MORNING STAR AND CATHOLIC MESSENGER.

NEW ORLEANS, SUNDAY, JUNE 13, 1869.

CALENDAR OF THE WEEK.

Sunday.....June 13—St. Anthony of Padua, Confessor.
Monday.....June 14—St. Basil the Great, Bishop and Confessor.
Tuesday.....June 15—St. Modestus, Martyr.
Wednesday.June 16—St. John Francis Regis, Confessor.
Thursday...June 17—St. Ayrton, Priest and Confessor.
Friday.....June 18—St. John Nepomucene, Priest and Martyr.
Saturday....June 19—St. Juliana of Falconieri, Virgin.

Owing to the increased size of our issue, we are obliged to go to press at an earlier hour on Saturday than formerly. We must therefore urgently request our friends to send in communications of any kind as early on Friday as possible.

ACKNOWLEDGMENTS.—Dr. J. B. Covington, Louisville, Miss., $2; Rev. D. Manucy, Montgomery, $4; Mme. G. Briant, St. Martinsville, $2; J. F. Park, Donaldsonville, $4; J. S. Sullivan, Alexandria, $4; H. O'Neil, Jackson, Miss., $2. Received from Mrs. E. M. Archibald, for the following subscribers at Alexandria, La.: Jas. P. Manley, $4; Miss Honoria Griffen, $4; Jno. Prescott, $4; Joseph McEvoy, $4; Judge Michael Ryan, $4.

THE REDEMPTORISTS IN ALEXANDRIA, LA.—From a business letter, received from an ardent admirer of our paper, for whose unceasing and successful efforts in our behalf we return our sincere thanks, we make the following extract:

"The Redemptorist Fathers Burke and Smoulder are giving a mission at present in this place. It would seem that God sent them to convert the entire people, so many are coming to the Church—the hardest shell Baptists, real old ironsides, some who were never known to go into the Catholic church before. One hundred persons were confirmed this morning by the Bishop of Natchitoches."

[Communicated.]

Taking of the White and Black Veil at St. Mary's Dominican Convent, Dryades street.

The beautiful ceremony of taking the veil was performed on Friday evening, 4th, the Feast of the Sacred Heart, at the above Convent, when Miss Louise Lestrade, daughter of our well-known citizen, Dr. Lestrade, of Jefferson City, received the white veil, with the name in religion of Sister Mary Rose of the Sacred Heart; and Miss Mary Comerford, in religion Sister Mary Vincent, received the black veil, and pronounced her last or solemn vows.

The Catholic Church, ever sublime and poetic in her ritual, throws around this beautiful ceremony her loveliest attractions.

The young postulant for the white veil, attired in bridal costume, attended by her bridesmaids, Miss M. Van Dyke and Miss Cora Doize, and preceded by sweet little children, strewing her path with roses, begs at the foot of the altar the holy habit of St. Dominic.

The Bishop, presiding, asks her whether she has fully meditated on the important step she is about to take, which will forever here below separate her from all that she holds dear.

On her affirmative reply, she is given the crucifix and rosary, her inseparable companions henceforth. She then retires, to throw aside her bridal attire, and assume the habit of a novice, which she wears for a year, after which time, if her Superioress be satisfied with her compliance with the rules and the return-novice governing the Order, she asks for the black veil, and takes her formal vows of poverty, chastity and obedience, and henceforth devotes her life to the grand, sublime mission of the Dominicans—the education of youth.

In the absence of his Grace, Mgr. Odin, Father Murphy, S. J., performed the ceremony, assisted by the Rev. Father Jeremiah Moynihan, pastor of St. John's.

