

MORNING STAR AND CATHOLIC MESSENGER. NEW ORLEANS, SUNDAY, NOVEMBER 7, 1869. CALENDAR OF THE WEEK.

Monday, Nov. 7.—St. Engelbert, Bishop and Martyr. Tuesday, Nov. 8.—Octave of All Saints. Wednesday, Nov. 9.—St. Theodora, Martyr. Thursday, Nov. 10.—St. Andrew Avellino, Confessor. Friday, Nov. 11.—St. Martin, Bishop and Confessor. Saturday, Nov. 12.—St. Dido, Confessor.

ACKNOWLEDGMENTS.—Rev. M. C. Vigue, Paulling, Miss, \$3; A. H. Daulty, do., \$3; S. Street, do., \$3; A. C. Dease, do., \$3; C. Rogers, Enterprise, Miss., \$3; Nich. Hiney, do., \$3; C. G. Hale, Morganza, La., \$2; Miss Mary McCloskey, Dungan, county Derry, Ireland, \$5.

On His Way to Rome.—On Thursday, 4th inst., the Right Rev. Bishop of Zacatecas, Mexico, Mgr. Ignacio Guerra, arrived in this city on his way to attend the Council at Rome. This prelate is a venerable old man, whose exterior inspires a sense of piety and sanctity. Notwithstanding his age—in spite of the labor and privations induced by the persecutions of Juárez's government, he still preserves all his native energy. He lodges at the Archbishopric, and will soon leave for New York, whence he takes the steamer for Europe.

FIRST GRAND FAIR OF THE SEASON.—The population in the vicinity of Annunciation Square are delighted to see a new church in their neighborhood. For several years our venerable Archbishop anxiously desired to have a church in that place, as both St. Alphonsus and St. Teresa's were overcrowded. Our good Administrator, Very Rev. N. J. Perche, and Rev. Father Raymond, are equally anxious to have the good work completed. Father Sheehan feels grateful to the ladies, both of the House of the Good Shepherd and of the Holy Cross, for their kind indulgence in conceding him the priority of time to hold his fair, as his was among the most important work of the season—to build a church and form a new congregation. From the list of the names of ladies we can predict that the fair will be a success. Several of Father Sheehan's friends, who have not as yet contributed, have expressed their determination to patronize the fair liberally. Father Sheehan avails himself of this opportunity to return thanks to the officers and members of the St. Aloysius Literary Association for their entertainment, which, while creditable to themselves, was equally beneficial to the cause.

MOVEMENT FOR UNION WITH THE CHURCH.—It is active steps are being taken in England to give form and substance to an idea long prevalent among a large and influential body of Anglicans for union with the Church as a body. As the latest action in this direction, we learn by our exchanges that a Catholic priest of high standing lately received a visit from an Anglican clergyman, who came to him as spokesman of a very large body of his colleagues in different parts of the country. The object of his visit was to consult him as to the best means of sending to Rome a petition to the Council of the Vatican. We quote from this account:

The pith of the petition was, that should the decision come by the Council be unfavorable (as the petitioners believed it not improbable it will be) to the validity of Anglican orders, that petitioners and others of their body who have entered the ministry of the English Church through religious motives, should be received into the Catholic Church, ordained as priests, employed as such, and allowed, if married, to continue so until the death of their present wives—those married not to be employed as confessors. It is said that many of our English Catholic Bishops are favorable to the petition, and that they will urge its adoption by the Holy Father and the Council. No doubt it will bridge over a great difficulty, and bring over to the Church an immense body of the very best men amongst the Anglican clergy. For the present we believe that publishing any name connected with the scheme, but for the truth of what we have stated we can pledge ourselves. The signatures affixed to the petition are already numerous, and are increasing every day.

THE "SIN OF THE PERIOD."—All the prominent themes of the day have been made to run the gamut of "the period." Thus writers have dwelt on the "Girl of the period," the "Boy of the period," and now we are treated to a treatise on the "Sinner of the period." The author of this last work is no sacred subject as the sinner of men, is evidently laboring under twinges of conscience—or more likely his senseless lies are inscribed only as a reference to man's noblest part, not to be awakened by a gentle application of a toe "of the period," as a reminder that he had not passed the mark of his nobility. "The sinner of the period," like nothing else that has ever existed. It is a sin against a word—no sin. It is a sin against a word, it might be taken or mistaken for an Australian war-dial or a South African musical instrument. But we cannot follow up this writer in his rage. We do not question the existence of what is above described, but we enter our protest against its general application. The man evidently had not sense to carry it to a hear, or he would not have been so indiscreet as to publish it. The show of the period is a large proportion of which was gotten up and manufactured under the supervision of one of the firm—Mr. Hooper—during his recent trip to the North and Europe, and whose proverbial judgment and taste is a guarantee that nothing will be found there which does not bear the impress of the highest fashion.

