



Morning Star and Catholic Messenger
PUBLISHED WEEKLY BY
New Orleans Catholic Publication Company, at
116 Poydras street, corner of Camp.
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All communications are to be addressed to the
Editor of The Morning Star and Catholic Messenger
at 116 Poydras street, corner of Camp.

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THE MORNING STAR has been elected
with the approval of the ecclesiastical
authority of the Diocese, to supply an
admitted want in New Orleans, and is
mainly devoted to the interests of the
Catholic Church. It will not interfere in
politics except wherein they interfere
with Catholic rights, but will expose
iniquity in high places, without regard to
persons or parties. Next to the spiritual
rights of all men, it will especially cham-
pion the temporal rights of the poor.
Approval of the Most Rev. Archbishop
We approve of the aforesaid un-
derstanding, and commend it to the Catholics
of our Diocese.
J. M. ARCHBISHOP OF NEW ORLEANS.
December 12, 1877.

Publication Office—No. 116 Poydras street, corner of Camp. "HOW BEAUTIFUL ARE THE FEET OF THEM THAT BRING GLAD TIDINGS OF GOOD THINGS!" Terms—Single Copy, 5 Cents; By Mail, \$2—In Advance.

VOLUME X. NEW ORLEANS, SUNDAY MORNING, MARCH 25, 1877. NUMBER 7.

Morning Star and Catholic Messenger.
NEW ORLEANS, SUNDAY, MARCH 25, 1877.
TELEGRAPHIC SUMMARY.

FOREIGN
ROME.—On the 20th a Consistory was held and the Pope pronounced a brief allocution, reaffirming, with increased vehemence, his declarations of March 12th, and adding that he would raise a protest before the whole world against the attempt to deprive him of the liberty of speech.
The Italian Minister of Public Worship in a circular orders the authorities not to proceed against journals which print the allocution delivered by the Pope at the recent consistory. He declares that the Government, confident in the unity and freedom of Italy, wishes to give the world a solemn proof of its sentiments of forbearance and tolerance, notwithstanding the violent language of the allocution, which appeals to bishops to incite foreign governments against Italy.
A special to the London Times says: It is stated the Pope has personally dictated a note which the Nuncio will present to the various governments, representing the condition to which his Holiness will be reduced if the Italian abuses bill is passed.
GERMANY.—A special dispatch from Berlin to the London News says: "The industrial crisis in Germany grows worse, and destitution is spreading with significant rapidity. A deputy recently stated in the Reichstag that actual famine was impending in Grant Mountain, in Silesia. In Berlin, a commission has been formed to examine measures of relief, and other cities and towns have asked permission to begin important public works, to give employment to the poor. Altogether the situation is distressing, and the future threatening."

FRANCE.—There has been a lengthy debate over the request of the Government for authority to prosecute Deputy Paul De Cassagnac for violating the press laws. He delivered an eloquent address, at once firm and moderate in tone. He said the Republicans were now acting precisely as Monarchists. He had not attacked the established Government which he would respect till 1890. Minister Simon replied and said that Cassagnac had tried to incite civil war. He inveighed against the Bonapartists, who sought to create a belief that they could act with impunity and strive to return to power by terrorism; the assassins of the Republic would find men resolved to defend it. The Chamber divided, and the Government's request was granted by a vote of 296 yeas to 147 nays. The majority was composed of the extreme Radicals and Monarchists.
RUSSIA AND TURKEY.—More than ever it is now evident that nature alone prevents the breaking out of the long impending war and that all the conferences and negotiations we have heard so much talk about are merely to occupy the attention of the masses till Spring will allow the movement of armies. Evidences of this are innumerable, as, for instance, the repeated and mysterious failure of treaties of peace, just as everyone was sure they had become assured, the strenuous efforts of both Turkey and Russia to organize and arm large forces and provision cities and fortresses of strategic importance on the frontiers, etc. Thus we hear that the treaty of peace concluded between Turkey and Servia is not perfected simply because of a mere question of etiquette, and that Turkey and Montenegro, unable to agree on some minor points, have prolonged the armistice till April 1.
Meanwhile Gen. Ignatieff is flying round Europe, visiting the several courts with the ostensible object of getting the governments to agree to force Turkey to comply with her promises of reform in the government of her provinces. There is no telling yet what success he has met with, but he is expected in St. Petersburg at the end of this month, when there is no doubt Russia will decide upon her course, basing it upon the secret information and understanding secured by Ignatieff at the several capitals.

