Morning Star and Catholic Messenger.
NEW ORLEANS, SUNDAY, MARCH 20, 1870.

IRELAND'S MARTYRS.

IN THREE PARTS.

II.

In the case of the heroic Cistercian Abbot of Boyle, Father Gelasius O'Quillenan, and his companions, arrested while in Dublin, in 1580, there was not the wanton cruelty of lawless soldiers, or the mere blood-thirstiness of officers accustomed to every barbarity. Here the action proceeded from the very highest English authority in Ireland, in the days of Lord Coke, who tells us in those legal treatises which have come down to us as oracles, that he never knew of torture having been used in England.

The abbot and his companions underwent preliminary examinations.

"John O'Garvin, then Protestant Dean of Christ Church, was among those who assisted at his first interrogatory, and having proposed many inducements to the abbot 'to abandon the Popish creed,' Gelasius in reply reproved him for preferring the deceitful vanities of this world to the lasting joys of eternity, and exhorted him 'to renounce the errors and iniquity of heresy by which he had hitherto warred against God, and to make amends for the past by joining with him in professing the name of Christ, that he might thus become worthy to receive a heavenly crown.' The holy abbot and his companions were then subjected to torture, and among their other sufferings we find it commemorated that their arms and legs were broken by repeated blows, and fire was applied to their feet. The only words of Gelasius during all this torture were, 'Though you should offer me the princedom of England, I will not forfeit my eternal reward.' Sentence of death being passed against them, they were led out with all possible ignominy to execution. They, however, were filled with consolation; the sight of the joyous sufferers excited the admiration of the assembled multitude, and many even of the heretics declared that they were more like angels than men. It was on the 21st of November, 1580, that they were happily crowned with martyrdom. The garments which they wore, and the implements of their torture, were eagerly purchased by the Catholics, and cherished by them with religious veneration."

Nor can it be said that, in the use of torture thus used to wring from the Irish clergy admissions to justify their execution, the authorities in Dublin acted without the knowledge or consent of the Queen. Any such pretext is at once scattered to the winds by English records in the case of one of the most illustrious martyrs of the whole honored list of Ireland's witnesses for the faith—Dermod O'Hurley, Archbishop of Cashel.

"The birthplace of this glorious martyr was a little village in the diocese of Limerick, less than three miles from that city, called Lycodoon, where his parents lived respectably by farming, both of tillage and cattle; they were held in good estimation by their neighbors, both rich and poor, especially James Geraldine, Earl of Desmond.

"Having then been raised to the episcopacy by Gregory XIII., and named Archbishop of Cashel, he took his route towards Ireland."

At Waterford he was detected by a Protestant named Baal, on whose information he was pursued to the Castle of Slane, where he had indeed taken refuge for a time, but had proceeded farther. When Lord Slane found himself in danger, he joined in the pursuit of the Archbishop, and on overtaking him at Carrick-on-Suir, induced him to proceed to Dublin, where his arrival is noted by Archbishop Loftus and Sir H. Wallop, in a letter to Robert Beale, temporary chief secretary to the Queen, dated Oct. 8th, 1583, and still preserved in the public Record Office in London. In a subsequent letter, on the 10th of December, addressed to Sir Francis Walsingham, they say: "Among other letters directed to us, and brought by this last passage, we received one from your honor, declaring her majesty's pleasure for the proceeding with Dr. Hurley by torture or any other severe manner of proceeding to gain his knowledge of all foreign practices against her majesty's State, wherein we *partly* forebore to deal till now." Then they remark, "for that we want here either rack or other engine of torture to terrify him.... the Tower of London should be a better school than the Castle of Dublin.... we do wish that we had directions to send him thither."