PINK DRESS GOODS.—The attention of our readers is called to the lengthy advertisement of Messrs. J. A. Brunsell and Co. in this day's paper, in which they announce that they have still further reduced the price of their striped and Japanese Silks, Irish and French Poplins, etc. Their store is replete with all the latest novelties, and will amply repay a visit.

Garthwaite, Lewis & Co., Tulane Buildings, 31 and 33 Canal street, are now offering to their friends and the public a large stock of clothing, shirts and furnishing goods at the lowest market prices, as well as an extensive assortment of trunks, travelling bags, etc. See advertisement.

It is better, in conversation with positive men, to turn off the subject by dispute with some merry conceit than to keep up the contention to the disturbance of the company.

The Syllabus.

Our readers will find Dr. Manning's comments on this important document published elsewhere in this issue. They will be surprised in perusing his statement of its sentiments, breathing so much charity and faith, such wisdom and foresight, to know that it is branded as immoral by a Protestant-sectarian sheet of this city. The opposition which the devil makes to the document in common with all other acts of the Church is called "virtue" by the newspaper alluded to—"virtue in a most unexpected quarter." The mere reading of the Syllabus will be sufficient to show the value of such ideas of virtue and morality.

The most astonishing assertion, however, of the journal in question is as follows: "So far, we believe, no ecclesiastical position except the renegade Episcopalian, Manning, has ventured to defend the Syllabus."

People are led to infer from this that the Pope stands almost alone in the position assumed in the Syllabus, and that the more respectable dignitaries of the Church are afraid, or ashamed to defend him. Of course such a view cannot affect Catholic readers, even if the paper in question should ever reach any such, but what impression must it make on simple-minded Protestants whose eyes may fall on the paragraph in question, and who are inclined to place confidence in the source of information? Immediately they will conclude that the Papal power is tottering to its fall, that a disruption is imminent, and that Protestantism will be the only recognized form of Christianity.

We cannot say, of course, that such an effect was intended by the person penning the paragraph in question, but when a deduction of that kind would be so natural and so baneful to innocent souls, the writer ought to have been more guarded, and ought even now to make explanations. Let him come out like a man and say that he doesn't keep the run of Catholic news, and really knows nothing as to what ecclesiastics have defended the Syllabus; that in fact he does not believe that any single ecclesiastic in good standing has failed to defend the said Syllabus wherever and whenever the proper occasion offered.

We really suppose that the writer does not know anything about the facts of the case, but we are satisfied he cannot for a moment doubt that the Pope is fully sustained by the whole Church in the Syllabus alluded to. In that case it would be unevangelical either to create a contrary impression voluntarily or to profit by it if accidentally.

ALL SAINTS' DAY.—Last Monday will be remembered as one of the most beautiful days that ever blessed our community for the great festival of "All Saints." In consequence a larger proportion of the people, if possible, than common, were abroad. It is well known that the custom prevails universally in New Orleans of visiting the cemeteries on this occasion, and one had but to inspect them last Monday to see almost the whole population abroad. It was pleasant to see the general decorum that prevailed everywhere. Notwithstanding the great crowds and the festive character of the day, no unseemly merriment could be perceived; every thing was as quiet and subdued as the character of the places made appropriate.

Very few graves or tombs were left uncarved for, and from the loftiest monument to the lowliest mound, flowers and immortelles attested the fidelity of human love to the ties and attachments of former days. The inequality of fortune, it is true, followed poor humanity even into its last resting place. Here was a splendid marble mausoleum beneath which reposed the ashes of a great man who had died full of wealth and honors; there a simple grave hid the remains of some humble laborer whose family could afford only the plain wooden cross which you saw at his head. But the flowers were equally fresh for both, and who can tell which had the noblest monument hidden in some mourning heart?

It may be that, for many, the best sermon of the year, perhaps the only one heard in the voiceless whisperings of the cemetery on All Saints' Day, or read on some of its marble tablets in passing. We observed one inscription to the following effect: "As you are to-day, I was yesterday; as I am now, you shall be to-morrow." How many thousands read that short sermon and passed on with the happy smile still on their lips, while the solemn lesson was setting on their hearts with mysterious power!

