

Morning Star and Catholic Messenger.

PUBLISHED EVERY SUNDAY MORNING.

NEW ORLEANS, SUNDAY, MAY 28, 1876.

CALENDAR OF THE WEEK.

Sunday—May 28—Sunday within the Octave of the Ascension. St. John I. Pope and Martyr.
Monday—May 29—St. Boniface IV. Pope.
Tuesday—May 30—St. Felix I. Pope and Martyr.
Wednesday—May 31—St. Angela of Merici. Virgin.
Thursday—June 1—Octave of the Ascension. St. Fortunatus, Priest.
Friday—June 2—St. Eugene I. Pope.
Saturday—June 3—Vigil of Pentecost (fast).

Next Saturday, vigil of Pentecost, is a day of fast and abstinence.

The story of "The Betrothed" is concluded on the third page of our present issue.

The Ecclesiastical Conference for June will take place next Thursday at 10 o'clock.

Thursday last the Bishop of Tamaulipas confirmed 184 persons in St. Mary's (Archbishop's) church.

Rev. B. A. Neithart, C. S. R., will preach in St. Alphonsus church next Sunday, June 4th, at High Mass. A collection will be taken up for the benefit of the Convent at Chatawa.

St. George's Benevolent Association will give a Dramatic and Musical Entertainment in St. Mary's School-hall, Constance street, to-morrow (Monday) evening, at 7 o'clock. Admission 50 cents.

The members of the Work of the Prisons, Society of St. Vincent de Paul, are requested to attend a special meeting, which will be held at the Star Hall, at 7:30 o'clock to-morrow (Monday) evening.

Gen. Thomas Jordan's brief but caustic review of the so-called history of the Civil War by the Count of Paris, which we publish on our sixth page will, no doubt, prove interesting to all our readers.

The superiority of man to nature is continually illustrated in literature and in life. Nature needs an immense quantity of quills to make a goose with; but man can make a goose of himself in five minutes with one quill.

In the three Redemptorist churches 425 children made their First Communion last Thursday, Feast of the Ascension—200 in St. Alphonsus, 200 in St. Mary's (German,) and twenty-five in the Church of Notre Dame de Bon Secours.

The Mass which is annually said for the benefactors of St. Mary's Orphan Boys' Asylum of the Third District, will be celebrated to-day at the Cathedral, at 10 o'clock. The orphans will be present on the occasion, and the distinguished Dominicans, Father Mothion, will preach.

St. ANTHONY OF PADUA.—The Novena, preparatory to the Feast of St. Anthony, will commence next Sunday, June 4th. The services will take place at 7 o'clock every evening. The sermons will be preached by Father Baronet, of St. Mary's (Archbishop's) Church. The Forty Hours' Adoration will commence at High Mass, 8 o'clock, on the morning of the 10th June.

One hundred and sixty children received their First Communion at the Cathedral last Thursday morning. At the 10 o'clock Mass, the same day, 176 persons, including the First Communion children, were confirmed by the Bishop of Tamaulipas. The Emperor of Brazil, accompanied by his wife and the members of his suite, was present in the sanctuary during the services.

Lord Macaulay once received a letter from the United States, from a Mr. Crump, offering him \$500 if he would introduce the name of Crump into his history, and another from a Young Men's Philosophical Society in New York, beginning: "Possibly our fame has not ploughed the Atlantic." These incidents, together with the fact that he met Mrs. Harriet Beecher Stowe when she visited England, may account for the supreme contempt in which he held Americans.

Last Thursday morning at the 7 o'clock Mass in the church of the Immaculate Conception, 208 children made their First Communion. At 11:30 the same day, all these children, besides 110 adults and children of last years First Communion class, making a total of 318 persons, were confirmed by his Lordship, the Right Rev. Bishop of Tamaulipas. Quite a large proportion of the adults are converts to the Faith.

The college boys will make their First Communion next Sunday, June 4th, and, within the fortnight succeeding, they, together with the children who made their First Communion last year, and who have not yet been confirmed, will receive the Sacrament of Confirmation.

