

Morning Star and Catholic Messenger NEW ORLEANS, SUNDAY, MARCH 31, 1878.

MINIATURE LIVES OF THE SAINTS.

April 1. ST. PAUL THE SIMPLE.

An aged peasant, whose wife was unfaithful, abandoned to her all he had and fled into the desert. After wandering eight days he found St. Antony's cell, and determined he too would become a monk. This was Paul, surnamed the Simple, St. Antony's most celebrated disciple. Antony at first refused to receive him, but Paul stood outside praying three days and nights until he relented. To try him Antony set bread before him, and he sat down, but rose again without tasting it. He had his own way of leaving all next day, and not till that evening did they break their fast. Antony gave him many other mortifications, such as tearing his clothes and mending them, spilling honey and gathering it up, but never did Paul falter in the alacrity of his obedience. Delighted with his fervor, Antony at length built a cell three miles from his own where Paul spent the rest of his life. Paul once beheld the monks enter the church with brilliant faces and angels with them; one alone was dark, and led by the devil, while his guardian angel followed mournfully afar. Paul wept and prayed for him, and the monk came out brilliant like the rest, with his joyful angel beside him, and the devil grieving afar. Paul exhorted them all to praise the mercy of God, and the monk confessed his former sin and his repentance during Mass.

Paul died about the middle of the fourth century. Unable to cast out a devil St. Antony brought the possessed man to Paul and bade him do so. Twice Paul prayed in vain, and then ascending a high rock exposed to the burning sun he said, "My Lord Jesus, crucified under Pilate, I will neither descend, nor eat, nor drink till Thou dost deliver this man." The devil exclaimed, "I go, I go; the humility and simplicity of Paul force me to flee, I know not whither!" And leaving the man he took the form of a dragon, and cast himself into the Red Sea.

April 3. ST. FRANCIS OF PAULA.

At the age of fifteen Francis left his poor home at Paula in Calabria to live as a hermit in a cave by the sea coast. In time disciples gathered round him, and with them in 1436, he founded the "Minims," so called to show that they were the least of monastic Orders. They observed a peculiar Lent, and never touched a meat, fish, eggs or milk. Francis himself made the rock his bed; his best garment was a hair shirt, and boiled herbs his only fare. As his body withered his faith grew powerful, and he "did all things in Him who strengthened him." He cured the sick, raised the dead, averted plagues, expelled evil spirits, and brought sinners to penance. When the avaricious king Ferdinand of Naples offered him money for his convent, Francis told him to give it back to his oppressed subjects, and softened his heart by causing blood to flow from the ill-gotten coin. Louis XI of France, trembling at the approach of death, sent for the poor hermit to ward off the foe, whose advance neither his fortresses nor his guards could check. Francis went by the Pope's command and prepared the king for a holy death. The successors of Louis showered favors on the Saint, his Order spread throughout Europe, and his name was revered through the Christian world. He died at the age of ninety-one, on Good Friday, 1507, with the crucifix in his hand, and the last words of Jesus on his lips, "Into Thy hands, O Lord, I commend my spirit."

A famous preacher, instigated by a few misguided monks, set to work to preach against St. Francis and his miracles. The Saint took no notice of it, and the preacher, finding that he made no way with his hearers, determined to see this poor hermit and confound him in person. The Saint received him kindly, gave him a seat by the fire, and listened to a long exposition of his own frauds. He then quietly took some glowing embers from the fire, and closing his hands upon them unharmed, said, "Come Father Antony, warm yourself, for you are shivering for want of a little charity." Father Antony, falling at the Saint's feet, asked for pardon, and then, having received his embrace, quitted him, to become his panegyrist and attain himself to great perfection.

April 3. ST. RICHARD OF CHICHESTER.

