

Monday... Oct. 25 - St. Raphael, Archangel. Tuesday... Oct. 26 - St. Darius, Martyr. Wednesday... Oct. 27 - St. Eustachius, Pope and Martyr. Thursday... Oct. 28 - St. Silvanus, Martyr. Friday... Oct. 29 - St. Vincent and St. Anastasia, Apostles. Saturday... Oct. 30 - St. Theodorus, Abbot. Sunday... Oct. 31 - St. Andrew, Bishop and Confessor.

FAST DAY.—As it is contrary to the practice of the Church to observe vigils and prescribe fasts on Sundays, when a feast, preceded by a vigil, occurs on Monday, the vigil, instead of being observed on Sunday, is kept on Saturday. This will be the case on next All Saints' Day. The feast occurring on Monday, the vigil must be observed on the Saturday preceding. Thus, Saturday, October 30, will be a day of abstinence for all Catholics, and of fasting for all those not dispensed for sufficient cause.

NEWS FROM THE ARCHBISHOP.—Another letter has been received from the Most Rev. Archbishop Odin, dated September 20th, which is the most assuring in its tenor of any yet received. The Most Rev. Prelate says: "I believe I may announce to you that I am fully convalescing. The irritation produced by the waters of Vichy has wholly disappeared, respiration has become free, and I feel that I am improving sensibly from day to day. The attending physician assures me that towards the end of October I shall be able to undertake the journey to Rome."

THANKS.—We return thanks to the ladies superintending the Fair for the benefit of St. Vincent de Paul's Church, for tickets. The Fair will commence on the evening of Tuesday, November 2d, at Mr. Kelly's Hall, (old Seaman's Bethel Church) Esplanade street.—Father Follier has been untiring in his efforts to procure for the residents in his part of the Third District a suitable house of worship, and we trust the noble exertions of the ladies who have this Fair in charge will meet with a generous response. From particulars communicated to us, we have reason to know that the occasion will be one possessing attractions that cannot fail to draw crowds, not only from the Third, but all the other Districts.

We return our thanks to the Hon. Wm. P. Kellogg, United States Senator, for interesting public documents.

THE COUNCIL AND THE CLERGY OF FRANCE. While so many attempts are being made to revive a sympathy with exploded errors, we recognize in the admirable address of the Archbishop of Cambrai to the hierarchy and clergy of France, Mgr. Regnier is careful not to anticipate the decisions of the approaching Council. Whether it will pronounce on the propositions contained in the Syllabus either collectively or in detail, he cannot tell. "But one thing," he says, "is certain. Those doctrines will not be impugned, and will remain intact. They may be explained, and a state of affairs may be put an end, if possible, to the false interpretations which have been affixed to them by precipitation, ignorance, prejudice, or bad faith, but abandoned or called in question, never." The Council of Trent furnishes an example of the circumspection with which the Church proceeds in such matters. But no nation can pretend to retain a separate theology and particular doctrines within the bosom of the Catholic Church. The Council of Trent, presided over by Mgr. Regnier, as the Holy See has hitherto appreciated, the special circumstances which render the rigorous application of the canon law impossible in France, while at the same time it introduces into the regulations actually in force such ameliorations as it may judge to be desirable. "But we cannot pretend," continues the Archbishop, "to any exemptions which do not naturally flow from the contract existing between the Holy See and France. No one amongst us can ever think of invoking those liberties which weighed so heavily on our Fathers, and of which we have ourselves felt in some degree the burden during the early years of our priesthood, nor those which were beyond the pale of things which have now been dead for a century." This is the light in which the venerated Gallican liberties, invented by a despot, are regarded by the working clergy of France. The successor of Fenelon bears a well-deserved testimony to the traditions of the diocese which he rules. "We can attest," he says, "the fact of this diocese of Cambrai, as professed by 1200 priests and 1,400,000 of the faithful, is in all things that of the Catholic Church. And that the constant traditions of this diocese have been always in conformity with those of the Mother Church, the word of whose Pontiffs has always been received with religious docility by our fathers and our brethren." At the time, indeed, of the famous Gallican declaration, the Archbishop of Cambrai resisted in the name of his diocese, and the University of Douai protested vehemently against "the unchristian doctrines" which it contained.—Tablet.

