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NEW ORLEANS, SUNDAY, NOVEMBER 26, 1871.

CALENDAR OF THE WEEK

Sunday.....Nov. 26—St. Peter, Bishop and Martyr.
Monday.....Nov. 27—St. Barbara, Virgin and Martyr.
Tuesday.....Nov. 28—St. Andrew, Apostle and Confessor.
Wednesday.....Nov. 29—St. Simon, Apostle and Confessor.
Thursday.....Nov. 30—St. Andrew, Bishop and Confessor.
Friday.....Dec. 1—St. Stephen, Bishop and Confessor.
Saturday.....Dec. 2—St. John, Virgin and Martyr.

Agents for the Star.

ALABAMA.

F. J. McGOVERN, 20 Dauphin street, Mobile.

TEXAS.

J. D. SAWYER, corner Market and Twenty-Second streets, Galveston.

J. Z. LAYENDECKER, Laredo.

FATHER RYAN.—We have but one editorial and that a hurriedly written one from Father Ryan this week owing to his detention, for want of a boat, at Plaquemine. Tired and sick and worn out with fatigue, he reached the city on Thursday night at twelve o'clock. His failure to keep his appointment to lecture in St. Teresa's Church, on last Thursday evening, disappointed a very large assembly. It was not his fault. This (Sunday) evening at 7 o'clock, he will deliver his lecture in St. Teresa's Church, and we hope that even a larger crowd will be present than that which filled it to repletion on last Thursday. His subject will be, as heretofore, announced, "The Divine in Human History."

"THE POOR CLARES."—We had the pleasure of a call from Mr. Bernard Hughes, the agent for the Poor Clares of Newry, Ireland. Mr. Hughes will remain in the city for several days, and we hope, will meet with success in his undertaking, as the Sisters are heavily in debt and deserve the assistance of those who may be able to help them. The Mother Abbess has sent us the following card for publication:

Thanks.—The Mother Abbess and Community of Poor Clares, High street, Newry, Ireland, beg to return their grateful thanks to Mr. Bernard Hughes, who is collecting for them in America, for his untiring and self-sacrificing exertions in helping to liquidate the still heavy debt incurred by them in the erection of their large poor schools, wherein several hundred children are fed and clothed. They also desire to express their deep gratitude to all those who are kindly assisting him in his charitable undertaking. The prayers of the Community are daily offered for all those who contribute to this pious work.

DEATH OF MR. PATRICK ROWAN.—As we go to press we learn of the death of this most excellent Christian gentleman. His funeral will take place this evening at 7 o'clock, from No. 99 Constance street. The members of the Society of St. Vincent de Paul, of which he was a most active and exemplary member, having been for many years Vice-President of St. Patrick's Conference, are invited to attend.

THE CONCERT.—This evening at 7 o'clock, Miss Theresa Cannon, assisted by her choir and several prominent amateurs, will give a concert in Odd Fellows' Hall. This concert forms one of a series of entertainments to be given at the Hall during the Fair for the Home now being held there, to make it as attractive to the public as possible. The programme promises a great musical treat which none should miss.

RT. REV. JAMES GIBBONS.—The many friends of this distinguished prelate will be pleased to learn that he is at present in the city on a brief visit. Though in excellent health, he looks somewhat thinner than when here last; the effect, evidently, of his arduous labors in the new and extensive Diocese of North Carolina, of which he is the Vicar Apostolic. Next Sunday, (December 3d), he will preach in St. Joseph's Church, Common street, at 7 o'clock P. M.

Jay Cooke's father was named Elentheros. He lost an office once (before printed ballots were in use), it is said, because not one voter in five could spell his name right. To save his boys from a similar misfortune, in case they were placed in similar circumstances, he named them Pitt, Jay and Henry.

