

CALENDAR OF THE WEEK.

Sunday.... March 13—Second Sunday in Lent.
Monday.... March 14—St. Gregory I.
Tuesday.... March 15—St. Zacharias.
Wednesday.... March 16—St. Perpetua.
Thursday.... March 17—Most Sacred Sacrament of the Eucharist.
Friday.... March 18—St. Gabriel, Archangel.
Saturday.... March 19—St. Gabriel, Archangel.

The Fair for the benefit of the Catholic Orphan Asylum of Mississippi, recently held in Natchez, netted \$4,398 45.

On the 16th of April a grand concert will be given in St. Alphonsus' Hall for the benefit of the many charitable works undertaken by the Sisters of Mercy.

On page two of our present issue will be found an excellent article, copied from the Dublin Nation, in answer to the N. Y. Irish World's attacks on the Home Rule party.

ST. PATRICK'S CHURCH.—Rev. Fathers O'Donoghue, Byrne and McGill, C.M., will commence a two weeks' Mission in St. Peter's Church, very Rev. C. Moynihan, pastor, at High Mass to-day.

Next Monday evening, at 6:30 o'clock, the gentlemen who are to act as Marshals of the St. Patrick's day procession will meet in the Star Hall. See Grand Marshal McCloskey's call in advertising columns.

The first edition of Father Jere's work, "Union with our Lord Jesus Christ," issued a couple of weeks ago by the Messrs. Sadler, was exhausted in ten days after publication. The publishers are now getting out a second edition.

Mr. Thos. D. Egan, well known throughout the Union as the traveling agent for the Freeman's Journal, has established a Catholic agency at 37 Barclay street, New York. On the fifth page of the MORNING STAR will be found his business card.

CHURCH OF ST. JOHN THE BAPTIST.—At 7:30 o'clock next Thursday evening a panegyric of St. Patrick will be delivered at this church by the Rev. T. J. Abbott, C.M., immediately after which Benediction will be given. Friday morning, at 7:30 o'clock, Solemn High Mass will be celebrated. In consequence of these arrangements the usual Wednesday evening instruction will be omitted this week.

Wednesday evening next, 15th inst, there will be a grand vocal and instrumental concert in Granewald Hall, tendered to Mrs. Chas. Bondeseque by her pupils. Many distinguished ladies, greatly admired in social circles for their musical talents, but who have never appeared before the public, will assist on this occasion. Among the gentlemen who will take leading parts are Messrs. Meteye, Cassard, and Canlier. Tickets \$1.

In a card in our advertising columns on the fifth page, Mr. D. P. Scanlan, President of St. Vincent's Home, announces that the Fathers of Holy Cross, having completed an extension to the buildings on Bienville street, will receive a limited number of boys whose parents or guardians can afford to pay a small sum monthly for their maintenance. The boys will be well cared for and taught under the immediate supervision of the Fathers.

ST. PATRICK'S CHURCH.—The Forty Hours' Adoration will commence in St. Patrick's Church, at the Solemn High Mass, which will be celebrated at 8 o'clock Wednesday morning. Wednesday evening, at 7:30 o'clock, there will be a sermon followed by Benediction; Thursday morning, at 8 o'clock, High Mass; Thursday evening, at 7:30, sermon and Benediction. Friday, Feast of St. Patrick, Solemn High Mass will be celebrated at 9 o'clock and panegyric on the great Apostle of Ireland will be delivered.

CARD OF THANKS.—I hereby return my sincere thanks to the kind ladies who held tables at the Fair, also to all the friends of the Parish. Amongst the latter special mention is due to Mrs. Jno. Kelly for the donation of a handsome watch; to the Crescent City Ice Company and the St. Louis Literary Society. Through the kindness and efforts of all a profit of \$4,600 has been realized for the parish, relieving it of its present embarrassments. When the remaining articles will have been disposed of the net proceeds will amount to \$5000.
THOMAS HURLIN,
Pastor St. Michael's.