The pretext here was shallow; there was wit enough in the dominant party in Ireland to invent any necessary racks. Walsingham evidently directed them to proceed in Dublin, and himself suggested the mode of torture. On the 7th of March, 1584, they again write, "we made commission to Mr. Waterhouse and Mr. Secretary Fenton to put him to the torture *such as your honor advised us*, which was, to toast his feet against the fire with hot boots." What these Walsingham boots were, we learn from contemporary statements taken down from eye witnesses. "The executioners placed the Archbishop's feet and calves in tin boots filled with oil; they then fastened his feet in wooden shackles or stocks, and placed fire under them. The boiling oil so penetrated the feet and legs, that morsels of the skin and even flesh fell off and left the bone bare. The officer whose duty it was to preside over the torture, unused to such unheard of suffering, and unable to look upon such an inhuman spectacle, or to hear the piteous cries of the innocent prelate, suddenly left his seat and quitted the place," (pp. 91, 92). All this failed to extort from him anything to justify his arraignment even, though the torture was continued till the executioners believed life extinct, and hastily endeavored to restore animation; for he "lost all voice and sense, and when taken out lay on the ground like dead," (ib. 93).

The lords justices were in great perplexity. The judges, on being consulted, had positively declared, that as no act of treason had been committed by him in Ireland, he could not by law be arraigned. Their opinion, still preserved in the public Record Office, is given by our author (p. 109). Again they apply to Walsingham, and the whole passage is so curious that we cite it at length:

"And herein we thought good to remember your honor by way of our opinion that, considering how *obstinate and wilful* we find him every way, if he should be referred to a public trial, his *impudent and clamorous* denial might do great harm to the ill-affected here, who in truth have no small admiration of him. And yet, having had conference with some of the best lawyers in the land, we find that they make a scruple to arraign him here, for that his treasons were committed in foreign parts, the statue in that behalf being not here as it is in England. And therefore we think it not amiss (if it be allowed of there) to have him executed by *martial law, against which he can have no just challenge*, for that he hath neither lands nor goods; and as by that way may be avoided many harms, which by his presence, standing at ordinary trial, and retaining still his former impudence and negative protestations, he may do to the people."

The idea of any man impudently objecting to submit to the honor of being executed by martial law, when a trial at law must result in his acquittal, is, indeed, extraordinary, and sufficient to disquiet Christian rulers.

Elizabeth relieved them. A letter of April 29th, 1584, announced her majesty's resolution for the course to be holden with Hurley, namely, "that they should proceed to execution (if it might be) by ordinary trial by law, or otherwise by martial law." Loftus and Wallop, accordingly, on the 19th of June, 1584, gave warrant to the knight marshal in her majesty's name to do execution upon him. (Letter, July 9th, 1584).

Accordingly, on Friday before Trinity Sunday, Hurley—whose wounds had been so skillfully treated by a Jesuit who was enabled to reach him, as to enable the holy sufferer to regain sufficient strength to sit up and even rest on his feet—was ordered to prepare for execution. He was taken out at early dawn, amid the cries of his fellow Catholic prisoners, proclaiming his innocence, one Bishop, who was expiating in fetters a guilty pusillanimity, exclaiming that he himself for the scandal he had given, deserved to die, but the Archbishop was an innocent and holy man. He was drawn on a hurdle through the garden gate to a wood near the city, and "there he was hanged on a withey, calling on God, and forgiving his torturers with all his heart." At evening his body was buried in the half-ruined church of St. Kevin. So great was the veneration felt for this holy man, that the church was restored to satisfy the devotion of those who flocked to the spot to recommend themselves to his prayers, and many of whom averred that miracles were wrought there.

Elizabeth and the ministers of her godless tyranny, in thus trampling on law and justice, had gained nothing towards the advancement of the new doctrines in Ireland. The death of Dr. Hurley but confirmed the Irish Catholics more immovably in the faith.

In another case, Dr. Richard Creagh, Archbishop of Armagh, who escaped from the Tower of London in 1565, but, after two years' labor in Ireland, was seized in Cannaught in 1567, the government ventured on a trial at law; but the jury acquitted him. Little did this avail; he was kept a prisoner, but at last effected his escape, and, for a short time, labored to console the afflicted Catholics. Falling again into the hands of the persecutors, he was sent to England, and died of poison in the Tower of London, Oct. 14th, 1585, leaving one of the most venerated names in the annals of the Irish Church. Another prelate, Murlagh O'Brien, Bishop of Emly, died the same year in prison, at Dublin, after undergoing tortures.

