Morning Star and Catholic Messenger. PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN,

EDITOR-IN-CHIEF. NEW ORLEANS, SUNDAY, SEPTEMBER 7, 1873 OUR CLUB RATES

FOR PAPERS SENT BY MAIL TO ONE ADDRES Five Copies " 12 5

Ten Copies " 22 5

Twenty Copies " 40 00

No orders will receive attention unless a nied by the cash.

Agents for the Star.

LOUISIANA. S. LANAUX, Franklin. Tra. Duggan, Baton Rouge.

TEXAL E. GALLAGHER, 232 Postoffice st., Galveston E. LAYENDECKER, Laredo. J. E. LAYENDECKER, LARC C. C. BEVINS, Houston.

MARTIN BURE, Natches. E. F. OWENS, Vicksburg.

CALENDAR OF THE WEEK.

.... Sept. 7-Fourteenth Sunday after Fente Munday... Sept. 7—Fourteenth Sunay after February... Sept. 8—Nativity of the Blossed Virgin. Treeday... Sept. 10—St. Nicholas of Tolentino, Con-Thursday... Sept. 11—SS. Protna and Hyacinthus, Martyra... Sept. 11—SS. Protna and Hyacinthus, Martyra... Sept. 13—Of the Octave.

To avoid unnecessary delay, all letters, communications and post-office orders should be addressed "Editor Morning Star."

CATHOLIC MILITANT UNION OF THE CROSS. Copies of the Constitution of this Association in English, can be had at this office at the following rates: 10 to 100 copies, at 3 cents a copy; 100 to 500 copies, at 2 cents a copy; 500 00 copies, at 1 cents a copy.

Spring Hill College.—The next session of this college will commence October 7th, not, as heretofore advertised in the STAR by error, on the 27th of October.

From the monthly bulletin of the Catholic Total Abstinence Union of America, we learn that thirteen new Societies were admitted dur. the past month, making 220 Societies on the roll of the General Union to date.

From a private letter to Mr. John C. Murray of the Hibernian Association in thi city, we learn that a convention of delegates the several Hibernian Associations of th State of Mississippi will be held at Jackson on Wednesday, September 24th.

Sr. VINCENT'S HOME.—The Board of Direct ors request the Committees on Ladies Fair and on Amusements, to meet them this (Sunday evening, at 5 o'clock, at the Home, as busines of importance will demand their attention These having sold tickets for the last enter tainment, will please make their return. All officers of Conferences are invited to attend.

RETURN OF THE REV. PATRICK F. ALLEN. -We are anthoritatively informed that the Rev paster of St. Patrick's church will reach the sity in time to celebrate High Mass in his church this, Sunday morning. Papal Bene-diction, to which is attached a plenary indulgence for those who receive it under the proper conditions, will be given after mass. We presume the Rev. Father will have something to say, on this occasion, about his travels in his native land and on the continent, unless, as many hope, he can be prevailed on to give a series of lectures, at an early date, concerning his observations in the old world.

NEW ORLEANS HOMESTEAD ASSOCIATION. At a meeting held last Tuesday evening, a permanent organization of this association vas effected by the adoption of a charter and the election of the following named gentlemen as directors: Messrs. Edward Sweeney, Thos Walsh, E. M. Birmingham, John McCaffrey John J. Finney, P. F. Curley, Martin A. Alleyn, J. B. Mahoney, Dr. E. T. Sheppard, Thos. Mc-Kendrick, P. A. Finney, A. Leo and J. T. A. O'Meallie. At a meeting of the Board held Wednesday evening, Mr. E. Sweeney was elect ected President; Mr. Thos. C. Walsh, vice-President: Mr. E. M. Birmingham, Tressurer, and Mr. T. J. O'Sullivan, Secretary. Over one been subscribed for already, and it is confi-dently expected that within two months the will be taken. The charter will be rial article. printed during the next ten days and the asociation will commence business about the

THE HOME ADVOCATE,-This amusing Texas exchange has some sassy things in that this U. S. is nobody but the quondam their offices except with the permission of Uncle Sol, whom we frightened out of his fall name by a trip through Pargatory Uncle Sol being the only man in that part of Texas worth our attention, we scorn to notice these things until we find out for by political means cannot be approved of certain whether he (or she) is responsible or permitted. The Church can never refor U. S.'s doings.

