

Morning Star and Catholic Messenger. PUBLISHED EVERY SUNDAY MORNING.

NEW ORLEANS, SUNDAY, FEBRUARY 3, 1878.

CALENDAR OF THE WEEK.

Sunday, Feb. 3—Fourth Sunday after Epiphany—St. Dennis, Bishop. Monday, Feb. 4—St. Andrew, Apostle. Tuesday, Feb. 5—St. Agatha, Virgin and Martyr. Wednesday, Feb. 6—St. Hyacinth of Mariscotti, Virgin. Thursday, Feb. 7—St. Bernard, Abbot. Friday, Feb. 8—John of Malda. Saturday, Feb. 9—St. Zozima, Pope.

The 17th of March this year falls on a Sunday.

The raffle of the picture of Judith, for the benefit of the Church of the Sacred Heart of Jesus, Donaldsonville, is postponed to the next Fair, which will be held in May or June.

Eight Rev. M. Domeneo, D.D., died in Spain last week. He was consecrated Bishop of Pittsburg, on the 9th of December, 1860, was translated to the new See of Alleghany January 11th, 1876, and resigned in July last.

When the celebrated Father O'Leary was challenged by a Protestant controversialist, who undertook to prove that there was no purgatory, the witty priest replied, with a popular Irish phrase, "you might go farther and fare worse."

St. Aloysius Literary Society will give an entertainment in Holy Trinity Hall, Third District, on Sundays, the 17th and 24th of this month, for the benefit of the Campo Santo. A beautiful and interesting new piece "Alphonso the Avenger, or the triple crown" will be presented.

The vigor and zeal of the Most Rev. N. J. Ferber, the venerable Archbishop of New Orleans, may be estimated by the fact that during the year 1877, besides attending to the many other onerous duties of his exalted position, he administered the Sacrament of Confirmation to 9,276 persons.

Last Wednesday morning, for the first time during a ministry of twenty-five years in Mobile, Rev. P. Insaud, S. J., Pastor, of St. Joseph's Church, celebrated a solemn nuptial Mass. The occasion was the marriage of Mr. H. A. Taylor and Miss Mary Ella Sands, only daughter of Col. Robert M. Sands.

Those of our subscribers outside the city who have not yet remitted their subscriptions for the current year, are earnestly requested to do so at once, as we have some heavy payments to make during the next two weeks. To each individual subscriber the amount is small and apparently of little consequence, but the aggregate of the small sums is very large and of great consequence to us. Let all who possibly can, remit this week by Post Office Money Order or Registered Letter.

The Italians of this city raised \$150 for the celebration of a Requiem Mass for the late King Victor Emmanuel, but for reasons sufficient to the Church, Bishop Elder thought best not to permit it.—Picksburg Herald, Jan. 29.

We understand, on good authority, that the Bishop answered that there was some reason to doubt whether the King had reconciled himself to the Church, and received the Sacrament. The Mass would not be permitted until there was satisfactory evidence on that point.

The steady increase of the congregation of the church of the Holy Name of Mary, in Algiers, and the growing wants of the parish may, at no distant day, necessitate the sending of additional Marist Fathers to that church, hence the arrangements mentioned in our last issue, as having been made in consequence of Father Bellanger's departure for Europe are only temporary. No formal appointments have been made or intended, except with the proviso pro tem.

General Richard Taylor's "Reminiscences of the Civil War," which we publish on the third page of to-day's paper, will be found exceedingly interesting. He explains how and why the breach between Gen. Joseph E. Johnston and President Davis occurred, and indulges in some severe strictures upon the course of Vice President Stephens during the war, and his apparent indifference to the fate of Mr. Davis when that illustrious man was in prison after the war. Mr. Stephens, we learn by telegraph from Washington, intends to answer General Taylor in the International Review. One of the most interesting passages to Louisiana of Gen. Taylor's article, is that giving a sketch of the celebrated Tiger Rifles and their renowned commander, Major Robert Wheat.