SPAIN at this moment is in the position of a vessel in the trough of a wind-beaten sea, with no man on board competent to steer her. Signals of distress are hanging out, but no pilot comes. How long is it to be so? Certain it is the present state of things cannot last. Either the Government or the Revolutionists will narrow into a dictatorship to maintain it, or widen into anarchy. In one case or the other a reaction will spring up, and the end *must* be a return to Constitutionalism. Already the system of change are apparent. The Duke of Ossuna, one of the principal personages in the country, formerly ambassador to St. Petersburg and lieutenant-general in the army, has paid a visit to Paris to lay his sword at the feet of Queen Isabella. In the Cortes the progress is from bad to worse. Emile Castelar the president, has thought fit to libel Paradise, commencing with the God who created it. He is afflicted, poor man, that "the Spaniards live under the influence of a religion they had no hand in choosing." Pitiful case! But strangely enough he has no tears to spare over the other grievances—that they also live under the influence of fathers and mothers they had no hand in choosing! It is a question, too, whether their feelings were even consulted in respect to the soil they would wish to honor with their presence before they were born. But Senor Castelar has illogically forgotten all that. Nor is he flattering for his associates when he describes Spain in a burst of undertaker's eloquence as a "corpse that extends from the Pyrennees to Cadiz." A corpse! That is not wholesome even as a figure of speech. Nevertheless if we have read aright, this "corpse" was healthy, had soul inside and color on its flesh in 1808 and 1812. To be sure there was no Castelar then, nor no Suner,—it is decay begets the worms,—but there were men to be found between the mountains and the Mediterranean who knew how to die for their country and their sovereign, and accounted such a death glorious. We shall be astonished if the corpse of Senator Castelar's rhethoric does not shortly shake off the cere-clothes and convince the mourners that it is not dead but sleepeth.

THE PHILOSOPHY OF BOOTS.—Some years ago a lad from the country sauntered through the streets of a large city in quest of employment, his gawky figure and uncouth dress attracting the glances of the passers-by, and drawing upon him the unfeeling observations of street boys. Finally he succeeded in his object, and being naturally intelligent, soon made himself indispensable to his employer. At a very early period of his engagement, a friend of the merchant remarked, "That's a queer article you've got there," alluding to the youth, "where did you pick him up?" An explanation followed, ending with the observation, "I'll tell you why I think this young man will get on in the world; poor and friendless as he is, and small as is his salary, I notice that he never fails to indulge in the luxury of well-made boots and shoes—and shining at that. He respects others in respecting himself." That lad rose from post to post in a brief period, and now enjoys a position of eminence. The foundation of his good fortune he solely attributes to getting his boots and shoes of GUEST & WINTZ, No. 9 Camp street, whose fine St. Martin's finishing has made him a shining light.

Presbyterian Fun.

Our Presbyterian neighbor has actually to learn, its handkerchief into its mouth to keep from laughing at a piece of Catholic absurdity. And what is it? Simply that the Church saved the Indian tribes and had patience with their barbarism. This the *Presbyterian* is rather inclined to deny, but admitting it, for the sake of argument, pooh-poohs it as a "mighty consideration" and a "gross absurdity."

The *Presbyterian* is fond of charging upon the Catholic Church a responsibility for the lower degree of civilization in the Catholic countries of America. The simple explanation of this phenomenon is furnished to our neighbor in the fact that Catholicity saved the Indian tribes while Presbyterianism annihilated them, and therefore, in a Calvinistic point of view, the Church may be said to be responsible for the remnants of barbarism among those people. Instead of candidly admitting both the truthfulness and the sufficiency of the explanation, our neighbor tries to squirm out of the difficulty by special pleading, by sophistry, and what is worse, an open perversion of facts.

Its effort may be reduced to these three heads: 1st. That the Church did not save the Indians, but was a merciless exterminator; 2d. That it has permitted the survivors of the native tribes to retain all their barbarism and to drag down the white population to their own level, and 3d. That even granting the Church did save the Indians, it was nothing great after all, but rather ridiculous.

To show the merciless character of the Church in its dealings with the Indians the *Presbyterian* commences with the following ominous language:

The history of the kindness of the *Romish Church* to the Indians is on the shelves of our public library.