TALKING AND DRINKING.—Mr. Canning was once invited to a grand banquet by the Fishmongers' Company at a certain public entertainment. When he arrived it was intimated that it would be desirable that he should give his sentiments on the then state of public affairs, and that a very convenient time to do it would be in acknowledging the health of his Majesty's ministers. Mr. Canning listened to the communication gravely and politely, but made no answer whatever to it. When he rose to reply to the toast everybody was on tip-toe of expectation, waiting breathlessly for some great ministerial revelation—"Gentlemen," said Mr. Canning, "we are invited here to meet the fishmongers. Now the fishmongers have dealings with the members of a very large community, from whose habits I think they might be learning something. I am the community of fish. The fish is one of the most uncommunicative animals in creation; it says nothing, and it drinks a good deal. Let us then, upon the present occasion, as we are to some extent brought into their company, imitate their habits; let us not wate our time in talking, but drink a good deal!" And so, as the report goes, he resumed his seat amidst roars of laughter.

In this fast age, the utmost skill and ingenuity is exercised to arrive at a definite result. Space is condensed to a job—time is almost annihilated, and even thought itself is not spared whatever it is. When he reads our readers will remember the brief correspondence in which two characters only were used—the first contained a note of interrogation, (Q) implying a question, and the second a negative, (N). This is supposed to be outside by a note-grocer, who had placed conspicuously on his premises two capital T's, one pointed black and the other green, to indicate that he sold black and green teas. Now, it will be perceived that the first of these modes was addressed to the mind, and the second to the body, and we beg to intimate the possibility of providing, for the sole, to advise ladies and gentlemen to hasten to Blackly & Hogan's, boot and shoe manufacturers, Importers, 39 and 41 Canal street, and 5 Chartres street, where the additions lately imported may be inspected, and which comprise the most elegant styles of boots, shoes and slippers ever imported into this city, and which are sold at reasonable prices.

DRY GOODS.—P. O. Bennett & Co., 246 Canal street, announce to their friends and the public that they have opened at the above location a superb stock of goods, which the ladies will find to their interest to see and examine, and which they will find to be of the best quality and at the most reasonable prices.

Corner-Stone of St. John's Church.

As previously announced, the interesting ceremony of laying the corner-stone of St. John the Baptist's Church, on Dryades street, took place last Sunday afternoon. The church is to be a splendid structure in brick, and occupies in part the site formerly used for the frame church so long and so well known by all Catholics in the rear of the First and Fourth Districts. This building is going up with remarkable rapidity, the walls being already above the sills of the windows, the frames of which are set in their appropriate positions, while the main tower is about twenty feet high. The bricks are of most excellent quality and the sand of the finest and sharpest kind, instead of the clayey dirt with which contractors so often make their mortar.

We know not whether Father Moynihan is more to be congratulated or complimented on the magic-like promptness with which this great edifice springs from the ground. Certainly such thorough earnestness and success could not be infused into a complex work of that description without an abundant mixture of both energy and experience on the part of the moving spirit.

Notwithstanding the frequency with which occasions of this sort have recurred in our midst lately, the present one elicited the earnest interest of a large crowd, which we had no opportunity of numbering, but which has been generally estimated at from three to four thousand people. The feeling of this assembly was more exactly appreciable by the result of a partial collection which was taken up during the proceedings amounting to several hundred dollars.

Among the most prominent patrons of the new work, present and absent, we heard of Messrs. H. McCloskey, W. J. Castell, John L. Gubernator, E. Connerly, Thos. Gilmore, Thos. Mulligan, Col. Strang, U. S. A., Thos. Maxwell, Esq., Sheriff of this parish, J. C. Pooley, John C. Stewart, D. P. Scanlan, E. Blessey, P. F. Herwig, J. L. Herwig, Col. Boyd, A. Isaacson, Christy Connell and many others besides those gentlemen whose special exertions had justified the placing of their names on the scroll which was deposited beneath the corner-stone. These specially honored names were those of Patrick Irwin, L. Folger, Nicholas Burke, Michael Condran, M. Whelan, M. Hines, Ch. Riley, Peter Markey, Thos. Markey, Lawrence Doyle, M. McNulty, Wm. Walker, John French, Andw. Parie, Martin Casey, James Cass, Patrick Dwyer, Patrick Fitzsimmons and Michael Fitzsimmons.

