MORNING STAR AND CATHOLIC MESSENGER.
NEW ORLEANS, SUNDAY, AUGUST 16, 1868.

FOREIGN CATHOLIC INTELLIGENCE.

ITALY.—Unable to get possession of Rome, the Italian revolutionists occupy themselves in the invention of all sorts of false reports about Roman affairs, for the amusement of their foreign sympathizers. The Pall Mall *Gazette* is, we believe, the only English newspaper that now employs a correspondent at Rome to traduce the Pontifical Government and falsify facts. But there are, at Florence, Genoa, Naples, and Turin, newspapers, whose chief occupation it is to manufacture Roman correspondence filled with lies about the state of things in the Pope's dominion. One of these pseudo-Roman letters, a short time since, gave a circumstantial account of a quarrel between Gen. Kanzler, the Pope's acting Minister at Arms, and Baron de Charette, which led, so the veracious scribe asserted, to the arrest and retirement of the Baron from the Pontifical service, and the subsequent dismissal of the General by the Sovereign Pontiff. The cause of quarrel, according to the Garibaldian scribe, involved a charge of peculation against the General by his subordinate. It is all a bundle of malicious lies, for which there has not been the shadow of a foundation, except the vicious instinct of the infamous libeler. There has not been any quarrel between Baron de Charette and Gen. Kanzler, the Baron has not been arrested by order of the General, and has not left the Pope's service, and the General has not been dismissed, to the great grief of the revolutionists, who have already felt the force of the gallantry and the sharpness of the swords of the General and of the Baron, and are alive to the prudence of keeping beyond the reach of either for the future. The *Times*, seldom on the losing side, has not only given up the Italian revolutionists, but hold the whole pack, Government, Garibaldians, and people, up to public detestation as knaves and incendiaries, and their English sympathizers as fools. The following is an extract from a recent letter of the Florence correspondent of that journal:

"In an account just published by the Garibaldian committee of money raised and expended for the unfortunate raid in the Roman States last year, we find upon the credit side £2500, remitted from London from Riccioti Garibaldi to Crispi. It is well known what class of people are said to be parted most easily from their money, and really this seems a case for the application of the uncivil proverb. The persons who contributed these funds to aid in bringing about Mentana and a renewed French occupation of Rome have certainly every reason to congratulate themselves on their investment. It is a cause of ever reviving surprise that intelligent and educated Englishmen should squander their money upon the desperate projects of foreign adventurers, when at home they might find such ample scope for the employment of their surplus wealth. The Papal bondage, of which three hundred thousand or four hundred thousand Italians complain, is certainly not worse than the fetters of ignorance and crime in which so many of our own countrymen are bound. Charity and generosity should begin at home, and there is no misery in any part of Italy equaling what may be found in London and other large English cities." We commend these sensible and just remarks of the *Times's* correspondent to the *gobemouches* in England and Scotland, whose blind hatred of the Holy See impels them to make idiots of themselves by subscribing their money to favor "the desperate projects of foreign adventurers," who madly imagine that they can pull down the Church built upon the impregnable rock by the Omnipotent. It is well that these fanatical blockheads on both sides of the Tweed should be reminded by a journal that gave the greatest aid and encouragement to the hostile designs of the Italian revolutionists against the Holy See, of the effect of their wickedly ill-applied subscriptions. Mentana is a name that will not be soon effaced from the memory of the filibusters. It was there that the blustering red-shirted hero of Stafford House proved himself a vain boaster, and turned away from Rome to escape that death which he professed to invoke as the only alternative open to him if he should fail to seize the Eternal City. But this is not the only warning given by the *Times* to English sympathizers with revolutionary Italy. In the city article of that paper, recently, we find the following remarks upon a proposed Italian loan, and the reader cannot fail to observe in the difference of value between Victor Emanuel's five per cent. stock, and the five per cent. stock of the late king of the Two Sicilies the tremendous loss inflicted upon Italy by that iniquitous rebellion of which Lord Palmerston was the chief promoter. "In connection with this report of the negotiations of the Italian Government for a loan on the security of the tobacco duties, a circular has been extensively issued with the question: 'Shall we lend our money on the security of Italian guarantees?' and pointing out the course Italy has taken in taxing the coupons of her existing debt, and in allowing, by the evasion of her engagements, the Cavour Canal Company to be thrown into bankruptcy. 'Let the English families,' it is finally observed, 'impoverished by the Italian mode of meeting guarantees, warn others against reposing on Italian good faith.' The warning, however, has already been taken, and this fact is shown in the market prices of Italian securities. With the possibility now in view of an equilibrium of revenue and expenditure being attained in the course of a few years, and the certainty that no external foe is likely to disturb her peace, *Italian five per cent.* stock, instead of being quoted fifty-three would, if she had acted well in the coupon question and the affair of the Cavour Canal, have reached a position such as to furnish a much less discreditable contrast to the price formerly realized for the Neapolitan five per cents, which ranged for years between one hundred and eight and one hundred and twelve. In the tobacco loan, or any other loan she may seek to raise, and in every future step of her annual financial career, she will be doomed perhaps to sustain a loss of £10 or £20 for each paltry pound she may have saved by her recent deviations from good faith."—*London Register, 18th ult.*