The interesting biography of another martyr, Rev. Maurice Kinrechtin, gives a picture of a Catholic Easter during these dark ages in Ireland that is too touching to omit. It is in a letter from Father Robert Rochfort:

"I send you an account of the glorious martyrdom of a friend of mine, Maurice Kinrechtin, a pious priest, chaplain to the Earl of Desmond, whom you know. He was for this cause taken prisoner by the English, and taken to your native town of Clonmel, where he lay in prison for more than a year. On the eve of Easter 1585, Victor White, one of the principal citizens of Clonmel and a pious Catholic, obtained from the head jailor permission for the priest to pass the night in his house; this the jailor agreed to, but secretly informed the President of Munster, an English heretic, who chanced to be in the town, that if he wished he might easily seize all the principal citizens while hearing Mass in the house of Mr. White at daybreak; at the same time he bargained to be paid for his perfidy. At the hour agreed on, the soldiers rushed into the house and seized on Victor; but all the others, hearing the noise tried to escape by the back doors and windows; a certain matron, trying to escape, fell and broke her arm. The soldiers found the chalice and other things for Mass; they sought everywhere for the priest (who had not yet begun the Mass,) and came at length to a heap of straw under which he lay hid, and, thrusting their swords through it, wounded him in the thigh; but he preserved silence, and through fear of worse, concealed his suffering, and soon after escaped from the town into the country. But the intrepid Victor (who, although he had for this reason suffered much, could never be induced to attend the conventicles of the heretics) was thrown into prison because he would not give up the priest, and would no doubt have been put to death, had not Maurice, hearing of the danger of his friend, voluntarily surrendered himself to the President, showing a friendship truly Christian. The President upbraided him much, and having sentenced him to death, offered him his life if he would abjure our Catholic faith, and profess the Queen to be head of the Church. There came to him also a preacher, who strove long, but in vain, to seduce the martyr; nor would he on any account betray any of those who had heard his Mass, or to whom he had at any time administered the Sacraments. At length he was dragged at the tail of a horse to the place of execution as a traitor. Being come there, he devoutly and learnedly exhorted the people to constancy in the faith. The executioner cut him down from the gallows when yet half alive, and cut off his sacred head, and the minister struck it in the face. Then the Catholics, by prayers and bribes, obtained of the executioners that they should not lacerate his body any further, and they buried it as honorably as they could. Farewell, and peace in the Lord, and be ye imitators—if occasion offers—of the courageous Maurice Kinrechtin, and till then prepare your souls for the trial. Your devoted servant, dated from the College of St. Anthony, 1586, 20th March, Robert Rochfort."

Thus it went on during the reign of Elizabeth. The year 1588 witnessed many hanged, drawn and quartered—the Rev. Peter Miller at Wexford, Peter Meyler at Galway, and Maurice Eustace—both candidates for the priesthood—the Franciscan fathers O'Molloy, Dogherty, and Ferrall, at Abbeyleix. The next year another of the same Order at Clonmel.

Curry, in his "Civil Wars in Ireland," thus sums up other examples:

"John Stephens, priest, for that he said Mass to Teague McHugh, was hanged and quartered by the Lord Burroughs, in 1597; Thady O'Boyle, guardian of the monastery of Donegal, was slain by the English in his own monastery; six friars were slain in the monastery of Moynihigan; John O'Calyhor and Bryan O'Trevor, of the Order of St. Bernard, were slain in their own monastery, De Sancta Maria, in Ulster; as also Felimy O'Hara, a lay brother; so was Æneas Penny, parish priest of Killagh, slain at the altar in his parish church there; Cahill McGoran; Rory O'Donnellan, Peter McQuillan, Patrick O'Kenna, George Power, vicar general of the diocese of Ossory; Andrew Stritch, of Limerick; Bryan O'Murihirtagh, vicar general of the diocese of Clonfert; Doroghow O'Molowny, of Thomond; John Kelly, of Louth; Stephen Patrick, of Annaly; John Pillis, friar; Rory McHenlea; Tirilagh McInisky, a lay brother. All that come after Æneas Penny, together with Walter Fernan, priest, died in the Castle of Dublin, either through hard usage and restraint or the violence of torture."

