

Morning Star and Catholic Messenger. PUBLISHED EVERY SUNDAY MORNING. NEW ORLEANS, SUNDAY, DECEMBER 26, 1875.

POPE PIUS IX.

Beautiful Premium for New Subscribers TO THE MORNING STAR AND CATHOLIC MESSENGER.

With the view of placing in every Catholic household in the South a Good Likeness of Our Holy Father, POPE PIUS IX., we have secured a

SPLENDID CHROMO. 26x36 inches in size, printed in sixteen colors, and most appropriate as a Parlor Ornament, which we will send, with a copy of the paper for one year, postage prepaid, to all persons outside the city of New Orleans, who will remit to us, by Postoffice money order or otherwise, the sum of \$5.

Example copies of the STAR sent free on application. OLD SUBSCRIBERS In arrears will also receive a copy of this beautiful Chromo upon remitting the amount of their arrearages together with payment for one year's subscription in advance. That subscribers in this category may know exactly how they stand and what amount it will be necessary to remit to entitle them to the Premium, we are now sending them bills.

FRIENDS OF THE MORNING STAR. you can now prove your interest in its welfare. Show your copy of the paper to your neighbors, call their attention to its merits, editorials, mail, news from European countries; weekly letters from Dublin, full and correct market reports; summary of telegraphic news of each week; beautiful stories, etc., etc.

SHOW THEM THE CHROMO! and volunteer to forward their subscriptions. Address: MORNING STAR OFFICE, 116 Poydras street, corner of Camp, New Orleans, La.

CALENDAR OF THE WEEK.

Sunday... Dec. 26 - St. Stephen, First Martyr. Monday... Dec. 27 - St. John, Apostle and Evangelist. Tuesday... Dec. 28 - Holy Innocents. Wednesday... Dec. 29 - St. Thomas of Canterbury, Bishop and Martyr. Thursday... Dec. 30 - St. Sylvester, Pope and Confessor. Friday... Dec. 31 - St. Stephen, Pope and Confessor. Saturday... Jan. 1 - Circumcision of Our Lord.

Mr. George J. Pritchard.

It is our painful duty to chronicle the death of this most estimable young gentleman and valued employee of this paper, which occurred last Sunday, 19th inst. During the summer of 1873 Mr. Pritchard contracted a severe cold which rapidly developed into consumption. Of a constitution naturally robust, and possessing a will which compensated partially for his gradually declining strength, he fought heroically against the disease up to the Wednesday before his death, always attending punctually and faithfully to his duties in connection with the MORNING STAR.

Mr. Pritchard was born in the city of New York on the 22th of March, 1847. In 1860 he came South, and two years afterwards entered Spring Hill College as the protégé of the Right Rev. Bishop of Mobile. Here he remained six years. Under the paternal training of the learned Fathers of the Society of Jesus, his character, naturally most amiable, developed into full beauty, and the virtues of humility, forbearance and charity,—that higher charity which thinketh and speaketh no evil,—became its leading traits, as they ever remained in after life.

In 1869, Mr. Pritchard made an engagement as collector and solicitor for the MORNING STAR, a position which he held to the hour of his death. Always conscientious in the discharge of his duties, he gave entire satisfaction to his employers; polite and obliging, he was respected by the patrons of the STAR in this city and Mobile, with all of whom his official duties brought him into contact.

To his mother, now a childless widow, who has been an invalid for several years, he was most devoted. His greatest happiness was to be with her and to minister to her wants.

Fortified by the Sacraments of that Holy Church into whose fold he and his mother were received some thirteen years ago, and of whose teachings and practices his life was a beautiful illustration, George Pritchard calmly and hopefully breathed his last a few moments after the Angelus bells of the neighboring churches had announced the mid-day hour of prayer to the silent watchers round his couch. May he rest in peace!

Rev. D. McKinley, S. J., returned to the city last Tuesday evening, after an absence of about two months, during which time he was engaged in giving missions in San Patricio and other towns in Texas.