CONFIRMATION IN ST. HENRY'S PARISH.—Last Sunday was a day of rejoicing in St. Henry's parish, Sixth District, Rev. J. Bogeris, pastor. His Lordship, Right Rev. Jose Maria Ignacio Montes de Oca, Bishop of Tamaulipas, administered the Holy Sacrament of Confirmation at 5 p. m. to sixty-one persons, four of whom were adults. Before confirmation his Lordship delivered a very impressive address in English, which was listened to with the closest attention. St. Henry's Church had, in honor of the distinguished prelate, donned its finest ornaments. Conspicuous among them are some beautiful fresco paintings which were unveiled on that day. They are the work of that celebrated artist, E. Hambrecht, Esq., of this city. In the few years of his stay among us Mr. Hambrecht has done more than any artist known to us to adorn and beautify our churches. In this city the St. Louis Cathedral, St. Augustine's and Holy Trinity, to which may now be added St. Henry's, bear testimony to his exquisite taste and artistic skill. All his paintings breathe a spirit of piety which cannot fail to edify. Thus Mr. Hambrecht fulfills a true mission, which, humble as it may appear, is none the less useful.

Jails and Schoolhouses.

Truly the Devil is the father of lies and his boldness as wonderful as his fertility of invention. One of the biggest and most popular and most generally accepted lies that he has ever circulated is that contained in the assertion that secular education is a preventive of crime. Crime is a phenomenon of the moral order exclusively, and therefore has no direct connection whatever with greater or less knowledge of the arts and sciences. *Prima facie* there is no ground at all for the inference that learning will lessen crime, yet that proposition is boldly advanced by theorists under the cunning inspiration of the arch-liar, and is greedily accepted by the unthinking multitude as a self-evident truth.

Now, facts prove that, though there is no direct connection between secular learning and moral character, yet indirectly there is a good deal, and that unfortunately the influence of the former on the latter is to a vast extent exceedingly disastrous. The universal history of the world shows that always where intellectual culture has been most forwarded and secured, unless where it was under the full control of religion, immorality and crime have increased in a ratio at least as great if not greater.

We have never seen the proofs of this truth more tersely and yet comprehensively set forth than in an article from the pen of the distinguished Dr. Dabney of Virginia, written on the common school question, and recently published in the *Richmond Enquirer*. In one portion of his article the Doctor takes up the threadbare fallacy which has so long played the part of corner-stone in the fabric of State usurpation in education, the pretense that "it costs less money to build school-houses than jails." The inference intended to be drawn from which is that education will diminish crime. The Doctor commences by quoting from Alison's History of Europe to show that while forty years ago two-thirds of the inhabitants of France could not read nor write, and while in Prussia at the same time common school education was compulsory and well-nigh universal, serious crimes were fourteen times more prevalent in the latter than in the former State.

Then he goes on to compare France within itself. Official records of the eighty-six departments show that, without exception, the amount of crime reported has been in exact proportion with the amount of secular education. Investigations in Paris traced the larger proportion of abandoned females to the more intelligent departments. Scotland gives four and a half to one, of educated and illiterate criminals respectively. In ancient times the people known as Barbarians were not nearly so corrupt and depraved as the refined and highly educated Greeks and Romans.

Then he examines the records of this country. Before the war the Northern States had all warmly embraced the public school system, while the Southern States had not. The former had, in 1850, thirteen and a half millions of population and over twenty-three thousand criminal convictions; the latter with nine and a half millions had less than three thousand convictions. That is, the convictions were more than six times as great, in proportion to the population, among the educated Northerners than among the uneducated Southerners, including the slave population. As to paupers, the North was supporting 114,700 and the South only 20,500. In the North, magnificent public school houses followed immediately by palatial prisons; at the South, no State schools and the prison system nominal.