ST. PATRICK'S DAY.—Next Friday will be the Feast of the glorious Apostle of Ireland, St. Patrick. As usual, it will be celebrated with due solemnity and splendor by the faithful children of the Emerald Isle in the Crescent City. In the morning most of the Irish organizations will attend Mass, and at 10 o'clock they will meet on Canal street and, in one body, will march through the principal streets of the city. In our advertising columns on the fifth page will be found the programme of the parade, giving full details as to the route of the procession, etc. Members of Societies will also find in our "Special Notice Column" advertisements of importance to them.

MITCHELL RIFLES.—At 7:30 o'clock A. M. St. Patrick's Day, this sterling military company will assemble at their hall, 191 St. Charles street, and will at once proceed to Algiers to receive an Irish flag, which the ladies of that suburb propose to present to them. They will then attend a military Mass in the Napoleonic style, at the Church of the Holy Name of Mary, Algiers, Rev. Father Bellanger, pastor. After mass their flag will be blessed, and they will accompany Division No. 4 A. O. H. to their position on Canal street. The Rifles will act as escort to the Hibernian Association and Ancient Order of Hibernians in the grand procession.

Try the celebrated family tea, 60 cents per pound, at the great original tea house, 637 Magazine street.

Godless Education and Its Fruits.

With every one who has children the question involving the greatest and most constant anxiety is: How can I rear them so that they will not disgrace their family by flagrant misconduct, so that they will even be honorable and estimable members of society. Let any one faithfully resolve this question in his mind, let him have proper recourse to the lights of history, let him defer its decision until many years of experience in the ways of men shall have shown him the inner workings of human nature in its countless phases, and we are safe in saying that he will pronounce it a hard one.

There are plenty of theoretical answers to it. Sanguine young philanthropists count largely on education. Educate the people, say they, and the people will be moral. Set the children a good example, say others, and they will follow it. Let the women be good, says another, and the men will be heroes. Give us freedom of conscience, bawls the fanatic, let religion be an open field for every sect and religion will be brought to all the population. The Bible, the Bible, shouts your Methodist colporteur, print the Bible by millions and scatter it broadcast, and the result will be public and private morality.

But the man of experience has seen all this tried and seen it all fail; therefore he shakes his head and says it is a knotty question, that of knowing how to rear a generation so that it shall not be a rascally one, but shall be good.

The people have run mad. They want mental education to come by hard work and morality to come by accident. They are desirous of having honesty and virtue conspicuous among the generation which shall succeed them, yet take no steps to secure so important an end. Why do they expect their children to grow up honest and virtuous if they do not every page of history, every incident of experience with those children and in their own persons tell them that it requires all the available influences of religion to control the vicious inclinations of humanity? In early childhood all the vices of maturity betray their incipency. There is selfishness, violence, pride, stubbornness, disobedience, falsehood, the tendency to take what belongs to others. These infirmities develop with passing years. The parent is discouraged, alarmed. How shall he counteract the inborn poison? His example has been thrown away, his words of warning are unheeded, his punishments are forgotten.

If he is a Christian he finally remembers that religion can control all that, provided the children be properly instructed in it. If he is an unbeliever, he swallows his fears, trusts to time and sends his children to the public school or some other entirely secular place where they will never hear of God, but will at least acquire a certain amount of worldly polish. They shan't disgrace him by their boorishness, at any rate.

What becomes of his fears? Are they dissipated as time rolls on, or are they realized?

A good reply to this may be found in a most interesting article under the caption "Crime in High Places," published in the editorial columns of the N. O. Price Current of last Wednesday. We have no space for the details there graphically given. There is first a long quotation from the N. Y. Economist. It is interesting because it is made to nine revenue collectors and inspectors, and six distillers, convicted and sentenced to the penitentiary at Indianapolis; and to the violent efforts of the general government to shield others from conviction, and to the universal corruption in official life. Then comes a passage from an article of the Chicago Tribune, under the heading, "The Vicious Wave." Therein the story is told of two life insurance managers, who had been appropriating company funds to their own use; of members of the common council selling their powers; of others together with another official indicted as ring thieves; of a mayor usurping office beyond the time for which he had been elected; of the control of public offices by gamblers, bunco men, and disreputable characters.