Letters from Jerusalem state that the monumental cross which is to surmount the cupola of the church of the Holy Sepulchre would be erected, and formally uncovered on the 15th inst., the Feast of the Assumption.

On the 11th ult., the Lord Bishop of Southwark consecrated the high altar of St. Augustine's Church, Tunbridge Wells; the solemn rite commenced at nine o'clock, after which his lordship celebrated mass. On the following day (Sunday) the bishop celebrated Pontifical high mass, and preached a beautiful and impressive sermon from the gospel for the day.

A remarkable man, a zealous priest, says the Liverpool *Northern Press*, has passed from amongst us—the Very Rev. Canon Newsham, formerly of St. Anthony's, of this town, is dead. For some time he had been in a precarious state of health, but his death was quite unexpected by his friends. He died on the 9th ult., at Standish, near Wigan, and was interred on the 13th ult., at Ashton-in-the-Willows.

A party of fifty-five Canadian volunteers for the Papal army recently passed through Paris, on their way to Marseilles, to embark for Civita Vecchia. The *Univers* states that they had with them a negro, newly converted to Catholicism, and who, for that reason, had been disinherited by his family. He is going to Rome, to complete his theological studies and prepare for the priesthood. These volunteers subscribed to pay for his traveling expenses.

The recruiting offices opened for the Roman Government at Strasburg and St. Louis (Haut Rhin) says the Paris *Liberte*, and which enrolled numbers of Germans, both Protestant and Catholic, appear to have terminated their operations. Nearly two thousand men have been forwarded to the Holy See by those agencies. A sum of twenty thousand florins has just been transmitted from Friburg, in Baden, to the Pope, to serve for the pay of the volunteers from that country who have become defenders of the Papacy.

The Pall Mall *Gazette* says: The debate on Mr. Maguire's motion has already borne fruit, and we observe with pleasure that the magistrates of Monmouthshire have, at the Court of Quarter Sessions, shown both good sense and good feeling in appointing a chaplain for the Roman Catholic prisoners, of whom there is a daily average of about thirty, and an annual average of two hundred and eighty. The gentleman appointed has been in the habit of attending gratuitously there, on four days in the week, up to this time. The salary is to be £25 per annum.

The London *Weekly Register* says that the Feast of the Translation of St. Thomas of Canterbury, which took place on the 7th ultimo, will be an ever-memorable day for the Catholics of Northampton. Nothing of equal importance has taken place there since the opening of the cathedral, four years ago, when His Eminence, the late Cardinal Archbishop preached one of his finest sermons, and the presence of six bishops and upwards of seventy of the secular and regular clergy combined to render the ceremonial of that day remarkable in the annals, we may say, of English Catholicity.