The Christmas entertainment announced to take place in St. Theresa's Hall for the benefit of St. John's Church has been postponed. All the returns of the Fair recently held in St. Patrick's Hall have not yet been received.

ST. ALPHONSUS' ORPHAN ASYLUM.—The musical and dramatic entertainment for the benefit of St. Alphonsus' Orphan Asylum is unavoidably postponed from Monday, Dec. 27th, 1875, to Thursday, Jan. 6th, 1876.

The amount of capital invested in manufacturing enterprises in Louisville, Ky., is about \$20,000,000; the number of workmen employed is 16,000; the total of wages paid \$4,000,000, and the annual product \$55,000,000.

OUR BOARD OF DIRECTORS.—Last Thursday evening the regular annual meeting of stock holders of this paper was held in the office of the MORNING STAR. Very Rev. Father Raymond presided, and re-appointed as clerical directors the reverend gentlemen who have been acting as such during the past year. On motion the same lay directors were also re-elected, leaving the composition of the Board identical with that of the last season. The financial position of the paper being quite satisfactory, considering the disastrous business period through which the community has been passing, stockholders feel every assurance that the same prudent direction which has conducted it safely in the past, will not fail to secure visible evidences of success in a future of more opportunity.

Christmas Offerings.

Who are Missionaries? We have read of a certain lay brother of some religious Order, who never went into a foreign land, never probably saw a heathen, never preached a sermon, and yet converted many thousands of idolaters. He never got within a couple of thousands of miles of those same idolaters, himself, and had no intercourse of any kind with them, yet it was revealed that their conversions were due to him. And how? In the shade and silence of his cell he labored, not with them, but for them. Day and night, on his knees or at his work, in the sanctuary of the street, his soul was prostrated before the throne of God interceding for them. Missionaries went among them, the blessing of God accompanied their words and their works, that blessing wrought anew the ever wonderful miracle of turning hearts of flint into hearts of flesh palpitating with grace, and the influence that won that blessing was traced to the lowly brother in his cloister.

In this sense, then, we can all be missionaries. If we cannot all devote our active life to the work of the priesthood, we can aid materially in that work by our co-operation. If we have not the gift of prayer as the good brother had it, we have at least the power of contributing to the support of a body of clergy at home or abroad whose labors shall be fruitful of salvation to thousands. Everybody has something to spare, as the poverty-stricken widow commemorated in the Bible managed to spare her mite. Who is there that does not occasionally indulge in some little gratification that might be dispensed with without any injury to himself? Yes; all have the means of contributing something to the cause of equipping the grand army of Truth—the priesthood. In this country, where there are comparatively no vocations among the wealthy, our Bishops are obliged to maintain ecclesiastical seminaries at their own expense, and the means must, of course, be furnished by their flocks.

Numbers of exemplary and talented young men are in those institutions bending all their energies to the task of fitting themselves for the sacred work of saving souls, yet with no pecuniary resources of their own. They must be fed and clothed during their period of study, or abandon their holy aspirations. Yet upon their perseverance depends, to a great extent, the hope of our people for spiritual guidance and ministrations in the near future. It is certain, as regards this Archdiocese particularly, that our venerable Archbishop cannot possibly carry such a burden of his own proper strength. The faithful must give him the means or he must close his seminary. But will God look with favor on any man, for himself or family, who indulges in extravagant habits or useless expenditures, while his Bishop is closing his seminary and drying up the source of a future clergy? If we have any faith at all, it ought to warn us against so fatal an error. God can support his seminaries without the aid of men, but he prefers to seek that aid and rely on it. He will not be unmindful of either refusal or compliance on the part of those to whom he applies. He certainly does apply to us all for aid on this occasion. The necessities of the Seminary show this beyond doubt; for he cannot leave it destitute of support without thereby inviting assistance for it.