DEATH OF CHRISTIAN ROSELIUS.—Yesterday, in a sound alumber, quietly passed away, as gently as a child, the soul of that man of mind and mental endowments, Christian Roselius. Complaining for some days past of indisposition, it was not thought the result would terminate so seriously, and it was not until the symptoms began to show evidences of greater prestration that some alarm was felt. This sudden blow comes with a shock for which few were prepared. The natural hale and hearty appearance of Mr. Roselius gave no token of his approaching dissolution, and to the thousands who were on terms of friendship to the deceased this unlooked-for demise will have a startling effect.—Picayune, September 5. DEATH OF CHRISTIAN ROSELIUS.—Yesterday

The labor of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor.

The Citizen a Slave of the State.

Some of the queerest and crudest ideas on the subject of a citizen's relation to the State are now on the rampage. We select as illustrations of this fact, the following paragraphs from the latest number of the Obristian Advocate of this city:

Paragraphs from the latest number of the Christian Advocate of this city:

It is the baldest injustice, the very effrontery of violence, to arrogate the right to make law as the State does, and then to evade the obligation that follows, as it does in relegating the education of the children of the State to individual enterprise and cost.

His own to every one is the invariable motto of law. The sacertainment of rights and the defence of those rights are essential to the true notion of a just or rationally constituted law. The State claims and exercises the sole right to make law, and in so doing ascertains, appropriates and assigns the rights and duties of every child born into the State, and establishes for each child, as his indefeasible right, the greatest possible outcome of his being. He is held to be responsible for his conduct, eligible to great dignifies and subject to grave duties. To secure this outcome, to prepare for these duties of which the State derives the sole and great benefits, the time of the child is appropriated to training—the maintenance of the child and cost of his education charged to his parents; so that the entire burden of making a man a citizen devolves upon individuals, without compensation or benefit. And the State to which all the profit accrues, and which exacts the service and imposes the obligation, scapes the burden. According to its own assumption, the State is bound, in simple justice to each child, to see if he has the means to make a good outcome, and that the State charge itself with the cost of his education.

Here we have the clear and precise avow als: 1st, That "the State derives the sole and great benefits" of the duties which will devolve on each child. 2nd, That the parents have now to stand the brunt of all the preparation of said children for said duties, "without compensation or benefit." 3rd, That " to the State all the profit accrues" and it "exacts the services and imposes the obligation."

Now, was a more complete formula slavery than this ever penned or imagined. Could any phrase be used more distinctly conveying the idea, that the citizen belongs to the State as completely as the slave lately belonged to his master in this country.

Yet this vile and pernicious error is at the basis of the whole argument in favor of State control over education. Of course, there is no dissent on the part of the Ca tholics to the policy of support by the State to the cause of education. It is the control of education by the State which they. utterly repudiate and to which they will never submit, so long as there are Catacombs or swamps in which to hide their innocent children from this Pagan Slavery.

Romanism and Politics.

Romanism and Politics.

The interference of Roman Catholic influence in political affairs seems to be on the increase. Everywhere it is active and mischievous. Mr. Disraeli stated in the British House of Commons, the reasons that induced him to decline office when the crisis took place in the Catholic office when the crisis took place in the Catholics were insurmountable. In Spain it is well known and indeed publicly arowed, that the Carlists obtain the money by which they propose to re-establish legitimacy, that is despotism, from the priests, and that the whole power and influence of Rome is brought to bear to give them success. In Italy, the opposition to the government of Victor Emanuel is unwearied and virilent. In Germany, the struggle between the Government and the Romanists is for existence itself and either the Jesuit influence must be overthrown or Bismarck and his party must fall. In France, Thiers has been compelled to truckle to the ecclesiastical power at the risk of offending his most reliable ally, Italy. In Switzerlund, the conflict still rages, and while the Government thrings in the aid of the police to enforce its decisions upon the rebelious prelates, these claim that to require them to observe the civil laws, which disarm them of political power is to make them martyrs. Russia has crushed the rebellious prelates by the strong hand and is held up as a persecutor. It is intimated that even in free America this active intriguing Church is not vithout its political power is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "is not of this world." It is certain that 'n "olitical Church" is not as