The scroll containing these names was headed by that of the reigning Chief Pontiff, of Our venerable Archbishop, the President of the United States, Governor of the State, Mayor of the city, and of Father Jeremiah Moynihan, pastor of the parish. The procession consisted of many members of the local clergy, religious societies, parochial schools, and the general faithful, and all headed by a band of music from the Boys' Orphan Asylum of the Third District. Very Rev. Abbe Perche officiated at the ceremonies appropriate to the occasion, and an eloquent address of nearly an hour was delivered by Father Smith, of St. Joseph's Church.

Rev. Father Perche, before dismissing the assemblage, made a few most eloquent and appropriate remarks.

Thus within a short time our public has been summoned to witness the inauguration of several great Catholic works. First, ground was broken for the grand new Church of St. Joseph's, then for that of St. John the Baptist, now the corner stone of the latter is solemnly laid. A few days ago a similar ceremony took place at the site of the new convent so rapidly rising in the Fourth District for the benefit of the Sisters of Mercy. We had to chronicle recently the initiative for a new convent in the Third District, and now the new church on Annunciation Square is nearly ready for dedication to divine worship.

As young now as at first, the Church pushes on her work of zeal with untiring energy, fighting with the powers of the world that battle which shall never end but with time. It is cheering to see the signs of progress, these approaches to a victory though we know it can never be completed until the sign of the cross is planted in the heavens in view of all men.

We read the following in a late London paper: "Robbery in St. George's barracks.—At Marlborough street James Foster, described as a porter, was seized before Mr. Knox with stealing a pair of Blucher boots, of the value of fifteen shillings, described as the property of Her Majesty the Queen." Her Majesty's great Bootmaker explains, that this is a mode of expression justified by English fiction—in the same sense that they say Her Majesty's army and the boots being abstracted from the barracks, of course they belonged to her Majesty. We know not the particular attractions of "Blucher boots," but we are sure the temptation to possess the boots, as well as the shoes and slippers of Glyn & Wintz, No. 9 Camp street, would rouse all the resisting powers of Aristotle himself, who was styled "the Joke." Happily there is no necessity to break the moral law, for the goods at this celebrated establishment, although of the best material and most fashionable make, are within the means of all, who are influenced by the consideration that the best are the cheapest, and so worthy of extra honest labor to procure them.

Since the return of Mr. Haley from his trip North, he has made notable changes in his establishments both in Commercial Place and Foydras streets, rendered necessary by the great augmentation in his business. All who are influenced by the consideration that the best are the cheapest, and so worthy of extra honest labor to procure them.

The Ecumenical Council and the Schools.

The recent action of the Irish Bishops on the question of mixed schools has raised a storm of indignation among a large number of the Protestant portion of their countrymen, yet we have scarcely a doubt that the Ecumenical Council will fully sustain their action if the subject is brought before it. The anxiety of more fanatical Protestants to keep up the mixed schools is so manifest that their motives could be easily divined even if more tangible evidence were wanting, but we have the distinct avowal of the very founders of the system that proselytism is the principal object contemplated by it.

Though we cannot know the exact nature of subjects that will occupy the attention of the great Council, or foretell the action to which the Holy Ghost will inspire them, we may well anticipate that the vexed question of State education will receive a certain amount of attention, if not a prominent one. Perhaps the most important class of questions will be that arising from conflicts of authority between Church and State. The encroachments of civil government of late years upon the prerogatives of the spiritual authority have been so numerous and oppressive that they would appear to have attained sufficient importance to merit the grave consideration of the general assembly about to convene.