While we give, His eye is upon us. He knows how much we can give and He will certainly see how much we do give. It is only of His own bounty to us that He asks back a small contribution for Himself. He needs it not, but like a mother who begs her little one for a taste of the good things she herself has just given it, He merely wishes to test the extent of our liberality and enjoy the proof of our love. The work to be aided is the one nearest the heart of our venerable prelate and more intimately bound up than any other with the future of religion in our community. It is useless to look further to spend money better. Let all of us without exception make a birth day present this day to our Lord for the support of His own special household. Even one cent is enough to make a Christmas gift, and, if the best that can be done, will be as highly fruitful of blessing to both giver and receiver as the bank-note the contribution of which costs no greater sacrifice.

The Mayor's Message and the Mass Meeting. We regret that the recent message of Mayor Leeds is too long to find a place in our columns, and yet we do not regret its length, as we find nothing therein superfluous or that we could desire to have changed. Throughout the whole of Mayor Leeds' incumbency we have had occasion to congratulate our readers on the wisdom which dictated his nomination and election. His views and policy have not only been inspired by a hearty, sincere desire for the public welfare, but have been characterized by great sagacity and discretion. In nothing does this last message come short of the record which his past career has established for him.

Indeed, the city press seems pretty much in accord in supporting the Mayor's recommendations in several of its principal features, but some of them grow weak-

knelt when the grand and ever-blessed public school system is touched. The demagogue is abroad and they are afraid of him. The Mayor says: It is evident to any one at all conversant with the pecuniary condition of this community that a tax adequate to meet the demands of the public creditor, the requirements of the laws in relation to the public schools and police, and the necessary support of the city government cannot, if levied, be collected from this impoverished people.

It is evident that unless immediate relief be given from the oppressive taxation, which is destroying the value of all property, and preventing any recuperation from our present prostrate condition, the inability of the people must cause eventually, from utter exhaustion, a repudiation of the debt.

With this general enunciation of principle the press agrees. There is no doubt of present and increasing exhaustion. The demands referred to would require a tax of 6 or 7 per cent, and its payment would be a simple impossibility. Something, therefore, must be left out. But what? Don't touch the sacred school system, says the Times. The recommendation as to schools is more open to criticism, says the Picayune. It can't be done at all, says the Bulletin; it would call forth some compulsory process of Court. We presume that the Republican chimes in with the Times, the Picayune and the Bulletin in this song, but we cannot say positively.

Our only daily paper in the English language which has come out squarely for the people in this issue is the Democrat, a new journal edited, and very ably edited, by Mr. Robert Tyler. The Democrat supports the Mayor in all of his recommendations including his references to schools and police. We can have no doubt that the people of this city will stand almost a unit in approval of the Mayor's measures. They know that they cannot pay the tax and are willing to risk the threatened process of court.

We presume that a Democratic-Conservative House can have some control over unreasonable judges. If there were no Democratic House, however, a unanimous vote by the taxpayers of this city would override the action of courts. Even as complete a despotism as Russia has to respect the unwritten constitution of the popular will. But in such a perilous emergency unanimity is of the first importance. A firm and solid front of opposition must be presented to despotic usurpation; and in that point of view the open or tacit opposition of a local press is very unfortunate. It is always presumed prima facie that that institution reflects the views of large sections of the people, and, though in this instance the presumption is, we believe, unfounded, it may produce untoward impressions abroad.

The question is presented in a short compass in the Mayor's message through quotations from a judgment of Mr. Justice Cooley of Michigan. He holds that in Republican governments, not only the whole people have a right to govern themselves, but every separate locality has a right to control its local affairs without being dictated to therein by the more general government, except through laws equally affecting all localities under that government. In New Orleans, for instance, the Legislature of the State can have no control as regards its local affairs, its drainage, its improvements, its taxation, etc., except through general laws applying to all municipal corporations in the State. Thus the action of the State government in appointing city officers through its Governor, would be characterized by Judge Cooley as an outrageous usurpation, because the people of the State at large have no right to administer the local affairs of any one spot or neighborhood, through the appointees of their Legislature, or Governor, or otherwise. Thus, also, the imposition of any fixed rate of taxation upon the people of this city by Legislative enactment, for Park or School or Police, is an act of despotism according to the same authority and according to common sense, even though the proceeds of the tax were to be expended under the administration of officers chosen by the people. But when, as in our case, the funds thus arbitrarily assessed upon a selected locality, without its consent, are to be handed over to officials appointed also without its consent or knowledge, the outrage becomes simple conscription. The pretense that it is made by virtue of the sovereign will of the people of the State at large is a mere pettifogger's quibble. The sovereign people are no more masters of private property and local affairs than a sovereign despot would be.