A public meeting, in aid of the restoration of the Church of St. Thomas of Canterbury in Rome, was held on the 13th ultimo, says the London *Weekly Register*, in the Hanover Square Rooms. His Grace, the Archbishop of Westminster took the chair, and was supported by the Right Rev. Bishop of Southwark, the Right Rev. Bishop of Troy, the Hon. and Right Rev. Monsignor Talbot, the Right Rev. the Bishop of Clifton, Earl Denbigh, Sir Robert Gerard, Baronet, Sir George Bowyer, Baronet, Sir P. Molesworth, Baronet, and Mr. Weld, of Lulworth. There were also present the Marchioness of Londonderry, the Dowager Countess of Buchan, the Count de Torre Diaz, etc.

ITEMS FROM ROME.—A letter from Rome contains the following: The Pope intends to institute a great jubilee or Anno Santo for 1870, which will shortly be published, in the same forms. After the promulgation of the Bull of Convocation, the Pope solemnized a Pontifical high mass at the great altar of St. Peter's. The sanctuary was thronged with ecclesiastics, cardinals, bishops, and every grade of prelate and priests, in all their varieties of vestment, while the Neapolitan princes, the foreign ambassadors, and the high officers of the State and the army displayed the same pomp in the galleries. The congregation was very large. After the last gospel, the Bishop of Palestrini published a plenary indulgence for all present. The ceremony was followed by the presentation of the presbyterian, or alms of the twenty-five pieces of gold of previous reigns, which Cardinal Mattei, Dean of the Sacred College, handed to the Pope, from the chapter of St. Peter, *promissa bone cantata.*

The death, from malignant fever, is announced of Mgr. Bisletti, Bishop of Civita Vecchia.

In the Papal army there are eight generals, twenty-four chaplains, and seven hundred and four officers—thus divided as to nationalities: Italians, four hundred and sixty-four; French, one hundred and twenty-nine; Swiss, fifty-nine; Belgians, twenty; Germans, nineteen; Dutchmen, nine; English, four.

SELF-CONFIDENCE.—Men often lose opportunities by want of self-confidence Doubts and fears in the minds of some rise up over every event, and they fear to attempt what most probably will be successful through mere timorousness, while a courageous, active man will, with perhaps half the ability, carry an enterprise to a prosperous termination.

Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

DOMESTIC CATHOLIC INTELLIGENCE.

DIOCESE OF CHICAGO.—The Right Rev. Dr. Duggan, Bishop of Chicago, who has been traveling in Europe and the Holy Land during the past year and a half, has arrived in Chicago. He was enthusiastically welcomed by an immense crowd of his people, who escorted him to his residence.

DIOCESE OF ST. LOUIS.—From the St. *Guardian* we copy the following items:

It will be pleasing to every one of our readers to learn that the veteran missionary, Rev. Father DeSmet, has returned to our city from a special visit to various of the Indian tribes. While less robust than when he started, the general health of this holy man is good.

We learn from a gentleman just from Cameron, Clay county, Mo., that both ends of the church in that place were blown down on the 3d ult. We did not learn the amount of loss caused by the accident. This is a sad accident, but, doubtless, the congregation will come to the assistance of their pastor, Father Ledwith.

DIOCESE OF CINCINNATI.—From the Cincinnati *Telegraph*, 5th inst., we copy the following:

The Right Rev. Dr. Lynch, Bishop of Charleston, on last Sunday delivered a sermon in St. Xavier's Church, and at the close made an appeal to the charity of the congregation in behalf of his destitute diocese.

Last Sunday was a grand gala day for the people of Dayton, Osborn, and the surrounding villages, the occasion being the laying of the corner-stone of a new church. The Most Rev. Archbishop, through some discrepancy of the time tables in the Cincinnati papers, missed the train, and thus unavoidably disappointed both himself and the vast assemblage. The duty then devolved upon Rev. J. F. Hahne, pastor of Emanuel's Church, who fulfilled the episcopal functions of the laying of the corner-stone according to the manner prescribed in the Roman ritual.