It is well to have the habit of communing with the dead at least on one day in the year, and it is well that our population observe the custom so faithfully. There will not be so many worshippers of the nineteenth century, when people think seriously of the twentieth.

By the special notice found in another column it will be seen that a meeting of the men composing Father Sheehan's parish is requested this day, at three o'clock, at the new Church. As a business of importance will be submitted, at general attendance is desired.

The shadows of the mind are like those of the body. In the morning of life they all lie behind us, at noon we trample them under foot, and in the evening they stretch long and deepening before us.

O'Connell, Garibaldi, & Co.

Our neighbor, the Times, in its issue of last Wednesday, has a learned article on political matters which, in the short space of about two sticks, comes to conclusions that would have appeared startling at the end of two volumes. There is nothing like the power of generalizing. A man who has the head for it, you know, ponders over plain historical facts that folks are as familiar with as their own names, and straightway the firmament of visible history is rolled back as a scroll for him, the interior essence of things is exposed to his view, and he is enabled to classify the facts according to their true value, not their fictitious lustre. He sees things with a different eye from that of the vulgar; you look upon this flower and that as essentially different, he shows you that they are first cousins; he informs you that the diamond is the same thing as charcoal; in fact, his analytical power enables him to generalize.

It is some such gift as this which has enabled the Times to search "Revolution" and "Agitation" to their very depths, and pack away Daniel O'Connell, Garibaldi and Victor Hugo on the same shelf. It says, "The facts, the day of the spasmodic reformer has passed away, and the agitator is coming to be regarded with suspicion. Neither O'Connell nor Garibaldi could repeat their successes now-a-days, and Hugo lags superfluous, a relic of their era."

Having been set on the right track now, it would be easy for us, or anybody else, to continue the classification of great humbugs, just as it has been easy to set eggs on end ever since the days of Columbus. Thus, George Washington couldn't come it at present with his trumpet Revolution, as he did in the dark ages; William Tell would now be permitted to vegetate in obscurity, with as many apples on the ends of as many arrows as he should consider necessary for his amusement; the Barons, with their Magna Charta, would be politely referred to a sub-committee and pigeon-holed or red-taped, and so on throughout the list of worthies who in past ages have thought their rights worth vindicating.

We are truly glad to hear that the age has gotten ahead of such blood-thirsty and ruthless scamps as Garibaldi, who strike for an insane idea with the stiletto, and such visionary fanatics as Victor Hugo, who would overwhelm all society with another flood of Red Republicanism in pursuance of an impracticable theory. We are pleased to see that

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Panopticism.

It is singular—with what a different eye from the great majority of the human family certain persons can regard the affairs of every day life. The orphan asylums and other charitable institutions of New Orleans are justly regarded as sources of honest pride by our population. The charity of our people has always loved to expend itself upon objects appealing so directly to compassion as the helpless, who either from youth or extreme age, or sickness, cannot support themselves and are deprived by circumstances of protectors. We have occasionally, it is true, heard a cynical murmur against the system; it would bring the unfortunate from neighboring communities, it would breed misfortune by removing the dread of its results, it would accustom a certain class of people to depend on others for support instead of their own exertions.

But it was only in the Daily News, of this city, in its issue of the 30th ult., that we have seen a wholesale assault in print on our whole system of charity. The article referred to is a communication and is not approved, editorially, but it is worthy of attention as representing the views of a class, a very small class it is true, but one which in time may poison public opinion with its errors and bitterness.

The principal objection is that the inmates of such houses are not made to labor for their own support. We are not familiar with institutions withdrawn from Catholic control, but as for our own, it is well known that at the proper age girls are taken from one department of an orphanage and placed in another where they are taught trades appropriate to their sex. Before that time they are made to acquire a certain amount of education and perform such little services as their tender age renders possible. As for other asylums, none are admitted but those whose infirmities render them unfit for self support.

Another serious objection made is as follows: They are housed and begged for, the applicants for your charity many times being themselves supported by your donations quite as much as the pauper for whom they ostensibly solicit aid.

Who ever before heard the idea suggested of devoting one's whole life to the service of another, and being at the same time expected to support one's self. If a Sister of Charity devotes her whole attention, day and night, to nursing the sick of a hospital, teaching the children of the poor or watching, feeding and clothing orphans, how can she be expected to carry on a separate business by which to make a living? The very proposition is not only ungenerous, but unjust and absurd.