UNITED STATES.
WASHINGTON.—Mr. Hayes has determined to send a Commission to Louisiana to report to him before he will decide upon the policy to be pursued. The names of the commissioners have not yet been officially announced, but the following are mentioned in political circles: Wheeler, of New York, now acting Vice President; E. Hookwood, Hon. of Massachusetts; Kenneth Baynet of North Carolina, Republican; ex-Gov. Brown, of Tennessee, Democrat; Judge David Davis, Liberal Republican. In order that Hayes' weakness and breach of faith may be the more conspicuously apparent and that the agony may continue as long as possible, the commissioners will probably stop at the leading cities, coming and going, to make speeches on the situation.
The Baltimore American says: "Summed up in a nutshell the Southern policy of President Hayes was indorsement as a sentiment, but postponed practically."
The New York Times (Rep.) says editorially: "The conclusion yesterday reached by the President and his advisers in regard to the Southern question, will call for loud expressions of disappointment and disgust. The projected commission implies delay, of which both parties are impatient. It keeps open the question of equity and fact which both consider settled."

ST. PATRICK'S DAY.
ITS CELEBRATION IN NEW ORLEANS.

Saturday, March 17th, Feast of St. Patrick, was celebrated only as a religious festival in this city, the civic and national celebration being transferred to Sunday, the 18th. This decision was arrived at because Saturday in New Orleans is the busiest day of the week, and it was thought that a greater number of persons would be able to take part in the parade if it were postponed to the day following. This action was justified by the result, and proved most fortunate from the fact that, as is generally the case, there was a heavy shower of rain on St. Patrick's Day, while on Sunday we were blessed with as beautiful weather as is ever seen even in this fair Southern land.

The several organizations attended Mass at their respective churches, and by 12 o'clock M. were in line of procession on Canal street, when the line of march was taken up in the following order:

Hugh Flynn, Grand Marshal.
Aids:
Geo. McCloskey, T. J. B. Flynn,
J. N. Healy, H. F. Kennedy,
M. K. O'Neil, P. H. Higgins,
James Sweeney, W. R. Ringrose,
Hugh McCloskey, Joseph Feecey,
Hugh McManus, M. J. Larkin,
H. J. Price, Michael J. Barret.

FIRST DIVISION.
ANCIENT ORDER OF HIBERNIANS.

Robert C. Davey, Marshal.
Aids:
Hon. W. J. Kelly, John H. McCann,
P. Murphy, Ed. Kennedy,
J. Lynch, P. M. Garry,
John Thompson, J. S. Higgins.

IRISH RIFLES, CO. A—A. O. H.
John Fitzpatrick, Captain; John F. Markey, First Lieutenant; N. J. Smith, Second Lieutenant; P. J. Burns, Second Junior; J. J. Murray, Orderly Sergeant; Jas. Graham, Second Sergeant; Jerry Reagan, Third Sergeant; P. McGraw, Fourth Sergeant; J. J. Kissella, First Corporal; J. Tracy, Second Corporal; T. Welsh, Third Corporal; J. J. Thomas, Fourth Corporal.

DIVISION NO. 1—A. O. H.
President, W. J. Kelly; Vice President, T. M. Keenagh; Recording Secretary, D. T. Toney; Financial Secretary, John Friel; Treasurer, Jas. Smith; Marshal, Hugh McCloskey.

DIVISION NO. 2—A. O. H.
President, J. M. Walpole; Vice President, Ed. Kennedy; Recording Secretary, T. D. Douglas; Financial Secretary, D. N. Kelly; Treasurer, Wm. Cullinane.

DIVISION NO. 3—A. O. H.
President, Joseph O'Connor; Vice President, Patrick Trower; Recording Secretary, V. Hoffman; Financial Secretary, Joseph Cody; Treasurer, Denis Brady.

