

Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, NOVEMBER 26, 1876

THE LION AND THE SKUNK.

A DREAM.

The following lines were written by David Baker, of the New York Post, about twenty years ago, and are as admirable for their quaintness as for the important lesson they convey:

I met a lion in my path, (Twas on a dreary autumn night) Who gave me the stern advice To either run or fight. I dare not turn upon the track, For fear the lion at my back Would seize me as his prey. So summoning a fearless air, Though all my soul was full of fright, I said unto the forest king, "I will not run but fight." We fought, and as the blood decreased, I concurred in the bloody fray; For soon the lion at my feet A lifeless carcass lay. A little skunk was standing by, And noted what the lion spoke; And when he saw the lion die, The lion's track he took. He used the lion's very speech, And, stretching to his utmost height, He gave me the alternative To either run or fight. I saw he was prepared to sting, For he had stung his backy tail, And knew those odors very soon My nostrils would assail. So summoning a humble air, Though all my soul was free from fright, I said unto the little king, "I'll run, but will not fight." MORAL. As years begin to cool my blood, I'd rather all would doubt my spunk, Than for a moment undertake To battle with a skunk.

GENERAL NEWS ITEMS.

Twenty farmers, with their families, stock, etc., left Fayette county, Ga., a few days ago for Fort Worth, Texas.

The wine crop of France this year is unusually large, being a third larger than the vines promised at the outset of the season.

Capt. Bedford Pim, M. P., told his constituents in England the other day that one sailor only in each of England's 25,000 vessels was an Englishman, and that the foreign crews in the next war would navigate the ships to their own ports.

The Plains of Abraham have been leased to a private association, composed of the leading citizens of Quebec, whose intention is to lay out the grounds as a driving park, plant trees, and otherwise embellish it, so that it may eventually become the public park of the city.

Everything promises well for the construction of the Canada Pacific Railroad. The indications are that the contract will be let as far as Fort Edmondstone next summer, while the survey west from Thunder Bay has been most favorable in the essentials of grades and curves.

The recent report of the French Minister of the Interior gives the emigration from France from 1865 to 1874 as 69,245; the agricultural element constituted 37 per cent, and the average of men was 71 per cent and of women 29 per cent. During the same period the immigration of permanent settlers, chiefly by the eastern frontier, reached 63,025.

The Germans actually do teach the young idea how to shoot as a Prussian primer now in the hands of a Bostonian makes plain: "It is an official publication, and is filled with pictures of guns, flags, coats of arms, and implements of war, and the spelling is in syllables on such words as Bismarck, Prince Charles, King William, Germany, Empire, and on military terms."

Certainly there never was such an apple crop in Georgia as that which ripened this year. Heretofore all the apples brought to this market were brought from the North and West. Now dozens of wagons, loaded down with Georgia apples, roll into the city. Most of them come from the counties through which the Air-line railroad runs. They are sold at remarkably low prices, one dollar a bushel at retail being the regular price—Atlanta Times.

The census of Massachusetts for 1875 shows that in that state, as well as in New York, there is a tendency of the population towards large cities. Massachusetts has 1,651,912 inhabitants, and now ranks as the seventh State in the Union in population and the first in density of population. In 1865 the towns had a population of 729,344 and the cities 504,687. Now the cities have 836,933 and the towns 814,979. This drift of the people towards the great centres of trade should be regarded as a settled fact.

The island of Valentia, the terminus of the Atlantic cables in Ireland, is the property of Mr. Fitzgerald, "Knights of Kerry," and its extreme point is the most extreme westerly point of any one, not easily accessible, in Europe. The night is a constant resident, and takes great interest in his estate, which presents a most favorable specimen of the property. The traveler finds a neat and comfortable inn, and the scenery from Killarney to Valentia, and thence via Waterville and Kenmare to Cork will amply repay him. Valentia produces enormous slabs of slate.