The Little Sisters of the Poor acknowledge the receipt of forty barrels of coal, through W. G. Coyle & Co., from some unknown benefactor calling himself Santa Claus.

At an early day, the 14th of March probably, an entertainment will be given in Grunewald Hall by some of the most zealous and influential ladies of the city, for the purpose of assisting the Sisters in completing the new wing to their splendid asylum. This improvement was so much needed, by reason of the numerous requests to receive deserving old people daily urged upon the Sisters, that without a dollar in their treasury they commenced the erection of the new wing last November, depending upon the charity of the public to assist them in paying for it.

Ten missionaries of the Seminary for Foreign Missions at Paris recently took ship at Marseilles for the following points: Revs. Peter Bonhomme, a native of Montauban; Marie, Creste, of Paris, and Ernest Zeller of Besancon, for Eastern Su-Tchuan; Rev. Alexander Raison, of Yannes, and Charles Mathern of Saint Die, for Southern Su-Tchuan; Revs. Polycarpe Bonhomme, of Montauban, and Arthur Debaye of Paris, for Yau Nan; Revs. Peter Laves of Paris and Ernest Desvoires of St. Die, for Koni Tchuan; Rev. Alphonso Codina of Lyons, for Eastern Tonquin. All these points of destination are parts of the vast Chinese Empire, and until recently the scene of fierce persecution, which may be relieved at any moment.

Mr. Lloyd's Sermon.

The Rev. Mr. Lloyd who recently preached a sermon on "Eternal Punishment" on which we commented editorially, thinks that our remarks did not do him justice, and in this connection sends us the following communication:

NEW ORLEANS, JAN. 30, 1878.

Dear Sir:—My attention has been called to an editorial in your paper on "A Free Bible." Now if a man takes the trouble to inform himself accurately concerning my views I have no objection to his pronouncing them heretical and damning if that be his conviction. I honor him for a straight forward and honest performance of what he considers to be his duty. But then the right to criticize my views involves, as it seems to me, the duty of finding out what they really are. In the only criticism you make you charge me with taking "punishment" literally and "life" figuratively. Now the passage referred to is an argumentum ad hominem. The point made is that if Dr. Palmer takes "life" literally he ought to take "death," the antithesis of life, literally, and that in that case he would have the annihilation of the wicked instead of their eternal punishment. In the very next paragraph I gave my own view, viz: that neither "life" nor "death" is to be taken literally, but that both together, and the punishment of a man's good deeds, make up every man's lot. I explained that in a very definite sense I believed in endless punishment. "A man's" lost opportunities are lost forever, and because of them the man is forever less sympathetic, less intellectual, less holy than he might have been, and so, in a very definite and easily comprehended sense is punished forever. I simply tried to prove that while the past cannot be wiped out, every man, whether in this or any other world, may, if he chooses, make better use of the future; that God desires the repentance, the reformation, of every one of His creatures, and that, with His infinite resources, and eternity at His command, it is not unreasonable to suppose He can accomplish all that He desires. Be kind enough to make the correction and oblige, yours respectfully, W. J. LLOYD.

We should be unwilling to feel that Mr. Lloyd, or any other gentleman, rested, however erroneously, under the impression that we had misconstrued him and were not willing to correct the error; therefore we insert his expostulation in full, as above. Mr. Lloyd says that Dr. Palmer took the word "life" literally and that he himself was simply pointing out the logical consequence of that position. But we cannot agree with Mr. Lloyd on that point. In the passage quoted by him from Dr. Palmer's sermon, the Doctor did not, we are confident, understand the word literally, but as a figurative equivalent for the word "Heaven." The distinction is very perceptible. For instance; according to the Catholic faith, infants dying without baptism cannot go to Heaven; they cannot go to Hell either, being guiltless of actual sin; therefore they are relegated to an existence happy and immortal, but not Heaven, not glorified by the visible presence of God. Such souls, then, have eternal life in the literal sense, that is existence, but not in the sense meant by Dr. Palmer.