DIOCESE OF LITTLE ROCK.—A correspondent of the Cincinnati *Telegraph* says:

On Sunday, 12th ult., Right Rev. Bishop Fitzgerald blessed and dedicated to the service of Almighty God the addition lately made to St. Andrew's Cathedral, and then celebrated a Pontifical high mass. Most of the clergy of the diocese were present in the sanctuary. On the 13th, the clergy of the diocese met in Retreat—the first that has been held for several years. On the 17th, Rev. J. B. Duggan was ordained sub deacon, and, on the next day, deacon. On Sunday, 19th, the same reverend gentleman was raised to the priesthood, the Bishop celebrating Pontifically, with Rev. P. M. Gowan as assistant priest, Very Rev. P. Reilly, arch-deacon, Rev. Messrs. Smyth and McGivern, deacon and sub-deacon, and Rev. James Kean, master of ceremonies. The Bishop preached on the priesthood, to the largest congregation, probably, that ever met within the walls of a church in Arkansas.

DIOCESE OF CHARLESTON.—The religious services incident to the reopening and rededication of St. Patrick's Church were celebrated a few Sundays since. Although a small admission fee was charged, the church was crowded, every seat being taken and the standing room well filled. The morning service consisted of the dedication of the church and the celebration of Pontifical high mass. At half-past ten, a procession, formed of the Bishop, the clergy, and the acolytes, proceeded from the altar down the main aisle, and thence to the porch, passing on each side of the church and sprinkling the pews and walls with holy water. Returning to the church, the procession passed up each of the side aisles, returning through the main aisle. Right Rev. Bishop Persico officiated, assisted by Rev. Fathers Falchi and Northrop, as deacon and sub-deacon. Father Schachte, the assistant pastor of St. Patrick's, acted as master of ceremonies. In the chancel and near the altar were Fathers Birmingham, Quigley, and others of the Catholic clergy. The choir was in admirable training, and the music of a superior character. In the evening the church was brilliantly illuminated, and an eloquent discourse delivered by Bishop Persico.—*Charleston Gazette.*

DIOCESE OF GREEN BAY.—In speaking of the arrival of Bishop Melcher in Green Bay, Wis., the *Banner and Volksfreund* of Milwaukee publishes the following:

Early on the morning of the 2d ult., amid ringing of bells and thunder of cannon, the Right Rev. Joseph Melcher, D.D., arrived in Green Bay from St. Louis, where he had been consecrated. At Depere, five miles south of Green Bay, he left the railway cars and rode thence to Fort Howard, a little town on the west side of Fox river and opposite to Green Bay, where he was received by a large concourse of persons. One of the clergy read a congratulatory address, after which the reception procession formed and advanced across the bridge to his cathedral, St. Mary's Church, Green Bay. In the van were the altar boys, with flags and banners; then, the school girls, all dressed in white and crowned with flowers—some strewing flowers, others carrying arches of flowers; then came the Mayor of Green Bay, Mr. Anton Klaus, followed by the Green Bay Silver Band, and, lastly, the Bishop and two priests, in a carriage, flanked by young ladies, dressed in white, as a guard of honor; these were followed by another carriage, containing four priests; and in the rear came a large concourse of citizens on foot; others from the country arrived in wagons. The Bishop read mass and delivered a sermon in German. On the 26th, he visited the churches of the Hollanders and French, and preached in both places.

