

Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, MARCH 27, 1870.

CALENDAR OF THE WEEK.

Sunday... Mar. 27... Fourth Sunday in Lent. Monday... Mar. 28... St. Joseph's Day. Tuesday... Mar. 29... St. Joseph's Day. Wednesday... Mar. 30... St. Joseph's Day. Thursday... Mar. 31... St. Joseph's Day. Friday... April 1... St. Joseph's Day. Saturday... April 2... St. Joseph's Day.

EXERCISES FOR LENT.

Church of the Immaculate Conception, Baronne street... Rev. W. H. Anderson, D. D., will preach on Sundays, at 10 o'clock Mass, and on Tuesdays, at 7 P. M. There will be another sermon on Sundays, at 7 P. M. by one of the Jesuit Fathers, and on Fridays, at the Stations of the Way of the Cross. On Wednesdays and Thursdays, at 7 P. M., a French sermon.

St. Vincent de Paul's Church.—English instructions will be given two evenings in each week at 7 o'clock, during this holy season. On Wednesday those instructions will be given by a Rev. Jesuit Father, and on Fridays, by the Rev. Father Hoolin. The services on Wednesdays will open with the Rosary, and on Fridays with the Way of the Cross. At both days the services will close with the Benediction of the Holy Sacrament.

St. Teresa's Church.—Sermons on Sunday, at 10 o'clock Mass; on Monday, at 7 o'clock P. M.; on Tuesday, at 7 o'clock P. M.; on Wednesday, at 7 o'clock P. M.; on Thursday, at 7 o'clock P. M.; on Friday, at 7 o'clock P. M.; on Saturday, at 7 o'clock P. M.

St. Patrick's Church.—Sunday, Tuesday and Thursday evenings, Sermon and Benediction, at 7 o'clock. Friday evenings, at 7 o'clock, the Stations of the Cross.

DIOCESE OF NEW ORLEANS.—In Le Propagateur of yesterday we find, in substance, the following, which we give to our readers as what they have been anticipating for some time:

For the last two months during which there has been some question in relation to a coadjutor to Archbishop Odin, we have said nothing in reference to the rumors in circulation, and have abstained from publishing the news and comments as they appeared in the different journals of the city. Our readers will readily understand the reason of our silence, which often cost us much. To-day, however, we feel, as it were, compelled to announce, as the official organ of the diocese, an event which is already known throughout the city, to wit, that M. l'Abbe Perche has received from Rome two Bulls in Brief. By the first, dated February 28th, he is appointed Bishop of Abdera, in part infid.; by the second, dated February 11, he is appointed Coadjutor of the Archbishop of New Orleans, with the right of succession. These Bulls, sent from Rome to Archbishop Odin, were sent by him to M. l'Abbe Perche, who received them on the 19th of March, the festival of St. Joseph, his patron saint. This coincidence is somewhat remarkable.

The following, also, in relation to the health of the Archbishop, we find in the same paper, and feel much hopeful pleasure in publishing:

We have received a letter from Archbishop Odin dated March 2d, which is more reassuring than any we have yet heard for some time. The Archbishop tells us that, in spite of the severe cold experienced in France, and from which he suffered much, his return to his native country has been favorable to him. He proposes, if his health permits him, to return to Rome in June, to sign the decrees of the Council, which, it is thought, may terminate about that time.

Archbishop Odin still expresses the hope of being able to return to New Orleans. We know that it is his desire, as it is also ours, to see him return soon. But it is difficult to foresee when that desire may be realized. However, if the health of the venerable prelate should improve during the fine season, we may hope to see him return about the end of summer.

DR ANDERSON'S LECTURE.—Wednesday evening last, the Rev. Dr. Anderson delivered a lecture in the Odd Fellows' Hall, on "The Priest in the Confessional." The nature of the subject, as well as the high reputation of the learned and eloquent Doctor drew an immense audience. The Hall was not only crowded, but great numbers, unable to enter, had to return home. A large proportion of the audience was composed of non-Catholics, and among them some of the most intelligent and prominent of our citizens. The Rev. Doctor, in addition to his deep learning and extensive information, is gifted with many of the graces that make oratory so effective; a clear, distinct, and pleasant voice, a delivery entirely unaffected, and a felicity as well as a facility of expression that always enables him to use the right word in the right place. The lecturer was listened to with the closest attention, and towards the close was warmly responded to.