DIVISION NO. 4—A. O. H.
Wm. Jones, President; Wm. Meahan, Vice President; John Mathem, Recording Secretary; M. G. Barrett, Financial Secretary; T. McCloskey, Treasurer.

SECOND DIVISION.
HIBERNIAN BENEVOLENT AND MUTUAL AID ASSOCIATION.

John T. Gibbons, Marshal.
Aids:
James Dwyer, Thos. Gilmore,
P. J. O'Malley, Robert H. Bartley,
Wm. Gorman, Andrew Leo,
Michael J. Hart, John Monaghan.

At the head of this division marched about 200 men belonging to the 16th Infantry Regiment of the Regular Army, under command of Lieut. Mahon. It seems that Gen. Pennypacker had, unsolicited, the day before, given leave of absence for St. Patrick's Day to all Irishmen in his regiment, and, availing themselves of the privilege, they accepted an invitation to join in the parade, adding materially by their presence to the splendor of the pageant.

MICHEL RIFLES
Captain, M. Cooney; First Lieutenant, M. Griffin; Second Lieutenant, P. W. Mulqueeny; Third Lieutenant, P. Horgan; Orderly Sergeant, Thos. McDonough.

BRANCH NO. 1.
Patrick Barron, Marshal.
Aids—Michael Lynch and Wm. Conway.

Lawrence McGrane, President; Dan Mahoney, Vice President; John O'Neil, Treasurer; Anthony Taffie, Financial Secretary; Wm. J. Fornias, Recording Secretary; P. B. Bell, Sergeant-at-Arms.

BRANCH NO. 2.
Patrick Quinn, Marshal.
Aids—Thos. F. Cullen and James Connors.

James Galway, President; Thos. M. Gilmore, First Vice President; Daniel Sullivan, Second Vice President; P. W. Mulqueeny, Recording Secretary; M. K. O'Neil, Financial Secretary; J. J. Larkin, Treasurer; Dr. J. J.

BRANCH NO. 5.
Edward Doffy, President; Barney McCooe, Secretary; Rev. Father Massadier, Treasurer; John Brennan, Marshal.

BRANCH NO. 6.
F. McElroy, President; W. Devanney, Vice President; J. H. Heslin, Recording Secretary; H. P. Brennan, Financial Secretary; John McNamara, Treasurer; Andrew Fox, Marshal.

BRANCH NO. 8.
Wm. Gorman, President; N. Callan, Vice President; P. Short, Second Vice President; Thos. J. B. Flynn, Secretary; Jas. Cook, Treasurer; Nicholas Reynolds, Marshal.

BRANCH NO. 9.
T. O'Brien, President; M. Scanlan, Vice President; James Sweeney, Treasurer; James P. Gallagher, Recording Secretary; Patrick Dore, Financial Secretary; Edward Dore, Marshal; James Sweeney and P. F. Hogan, Aids.

ROBERT EMMET BRANCH NO. 11.
J. J. Fitzpatrick, President; John J. Finney, Vice President; Steve McNamara, Treasurer; T. J. Tully, Financial Secretary; P. F. Curley, Recording Secretary; M. J. McAdams, Marshal.

Each organization had many beautiful flags and banners and was accompanied by a number of invited guests, in carriages, conspicuous among whom were the Rev. Clergy of the several parishes to which the associations belong.

Though not as large as in past years the turnout was very fine considering the general poverty of our people and the feeling of gloom and uncertainty which hangs like a pall over our city and State owing to the unsettled condition of our political affairs.

That there was a procession at all this year under the circumstances gives undisputed testimony of the undying affection of the Irishmen of New Orleans for their long suffering motherland.

The thousands of fair women and children that lined the sidewalks and balconies along the route, which extended fully eight miles through the central part of the city, by their presence and smiles showed their sympathy with the processionists and gave ample proof of their patriotic spirit.

At about half past five o'clock the procession was dismissed and the several associations repaired to their halls where banquets had been prepared for them by their friends.

At St. Patrick's Hall, Division No. 1 A. O. H. and the Irish Rifles were served with splendid repast provided by their Marshal, Mr. Hugh McCloskey, and John Henderson, Esqs.