DIOCESE OF ERIE.—Sunday, the second instant, was rendered memorable in the history of the dioceses of Pittsburg and Erie, by the consecration of the Right Rev. Dr. Mullen, for a long time an ornament of the former diocese, and now, by the grace of God and the appointment of the Holy See, Bishop of the latter. The spacious sanctuary of our cathedral was only on one other occasion graced by the presence of as many distinguished prelates and clergymen. Besides our own Right Rev. Bishop, who was the consecrator, there were present, at the solemn rite, as assistant bishops, Right Rev. Dr. Rappe, of Cleveland, and Right Rev. Dr. Wood, of Philadelphia. Right Rev. Bishop Luers, of Fort Wayne, Right Rev. Bishop Shannahan, of the lately erected See of Harrisburg, and Right Rev. Boniface Wimmer, Mitred Abbot of the Order of St. Benedict, gave, by their presence, additional splendor to the ceremony. About sixty priests, including a large number from our own diocese and from Erie; and clergymen from New York, Philadelphia, and Brooklyn, assisted on the occasion, and showed how highly they esteemed the virtues, the learning, and the zeal of Bishop Mullen. After the examination, the solemn rite was continued until the close of the gospel, when Rev. S. Wall, President of St. Michael's Seminary, delivered an eloquent discourse, worthy of his talents and position, as well as of the occasion, concluding with a brief explanation of the ceremonies, and the invocation of God's blessing on the new Bishop, asking in his behalf the prayers of the faithful then in the cathedral. At the close of the solemn function, the *Te Deum* was sung, whilst the assistant prelates conducted through the church the newly consecrated bishop, who, as he advanced, bestowed his blessing upon the people. After this, he, for the first time, imparted his solemn blessing as Pontiff, and then wished the consecrator and the assistant bishops many years of successful labor in their respective dioceses.—*Pittsburg Catholic.*

WORKING OF THE ESTABLISHED CHURCH IN IRELAND.—Sydney Smith, though a dignitary of the Establishment, was prompt to bring his wit to bear on the ridiculous side of the question. The following is one of his illustrations:

A Protestant clergyman, whose church was in the neighborhood, was a guest at the house of the Duke of Leinster. He had been staying there three or four days, and on Saturday night, as they were all retiring to their rooms, the duke said: "We shall meet to-morrow at breakfast." "Not so," said our Milesian Protestant; "your hour, my lord, is a little too late for me. I am very particular in the discharge of my duty, and your breakfast will interfere with my church." The duke was pleased with the proper excuse of his guest, and they separated for the night—his grace perhaps deeming his palace more safe from all the evils of life for containing in its bosom such an exemplary son of the church. The first person, however, whom the duke saw in the morning upon entering the breakfast room, was our punctual Protestant, deep in rolls and butter, his finger on an egg, and a large slice of the best Tipperary ham secured on his plate. "Delighted to see you, my dear vicar," said the duke; "but, I must say, as much surprised as delighted." "Oh, don't you know what has happened?" said the sacred breakfaster. "*She is not well.*" "Who is not well?" said the duke. "You are not married—you have no sister living, I am quite uneasy; tell me, who is not well?" "Why, the fact is, my lord duke, that my congregation consists of the clerk, the sexton, and the sexton's wife, who is in very delicate health; when she cannot attend we cannot muster the number (three) mentioned in the rubric, and we have, therefore, no service on that day. The good woman has a cold and a sore throat this morning, and as I had breakfasted but slightly, I thought I might as well hurry back to the regular family *dejeuner.*" I don't know that the clergyman behaved improperly, but such a church is hardly worth an insurrection and civil war every ten years.

PERFIDE ALBION.—In the year 1465, Leo, Lord of Rozmital, brother-in-law of the King of Bohemia, set out with a train of forty gentlemen to see all the kingdoms of Christendom. While in England he was a sort of royal guest, and throughout his stay there he was treated by all classes with frank and generous hospitality. This attention made due impression on the traveler, but could not efface the evidences of a fact, which has passed into a proverb, that in matters of faith, she stands on a level with a certain nation, of whom it was reproach enough to say: "Hers was Punic faith." This was supposed to have had its origin in prejudiced French minds. It will be seen that it was current in German thought at the time of this princely traveler, 1465—long anterior to the period to which it is generally referred. A writer in the *Cornhill Magazine* thus daintily refers to the subject:

But kind and hospitable as the English were, and favorably as they impressed their guest, upon the whole, the tongue of the observant Rozmital refused to conceal the faults which they seemed to him to possess; and an Englishman must be grieved to hear from friendly lips the familiar accusation which, as he flattered himself, was the invention of French prejudice or malice. "They are men, as it seems to me," he says, "perfidious and astute, plotting against the lives of foreigners; men who bow the knee before you, but in whom you place no faith." Unluckily Rozmital is not the only stranger who has spoken in old times of the same quality; and there may be too much reason to fear that we ought to bow our heads in contrition, to acknowledge that we were once even as we are not now, and that the French have been guilty, not of slander, but of the minor crime of failing to discover that we learned to amend our national character.