We understand that a very general desire has been expressed by the Rev. Doctor should repeat this lecture, with which we hope he may be induced to comply, as several hundred persons had to retire from inability to procure seats.

Dr. Anderson, at the close, announced that on the Wednesday of Easter week, he would deliver another public lecture in the same Hall, on the subject of "Rome and the Catacombs."

We refer to the fifth page for a brief sketch of the lecture, which will be read with pleasure by those who had not an opportunity of hearing it delivered.

ST. THERESA'S NEW SCHOOLS.—We understand that the school house some time since projected by the Rev. Father Kenny, the Pastor of St. Theresa's parish, is about to be commenced immediately. The contract for the erection of the building has been taken, and sufficient means have been already secured to permit us to set the work down as beyond the contingency of chance. The house will go up at once, and those whose liberality led them to aid in the good work, will soon have the pleasure of seeing that good work completed. The Rev. Father seems to be highly pleased at his success, and expresses his high gratification not so much for the liberality as for the ready cheerfulness with which his parishioners and his friends generally responded to his call.

ORPHAN PEOPLE.—There are persons who are never weary unless they are putting your books and papers in order—that is, according to their notions of the matter—and hide things that they should be lost, where neither the owner nor anybody else can find them. This is not a very good habit, if anything is left where you want it, it is called litter. There is a pedantry in housewifery as well as in the gravest concerns. Sir Walter Scott complained that whenever his maid-servant had been in his library, he could not set comfortably to work again for several days.

The Irish Land Bill.

In our article upon this subject last week we showed the great partiality and injustice of the bill, in legalizing the tenant-right custom of Ulster, which contains the great majority of the Protestant tenantry in Ireland, and refusing to recognize the tenant right custom of the other three provinces, Leinster, Munster and Connaught, where the great majority of the tenantry are Catholic. If it was really the desire of Mr. Gladstone to make such a bill as would satisfy the wishes and the wants of the Irish people, why deny to the great majority—the Catholic tenantry of the three provinces—what he confers, as an advantage, on the small minority—the Protestant tenantry of the fourth? The distinction which he makes in this part of the bill proves conclusively, not only that he has falsified his promises, but that when he made them he never intended to keep them.

Mr. Gladstone is neither honest nor sincere. He worships power, and on its altar he is ready to sacrifice honor and truth. Instead of administering the government in accordance with the wishes of the Irish people, he is but carrying out the old, long-established policy of England towards Ireland. In refusing to the three provinces the small measure of justice he extends to the one, he only adds insult to injury. But when he affects to believe, and tries to make the people of Ireland believe, that he is fully carrying out the promises he has made, and is making great concessions to the Irish tenantry, he overrates his own cunning as much as he does their simplicity.

His affectation of great liberality in promising loans of public money to poor tenants to enable them to purchase the lands they actually occupy, if the landlords are willing, when he knows they will not be willing, while, by way of making things equal, he promises similar loans to the landlords, who can avail themselves of them, and make them profitable, shows that he deems hypocrisy a more useful instrument in the policy of a minister than truth and justice.

In regard to compensation, where the tenant, evicted from his holding, has a claim for compensation under an old tenant-right usage in either of the three provinces, he will be entitled to such compensation as the court might find to be payable to him, with three provisions: 1. Out of any money payable to the tenant, all arrears of rent, or sums claimed by the landlord in respect of any deterioration of the holding from non-observance of any agreement between them, shall first be paid to the landlord. According to this bill, when the landlord contends that any alteration in the holding is a deterioration, instead of the landlord being required to prove that it is so, the tenant is required to prove that it is not. 2. Where the tenant subdivides or sublets without the landlord's consent, or lets in conacre after being forbidden, he is entitled to no compensation. If the landlord purchase the right of the tenant under the usage, the usage will cease. Under the fear of eviction he can always do this, and set the price himself. 3. Where the tenant cannot claim compensation under any tenant-right usage, he will be entitled under this bill to compensation for the loss of his holding, such as the court may think just, so that the award may not exceed seven years' rent in small holdings of ten pounds and under, five years in holdings of from ten to fifty pounds, three years in holdings of from fifty to one hundred pounds, and two years for all over one hundred pounds. Under this section the tenant may claim separate compensation for permanent improvements, such as buildings, reclamations of land, etc. No tenant, holding under a lease of thirty-one years, shall be entitled to any compensation under any usage, or on account of eviction, except for permanent improvements; nor when any improvement is forbidden in writing by the landlord. No tenant ejected for non-payment of rent, who has had permission from the landlord to dispose of his improvements to an incoming tenant, and has not done so, shall be entitled to any compensation. But in no case can the tenant secure compensation, when the landlord disputes the claim, except through a court of law.