Very true! History as written by gentlemen like our *Presbyterian* friends, who "having eyes will not see," is plentiful not only in our public library, but in our public schools. From the highest to the lowest—down to Peter Parley and his honest imitators, the policy is the same as that exemplified in this very editorial of the *Presbyterian*, though not so barefaced in its application.

Here goes the *Presbyterian*:

When Pizarro initiated his converting conquest of Peru, he announced himself an agent and representative of Romanism.

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Of course; the Inca is made a prisoner; Pizarro agrees to ransom him for an immense sum of gold, which is paid; the Inca is then, by Romish kindness, condemned to be burned to death.

Cortes, in Mexico, represented himself as the exponent and representative of Romanism, and he has never been denied to be such. His first act on arriving in Mexico was to burn, alive, the general and officers of a body of patriot Mexicans, who attacked him for Romish kindness.

Granting all this to be true, does the dictum of Pizarro or Cortes bind the Church? They announced themselves as agents of the Church; did that make them such? Is the spirit of the Church to be sought in the bloody records of every military adventurer that thirsts for wealth and renown, because he may chance to be a bad Catholic? Why, Garibaldi is a Catholic; Victor Emmanuel would not dare deny himself to be one; no doubt Lafitte, our Louisiana pirate, was a Catholic; all the buccaneers of the Spanish Main were Catholics, as are now all the bandits of the Italian mountains. Is the Church responsible for all her bad children who disobey her injunctions? Was Judaism to be charged with the worship of the golden calf, or Christianity with the treason of Iscariot?

The *Presbyterian* itself innocently records the protest of Catholicity against the works of iniquity. It says:

Oviedo Valdes records the story of the awful cruelties perpetrated upon these poor people in the West Indies. Las Casas, Bishop of Chiapas, gave an account of the general system of policy adopted towards the Indians, which thrilled all Europe with horror.

Where was the protest of Protestantism against the extermination of the aborigines throughout Puritan America?

But the question is beyond argument. Results speak for themselves. The facts stand patent to all men who, having eyes, are willing to see, and are not determined to go on along the brink of the precipice, the blind leading the blind, until all tumble over together. The facts simply are that the aboriginal population is still inhabiting the Catholic countries of America, from Canada to Patagonia, while Puritanism has gotton rid of it. Facts are stubborn logic. All the sophistry of the evil one himself can't get around them. We need not inquire whether Cortes or Las Casas was the genuine Catholic. The potency and the humanity of Catholic influence stand recorded beyond cavil in the present existence of so many millions of Indians in all the countries where that influence has sway.

The second proposition of the *Presbyterian* is equally untenable. It is set forth in the form or a question:

We would be glad to know, then, how kindness to the Indians not only perpetuated their barbarism, but also reduced to barbarism that part of the population which was originally civilized!

And says the *Presbyterian*:

The Indians constitute only two-fifths of that population.

Is either of these propositions true? Do not Mexico, Brazil, Peru, Chili, Bolivia, Paraguay, and other South and Central American States rank as civilized? Some remnants of barbarism linger about them, it is true, but notwithstanding that fact, can it be truthfully said that the Indians are still barbarous, and that the whites have been reduced to their level. Our ministers at the courts of these various countries would hardly coincide with the *Presbyterian* in its estimate. There has been a most manifest advance in civilization in these various countries since they have become Catholic, though, as every one who has read history knows, the Church works slowly in ameliorating the temporal condition of men. Some remnants of barbarism therefore yet exist among those people.

The statement of the Indian population of Mexico at only two-fifths is simply an error, while the inference that the remaining three-fifths are white is something worse. The white population of Mexico is about one-tenth of the whole. Why, therefore, attempt to give the impression, without daring to say it in as many words, that the white population is three-fifths? About four-sevenths of the people are pure Indians. Two-sevenths more are their descendants of mixed blood, and the remaining one-seventh is part Caucasian and part African.