The above is taken from an Episcopalian paper called the Southern Churchman. We must say here that the journal referred to claims to be published in the interests of Christianity. Yet, observe the strange an tagonism, between such a pretension and the doctrines sustained in the above editc-

Its proposition plainly stated would be this. When the Church is plandered and persecuted by the civil government, when its property is confiscated, when it religious broken up, its bishops orders are it about pilgrimages, etc. The lucubra- priests prohibited, under severe penalties, om performing the vital functions of which the Church would cease to existwhen, in fact, its extermination is actively striven for by that government, resistance sist or complain. If it does, its prelates are rebellious, its interference is active and mischierous, it meddles IN POLITICS.

Now, this is a plain and correct statement of the proposition virtually sustained by the Churchman. Thus, in Spain, we think it quite probable that many of the clergy side with the Carlists. Of course, it is absurd to suppose that the priests in the northern strip of that country can command money enough to keep forty thousand men in the field on a victorious footing. But that little piece of wholesale coinage aside, we will presume their Carlist sympathies. And why 1 Not because the men holding the reise of government at by the infidel people of the world at large. Madrid are Republicans, but because they

are robbers,—because they are infidels, baters of God, plunderers of Church property, subverters of every principle on which stable government can be founded.

Yet the Catholics are prostituting their religion to political purposes, because they take sides against their open, avowed milignant-persecutors.

Again. The Jew, or ex-Jew, D'Israeli is reported to be mightily out of sorts, as well as out of office, because of the Irish Catholics. And what is the matter ? Why those Irish Catholics have dared to YOTE in favor of their religious rights. This again is bringing religion into politics.

In Italy the Churchman finds it most shocking and worldly-minded in the Church to oppose with all its might the government of that mild, good King, who has done nothing but usurp its States, take forcible possession of its properties and desecrate its sacred places with all kinds of infamy. This also is meddling in polities, and being rebellious.

In Germany and Switzerland, Bismarck and his imitators are merely trying again the old game at which the Roman Emperors played in vain for three centuries. They are endeavoring to wipe out the Church. There is only this difference in the modus. Having learned by experience that the blood of Martyrs is the seed of the Church, they are trying the more cunning stratagem of fines and impoverishment. They have only to look at the history of Ireland to see if the most refined ingenuity, the most diabolical pertinacity of bad men in power, can ever weary out the living

But all this, according to the Churchman, is REBELLION on the part of the Church; nothing more por less. The right way to deal with such a case, according to it, is that of Russia. It admires the fearful, sanguinary ferocity of that remorseless despotism. Exactly in the same way, if the Churchman had been published in the days of Nero or Julian, it would have sided with the Government and admired the style of crushing rebellious prelates by the strong hand."

Now the question is, of what kind of a Church, is this Churchman theorgan. Certainly not the Christian Church.

Madrid.

Change of Ministry again! In the morn ing telegram we read, "forty thousand Carlists in the field," in the afternoon's telegram, "the Ministry have resigned." We wonder if there is any connection between these two items. We wonder if the Ministry about to come in will hold on as long, even, as the one just gone out. We wonder if the gentlemen in Madrid who take turns at the helm so frequently, get their salaries promptly. If they pay up there, we can send over from this country a lot of of-fice-holders warranted to hold on as long as the pap flows.

About two weeks ago it was said the Carlists had ten thousand men in the field; now the number is placed at forty thousand. This can only be accounted for on the theory that all those items which have been published about desertions from the Republican army, and a good many more which have not been published, are true. It begins to look as though all the Republican armies that are marched against the Carlists, just melt away without any particular reason and are never heard of any more, while the Carlist forces have mysteriously acquired prodigious accessions about the same time.