The whole bill is a fraud. Instead of sixty years of tenure, such as a lease for sixty years or for lives, this bill makes tenure less secure than before. The landlord is under no obligation to give leases at all. The right of eviction and the right of distress remain as before, while the right to compensation is so hampered with provisions, exceptions and restrictions as to be utterly worthless to the poor yearly tenants who need it most. When the land is improved by the labor of the tenant, there is no provision for a fair valuation of rent, that might afford some protection to the tenant from the avarice of the landlord, and some encouragement for improved cultivation. As a large proportion of the poor tenantry in Ireland are generally one gale behind in their rent, there is nothing in that bill to prevent the landlords from evicting nearly half the tenantry on the next gale day. Where the tenant holds under a good landlord, this bill adds nothing to improve his condition in the least; but where he holds under a hard, grasping landlord, it leaves him completely at his mercy.

There can be little doubt as to the object sought to be gained by the bill. It stands out plain to be overlooked. It is to diminish the Catholic population of Ireland another million or two, so as to reduce the physical strength of her people below even the chance of a struggle. In 1846 the population of Ireland was nearly nine millions, this year it is a little over five and a half millions. That is, Ireland, from starvation

and emigration, the legitimate result of English legislation, has lost nearly three millions of her population in a little over twenty years. The plan which the British government has persistently followed for three centuries has never been so successful in its operation as when carried on under the form of laws made for the better government of the Irish people, and, no doubt, Mr. Gladstone thinks it can be successfully completed under his bill, so ingenious a development of British benevolence and British justice. But the same God that prevented their extermination by the sword or by penal laws, will not countenance the demon-like devices of British state-craft.

Great Britain, chiefly owing to her insular position and her attention to commerce, acquired in the past great material wealth and prosperity, and by fortuitous circumstances was enabled to secure a power and prestige abroad to which intrinsically she was not entitled. Fifty-five years ago her name on the continent of Europe from Torres Vedras to Borodino was worth 400,000 men—to-day 'tis but an empty sound. Then the Mediterranean was a British lake, and she held the outlet. Since then a Frenchman has made another outlet, and, through Egypt, France holds it, while the iron-clads of Cherbourg keep watch upon her coast. Past prosperity has inflated her with pride and arrogance. Quem Deus vult perdere, prius dementat—whom God wishes to destroy, he first deprives of reason. She has lost the power and prestige she held and enjoyed fifty years ago, and she is not conscious of it. The handwriting is upon the wall, but she has no Daniel to interpret it for her. God's law requires that His justice shall be vindicated, and nations are always punished in this world for the crimes they commit.

For the desolation which she has inflicted upon Ireland for seven centuries, for the blood of the martyrs who fell victims to her infernal penal code during the last three centuries, for the repeated slaughter of the children of Ireland and the bitter lamentations of her exiles, for her persistent attempt to exterminate, and her denial of all justice to a whole people, as well as her sowing the seeds of infidelity and revolution everywhere, the day of retribution is at hand. With the measure that she meted unto others shall it be meted unto her. She shall be visited with dissensions among her children, and revolution, civil war and anarchy shall waste her strength. Her wealth shall be scattered to the winds, desolation shall blight her fields and starvation shall stalk abroad through the empty streets of her now crowded cities. The blood of the weak that she has shed in every part of the earth will rise against her, her power shall be taken from her never to return, and her name will be pointed at as a moral to illustrate the vengeance of a just God upon the iniquities of a nation. That day, we believe is nearer than many think, and it is not at all unlikely that in the days of our grandchildren, the public journals may announce to their many readers that some distinguished historian of this Western continent is about to publish the first volume of a new work entitled, The Decline and Fall of the British Empire.

