, and I am told that, in his capacity of member of the Cemeteries Committee, he is continually putting obstructions in the way of those who desire to ornament the graves of the patriot dead in Glasnevin. I think I can promise that this little rascal will be exposed at the next meeting of the Convocation by a Catholic graduate who was not present at the last, and who has some important revelations to make concerning the anti-Catholic spirit at which governs in the Queen's University. At the meeting of the University for the conferring of degrees, the chief feature was a speech from the Chief Secretary for Ireland, Sir Michael H. Beach, a leather-headed fellow, who, although an advocate of religious education in England, on Friday last spoke in support of this secularist University for Ireland. As, however, he did not announce that more money would be given to the University, he was not at all heartily received.

As to the Catholic University, the academic session opened on Sunday last, with High Mass in the University Chapel and a sermon from the Rector, Dr. Woodcock. The day after the matriculation examinations commenced, and I

understand that a considerable number matriculated. The Board of the University has just performed an act which is likely to make the institution still more popular than it is. In response to a memorial signed almost exclusively by laymen, the Bishops have decided to re-establish the chair of Irish, vacant since the death of O'Curry, and to appoint thereto Mr. Bryan O'Looney, the best living Irish scholar.

The annual conference and the annual public meeting of the Sunday Closing (of public-houses) Association were held yesterday under very favorable auspices. At the conference Sir D. Corrigan, Bart., presided; several most influential persons attended, and letters were read in support of the movement from a large number of leading members of Parliament in Great Britain as well as Ireland. At the public meeting the attendance was larger, and at least equally influential, and a very remarkable speech was delivered by the Rev. Professor Smyth, the Presbyterian minister, who represents County Derry in the Liberal interest in the House of Commons. This gentleman was returned to Parliament as a Whig, but he declared last night that, if measures demanded by the Irish nation in the same manner as the Sunday Closing bill is demanded, were refused by the Imperial Parliament, he would become a Home Ruler. I can say, having been present at the meeting, that the only genuine cheer during the week was evoked by this declaration. To-day a deputation waited upon the Chief Secretary for Ireland from the Sunday Closing Association, to get him to assist the Association in the next session of Parliament. Mr. Sullivan, M. P., Professor Smyth, M. P., and other gentlemen, spoke to Sir Michael Beach forcibly and well, but, of course, they got no satisfactory answer. My own opinion is that the Government will next session contrive some means whereby the Sunday Closing bill may pass into law without their active support.

J. J. C.

THE MONKS OF LA TRAPPE.

The following letter from an esteemed friend of the STAR, who is now revisiting his native land after an absence of forty years, will no doubt interest many of our readers who, like him, "have longed" to see again the noble institutions of dear old Ireland. His description of the life of the Monks of La Trappe affords another proof of the charity and zeal of the monastic orders, and is at the same time a noble refutation of the oft repeated calumny that the Church fosters ignorance and that the monks lead a self-indulgent, lazy life.

MOUNT MELLERY ABBEY.

County Waterford, Ireland, Oct. 3, 1875.

Here I am, among the Monks of the Order of La Trappe, men whose lives are more angelic than human, and whose existence is a constant reminder to worldlings of an Eternal Master who will not delay to reward us all at a proper time. I have been here five days, and must leave this evening for Cork; but the thought of my departure fills me with sadness, for I feel like a sailor who is obliged to put to sea in stormy weather leaving behind him a safe and quiet harbor.

At 2 o'clock in the morning the monks rise for prayer and spiritual reading, and as the sound of their voices is heard through the corridors of the monastery, it is like the wail of a mother for an erring child. And surely these holy men are doing penance for many poor sinners in the world, who, according to Father Faber, may be at last indebted to them for a death-bed conversion.

At Compline the monks sing the grand old Gregorian Chant in its purest style, and to hear the solemn harmony swelling through the dimly-lighted church after night has fallen on the mountain-side, brings tears to the eyes of all.

The monks are constantly employed either in prayer or labor, and they are always silent, except the guest master and a few who attend to guests.

Each guest has his own room, and certain rules and regulations which he must observe while he is in the monastery. They are also silent while within the walls. The guests receive three meals a day; for breakfast, tea, bread, eggs and butter for dinner, mutton, beef, potatoes, bread, water, or ale or porter for supper, tea, bread and butter. Such is the bill of fare for the wanderer or the guest, while the noble, holy, hard-working monks get only one meal and a collation each day.

They never use meat, and the only drink they allow themselves is water, and yet from 8 in the morning until 8 at night they work on a bleak mountain-side. But while they starve themselves, they continue to extend great hospitality to strangers and to the poor.