But even if all these things are true, the *Presbyterian* considers them a matter of but small importance. We accused that paper of suppressing an explanation which accounted satisfactorily for the prevalence of a barbarian element in Catholic countries of America. That explanation was simply that the Church had *saved* the Indian tribes. In excusing itself for suppressing that fact, the *Presbyterian* says:

This unsustained assertion is the mighty consideration which we so ungeneronsly suppressed. Now, instead of laughing at what will appear to our readers a gross absurdity, let us suppose the assertion to be made in good faith.

Saving the existence of whole nations may not be a mighty consideration with the followers of Calvin now, any more than it was when they exterminated the Indians of this country. Nobody expects mercy of them when they have power. But we are not accustomed to seeing them laugh. That muscular action does not suit the real Calvanistic countenance. In Oliver's time they were given to short hair, but they always had long faces. They might be expected to give a groan of disappointment at hearing of any of the ungodly heathen being spared, but to laugh at it! Truly that is a modern innovation, which must have come in along with the organ and opera music in the churches. However, as even the hyena laughs, why not Calvin?

The Jefferson Procession.

As we anticipated, this demonstration has turned out to be an honor to the parish of St. Stephen, and a credit to the Catholic cause in our community. Twenty-seven hundred people in one procession, cut up into twenty-odd distinct societies and organizations, their banners floating in the wind, their bands filling the air with martial strains of music, and a noble statue of the Blessed Virgin borne aloft in triumph, is a sight worth seeing and worthy to raise an emotion of joy in the heart of every Catholic.

As in our last issue we indicated the route to be followed by the procession, we shall content ourselves at present with giving a list, in the order of march, of the component parts of the procession, viz.: Young Mens' Catholic Association, with their band; St. Aloysius Society, of the Fourth District; St. Stanislaus Society, of St. Stephen's Parish; School Boys of same parish; School Boys of St. Henry's Parish; Young Misses of St. Henry's Parish; Ladies of St. Stephen's Parish; Band; Ladies of St. Henry's, with gilt statue of B. V. M.; Catholic Benevolent Society, of the Third District; Catholic Benevolent Society, of the Fourth District; Clergy of St. Henry's; St. Henry's Benevolent Society; St. Stephen's Beneficial Society; Altar Society of St. Henry; Ladies of same parish; Altar Society of St. Stephen's; Ladies of Charity of St. Stephen's; Children of Mary, with statue of B. V. M.; St. Philomena Society, with banner; Angels of St. Stephen's; Clergy of St. Stephen's; Colored Ladies of Charity; Colored Children of the parish; Colored Members of the Congregation.

To say that the highest anticipations of everybody were more than realized would be but just. The lovely afternoon that smiled on the occasion was in perfect keeping with the beauty of the noble display which was gotton up simply in honor of the gracious Queen of Heaven. May her smiles rest upon all men and all communities who are not ashamed to march in her ranks and under her banners.

Imperialism.

Most persons are by this time aware that there is a journal published in the United States, entitled the *Imperialist* and advocating the establishment of some form of monarchy. Many, however, may not be aware of the attention that has been elicited by that enterprise from the press at large and a portion of the public. We have before us the ninth number of the *Imperialist*, filled with notices from various papers—some complimentary, others quite hostile, but none contemptuous. At first, the whole affair was either ridiculed or left unnoticed; "now," says the New York *Evening Telegram*, "it has assumed a serious aspect. Politicians are beginning to debate its advantages, and political economists argue pro and con on the degree of financial prosperity likely to ensue from the establishment of a strong line of hereditary rulers. Some have even had the boldness to declare through the press, of late, that there is no possible discharge of *our national debt* unless we adopt the European form of government."

We think that a clue to the present movement may be found in the words which we italicised in the above quotation. The national debt is not secure as things stand. The bondholders are in danger. A foreign war, a popular revulsion of feeling, a separation of the States, might at any time produce repudiation, and therefore it is to the interest of the great moneyed aristocracy, who hold the bonds, that there should be a strong central despotism, in which would be merged the last, pretensions to State rights, and all influence of the popular voice.

Here we see distinctly the illustration of the old doctrine that one sin begets the necessity for another, and generally a worse one. This necessity for Imperialism is a fitting sequence of the plea that the Constitution of the United States, and the oaths which men had taken to support it, might be set aside through that other alleged necessity of saving the life of the nation.