Richard was born A. D. 1187, in the little town of Wyche, eight miles from Worcester. He and his elder brother were left orphans when young, and Richard gave up the studies which he loved, to farm his brother's impoverished estate. His brother in gratitude for Richard's successful care, proposed to make over to him all his lands; but he refused both the estates and the offer of a brilliant marriage, to study for the priesthood at Oxford. In 1135 he was appointed, for his learning and piety, chancellor of that University, and afterwards by St. Edmund of Canterbury, chancellor of his diocese. He stood by that Saint in his long contest with the King, and accompanied him into exile. After St. Edmund's death Richard returned to England to toil as a simple curate, but was soon elected bishop of Chichester in preference to the worthless nominee of Henry III. The King in revenge refused to recognize the election, and seized the revenues of the see. Thus Richard found himself fighting the same battle in which St. Edmund had died. He went to Lyons, where he was consecrated by Innocent IV in 1245, and returning to England, in spite of his poverty and the King's hostility, exercised fully his episcopal rights, and thoroughly reformed his see. After two years his revenues were restored. Richard died A. D. 1253, while preaching, by the Pope's command, a crusade against the Saracens. Young and old loved St. Richard. He gave all he had, and worked miracles to feed the poor and heal the sick; but when the rights or purity of the Church were concerned he was inexorable. A priest of noble blood polluted his office by sin; Richard deprived him of his benefice, and refused the King's petition in his favor. On the other hand, when a knight violently put a priest in prison, Richard compelled the knight to walk round the priest's church with the same log of wood on his neck to which he had chained the priest; and when the burgesses of Lewes tore a criminal from the church and hanged him,

Richard made them dig up the body from its unconsecrated grave, and bear it back to the sanctuary they had violated.

April 4. ST. ISIDORE, ARCHBISHOP.

Isidore was born of a ducal family, at Carthagena in Spain. His two brothers, Leander, Archbishop of Seville, Fulgentius, Bishop of Ecija, and his sister Florantia, are Saints. As a toy he despaired at his ill success in study, and ran away from school. Resting in his flight at a roadside spring, he observed a stone, which was hollowed out by the dripping water. This decided him to return, and by hard application succeed where he had failed. He went back to his master, and with the help of God became even as a youth one of the most learned men of the time. He assisted in converting Prince Recared, the leader of the Arian party; and with his aid, though at the constant peril of his own life, he expelled that heresy from Spain. Then, following a call from God, he turned a deaf ear to the entreaties of his friends, and embraced a hermit's life. On the death of his brother Leander he was called to fill the vacant see. Among the numerous convents which he founded, the chief one was near Seville, where many great Saints were trained. As a teacher, ruler, founder, and reformer, he labored not only in his own diocese, but throughout Spain, and even in foreign countries. He died at Seville on April 4th, 636, and within sixteen years of his death was declared in the Council of Toledo a Doctor of the Catholic Church.

When St. Isidore retired into his solitude, Prince Recared and many of the nobles and clergy of Seville went to make him come forth, and represented the needs of the times, and the good he could do, and had already done among the people. He refused, and as far as we can judge, that refusal gave him the necessary opportunity of acquiring the virtue and the power which afterwards made him an illustrious Bishop and Doctor of the Church.

April 5. ST. VINCENT FERRER.

This wonderful apostle, the "Angel of the Judgment," was born at Valencia in Spain, in 1350, and at the age of eighteen professed in the Order of St. Dominic. After a brilliant course of study, which rather increased than impaired his fervor, he became master of sacred theology. For three years he read only the Scriptures, and knew the whole Bible by heart. He converted the Jews of Valencia, and their synagogue became a church. Grief at the great schism then affecting the Church reduced him to the point of death; but our Lord Himself in glory bade him go forth to convert sinners, "for My judgment is nigh." This miraculous apostolate lasted twenty-one years. He preached throughout Europe, in the towns and villages of Spain, Switzerland, France, Italy, England, Ireland, Scotland. Everywhere tens of thousands of sinners were reformed; Jews, infidels and heretics converted. Stupendous miracles enforced his words. Twice each day the "miracle-bell" summoned the sick, the blind, the lame to be cured. Sinners the most obdurate became Saints; speaking only his native Spanish, he was understood in all tongues. Processions of ten thousand penitents followed him in perfect order. Convents, orphanages, hospitals arose in his path. Amidst all, his humility remained profound, his prayer constant. He fell ill at Vannes in Brittany, and received the crown of everlasting glory in 1419. St. Vincent Ferrer always prepared for preaching by prayer. Once, however, when a person of high rank was to be present at his sermon, he neglected prayer for study. The nobleman was not particularly struck by the discourse which had been thus carefully worked up; but coming again to hear the Saint, unknown to the latter, the second sermon made a deep impression on his soul. When St. Vincent heard of the difference, he remarked that in the first sermon it was Vincent who had preached, but in the second Jesus Christ.

April 6. ST. MARK, HERMIT.