Marshal E. Dore gave a fine dinner to Branch No. 9 at Mr. Steve McNamara's, on Magazine street, after which the Branch serenaded the newspaper offices and a number of their friends, including their honored Treasurer, Mr. James Sweeney, at whose residence they found an elegant supper awaiting them.

Robert Emmet Branch No. 11, of the H. E. and M. A. A., gave a splendid supper at Mr. R. McCloskey's restaurant, St. Charles street, at which a number of invited guests were present. Among these we may mention Hon. P. J. Kelly, of Minnesota, Lieut. Mahon, U. S. A., Dr. Martin Viet, Capt. J. J. Mellon, Capt. M. Cooney, Messrs. C. Doyle, Thos. Green, and W. B. Lancaster.

St. Patrick's Day in Mobile.

Editor Morning Star:
A few words about how St. Patrick's Day was celebrated here may not be inappropriate for your columns.

On Saturday morning the Right Rev. Bishop Quinn solemnized with a Pontifical High Mass the Feast of our Patron Saint, assisted by the clergy of the Diocese. After the Gospel the Rev. Father Browne delivered an elegant panegyric on St. Patrick.

The Right Rev. Bishop was assisted by the Rev. Father Roduit and Rev. Father Antonio, of Spring Hill College, as Deacons of Honor, Deacons of the Mass being Rev. Father Browne, late pastor of St. Patrick's, now promoted to the pastorate of the Cathedral; Rev. Father Serra acting as assistant priest. Rev. Father Keeler was Master of Ceremonies. Rev. Father Gardner, of St. Vincent's, acted as Sub-Deacon.

The congregation seemed to appreciate the presence of the Right Rev. Bishop in the celebration of the anniversary of their Patron Saint. At the conclusion of the Mass the Right Rev. Bishop addressed the congregation in his usual happy mood, exhorting them to perseverance in the true faith, and also the love of country, which we hope they will never forget.

A DEVOTED SON OF ST. PATRICK.
Our correspondent "Aldon" writes:

Erq, Marshal of the occasion, marched the several Benevolent Societies of the city in procession to St. Patrick's Church, where they attended Mass, after which the procession was dismissed. Our Total Abstinence Society made on this day their first turnout, with sixty members and delegates from Montgomery. On Sunday, the 11th, their banner was blessed with appropriate ceremonies by our good Bishop, in the presence of the reverend clergy and a large congregation at St. Joseph's Church. Before joining the procession the orphans of St. Mary's parish presented the Society with a handsome wreath. The banner, from the house of Beniger Bros., New York, is a credit to any Society. It is of double silk, the front of blue silk, with a handsome life-like painting of Father Mathew, the Apostle of Temperance, the name of the society at the top of the banner and at the bottom the date of its organization, May 17th, 1872. On the reverse side there is a beautiful oil painting of the Patron of the Universal Church, St. Joseph, and below St. Joseph's Church, Mobile.

The Register gives the order of procession as follows:
Grand Marshal,
First Regiment Brass Band,
Clubmen Guards,
Mobile Fire Department Band,
St. Patrick's Benevolent Association,
Band,
St. Patrick's R. R. and Library Society,
St. Vincent's Library and Benevolent Association and St. Anthony Society,
Mobile Total Abstinence Society.

LONDON CORRESPONDENCE.

LONDON, Feb. 25th, 1877.

The "Ritualists" in London are in great glee over the release from prison of the Rev. Arthur Tooth, who has for some weeks been confined in jail for persisting in "Ritualistic" practices after having been forbidden to do such naughty things by the Court of Arches. This Court, although it has jurisdiction in ecclesiastical cases, is really a civil court, and judgment in the "Tooth Case" was pronounced by a layman, a certain Lord Penzance.