While the natty Spurgeon is smoking his cigar, and perhaps chucking his reverend hat on the side of his powerful head, American ministers are discussing the propriety of the use of the ill-smelling weed by clergymen. A Philadelphia preacher, who doesn't want to "wear off," argues that eating too much is just as injurious as the excessive use of tobacco, and that a man who smokes is not necessarily immoral. None of the disputants seem to take into consideration the extreme annoyance to which persons who do not choose to practice the tobacco vice are subjected by smokers and chewers. The worst form of the use of tobacco is the pigish disposition which it encourages in mankind. It is very rare that a smoker gives his company a thought, and he grows coarser as his habit grows. The true gentleman is always considerate of others, but it is very hard for even a gentleman to realize how disagreeable he can make himself with his beloved cigar.

An examination of the sight of the school children in Portland, Me., by Dr. Spaulding proved that twenty per cent were defective vision. Many of these were very slightly affected, yet ten per cent were short sighted enough to need glasses. Dr. Spaulding's deductions are that the defective lighting of school rooms is one cause of the trouble, and that the habit of holding books too close to the eyes is another. He advises children not to let the eyes toward a bright light, to use the eyes frequently, and when it is necessary to use glasses, not to choose stronger ones than are needed. He adds: "They should be taught that the light should always come from the side, or even over the shoulder; that a book should be held up, if possible, and never the lamp; that they should always have a lamp over a lamp standing on a table at a distance with their eyes, and especially if they are to face the light, as in writing; and that reading positions, and reading in the twilight, or with the sunlight pouring over the book, are very harmful to the eyes."

Dr. George M. Beard says in the Independent that there is a widespread delusion that encephalitis is incurable, and that the inebriate is a failure. Some suppose that nearly all patients relapse as soon as they return to the life, but he seeks to refute that idea, and says the following as to the Franklin Home in Philadelphia: "In four years 529 patients, all men, have been cured of the disease, and 271 are now without the restriction of the disease."

regarded as cured, 75 have been much benefited, 212 are put down as doubtful, while of the remaining 24 nothing is known. A person is called cured or reformed when he is known not to have drunk since leaving the Home. Of these 271 who are regarded as cured, 178 were periodical and 93 were constant drinkers. The average time of using strong drink before entering the Home was fifteen years and ten months; the average time of drinking to excess was six years and seven months; the average daily quantity of liquor used by each person was one and a half pints. The average time of stay in the Home was seven and a half weeks." Dr. Beard believes that a third of those in all the American institutions who submit to the rules are cured; and he regards alcoholic appetite as really a disease. He tells of a superintendent of a New England asylum who, after a patient attains a proper degree of improvement, gives him a bottle of rum to carry in his pocket, telling him to take it out and look at it as often as he wishes; but not to drink it. This, he thinks, a strengthening exercise of the will.

THE NERVE OF ENGLISH COMMERCE.

Few persons would think of attaching much significance to the apparently commonplace fact that the British coal mines are accustomed to despatch a certain portion of their products to foreign countries. Accordingly, when the Parliamentary commission, in 1871, assigned definite and somewhat narrow bounds to the mineral resources of Great Britain, a cry went up that the export of coals must be prohibited as a measure of reasonable precaution. During the panic which convulsed the English coal market from 1872 to 1874, a restrictive policy was still more vehemently urged upon the Government, which happily withstood the clamor of the alarmists. It is now known that a decisive step in that direction would have seriously crippled British commerce. This has been demonstrated by an exhaustive study of the coal question undertaken by M. de Roolz at the request of the French Minister of Commerce, and the results of his inquiry have special interest for this country, which is already one of the foremost producers, and must soon become an exporter of coal. The amount of coal annually exported by England is not less than twelve millions of tons, or one-tenth of her entire production. It is forwarded to more than eight hundred foreign ports situated in all quarters of the globe. On a colored chart displayed at the Vienna Exposition, the currents of this important traffic were depicted, radiating from Great Britain throughout the waters of Europe and Asia, from the Baltic and the German ocean to the Indian and Chinese seas. In the hands of its enterprising distributors the mineral becomes a lucrative object of exchange. The gross receipts in 1873 from the sale of English coals to foreign customers exceeded ninety millions of dollars, of which a large share accrued to middlemen and carriers, the value of the staple rapidly augmenting with the distance from the place of production. The ton of coal which on the dump at Newcastle may be worth only two dollars and a half, brings twice as much at Bordeaux, while in Genoa it will command seven dollars, at Madras ten, and at Shanghai sixteen. It follows—and here we partly discern the bearing of this traffic on the development of British commerce with remote countries—that vessels may accept a cargo of coal on the same footing as ordinary commercial freight, that is, simply in view of the profit resulting from its sale in a foreign market. Not only is such a cargo readily secured, easily handled, and disposed of without difficulty, but it is in fact a substitute, not for profitable freight of other kinds, but for mere ballast with which ships sailing under other European flags must for the most part content themselves in the outward voyage to the Indies.