Mark was forty years of age when he turned his back upon men, and entered the desert of Scete. He scarcely ever left his cell, but strove by prayer, fast, and solitude to redeem the time he had lost. He succeeded in committing to memory all the Sacred Scriptures; and the writings which he composed breathe the wisdom and action of the Holy Spirit. He was to all most gentle and kind; and when God put the seal of miracles upon his sanctity, not men only, but the most savage beasts of the desert had recourse to his charity. A hyena once brought him her blind whelp, and with many pitiful gestures begged his healing aid. Mark opened the eyes of the poor beast, and the next day the dam in gratitude laid the skin of a ram at his feet. By degrees Mark put to death every human passion, and attained to perfect purity of heart; but in his own eyes he was ever a vile and worthless sinner. He was once so glutted for having, when broken down by age and austerities, tasted wine and oil. He was most devout to the Blessed Sacrament, and his abbot, St. Macarius, deposed that whenever he presented the Sacred Host to him in communion an angel's hand appeared, which invisibly gave him the heavenly food. Mark was short in stature, and almost bald, but a radiant light constantly encircled his head. He died A. D. 400.

In the same desert with St. Mark there lived for a while a priest, whose face was half consumed by a cancer. He had committed a grave offence of unchastity, and having said Mass in a state of mortal sin, the punishment followed. St. Macarius would not speak to him till he had confessed. Then when the priest had accepted his disease as justly inflicted by God, and had promised never again to say Mass, but to communicate henceforth as a layman, the wounds gradually healed, the hair grew anew, and the priest went to his home a sound man, glorifying God and giving thanks to the Saint.

April 7. B. HERMAN JOSEPH OF STEINFELD.

Herman from his earliest years was a devoted client of the Mother of God. As a little child he used to spend all his playtime in the church at Cologne before an image of Mary, where he received many favors. Once our Lady stretched out her hand, and took an apple which the boy offered her in pledge of his love. Another time he saw her high up in the tribune,

with the Holy Child and St. John; he longed to join them, but saw no way of doing so; suddenly he found himself placed by their side, and holding sweet converse with the Infant Jesus. At the age of twelve he entered the Premonstratensian house at Steinfeld, and there led an angelic life of purity and prayer. His fellow-novices seeing what graces he received from Mary, called him Joseph; and when he shrank from so high an honor, our Lady in a vision took him as her spouse, and bade him bear the name. Jealously she reproved the smallest faults in her betrothed, and once appeared to him as an old woman to upbraid him for some slight want of devotion. As her dowry, she conferred on him the most cruel sufferings of mind and body, which were especially severe on the great feasts of the Church. But with the cross, Mary brought him the grace to bear it bravely, and thus his heart was weaned from earthly things, and he was made ready for his early and saintly death, which took place about the year 1230.

One bitter winter day, as little Herman was coming barefooted into church, his heavenly Mother, appearing to him, asked him lovingly why his feet were bare in such cold. "Alas, dear Lady," he said, "it is because my parents are poor." She pointed to a stone, telling him to look beneath it; there he found four silver pieces wherewith to buy shoes; he did not forget to return and thank her. She enjoined him to go to the same spot in all his wants, and disappeared. Never did the supply fail him; but his comrades, moved by a different spirit, could find nothing.

INVITING A REOPENING OF OBSTRUCTION IN PARLIAMENT.

A LIVELY FIGHT EXPECTED IF JUSTICE IS NOT DONE TO CATHOLIC SAILORS.

London Mayfair.