From a Memphis paper is selected a commentary on ecclesiastical immorality in which figure the names of Winslow, Beecher, and Glendening, and reference is made to the scandalous trial now long pending at Quincy, Illinois, between Gen. Prentiss and the pastor of his church.

Quotations are also given from the London Telegraph, News, Standard and Times, dwelling upon the wide spread infamy of corruption that has lately blackened the reputation of American society in its commercial, religious, administrative, and even judicial relations.

But it is not necessary to go abroad for a review of the situation. Every mail, every telegraphic column reeks with details of villainy ranging in its sphere of action from the White House down to the woodman's hut. Plunder, robbery, bribery, spoliation, defaulting, embezzlement, forgery, fraud, usurpation and murder abound throughout the land. The man who demands evidence of this is beyond the reach of self-evidence.

And all this is a solution of the doubts of him who trusted to time and luck for the

moral development of his children. This army of knaves in high places is composed of men of education, many of them are or were gentlemen of splendid education, they belong to that generation of enlightenment which was to be made moral by mental EDUCATION.

Are we to have more education of this sort? If so, God help us. If all men become educated devils, society will disorganize.

The Catholic Church has but one solution for the problem of a virtuous population: Train up a child in the way he should go and when he is old he will not depart from it. TRAIN HIM UP. Educate him, morally as well as mentally. Train, exercise, educate his conscience. Teach him what is right as practically as you teach him arithmetic. Parents, we know, cannot, even the best of them, do this. They must have it done at school, and the total absence of such education from the secular schools of this country is the reason why its moral character, like an uncultivated field, is growing into a wilderness of weeds and briars.

The O. A. U.

There appears to be in some Northern localities a secret organization known as the O. A. U., or Order of the American Union, and this Order has an organ published in New York called the National Protestant. In this section of country nothing is known of the Association practically, and but little is heard of it through the press, but from a stray number of its organ which occasionally falls under our observation, we have been able to gain some insight into its motives and prospects.

Judging from its organ, the Order is based simply on hatred of the Catholic Church. It says:

It is a mistake to classify the National Protestant with the religious journals of the country—that is to say, with the church journals. We have no sectarian creed to maintain, no denomination to defend. All such matters we leave to the newspapers established under church auspices. Our mission is to uphold our common Protestantism against the attacks of Rome, and, so far as possible, assist in thwarting the schemes of that religious organization against the government and people of this country.

In upholding Protestantism we, of course, uphold the cause of true religion, good morals, and good government. But let it be understood that our great mission is to "oppose the political power of the Roman Catholic Church." In filling that mission we hope to have the aid of all sincere Protestants.

Column after column of the National Protestant is filled with the most stupendous falsehoods, the most unblushing calumnies directed against the Catholic Church. Its whole existence is devoted exclusively to war against that Church, and we have looked through it in vain for a single article that was not saturated in the cess-pool of religious fanaticism and hatred. The paper has an anti-papal mania and goes to the mad extremes of all manias.