Our writer continues: Now, if churches and individuals wish the luxury of a private or sectarian asylum, of course no one can object, but when it comes to soliciting aid from the city or State, it would seem as if it were policy for the civil authorities to establish their own asylums, and conduct them on principles of political economy.

A singular luxury that! The care of helplessness, misfortune and misery in their every phase is a luxury to those only who delight in the cross as a bed of roses for the sake of him who hallowed it by his love. As to assistance from the public treasury, there is certainly economy as well as humanity in entrusting the expenditure of public money for charity to those whose motives are not mercenary. We are glad to acknowledge that the News itself editorially endorses this latter sentiment.

A STORY OF LITTLE EMIGRANTS.—"A few weeks ago," says the Irish Times, "our Maynooth correspondent gave our readers an account of three little children, aged respectively eleven, six and four, who were about to set out from the neighborhood of Louisa, a petty town, the very existence of which is hardly known out of Mayo, and make their way, via Dublin, Liverpool and New York, to Chicago, with no earthly friend and protector in their company, and their sole vaticum to pay their way to Liverpool, and a ticket to carry them thence to their destination. To English readers the tale must have sounded incredible. But to our personal knowledge, the resolution was not only seriously taken, but it has been since literally carried out. A gentleman who had read our commissioner's letter, happened to travel up to Dublin in the same train with the three children, spoke to them, found them shoeless and stockingless, found them without a wrapper from the cold and rain and storms of the Atlantic in the late months of autumn, found them without as much luggage as the fancy little bundle which Linda carries across the stage in the opera. He gave them his railway rug, and took them to some friends, who equipped them in somewhat better plight for their long journey. But these acts of kindness were accidents on which the children had not reckoned, could not have reckoned. They only knew that from beyond a wide ocean a father's voice summoned them, and they obeyed the call. There was no grand gentleman from an immigration office to place them in safe hands. There was no benevolent uncle to see after their little clothes, nor any human being to ask the question, 'Where they hungry?' But alone and unaided, shoeless and all but moneyless, in their new cotton frocks, and skimpy summer shawls, they undertook a journey which even a strong man with plenty of money in his pocket considers a serious one. They were bright, intelligent children, one of them a remarkably interesting one, just such as any 2's look, of the average horde in the emigrant ship the peril of being dropped clean out of human notice on their way, and perishing through sheer hunger, or cold, or untended illness?"

DENTISTRY.—Dr. N. P. Godfrey, after a sojourn of some months in Canada and the Northern States, has returned to this city, and located at 5 South Street, at the corner of Dr. Palmer's church. The reputation of this gentleman as a dentist is well established.

Independent Judiciary.

We are informed that an effort will be made in Congress to usurp the functions of the Supreme Court by giving their own Judiciary Committee a revisory jurisdiction over its decrees. It is true that the decrees to be revised will be for the present limited to those involving the reconstruction acts, but the same power which asserts this jurisdiction can assume it over every case on the docket of the Supreme Court. In that case the so-called Supreme Court is in reality merely an inferior court, and Congress is virtually the Supreme Court through its Judiciary Committee, or otherwise, as it may please.

This may be a very good plan, but it is not the "American idea," which contemplates a judiciary strictly independent, both of the executive and legislative departments and co-ordinate with them. It may be an improvement to have the judicial department consolidated with the legislative and the executive, also swallowed up by the same progressive expansion, a result which would certainly follow as soon as Congress would be able to decide judicially in all its own contests with the Executive for prerogative, but still one must admit that such an event would radically change our system of government. The fundamental characteristic of our Constitution, as to its form, is the sub-division of supreme power into three departments, each of which may be a check upon another in any effort to aggrandize itself.

The insolenence of a usurpation by Congress, such as that proposed, is so glaringly evident that it would be an insult to one's readers to suppose any proof of it necessary. The Northern people, as well as our own, must be aware that such a course is nothing but a revolution of the most thorough kind. And we hope that the Supreme Court will not surrender its existence without a protest that shall make a direct issue upon which the people cannot avoid acting. Let it formally refuse to recognize the appellate jurisdiction of the Judiciary Committee, or of Congress itself, and treat all such pretensions as contempt of court. The revolution could not then effect itself by the mere passage of a joint resolution—a contest would ensue upon which the undivided attention of the whole country would be at once riveted, and which would produce an agitation that would not fail to bring forth a full and decisive expression of the popular will.