From twenty to eighty cents a ton must be paid for ordinary ballast according to the port of clearance, without counting the expense of heaving it out at the port of arrival. Coal, of course, costs more than this, but it may be sold again, and the operation is summed up with a profit. What is the consequence of this exceptional advantage hitherto monopolized by the English shipper? Loaded with coal in lieu of ballast, the British vessel can afford to transport at a low rate those prints, muslins, and other light fabrics with which the mills of Manchester flood the world. Accordingly the freight charges on English goods are found to be trivial in all those ports which consume considerable quantities of English coal, and thus it is that this precious mineral has unlocked to British industry many markets otherwise inaccessible, and may be said to offer a kind of premium on exportation. Moreover, the substitution of a profitable cargo for ballast on the outward trip enables the British merchantman to lower her charges for the return voyage. Thus on a homeward course from Bombay or Calcutta she could accept freight at twelve dollars a ton, having already, thanks to coal, earned ten, while another vessel going out in ballast would be constrained to ask twenty-two dollars. Under these circumstances it is clear that coal may be called, in a literal and special sense, one of the nerves of England's commerce.

The stimulating effect of her coal exports upon England's commerce is well understood in those countries which attempt to vie with her in the markets of the East. A keen sense of the comparative disability under which French shippers labor has prompted a strenuous endeavor to augment the yield of the French mines, and the propriety of engaging at once in exportation has been urged without regard to the fact that the coal production of France still falls short of her home demand at least 33 per cent. The truth is, that Belgium alone of the Continental States has coal to spare, and most of her surplus is absorbed by her French neighbor. On the other hand, the United States, if the increase in the delivery of her mines should maintain its normal rate of progression, will be in a position at the close of another decade to export large quantities of this mineral, whereas the excess of the English product over consumption is expected to gradually decrease. Here, probably, we have a glimpse of those natural forces which are preparing the transfer back to this country of that maritime preponderance which Great Britain has maintained since our civil war.

WASHINGTON'S ONLY JOKE.—During the debate in the first American Congress, on the establishment of the Federal army, a member offered a resolution providing that it should never exceed three thousand men! whereupon Washington moved an amendment, that no enemy should ever invade the country with a force exceeding two thousand men! This joke was perfectly successful, and the laughter which it evoked withered the resolution which it was intended to overthrow.

HOW TO CURE THE DISORDERS OF SOCIETY.

From the address of the Holy Father to the Spanish pilgrims, we take this extract: "My children, it is because of the sins of the people, and perhaps of mine also, that the hand of God still bears heavily upon our heads. In this case, let us recall the words of St. Peter of Alcantara, the golden words of this wonderful penitent, who briefly tells us why order is not yet established in society. The reputation for sanctity of this great servant of God attracted many people to his cell, who came to ask his advice, to recommend themselves to his prayers and with other laudable intentions. Among these there often came a Spanish nobleman, who was always lamenting over the disorders of his times and who blamed one authority or another for not resorting to the means he thought proper for their suppression. The good servant of God listened again and again to the same complaint; but at last he felt it his duty to reply and to give him some sound advice. One day St. Peter of Alcantara said to his visitor: 'I have cast myself at the feet of Jesus Christ, and I have asked Him for light, that I might know what to do to find the remedy, and to repair the evils you deplore. As far as I am concerned, I promised God to do all that lay in my power to assist in obtaining the desired order. I am a Superior, and with the help of God, I will have all under my jurisdiction conduct themselves with perfect submission; the Novitiate shall be performed with the greatest regularity, studies shall be pursued with the greatest diligence, and regular discipline shall be most rigorously observed. This done, Sir Marquis (this was the title of his interlocutor), you see that as far as I am concerned, I have preserved order in Society. You are a husband, you have children, servants and tenants. See to it then, with zeal, that all who depend upon you do their duty promptly, and you will, as far as you are concerned, also perform your duty; because it is too true that there are many who complain of