It was feared at one time that the movement which has found expression in this publication—the National Protestant—might take hold of the American public and culminate in a very active persecution of our Holy Church. We are therefore happy to find in the columns of the Protestant itself proof that these fears are up to this time very far from realization. It talks of having a circulation of "several thousands," and teems with bitter retorts on secular and religious Protestant papers which have criticised very harshly its efforts and the objects of its secret Association. Among these are the Nevada Sauto Independent, the Brownsville, Mo., Herald, the Beacon, published in Wisconsin, and the New York Methodist. From the latter paper it quotes as follows, commenting thereon afterwards in a tone which shows that it considers itself aimed at:

There are a great many weak-headed people who imagine that the way to keep sectarianism out of politics is just to put sectarianism into politics. These persons are constantly doing foolish things in the name of anti-Romanism—things more objectionable than the Jesuits do—and the sufficient answer from our side is that we do not hold ourselves responsible for their follies. There is, however, one thing done against Romanism that cannot be charged upon the fools, and which is likely to spike all our Protestant guns unless immediately stopped. We refer to the organization of a secret political society to overthrow political Romanism. Such an order, we have reason to know, exists, and is being extended in several States—possibly in all. Only evil to a good cause can come from such a society. Persons at its head may secure private advantages, temporary successes may attend the first years, but the reaction is sure to come, and Romanism is sure to gain by such an order. The settled policy of this country is toleration of all sects. Keep out of this political secret society.

From the experiment of the National Protestant two conclusions appear to us to have been partially established: first, that the secular press and the people generally are not in the humor to follow the lead of religious fanaticism at this time; and secondly, that sectarians will not unite in the support of any enterprise which appeals merely to a general Protestantism.

If a paper is devoted to the interests of a particular sect, it may reasonably expect the support of that sect, but if it throws off all such allegiance and relies simply on the general spirit of Protestantism, it finds no followers and no supporters. The variance between the sects is so utter and uncompromising that it is impossible to unite them in any one practical work even of opposition to the Church, unanimous as they may be in their spirit of hatred for her.

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Jefferson Davis.

The Hon. Jefferson Davis last Tuesday night delivered in the Exposition Hall a lecture for the benefit of the Mexican War Veterans. The Hall, as might naturally be expected, was densely crowded with an eager audience, many of whom had never seen, and still more of whom had never heard the great leader whose fame is already historic. It was quite evident as soon as Mr. Davis rose to his feet that he was laboring under some special physical infirmity. In fact, he had recently, by some accident, sprained an ankle or received other injury which rendered it painful for him to stand continuously. Still, with that inflexible tenacity of character which has always rendered him superior to considerations of pain or danger, he kept his position and enchaind the attention of his audience for about an hour.

Notwithstanding a physical debility which was quite apparent, the Hon. speaker showed that his voice was still firm and powerful. His style of oratory is entirely unimpassioned and free from ornament. Figures of speech have but little room given them in the discourse of a man who means so much and wants to say it in the shortest possible space. Still, plain and direct as is Mr. Davis' style of speech, it is evidently that of an orator, because it has the power of fixing the attention of his hearers. There is a charm of interest in all he says. It is the charm of strong common sense and clear intellectual vision. There is nothing confused, nothing incomprehensible, nothing uncertain in his statements or conclusions, but all through a simplicity as transparent in its meaning as it is convincing in its truth.

The distinguished orator spoke in glowing terms of the gallantry of those brave men who dared to meet a vindictive foe in the heart of a hostile country, with odds of sometimes seven to one against them. But there was something, he said, still more creditable to them than their military heroism: they came back empty-handed.

The great ex-President was listened to with rapt attention, unbroken by any very marked or noisy applause, but the manner of the crowd in withdrawing from the Hall manifested the affection and veneration they still entertained for one who had once held in his hand the guiding star of their loyalty, and who had carved for himself an imperishable niche in the history of great events.

Catholic Total Abstinence Society Items.

St. Stephen's Society held its regular monthly meeting last Sunday evening, transacting much important business and pushing all the details of organization to completion. Rev. T. J. Abbott, C. M., Spiritual Director of the Society, and Mr. D. H. Buckley, President of the State Union, were present and addressed the members, encouraging them to persevere in the good work. The members are to receive for the first time, in a body, Holy Communion on the first Sunday in April, and invite their brother Total Abstinents of the city to join them on the occasion.