The merits of the "case" are these: St. James' Hatchers is an "Anglican parish church," and Mr. Tooth, the regular incumbent, is a "Ritualist." He caused the "Choir" and "Sanctuary" of his church to be separated from the nave by a massive rood screen, surmounted by a large crucifix and life statues of the Blessed Virgin and St. John. At the east end of the church he erected an elaborately decorated "Altar," with cross and candlesticks. When he "celebrated" the "Communion Service," wax candles were lighted and he was vested in amice, alb, maniple, stole and chasuble. The "Service," which was entirely musical, consisted of the Order for the Administration of the Lord's Supper, as in the Book of Common Prayer of the Anglican Establishment, with the addition of Introit, Gradual and certain other things supposed to belong to the Roman Rite. At the "Consecration," Mr. Tooth, in common with his brother "Ritualists," reverently elevated the "creatures of bread and wine," as the Anglican Church very properly calls them. Why he did this need not surprise your readers when they are informed that several Anglo-Catholic Ritualists do not believe their Church when she calls the elements "creatures of bread and wine," but assert, in direct opposition to her teaching, that after the Consecration they are verily and indeed the body and blood of Christ. Well, certain narrow-minded parishioners of Mr. Tooth's took offence at these Ritualistic performances, and presented him to his Bishop for trial.

He was tried, found guilty of practices contrary to the worship of the "Church of England as by law established," and ordered not only to discontinue these practices, but also to lay aside his vestments and to remove the forbidden crosses, candles, etc. Refusing to obey the mandate of the court, that Tooth was forthwith "pulled" and committed to jail for contempt of court.

The church wardens being accidentally, or otherwise I cannot say, Ritualists, immediately proceeded to lock up the church so as to debar the entrance of the Rev. Mr. Dale, who had been appointed to take Mr. Tooth's place. But it would take too long to give in detail all the circumstances incidental to this affair; sufficient to say that locksmiths were obtained, the church was opened, and the primitive worship of the "Establishment" was restored, all the relics of Popery being taken away. The High Church Ritualists were in great distress and suffered severely from the Toothache. At length, the majesty of the law having been sustained, Mr. Tooth was released on last Saturday.

The would-be martyr and confessor is again free, but for two more months is inhibited from the exercise of his clerical functions in the diocese of Rochester.
Suits have been instituted against several other Ritualistic ministers who will undoubtedly take Mr. Tooth's "heroic conduct" as a precedent for their own, and so we may soon hear of other martyrs and confessors. If the Ritualists are really sincere, if they really believe the doctrine they pretend to believe, if they are convinced that the Church of God is a visible body with a hierarchy descending in a direct line from the Apostles; if they really believe that the Church is the mystical body of Christ, and that it has a priesthood forever according to the order of Melchisedech; in fine, if they believe that the Church is Catholic, that it was founded by Christ himself and that it is not the creature of the State, the present attitude towards them of "the Church of England as by law established in these realms" ought to convince them that she is not the Catholic Church, but the mere creature of the State. Day by day this is proved to them, and still they go on in their blindness deluding themselves with the idea that they are Catholics, and like little children play that they are saying Mass.

To the reflecting Catholic there is something strange and deplorable in this, the holy Sacrifice is travestied by men pretending to be "priests," and their deluded followers worship—what? bread and wine. I do not say that this is formal idolatry, for if they really believe that the bread and wine are no longer present after their ministers pronounce the awful words of consecration their idolatry is only immaterial. But it is terrible to think that men with no shadow of power or authority save that given to them by the Queen of England, according to their articles of faith the head of the church, and source of spiritual and temporal jurisdiction, should dare to arrogate to themselves the sacred functions of the priesthood;—their "Mass" is indeed "a blasphemous fable," to use the language of their Articles. And how sad it is that so many poor souls should rest satisfied with what the low church section of the Anglican communion style, "Ecclesiastical millinery," and by it be kept out of the church of the living God, where, indeed, they could save their souls and find that peace which passeth all understanding. Let us hope that some good may come out of the Tooth brush, between the courts and the "Ritualists."

Now that Lent has commenced the "season" in London has begun, and fashion reigns supreme; balls, parties, receptions, concerts, theatres, operas, etc., are the order of the day, or rather of the night. This is the manner in which the English keep Lent. There are special devotions in all the Catholic churches which the faithful attend at very devoutly. In most of the churches the music heard at High Mass is of a congregational character, for in obedience to the order of the Cardinal-Archbishop the organ is silent during Lent.

The London papers day after day have long editorials on American affairs, sympathizing with the Democratic party; they can not understand how the ermine of the Supreme Court of the United States could have been dragged through the mire as it has. Hitherto the English have always held the Supreme Court in high esteem, regarding it as above party influence or corruption. The conduct of Judge Bradley especially merits their disgust. The London Telegraph remarks that it is impossible to suppose that a man of the unstained reputation of Gov. Hayes will take the seat awarded to him by fraud so manifest and so unscrupulous.