the disorders of society, but there are few, indeed, who apply themselves to commencing the remedy in their own households.' From this we see how each one should do all in his power to bring the erring back into the right path, and to co-operate in hastening the day of Divine mercies. It is true that the times are difficult, and it is very true that the enemies of the Church are numerous and strong by the position they occupy, and by the means at their command; but it is also true that the union and concord of the large number of the good would be an immense obstacle to the progress of the wicked, and would finally compel them to recoil.

BIGOTRY RUN MAD.

(Cleveland, Ohio, Catholic Universe.) That Chicago is the most corrupt city in America has often been asserted, and within the past two weeks a portion of the people of that city have shown a truer, blood-thirsty animosity equal to that of the Thugs of India. A barbarous people might clamor for the blood of a fellow mortal, but only a Thug could outrage common decency by demanding the blood of an accused man because of his religion.

The Hanford Sullivan tragedy is fresh in the minds of our readers. The brilliant talents and fair fame of the wife of Alexander Sullivan, are well known to the reading public of the West. Her foul mind and foul pen of Hanford would asperse and grossly calumniate. She rose from her sick bed and accompanied her husband to the house of Hanford; that by making known the truth and appealing to his manhood she might prevail on him to contradict the lie. She was met by a gruff refusal and a blow. The blood of her husband was roused, he tore himself away from those who held him back, and drawing a revolver, would break the arm that had smitten his wife. The weapon was struck aside by one of those who held him, and instead of wounding the arm the pistol of Alexander Sullivan carried death to the body of Hanford. For carrying deadly weapons Mr. Sullivan was blameworthy; for rashly and impatiently using these weapons he may be condemned, but who could say he was a murderer in the sight of God or man? There are few men who would not be stung to madness in such a case. Yet in press, and pulpit, and bar-room, and workshop, an unreasoning bigoted rabble clamor for his blood, not because he is a murderer, but because he is a Catholic. Bigotry ran wild in the court room. The Judge because he regarded his oath and his honor and charged the jury according to the testimony before him, was insulted on the bench. Respect for the Court and respect for their office deserted the counsel for the prosecution. They besmeared the religion of the accused with foul epithets. They openly defied the jurisdiction of the Bench and shamefully appealed to the religious prejudice of the Protestants on the jury. Yet eleven men out of the twelve empanelled solemnly and on their oath declared that Alexander Sullivan is not guilty of murder. The solitary individual who, in the name of fanaticism and not in the name of justice, would convict the accused is known to have given expression to his prejudiced opinion before he entered the jury-box and swore that he had not formed an opinion.

The worst and most disgraceful phase in this exhibition of Chicago, Evangelical Thugism is a demand that Judge McAllister should resign. The Judge is not accused of mistaking the law, of having erred in his rulings, or of disregarding precedent, and on that account requested to resign, but because he calmly, clearly and forcibly expounded the law, sifted the testimony and charged in accordance to what it established and failed to establish, a parcel of Thugs run through the city with a petition, exhibit it in the meeting-house of Moody and Sankey, and charged with thousands of names, cast it in the face of the Judge. As might have been expected he disregarded it and will retain his judgeship to the end of his term. Judge McAllister, is a Protestant.

A well established principle of law declares that every accused man shall be considered innocent until convicted by his peers. Alexander Sullivan has not been convicted. On the contrary eleven of his fellow citizens have, on their solemn oath, declared him innocent. Why then does bigotry run mad, and declare him guilty? Why do the Evangelical Thugs of the most corrupt city in America clamor for his blood?