When, the other day, Mr. A. M. Sullivan rejoined to an answer from the First Lord of the Admiralty, as to chaplains' services for Catholic seamen in the royal navy, by giving notice he would raise the question "on every item of the naval estimates, and every clause of the Marine Mutiny Bill, which might afford opportunities for so doing," his feeling of uneasiness and surprise was noticeable on both sides of the House. Was this the reappearance of Obstruction? Mr. Sullivan, though ordinarily not the least belligerent of his party, had, from the outset of last year's memorable scenes, resolutely condemned the systematic obstruction of certain of his colleagues. Was he now about to renew the campaign? We are sorry to hear that there is some measure of foundation for these apprehensions. Let us say that still more earnestly we regret that this impending outbreak has a provocation behind it which out not to have been allowed to bring about such a situation. A considerable proportion of our seamen and marines are Catholics, and if we are to be involved in war we shall have to have their number increased from the hardy fishermen of the sister isle. For all these thousands of Catholic seamen there is, we believe, not a solitary Catholic chaplain afloat. At a few ports frequented by our men-of-war the Government pays the local Catholic clergymen a paltry £50 to £100 a year for officiating to the seamen of our navy who may for the time be in port. But these are hardly one-twentieth of the whole number in the service; the other nineteen twentieths—those at sea or at other ports all over the world—are without the slightest care or provision for those religious ministrations which Catholics (especially in sickness or at the moment of death) deem of the utmost spiritual importance. An almost similar state of things prevailed in our land forces until the outbreak of the Crimean War, when, despite the murmurs of an antique intolerance, the nation decided that to call on Catholics to spill their blood beneath our flag, and yet deny them those consolations of religion which Protestant soldiers enjoyed, was indefensible. The army authorities to this day speak highly of the Catholic clergymen who served with our colors throughout all the sufferings of the Crimean campaign, and the country has never had reason to regret the appointment of Catholic chaplains under certain circumstances for our military forces. A few weeks ago Mr. Sullivan asked if a similar step would be taken as regards the navy; and was answered that it "could not be done." Last Tuesday he modified his appeal to what seems to us a very temperate and fair request—not that a Catholic chaplain should be placed on board every ship, but that whenever a fleet of four or five ships were together on service, as at present in the Sea of Marmora, there should be placed on board some of them one Catholic clergyman for spiritual ministrations to his co-religionists of the entire fleet at that station. It was on the refusal of this reasonable request that the Irish members broke forth into exclamations of anger, and Mr. Sullivan gave the war-note we have referred to. It seems to us that the excuse of no accommodation is too feeble to deceive anyone. We gladly find accommodation for seven or eight thousand Catholic seamen, and shall eagerly welcome some thousands more, yet we cannot, forsooth, eke out room for one man because he is to be their chaplain. The excuse of no room will not be believed in Ireland—nor, indeed, anywhere else; and with a vivid recollection of last year's experience we profoundly regret that a refusal so indefensible threatens to bring upon us an infiction which, at the present moment, will be more than ever deplorable. The "obstruction" of last year was the work of barely half a dozen men, un sympathized with by their colleagues. The threatened fight on the naval estimates and the Marine Mutiny Bill has some forty or fifty Irish members behind it, backed by the undoubted sympathies of the country they represent, and of many English and Scotch members to boot. It is a most unwelcome prospect, and no one who knows the present First Lord of the Admiralty can believe that he has allowed this ugly conflict to come upon us by any choice of his own. If we must have a renewal of the fight over obstruction, let us select a better field than this.

There were 905 1/2 miles of railroad built in this country last year, of which Texas has over one-third. She has now more roads in process of construction than all the rest of the United States.

That well-known and skilful dressmaker, Mrs. Jane Bell, formerly Miss McCauley, has opened a set of elegant rooms for the accommodation of her many friends and customers, at 161 Canal street, between St. Charles and Carondelet streets. Long experience, joined to natural taste and skill of the highest order, command her to our lady friends as the proper person to whom they should give their orders.

MISCELLANEOUS.

GRAND OPENING

OF THE Largest Stock EVER EXHIBITED IN NEW ORLEANS

OF MEN'S, YOUTH'S AND CHILDREN'S CLOTHING

AT Nos. 81 and 83 Canal St.

From this day, I will close out my Entire Stock of Ready-made CLOTHING, FURNISHING GOODS and HATS at

LOWEST PRICES EVER SOLD IN NEW ORLEANS.

LEON GODCHAUX.

THEY ALL LIKE IT!

THE MAKE, CUT AND MATERIAL

OF COGAN'S

CUSTOM-MADE CLOTHING,

WHICH, FOR STYLE, DURABILITY AND CHEAPNESS CANNOT BE SURPASSED.

We keep no Northern-made Goods. All our Clothing is out and made on the premises, and in styles especially to suit.

We are daily cutting up all the newest patterns of Fall and Winter Cloths for Men's, Youth's and Boys' Wear.

We employ none but first-class Tailors and Cutters, and always give a good stylish fit.

Our prices are so low that everybody can indulge in the luxury of a FINE SUIT OF CLOTHING FOR LITTLE MONEY.

Special attention given to orders from the country. Goods sent on receipt of cash or C. O. D., and we will guarantee satisfaction and a good fit in every instance.

A FEW OF OUR PRICES.