The number of guests averages daily about twelve; but they also feed about sixty poor children. These children are taught by these holy monks gratuitously, and are furnished with a good dinner, and a piece of bread is given them in the evening when going home.

Do you find anything like this noble charity among our Protestant friends? And yet they are the first, I believe, to declaim about the ignorance of the Irish and the laziness of the monks in general.

Each monk makes his own bread and butter, grinds their own wheat, burns their own lime, in fact they make everything they use. Their 600 acres, on the side of a barren mountain, bloom like a lovely garden, where you find all grain grows in this country, and all vegetables used in the monastery. They have planted trees, cut excellent stone and clay fences called the lobes, the lobes, the lobes, being covered with white thorn bushes or furze.

Their bakery and dairy are models of cleanliness and neatness, and while you admire all that they accomplish, you wonder how they can do so much on only 12 meals a day. Their bed is a narrow board with a pillow of straw, and they sleep with the habit on, like travelers who expect at any moment the summons that leads them onward. No wonder that the visitor here feels he is in a holy place, no wonder that the very air seems holy, and that everything around breathes of Heaven and God.

These monks came from France about forty-two years ago, when driven out by the fury of the revolutionary storm they fled to this fair land. Then they numbered but three, now they are, I believe, over one hundred in the monastery.

Often during my life, while in the swamps of Louisiana or in the woods of Mississippi, I have longed to visit a monastery in my own land once more. That wish has been gratified at last, and I feel that I have seen and heard the sweet chanting of the monks and think of the still, silent, roofless ruins that are scattered over poor Ireland: our noble Tuam, for instance, and picturesque Dunbrody, with scores of similar abbeys whose silence has been unbroken for three hundred years.

Here is a synopsis of the

RULES FOR GENTLEMEN MAKING A RETREAT

2d. The next day he commences his retreat and selects a confessor.

3d. He restricts himself to his own assigned private room, never entering that of another.

4th. He rises regularly at 6 A. M. every day.

5th. He attends the Community Mass and Vespers, and is punctual at meal hours, but must not enter the Refectory till summoned by the bell.

6th. He must speak to no member of the community except those who have charge of the guests.

7th. He shall not walk beyond the limits of the garden and the front pleasure-grounds, nor may he visit any portion of the monastery or corridors of the cloister appropriated to the community.

8th. He never enters the kitchen, but if a Brother he wanted, he may be summoned at the front door.

9th. Except during recreation, he has no communication with any of the other visitors, and he never converses with any of the employees about the place.

10th. All letters or parcels pass through the hands of the Guest-Master.

11th. Smoking is never allowed in the monastery.

12th. As the visitor is not permitted to enter the library during his retreat, he must apply to the Guest-Master for such books as he may need.

13th. He must not take any library book outside the house.

14th. He will carefully avoid spitting on any floor, particularly that of the church.

15th. He attends Compline every evening at his own place in the church, receives holy-water from the Superior, and retires in silence to his chamber. From Compline till after Prime the next day, he respects the silence of the night, and does not speak, even to the Brother in charge, except in urgent necessity, and then only in a whisper. Indeed, at all times he ought to study silence, and speak to the Guest-Master only when absolutely necessary.

16th. He must have no light burning in his room after 10 P. M.; nor is he to read in bed by candlelight.

17th. He is requested to make known all his wants to the Guest-Master or to the attending Brother.

DISTRIBUTION OF TIME FOR LAYMEN ON RETREAT.

6 A. M.—Rise.

6:30—Prayer, Meditation and the Angelus.

7:30—Private Devotions.

8—Assist at Community Mass.

9—Breakfast and Recreation.

10:30—Spiritual Reading, Private Devotions.

11:30—Examen of Conscience, and the Angelus.

12 M.—Visit to the Blessed Sacrament.

12:30 P. M.—Confession, Spiritual Reading.

2—Dinner, Recreation.

3:30—Spiritual Reading.

4—Visit to Blessed Sacrament.

5—Community Vespers.

5:15—Supper and Recreation.

6—Assist at Community Compline, Angelus, etc.

7—Private Devotions, Meditation.

10—Extinguish lights.

Your retiring friend,

M.

Political Consequences of the Late Elections.

[N. Y. Herald.]