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CHRISTIAN MARRIAGE.

(Freeman's Journal) MANHATTANVILLE, Nov. 7th, 1876. Editor Freeman's Journal:

Dear Sir—Will you please inform me, through the columns of your paper—1st, What is recognized as marriage in the Catholic Church? 2nd, Does the Church teach that Protestant marriage is void in the sight of God? By answering, you will oblige

THE INQUIRY, made in good faith, involves intricate questions of Moral Theology.

1st. Marriage as a Sacrament of the Catholic Church, can be contracted only between a man and woman, each baptized, and, each, not rendered incapable of contracting matrimony. An apostate priest, for example, cannot contract marriage. If he takes a woman, the Church calls her his concubine, no matter what figure of marriage may be performed.

2d. "Protestant marriage" is a vague term. It is a marriage of two unbaptized persons, or of a person probably baptized to one not baptized, it is, in the eye of the Catholic Church, the most solemn of human contracts. It is only a human contract, but, as such, the Holy Roman Church guards it with far stronger sanctions than does any of the civil codes of this age.

3d. "Protestant marriage" is either of the baptized or of the unbaptized. If the parties are both baptized, and both free to contract marriage at the time of their marriage, the bond, in the doctrine of the Catholic Church, is not only not void, but not voidable. A divorce, a *vinculo*, in such a case, granted by a civil court, is in the Court of the Catholic Church null, and utterly worthless, as authorizing either party to marry again. But, outside of these plain propositions, and in face of the tangled and odious practices prevalent in the paganized communities of this country, there arise so many thorny questions that each case needs to be examined according to its own antecedents, that are not always what they seem, at first sight, to be. Rev. Father Konings, C. S. R., with the warm commendation of many Prelates, has written learnedly on this subject, especially as relating to cases occurring in this country, in his excellent Compendium of Moral Theology according to the Principles of St. Alphonsus, the latest Doctor of the Church Catholic.

Will the Eastern Question be ever finally set at rest? According to history it has formed a subject of discussion for over two hundred years, and we seem to be as far from a settlement of it as ever. Pepsy, writing in his diary as far back as October, 1663, remarks upon the vast amount of talk there was in his time about the "Turke's proceedings," mentioning that "the Turkes goes on mighty in the emperor's dominions, and the princes cannot agree among themselves how to go against him." Well, here we are 213 years afterwards, talking as much as ever about the "Turke's proceedings," and about the princes being as far from agreement as ever "how to go against him." Shall we ever hear the end of it?

It is proposed to introduce round playing cards as being more easy to manipulate than the time-honored square shaped, originally invented for the amusement of a sick French king. Instead of having the suit merely colored black and red, they are to be red hearts, green diamonds, black spades, and yellow clubs.

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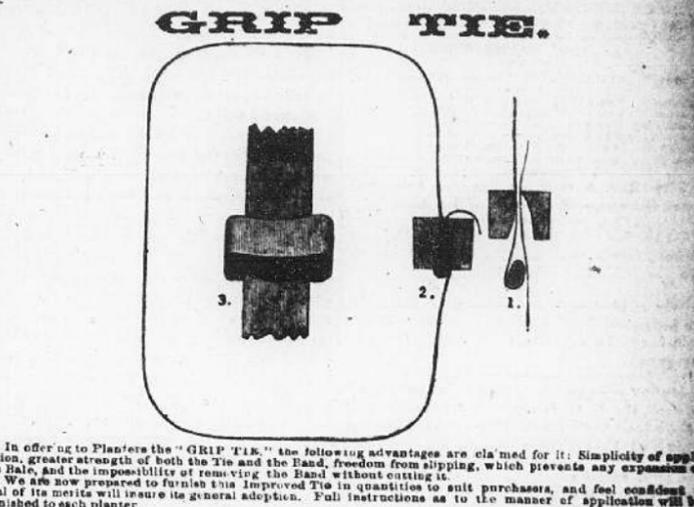
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