St. Theresa's Society will hold its regular meeting at 6 o'clock this evening. An address will be delivered by one of the Missionary Fathers. The gentlemen of the parish, as also members of other Total Abstinence Societies, are cordially invited to attend. Father O'Donoghue, we hear, preached a grand sermon against intemperance and in favor of Total Abstinence, last Thursday, in St. Theresa's Church, a large number of gentlemen being present, and it is to be expected that many who heard him will avail themselves of the opportunity offered this evening of following the excellent advice he gave.

STATE UNION OF TEXAS.

Week before last the Total Abstinence Union of Texas was organized at Galveston, Texas. Delegates from the following societies were present: St. Patrick's, St. Mary's, Galveston; St. John's, Houston; St. Joseph's, Marshall; San Fernando's, San Antonio; St. Joseph's, Victoria and Sacred Thirst Society, Indianola.

A constitution, modelled on that of the Union of New York, was adopted, and Mr. E. O'Connell, of Galveston, was elected President. The convention finally adjourned to meet again in Galveston on the Sunday previous to Shrove Tuesday, 1877. Among the pleasant incidents attending the convention was a banquet given the members by Mgr. Dubis, Bishop of Galveston.

The members of St. Joseph's Society will receive Holy Communion next Sunday, March 19th, Feast of their patron saint. At the last meeting of St. Joseph's Society, our young friend, Hugh McManus, Esq. was elected Treasurer.

ST. THERESA'S CHURCH.—This evening the Mission will close at St. Theresa's Church. For two weeks the faithful of the parish and many from outside the parish limits, have attended assiduously at all the exercises, the congregations at the early morning Masses being as numerous as at the evening devotions. The number of persons who approached the Sacraments of Penance and Holy Eucharist was simply immense, ranging way up into the thousands.

NEW PUBLICATIONS.

The Eden of Labor, or The Christian Utopia. By T. Wharton Collins. Philadelphia: Henry Carey, Baird & Co. New Orleans: Geo. Ellis.

This able work by Judge Collins, of our city, which we noticed in our last week's issue, deserves more than a passing remark; for the wonderful system and profound suggestions embodied therein give it an earnest claim upon all who desire the well being and happiness of themselves and of their country. It is called the Christian Utopia, but unlike the celebrated work of Sir Thomas More, it does not describe man in the natural state, but in a supernatural one; not man in idleness, but in labor, which by charity, reciprocity and brotherhood, is reduced to occupation and recreation.

The writer shows that after Adam's disobedience there was no wealth but the product of labor; "and from that moment starts a series of innumerable crimes committed by those who, to avoid the burden—avoid the divinely imposed burden of eating their bread by the sweat of their face—fasten their share of toil, tenfold, upon the shoulders of others."

The one great idea which Judge Collins wishes to impress upon the minds of his readers is the dual title possessed by every product of nature. "Firstly, God's title to the natural elements it embraces. Secondly, man's title to the labor he puts into the natural elements to make them fit for use or pleasure."

Then he argues, in language most forcible and eloquent, that man has no right to make this natural value, or God's title, a means of oppressing labor or of robbing man of his title to the same.

Labor is the true standard of value; but this value has always been, and continues to be, entirely disregarded; for the laborer, in one day, is made to pay a premium on his own works to the idle looker-on who holds capital in his selfish hands.

That the system so beautifully sketched in this work will ever be carried out, is only food for hope; for as every man is trying to enrich himself at the expense of his brother, it would be necessary to change man's heart in order to establish this reign of Justice.

But as Christians, we are to look for such a change even here on earth; for Isaiah's prophecy, "Mine elect shall long enjoy the WORK of their hands," is still to be fulfilled. The millennium is to be a period of labor, yet of perfect happiness, and how these two conditions may make one harmonious whole, is the scope of the work before us.

The buying cheap and selling dear will then be abolished—the enriching of a few at the expense of the millions will not then be possible. Then God's share in nature's products will be without price, and man's share in their utilization will receive its full reward.