Yet it is this very outrage, this very usurpation of which the Sultan of Turkey ought to be ashamed to be the author, that a majority of our city papers sustain as being too intimately blended with the "sacred" institution, to be resisted. They forget the old precept: Though thy right eye offend thee, pluck it out. No matter how dear the "sacred" common school system may be to them, they should be willing to sacrifice it on the altar of manhood and independence. They may consider it the "right hand" of the State, but, even then, they ought to be ready to "cut it off and cast it from them" if its surroundings be such as to scandalize every principle of self-government and Republicanism.

Under better auspices, when our people may decide upon their own taxation and control the use of their own money, and

when the present frightful paralysis resulting from misgovernment shall have passed away, it will be time enough to vote a tax of the kinds now proposed by Mayor Leeds to be suppressed. For the present, it is a question of bread for our people. They cannot pay heavy taxes. Let the burthen be suspended for the present. Reduce the budget by the amounts proposed to be left off, which are one-third of the whole, and the proposed city tax can be reduced to one per cent. Perhaps the people can stand that, although it ought not to be more than one-half per cent.

A grand mass meeting, to be held in St. Patrick's Hall, is called for Monday evening, the 27th inst., at 7 o'clock, to endorse the Mayor's Message. All who support his views ought to be there, no matter at what inconvenience. He and his colleagues in city government are entering upon a course which may involve them in a mighty struggle with the usurping State authorities. They do it in behalf, not of themselves, but of the people. Let them feel that the people appreciate their position and will sustain them.

A Most Excellent Example.

Last Sunday, at High Mass, the Rev. F. Girardey, C. S. S. R., pastor of St. Alphonsus' Church, preached a most eloquent and practical sermon on the evils of intemperance. That his words made a deep impression on the hearts of all present, was made manifest in a most practical manner by the action of the ladies immediately after Mass. They proceeded in a body to St. Alphonsus' Hall, where the following form of promise having been read, was signed by several hundred:

In honor of the privations endured for our sake by our Lord Jesus Christ in His infancy, and in testimony of our respect for the gentlemen who have renounced intoxicating drinks, we the undersigned ladies, resolve that we will not offer to our visitors on New Year's day any ardent spirits, wine, cordials, or malt liquors, and that as far as our influence extends, we will discourage and prevent the use of all such drinks on that day.

Not content with thus pledging themselves, these zealous ladies then each took scores of copies of the promise to secure the signatures of absent friends. This is a most excellent example and one well worthy the imitation of the ladies of other congregations.

THE O'CONNOR POWER MEETING.—A great number of gentlemen assembled in one of the apartments of St. Patrick's Hall last Wednesday evening to consider the most desirable method of welcoming to our city Mr. Power, the distinguished Irish orator and member of Parliament, whose arrival is soon expected. John McCaffrey, Esq., was called to the chair and Mr. W. J. Castell requested to act as Secretary.

Upon an intimation from the presiding officer suggestions were offered by a number of gentlemen and supported in an animated though kindly discussion which followed. There must always be expected differences of opinion among men of independent thought, and this meeting was no exception to the rule, while it was also an illustration of the truth that the most sincere differences can be earnestly maintained in a friendly and conciliatory tone.