It was deemed necessary, during the Confederate war, to violate the Constitution in various ways—to exceed the powers which it gave, and to disregard its most solemn prohibitions—in order that the secession of the Southern States might be more successfully resisted. Everything appeared to work well, the seceding States were coerced, and the plaster of success hid the wounds to honor and justice which had been inflicted at the call of necessity. But hidden sores are the worst. The wrongs perpetrated to save the Republic entailed an immense debt, and now the Republic must be sacrificed to save that debt. Would it not have been better [illegible] public go at first without the debt? At worst, there would have been two Republics. When will our politicians learn that the ends never justify the means?

But are the people ready for this stampede of the panic-stricken bondholders? Has this Imperial movement any real foundation in the popular heart? We have not yet been able to discern any indications to that effect. It is but a natural sequence in the minds of the unscrupulous politicians who originated the debt. They stopped at nothing which appeared to stand in the way of their desires at that time, and they stand as ready now to accomplish whatever may seem desirable. They have not now, however, the enthusiasm of a maddening war to distract the attention of the people from their cloven foot; it will be impossible to get up a popular furor in favor of the bondholders or any of their schemes.

Notwithstanding the corruption and wickedness of the day we are far from despairing of Republicanism yet. It must be observed that every people has its peculiar national inspiration. The inspiration of this people is Democracy. We do not use the word in a partisan sense, nor pretend to decide what party is, has been, or will be truly and really Democratic. But it may be remarked, *en passant*, that every party, so far, which has opposed the Democratic instincts of the people, has passed away. Federalism first went the way of all things perishable. The Whigs then made a mighty and most gallant struggle for the dominion in politics. Clay and Webster headed by far the larger portion of the wealth, intelligence and aristocracy of the land. Their varied schemes of brilliant results, by using government for purposes not strictly contemplated by the Constitution, for a time divided the country in an evenly balanced and hotly fought contest. But after all, the unwashed and unterrified couldn't see it. The Democratic inspiration of the people prevailed, and Whiggery was put on the shelf forever.

Gentility and intelligence having tried their hand unavailingly, gave way and were succeeded by a party based on passion and ruffianism. Know Nothingism laid aside, for the moment, the urbane manners of the high-toned gentleman and resorted to brute force. The contest was shorter than before; the people triumphed again.

Now, two parties again occupy the arena. Which is truly Democratic? Whichever is will probably win. One of these parties is cropping out in Imperialism. We believe there is enough of Democratic inspiration still left among the masses to throw it to the winds. The moneyed men and the great men, the military men and the literary men, may combine, but the people will scout them as chaff.

Demoralization, corruption, degradation, vice of all kinds, must go much further yet before the people will be willing to give up their birth-right. Men who have once been free are loth to take a master. They will bear untold evils first. Like the poor Mexican, they will submit to anarchy, pillage, everything, in the hope of one day emerging from the chaos with their precious boon of freedom saved. It is useless to talk to them of the momentary relief afforded by an empire. A man whose patrimony is involved may experience temporary relief by applying to the usurers, but if he has the true spirit of manhood, he will rather struggle for awhile with the disagreeable realities of poverty, if thereby he may rescue the home of his fathers from the hand of the stranger.

The day may come when our people will be effeminate enough and degraded enough to take refuge from the cares of life under a master who shall see to their wants, but we are confident that the Americans, as a people, do not dream of such a thing yet, and if there shall be retained among us enough of true religion and virtue to keep alive the national instinct which God has given us, that day never will come.

First Communion.

In St. Peter's Church, Third District, the annual first communion of the children took place last Sunday. As usual with the ceremonies in that Church, everything was conducted in a style the most conducive to devotion. The simple faith and piety manifested in the bearing of the children, were most touching and beautiful. How such sights recall to older hearts the days of their early fervor, their pure intentions, and their joyous hope! How many present at such scenes must reflect that maturer life has been nothing but hollowness and disappointment, wherein it has gone astray from the guiding resolutions and holy aspirations of that first glorious alliance.