As to Mr. Lloyd's individual views in regard to the character of future existence, we think that a correction is as little due as on the other point, if his sermon was correctly reported. In fact we clipped out and inserted his own language, the following being a part of it:

We believe that, sooner or later, every one of God's intelligent creatures will become a loving, obedient child.

When that "sooner or later" shall have finally come to pass will not that be an end of the punishment that the reconciled souls had been in the meantime suffering? Mr. Lloyd says: no; even after full reconciliation there will still be during all eternity, a loss of some higher stage of happiness and glory that might have been achieved. This loss itself will be an eternal punishment.

Here, again, we are unable to agree with our correspondent. He uses the word "punishment" in an entirely arbitrary sense. Punishment does not mean the absence of reward, but the reverse of reward. If a man earn only five dollars when he might have earned ten, no one would consider him punished by receiving the five only. No man is "punished" by not receiving what he has not earned. It is a mere absence of reward. We cannot, therefore, think that we misrepresented Mr. Lloyd in saying, as we did, that he preached "a gospel in which people are told that there is no eternal punishment—no Hell."

That gentleman says that "both together, the reward of a man's good deeds and the punishment of his bad deeds make up every man's (future) lot." "Both together!" But where in the world (or in the Bible) does he get his authority for putting them "both together?" He thinks that each and every soul will have some reward and some punishment—forever. The Bible, however, divides souls into two classes, some destined to punishment, others to reward: "And these shall go into everlasting punishment, but the righteous into life eternal." Mr. Lloyd thinks that each one belongs to both classes and that each one shall go into everlasting punishment and into life eternal. We can't agree with the reverend gentleman in this understanding of the matter, though we say so with all respect, for he has as much right to his opinion as we have to ours, and, we doubt not, has investigated the text far more industriously than we have ever done or shall ever do it.

Indeed, if we had to rely upon our own opinion in so momentous a matter, we should drop it in despair and not have any opinion at all. If, therefore, Mr. Lloyd finds that we call his doctrine a heresy, we hope that he will not justify us by supposing any amount of "conviction" on our part. We should consider it a vast impertinence to set up our interpretation as infallible and another's as heretical. If we call it a heresy, it is because the Catholic Church says it is a heresy.

It will be remarked that Mr. Lloyd calls his opinion a "view"—"I gave my own view." But is a view sufficient in a matter of so much importance as this? If God has instituted a hell, in the common acceptance of that term, he must have intended it as a warning as well as a punishment. He must have intended that it should act as a powerful check upon sin. But how could that be unless men knew of its existence? To suspect it, to doubt it, to have a "view" about it, would not do; the intended effect would be abated or lost. And that this uncertainty would exist if men were left to form an opinion from a text is clear from the case of so intelligent and earnest a man as Mr. Lloyd. Therefore there must be an infallible tribunal to define the truth when men doubt and differ about texts.

Dissolution of Parties.

The silver controversy appears to be working wonders in Washington. It presents an entirely new issue and one in which sectional interests take a shape entirely different from that which has been so prominently visible for a number of years. The map of conflicting interest is rearranging itself on a line more of longitude than of latitude. Instead of North against South, it is getting to be rather East against West, though with nothing like the completeness of the former antagonism. This time it is rather a conflict of class interests, and becomes sectional merely by virtue of the predominance of different classes in different sections. Trading capital is located chiefly in the North-Eastern States and holds all the rest of the country in a kind of vassalage—the vassalage of debt. It is to the interest of these old and populous States that their claims shall be paid in gold; it is equally to the interest of the debtor States that a much cheaper currency than gold shall be made a legal tender. They desire to have a silver coin, worth only ninety-two cents in gold, called a dollar; no doubt they would profit still more extensively if a coin worth only twenty-five cents in gold should be recognized as the legal dollar. The payment of debts would then become quite an amusement for an agricultural people whose products enhance in nominal value in proportion to the depreciation of the currency.