It was finally concluded to appoint a committee to whose judgment should be submitted the various propositions which had been made, as well as any others that might be suggested, as to the most appropriate arrangements to be made. No other special instructions were given to the committee than to meet the expected guest in carriages at the depot, in conjunction with as many committees from the various Irish organizations of the city as they might succeed in arranging with. Any thing further than that is within the discretion of the committee, the composition of which has been completed, and will be found published in our present issue.

Mr. Power certainly merits a warm and hearty greeting, as the motive of his visit to our city is so praiseworthy. He is coming in order to lecture for the benefit of the new St. Joseph's church, and we are sure that his kindness will be appreciated, not only by his countrymen residing here, but by all others who admire devotion and disinterestedness.

Few persons have ever heard of Pere Colin, who is now dead at the ripe age of eighty-five. Yet he was the founder of the Society of Mary, or Congregation of Marist Fathers, which, first established at Bellefleur in 1825, numbers now 600 members—among whom four Bishops—five missions among the heathen, nine colleges, five seminaries, and twenty-five houses of residence, of which two are in London. M. Colin, born in 1790, was ordained priest in 1816, and became the Vicar of his elder brother, who was a parish priest, and who subsequently joined him, with other priests, after the young congregation had been first approved by Pius VII. Pere Colin governed it as Superior-General until 1854, after which he devoted himself in retirement to the completion of the constitution of his Congregation, which received the final approval of Pius IX. in 1873.

The Society of Mary has already obtained a strong foothold in this Diocese. Besides the splendid college in the parish of St. James, known as St. Mary-Jefferson College, priests of the Order are in charge of the church in Algiers and of the parochial church of the parish of St. James.

JUBILEE AND MISSION IN ST. JOHN'S PARISH. In virtue of the late Indult of the Sovereign Pontiff in favor of Missionary Countries, the Jubilee will commence in St. John's Parish on Sunday, January 9th, and in virtue of the same Indult, the churches of St. John the Baptist, St. Theresa, St. Patrick and the Immaculate Conception, have been designated as Jubilee churches. A mission by Lazarist Fathers will commence in St. John's on the 9th and will close on the 24th.

NEW PUBLICATIONS.

The Scord That Doth Cut, or, The Word of God. Extraordinary Fulfillment of Prophecies Concerning the Latter Days. By Samuel, New Orleans. This work is of so unusual a character that it cannot fail to excite interest even apart from its truth or error. The author, who has never before appeared in public print, claims to have discovered "a new system of interpretation by which the Seals of Revelations and Prophecies, or the Mystical and Figurative expressions of the prophetic language, are made known to us."

It may certainly occur to our readers that this claim is a presumptuous one; as during eighteen hundred years, the divines and scholars of the Church, nay, even of the world, have sought in vain for a true interpretation of the mystical language of the prophets. But whatever be the force of this first impression in regard to the work, we would find an easy solution to the difficulty if we conclude that "these are the days spoken of." When in the decrees of God's Providence, the time has come for things to be made known, it often happens that His means and His agents are of the humblest and simplest nature; therefore we must not refuse to examine this wonderful work because it is presented to us by one who claims neither the prestige of the scholar nor the halo of the saint. These attributes sometimes follow instead of preceding a good work. St. Peter was called to the glory of the apostleship before his lips had burned with eloquence, or his heart had throbbled with the ecstasy of divine love.

Before the Apparitions of the Celestial Vision, Bernadette was only a sickly child, good and obedient, but not unlike most girls of her age. The author of this most singular book may have special favors reserved for his future, which may cause one to overlook whatever may be wanting in his past.

The present pamphlet is but the first of a proposed series of numbers, in all of which this wonderful system of interpretation of prophetic utterances, will be more and more fully applied and demonstrated, showing that there is an universal rule of exposition, or a key to the mysteries of the inspired writers of God's holy truths.

The present number contains a complete interpretation of the twelfth chapter of the Apocalypse of St. John, and is really a wonderful subject for study and meditation.

The author assures us that as a rule all inspired prophets, when speaking prophetically, have invariably used the same words in the same mystical and figurative sense, and many extraordinary passages certainly appear very plain which subjected to this method of interpretation.