Among the most formidable of these encroachments is the assumption by the State of control over education. The Church can never consent that its children shall be entrusted for their education to other than Catholic influence. It does not object merely to sectarian influence which will strive openly and ardently to indoctrinate the infant mind with error, but also to indifferentism, which is still more pestilential and fatal in its silence. Better be as fanatical as Saul the Pharisee than cold and indifferent like Agrippa. At no moment during its immaturity ought the youthful mind to be beyond the guidance and control of true morality, and the Church is the depository and fountain of that morality. It would be very strange if she should consent to entrust the faith and morals of impressible and unsuspecting youth to the keeping of men who are selected without reference to her standard of either.

There is such a thing as a "moral atmosphere." Though the expression is figurative it conveys the idea of an actual condition of things. Protestants are pleased to ridicule the expression and ask if the Government must be paid to keep up this "moral atmosphere." To this we reply that it is none of the Government's business to supply atmosphere at all, or interfere with the freedom of its enjoyment, but if it will do so let it furnish a "moral" one. We do not ask Government to tax people for our schools, but if it insists on taxing them for "education" we want it to furnish schools with such an atmosphere or influence, that faith and morals will not only escape assaults, but will be promoted as the Christian Church has a right to see that they are promoted at every moment of man's existence.

This right of the Church is of course not insisted on in its corporate capacity, which is not recognized in this country but in the individual instances of its members, whose religious convictions are supposed to be respected and protected.

If Governments and majorities cannot be persuaded to do what is right, Catholics can at least be warned against yielding to them in what is wrong, and prohibited from tasting the mess of free pottage with which they are bribed to sell the birthright of control over their own children. The Irish Bishops have taken this step, and it may well be that the grand Council of the General Church will indorse their policy while giving it a more extended application. In that case, if our Catholics cannot escape the onerous tax which the Common School system imposes on them, they will at least be taught imperatively to bear the burden in dignified patience, and not strive to avert the sacrifice of their children's souls.

By an advertisement in our columns, we are glad to see that we are to have for a neighbor Mr. Chas. W. Clark, who has purchased the entire material of the book, job and lithographic departments of the late Crescent newspaper, and made his headquarters at the Grand Depot street. We have had famous job printers in this city formerly, such as Penniman, Cook and Short. They have passed away. But with the remembrance of their "good works" fresh in mind, we must say that the old firm of Clark & Drishin seemed to have fallen heir to all their excellences, and in some particulars exceeded their predecessors. The friends of the old firm will be glad to know that Mr. Clark has resumed business on his own account, and they may rely that all orders entrusted to him will be promptly executed in a manner which has placed him at the head of his art, and at prices that must recommend him to all desiring creditable work.

FERTILIZERS.—A new era has dawned upon practical and scientific agriculture. Small portions of what we call guano, have superseded the former slow and wasteful system, which aimed at the possession of large tracts, which yielded, comparatively, but trifling returns. Stern's raw bone super-phosphate and fine ground bone has recommended itself by the wonderful results which follow its application, and its use is now becoming general. The office is at No. 16 Chartres street. See advertisement.

NEW WINTER CLOTHING.—Pierson & Hewes, 13 and 15 Canal street, are just in receipt of a fresh stock of goods, such as walking coats, Scotch cassimere suits, brown beaver suits, black and fancy cassimere suits, the latest cuts and warranted to fit. The remaining goods include lines and lines beaver shirts, flannel shirts and drawers, gloves, handkerchiefs, scarfs, etc. All sold at low prices. An inspection is invited. See advertisement.

Spanish Protestants.

All Protestantism has been alive for some months with the hope that the revolution in Spain would redound to the injury of the Church and its own gain. The first of these anticipations has been amply realized. Convents and monasteries have been emptied; churches have been desecrated, and the goods of the Church have been diverted from purposes of piety and charity to the empty coffers of military adventurers. The whole Spanish Church has been made desolate with outrage and insult, with the defection of its children and the triumph of impiety.

But what has Protestantism gained? Bibles and tracts have been spread broadcast over the land, but the people already believed every word in the Bible far more implicitly than the ardent missionaries themselves. A few nominal converts were perhaps drummed up here and there to afford some visible evidence of progress, but doubtless they are about as expensive to keep converted as the specimens of the same sort among the London Jews, who are said to cost several thousand dollars apiece per annum. It don't pay. Even the London Times has given over the Spanish mission in despair.