We do not propose at this time to discuss the policy or propriety of this Western proposition. If we were satisfied of its alleged dishonesty, of course we should be obliged to denounce it, but it seems that there is a good deal to be said on both sides of that question. Bondholders are the principal opponents of the measure, and yet it is urged that when the original bonds were issued, silver coin of the value now contemplated was a lawful tender. Then again, as to ordinary creditors, most of the existing debt of individuals was contracted when greenbacks were worth less than ninety-two cents in gold to the dollar.

We do not, therefore, find it necessary just now to side with either Mr. Lamar on the one hand, or with Mr. B. F. Butler on the other. It may be remarked, however, in this connection, as a moral curiosity, that Mr. Lamar, who represents the debtor population, stands upon the lofty platform of full payment in gold, while Mr. Butler, from within a few miles of rich, bondholding Boston, is a champion of the silver currency policy.

There is a point, however, that attracts attention even among those who do not know which policy to adopt, and that is the political upheaval wrought by the inherent force of the question. The pocket nerve is a wonderfully sensitive and sympathetic one. Let an issue arise, like this, in which large pecuniary interests are at stake, and see how quickly the sentimental antipathies and alliances of years are dissipated. Your rich bondholder may have hated the Southern brigadier most intensely, as he supposed, ever since the war, yet let him find the brigadier voting against silver, and the prejudices of several lustres are dissipated as swiftly as a morning's mist. He finds the brigadier to be a tip-top fellow, who in the ignorance of youth made some slight mistake about States' rights and other abstruse political dogmas. On the other hand an ardent silver ex-Confederate is found poking "old Butler" in the ribs or slapping him on the shoulder with the familiarity of ancient friendship.

The fact is that the sectional party line was an unnatural one after the issue of slavery had passed away. Human affairs are, in the long run, governed by interest, though, no doubt, important episodes are based on the side influences of hatred and other passions. Those very passions, though, as a general thing will be found to have been aroused by a conflict of interests, real or supposed. They do their work of

violence and leave their legacy of prejudice, but sooner or later that must give way before the influence of new interests creating new excitements and obliterating all traces of the old. There is actually no conflict of interests between our Northern and Southern States sectionally, but the real conflicts of interests, to be found always and everywhere, are rather those of classes irrespective of locality. Capital, North, South, and West, affiliates together in its conflict with labor; money knows no sectional jealousies in its designs upon the profits of production.

And now that we see old sectional prejudices giving way so rapidly before this new alliance of class interests, now that society is coming back once more to the normal control of business exigencies, now that politics are forming their line of battle along a frontier of financial policy instead of a parallel of latitude, the most skeptical may begin to realize that the influences of the late war are nearly expended as an agency of evil to the South.

Relief Not Yet.

"The diocese of Treves," says the Liverpool Catholic Times, of the 10th of January, "is a painful illustration of the working of the Falk laws. At the opening of the present year there were 120 presbyteries vacant. Government in Germany is so paternal that the Catholics cannot have a priest at all, when a vacancy arises, unless he comes up to the taste of the Ober President. We do not know how many persons are deprived of spiritual help by the absence of 120 clergymen, but if we give a proportion of three thousand souls to each—and it is by no means excessive—we find that half a million of Catholics are suffering grievously for their faith. How they are to obtain redress is a problem only to be solved by the inscrutable wisdom of Prince Bismarck. We were assured a few weeks ago that this war against the Church was warring out the agents chosen to carry it on. It was taken up warmly at first, when enthusiasm was strong; then it became a matter of duty, abhor of novelty; and now, even to the patient German, it begins to savor of barbarism. Possibly a compromise would be accepted by the Chancellor, but we do not see how compromise can be entertained by the Church. Those who are wantonly and wickedly attacked, without provocation and for no fault of their own, and the extinction of whose natural rights is the object of the assault, can scarcely be expected to placate the aggressor by concessions of the kind he would demand. The scandal, therefore, is likely to continue for some time longer. Bismarck may tire in the end, or a stronger arm may interpose; but we have not reached the point at which our German brethren need look for much relief."

In this connection we direct attention to an article copied on one of the inside pages of to-day's MORNING STAR from the London Tablet, giving a detailed statement of the results of the persecution in the two dioceses of Gnesen and Posen.