This looks again as though the people of Spain were order-loving people at heart, who, though submitting for the moment to the present despotism of Free-Masonry and Infidelity, take the first occasion to go where their affections call them. At that rate the blood-stained farce will soon be over. The marauding knaves who are now playing such fantastic tricks of government will get their deserts as traitors, but how will they ever get their deserts for their impudent desecration of the sacred name of Republicanism ?

"How to Get Married."

This title of a late Catholic Tract, was forcibly brought to mind by an occurrence in the Sixth District this week.

On Wednesday morning, the 3rd lost, at 7½ o'clock, the old Bouligny Church of St. Stea peculiarly Catholic and happy ceremony.

At that early hour the venerable edifice was

approached by a line of nearly a dozen elegant carriages, conveying the participants and attendants of the ceremonial. The church was already pretty well filled—and before the close of the exercises became quite crowded-by an assemblage, from very distant districts, of many of our most estimable citizens, who cathered there to witness, in its completest form, the conferring by the church of the 'Great Sacrament"-Matrimony-upon M. Fitzgerald Dunn, Esq., and Mina, the youngest daughter of Gen. A. G. Blanchard, all of this city. The Rev. Father Andrieux, C. M., performed the marriage ceremony and said the Nuptial Mass; after which the Rev. Father Abbott, C. M., gave an abla exposition of the Church's doctrines, concerning the sanctity and the inviolability of the Holy Sacrament of Matrimony ; in contradiction to the cold and formal civil contract of so-called marriage, and the sacrilegious custom of divorce which is toler-

this model, Catholic marriage was, that, when the bride and groom knelt to receive Bread of Life, they were accompanied by their entire party of eight honorary attendants, young ladics and gentlemen, who, together with several relatives and friends of the youthful couple, joined in a general Communion for their welfare!

After the ceremony, the bridal party, with a host of invited friends, proceeded to the hospitable mansion of the bride's father, where a good breakfast was honored by good appetites; and when the wine appeared, the following toast was offered by the first maid of Honor, a outhful niece of the Happy Bride:

thful niece of the Happy Bride:
Join me, dear friends, in the health I pledge
Te our nobly wedded pair,
Whose lives have been joined by Mother Church,
With her best and holiest prayer.
A Christian maid and a Christian youth
Have linked their fates to-day—
God's peace within their trusting hearts,
God's grace upon their way.
Long be those hearts unknewn to care,
That pathway strewn with flower:—
And life is all its future years
Be like these bridal hours!
Where lose, as pure as orange-buds,

he like these brital hours:
Where love, as pure as orange-buds,
With fragrance fills their hearts.
Where faithful troth to mutal trust,
An Eden's bliss imparts.
Earth seldom yields a scene so rare.
As to blis momining and As to this morning given, When love forgot earth's vanities, And only thought of Heaven.

Where fairest youth and noblest worth Where fairest youth and noblest wor Came humbly to the shrine. To ask that human love might ne'er Edippe God's love divine! O, be His blessings on their way Where'er their footsteps go. And every dream of happiness Still bright and brighter grow! Till bride and groens shall linger Beside that shining abore

Public and Private Schools in New Orleans, and

Editor Morning Star:

The following information about the school and asylums in New Orleans, collected last spring at the request of Major Edw rd Gotthiel, the U. S. Commissioner from Louisians to the Exposition at Vienna, may be of some interest to your numerous readers, particularly that portion which relates to the comparative expense of the Catholic Parochial Schools and ose under the Public School Directors:

Report of the Number of Schools and Pupils, Public and Private, also the Number of Asylums and Orphans in the City of New Orleans in 1821. "Catholic female academies and parochial schools, 29; pupils, 5271; boys' Catholic paro chial schools, 16; papils, 3855; total Catholic schools, 45; pupils, 9126. Orphan asylumsfor girls, 8; with 991 orphans; for boys, 4 with 510 orphans; total orphan asylums, 12; total number of orphans supported and educated in Catholic asylums, 1501. Episcopa parochial schools, 6; pupils, 350. Presbyterian parochial schools, 8; pupils, 500. Other denominational schools and asylums, 30; children, 1700. German American schools, 6; punils 500. Secular private schools, not enumer ated above, 133; pupils, 5807. Commercial colleges, 3; pupils, 450. Boys' and girls' houses of refuge, 148 children. Total children taught in New Orleans outside of the public schools,

11,119, the average expense of each pupil will

be \$35." Thus we see from these tables that only onethird of the children of New Orleans are at-tending any school, and that only one-eighth of the number are educated in the public schools, and those at over three times the expense to the taxpayer that it costs to educate our children in the Catholic parochial schools. Thus it costs \$389,396 94 to educate 11,000 pupils in the public schools, and only about \$100,000 to educate 9000 pupils in our Catholic schools. Further comment is unnecessary.