Many Bishops were triumphantly announced as adhering to certain audacious impieties of the Cortes. That darling illusion is rapidly vanishing as they come out publicly one after another in hearty denunciation of the very acts which it was boasted they had approved. It is true that certain deputies or members of their national parliament expressed views of very arrogant hostility to the Church, but those views, so far from being in the interest of Protestantism, were inspired by deism or atheism. A few complimentary phrases were framed to propitiate English prejudice, but there it stopped, and no Spaniard who valued his own or his neighbors' respect could be found to affiliate with the despised German heresy, no matter how unfaithful or unfaithful to the true faith himself.

This was of course to be expected by every observer of human nature. Protestantism is a great heresy it is true; still it is only a heresy and can never be Catholic in any particular. It can never commend its peculiarities to more than a fraction of the race. Certain nations, if they choose to sin, may prefer to go astray after its fashion, but others will always have an invincible repugnance to it, no matter how far from truth they may be willing to wander. The phlegmatic German and Saxon races see nothing particularly odious in its coldness and its rejection of emotion. The Church without an altar, the priest without a sacrament, the hymn without music, the bare cold walls without emblems, the proscription of all beauty, grace and harmony, the contempt of nature and the hostility to art, have for them no special element of discontent or horror. But the warm-hearted Celt, the impulsive Gaul, the Italian with lofty imagination, and the impassioned Spaniard, shudder at such coldness, and turn in disgust from this lifeless rigidity. Each of them may revolt against the Church, but not against nature; he may be very wicked but not as a Puritan; he may be a heretic but not a Protestant one.

So far then as good Protestants are fighting for the overthrow of Christianity without knowing it, they are in accord with the Spanish revolution in its religious aspect; but so far as they hope a gain for the cause which they think they have espoused, there is not the slightest cause of self-gratulation. It is only in countries where the Evil Spirit can blind people by specious falsehood that he takes the form of heresy; where that does not suit the field of operations, he comes more directly to the point in open infidelity.

THE CORONATION STONE IN WESTMINSTER ABBEY.—This stone is under the Coronation Chair in the Abbey. Its history is mysterious, and so far as the history of a stone can be so called, quite romantic, and it has not only attracted the notice, but has puzzled and baffled antiquarians for some ages past. It is said to be the stone that Jacob used as a pillow, and it may be, for who can deny it? Authentically, it is known to have been brought to Ireland in an early period after the deluge, and that it remained in that country for many ages, until taken to Scotland for the coronation of a king of Irish descent, and after some hundreds of years it was finally removed to its present locality, where it is likely to remain until the artist from New Zealand comes to sketch the ruins of St. Paul's, London, as foretold by Macaulay. The peculiar quality attributed to this stone is, that if any but the true prince sit on it to be crowned it would become animated, and create such a row as would at once expose the imposture. It is said to have done so several times in Ireland and Scotland, but that it has been very quiet in England. The name of this stone in the Irish language is pronounced "Lia Fhail," which the learned translate the "Stone of Destiny."—Northern Press.

J. A. BRASELMAN & Co.—This eminent dry-goods firm are never weary in well-doing. Talk of costs—they sell at cost, less than cost—and cost what it will, they are determined that their customers shall have bargains. They certainly stretch a point when they sell white bed-spreads at \$1 75—and large enough to cover a multitude of virtues; superior 104 white sheeting, 50 cents, almost good enough for a nuptial cover; Louisiana cotton at 17 1/2 cents, which would make Dugdale's eyes expand; American delaines at 12 cents, which, from the fact of its being American, no patriot will doubt its superiority; and Merrimac prints at 12 cents, which, like all clear, legible prints, please the eye and tell their own story.

DURABLE DENTISTRY.—We are glad to see that J. S. Knapp, D.D.S., still continues the practice of dentistry in all its branches at 15 Baronne street, near Canal street. He prefers the appreciative few to the unappreciative many for his patients, as might be inferred by his well-earned reputation. Those who are so fortunate as to require the services of a dentist will remember that Dr. J. S. Knapp stands as high in the dental profession as any operator in the city. See advertisement.

