

Morning Star and Catholic Messenger.  
PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN,  
EDITOR-IN-CHIEF.

NEW ORLEANS, SUNDAY, NOVEMBER 2, 1873.

OUR CLUB RATES

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CALENDAR OF THE WEEK.

Sunday.....Nov. 2—Twenty second Sunday after Pentecost.  
Monday.....Nov. 3—All Souls (Nov. 2).  
Tuesday.....Nov. 4—St. Charles Borromeo, Bishop and Confessor.  
Wednesday.....Nov. 5—Of the Octave.  
Thursday.....Nov. 6—Of the Octave.  
Friday.....Nov. 7—Of the Octave.  
Saturday.....Nov. 8—Octave of All Saints.

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

NOTICE.—Subscribers changing their residences are requested to notify us, either personally at this office or by postal card.

ST. STEPHEN'S PARISH.—On Soniat street, seven blocks above Napoleon Avenue and three blocks towards the Lake, is St. Vincent's new and beautiful cemetery which belongs to St. Stephen's church. On Sunday evening, 2d inst., at 4 o'clock, in the elegant chapel of this cemetery, there will be vespers for the dead, and a sermon by the Rev. Father Bogerts, in German. On Monday, at 10 o'clock, there will be at the same place a solemn High Mass for the dead and a sermon in English by the Rev. T. J. Abbott, C. M.

GRUNEWALD'S HALL.—We are indebted to Mr. Grunewald for an invitation to the grand concert in honor of the inauguration of his splendid new hall on Baronne street. The concert will commence at 8 o'clock Monday evening next, and is to be given by the German Quartette, under the direction of their leader, E. Grunewald. The interesting ceremony of the formal delivery of the Hall by the builder to the owner took place yesterday evening.

NEW MUSIC.—We have received, with the author's compliments, a copy of the "Dance Esperance," by J. W. H. Eckart. It is a good production in its line, being commendable for varied accompaniment and brilliant measure. We understand the author is a native of our city, quite young, and just out of school. Judging from this first effort, he will rank high among the many excellent artists of our city.

ILLNESS OF BISHOP GROSS, OF SAVANNAH.—The Augusta Chronicle of the 27th, says: "The physicians in attendance upon Bishop Gross having decided that his restoration to health depended upon his spending a few months in a different climate, a number of gentlemen of the congregation of St. Patrick's Church, in this city, contributed, on Sunday and yesterday, nearly six hundred dollars to enable the Bishop to carry out the directions of his physicians. The Bishop will reach Augusta this afternoon and remain a day or two, when he will leave for Florida."

DEPARTURE OF FATHER RYAN FOR NEW YORK.—Last Saturday evening Father Ryan received a telegraphic dispatch from Bishop Quinlan, requesting him to repair to Albany, N. Y., as soon as practicable. The Bishop has been North for some months, lecturing and collecting for his Cathedral in Mobile, which he is desirous of completing at an early day, and we presume that he is anxious to have Father Ryan's valuable services in his arduous labors. Father Ryan left here Monday morning for Mobile, leaving which place Tuesday evening, he expected to reach Albany by Saturday night.

From the foregoing statement our readers must necessarily conclude that the address promised for November 1st, at St. Patrick's Cemetery, will not be delivered.

A SURPRISE.—A few days ago our venerable and respected fellow citizen, Patrick Irwin, Esq., President of the Hibernia Bank, on entering the Hibernia Insurance Company's office, was greatly surprised at finding a splendid painting of himself hanging next to that of the lamented Hugh McCloskey, which has graced the walls of that institution for some time past. The surprise was complete, as Mr. Irwin's modesty had always been an insurmountable obstacle to the fulfillment of the desire of his friends to have a painting of him, and he was conscious of never having sat to an artist. He could not, therefore, imagine how the painter had found it possible to so faithfully delineate his features and expression. We presume, however, that ere this he has discovered the secret from those of his admirers who conceived and brought to so happy a conclusion the plot which preserves to this city so excellent a representation of one of its most respected citizens. The painting will remain in the Insurance office as a testimonial of the great services which Mr. Irwin has rendered that institution. The artist, Mr. G. D. Coulon, 27 Camp street, in this work has certainly achieved a triumph of which he may well feel proud, and which, with his many other excellent paintings, must give him a place at the head of his profession in this city.

THE METROPOLITAN.—We are indebted to Messrs. W. E. Cooper & Co., 89 Canal street, for this excellent fashion monthly for November. Every lady should get one.

Journalistic Courtesy.

We must admit having experienced an emotion of surprise, in reading an article in the N. O. Herald, of last Sunday, entitled "The Religious Revival in Europe," at encountering therein some expressions of a character not very courteous to Catholics. Take, for instance, the following:

Here around us, a social condition is rapidly developing in strong analogy to that which characterized the mediæval ages. Fanaticism and superstition have sprung to new life in multitudinous forms. The strange old monkish asceticism and desire for seclusion, is also rapidly redeveloping. The great Protestant church is more closely approximating its organization to that of its mother, while the latter is revamping all its machinery and sponsoring its glorious past. The chanting pilgrims pouring through France, with waving banners and branches, are seemingly as indifferent to the teachings and tenets of science as those upon the road to Mecca, or they who long ago followed Peter the Hermit on his heroic mission.