We understand that at first the author intended to publish only a key to the prophetic language, or, in other words, a sort of dictionary of mystical words and meanings; but as it was necessary to give proofs of his method of interpretation, he deviated from his original plan so as to furnish not only meanings for the mystical words but to offer an universal rule of exposition which he claims to have thoroughly demonstrated and established in the course of his writings.

The book is exceedingly interesting, and if we are not prepared, as yet, to receive all its teachings, we can at least read it with attention, meditate upon its meaning, and even hope that the beautiful system thus presented to the world of reading a language hidden for eighteen hundred years, may draw many minds, not of the fold, to investigate the claims of that wonderful Church typified in the Apocalypse as a "Woman clothed with the Sun, and the moon under her feet, and on her head a crown of twelve stars," and which in the work before us is described thus:

"A Church, invested with the true Faith, the true source of Spiritual Life, with the changeable Doctrines beneath her feet, and having as the glory of her controlling power the Kingdom of the Twelve Apostles."

The Three Pearls. By a Daughter of Charity. New York: Catholic Publication Society.

The names of Saints Cecilia, Agnes, and Catherine are a sufficient explanation of the title of the work before us. The name of the writer is not given; but we learn that the profits of her work are intended for the support of little orphans to whom she has consecrated all her energies of soul and body. The lives of the three Virgin martyrs are first told in prose and then sweetly sung in verse, while both the prose and verse are informed with learning and skill. The poem in honor of St. Cecilia is, we think, the finest of the three, but each is a pearl of rare thought and beautiful utterances.

The book apart from its contents, is worthy of selection as a Christmas present, for its clear type, and elaborate binding make it a beautiful volume for the parlor table, while its graceful poems give it an intrinsic worth which will cause it to be appreciated by all our Catholic readers.

Ballads, Songs and Poems: By William Collins. New York: P. J. Kennedy.

We do not know who Mr. Collins is; but the book before us is convincing proof that the author is an Irishman, whose heart is full of Ireland's sufferings, and whose hand, unable to bear a sword, is at least determined to wield a pen in defence of his country's cause. His poems are replete with "blood and thunder," and his lines are at times wanting in the delicacy and sweetness of true poetry; but in spite of their fiery nature, we can recommend them to our Catholic youth as affording some fine subjects for school or parlor declamation.

The Conquest of Europe. A Poem of the Future. By Conclaus. New Orleans.

This is a very thoughtful work in regard to the future of Europe, and points to the possibility of China, becoming aware of her own strength—overrunning the whole Western Continent under the leadership of another Tamerlane or Genghis Khan. Going back to the pages of history, the author shows us that feeble nations who have learned from their conquerors the arts of war, have invariably turned those arts against their more defenceless enemies, and his conclusion is that China, now

a sleeping giant, will in the years to come learn "the novel arts by which the aggressive West extends its scant domains;" and there with her swarming millions she will devastate Europe and

From out the Ural passes to the plain These hordes will pour and deluge all in blood. We think the work deserving of careful study, and the verse, with its grave cadences and even measure, is easy of comprehension even to those who have no ear for the soft music of rhythmic language.

The Catholic World. The January number of this magazine has been received. The leading article, "The President's Speech at Des Moines," deals with the subject of the day in this country. The speech, of course, is viewed from a Catholic standpoint, and the criticism on it is temperate notwithstanding the tone of veiled sarcasm that pervades the article. It would seem to have been written before the delivery of the President's Message, yet may be read as a representative Catholic comment on that portion of the message which has called forth the most general remark. "The Protestant Episcopal Church Congress" is an article that will claim attention in certain quarters. "The Conference at Bonn," "The Apostolic Mission to Chili," and the pleasant sketch, "From Cairo to Jerusalem," will repay perusal. A number of stories especially adapted to the season form an attractive feature of the present number. In addition to the articles already mentioned there is an exhaustive review of the year 1875, which, with Literary Notices, closes the number. A card from the editor, Rev. I. T. Hecker, who has just returned from a three years' visit abroad, gives notice of his resumption of personal supervision of the magazine.