So perfect were all the arrangements of the occasion, at St. Peter's, so Catholic the tone of everything done, that very few probably were there who did not go away with their hearts moved and their good resolutions renewed. The excellent instruction given by Rev. Jeremiah Moynihan to the children, was one of the most interesting, as it was one of the most useful, incidents of the occasion, and will no doubt contribute in an eminent degree to fix in the hearts of the young communicants the reflection and emotions so proper to the momentous event in which they were participating.

The ceremony of renewing the baptismal vows took place in the afternoon, followed by the benediction of the Blessed Sacrament. The children who made their first communion last year, joined with the class of this year in this action; making in all some one hundred and twenty.

What was peculiarly striking in the deportment of all the children, was their great modesty, and recollection, and the thorough manner in which they appeared to understand their duties. It was evident that no pains had been spared in training them, not only in the acquisition of the principles of their religion but in conforming with exactitude to its outward forms.

It may be remarked, however, that this is always the case, where there is a parochial school. It is almost impossible for the priest to find time for the thorough training and drilling of one, two or three hundred children, which labors become so easy when distributed among a considerable number of teachers. Besides this, there is an evident difference in the general manner of such children and those from irreligious schools. There is a constant watchfulness of the former which produces a modest and subdued deportment in the children, while at the latter class of schools they frequently become bold and irreverent. Of course the priest has an immensely increased labor when he must undertake to modify their manners and subdue their levity to a tone consonant with the sacred occasion for which they are preparing. If one wishes to see a first communion which shall be really edifying in its marks of devotion and recollection of manner, he must generally select a Church which has a parochial school in full and successful operation, like that of St. Peter's.

A friend's frown is better than a fool's smile.

LETTER FROM NATCHEZ.

FEAST OF THE SACRED HEART OF JESUS—IMPOSING AND SUBLIME PROCEEDINGS.

NATCHEZ, June 4, 1869.

To the Editors of the Morning Star:

On the evening of the feast named, we were presented with a vivid portraiture of a solemn festival in one of the ancient Catholic kingdoms of the old world, when those kingdoms were in their palmiest and most holy days. As the weather bore the appearance of rain, notice had been given to the Catholics of Natchez that the ringing of the bells from the Cathedral steeple was to be the signal that the procession would take place at D'Evereux Hall Asylum, which is under the management of the Brothers of the Sacred Hearts of Jesus and Mary.

We arrived on the ground at half after five in the evening, and as the procession was to commence only at six o'clock, we spent our time in inspecting the preparations made for the occasion by the good Brothers. At six o'clock P. M. a lengthy procession was formed. The Right Rev. Bishop Elder preached an eloquent and impressive sermon, which will not be soon forgotten by those who had the happiness of hearing him. Immediately after the procession began. First came the cross-bearer and two acolytes with candles; following after them were the orphans of St. Mary's Asylum, all of whom were dressed in white, preceded by a beautiful banner of our Blessed Mother; then the children of St. Joseph's school, among whom were the children of Mary, virgin daughters of an immaculate mother, clad in snowy muslin dresses, wreaths on their brows, blue sashes or ribbons encircling their shoulders and pendant down their sides, the zephyr wind wafting them as streamers on some goodly ship on the bland clear air. A neat and tasteful banner was borne by one of the young maidens. Both they and the orphans of St. Mary's Asylum are under the management of the good Sisters of Charity. The Society of St. Aloysius, a numerous organization of young, unmarried ladies, came next in the order of the procession. The Sanctuary Society, composed of married ladies, whose object is to show their love to that *Sacred Heart* by attending to all that concerns His holy altar, followed after. Then came the school boys and orphan children under the Brothers' charge—the former in their holiday attire and the latter in their fine uniforms, both of them preceded by beautiful banners. Next in order came the very young children under the charge of the Sisters, aged from seven to four years—"toddling wee things," truly, and numbering nearly a score. Baskets filled with the leaves of red and white roses, jasmines, pinks, etc., were carried by them. Their attire was spotless—as free from taint or stain as was their sinless and immortal souls. To gaze upon them, with their pretty wreaths and redolent flowers, their innocent upraised countenances, was to imagine that they had just descended from the paradise of the seraphim and the cherubim.