Custom-made BUSINESS SUITS, from \$6.50 to \$12.00
Custom-made CASHMERE SUITS, from 9.00 to 14.00
Custom-made BLUE SUITS, from 10.00 to 15.00
Custom-made DIAGONAL SUITS, from 13.00 to 19.00
Custom-made BLACK SUITS, from 15.00 to 21.00
Custom-made DRESS COATS, from 9.00 to 15.00
Custom-made SACK COATS, from 5.00 to 9.00
Custom-made OVERCOATS, from 6.00 to 18.00
Custom-made CLOTHESING PAJAMA, from 7.50 to 12.00
Custom-made BLACK PANTS, from 4.00 to 6.50
Custom-made JEAN PANTS, from 1.50 to 3.75
Custom-made DRESS WEAR, from 5.00 to 10.00
Custom-made YOUTH'S SUITS, from 6.00 to 14.00
Custom-made BOYS' SUITS, from 4.50 to 9.00

—ALSO— A special fine line of Imported CLOTHS, CASSIMERES, etc., from which measures are taken to order at equally LOW PRICES.

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which you have just expressed in the name of your excellent Bishop [Angers], whose merits and virtues I have long known. The Catholic Universities, which you represent, are both a consolation and a hope for the Church. How can we help admiring the generosity of French Catholics, who, in so short a time, have founded such wonderful institutions! Among them all, the University of Lille is distinguished by the rapidity with which the large sums necessary for the foundation of its five faculties have been collected. Those of Angers, Paris, Lyons, and Toulouse walk in the same path, and promise equally prosperous results. It is thus that France, in spite of her misfortunes, always remains worthy of herself, and shows that she has not forgotten her vocation. No one has stronger motives than the Vicar of Jesus Christ for compensating the misfortunes of France, for in her the Holy See has always found one of its most valiant supporters.

"To-day, alas! she has lost a portion of her power; weakened by the divisions of parties, she is hindered from giving free play to her noble instincts. Notwithstanding, how much, even since her disasters, has she not done for the Holy See? She has already given to the sons of her noblest families, the little Army of the Pope, in great part composed of the sons of France; and no sooner has it been impossible for them any longer to serve the cause of the Pope with their swords, than France has shown in a thousand other ways her attachment to the Holy See; there are, for example, the offerings of France, which always form a considerable portion of the Pence of St. Peter."

"So great a generosity cannot remain unrewarded. God will bless a nation capable of such noble sacrifices, and history will again inscribe on its fair pages the *Gesta Dei per Francos*."

We find a pledge of this happy future in the resolutions which this Congress has just adopted. It is by these that sound doctrines, which are the first elements of social prosperity, will spread in the minds of men. Chosen by the Episcopate, the professors, uniting purity of faith with profound science, will form generations of Christians capable of defending their faith and of doing honor to it. "Families will not be slow in recognizing the superiority of this teaching; and the Catholic Universities, seeing that their very existence depends in fact entirely upon the charity of the Faithful, will sustain with advantage the competition of rival establishments provided with very superior material resources and supported by the Government. I have seen this myself in Belgium, at the time that, in the quality of Nuncio, I represented the Holy See in that country. The free University of Louvain had, by itself alone, more students than all the other Belgian Universities put together."

"The same success is reserved for the Catholic Universities of France. I amgratified for them, and to assure them of it, with all the fullness of my powers (in *tutta la plenizza dei miei poteri*) the most abundant blessings of Almighty God on their work."

GRAND OPENING

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EDUCATIONAL.

ST. SIMON'S SCHOOL.

The Sisters of Charity of St. Simon's School are happy to inform their patrons and friends that, after having made some repairs and improvements in their buildings, they are prepared to receive a few Young Lady Boarders.

As only a limited number can be accommodated, applications should be made as early as possible. The Boarding School opened on the 1st of January, 1878.

For terms, application should be made at St. Simon's School, 131 Annunciation street. 3413 1/2

ST. JOSEPH'S ACADEMY FOR YOUNG LADIES.

NEAR EMMITSBURG, FREDERICK COUNTY, MARYLAND.

This institution is pleasantly situated in a healthy and picturesque part of Frederick county, Maryland, half a mile from Emmitsburg, and two miles from Mount St. Mary's College. It was commenced in 1859, and incorporated by the Legislature of Maryland in 1816. The buildings are convenient and spacious.

TERMS— The academic year is divided into two sessions of five months each. Board and tuition per academic year, including Bed and Bedding, Washing, Mending and Doctor's fees, \$250 or \$275.

ALY PAYABLE IN ADVANCE. The Academic year is divided into two Sessions of five months each, beginning respectively on the first Monday of September and the first Monday of February.

Letters of inquiry directed to the MOTHER SUPERIOR, 2011 7/7 St. Joseph's Academy, Emmitsburg, Md.

JEFFERSON COLLEGE, (ST. MARY'S.)