A certain man made a vow in his youth not to look into a mirror for twenty years. He kept his resolve, but in the meantime he grew old. Passing through a friend's house a few days before the expiration of the twenty years, he saw himself reflected in a looking-glass, but, passing on, he was only heard to exclaim, "Poor old man!" He had not recognized himself. Thoughtless souls, never making their examination of conscience faithfully, are like this man; when the voice of God's minister is heard portraying their careless lives, they fail to recognize themselves in the gospel mirror.

No heart is insensible to words of praise or the kindly smile of approbation; and none are utterly above being affected by censure or blame. Children are particularly sensitive in this respect. Nothing hurts a child more than a spirit of fault-finding; and, perhaps, nothing can exert a more beneficial influence upon both parent and child.

If every man would reform himself, the world's reformation would be accomplished, and philosophers would be useless.

Pastoral Letter of the Bishops of the Protestant Episcopal Church.

Before us, on our desk, lies the Pastoral Letter of the Bishops of the Protestant Episcopal Church, who lately assembled in Convention at Baltimore. Though not of those, to whom the letter has been addressed, we have taken the liberty of reading it—carefully and, if critically, certainly in no unkindly spirit;—and now we take the further liberty of giving our "opinion" of its contents.

The writers of the letter claim to be successors of the Apostles—and as such, claim the right to teach their flocks Truth and to guard them against error. All Protestant denominations outside the Episcopal Church, and all Catholics, who are still farther outside that church, deny the Apostolic Succession claimed by those gentlemen; and believe that they have no more special right to teach religion, than any other man who happens to take a notion to teach it and has the fortune to find a flock to listen to him.

All Protestant Churches and the Catholic Church, widely and essentially as they differ, are a unit, upon this point, against the Episcopal Church. That is,—nine tenths of all the Christians in the world deny the credentials of the teachers in the Episcopal Church.

An overwhelming majority—that. However we waive, for the present, the discussion of their claims in order to discuss their letter.

They are gentlemen of high standing, of unquestioned social position, of admitted intellectual attainments, of vast influence.

In wealth, in elegance and in culture, if not in numbers, the Episcopal Church stands, confessedly, first, in this country. To such a Church, by such ministers, the Pastoral Letter is addressed. It is issued at the close of a solemn council and it treats of the solemn interests of immortal souls.

Considering, therefore, those who wrote the letter, those to whom and for whom it was written, the circumstances in which it was composed, the subjects which it treats and the objects at which it aims,—we must expect and we do expect that the Letter will, in every way, be eminently worthy of its Apostolic origin, its Apostolic end and its Apostolic aim.

Blessed are they who expect not because they shall not be disappointed.

In this strange world what is—seldom what ought to be.

So we are disappointed;—and yet, at second thought, we are not disappointed. For in the Catholic sense, that Protestant Episcopal Pastoral Letter is just what it ought to be; and it ought to be just what it is! Its first, patent merit is its brevity. Brevity, you know, kind reader, is the soul of wit.

'Tis always a blunder to say too much.

But it is sometimes something worse than a blunder to say too little. Brief as it is, that letter bears upon its face the awkward look of blunder for having said too much—about the Catholic Church. And brief as it is it bears the still more amusingly awkward expression for having said too little—about the Episcopal Church.

When men do not exactly know what to say;—when they have many opinions about any one subject and they do not like to commit themselves to any "opinion" that might conflict, seriously to their own interests, with somebody else's opinion, the best policy is to say nothing at all—or to say so very little as to mean almost nothing at all.

In such a quandary Silence is the safest,—but if something must be said,—why,—the least said is the soonest mended."

The Bishops had to say something about themselves. Their peculiar position and their opinions cautioned brevity. And they were brief.

The Bishops had to say something. It was their duty to say a little. It was their danger to say too much. And yet they blundered in their duty of saying a little by saying too little; and, by some unaccountable fatality, they also fell into the very danger they strove so hard to avoid,—and they said too much. That is,—they said too little about themselves—and too much about their Catholic neighbors.

Too little about themselves. They did not define anything. They did not command, under penalty, anyone. They did not say to their people: "You must do this or you are no longer of us." They gave no law, by authority. They did not settle, at once and forever, any question which has been or is agitating their Church.