We are much mistaken if the people even in the most fanatical latitudes of this country, are willing, in sober earnest, to see the legislative and judicial functions which made the laws can best expound their meaning, and the power which can set aside an offensive jurisprudence by a new law, might as well control that jurisprudence at first. But it must be remembered that the Supreme Court has jurisdiction of laws which Congress did not and could not make—the organic law of the country. Its most important functions are precisely that of saying wherein the laws of Congress violate the Constitution.

Then it is well known that legislative bodies are constantly changing their constituent parts and, after a few months, are no longer the same bodies that framed the laws the meaning of which is in dispute. It is well to say that the legislature can virtually nullify the opinions of a Supreme Court by the mere passage of a law, but that would have only a future operation. Vested rights have accrued under the first law, as odious as it may have been in its application, and those rights ought not to be interpreted according to a change of policy on the part of the legislature. Such results may be changed for the future but are vested rights for the past.

The people of this country are not yet prepared for a total abrogation of their original form of government, at least not without due discussion and reflection, certainly not by a quiet and unnoticed assumption on the part of one branch of the Government like that proposed in this case.

THANKSGIVING.—This New England institution is in imminent danger. A strenuous effort has been made to have it supersede Christmas as a holiday, but failing in this, it is to be "reconstructed," or abolished. The New York World gives us its views on this latest phase of the saintly movement:

Here is a pretty piece of business. The New England parsons want to blot Thanksgiving from the calendar of holidays. The reason they assign for this revolutionary proceeding is that it is no longer a season of fasting, humiliation, or prayer, but a season of jollity, feasting, and carousal. Themselves are virtuous; therefore, there shall be no cakes, nor ale, nor eke the basted turkey, nor the steaming sausage, nor the tawny pumpkin pie, which, upon these pious anniversaries, have been copiously ingested by the folk since New England had existence. It is fortunate for these dull and bigoted parsons that they have no power to carry out their injurious purpose. The people will stand some trifling infringements of their rights. But war to those who lay unhalloved hands upon their flesh pots. The observance of Thanksgiving bids fair to survive while the backyards of New England produce a turkey, or her gardens nurture a pumpkin, or her orchards render the basis of that pungent "sass" which has borne her renown to remotest lands and latitudes—the parsons to the contrary, notwithstanding.

DYING AND SCOURING.—Mr. J. Bontemps, dyer and scourer, 158 Poydras street, informs his friends that he has removed to 158 Poydras street, and is now prepared to dye and scour with care and dispatch. A tailor being attached to the establishment, ready and willing to attend to the wants of those who apply, and to their advantage to call on him.

FOREIGN CATHOLIC INTELLIGENCE.

ROME, Oct. 8.—Pere Hyacinthe.—Very considerable astonishment is expressed here that while Mgr. d'Osiris has, as it were, volunteered a renunciation with Pere Hyacinthe, the Archbishop of Paris, in withdrawing the letters of the Temps first appeared, has not made a public comment on it. The scandal, however, has had very little effect here, and seems to be dying out of the public mind. The Nation and other revolutionary papers produce the correspondence at length, with excellent comments, but no assurance attached to it is much more than that insurance was expected. The Pere Gratory has withdrawn from every society and every movement that could imply his being identified with Pere Hyacinthe, and the edification given by this act of submission to the Church cannot be other than a great consolation to the Catholics of France.

The Council.—The Chapel adjoining the transept of St. Peter's has been enclosed for the use of the Council. It will form a sort of sitting room; and it is probable that a printing and lithographic press will also be placed for the use of the Fathers and the secretaries of the Council. The two tribunes placed right and left of the Pontifical throne, and about which so many conjectures have been hazarded, are intended for foreign sovereigns or royal envoys, who will be present, and these will probably be very numerous. Those, moreover, of the Corps Diplomatique, as chosen to attend the public sessions have a room appropriated to their use, not only for the Council, but for the Cappella Papali, which are usually held in the Sixtine, but which want of space causes to be transferred to St. Peter's. M. de Banneville will represent France, but only in his ordinary capacity, as the Emperor is resolved to attend the Council himself, by an anticipated admission to the acts of the Council. The same spirit of reserve runs through the whole of the foreign courts, but the Catholic people of Europe of every class seem to be turning with greater hope and expectation to the Council as a remedy, though an heroic one, for the ills which have so long weighed upon society. In Italy, even, the aspirations for its aid have been very strong, and the Council, who had least looked for. The Deputy Savignol, who had been included erroneously in the list of the anti-Council at Naples, has written an indignant denial of his sympathy with such an assembly. The Italian journal, La Scienza e la Fede, heads its translation of the letter of the Bishops assembled at Faldia, with the following words: "The Council is the only remedy which offers a prospect of success to the world's ailments." The spirit of rebellion which is everywhere at the present day sowing contempt of authority, agitates and inspires the infidel press against the approaching Council, and even impels it to caricatures which are very likely to sit in the august assembly. Impious caricatures, contradicts itself, and the truth appears in the acts now accomplishing by the Bishops. Every honest reader will be surprised to see how the journals in the pay of the revolution, present as a document opposed to the Council, the Pastoral letter of the German Bishops assembled at Faldia, and the tomb of St. Donatus, which bears this inscription: "I beseech you to warn the faithful against the calumnies of the impious who attempt with devilish cunning to represent the Council as the enemy of civil society, and at the same time every phrase breathes the most perfect communion of the Bishops themselves with the Holy See and the successor of St. Peter, a communion which no man ever so much desires to see strengthened and glorified by the Catholic Episcopate."