We will first insert the list of Democratic States, with the number of Presidential electors to which each is entitled:

Alabama..... 10
California..... 6
Connecticut..... 6
Delaware..... 3
Florida..... 6
Georgia..... 11
Indiana..... 15
Kentucky..... 8
Louisiana..... 8
Maryland..... 8
Massachusetts..... 12
Michigan..... 11
Minnesota..... 10
Missouri..... 15
New York..... 35
New Hampshire..... 12
New Jersey..... 12
New Mexico..... 3
Ohio..... 21
Oregon..... 3
Pennsylvania..... 23
Rhode Island..... 4
South Carolina..... 7
Tennessee..... 10
Texas..... 10
Virginia..... 11
West Virginia..... 5

Democratic electoral votes..... 188

The Republican States, with their respective electoral votes, are as follows:

Colorado..... 3
Illinois..... 21
Iowa..... 11
Kansas..... 5
Maine..... 4
Massachusetts..... 13
Montana..... 3
Nebraska..... 7
Nevada..... 3
New Jersey..... 10
New Mexico..... 3
New York..... 35
North Carolina..... 10
Ohio..... 21
Oregon..... 3
Pennsylvania..... 23
Rhode Island..... 4
South Carolina..... 7
Tennessee..... 10
Texas..... 10
Virginia..... 11
West Virginia..... 5

Republican electoral votes..... 181

The striking feature of this comparison is the near approach to equality in the strength of the two political parties. It shows that the next Presidential election is to be one of the most close and doubtful, and therefore one of the most strenuous and exciting that has ever occurred in the history of our politics. As things now stand, judged by the latest elections in all the States, the Democratic party would elect the next President by the slender majority of seven in the electoral college.

A NEW WORKMAN'S CITY.—The success which has attended the efforts of the Artisans, Laborers, and General Dwelling Company in providing in various parts of England improved dwellings for the working-classes, and also in erecting the first workmen's city at Shaftesbury-park, has led to the commencement of an undertaking in the west of London which will outvie in magnitude and importance any similar scheme ever previously attempted. On the Shaftesbury-park estate, which is now fast approaching completion, house accommodation is provided for a population of 8,000 inhabitants; but in the new estate, called Queen's-park, situated near the Harrow-road, on which operations have now been actively commenced, there is intended to erect a workmen's city for not less than 16,000 inhabitants. The architectural, sanitary, and other prominent features which have rendered the estate at Shaftesbury-park so attractive are to be reproduced at Queen's-park. The site is well situated, and it speaks well for the success of the undertaking that even now, when the foundations of some of the houses are only being laid, upwards of 1,000 names have been received of persons desirous of occupying them when they are completed. The Queen's-park estate will differ in only one respect from that at Shaftesbury-park, inasmuch as it will be constructed on the American avenue principle, with wide roads, a planted thoroughfare, and its entire length with trees. It is intended to build on it all the necessary adjuncts of a large town. It is anticipated that her Majesty will lay the first stone of the estate early in next spring, but meantime the work of erection will be actively conducted.

The Scientific American says if a bottle of the oil of pennyroyal is left unopened in a room at night, a mosquito or any other blood-sucker will be found there in the morning. Mix potash with powdered meal and throw into the rat holes of a cellar, and the rats will depart. If a rat or mouse gets into your pantry stuff in a hole a rag saturated with a solution of Cayenne pepper, and no rat or mouse will touch the rag for the purpose of opening communication with a depot of supplies.

To the mind it will be found more nutritious to digest a page than to devour a volume.

A Runaway Mill.

[Fall Mail Gazette.]

Even more terrible than the stoppage of a mill, by which hundreds of hands are thrown out of employment, is the case of a mill the machinery of which cannot be stopped, and from which the work people fly for their lives, expecting every moment that the building will come tumbling about their ears. An occurrence of this nature occurred on Monday at a cotton mill at Bollington, near Macclesfield. The machinery suddenly bolted like a runaway horse, and caused a general panic. It appears that from some cause "not at present thoroughly understood" the steam from the boilers overcame the control of the governors of the engine, and the machinery began in consequence to move at such a speed that the minders threw their mules out of gear, and by so doing precipitated the catastrophe they were trying to avoid. The rapid revolutions of the engine caused the fly-wheel to break in pieces, and one huge fragment dashed upwards through the floor of a grinding room above, and then through the roof, coming down again through another portion of the roof. The other segments of the wheel were hurled through the walls, and altogether the building was wrecked to such an extent that the walls in some parts fell in, and the room above and the roof were demolished. A complete stampede took place among the hands, who number about one hundred and fifty, and they rushed out of the room in the wildest confusion. Happily, no lives were lost, but it is fully expected that the result of the casualty will be a three months' stoppage of nearly all work at the mill, the machinery of which it is to be hoped will be brought under some kind of control before it is put into action again.

MISCELLANEOUS.

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