Onward.

We understand that a new Hibernian Benevolent Association is about to be formed in the parish of St. John the Baptist, in this city. A preliminary meeting for that purpose was held on Sunday last, at St. John the Baptist's Church, and a regular meeting for organization will be held there to-day, the 27th. This Association, we understand, is intended to form Branch No. 4 of the Hibernian Benevolent and Mutual Aid Association, which made so successful a celebration of their first anniversary on St. Patrick's Day. We hope that parish will turn out a full association that will be as creditable in numbers as we feel assured it will be in personnel.

Our Irish fellow-citizens, while faithful as they ever have been to the land in which they live, should not forget the land they came from, its history in the past, its hopes in the future, or the associations which bind them together as one people. It is natural that those, whose feelings, sentiments and early recollections are similar, should be attracted together, and that the attraction should be stronger the farther they are from the land, the memory of which forms the tie that binds them. But in addition to that sympathy which has its source in the past, there are many advantages arising from these societies, both in the present and in the future, which recommend them. There is the strength and influence which unity gives, the confidence which the individual receives from the sympathy of the many, the great advantages of a practical system of benevolence which, extended over so large a circle, is so little felt by each, and that general communion of feeling, that fellowship resulting from frequent friendly intercourse, which is a real benefit, in itself, to all. As large bodies are said to attract small ones, we have no doubt that these various branches will be largely increased by the constant accession of new members, and that other branches will spring up in other parts of the city to extend the circle still more widely, until the practical working of their benevolence shall clearly prove that they are an instrument in the hands of Providence for the doing of good.

'Tis not very many years ago since that part of the city embraced in the parish of St. John the Baptist was a mere swamp or marsh-land, without houses or people. But the shrewd and judicious enterprise of one

of the landowners in building Dryades Market, gave the first impulse to population in that direction, while the energy and untiring industry of the Rev. Father Jeremiah Moynihan, building his church and establishing on one side St. Mary's Dominican Convent, in charge of St. John the Baptist's Female Parochial School, and on the other the male school under the charge of the Brothers of the Christian Schools, may be said to have almost built up that part of the city. The fine new brick church which the zealous Father is now engaged in building, to replace the old church, which his congregation has entirely outgrown, and which, when completed, will be an ornament to that part of the city, the establishment of the Society of St. Vincent de Paul, and the organization of this new Hibernian Society, show that Father Jeremiah's congregation in that parish are a live people, and in no way behind any other in the city in every kind of legitimate, wholesome progress. God speed them!

Papal Infallibility, No. 2.

Before entering more deeply into the subject of infallibility, we beg leave to make a few preliminary remarks on the society for which this much talked of 'privilege' is claimed. History, religion, and true philosophy proclaim the unity of the human race, and their descent from one and the same progenitor; but mere unity of origin and stock being purely material, cannot of itself alone beget the moral unity so intimately associated with our idea of the human family. Mere identity of nature and the natural resemblance of outward parts to each other, while they may compose an aggregation of similars, cannot form an organic whole. Common sense and natural instinct, in considering all mankind as members of one body and brethren of one household, recognize a moral bond conformable to the Christian dogma. This bond itself is a dogma, and the only scientific postulate to establish the doctrine of civil duties, and furnish a basis for the law of nations. Were we to regard the various people, by whom the earth is inhabited as mere natural or fortuitous aggregations, living apart from each other, and without any moral tie to give them cohesion, it would be impossible for us to establish on a rational basis the reciprocity of rights and duties among men. In their external communications with one another justice would be replaced by brute force, and war, now only a lamentable expedient, would, as Hobbes claims, be their only natural condition. The law of nations therefore presupposes that all men are bound together by a principle of moral unity, both because they are brethren in blood, and because to this natural bond is added the sacred tie of spiritual fraternity. On any other supposition the law of nations is a huge absurdity. In speaking of the social unity of mankind, however, we mean their moral, not their political unity; we have equally little patience, both with those who deny the moral unity of the race and those who, like some modern legislators and writers on education, would cast all its members in the same mould.