They did not speak as those having authority. Their letter meets opinions with opinions;—soothe opinions by opinions,—presents opinions against opinions. Their letter is an opinion about opinions. An opinion is too little for those who want a belief. And yet to their credit be it written even by our Catholic hand that they manifest a chivalric courtesy in not too strongly forcing their strong opinions on the acceptance of their brethren whose opinions happen to differ from theirs.

Here is one of their opinions with a running commentary of their own opinion.

They are speaking as to their declared opinion that "the word Regenerate does not determine that a moral change is wrought by Baptism—and they say: "This

declaration was made in the loving hope and confidence that many consciences might thus forever be freed" (how can mere opinion, which may not be the right opinion—and right or wrong—is still only opinion—free consciences?) "from false impressions which have been prevalent" (false impressions have then prevailed against the truth with them) "concerning the teachings of the Church" (false impressions prevailed against the teachings (i. e. opinions) of the Church!) "as respects spiritual religion"—(what other kind of religion is there but spiritual religion? Is there physical religion?) "and personal piety"—(who ever heard of impersonal piety?)

"We exhort you, brethren, to be ever mindful of the tender love of our Master, Christ, for the little children and to think highly of the privileges to which these are admitted whom through the agency of His Church, he still takes into his arms and blesses" (what privileges? Are they spiritual? If spiritual—is there no "moral change"? If Christ takes them in his arms and blesses them, does he not work some change in them? Is his blessing fruitless?)

"We entreat you to regard them as his own children, by adoption and grace" (what is the meaning of these words? They have it not—because there is no moral change wrought) "as heirs of God." (Before Baptism they were not heirs,—after Baptism they are heirs,—and yet no change!) "Let them not suppose that the faith and the prayers and the obedience of little children" (Imagine a little child of one year saying prayers and making acts of obedience to mama and papa? What a precocious little darling it must be!) "are lightly regarded by the Father of Mercies"—And so forth.

Here is the Pastoral letter's opinion of Ritualism. "What is known as 'Ritualism' is mainly a question of taste, temperament and constitution until it becomes the expression of doctrine." In the same way, we say what is known as "Low-churchism" is also mainly a question of taste, temperament and constitution until it becomes a suppression of doctrine.

Extreme Ritualism is condemned by the Bishops, though no ecclesiastical censure is attached to the acts of those who will still act against the condemnation. Indeed great latitude is left to those, whose "taste, temperament and constitution" urge them to the practice of what is novel in the Episcopal Church.

As soon as the Bishops reach the subject of Ritualism, they begin to say too much—about the Catholic Church;—and in saying too much they evince their profound ignorance of the central Dogma of Christianity. As soon as they touch Catholic tenets they assume, (heaven knows by what right) the tone and authority of Judges;—while, when they speak of their own tenets they merely give gentle, mild and equivocal opinions. That is,—they fear to say little or nothing about their own doctrines—but they pretend to possess full power to say what they please about the doctrines of other people.

That is,—they mind other peoples' business better than they mind their own,—a course of conduct which, to say the least, is very questionable; and, to say the most, is not very charitable.

Here is another extract which, of course, is only an opinion of theirs, and yet they deliver that opinion in the tone of Judges.