I dedicate this extract to the Times and other learned doctors who have discovered in the Faldia Synod the seed of a new German schism; the Pope and the Jesuits are perfectly satisfied with the Pastoral, so it is to be hoped the "Jupiter" will not make itself uneasy on this account, as it is perfectly unnecessary. The Archbishop of Turin has recovered from his dangerous illness and will assist at the Council. A Te Deum has been sung in Turin for his restoration to health. Cardinal Antonucci, Bishop of Ancona, has published the Jubilee for the Council, and invited the Bishops to attend it. Cardinal von Reisach, who has had a dangerous relapse, is at length in a state of convalescence, and will, it is hoped, be able to start in a day or two for Switzerland, in order to recover his health, which has suffered severely under the pressure of his labors for the Council.

Congregation of Bites.—The Pope, after holding the usual cappella in the Sixtine, on the Feast of St. Michael, received the Prefect of the Congregation, Cardinal Patrizi, and the reporter of the cause, Cardinal Ciarrelli, with their secretaries, promoters, etc., and promulgated the decree concerning the heroic virtue of Venerable Louise Marie, originally proposed by the Congregation to proceed to the investigation of the four necessary miracles. Mgr. Gallot, postulator of the cause, thanked his Holiness with the usual formalities. Cardinal Riazio Sforza has demanded and obtained from the city of Naples the decree of the above Congregation, confirming the choice made two hundred years since, of St. Raphael as the patron of the city.

The editor of the Unica Catholicus has been convicted for the recent article in defence of the Council. Such is liberty in Cavour's model kingdom, and such it will be wherever Casarism or democracy gain the upper hand. The Russian Government has suppressed the Catholic University of Warsaw, and instructions to that effect have been issued, as, therefore, henceforth denied to Poland.

The Nave of Cracon.—Although I hoped never to have to recur to this subject, I cannot omit to mention that the Burgesses of Cracon, married men and fathers of families, have subscribed to replace the funds sequestrated by the Government from the Nave of Cracon, and to the calumnies of the Atheist and Jewish press and its Protestant dupes in search of a sensation or a scandal.

Cardinal.—The Post correspondent, writing from Rome, brings an accusation of immorality against the monks of Genoa's Maria, and a view of this as the cause of a recent epidemic which has taken place in that city. The facts are that Sicilian monks who acted as cook, was found too extravagant in his purchase of fish, etc., for the refectory; the Prior, after remonstrating vainly for several weeks, placed another religious over him, and the novice in a passion attempted to stab his superior with a large knife which lay on the table, and succeeded in wounding him in the arm. The sub-prior and other monks rushing to his assistance, the novice struck and slightly wounded the former, and ran out of the convent, where he was captured at the doors by the Swiss, who have a caserne close by. Nothing in the shape of immorality entered, even indirectly, into the affair, and the assertion is calumnious and groundless, and calculated to injure a poor community who live on alms and do much good among the poor of the district. The ignorance of the Post correspondent is evident in his calling them Franciscans, they being barefooted Augustinians of the Reform, and it is probable that he does not know the difference.

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It appears that the lodging taken for the Bishops have been engaged for eight months. The smallest rooms are letting for fifty and sixty francs a month, a bed room and sitting room cost 125 francs. In the poorest and most distant quarters, and carriages, horses, and every sort of commodity are doubled in price since last winter.—Cor. London Tablet.

See advertisement relating to Benedictine veil for benefit of Father Sheehan's new Church.