PARISH OF ST. JAMES, LA., Situated on the Mississippi River, Sixty Miles above New Orleans.

This ancient and magnificent establishment, incorporated by a law of the Legislature, and empowered to grant diplomas and degrees, opens on the FIRST TUESDAY of October every year. It is under the direction of the Marist Fathers, who form a society specially devoted to education. College Point and Convent Landing are convenient and regular landing places for steamboats going to and returning from New Orleans.

TERMS: Payable in U. S. currency half-yearly in advance: Board, tuition, washing and stationery, per term of five months, \$150.00

Doctor's fees and medicine, in ordinary cases of illness (for all), per annum, \$10.00

Washing, per annum, \$10.00

Extra Charges: German or Spanish, \$25.00

Drawing, \$30.00

Use of Public Library, \$10.00

Use of Instrument, per month \$2.00

Use of Instrument and music lessons (Brass Band) \$25.00

School Books, Stamps, and other school necessities, \$10.00

Bedding, when provided by the College, per annum \$10.00

All music lessons are to be paid for monthly in advance.

His Grace, the Most Rev. Archbishop of New Orleans; The Rev. Clergy of Algiers.

For further details apply to the Rev. President, at the College, or to MR. P. POUSSINE, 147 7/7 N. 140 Gravier street, New Orleans.

SPRING HILL COLLEGE, (ST. JOSEPH'S.)

NEAR MOBILE, ALA.

This long established institution, so favorably known to the people of the South, will enter upon its forty-seventh Scholastic year on

OCTOBER 3, 1877.

The Plan of Instruction consists of three principal courses: the Preparatory, the Classical, and the Commercial. The Preparatory course lasts one year, and is intended to prepare the younger students for a higher class, either in the Classical or Commercial course.

The Commercial Course lasts six years, and embraces all the branches of a thorough Collegiate and University Education. At the end of the sixth year those who give proofs of the requisite knowledge in the Greek and Latin languages, and show sufficient proficiency in Mental and Natural Philosophy, Chemistry and other branches of the natural sciences, are entitled to the degree of A. B. (Bachelor of Arts).

The degree of Master of Arts (A. M.) is awarded to those who have completed the study of Philosophy and Science in the College, or who have passed two years in the practice of a learned profession.

The Commercial Course lasts three years, and embraces all the branches usually taught in Commercial Colleges. The third year of this course corresponds to the fifth and sixth years of the Classical course. The students attend the study of Natural Philosophy and Chemistry with the members of the Graduating class.

The age of admission is from nine to fifteen years; and an admitted one must previously know how to read and write.

TERMS PER SESSION OF TEN MONTHS. Entrance Fee, first year only, \$15.00

Board, per session, \$15.00

Medical Fees, \$10.00

Bed and Bedding, \$10.00

Quintessence of the College, \$10.00

Corner Baronne and Common streets, New Orleans, P. POUSSINE, College Agent, 140 Gravier street, New Orleans.

ST. CHARLES COLLEGE, GRAND COTEAU, PARISH OF ST. LANDRY, LOUISIANA.

This College, incorporated by the State of Louisiana with the privilege of conferring Academic Degrees, is conducted by the Fathers of the Society of Jesus. The plan of instruction embraces the ordinary courses of Science, Literature and Commerce, the same as they are taught in other Jesuit Colleges.

TERMS: Board, Tuition and Washing, per year, \$250.00

Entrance Fee (for the first year only), \$10.00

EDUCATIONAL.

ST. MARY'S DOMINICAN ACADEMY, GREENVILLE, New Orleans.

This Academy, under the charge of the Dominican Nuns, occupies a beautiful site near New Orleans. The plan of instruction unites every advantage which can contribute to an education at once solid and refined.

Board and Tuition, per annum, \$300.00

Instrumental and Vocal Music, Painting and Work-form extra charges.

For particulars apply to the Convent. 3413 1/2

THE LOCQUET-LEROY

New Orleans Female Collegiate Institute DAY AND BOARDING SCHOOL, 230 Camp Street, New Orleans.

The seventh Scholastic year of this first-class and well-known Institute, with a complete and able corps of instructors, will open on MONDAY, 1st of October, 1877. The entire course of study embraces all branches of a solid instruction, English and French.

For particulars apply to the Mother Superior of Christian Doctrine, under the direction of a Priest designated by the Most Rev. Archbishop of New Orleans.

For catalogue of the Institute and descriptive circular of the Kindergarten, apply to 230