There is no ecclesiastical news to communicate which you have not already by telegraph.

The Right Rev. Mgr. Chataud, D. D., Rector of the American College in Rome, is here, en route to the United States.

On the 17th, in New York, Capt. Bogardus accomplished the wonderful feat of breaking 1,000 glass balls in one hour, forty two minutes and fifty seconds. He was matched to break the balls inside of two hours and forty minutes, with one gun, and the privilege of two sets of barrels. Betting was nearly three to one against him before he commenced. The balls were sprung out of a patent trap, and Bogardus stood eighteen yards from the trap.

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SKETCH OF THE LIFE

OF THE LATE

REV. JOHN B. DUFFY, C.S.S.R.

[By one of his Pupils and Friends, now a Priest of this City.]

The Rev. John B. Duffy was born February 28, 1826, near Cootehill, in the County of Cavan, Ireland. His parents were good, practical Catholics. His mother being persecuted on account of her conversion to the Catholic Church, they emigrated to the United States, and took up their residence in the city of Philadelphia, State of Pennsylvania, Father Duffy being yet a babe.

His good and fervent mother lost no opportunity of instilling piety and self-denial into his heart, even in his early infancy; she was therefore delighted when, at the early age of eight years, he was admitted to serve Mass in St. John's Church, for himself. He was more endowed by Almighty God with more than ordinary talent. In the course of time, thanks to the instructions and admonitions of his good mother, he became disgusted with the public school system. He saw that it was devoid wholly of religious principles, and consequently a system that no Catholic should consent to be a part of. He was more shocked at the unbecoming and irreligious conduct of many of his companions, who were led astray for want of salutary religious influences and instruction.

His experience in the public schools was of great benefit to him later in life, as it demonstrated to him, better than any theoretical argument could, the necessity of religious instruction for children, the intrinsic soundness of excluding religious from secular education, and the absolute necessity of establishing good Catholic schools.

How often did he not assert, later in life, that had it not been for the fervent piety of his good mother and the special care she took in his religious training, not only by instructing him herself but by causing him to attend Sunday school and the Church service regularly, he would have been unable to resist the baneful influences of companions devoid of religious training, and consequently would never have become a practical Catholic.

Thanks to his good mother and to his correspondence with divine grace, young John Duffy became a real model for boys. His mother testifies that he was always a good boy, obedient to all her orders, respectful to her and to all his companions, never at any time or under any circumstances giving them an angry word or look. He was constantly kind and obliging to all his brothers and sisters.

He was never known to tell a lie, not even to escape punishment. He could always be trusted, and he was always a good boy, obedient to all her orders, respectful to her and to all his companions, never at any time or under any circumstances giving them an angry word or look. He was constantly kind and obliging to all his brothers and sisters.

When nine or ten years old he accidentally cut his knee-cap with a hatchet. This accident was not only a source of great suffering to him but soon rendered his condition so very precarious that, to save his life, the surgeons deemed it necessary to amputate the injured leg. To this neither he nor his mother was willing to submit. The latter especially, full of alarm, had recourse to prayer since all natural hopes were gone, and God condescended to reward her faith, for, in answer to her prayers, God caused a physician to present himself who, after examining the wound, undertook to affect a cure without having recourse to amputation. His services were thankfully accepted, and in a short time he was completely successful. Father Duffy lost his knee cap, but not until the latter years of his life, when he walked with great difficulty, did he experience any inconvenience from his loss.

As Father Duffy grew older he increased in learning and piety. He was intrusted with a class in the Sunday-school, and was most punctual and diligent in the discharge of the duties imposed upon him. But all this did not satisfy his heart, for he felt that he was called to something higher and more sublime. For some time he had experienced a secret longing to become a priest, and thus give himself entirely to God as an humble laborer in His vineyard. At last this longing of his heart became a very strong and irresistible force, and he no longer doubted its origin. He now felt certain it was the voice of God. In this opinion he was confirmed by the decision of his confessor, to whom he had opened his heart.