To whom may be added the Rev. George Power; Rev. John Walsh; Bishop Brady of Kilmore and his companions, whose sufferings are here most touchingly given; the Rev. Donatus O'Mollony, so tortured by iron boots and thumb-screws, as well as the rack—of all which there was now, apparently, a full supply in Ireland—that he died a few hours after.

But single executions were not prompt enough. In 1602, the authorities intimated that such of the clergy as presented themselves to the magistrates would be allowed to take their departure from the kingdom. Forty-two secular priests and fathers of the Dominican and Cistercian Orders, believing that a Protestant government would keep faith with Catholics, accepted the offer, and assembling, as directed, at Inniscattery, were put on board a vessel of war to sail for France. But no sooner had they reached the broad Atlantic than the whole of these priests were thrown overboard. On the return of the vessel to port, great indignation was pretended by the authorities, and the Queen cashiered the officers; while they were, in fact, secretly rewarded.

This martyrdom, fearful for its treachery, and the number of the priestly victims, closed, so to say, the reign of bloody Elizabeth. The hatred of Catholicity was intense; but yet there was apparent from first to last a sense of respect for the opinion of the Catholic powers, an attempt to justify the executions by color of law, or excuse them as unintended acts of severity in putting down revolts or conducting military operations.

When the son of Mary, herself a martyr and sufferer, ascended the throne, his accession was hailed by the Catholic Irish with a burst of joy. A prince of their own race, they could regard him with feelings never awakened by former sovereigns of England. The memory of his mother would have bound them to him. He might have rendered Ireland a happy country. Led away by this vision, the Irish Catholics openly celebrated the long proscribed worship; but they soon were rudely awakened from their delusion. The glorious army of martyrs under James I. begins with Redmond O'Gallagher, Bishop of Derry, hacked to pieces by a party of horse in 1604.

Among all the martyrs of this reign, however, the most illustrious was Cornelius O'Devany, Bishop of Down and Connor, put to death at Dublin, Feb. 1st, 1611. At an early age he embraced the rule of St. Francis, and became a model of piety and patience. Raised to the perilous dignity of the episcopate, he labored strenuously to fulfil its duties. At last he was arrested and sent to Dublin Castle, where he nearly perished from want of food and of all comforts. As the persecutors admitted that they could not legally compass his death, he was at last released. But it was only for a time. Seizing as a pretext his presence in the district held by the Earl of Tyrone in his rising against the Crown, they again, in June, 1611, committed him to his former prison. He was then brought to trial, and although he pleaded the Act of Oblivion, which clearly covered his case, the government, grown wiser in its malice, packed a jury, and obtained a verdict.

Our author thus describes his martyrdom from contemporary narratives:

"The 1st of February, at 4 o'clock in the afternoon, he was called to mount the cart which surrounded by guards, stood at the prison door. When the holy Bishop came in sight of that triumphal chariot, he sighed, and said, 'My Lord Jesus, for my sake, went on foot, bearing His cross, to the mountain where He suffered; and must I be borne in a cart, as though unwilling to die for Him, when I would hasten with willing feet to that glory? Would that I might bear my cross and hasten on my feet to meet my Lord!' Turning to his fellow-sufferer, Patrick, he said, 'Come my brave comrade and worthy soldier of Christ, let us imitate His death as best we may, who was led to the slaughter as a sheep before the shearer.' Then, bending down and kissing the cart, he mounted up into it, and sat down with his back to the horses, and was thus drawn through the paved streets to the field where the gallows was erected.

"Cornelius, when he was come to the place of sacrifice, being solicitous for the constancy of his colleague, begged that Patrick might be put to death first; for he feared lest by the sight of his death and the wiles of the Calvinists, Patrick might be induced to yield to human weakness. But, as his wish would not be granted, Father Patrick assured the Bishop he might lay aside all fear for him. 'Though,' said he, 'I would desire to die first, and be strengthened in my agony by your paternal charity, since we are given up to the will of others, go, happy father, and fear not for my constancy; aid me by your prayers with God, by whose help I am sure that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall separate me from the love of Christ, or from my companionship with you.' Rejoiced at these words, Cornelius threw himself on his knees, but had only breathed a hasty prayer, (which yet reached God in heaven,) when the councilors, the captain and the guard called out to make an end quickly. The field, situated to the north of the city, which would easily hold 3000 persons, was crowded. The executioner was an Englishman and a Protestant—for no Irishman could be found who would stain himself with the blood of the Bishop—who was condemned to death for robbery, and was promised his life for acting as executioner on this occasion. Yet, though he had thus purchased his life, he was touched with reverence and compassion for the gray hairs of the Bishop, and prayed his pardon, and with trembling hands adjusted the noose. The moment the Bishop mounted the first step of the ladder, and his head was seen above the crowd, a great shout and groans burst from all the spectators.