The Eden of Labor contrasted with the Land of Nod, or God's laws with those of our generation, form subject matter for the profoundest mind to dwell upon—and yet the work is as entertaining as a novel and the reader seems to live amid the busy scenes and prosperous life of the Eden of Labor, or to be eagerly watching the grasping tyranny and tortured labors of the Land of Nod.

In a word, this work makes us realize that the principle of Charity is entirely ignored both by nations and individuals, and that the whole world, to-day, has departed from the ordinances of God and is carrying out laws most detestable in His sight.

We cannot do justice to the work by our incoherent remarks upon it. It must be read and deeply studied from the first word to the last. It may do good to a few individuals, to men of good will; or it may not even ruffle the turbid ocean of corruption that envelops our globe; but whatever its effect, it is a noble offering to a blind generation, a sublime testimony to the goodness of God in His dealings with men, and an earnest suggestion to mankind how to act so as to enjoy peace, rest and abundance, and yet fulfill God's divine command to labor in the sweat of their brow.

THE VATICAN.—Rome Feb. 12.—A very interesting reception was held at the Vatican on Monday, the 7th of February. Between two and three hundred boys and girls belonging to the leading families among the Roman citizens, accompanied by their parents and friends, were admitted to the Consistorial Hall. The Pope, with several Cardinals and Chamberlains, entered the hall shortly after noon, and found fourteen boys and fourteen girls ranged alternately, and holding in their hands lamps and flowers. These were intended for gifts to poor churches. The Holy Father before taking his seat went through the hall, giving all the children an opportunity of kissing his hand. His Holiness then took his seat and listened while several pieces of poetry were recited by the children. An album containing the names of all the boys and girls was then presented. The Benediction was then given, and afterwards some sixty of the children sang in chorus a part of the Oratorio Mose, with piano accompaniment, played by Don Borghi, Professor of Humanities and of Gregorian Chant in the Propaganda.

A former captain of Italian Carabineers was received by his Holiness a short time ago and admitted to his presence. When the audience was over the captain remained. The Holy Father then took him aside, and said to him, in a low voice: "You have still to answer for an excommunication you have incurred for having arrested a bishop. But I have compassion on you, for you acted under superior orders; you feared to lose your position. Make your act of contrition; I am about to absolve you." The captain obeyed with great surprise, and returned home to Turin with a light heart. In relating the fact he expresses the warmest admiration for Pius IX.

Most Rev. Archbishop Parrell, of Cincinnati, celebrated the seventy-sixth anniversary of his birth on Saturday, Feb. 26th. He was called upon and warmly congratulated by many prominent citizens. He remains in excellent health, and in May next will celebrate the golden anniversary of his ordination to the priesthood.

MODESTY.
TO J. C. S.
The violet flower, to serve unseen,
Hides its head in tuft of green;
But issuing sweetness all its own,
Its hiding place is shortly known.
Thus you in modest sweet reserve,
Avoid the honors you deserve.
But the odor sweet of virtue tells
The person's heart in which it dwells.
L. M. M.

The Rev. Mr. Riddale, the Folkstone Ritualist, whose Ritualistic practices were last week pronounced illegal by the ex-Judge of the English Divorce Court, has made a remarkable statement to his congregation. He declares, in effect, that he will not bow to the decision of Lord Penzance. His opponent, he says, in attacking Ritualistic ceremonial, really wish to destroy the doctrine of the Real Presence, and that doctrine "must be defended at all cost." Moreover, he declares that the State "has no power over the Church's spiritual government." And if necessary "it is the duty of the Church to defy the law of the land." "Loyalty to God," in fact, "is the first consideration." Mr. Gladstone should at once turn his attention to this disloyal Briton who would thus put God above the illustrious popes of the English Church, Queen Vic.