How is it that corruption and crime nearly always go hand in hand with civilization so-called? Why do we find crime rare and homely virtues common among rural and uncultured populations, while vice and immorality are rampant in the highly cultured capitals and emporiums of the same people? According to the State school theory, Paris, London and New York ought to be the most highly blessed localities in the matter of pure morals and universal virtue, while the peasantry of France, the rustics of England and the interior farmers of America ought to be very demons of craft and wickedness. The former populations are intelligent and educated, they are practically familiar with all the arts and inventions of modern science, they are competent critics of dramatic, musical and literary merit, while the country people referred to are rude, unlettered and boorish. Every one knows, however, that among the simple, rural population, doors are left open of nights, and an immoral act shocks a whole neighborhood, while in the great, enlightened cities, the forgers, the swindlers, the perjurers abound, and vice chronicles its deeds in glaring letters without exciting an emotion of surprise.

Let any man ask himself where he would look for virtue, among unlettered communities or refined ones; where he would go to find superlative rascality and consummate villainy. An honest answer to these questions ought to stagger his theoretical convictions as to the saving grace of education.

But let us not go to the other extreme

and become Methodists. We must not esteem secular education as an evil. It is a blessing from the hand of God, but—in its place. No one ought to be educated above the necessities of his state of life. Let the Government make nice young gentlemen and ladies of the sons and daughters of a scavenger and they will despise the associations and surroundings of their father. They will become discontented and wreak their bitterness on society in the shape of crime. Here then the school is a feeder for the jail. And facts prove too clearly that this is not mere theory.

This is not the worst view of the case, however. State education not only sows the seeds of pride and evil in the lower classes, it is also positively anti-religious. It deifies worldliness and worldly knowledge. Knowledge is treated as the *summum bonum*. The interests of this world are artificially stimulated, while those of the next grow fainter and fainter in the unnoticed perspective. The pride of knowledge takes possession of the heart, unless they who impart it are most careful to impress perpetually on the young minds which they are influencing, that all these things are nothing except as an aid in securing the things of eternity.

The German Catholic Press.

"The *Kulturkampf* has achieved another conquest," says the correspondent of an exchange, "for which Catholics cannot be too thankful: it is the creation of an excellent Catholic press. Before the year 1870, there existed, besides the *Mainzer Journal*, in Middle and North Germany, not one great good Catholic newspaper; now more than a dozen are published every day with immense success, and every little town of 10,000 inhabitants possesses at least a good weekly journal. With what wonderful rapidity Catholic press organs rise and prosper was recently seen in the case of the *Catholic Voice*, started by some members of the Mayence Catholic Union, soon after that institution had been closed by order of the Prussian Government. After the fourth number had appeared, the paper counted as many as 15,000 regular subscribers, and its circulation is still daily increasing. The existence of a powerful Catholic press seems to enrage Bismarck all the more because he must by this time be aware that he, and he alone, has called it into life by his relentless persecution. Hence his almost mad endeavors to destroy it again. Since he failed to pass a law for that purpose, he has fallen back upon the favorite Prussian system of crushing a paper by incessant police persecutions. This week not less than eight Catholic editors were harassed by the police. Mr. Sonnen, the former editor of the *Germania*, was hardly settled in prison, when his successor, Mr. Paul Hadicke, shared his fate, not in consequence of a judicial sentence, but by a simple order of the police, who charged him with high treason. Twenty-four hours after Mr. Hadicke's arrest, the new editor, Mr. Popielkowski, who still signs the *Germania*, received a summons to appear before the Berlin *Kammergericht*, on the charge of having offended the Government of Treves."

"A few weeks ago," says the *Louisville Courier-Journal*, "there came to this office through the mails, a pamphlet containing a sermon of some length, entitled 'Religious Liberty: A Free Church in a Free Country.' It was a violent attack on the Roman Catholic Church, conceived with an evident political purpose, and was from the pen of Rev. John P. Newman, chaplain to President Grant and late 'Inspector of United States consulates throughout the world.' From information which has reached us since the receipt of this religious-political document, we have reason to believe that it is one of the campaign documents circulated by that pious organization, the National Republican Committee, at Washington, whose headquarter is Postmaster Edmunds, of that city. It is needless to comment upon the hypocrisy of this religious crusade entered upon by the Republican party, as the Catholic Church, or any other church, is nothing to these desperate politicians, except as they can be made ancillary to their purpose of stirring up prejudices and bad blood. They use a pamphlet like Newman's as the Sultan of Turkey may use the Sanjikscherif, and the measure only shows into what a desperate strait the Radical party has fallen."