The Most Rev. Dr. Conroy, Bishop of Ardagh and Clonmacnoise, and Ablegate of the Pope in the Dominion of Canada, having successfully completed the mission on which he came to America, some months ago, is now visiting New York previous to his return to Europe. He is the guest of Father Corcoran, pastor of St. Joseph's, Brooklyn, who was one of his former students at All-Hallows. The occasion of the Bishop's arrival was availed of by a number of clergymen to tender to him an expression of their affection and regard for their beloved professor, and the presentation of the testimonial—which was in the form of a beautifully designed Album, containing the portraits of his former students—with an accompanying address, took place on the afternoon of January 23d. The attendance, in accordance with the express wish of Bishop Conroy, was confined almost exclusively to the old students of All-Hallows.

Rev. Father Selle, of the Marist Order, was some three years ago Curate of the church in Algiers, where he did much for the advancement of the religious interests of the people. By his untiring energy he also contributed greatly to the erection of the fine new church which now ornaments that district. The host of friends and admirers whom he left behind when he was transferred to his native country, England, will be pleased to learn that he is in the enjoyment of excellent health and is as zealous as of old. We copy the following item from an English exchange:

CONVERSIONS.—Four converts of the Hebrew race—a mother with her two daughters and son—were solemnly received into the true fold at St. Anne's, Spitalfields, London, on Friday, January 4th, by one of the Marist Fathers, Father Selle, assisted by Father Maguire. Though measures had been taken to avoid too much publicity, a large number gathered round the baptismal font.

Table with 3 columns: Parish/District, 1877, 1876. Total for parish of Orleans: \$109,031,653 (1877) vs \$113,781,814 (1876). Total for the rest of State: \$5,001,832 (1877) vs \$6,819,710 (1876). Total for the State: \$114,033,485 (1877) vs \$120,601,524 (1876).

The Catholics of France intend to present to the Pope a commemorative medal of gold. On one side will be represented the Pontiff bestowing to the Christian world his immortal works of the dogma of the Immaculate Conception, the Syllabus, the Vatican Council and the dogma of the Infallibility. On the reverse will be represented the Archangel Michael spurning the Evil Spirit, after Raphael. Medals struck in silver or bronze, from the same mould, will be sold at the disposition of subscribers.

St. Joseph's Association.

Last Monday evening the gentlemen of this Association, assisted by many of our best amateurs, gave an entertainment in St. Mary's School Hall, Constance street. The proceeds were to be devoted to St. Joseph's Orphan Asylum, and to the Relief Fund of the Association. The public, considering the purposes to which the admission money would be applied, and knowing the performers were capable of presenting something "fine" in the way of amusement, flocked to the entertainment in great numbers. As early as 7 o'clock every available portion of the large hall was densely crowded. Those of the audience who could not secure seats were thankful to get "standing room"; others were satisfied with positions on the stairway; while many could not obtain even an entrance to the building.

At 7:30 the curtain rose upon the first part, disclosing to view the customary end men with faces black as "burning Africa's sons." A novel feature about this scene was the fact that the "middle man," as well as the Quartette and other participants, had not the slightest portion of "burnt cork" on their faces. The customary musical introduction by the orchestra being finished, the Oriental Quartette, composed of Messrs. Busch, Coggeshall, Dressel and Stumpf, sang that beautiful song, "Lutzow's Wild Hunt" with a precision of style, a delicacy of sentiment, and an attention to variety of tempo that elicited the highest encomiums from all present. These gentlemen deserved the high compliments paid them, and fully established the fact that there is no quartette in this city superior to them.

Then ensued the "funny business" of the scene, Mr. Mill H. Duncan, who fairly convulsed the house with laughter at his jokes; and finally capped the climax with an inimical rendition of "Mary's Little Lamb." Following this was "Under the Snow," a ballad sung with grace and expression by Mr. Fred Busch. Mr. Gleason who had been "billed" for the *Isambo* was absent, but his place was excellently filled by Mr. DeBusch who succeeded in showing the audience that he is an "Ethiopian personator" of decided ability. Judging from their manifestations of pleasure they were more pleased than sorry at the substitution. Mr. Dressel sang the ballad, "Won't You Kiss Me Good Night, Darling," with a pathos and method that is rarely surpassed.