MR. EUGENE KELLEY.—We are pleased to notice the arrival in this city of Mr. Eugene Kelley, of New York. Mr. K. is the owner of the fine block of buildings on the Bay bearing his name, (in erecting which he showed his confidence in the future of the Forest City,) and he has invested in this and other properties in Savannah over six hundred thousand dollars. He is a representative self-made man, who by industry and integrity has made for himself a fortune and a name.—Savannah News.

The Tuscaloosa Mills, operated by Thomas McFarland, are shipping yarns to H. B. Clafla & Co., New York.—Columbus Index.

Clafla & Co. have been handling the Tuscaloosa goods for a number of years, and selling to our merchants for less than mill prices on "jobbing orders." The Wesson Mills, in this State, decline all overtures from the Eastern wholesale trade, and absolutely control the sale of their own goods. Early in 1876 they will increase their force of operatives to 800, and are now running night and day with nearly 400 hands in the effort to keep up with the orders received.—Aberdeen Examiner.

The Bay St. Louis Herald calls attention of the practical to the fact that the palm-tree of our coast contains a sap which, by evaporation, becomes a superior glue. The sap is obtained by tapping the trunk in the same manner as pine trees are bored for turpentine. One tree will run about two gallons. The glue produced is used in shell work, and it is supposed that if introduced it would supercede all other mullages with cabinet makers and book binders. Here is the chance for an experiment which cannot cost much and may result in a valuable trade product. No capital is required to make the experimental beginning; and, if that succeeds, no doubt need be felt as to the procurement of any amount needed to develop the business. The sales of mullages, of various sorts, amount annually to an immense sum; and this gum would seem to have the needed properties of a base for fine varnishes as well. We deem the matter well worth looking into, at any rate.

The treatment which the poor Indians on the Black Hills reservation are now receiving at the hands of the Government is enough to make the cheek of every Christian American burn with shame. By solemn treaty the Government guaranteed to that reservation only a few years ago; but the white man having discovered gold there, the whole country is swarming with armed adventurers, who do not hesitate to shoot down the Indians wherever they are found, and General Sheridan, in his letter to the Military Committee of the House, urging the establishment of two military posts to protect these cut-throat adventurers, says: "Military operations have now been commenced against the hostile bands of Sioux by request of the Interior Department." It were strange if the Sioux were not hostile, for they are being plundered, murdered and driven from the homes guaranteed to them by the Government, and for no other reason than that the white man wants the gold their reservation contains. Who can blame the poor, betrayed and plundered people if they welcome the betrayer and plunderer with bloody hands to hospitable graves?

MISREPRESENTING THE SOUTH.—A correspondent of the Montgomery Advertiser states that in one of the principle towns of Germany, a map has been distributed by an emigration agent of some Western State, upon which the State particularly advertised is represented as crowded with towns, rivers, railroads etc., while where Mississippi, Alabama, Georgia and some other Southern States ought to be, the legend "Cherokee Indians" "Choctaw Indians" "Creek Indians" is to be seen in large bold type.

The Memphis Appeal, while noticing the above fact, also takes occasion to speak of the last census map issued by the United States Government, and which is about as much against the South as the case above stated. The Appeal says:

In its publications of the last census it has maps representing the degrees of wealth and illiteracy in the country. By light and dark shades on the first of these maps the Northern and Western States were represented as radiant with wealth, while the pall of poverty was made to overhang the South—its very pictures, perhaps, but one point on every spot after the government has made these conditions for the two sections. In the same manner a black cloud of illiteracy overhung the South (in which the ignorance of the just negroes was counted against this section) while the North was resplendent with light and knowledge. It was the first time we believe, that the government thus published and illustrated its own shame in this way; and we have no doubt that any government in Christendom can be found to imitate it. As the tide of immigration has to a great extent, ceased to flow from Europe to America, it is not important that these misrepresentations should be corrected. But the first sign of a convulsion in Europe will again flood our country with immigrants and the South should never relax its efforts to secure that population which forms our section on account of these slanders and misrepresentations.