SKIRMISHING PATRIOTISM VERSUS PRACTICAL PATRIOTISM.—In a late number we gave some extracts from an editorial article in the *Irish Catholic Benevolent Union Journal*, stating that the Union had been unable to forward the cause of colonization because of the indifference of the Irish-American population to the condition of the "poor, destitute and friendless immigrant." Neither societies nor congregations would contribute to the cause. In a New York newspaper, of the 20th inst., we note that nearly five thousand dollars have lately been contributed in small sums for a "skirmishing" fund, to be used, we presume, in warring against the British Empire. The pressing claims of the Irish-American population are seemingly beneath the attention of advanced patriots. Practical work, such as providing homes for the unemployed, may do well enough for the "churlish Saxon," the "canny Scot," and "plodding German," but enlightened patriots have higher aspirations than this. As it has been heretofore, we suppose it will continue to be to the end of the chapter, the German and other races will take up the vacant lands, and the unfortunate Irish farm laborer will live and die a "brower of wood and drawer of water" for other and more prudent races.

"The Irish people of Scranton, Pa.," says the *Pilot*, "held a large meeting last week to protest against the long lines of carriages customary at Catholic funerals. Resolutions were passed to dispense with the use of carriages altogether."

The Coronation of the Blessed Virgin.

The coronation of the Blessed Virgin Mary—a ceremony which closes the beautiful devotions of the Month of Mary—is one of those inspirations of the Catholic Church, as replete with the beauty of holiness as with the wisdom of divine truth.

This touching manifestation of a people's veneration for the mother of their Lord,—as displayed by the crowning of her statues with garlands of flowers, or with circlets of gold, and made typical of that coronation with a diadem of glory which she has received from the hands of her Divine Son,—is more than a mere ceremony. It is a lesson for all Christians, full of encouragement and love; it is a symbol of the victory and joy reserved for those who battle to the close; it is a vision of the rest and glory which await the heroic soldiers of the cross; it is a revelation of that "exceeding great reward" which God has prepared for those who love Him!

The Month of May—the fairest of the year—is well calculated to awaken in the hearts of Christians, a fervent devotion towards our Blessed Lady; and to remind them, by the very perfume of the flowers laid upon her shrine, of the honor and respect paid to her in all ages of the past.

The flowers of our garden, which the hand of affection lays upon her altars, should remind us of that exquisite Rose of filial love which the glorious Council of Ephesus laid at her feet when, in refutation of the Nestorian heresy, they proclaimed her the Mother of God! And as we link the fifth century with the nineteenth, we find that the whitest and loveliest blossom ever fashioned by nature or by art, is but a feeble type of that resplendent Lily which the hand of our Sovereign Pontiff offered to her honor, in the dogma of the Immaculate Conception.

The golden-eyed forget-me-nots, or the royal purple pansies which we scatter at her feet, remind us of those past incidents of history which are too easily forgotten by the busy minds of men. One of these souvenirs of thought should be the fact that Columbus named the good ship which bore him to the New World—Santa Maria—fitting tribute to her whose intercession lovingly and confidently invoked, will, one day, bear us all to a new and better world.

Again it is well to remember that the mighty river which sweeps across our continent, bearing upon its waters so much of the riches of earth, was called by its earliest discoverer, River of the Immaculate Conception, in honor of Her who bore upon her bosom the Giver of all good gifts, and who still conveys to us so much of heavenly grace and blessings.

But whatever reflections arise to mind from our May meditations, there are few more beautiful or consoling than those evoked by this ceremony of the Coronation.

The Church teaches us to see in Esther, "the beautiful maiden" of low estate, who was elevated to the dignity of Queen of the Persian Empire, a figure of the Blessed Virgin, the peerless and stainless one,—who was raised from her lowly footstool of Nazareth to be mistress of all hearts, and Queen of Angels and of men.