The doctrine which chiefly attempts as yet to express itself by ritual in questionable and dangerous ways is connected with the Holy Eucharist. That doctrine is emphatically a novelty in theology. What is known as Eucharistical adoration is undoubtedly inculcated and encouraged by that ritual of posture lately introduced among us, which finds no warrant in our "office for the administration of the Holy Communion." Although men may, by unlawful reasoning on Divine matters, argue themselves into the acceptance both of the practice and the doctrine which it implies, these are most certainly unauthorized by Holy Scripture, entirely aside from the purposes for which the Holy Sacrament was instituted and most dangerous in their tendencies. To argue that the spiritual presence of our dear Lord in the Holy Communion for the nurture of the faithful is such a presence as allows worship to him thus and there present is, to say the very least, to be wise above that which is written in God's Holy Word. For the objects of this Holy Sacrament, as therein revealed, are first, the remembrance before God of the one sacrifice for sin; and secondly, the strengthening and refreshing of the souls of the faithful. Moreover, no one can fail to see that it is impossible for the common mind to draw the line between the worship of such an undefined and mysterious presence and the awful error of adoring the elements themselves. Wherefore, if a teacher suggests this error by act or posture he places himself in antagonism to the doctrine of this Church and the teachings of God's Word, and puts in peril the souls of men. In the presence, therefore, of this danger, we call upon the ministers and members of the Church to bear in mind that they should always exhibit that true and genuine reverence which devoutly recognizes the dignity of the holy mystery and the great peril of the unworthy receiving thereof; yet it is the bounden duty of each one to deny himself the outward expression of what to him may be only reverence, if that expression evinces a tendency to inculcate and encourage superstition and idolatry.

The "doctrine of the Holy Eucharist is emphatically a novelty in Theology" say these teachers of opinions!—Gentlemen, please, be not too emphatic. That doctrine is very much older than your church. And if any of you gentlemen wish to argue the points with us, we are at your service. You appeal to Holy Scriptures.

Who made you judges. Have you the "mind of Christ"? And if you have, what is the reason that on all points special to your church you are powerless to give

anything better than an opinion which you politely recommend to the opinions of your people. But the extract needs no comment. It abundantly proves that these gentlemen do not pretend to possess or exercise any jurisdiction as Judges save on points which lie altogether outside the Protestant Episcopal Church. That is:—Bishops and successors of the Apostles as they claim to be, they are only givers of opinions within the sphere of their own doctrines, and they reserve their power of Judges for the sphere of the doctrines of other people.

Gentlemen, if you cannot tell decisively what your own dear church teaches about a certain word; how can you tell why another church teaches such or such a doctrine?

But for this week, readers, this is enough—though it is not half of what we intend to say.

A. J. R.

The Anniversary Mass.

Last Friday morning, an event, which has been looked forward to with great interest occurred, at St. Anne's church of this city. We refer to the solemn High Mass, which was there celebrated in honor of the twenty-fifth anniversary of the ordination of three among the most widely known priests of this city. Twenty-five years before, Rev. Fathers Jeremiah Moyinhan, Flanagan and Tumoine had been ordained to the sacred ministry, and for that length of time they have been laboring truly and faithfully in this scene of their ordination.

The Most Rev. Archbishop was present in his robes and the sanctuary was filled with a great number of the beloved clergy so well known to our people. The celebrant at Mass was Rev. Father Jeremiah Moyinhan, Rev. Fathers Tumoine and Cornelius Moyinhan, assisting as Deacon and sub-Deacon. The body of the Church was crowded with worshippers, week day though it was, a fact evincing in the most striking manner the very great interest taken in the event by the faithful. Rev. Fathers Durier and Ryan, in French and English respectively, addressed the people in language which our limited space does not permit us to reproduce, and to the force and eloquence of which an abstract would not do justice.

The music for the occasion was splendid. St. Anne's Church, though considered by many as somewhat suburban in its location, rejoices in the possession of a most excellent choir. Its directress, Miss Theresa Cannon, a musician of remarkable ability and skill, had left no pains untaken to provide a musical festival for the occasion worthy of its high importance. With the assistance of St. Theresa's choir in a body, among whom we remarked Miss Golpi and Mr. Hartung, of Messrs. Davis and Krebs from the Jesuits, of Mr. and Mrs. Dubois, of Mr. Bertrand of the Opera troupe, Mr. L. Grunwald and other highly skilled singers, she and her choir succeeded in giving a really delightful treat in the line of music.