Every social body is one and manifold; it is variety reduced to unity; but this reduction must be viewed from different stand-points, according to the properties of the varieties reduced. Society simply, is an organic composition, in which parts, whether similar or dissimilar, but unequal, are grouped around a common centre. This is the society of mechanical forces, of the vegetable and mineral kingdoms, of astronomy with all its brilliant clusters, of sounds in music; harmonies in poetry and architecture; of numbers in arithmetic. If we consider society as consisting of self-moving, active beings, its centre, as we have said of instinct in the brute creation, becomes also its principle of motion; but if these beings are, in addition to their active power, endowed with free-will, the principle of motion is likewise the moral rule of their actions. This is the moral society of mankind. It is one and manifold; its unity exhibits itself as centre, force and law, while its variety is organic, active, free; two classes of correlatives which presuppose each other as necessarily as a radius does a circle, or the differential its reintegration in the integral calculus.

The principle which informs, or in other words, is the soul of human society, the centre round which it revolves, the force which impels and the law which governs it, is the manifestation of the revelation God makes to us, in creating us, of Himself—is the evidence we wrote about some weeks ago, in the light of which we see the first principles of all human sciences, and without which neither science nor knowledge is conceivable. This revelation humanity, even in the darkest periods of its chequered existence, never wholly lost sight of; it alone could give a semblance of unity to the human family, establish "the law of nations," or, its modern substitute, the balance of power. It is, as we said some time ago, the fulfilment of the Word, who was in the world, though the world knew Him not; by whom the world was made, and who is the light of every man coming into the world. He is the truth, the way, and the life; the light of our minds, being the principle of every physical, moral and supernatural truth. He is the actuating principle of all our powers—the standard and model of every free operation. In Him society must seek its centre, its principle of action and its law, for in Him only can be found the secret of the organic, active and obligatory unity, which harmonizes and moulds into one common, moral brotherhood the universality of individuals and nations.

He has been kind enough to send us several. One entitled, "In the Snow," containing a number of tales of Mount St. Bernard. These tales form a small volume of very pleasant, interesting reading. Another, entitled "The Seven Ages of Clarewell; The History of a Spot of Ground," is a sort of history in a dramatic form, of an imaginary house of Grey Friars. Besides these we have also received from the Rev. Doctor, "Self-Education," "Confession to a Priest; what it is not, what it does to society, and to the individual," and "The Forty Martyrs of Sebaste," a dramatic sketch; the last three in pamphlet form.

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Societies, furthermore, have a soul and body, and therefore a person, as well as individuals. The body politic, being the aggregate of individuals, must partake of their properties and peculiarities, and therefore be neither more nor less than the multiplication of the body human. This soul is the principle, the idea which God, the creator of all society, gives us of Himself through his Word, per quem fecit et creavit—it is the unity which informs and animates every social organization. The body is the variety informed and animated by it; and the personality is the expression of both unity and variety combined. To make this matter clearer to the general reader, we will simply direct his attention to his ordinary phraseology. He will talk you almost to death on "my body, my soul." "I feel pains in the one, I am sorely afflicted in the other," but seems never to imagine that his I, that something in the name of which he talks, while it is the expression, is entirely independent of both. It is the personality. Here, if we wished to subtilize, we might discover a certain remote relation to the adorable Trinity; but we prefer, to any theory of our own, the inspired doctrine of St. Paul, to whose noble philosophy the learned reader must long before this have detected our indebtedness. The two natures in Jesus Christ, the two wills, and the one person overlapping them give the only rational solution imaginable of the theorem of human society—only He has reconciled that which otherwise was irreconcilable—made extremes meet—harmonized reason and revelation, and united man and God in one and the same divine Person. "In Him is our peace, who hath made both things one." In eo enim est pax nostra, qui fecit utraque unum.