Your obedient servant, New Orleans, September 1, 1873.

THE CHURCH NEVER STRONGER THAN NOW. A short time since deputations of ladies in England presented Archbishop Manning with some beautiful decorations for his private chapel. In the course of his reply to the address made by the ladies, His Grace made the follow-ing allusion to the present condition of the Church throughout the world:

Church throughout the world:

And now, my children, I want you to listen to me. I wish to say a word to you about the state of the Church at this mement. You will hear people in the world say that she is in her decadence; that she never was so debased, so weak or so powerless as she is now. Now, you know Spencer's story of the shepherd on top of a hill, who saw more, therefore, than any one else. Now I am like that shepherd, and I ore clss. Now I am like that shepherd, and I tell you that the Church was never stronger than ahe is now; that she has never put forth more blossoms of Faith, Hope and Charity, aye, and of contrition, too, for the sins of those who blaspheme and despise her. Therefore, instead of being disheartened and foarful at the present state of things, let us rejoice and take courage, for believe me when I say again that there never was a moment when the power of the Church of God was greater than it is now, and you yourselves, by your lives, are contributing to this.

Branch No. 1 of the Hibernian Association by the infidel people of the world at large.

A noteworthy and most admirable feature of will be found in our special notice column.

DUBLIN, August 21, 1873.

The day after I wrote last witnessed some of the greatest Home Rule demonstrations which have yet been held in Ireland. I refer to the Ulater monster meetings. As well as I can make out, these numbered thirteen or fourteen altogether, and the number of thirteen or fourteen altogether, and the number present at each ranged from fifteen thousand to fifty thousand able-bodied men. In fact, there was a general turn-out of the Catholic male population of a great part of the northern province which it has been hitherto the fashion to deem the one spot in Ireland in which the efforts of England to root out astional sentiments were enlarded to root out astional sentiments were enlared to root out astional sentiments were enlared to root out astional sentiments were conspicuous by their absolute of the absolute of the sentiment reason. They did not the party demonstrations: and it has been the take part in what might be considered party demonstrations and it has perfect the party demonstrations and it has more than the party demonstrations. In the sentiment of the party demonstrations and it has made the party demonstration at all this own to to beld any demonstration at all thirds. But not withstanding the absence of their natural leaders, the Catholic people made a thorough success of their demonstrations. The numbers in which they attended I have already mentioned. Those numbers were simply unparalleled. Add to this the enthusiasm, the patriotic speeches, the thunderous cheering, the countless green flags with mottoes that "told of Ireland's past of grief and glory," the bands that discoursed the national airs, and you have a picture upon which the true sons of Ireland, whether here or abroad, will look with surprise and delight. I cannot avoid making special reference to the address delivered at Menaghan by the Rev. Isaac Kelson, Presbyterian minister, Belfast. This gentleman, Mr. J. G. Biggar, the same who fought the gallant battle in Derry, and is very likely to be elected as a Home Ruler for Monaghan county at th

of refuge, 148 children. Total children taught in New Orleans outside of the public schools, about 19,000.

"There were in the city of New Orleans, in 1872, \$0,166 children between the ages of six and twenty-one years—the ages at which they are permitted by law to attend in the public schools—of these 90,000, we have seen above that about 19,000 of them are educated by private persons and in the Catholic parochial schools, which educate over 9000 of them, at an expense of not over eleven dollars a year for each pupil.