LETTER FROM THE PARISH OF ST. CHARLES.

ST. CHARLES P. O., Oct. 15, 1869.

Editors Morning Star and Catholic Messenger: Thinking that a word about the crops along the coast would be of interest to your readers, I address you from this point—St. Charles Post Office, thirty miles above your city, on the right bank of the Mississippi, in which neighborhood I have been for some days past.

On this side of the river I have, within the last month, seen nearly every crop of either cane, rice, or cotton, and have thus an opportunity of judging the comparative prospect. The cane, upon the whole, is barely middling at best, and the almost certain prospect of a poor yield adds materially to the certainty of a short crop. This year has been a bad one for the sugar planter. Last spring there was too much rain, and consequently no work in time, and consequently was "laid by" late in the season. Immediately following this the season became dry, and has so continued, in consequence of which the cane did not grow, and is now small and green, as a general thing. The corn crop has turned out well, though I regret to say many of our planters neglect this crop, pretending that they can do better making sugar and buying forage, though common sense and experience are opposed to such an idea.

A great deal of rice is grown along our coast, and from appearances I consider it has done well this season. This crop I regard as a very profitable one, raising, with little labor and probably commanding a good price. The little cotton along the coast is good. This has been a fine fall for cotton, and we hear of passably fair crops for the area in cultivation in our State. A short distance above this place is the Parish Church of St. Charles, a branch of the Rev. Father Surri, recently stationed at Baton Rouge as assistant under Father Delacroix. The church is scarcely half finished, being only covered and weather-boarded, and is, I am inclined to think, rather poorly attended for a number of Catholics living within reach. Yesterday, after a very good sermon by Father Surri, pastor in charge, a collection was taken up for the purpose of aiding in the purchase of an organ, realizing some \$62, which, with the money already in hand, will enable Father Surri to do this much desired article to his yet poorly furnished church, and I hope, encourage his congregation to witness the completion and furnishing of his church within the coming year.

[For the Morning Star and Catholic Messenger.] The Thought of Death.

The thought of death is the best means to conquer the fear of it, for, by becoming, as it were, familiar with this irrevocable event which awaits us all, we are naturally urged to prepare ourselves to meet it properly; and the more we consider it, the less terror does it inspire. Birth's feeble cry and the pangs of death are slender tributes Nature pays for mighty gain. Each gains a life, but old and worn lives beyond the grave. "Death" but entombs the body, this present life entombs the soul, and makes it dependent on the dust; whilst Death, kind Death, gives it wings to mount above the spheres." Religion teaches us to look upon the day of our death as that of our great pay-day, on which we lay our burdens down, and are freed from all shackles of the chains of our captivity. Should we not rather rejoice, then, to see the prison door open that lets in eternal day—to gaze in rapture for the first time on the whole expanse of the sky, of which we only see a glimpse now through the bars of our dull and heavy understanding. To see God face to face—the thought alone should fill us with transport. When men have arrived at thinking of their very dissolution with pleasure, how few things are there that can be terrible to them! To such as these the gratification of innocent pleasures are doubled even with reflections upon their imperfection. The disappointments which ourselves in expected enjoyments strike no damp upon such souls, but only quicken their hopes of soon knowing joys which are too pure to admit of alloy or satiety. One who is truly devoted to heaven is led safely by this thought through the intricacies and vicissitudes of life under which men are ordinarily crushed. As to this world, he fixes his thoughts upon one certainty, that he shall soon be out of it. And we may ask, what can be a more sure consolation than to have a hope in death? This thought gives us the true taste of life and due appreciation of time; it will also help us to bear well prosperity or adversity, and to make ourselves in expected enjoyments strike no damp upon such souls, but only quicken their hopes of soon knowing joys which are too pure to admit of alloy or satiety. One who is truly devoted to heaven is led safely by this thought through the intricacies and vicissitudes of life under which men are ordinarily crushed. As to this world, he fixes his thoughts upon one certainty, that he shall soon be out of it. And we may ask, what can be a more sure consolation than to have a hope in death? 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