Esther, by her intercession with Ahasuerus, obtained the deliverance of her people from the fearful doom pronounced against them; and Mary, the mother of the King, by her loving intercession, obtains for the children of her race exemption from eternal death, and a life everlasting and all-blessed.

Crowning a person has always been, in ancient times, invested with one of two significations—either as a sacrificial offering, or as a royal ceremony; a victim or a sovereign receives this symbolical consecration, and the fate reserved is either death or glory. Does not this fact bring to mind the bitter crowning of Him who was offered a victim for the sins of men, and do not His lowly humiliations and His crown of cruel thorns contrast most lovingly with the glory He bestows upon His blessed mother, and with the diadem of shining stars with which He crowns her forehead?

He was our victim, crowned for the sacrifice; and He gives us Mary as our Sovereign Lady, crowned for the salvation of her people.

Crown of thorns and crown of glory! Let us ever bear in grateful remembrance the sorrows of the one, and the graces of the other; and while, with contrite hearts, we compassionate the sufferings of our Lord, let us pour out thanks for the glory of our Lady.

But it is upon its lesson of encouragement that we should chiefly rest our thoughts while meditating upon the mystery of the coronation as explained in the holy rosary, or as developed in the closing exercises of the Month of May. Mordecai said to Esther: "Who knows whether thou art not therefore come to the Kingdom that thou mightest be ready for such a time as this?" and we, poor suppliants, appeal to our dear Lady with the same earnest cry: "Thou art come to the Kingdom that thou mightest be ready for such a time as this."

The world to-day is full of Hamans, plotting against the Spouse of Christ and seeking to destroy her people. And like Mordecai, there is one man who will not bend the knee to wickedness and pride. Pius IX, poor and desolate, still refuses to pay homage to a corrupt world, or yield obedience to its unjust decrees: but we know his voice is ever rising up to her who needs no reminder that she has come into the Kingdom to be ready for such times as these.

Then let us remember, when we see the hands of children crowning the statues of our Queen, that this beautiful ceremony is but the symbol of that victory to which every Christian heart aspires, that it is but a vision of the rest and glory which we one day may share—a revelation of that inconceivable peace and joy which God reserves for all who love Him.

It is generally conceded in European diplomatic circles that the centre of political gravity, which six years ago was at Paris, has been transferred to St. Petersburg, and that Russia holds the key of the modern temple of Janus.

LETTER FROM BILOXI.

BILOXI, Miss., May 24th, 1876.

Editor Morning Star:

To most of your readers a description of this place is unnecessary, as they are familiar with it, but for the benefit of the few who have never visited us, I will give some items of a general nature. The resident population of Biloxi is about 2,000, most of whom, being of French and Spanish descent, are Catholics. In summer, between those who visit the place for a week or two for recreation, and those who reside here during the whole of the heated term, it may be safely estimated that the population of the town is increased by 1,000. The place is well supplied with hotels and private boarding houses, and accommodations to suit all tastes and purses are easily found. Biloxi and its environs are remarkably healthy, all fever and other ailments of that kind appearing here only when imported from your city or Mobile. In fact, so healthy is this part of the world that centenarians are not unusual, but a few weeks ago Mrs. St. Cyr having departed this life at the age of 102 years. Last week I passed a very pleasant evening with Mrs. Manuel, who lives on Back Bay, and who, though nearly 100 years old, is still as lively as a cricket.

There are a great many progressive people in Biloxi, but none more so than the resident Catholic pastor, Rev. P. Chevalier. He arrived here in July, 1866, and found a poor brick building, which was destroyed by the storm of Nov. 16th, 1869. At once he set to work and erected a substantial and very neat church, measuring 36x75 feet.

He was unable, however, to put a steeple on it till this year, but recently had work commenced on this important part of the edifice. The frame was raised last Monday, and a blue flag, the Church's colors, and a yellow flag, the Pope's colors, were hoisted on the top, and the bell was rung merrily in joy at the event. The steeple will be 100 hundred feet high when completed, and will form a prominent landmark from Ship Island. I understand that Father Chevalier intends soon to add fifteen feet to the length of the church, and to have a large clock placed in the steeple for the public good.