The Mass was Curto's beautiful composition dedicated to the Immaculate Conception. This eminent composer was present himself, and even presided at the organ at moments when Miss Cannon was engaged in singing duets. A beautiful solo "Regna Terre" by Curto, was sung in a style worthy of it, by Mrs. Witham. "Tu Rex Glorie," a duet, by Misses Wagner and Cannon; "O Salutaris," duet, by Mrs. Dubois and Miss Wagner, and an "Ave Maria," duet, by Mrs. Witham and Miss Fleury were also very beautiful.

After the Mass Father Tumoine invited clergy and choir to a sumptuous collation, at which he unexpectedly found his hospitality equalled in munificence by a couple of splendid presents, provided for him in compliment to the occasion, one by his parishioners, the other by his choir.

Honest Government.

Dishonesty in public office is the crying evil of the day. We of the South are apt to think that the whole system of public plunder is located in our region and is exclusively operated by carpet-baggers. Recent exposures at New York, however, and in many other places in the North, show that dishonesty is the rule both North and South, with carpet-baggers or old citizens for officials. It is true that their villainies are far more stupendous and impudent among those of the States which are hell as conquered provinces by the United States authorities. The broad flag of a nation's power covers enormities here that would insure an application of Lynch law to the perpetrators in any section of the country recognized as loyal. But the demagoguery, though differing in degrees of boldness, is universal, and the great problem now exercising the minds of taxpayers, is how to insure honesty in the administration.

Various are the plans which have been originated by ingenious patriots to effect this end, the latest of which that we have seen is one ventilated in quite a favorable style by the *Times* of last Friday. That paper says that a "Correspondent" is entitled to the credit of the invention, but evidently thinks that there may be something in it. The plan is simply to get the consent of a number of gentlemen to fill all the responsible offices of city and State,

from Administrators up to Governor, without salary. It is supposed that this public spirited and unselfish act of self-sacrifice on their part will be conclusive evidence of their capacity and honesty.

For our part we have no doubt that many of the parties who now fill these offices would gladly continue to hold them without any pay. Indeed they might afford to laugh scornfully at their meagre *per diem* or quarterly warrant, in view of the imposing figure to which the stealages amount. How, for instance, is a legislator, governor or city administrator going to grow suddenly rich and roll in wealth on \$8 per day or a trifling annual income of five or eight thousand dollars? The power of bestowing public moneys, whether State or municipal, is worth far more than any official salary, to men who know how and are willing to profit by it.

Another objection to this pretty scheme is found in the error which supposes that rich men are necessarily virtuous and patriotic. Only the rich could honestly hold office on the condition of receiving no pay, and all the vast element of citizens who must exert themselves for a support would be put out of the question in our search for honest officers. The very best and most worthy portion of the community would thus be rendered ineligible as a field for finding proper candidates.

This principle would also rapidly merge in that of aristocracy, where the few govern the many simply by reason of their wealth.

No! the *Times* will have to hunt up a better panacea than that for the political ills of the day. In fact we might as well make up our minds to the fact that a great majority of public servants will be rogues in spite of all we can do, and simply labor to adjust some efficacious plans of checking their headway. The power to disburse public money by a bare majority, when we know that majority will be corrupt, must be abrogated. The power to give away public lands and donate valuable prerogatives and the power to create debts against the State or city without the direct vote of the people ought to be entirely withdrawn. Rogues often make very good officials when kept within bounds.

A "NO-POPE" LECTURER BROUGHT TO GRIEF.—Deputy Marshal Bowles, of Lowell, Mass., arrived in this city on the 13th, having in charge Rev. Mr. Smith, alias Samuel Seymour, and half a dozen other aliases, who is held to answer for forging the name of Rev. N. C. Mallory, of Lowell, on an order for a ticket to Detroit valued at \$16.50. He states that he is a native of Greenfield, Saratoga County, N. Y., and was educated at Union College and Hamilton College, New York. He says that he is a licensed preacher, but that after occupying the pulpit two years in Michigan his health failed him, and he afterwards pursued the vocation of teacher several years in that State. He expresses the trust that his case here will not be prejudiced by sensation rumors elsewhere, and says that the offences he has committed are attributable to straightened circumstances and infatuation from the controlling power of a young lady. He was before the Police Court on the 14th, and ordered to give bonds in one thousand dollars to answer the charge of forgery, and in the same amount for obtaining property by false pretences. "Rev." Edwin next, and "Edith" after.—*Boston Pilot*.