"Then the minister, Challoner, furious at the cries of pity raised by the people, said to the Bishop, 'Why delude ye the ignorant people? Why end ye your life with a lie, and a vain boast of martyrdom? Tell the multitude that ye are traitors, and that it is for treason and not for religion ye suffer.' To these unjust words the Bishop answered, 'Far be it from us, who are to appear before the tribunal of Christ, to impose upon the people. But also far be it from us to confess ourselves guilty of crimes of which our conscience tells us we are innocent. Nor yet do we vainly ambition the title of martyrs, though for us to die for Christ is gain. You know that you are yourself guilty of that prevarication of which you accuse us; for but a few hours ago, sent, as you said, by the Viceroy, you offered us life and freedom if we would subscribe to your heresy. Leave us, then, son of darkness, and calumniate not our innocence.'

"Then the minister departed and left the martyrs in peace. As they mounted the middle of the ladder, again there rose the cry of the people, and a third time, when he was about to be thrown off, the groans of those who beat their breasts rose louder than before. Thrice he prayed as he stood there—once for all the bystanders; secondly, for the city of Dublin, and all the Catholics of this kingdom, that they may serve God piously, faithfully and perseveringly; a third time he prayed for all heretics, and for his persecutors that they might be converted from their evil of their ways.

"The Bishop's head was hardly cut off when an Irishman seized it, and rushing into the centre of the crowd, was never found, although the Viceroy offered a reward of forty pounds of silver. The Catholics gathered up his blood, and contended for his garments, despite the resistence of the soldiery. The priest Patrick followed the same road, singing as he mounted the ladder the canticle of Simeon, 'Now, O Lord, dismiss Thy servant in peace!' and, after the example of the Bishop, he prayed for the bystanders, blessed them, and forgave all his enemies. The rope being put round his neck, he hung for a short time, was then cut down half alive, mutilated, and cut in pieces. The soldiers, warned by the loss of the Bishop's head, resisted the unarmed crowd, who strove to catch the martyr's blood and other relics, and wounded many. The day after the bodies were buried at the gallow's foot, but in the stillness of the night were removed by the Catholics to a chapel."

We cannot enter on the other sufferers of this reign whose records are carefully collected in the *Memorials*.

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mh6 2m

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Chamber Sets, Vases, Fancy Articles, etc.
At Less than Cost of Importation.
For sale by GAINES & RELF,
fe27 1m 100 Canal street.

PAPER HANGINGS, WINDOW SHADES, PAINTS OILS, WINDOW GLASS, ETC.
105.....Canal street.....105
(Established in 1832.)
The undersigned proprietor of this old-established house, announces that he has lately received, and has now in his store, a very large stock of the above goods, and to which he respectfully calls the attention of the public in city and country.
To his low-priced WALL PAPER and WINDOW SHADES he calls the special attention of parties in want of such goods, all of which he is disposing of at reduced prices.
Call and examine goods and prices previous to purchasing elsewhere, and you will be convinced of the fact.
Genuine ENGLISH WHITE LEAD, in 25, 50 and 112 pound kegs, always on hand at the Paint Store of
M. WHEELAHAN,
fe13 6m 105 Canal street.

PAPER AND CARPET WAREHOUSE.
E. C. PALMER & CO.,
Wholesale Dealers in Stationery, and Paper.
ALSO,
Importers of and Wholesale and Retail Dealers in
CARPETS, MATS, OIL CLOTHS,
Rugs and Matting of all kinds,
Curtain Materials of all kinds,
Lace Curtains—real and imitation,
Table and Piano Covers, Shades, etc.
A splendid new stock of Irish Linens, of every description for family use.
Upholstery, Furnishing Goods, Hair Seating, etc.
93, 95 and 97....Camp Street....93, 95 and 97
ja16 1y New Orleans.