"The common schools of New Orleans, according to the Superintendent's last report, consisted of 73 schools and 381 teachers; the estimated value of the school-houses being \$653,000 dollars. The average attendance of boys is given at 5528, and girls at 5591, being a total daily average attendance of 11,119. The annual expense is set down at \$389,376 94, and the average annual expense for each pupil will average attendance is only 11,119, the average expense of each pupil will according to the average expense of each pupil will according to the superse of each pupil will according to the superse of each pupil will average attendance is only 11,119, the average expense of each pupil will constitute the according to the average expense of each pupil will constitute the attendance of only in the condition of a confer-violation of a

justice or expediency. If he would couling himself to doing this, he would do well.

On Friday and Saturday last the laborers' question exgaged the attention of a conference and public meeting at Kanturk, County Cork. The conference was presided over by the Rev. Archdeacon O'Regan, P. P. of that place, and was attended by the Very Rev. Canon Murphy, P. P. of Youghal, by Messrs. Arch. Ward and O'Leary, the delegates from the English Laborers' Union, and by the representatives of the various agricultural societies of Munster. The public meeting was attended, in addition to those gentlemen, by Mr. But, M. P., Mr. P. J. Smyth, M. P., and four thousand persons; of whom the great majority were of the laboring class. The result of all was the formation of an Irish Union on the plan of the English, and having the same objects. Mr. But is the head of the new organization, and is thus the nominal, if not the actual leader of three great Irish political associations. Some returakable speeches were made on both days. Mr. Arch and Mr. Ward—both Englishmen, the former having been himself an agricultural laborer from the tender age of nine till that of fortrair—declared thys. an agricultural laborer from the tender age of nine till that of forty-six—declared that, atthough the English laborers were in a terrible state, the Irish were far worse off—that the latter were, in fact, worse housed than cattle. They added that the English laborers would do their least to help the Irish, and this declaration infused a hopeful spirit into the Assembly, which was afterwards strengthened by an unanimous pronouncement for Home Rule. And here I may just mention that the English papers have gone mad over Mr. Arch's "going in" for the Irish national demand. They know he possesses wast influence amongst his own in' for the Irish national demand. They know he possesses vast influence amongst his own class in England, and that this very class will be soon invested with the franchise. Mr. P. J. Smyth, M. P., dwelt on the fact that they could not give their meeting and conference the character of a convention, because of the Convention Act, which forbids the assembling in Ireland—and in Ireland alone—of any body claiming a representative character: The conclusion of Mr. But's speech was an eloquent vindiction of the laborers' moral noblecess of character, which I think I should transcribe.—"There was one remark made to-day," said he, "and only one, I was serry to hear, whee sine one of our friends such of the theorems. friends spoke of the degrading condition of the Irish agricultural laborer. No, nothing can degrade the man in whose heart beats love of country, and in whose soul lies respect for his religion. Ay, and if the Irish laborer dwells in the meanest hovel that shelters a

Christian man, yet round the walls of that hovel flash lights and glories which many a proud aristocrat knows nothing of, in the love of the father and the child. No, the Irish laborer is not degraded, and when the mother kneels down at night, and makes the children lisp the eimple prayers to God, and the father reverently uncovers his head, the blessing of God showers down upon them; there is an elevation and a glory around that hevel that often does not belong to the hall of hanghiy nobles." Eloquent words, that bear most truthful teetimony to the simple purity and sweet grace of life that dignify and brighten the humblest home of clay in the country districts of Ireland.

We have had two executions since I wrote last, and another one—that of sub-inspector Montgomery—is to come off on Tuesday next. The blind man, Lawrence Banith, who stabbed a neighbor of his own to death in a fit of revenge arising out of a dispute about the ownership of a strip of bag, was hanged on Saturday morning last at eight o'clock within the precincts of Cavan jall. He met his doen in a spirit of repentance and resignation, and for several days before, he received the ministrations of several Catholic priests. When the executioner whilst tying his hands behind his back, asked him was he hurt, he answered, "No, my way you like; give me your hand," Arrived at the foot of the scaffold, he was informed of the fact by the Catholic clergymen; he paused a moment, then saying in a loud voice, "In the name of God," he ascended rapidly. A stapid mistake of the hangman added to the natural horror of the execution. The rope was too long, so that the culprit's feet just bouched the ground, and the execution was that of Edward Walsh at Castlebar on Tuesday for the murder of his wife in a fit of drankenness or semi-drankanness. Oh! all the crimes that are to be laid to thy account accurred demon drink! Walsh the execution of his crime. He declared that he never intended to take away his wife's life, that they were brought in (to see him at his requ

a sober man on that fatal Sanday in April, he would never have suffered an ignominious death on the scaffold. I read in the Castlebar Telegraph that when sober he was a well-conducted and inoffensive man.