Fretting is a perpetual confession of weakness. It says: "I want to and I can't." Fretting is like a little dog pawing and whining at a door because he can't get in.

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Immaculate Conception Church, Baronne, between Common and Canal streets—Rev. A. Jourdan, S. J., President; Rev. F. Gautrelet, S. J., Vice President, and Prefect of Studies; Rev. J. Cambiaso S. J. Treasurer, Professor of Natural Philosophy and Mathematics; Rev. W. S. Murphy, S. J., Chaplain, Rev. D. Hubert, S. J., Professor of the 1st Collegiate Course; Rev. R. Holaind, S. J., Professor of the 3d Collegiate Course; Rev. J. Downey, S. J., Professor of the 4th Collegiate Course; Rev. J. Foley, S. J., Professor of the 6th Collegiate Course; Rev. A. Simon, D.; Rev. E. J. Graves, Rev. C. P. de Carriere; Rev. J. Duffo. Week day Mass at 5½, 6, 6½, 7 and 8½.—Sunday at 5½, 6, 6½, 7, 8, and 10. Sermon at 10 o'clock, in English. Benediction at 6, and Sermon, in French, at 7 o'clock.

Carrollton—Rev. F. Ceuppens, Pastor. Mass at 8 and High Mass at 10. Vespers at 4 o'clock, P. M.

St. Stephens, Napoleon Avenue, Boulogny—Rev. A. Verina, C. M., Pastor; Rev. A. Mandine, C. M., Rev. C. J. Beecher, C. M., Rev. F. Guedry, C. M., Assistants. Mass at 6½, 8 and 10 o'clock. French Sermon at 8 o'clock; English Sermon at 10 o'clock. Vespers at 6 o'clock, followed by Instructions and Benediction—one Sunday in English, one in French.

St. Henry, Boulogny, (German)—Rev. C. J. Beecher, C. M., Pastor. Mass and Sermon at 10 o'clock. Vespers and Benediction at 3 o'clock.

St. Alphonsus, Constance street, between St. Andrew and Josephine streets—Rev. J. B. Duffy, C. SS. R., Rector. Rev. Father Alexander, C. SS. R., Rev. Wm. V. Meredith, C. SS. R., Rev. James Sheeran, C. SS. R., Assistants. Week days Mass, 5½, 6 and 8 o'clock; Sundays, 6, 8 and 10 o'clock. Sermon at 10 o'clock. Vespers at 3 o'clock. Evening devotion and Sermon at 7 o'clock.

Assumption, (German,) Josephine street, between Constance and Laurel—Rev. F. Brandstatter, C. SS. R., Rev. Benedict Neithart, C. SS. R. Masses and devotion same as St. Alphonsus.

Notre Dame de Bon Secours, (French,) Jackson street, between Laurel and Constance streets—Rev. S. Giesen, C. SS. R., Rev. Father Dellam, C. SS. R. Week day Mass at 5 o'clock. On Sundays: First Mass at 7 o'clock, and High at 10 o'clock in summer, and 5 in winter.

St. Mary Archbishop's Church on Chartres street, between Ursuline and Hospital streets—Very Rev. G. Raymond, Pastor. Rev. Father Perrin. Week days at 6 o'clock; Sunday, 6, 7 and 10. Sermon at 10. Vespers at 5 o'clock.

Old Ursuline Church, Ursuline street, between Chartres and Old Levee—Rev. Father Coste, Pastor. Week day Mass, 7; Sunday, 5½, 8½. Sermon at 8½. Vespers at 4.