CARPET WAREHOUSE,
19.....Chartres street.....19
A. BROUSSEAU & CO., Importers, offer at low prices:
CARPETINGS, English and American, of all kinds
OIL CLOTHS, Floor, Furniture and Enamel.
MATTING—500 rolls China, 100 pieces Cocoa.
WINDOW SHADES, Table and Piano Covers.
CRUMB CLOTHS, Drugget, Linen, Felt.
CURTAINS—Laces, Reps, Worsted, Damask, etc.
FURNITURE COVERING—Linen and Cotton, Stripes, etc
CORNICES, Bands, Pins, etc. oc31 1y

CARPETS!.....CARPETS!
ELKIN & CO.,
168 Canal street, (opposite Christ Church,)
Invite attention to their
New Styles of Superior Velvet, Brussels, Three-Ply and Ingrain CARPETS,
FLOOR OIL CLOTHS in all widths,
WINDOW SHADES, of new designs,
CORNICES, PINS and BANDS,
RUGS, MATS and CRUMB CLOTHS,
CURTAIN GOODS, GIMPS, etc., etc.,
Which they offer
AT THE VERY LOWEST PRICES.
oc17 1y

JOHN BOIS,
DEALER IN FURNITURE,
Looking Glasses, Pictures, Shades, Cords, Tassels, etc.
291 Camp street, second door from Calliope, N. Orleans.
Pictures and Looking Glasses Framed. Upholstering, Repairing and Varnishing done in the best manner, at low rates. Also, Furniture moved with care and dispatch. se12 1y

WALL PAPER AND WINDOW SHADES.
T. J. BROWN,
Practical Paper Hanger,
265.....Camp street.....265
As this is the time for fitting up houses, all parties having work in my line will save money by calling and examining my stock of Wall Paper, Window Shades, etc.
Having followed the Paper Hanging Business in this city for the last twelve years, and doing my own work, I can sell cheaper, and do work cheaper, and as well as any other house in the city. se5 1y

HUGH FLYNN.....FURNITURE DEALER,
156 Delord street,
Between Camp and Magazine streets,
Keeps constantly on hand a large lot of new and second hand Furniture of every description, which he sells at moderate prices.
For sale at the same place, a large lot of Iron Bedsteads and Office Furniture.
Second hand Furniture bought and exchanged. Furniture repaired and Upholstering done in the best style.
Furniture stored and taken good care of. my9 1y

CHANGE OF LOCATION.—HAVING DETERmined to relinquish trade, and apply myself specially to ORNAMENTAL PAINTING, etc., I will sell, at cost price, all the merchandize that is in my store, at the corner of Common and Baronne streets, from the 15th to the 28th of February, when I shall remove to 84 Baronne street.
fe13 tf L. CRESSON.

COAL AND WOOD.

WOOD—OAK, ASH, PINE,
And all qualities of COAL, wholesale and retail, at the Lowest Market Prices.
J. J. CLARKE,
de26 3m 369 Julia street, cor. Julia and Dryades.

DANIEL O'NEILE,
Dealer in
ASH, OAK AND PINE WOOD, COAL, CHARCOAL,
Also,
Bricks, Shells, Sand, Lime, Laths, Clapboards and Shingles.
204 Julia street, near Carondelet, Branch office,
338 Delord street, near Liberty, New Basin, N. O.
Orders respectfully solicited, and delivered at the lowest market rates. oc19 6m

J. C. KATHMAN,
224 Bienville street, corner Marais,
Dealer in COAL, CHARCOAL, COKE, White SAND, and FIRE-WOOD.
Orders left at the Mechanics' Exchange—Box 53—will receive prompt attention ja16 1y

LEATHER AND FINDINGS STORE,
No. 36 Old Levee street.
The inspection of the trade and buyers generally specially invited to my complete and comprehensive stock of everything pertaining to the
SHOE MANUFACTURING LINE.
I keep constantly on hand the best French and American Calf-Skins, Morocoos, Bindings, Toppings, etc. Hemlock and Oak Sole Leather, English Serges, Webs Elastic Gore, Binding Ribbons, etc.
My arrangements in Europe and in this country enable me to offer the greatest advantages to the trade.
WM. J. SHELDON,
36 Old Levee street
fy25 1y Between Bienville and Customhouse.