Previous to a very mirth-provoking finale by the company, Mr. De Busch sang "Angel Gabriel" in a manner characterized by "negro style" that should have been witnessed to be properly appreciated. A German farce, "Der Schwabenstreich," concluded the first part. It was ably interpreted; the cast collectively and individually exhibiting a *ris comica* worthy of more experienced players. We regret not having at hand a copy of the programme, so that we might be enabled to particularize some of the participants in the farce.

Part Second opened with "Old Darky Impersonations" by Mr. Mill H. Duncan. This gentleman proved himself a finished artist. With a strict attention to detail, a rigid observance of custom, dress, and gait, he combined a thorough knowledge of necessary stage business. He possesses a most natural dialect, and is destined to be highly appreciated wherever he will be seen or heard. Following him came Messrs. Sherrard and Shelton in their celebrated acrobatic song and dance. These gentlemen no sooner entered on the stage than they were greeted with loud and continued applause—the audience thereby testifying to a previous acquaintance with these exponents of their special line of business. And right ably did they show the people that they were deserving of the honors paid them; for they sang and danced better than ever. Their "tumbling," somersaults and "dips," all in perfect time with the music, were marvellous. Mr. Van F— in his interpretation of the humorous and singing Tontou, was, to put it briefly, simply "immense." Messrs. De Busch and Kammer in their specialties were very good. A duo, "Treibe, Treibe, Schifflein," by Messrs. M. Federer and C. Babst was most pleasing to every German in the assembly. "The Japanese Twine" concluded this part of the entertainment. In the play Messrs. Reynes and Joachim carried off the honors. Owing to the reception accorded the Oriental Quartette, the gentlemen composing it were requested to favor the audience with another song. Accordingly they sang "Come where my love lies dreaming."

The performance closed with a German farce, "Grundlich Curirt," which was personated by the actors to the utmost satisfaction of the audience. We noticed that the stage appointments and scenery were all new, and learned that they were the handiwork of Mr. Philip Antoni. The design and execution are worthy of any scenic artist. The St. Joseph's Association has every reason to congratulate itself upon its performance, the numerous attendance therat, and the pecuniary results which it has secured for the benefit of the orphans.

The cotton receipts at this port to date, from August 31st, amount to over 1,000,000 bales, being something more than an increase of 100,000 bales over the receipts for the same time last season. From Red River the receipts are 80,000 bales ahead of last year; Arkansas receipts show an increase of about three hundred per cent, and those from Onashita are nearly ten times as much as last year up to the present time. Some of this increase, says the Price Current, no doubt is due to the good stage of water which we have had in all our tributary streams, since the cotton crop began to move, but a portion of the increased receipts must also be credited to the energy of our merchants, and the fact that plantation supplies can be furnished at this point cheaper than from any other source, while our cotton market offers greater inducements as to price and quicker returns to the planter, and storage at lower rates, if cotton is to be held, than can be found at any port outside of New Orleans.

THE SEVEN CHAMPIONS OF CHRISTENDOM.

The Sacraments! the Sacraments! how quietly they keep Embosomed in the holy Church, unconscious and asleep, Till, waking at some human need to potency and might, They leap into the field at once, and gird us for the fight.

Fair Sacrament of Baptism! she meets us at our birth, And greets us with the smile of heaven in welcoming to earth;

Then, when again in statal plight we kneel at mercy's door, Comes Penance from her hiding place, and opens to us once more.

And as our growing passions crave the food they must not take, The Eucharist is ready there, the spirit's thirst to quench, To wake, and still to satisfy till all our wishes rest, And feed upon their dearest joy, when God's in our breast.

But still, because the traitor world so many a shame hath set, To force us from the way to heaven, by mockery or threat, The holy Confirmation stands, to light a destined flame, Or bids us, like Christ's soldiers all, to glory in his name.