DEATH OF MR. D. O. GRADY.—We are pained to announce to our readers the death of Mr. D. O. Grady, which sad event occurred on Saturday, at Jackson Springs, in Clarke county, whither he had gone to that sure and unrelenting disease, consumption. Mr. Grady was a native of Ireland, but had lived in Mobile for many years, where by strict integrity and a careful attention to business, he had succeeded in amassing a respectable and happy fortune. He was a kind-hearted, honorable man, a useful citizen, was well known and liked, and thoroughly identified with Mobile and her interests. His remains were brought to the city yesterday morning by the steamer Clara, and the funeral obsequies will take place this morning at 10 o'clock, from the Cathedral.—*Mobile Register*, Nov. 21.

SERVED HIM RIGHT.—A correspondent relates this story of a citizen of Corry, Penn. "Several years ago Mr. A. failed, and compromised with his creditors by turning over all his personal property and real estate, paying twenty cents on the dollar. He pulled off his coat and went to work, and has accumulated an immense fortune, and has paid off every cent of indebtedness with interest, save one creditor to whom he owed two hundred dollars. Said creditor at the time of his failure met a son of Mr. A. in the post-office, and before a large crowd of citizens abused the father to the boy in the most shameful manner. As soon as Mr. A. had paid off all his creditors he visited his two hundred dollar friend, and taking a large sum of money in bank bills from his pocket said to him: "Do you see that money?" "Yes," "I owed you two hundred dollars when I failed?" "Yes, sir," very pleasantly. "I have paid every dollar I owed, with interest, but your claim." "I know that, Mr. A." "Well, sir, putting the money in his pocket, 'you're I never will pay.' After I had assured you I would pay every cent, you attacked my son, a mere boy, and abused and mortified him for a thing over which he had no control. Good morning." The verdict of all who knew the circumstances is, "served him right."

A California eccentric, John Russell, has lived for a number of years near the mouth of the Sacramento river without kinfolk or neighbor. He says he is fascinated by the beautiful scenery thereabout. He cultivates bees, follows trapping, and makes considerable money by sending honey and skins to the San Francisco market. He is known in the Golden State as the lone man of Twitchell's Island.

ROME, Oct. 26.—To-morrow will take place the preconization of about sixty Bishops and Archbishops; of these four are French, viz., the Archbishops of Paris, Tours, and Auch, and the Bishop of Angoulême; one is Portuguese, the Bishop of Angola; the rest are Italian. This measure of the Holy Father has already been criticised by certain zealous Catholics as a sort of compromise with the Italian Government, and an implicit acceptance of the famous guarantees. This erroneous idea will be dispelled by the allocation which will precede the nomination, in which the Holy Father will declare, in very strong terms, that he has never accepted these so-called guarantees, and that he appoints the Bishops in his own right, urged by the pressing necessities of the various churches, some of which have been without Bishops very many years. Every one knows what takes place in a diocese which is left for a long time without its spiritual leader. Doubtless the new Italian Bishops will have recourse to Government for the "equator," but probably a mock generosity will be displayed by granting it unhesitatingly. The Government will be only too glad to trumpet through the King's speech at the opening of Parliament, that here is the best proof of the liberty of the Church and of the Pope, and that there can be no better argument to prove that the temporal power was in no way necessary to secure this liberty. This is, of course, a mere sophism, as every one knows that the present position of the Pope is very precarious, and that every thing depends on the good or bad will of the Ministers in power. Bishops were appointed by Popes when they were obliged to hide in the Catacombs, and they were not more free for that; and this is not the only duty and administration of the Church, but there are innumerable others equally important, which require for their due exercise to be subject to the changing dispositions of any Government. To each of the new Bishops the Holy Father has given as a token of his liberality, and as a mark of esteem, every one of them will receive from him a sum of 10,000 francs. Some few of the Bishops elect are now in Rome, and will be consecrated by the Cardinal-Vicar on the first Sunday in November.