On Sunday, Rathkeale charch was consecrated, but Dr. Manning was not able to be present. His Grace will also be prevented from preaching in Armagh on Sanday. The consecration of the National Cathedral in that city, is to be, as I have already intimated, a great affair; and I shall take care in my next letter to let the readers of the STAR have a good second of it. Father Burke is to be the principal preacher; and this reminds me that the great Dominican orator delivered one of his list lectures in the Munster Hall, Cork, on Toesday evening last, on the religious history of the United States with special reference to the spread of the Cathelic religion which, he said he hoped yet to see the prevailing and distinctive religion of Columbia. I need not summarise the lecture, as you will doubtless reproduce it in extense in the columns of the STAR.

Our Cathelic Friends.

Our Catholic Friends.

Our Catholic Friends.

Theology, religion, confessions of faith and church organizations are subjects separate and apart from the province of our labors. This journal is purely secular. Our field is large enough. We are fully occupied, without trespassing on the domain of conscience in sacred things. Our convictions on such subjects are private and personal. We do not obtrude them upon the public. This paper is no organ of religious proselytism. We do not permit the columns of the Picagune to be used injuriously to the interests of any Denomination, directly or indirectly, if we know it. We dislike intermeddling and strive to confine our efforts to our bussiness. Church affairs, we leave to those much better qualified than ourselves to treat.

With these prefatory remarks, defining With these prefatory remarks, defining our position, and the course prescribed at the Picayune Office, touching religious matters, we would say a word as to the misunderstanding which we learn exists in the minds of many of our Catholic friends. Our attention has just been called to the comments of the CATHOLIC MESSENGER. For the patriotic and brilliant editor of that religious paper, we have the highest respect, and only regret we did not sooner know of his dissatisfaction expressed.

not sooner know of his dissassastation pressed.

Concerning extracts from European newspapers and editorial paragraphs prepared by reporters to dress up the news, all we have to say is, we have never had the intent to trench upon religious opinions or feelings of any Church; and if through inadvertence news or comments justly liable to such a construction in regard to the Catholic persuasion have been clipped and put forth in the Picayune, none regret it more than ourselves.

We have friends, close connectious and dear and near relations professing the Catholic Faith. This fact may guarantee our carnestness.—Picayune, Sept. 1.

When the Atlantic cable was first laid one

When the Atlantic cable was first laid one When the Atlantic cable was list laid on danger was thought to menace it near shore—the dragging anchors of ships; and one in deep sea, the probable running against it of large fishes. The latter was treated by scientists as absurd. A remarkable incident that happened this summer to the Indian cable, three bundred miles long, between Kunachee and Gwadour, proves that after all very strauge things happen in the depths of the sea. The cable broke and ships were sent to repair it. They grappled it, but on winding in the cable unusual resistance was experienced, as if it were foul of rocks, but after persevering for some time, the body of an immense whale, entangled in the cable, was brought to the surface, when it was found to be firmly secured by two and a half turns of the oable immediately above the tail. Sharks and other fish had partly eaten the body, which was rapidly decomposing, the jaws falling away on reaching the surface. The tail, which measured fully twelve feet across, was perfect, and covered with barnacles at the extremities. The sea being too rough at the time to make use of the boats, an attempt was made to hand the whale on board, but its own weight broke it away from the injured cable as econ as it was above the surface. Apparently the whale was, at the time of entanglement, using the cable to free itself from parisits, such as barnacles, which amony these animals in that sea very much, and the cable, hanging in a loop, over a submarine precipice, he probably, with a fillip of his tail, twisted it round aim, and thus came to an untimely ond—Bethserr Gagette.