St. Teresa's, corner Erato and Camp streets—Rev. Thos. J. Kenney, Pastor. Rev. P. F. Allen, Curate. Mass, Sundays, 6, 7½ and 10 o'clock. Sermon at 10 o'clock. Vespers and Benediction at 4 P. M.

St. John the Baptist Church, Dryades, between Calliope and Clio streets—Rev. Father Moynihan, Pastor. Rev. Father Simon. Week day Mass at 7 o'clock. Sunday at 7, 8½ and 10. Sermon at 10. Vespers at 4 o'clock.

St. Louis Cathedral, Chartres street, between St. Ann and St. Peter streets—Rev. Father Chalon, Pastor. Rev. Father T. Tholomier, Rev. Father Force, Rev. Father Millet. Week day Mass at 6 and 7 o'clock. Sundays, 6, 7, 8 and 10. Sermon, in French, at 10 o'clock. Vespers and Benediction at 4½ o'clock.

St. Patrick's Church, Camp street, between Girod and Julia streets—Rev. Father Flannagan, Pastor. Rev. Father Sheehan, Rev. Father Holton. Week day Mass at 6½ and 7 o'clock. Sunday at 6, 7 and 10. Sermon at 10 o'clock. Vespers at 4 o'clock.

St. Joseph's, Common street, between Marais and Villere streets—Rev. T. J. Smith, C. M., Superior. Rev. M. Rubi, C. M., Rev. C. Boglioli, C. M., Rev. Wm. Kelly, C. M., Rev. James Duncan, C. M. Mass, week days, 5½ and 7 o'clock. Sunday Mass 6, 7½, 8½ and 10. Sermon at 8½ and 10 o'clock. Vespers and Benediction at 4 o'clock P. M.

St. Augustine's Church corner of St. Claude and Bayou Road—Rev. Father Jaubert, Pastor. Rev. Father Subileau, Rev. Father Borian. Week day Mass at 7 o'clock. Sunday at 7, 8 and 10. Sermon at 10 o'clock. Vespers at 4 o'clock.

St. Ann's Church, St. Philip street, between Bourbon and Prieur—Rev. Father Tumoine, Pastor. Week day Mass at 7 o'clock. Sunday, 7 and 9½. Sermon at 9½. Vespers at 3½ o'clock.

St. Trinity (German) Church, St. Ferdinand, between Gentilly and Chartres streets—Rev. Father Sekerk, Pastor. Rev. Father Leonard, Rev. Father Trevis. Week day Mass at 7 o'clock. Sunday at 7 and 10. Sermon at 10 o'clock. Vespers at 3 o'clock.

St. Vincent de Paul, Gentilly, between Montegut and Clouet streets—Rev. Father E. J. Foltier. Week day Mass at 7 o'clock. Sunday at 7 and 10. Sermon at 10 o'clock. One Sunday in French and one Sunday in English. Vespers at 4½ o'clock.

Annunciation Church, corner of Mandeville and Moreau streets—Rev. Father A. Du. . Pastor. Week day Mass 7 o'clock. Sunday at 7 and 9. Sermon at 9 o'clock. Vespers at 4 o'clock.

St. Peter's Church, on Crape street, between Marigny and Mandeville streets—Rev. Father C. Moynihan, Rev. Father Fitzgibbons. Week day Mass at 6½ o'clock. Sunday at 7, 8½ and 10. Sermon at 10 o'clock. Vespers at 4.

St. Rose de Lima, Bayou street, between Dorgenois and Broad streets—Rev. Father F. Mittelbronn. Week day Mass at 7 o'clock. Sunday at 7½ and 10. Sermon at 10 o'clock. Vespers at 4 o'clock.

Chapel of the Ursuline Convent, Third District—Very Rev. N. J. Perche, Chaplain. Mass on Sunday at 6½ and 8½ o'clock.

St. Joseph's Church, Gretna.—On Sundays, at 7 o'clock, Low Mass; at 10 o'clock, High Mass, and Sermons in English and German on every alternate Sunday; at 3½ o'clock, Vespers and Benediction.

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JOHN DOHERTY,
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