This morning, at a quarter before 12, the Pope received her Majesty the Queen of Holland with the formalities due to her august rank. He expressed his regret that he was not able to return her visit as was customary. The Queen replied: "Holy Father, I shall come myself again to see you before I leave." His Holiness enjoys most excellent health, and all rumors to the contrary are without foundation. His appearance is healthy and vigorous, and in my opinion there is in it a remarkable absence of the defects which usually accompany old age. The decree for the expropriation of the Jesuit noviciate attached to the Church of St. Andrew on the Quirinal, was published about a fortnight ago in the *Official Gazette* giving only fifteen days' notice of the intended seizure, and as I write I hear that the Government has taken possession. I am told also that they are about to seize upon the Catacombs. The generals and heads of various religious orders and congregations have sent a joint protest to the Holy See, but I am afraid that this will not prevent the passing of the law of suppression of all religious establishments, which is to be proposed at the very opening of Parliament. This law, and the other already sanctioned subjecting Religious and clerics to the conscription with no exemption, will be most ruinous to the Catholic Church in Italy, if it should not please God to put a speedy termination to its time of trial.

The language of the anti-religious press in Rome is intolerably loathsome. The vilest calumnies are spread against the most respected individuals among the clergy. On the other hand, the Catholic press is so hotly persecuted that it is almost impossible to keep it in existence. The *Osservatore Cattolico*, of Milan, was sequestered and brought up for trial three times within fourteen days. The editor has been arrested and sentenced to a heavy fine of about 6000 francs with many months' imprisonment, simply for defending the cause of the Pope. A similar treatment has fallen to the lot of the *Voce della Verità*, in Rome. The editor has been condemned to pay a fine of 2500 francs, with ten months' imprisonment, for having spoken of the laws with contempt. In this last instance the trial was a mere mockery, and occasioned so much derision and tumult that the president was obliged to command silence in Court in order to save appearances.

Rome is very empty. Among the few visitors, however, who are here, is Dean Staley. Since his arrival he has preached twice to his Protestant friends in their usual place of assembly. We hear talk of new Protestant churches in the very centre of Rome, and that Lord Shaftesbury and the Missionary Societies are exerting their utmost efforts for this object. They will not obtain a single convert to Protestantism, though they may succeed in increasing the number of unbelievers. If the zealous Protestants could fully appreciate the actual effect of their labors, they would find themselves engaged in a very unwholesome undertaking.

The *Osservatore Romano* published some days ago erroneous intelligence of the death of Monsignor Angelini, Archbishop of Corinth and the Vicegerent of Rome. The mistake arose from confounding him with his brother, also Monsignor; who died lately at Albano.—*Tablet*.

THE GREAT CATHEDRALS OF EUROPE.—Dimensions of the principal European churches, and the number they can contain, allowing four persons to every square yard:

	Persons.	Square yds.
St. Peter's.....	54,000	13,600
Milan Cathedral.....	37,000	9,025
St. Paul's at Rome.....	32,000	8,000
St. Paul's, London.....	25,000	6,400
St. Petronio, at Bologna.....	24,400	6,100
Florence Cathedral.....	24,200	6,070
Antwerp Cathedral.....	24,000	6,000
St. Sophia, Constantinople.....	23,000	5,750
St. John Lateran.....	22,900	6,725
Notre Dame, at Paris.....	21,000	5,250
Pisa Cathedral.....	12,000	3,250
St. Stephen's, at Vienna.....	12,400	3,100
St. Dominic's, at Bologna.....	11,400	2,850
Cathedral, at Vienna.....	11,000	2,750
St. Mark's, at Venice.....	7,000	1,750

The ears and the eyes are the mind's receivers; but the tongue is only busied in expending the treasure received.