We have given a hasty and imperfect, but, as far as our space admitted, not inaccurate or untruthful sketch of human society. We have given this sketch with as little prejudice or partiality as it could be given by an interested party. We own that we are yet a member of it, and are, as well as all the other descendants of Adam, subject to its laws; but we are forced to confess that outside of the Church, we look for this society in vain. The human race became extinct in the days of Phaleg, because there was dissolved universal society; and death decreed by God against individuals as the punishment of the original transgression, was now for the same reason inflicted on the whole body of transgressors. The event of Babel gave the finishing stroke to this dissolution, the germs of which had been developing in the vitals of humanity since the fall. Ever after universal society ceased to be a fact; and even now, when we speak of the human race, we express only a physiological abstraction, or the dream of some pious enthusiast. Yet a few relics, or reminiscences of original unity still remained, for mankind never wholly lost sight of the primitive revelation; the law of nations was never totally forgotten even by the wildest and most uncultivated tribes; war, the inevitable result of disintegration, never became the normal condition of man, and the light of civilization, though smothered in many places, was never without some shady spot on earth, where it could shine with a faint but steady brightness. A low but audible voice still spoke to the minds of men telling them they yet were brothers, and whispering suggestions of love amid all their fierce and implacable hates. This voice may have been a prophecy of a better day to come; it surely was a reminiscence, a faintly glimmering twilight of the good day past forever.

(To be continued.)

New Books by Dr. Anderson.

The Rev. Dr. Anderson has a number of books written by him. Some of them are altogether of a religious character, but there are others that are more of a literary character, and written in a light and pleasant vein, though entirely Catholic in tone and sentiment. He wishes to dispose of these books for the benefit of a new Cathedral, which the English Catholics are preparing to build in London. Those of a religious character are intended chiefly for instruction, those of a lighter are for pleasant reading. They are all written in a style beautifully simple and elegant, and the very words seem to give out a harmony as one reads.

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OBITUARIES OF THE COUNCIL.

St. Francis of Sales on Infallibility.—A French writer in the Revue Monastique Catholique of the 15th of February announces a curious and interesting discovery. "I have pointed out," says M. Dafont, "to Mgr. Mermillod, a manuscript in the library of Prince Chigi, where it exists among other documents communicated to Alexander VII, himself a member of the Chigi family, when he canonized the saint. This manuscript, which treats of the prerogatives of St. Peter, has been printed, but Mgr. Mermillod has made a curious discovery. In the Paris editions they have quietly suppressed the word infallible! The Bishop of Hebron has requested the permission of Prince Chigi to have this page of the manuscript photographed. We have heard of a certain school of pious Protestants, who have published what they call 'adaptations' of the writings of the saints in which anything contrary to their own opinions is omitted. We do not blame them. What are the saints to them? But that Gallians should deliberately mutilate the teaching of the Holy Church, in order to conceal his testimony against their own system, is an impressive fact in the history of that school, and a curious revelation of its real character.

English, Irish and Spanish Bishops in the Council.—The writer to whom we owe the anecdote about the manuscript of St. Francis of Sales, speaks of some in whom we have a special interest. "I have visited several English Bishops," he says, "and found them lodged in cells like seminarians, at the English College of St. Thomas of Canterbury. They are consoled by the prospect of the fairer lot which awaits them in their country. The Irish Bishops are missionaries in their island, in America, in Australia, everywhere. I heard the Archbishop of Tours propose to confer upon Ireland the title of the nation of Apostles. The Spanish Bishops are miserably poor, they receive nothing and piety. They are poor, for they no longer receive anything from their Government. You see them on foot in the streets, exposed to sun and rain, draped in their ample violet cloaks, and wearing on their heads the black sombrero, lined with green. Mgr. Garcia Gil, Archbishop of Saragossa, is lodged at the Dominican Convent of the Minerva, like a simple religious. He is the great theologian of the Spanish school, as Mgr. Monsellio, Bishop of Jaen, who Rome has lately appointed as its great orator. Mgr. Blanco, a Dominican and Bishop of Avila, is the most eminent Thomist and Latinist of the Castilians. He is called the Bishop of St. Theresa, that saint whom Spain calls its doctor, and whom painters depict with the crown of the martyr.