Among other good things which the energetic pastor has done was to get the Sisters of Mercy, from St. Alphonsus' Convent in your city, to establish a branch house here. They have charge of the fine schoolhouse which Father Chevalier erected, and at which 100 children of both sexes are in daily attendance. The Sisters sometime ago purchased the Reynoir property and, after a good deal of expense, succeeded in transforming it into a comfortable convent, where those who teach here, as also those of the New Orleans convent, in delicate health or needing rest, find a delightful home. Father Chevalier, with the effective assistance of the Sisters, is preparing quite a large number of children for their First Communion, which will take place at an early day.

Besides his great achievements in Biloxi, Father Chevalier has built two handsome churches, one at Handsboro and the other at Ocean Springs, besides establishing several stations at other points, where he says Mass occasionally.

How he finds time to attend to so many different duties, and whence he gets the money for all his works, no one understands, or, as one of his parishioners aptly expressed it, "the Lord only knows."

More anon. Yours, CHIP.

THE ANGELUS.—The editor of the *Freeman's Journal* took exception, last week, to any one disputing who established the ringing of the noon day Angelus, and rightly, because Rainaldi reports at the year 1436, number twenty, an Encyclical letter of Pope Callistus III., from which it appears that he wanted the Angelus bell rung towards the hour nine, but two contemporary writers, Platina (life of the Pope C. III.) and Gagnon (history of France, book x., chap. 12), state that in practice the midday hour was found more convenient: hence the modern practice. The reason of the devotion was the war waged by Mohammed II. against the Christians; but a few weeks after the promulgation of this prayer the Turks were conquered, and to Callistus is ascribed "the great battle of deliverance at Belgrade." The Angelus for the evening is of an earlier date, and it was introduced at least in Rome by Pope John XXII., as also reported by the Rainaldi, at the year 1327, No. 14. The reason had been also the persecution of the German Emperor, Louis of Bavaria, against the Church; and the consequence also the same, for a few months after this evening devotion was established the Emperor in shame fled from Rome. If we now would say the Angelus faithfully, and with the same intentions, the Blessed Virgin would come again to fight on our side, and then ours would also be the victory.

Bishop Thirlwall, of the church of England, who recently died, could speak the English language and read Latin when he was three years old; at the age of four he was proficient in Greek; at seven he was a writer of sermons; at eight he was plunging through the fields of English literature, and at eleven he composed a large and learned satirical poem. So we learn from the sketch of his career in the April number of the *Edinburgh Review*. Fortunately for him, nature dealt more kindly with him after his eleventh year, as he pursued his way through life. If his intellect and knowledge had kept on growing at the rate they did from his second year to his twelfth, he would have been such a prodigy by the time he was eighteen or twenty, that his soul must have wilted with the sigh of Alexander the Great for other worlds to conquer.

The Committee appointed by the United States House of Representatives to investigate Federal affairs in Louisiana, will meet to-morrow in the St. Charles Hotel. Developments no less important than interesting may be looked for. As the gallant Gibson is chairman of the committee, he will no doubt make the "Sypher Democrats" ship around at a more lively rate than they did in the campaign of '74.

TO THE PUBLIC.

OFFICE N. O. PACIFIC RAILWAY,
38 Magazine street,
May 27th, 1876.

At a meeting of the Board of Directors of this Company held on the 16th inst., the following Resolution was unanimously adopted: "Resolved, That those who are, or may become voluntary subscribers to the capital stock of the New Orleans Pacific Railway Company, and shall have made payments on their subscriptions prior to the collection of the tax imposed by act No. 20, Acts of 1872, shall be entitled to a credit on the unpaid portions of their voluntary subscription equal to the tax paid by them respectively, and who shall have paid their voluntary subscriptions in full, prior to the collection of said tax, shall on presentation at the Company's office of the tax receipt, be refunded the amount of tax paid, provided the same does not exceed the voluntary subscription, and provided also that the city of New Orleans shall have no over to the Company the tax collected from each voluntary subscriber prior to the demand by him for refunding."