They were followed by the Episcopal cross-bearer, the sanctuary boys, dressed in red and white, the crozier bearer, thurifers, and lastly the ever-blessed Sacrament, carried by the Right Rev. Bishop Elder, accompanied by the Very Rev. Father Grignon, Vicar General, and Rev. Father Huber, the gentlemen of St. Aloysius and St. Michael's Societies marching on both sides of it, forming a guard of honor. The blessed Sacrament having arrived at the repository, appropriate hymns and the *Tantum Ergo* were chanted, after which the Benediction of the Blessed Sacrament was given to the assembled hundreds by the Bishop, all kneeling with flaming torches on the emerald carpeting beneath them spread out so invitingly and lavishly by nature's hands—above them nothing but the fretted canopy of the sky. Oh! it seemed a fitting place—repositories, devoutly worshiping congregation with their hundreds of candles, the holy prelate officiating at the altar, sanctified priests—to fervently implore the blessings of the Most High, and to repair the coldness and indifference of so many souls to that loving heart who is all love for them.

The procession then entered a gateway which leads to a garden on the side of the chapel, where triumphal arches, beautifully decorated, had been erected. Pine, cedar and evergreens were planted on both sides of the walk, which enhanced the solemnity of the occasion. Finally, the Bishop, who was still carrying the blessed Sacrament, arrived at the last repository. Here the *Te Deum* and other hymns were sung, when benediction was given to the kneeling multitudes, after which they wended their steps homeward, experiencing no doubt the truth of the saying that "an hour spent in the presence and company of our Divine Lord is preferable to thousands spent in the houses of sinners."

Yours, truly, Y. Z.

PRUSSIAN PUBLIC SCHOOLS.—The facts disclosed in the following paragraph should receive the serious consideration of those who are vaunting the blessings of education as imparted in the public schools. The London *Tablet*, in referring to the subject, says:

We shall do well to take warning from Prussia. Prussia is held up to us as a country of model education; everybody is forced to school; everybody is instructed; everybody's religion is respected; everybody is satisfied. Where the secular system exists, it interferes with no man's peace; it has been the triumph of liberal legislation. Well, now, what are the last accounts from Prussia? In one school, the master teaches the children atheism; the Catholic parents appeal against him, but fail to obtain redress. In a quarter of Berlin in which there are 350 Catholic children attending a Catholic school, masters are to be appointed without reference to their creed, and all religious instruction is to be banished from the regular system of schools. The Catholics of Berlin know not to what lengths, and in how many schools, the religious instruction is to be compromised. A wide-spread Catholic movement is manifesting itself in Prussia against the Prussian system of education. At Crefield, an immense meeting lately called for distinct Catholic education for their children. At Breslau and in Silesia there has been the same enthusiasm. In Nassau, above fifty-two thousand signatures have been added to the petition in favor of a change in the Prussian system and in favor of distinctly Catholic schools. A Prussian privy-councillor, well known for his opposition to Catholic principles, lately declared that the state of his country had at length become so utterly unchristian, that it was impossible not to recognize that it was ripe for the coming of Anti christ.

HIBERNIAN BENEVOLENT ASSOCIATION.—It will be seen by notice in another column that an election for officers of the Hibernian Association of St. Joseph's Parish was held on Monday, 7th inst., and resulted in the choice of the following gentlemen, to serve for the ensuing year: P. McCabe, President; Thos. Byrnes, Vice President; J. J. Barton, Recording Secretary; W. H. Byrnes, Financial Sec'y; P. A. Finney, Treasurer.

Why is a spenthrift's purse like a thunder-cloud? Because it is continually lightening.