The Property Holders of this city aggregate about thirty thousand. In 1873, there were seven thousand delinquent tax-payers; in 1874, there were thirteen thousand delinquents and in 1875, there are eighteen thousand, eight hundred and sixty-three delinquents. They can collect no rents, and are totally unable to meet their taxes. Many of them have been sold out for taxes, and this work goes bravely on.

Some of our city patrons imagine that they are entitled to a copy of our premium chromo, because, they say, they are subscribers to the paper. We beg to remind them that we have no city subscribers. We sell the papers to the carriers and dealers, who in turn make their own arrangements with the public. By this means, for very little money, Catholics in the city have the STAR delivered at their own houses every Saturday evening.

Those of our city readers who are very anxious to secure the chromo, can purchase it of the carriers at \$1 a copy.

"LINES ON HEARING AN ELOQUENT NATIONALIST FOR THE FIRST TIME."

"Listening, enrapt, exclaimed I long Upon the accents of thy gifted tongue. Not rousing headlong, with an untaught fervor, But clear and steady, rhythmic and slow. Thy country felt thy inspiring theme, Her wrongs the heart whence gushed the fervid stream That still within our souls keeps green the hope That Ireland yet shall 'mid the nations cope. And free from galling chains that now enslave, A glorious destiny in future brave. Alas! methinks the orator's proud voice, Yet gladly in thy gift can I rejoice, And pray that eloquence, thy God, given down, In Ireland's cause may yield unflinching power." —Nation.

The colored citizens of Crystal Springs, Miss., in a public meeting have declared their intention to withdraw from politics, to cultivate friendly relations with the white race, to use all means to put down crime, to endeavor to produce everything necessary for their own consumption at home, and to organize among themselves an association similar to that of the Patrons of Husbandry.

Cologne is to be surrounded by a chain of forts in the same manner as are Metz and Strasbourg. The works, which are now in course of construction, are connected with each other by a protected circular railway, which, now used for transporting material, is designed as an additional means of defence, as it will convey portable iron clad batteries from point to point. Within the outer fortifications there is to be a second line, and a series of revolving iron turrets.

"Christ Church" property, owned by the richest Episcopal congregation in Buffalo, N. Y., has passed into the hands of the mortgagees. An arrangement has been made by which the late owners are allowed the use of the building by paying a rental of \$700 per year, and making the property a "proprietary chapel," a title and estate borrowed from England. The Episcopalians, as a class, are the wealthiest of our citizens, and it seems strange they made no effort to recover entire possession of the property.

A Russian paper announces that a belief in the approaching end of the world has seized on the Cossacks of the Don. Many, especially aged people, are giving up worldly affairs, wearing a shroud, and ordering their coffins. On every road are seen men repairing to Moscow to be consecrated priests, in order that the smallest village may have its own priest and church. The authorities are passive, hoping that the movement will die out of its own accord. It has originated with the Dissenters.

DEATH OF A HERO OF TWO BATTLES.—James Robinson, colored, the owner of the "Robinson House," on the East River battlefield, near Manhattan, Va., died a few days since. He witnessed both of the memorable battles, remaining on his place with his family during these terrible scenes of blood. His home received hundreds of bullets and through a twenty-four pounder, which was pointed at the bed room, carrying away one post of the room which lay a sick Confederate soldier. He witnessed the death of the Confederate General Bee and Bartow, which took place within a hundred yards of his door. He saw the marble monument erected to their memory and saw the Federal soldiers destroy the same at the second battle. He gathered up the fragments and preserved them, and up to the time of his death he would give visitors to the battlefield, who desired it, a small piece of the marble as a memento.

A SLIGHT COLD, COUGH.—Few are aware of the importance of checking a cough or "cold," which would yield to a mild remedy. French's Peppermint Cure gives sure and almost instantaneous relief.