The law requiring the city administration to submit the question of taxing the property of the parish of Orleans one half of one per cent per annum for a period of four years, to the qualified electors of the city, for the construction and equipment of this Road, has been, partly by the city authorities, partly by a renegade ingenuity supplied by the Property Holders' Association, obstructed, thus delaying the submission of the tax question to a vote of the real people of our city.

This Board of Direction will not, even in presence of judicial or other impediments, abandon the enterprise our deserving citizens have so greatly at heart. They will continue—obstructed, harassed, crippled in resources it may be—but they will resolutely persevere in the work they have undertaken, and will be a rampart of steel stand between the N. O. Pacific Railway and all enemies, foreign or domestic.

The people can, we are satisfied, in any event, construct and equip their Road by a little further extension of their generous support; but the paltry tax they are temporarily denied the right to impose would have sufficed amply to have completed the Road without a dollar of indebtedness or a master, other than ourselves—the People.

We earnestly invite the attention of our fellow-citizens to those who are opposing the vital undertaking, and in confidence appeal to them to stand by and uphold us in our determination to connect this city by rail with the great and growing State of Texas.

By order of the Board:
E. B. WHELOCK, President.

THE CATHOLIC WORLD.—All readers may not agree with the *Catholic World*, but certainly none can deny its power and literary excellence. It is astonishing to note what an amount of solid as well as interesting matter appears in its pages from month to month. In the June number now before us there are three articles, any one of which would be sufficient in itself to float a magazine. The first of these is "German Journalism," which with keen and mercurial pen lays bare the secret workings of the "Reptile Press" in Germany. This is an instructive though sad chapter in the history of journalism, and deserves to be taken up by the universal press, which is disgraced by the existence of such a vile institution as the "Reptile Press Fund." "Dr. Brownson" takes up the life and labors of the illustrious American publicist, so recently laid in his grave. It stings no senseless pen over him; but does the more honor to his memory by pointing out with no faltering hand those defects which were so marked in his massive character, thus giving the true lesson of his life. At the same time, the tribute to Dr. Brownson's genius, purity, and the vastness of his labors is at once eloquent and profound. Dr. Hammond is severely handled in the review of his latest work on the "Diseases of the Nervous System." Whether or not the severity is deserved, the reader may satisfy himself. He will at least be rewarded by as sharp, though good-humored a piece of criticism as it is his fortune rarely to meet. The writer is evidently at home in the subject criticised. The other articles, with perhaps the exception of that on "Thomistic Philosophy," are of a light character. "Some Forgotten Catholic Poets" is full of interest and piquancy of style. "Notre Dame de Betharam" is another of those sketches of Catholic life and life abroad for which the *Catholic World* is famous. The brilliant story, "Are You My Wife?" now announced in book form, ends charmingly as it began. "Sir Thomas More" and "The Eternal Years" continue. "The Wild Rose of St. Regis" is a beautiful Indian story. "Hobbies and their Riders," and "A Plea for our Grandmothers," are bright bits of social sketching. These altogether form an array of articles such as none of our magazines can present.

There is not a line of trash, not a dull line from cover to cover; while in the literary criticisms is found matter really worthy the name of literary criticism.

"The largest and one of the finest, if not, indeed, the very finest thing in the Paris Salon this year," says the *London Daily News*, "is the entry of Christ into Jerusalem, when the people took branches of palm trees and went forth to meet Him. It would have been dangerous in the extreme for an artist of ordinary calibre to represent the central figure of so enormous canvases riding on a young ass; but M. Gustave Dore has invested the humble representative of the Godhead with such simple dignity as to make it the natural resting place to which the eye of the spectator, after wandering about the diverse types of many contorted beings that fill up the gigantic picture to its utmost limits, instinctively returns with relief and renewed admiration. M. Dore has here proved himself to be, not only an inventive designer and a true poet, but also a great colorist."

A doctor's motto is supposed to be "I am a doctor and long suffering."