BOOKS AND STATIONERY.

O. LELIEVRE'S,
CATHOLIC BOOK STORE,
174.....Royal Street.....174
Branch 9 Baronne street, between Canal street and the Rev. Jesuit Fathers' Church.
O. LELIEVRE begs leave to inform his city and country customers that a Branch of his Book Store has been established on Baronne street, No. 9, where will be found, as in the main store, a complete assortment of School Books, in English and French.
Prayer Books, in the English, French, German and Spanish languages. Stationery, Articles of Piety, Wreaths and Candles for First Communion. Artificial Flowers, Materials for making Flowers, Fancy Articles, Roary Beads of all descriptions, Religious Statues of all size. fe27 6m

T. FITZWILLIAM & CO.,
WHOLESALE AND RETAIL STATIONERS,
Blank Book Manufacturers,
AND JOB PRINTERS.
76.....Camp street.....76
NEW ORLEANS.
City & Country orders carefully filled at lowest rates. no21 1y

P. F. GOGARTY, CATHOLIC BOOKSELLER AND STATIONER, 151 Camp street, opposite St. Patrick's Church, keeps a general stock of SCHOOL BOOKS BIBLES, PRAYER BOOKS, Standard and Miscellaneous Works. All the latest Catholic Publications at publisher's prices. Beads Medals, Crucifixes and Religious Pictures. General Agent for all Catholic Newspapers and Magazines. Base Balls, Bats, Bases, Score Books and Croquet Game. oc31 1y

Louis R. Simmons, Jos. Murph,y
E. O. Carter, late with Stevens & Seymour.
L. R. SIMMONS & CO.,
(Successors to E. R. Wagener,)
STATIONERS, PRINTERS AND BLANK-BOOK MANUFACTURERS,
56.....Camp street.....56
BLANK-BOOKS of every description made to order, and ruled to any pattern desired.
BLANKS of every description printed with neatness and dispatch.
A general assortment of OFFICE STATIONERY always on hand.
The public will bear in mind that we have a FIRST-CLASS JOB OFFICE under our immediate supervision
je27 6m

UNIVERSAL CHEAP CATHOLIC BOOKSTORE
Send for a Catalogue to
PATRICK DONAHOE,
Boston, Mass.,
Books sent free by Mail. Send for a specimen copy of "The Pilot." jy13 1y

PHILIP ANTONI
BOOKSELLER AND STATIONER,
No. 193 Josephine Street, next door to St. Mary's German Church,
Keeps on hand a general stock of Catholic Prayer Books, A supply of English, French and German Prayer Books, Bibles, Lives of Saints. Also Missals, Altar cards, Cruets, Oil-stocks, and Pixes.
A large assortment of Beads and Medals, Crucifixes, Holy-water Founts, Statues, and all kinds of religious Pictures. Also, the only pure Wax Candles for First Communion, at the lowest prices.
Pictures framed and made to order.
Also, Counter Show-cases for sale. mh21 1y

BENZIGER BROTHERS,
Printers to the Holy Apostolic See,
Publishers Manufacturers and Importers of CHURCH ORNAMENTS and VESTMENTS,
And of Religious Articles Generally.
We have our own Factory of Church Ornaments in New York.
New York—9 Dey street,
Cincinnati, Ohio—Vine street. se5

LIFE OF CHRISTOPHER COLUMBUS.
With a Portrait.
Price $2. Sent free by mail.
Address PATRICK DONAHOE, Boston, Mass.
☞ Send for a Catalogue. oc24 tf

FERTILIZERS.

COMMUNICATION TO
JENSEN & ROESSEL,
102.....New Levee Street.....102
AGENTS FOR RHODES' SUPER-PHOSPHATE.
Shreveport, La., Feb. 11, 1870.
To whom it may concern:
Last fall I tried RHODES' SUPER-PHOSPHATE on Turnips, Cabbages, and other Garden Crops, and with me the Super-Phosphate exceeds