The Augsburg Gazette.—Mgr. Hefele and Mgr. Vetterle have found it necessary to publish a statement with reference to documents which have appeared in the Augsburg Gazette. "We can neither speak," says the Bishop of Rottenburg, "of what the *Schemata* contains, nor of anything which is said by the orators in the General Congregations. But it is evident that there are people, not Bishops, but having relations with the Council, who are not restrained by duty and conscience. The memorial of a certain number of German and Austrian Bishops, which was published in the *Augsburg Gazette*, ought not to have been published before it was presented to the Holy Father. I myself, who signed it, could not obtain a copy of it. Yet what has happened? Before the address was sent to the Vatican, it was printed in the *Augsburg Gazette*; I need not say to my displeasure; and to this day we know not how it was done. It is probable that the *curi sacri fames* has something to do with it. The Bishop of Mayence also protests against the system of the *Augsburg Gazette*, its correspondent in the *Augsburg Gazette*. "It is a revelation," he observes, "that the Bishops named in that journal declared that Dollinger represented, as in the substance of the question, the opinion of a majority of the German Bishops. It is not the German Bishops who are in error, but the isolated error, but part of a system, which consists in the daily attempt to publish false news, with the object of deceiving the German public, according to a plan concerted beforehand. It will be necessary one day to expose in all their nakedness and abjectness the articles of the *Augsburg Gazette*. They will present a formidable and lasting testimony of the extent of the injustice of which party men, who effect the semblance of superior education, have been guilty against the Church."

The Last Hours of the Opposition.—The Roman correspondent of the *Protestant* says that in the General Congregation of the 21st of February, "the principal orators addressed to the opposition some salutary truths." One prelate, he is informed, observed that "it was time to tear away the veil under which the operations were conducted, and which regulation, devised to check exorbitant and unprofitable discussion, will tend to baffle. The journals of the party, obedient to their instructions, already cry out against the pretended 'suppression of liberty,' and threaten to appeal to the public, and to the Protestants, they would like to see a Council composed exclusively of themselves and their confederates. The existing one, they have discovered, since the intentions of the majority have been so publicly announced, is not worthy of their obedience." "At the same time," says the correspondent, "all of our own correspondents say the same, 'they trouble themselves very little about what I have related to you. They have not the slightest doubt of the final and definitive triumph of truth. Even they who were distinguished by the most complete and every day fewer in number. They all feel that a clear and explicit affirmation of the infallibility of the Pope has now become an absolute necessity. The French Bishops, whose names have been published in the papers as opposed to the definition, are far from being gratified by this publicity. Several of them are afflicted and disconcerted by it beyond measure." It is evident that we may await the end with tranquil minds. Whether it be next week or next year, it can only be the triumph of eternal truth.

Abbe Grady.—In a document, dated at Rome on the 19th of February, Mgr. Sates, Bishop of Strasbourg, in whose diocese Abbe Grady exercised the sacred ministry for some years, has promulgated a sentence which will be accepted beyond all limits. "The language of the Abbe Grady," the Bishop tells the clergy and people of his diocese, "resembles that of heretics at all times and in all places. His letters display the same arrogant pretensions and the same ill-founded authority, as those of Luther or John Knox. The Bishop condemns those letters as 'false and scandalous, injurious to the Holy Roman Church; opening the way to error already condemned by the Sovereign Pontiff; temerarious, and tainted with heresy.' He forbids the clergy and laity of his diocese 'to read the said letters, to communicate them, or to keep them in their houses.' He pronounces the same prohibition with respect to 'all writings on any theological question, unless they have previously received the canonical imprimatur.' The Bishop of Liege has published a similar condemnation. Yet scandalous and heretical as the letters are, they are being read in thousands, as many of the French clergy daily complain, in furtherance of the designs of a party which is willing to employ even such means to attain its object. Gallian pretensions and ill-founded authority, judgment of which its own parties seem resolved to prove the necessity. The letters of the Abbe Grady will contribute to its downfall. Even the most zealous opponents, it may be presumed, will now feel that it is time to speak. Judgment cannot long be delayed, and this time it will probably be decisive.—*Talcan*.

MISERABLE FAMILIES IN FRANCE.—DEATH OF MADAME DE WALL.—The widow of General Count de Wall, who commanded the city of Paris in 1830, died at her chateau a few weeks ago. Madame de Wall, nee de Mazerot, was a model of every virtue; being eighty-three, she left many friends and admirers to mourn for her. The poor have lost a good friend. The father of the late general was a cadet in the Irish regiment Berwick.