And when the world is fading off, and friends begin to glide About the sick, with anxious looks they cannot always hide; When the sunk heart is faint to think of what may soon be nigh, Comes Extreme Unction, tenderly, and tells her how to die.

But long ere life hath loosed its hold, when first the man looks round Upon the world's great battlefield, to choose his vantage ground, Two Sacraments stand mutely by; and his election made, Its guardian spirit smiles on him, and profits his parade.

If in the world his calling be, to use as using art, To live unlike to other men, yet share their common lot; To choose one partner on his course, and never sever again, With Matrimony comes the grace which he has need of then.

Where angel voices sweetly pierce through all the din of life, Where holy Church looks forth to charm to her thrice hallowed strife,

Where the young spirit burns to face rough ways which Christ hath trod, By Holy Orders power is wrought to do great things for God.

And so in every guise they come, at home, in smiles or tears, With crowning for our happiness, and soothing for our fears; How well they know each secret shade where light's to be flung; How well they know each silent cell where hymns are to be sung.

How matchless is their eloquence, how fast their work they do, No missioner was ever sent, so fearless and so true. They win, they awe, they influence, they quicken, they control, They cast their spells about the sense, and triumph in the soul.

These Sacraments! these Sacraments! seven champions of our way, Seven beacons on our pilgrimage, to light us lest we stray. How calmly would our lives go past, how sweetly would we die, If we but came for oil to them, when our own lamps run dry!

MARY ALPHONSO.

A Solemn High Mass of Requiem was sung last Thursday, in the Cathedral, at the request of the Italians of this city, for the repose of the soul of King Victor Emmanuel. The Church was draped in mourning and in the center aisle was placed an imposing catafalque. The nave of the Church was densely crowded and in the sanctuary were the consuls of different nations, and a number of officials and United States army and navy officers in full uniform. The Tiro al Bersaglio, Spanish Mutual Beneficent Association, Portuguese Benevolent Association, New Lusitanos Benevolent Association, and delegates from the Orleans Artillery, Franco Tieurs d'Orleans, Lafayette Guards were also in attendance. The Mass was sung by Rev. Father Manowitz, Pastor of the Church of St. Anthony of Padua.

After Mass addresses were delivered in Grunewald Hall by Judge Spofford, Dr. Meier and Mr. G. Rocchi, and one hundred and one guns were fired during the day.

The proceedings in the trial of the members of the Returning Board, Wells, Anderson, Kenner and Casanave, for forgery in the case of the Vernon Parish returns, commenced early last week. Much difficulty was experienced in getting a satisfactory jury which, however, was finally secured. The Jurors three of whom are colored, we believe, are: G. M. Bayly, Jr., R. Dumestre, J. R. Bailey, Conway Boyle, N. E. Bailey, Jeremiah Lincoln, E. W. Herrick, Jas. Prince, J. K. Renaud, L. L. Montpelier, W. P. Converse, Jr., Richard Welsh.

As Wells jumped his bail last Sunday and has not been heard from since, the distinguished honor of being tried first was conferred on Anderson.

Saturday morning's telegrams state that Wells has arrived in Washington, and demands protection at home or a mission abroad.

The public schools of New York have been highly and expensively "developed," and the Governor, the tax payers, and the newspapers have commenced to protest in strong language against the abuse of the system. One of these is thus commented on by the Sun: "The College of the City of New York costs the taxpayers of the city \$150,000 more in interest money, and at least \$25,000 more in building cost on the value of the land and the building it occupies. The net result of its operations is a graduating class of forty or fifty young men, who would be better cared for at Columbia College or at a better cared for at Columbia College or at an annual cost of not more than \$20,000. To save the parents of these young men the payment of tuition fees of \$100 a year apiece, which they are abundantly able to afford, the rest of the community is taxed to the amount of \$175,000 a year. The bare statement of these facts is all the argument needed to convince any sensible and clear-headed person that the concern ought to be abolished."