"Fanaticism and superstition" are here put in very suspicious juxtaposition with the "social condition of the mediæval ages" and with "the strange old monkish asceticism." We are inclined to believe, however, that this is a mere slip of the pen; the writer having no intention of wounding the feelings or convictions of anybody, but inadvertently giving vent to the old-time prejudices in which so many of our fellow citizens have been reared. Pilgrimages are not expressly inventoried by him among these superstitions, but the context would leave them quite an equivocal standing in that respect.

New let us, in the most friendly way, ask that writer to reflect within himself if he is certain that all pilgrimages are the fruit of fanaticism and superstitions. Let him stand apart, a moment, from the influence of education and look at the question in the light of logic and common sense. "Are pilgrimages necessarily fanatical and superstitions?" It will not do to say "yes" merely because there are fanatical pilgrimages, such as those to Mecca; nor, again, simply because John Knox and John Calvin say so. Those gentlemen were good judges of fanaticism, is true, but not of pilgrimages, because they had traveled the former road and had not traveled the latter. For generations they have imposed their diets, in this matter as well as in many others, upon unquestioning followers. Upon their bold assertion, impious doctrines have been held as faith by thousands of men possessed of better minds and far better hearts than their own. But it is time for such men to lay aside these trammels. It is time for them to look questions like these in the face, and no longer supinely satisfy themselves with second-hand opinions of which they have just cause to become doubtful.

No man ought to pronounce a pilgrimage fanatical unless he knows two things; first, what a pilgrimage is, and second, what fanaticism is. Because, a man must know the exact nature of two premises before he can compare them and say in his conclusion whether they agree or disagree. We do not intend to argue this matter now, for we are not sure that anyone has thrown down the gauntlet, but we merely advise the able writer in our contemporary to do just to his own intelligence and set himself right. Why a pilgrim should, for the time being, be less a believer in the "teachings and tenets of science" than at another time, is the conundrum which we propose to his speculation.

We are surprised also at the narrow view of the causes of this great agitation as reported by our neighbor to exist in certain quarters. It speaks of the "revival" as something universal and almost incomprehensible. It says:

Modern politicians and scientists are now directing attention towards the extraordinary religious revival extending throughout Europe. Never since the Crusades has a more rapid, and in some sense, a more wonderful change occurred in public sentiment, than is now exhibited, and the promotive causes, whether spiritual, political or social, are being eagerly investigated and disputed over by the many men of many minds who as aspire to be public teachers.

After admitting that Protestantism is shaken by the universal emotion and is moving back towards Catholic affinities, after showing that the Church of England shares in the upheaval and that "its altars are once more brave with old puritan horrors," it asks a solution of the mystery as follows:

Now, whence comes this inexplicable change so unexpected in its dawn, so rapid in its progress, so vast in its promise? Is it ordained of God and a special providence, as claimed by spiritual professors? or is it, on the contrary, been invoked as a political engine, through which to revive the lost cause of Bourbonism throughout Europe, and make all political roads lead to Rome?

What a strange hypothesis is the latter of these! Bourbonism throughout Europe! Do they mean monarchy in general? The suggestion is preposterous, for they who should then invoke the movement are the most bitterly opposed to it. They have evoked it truly, but by way of reaction against their tyranny and not in response to their inducement. The greatest enemy of the movement and the greatest champion of personal government is one and the same man—Bismarck. Do they mean the Bourbon dynasty in France? Then how account for the upheaval in Germany and Switzerland, the movement in the Church of England, the revolution at work in Protestantism? What has all this to do with a political game to seat Henry V. on the French throne.

We cannot blame those who have net

faith, for failing to see the hand of God in the affairs of men, but mere common sense ought to guard them against attributing great and mysterious phenomena to trivial causes. We all know how absurd was that labor of a mountain which produced only a mouse. It is equally inadmissible to attribute the convulsion of a mountain to the struggles of a mouse.

Fontaine on Education.

We republish to-day a communication of Prof. Edward Fontaine a Protestant clergyman, addressed to some of our city dailies on the subject of Public Education. We particularly commend to the attention of certain so-called liberal Catholics several of the five principles which he lays down, and we ask them to listen to common sense as spoken by an honorable and fairly inclined gentleman, though they contemptuously set aside the teaching of our holy Pontiff which is to the same effect.

Prof. Fontaine holds that the public property of a Republican state and the money in its treasury, belong to the citizens. They have a strict right, under every rule of common honesty, to their individual shares of it or to the benefits of its application. It follows from this that any attempt by the State authorities to dictate to them how they shall apply their share of it is arrogant and tyrannical whenever it is practically made a matter of choice. In the matter of State policy and public order there can of course be but one way. There can not possibly be two systems of laws, or a variety of Governors and Legislatures, among whom people could take their choice. This would be an impossibility in the nature of things, because "Law," by its very definition, excludes the idea of choice, and Government, by its definition, implies supremacy without a rival.

If it were possible to give everybody his choice in these matters, it ought to be done. But it is not possible and therefore the majority controls. But can the same be said of education. Is there any good and valid reason why a man may not have the same freedom in choosing the teacher for his children as in choosing their doctor. You say that he pays the doctor with his own money; but Prof. Fontaine answers that the school fund is his own money. It is but a fiction of law to suppose that it belongs to the State. The State is everybody. It is a mean and contemptible piece of tyranny to coerce a man in the application of his share of the public money, when there is no absolute necessity for it. It has indeed been fashionable for casuists to claim a show of reason in this matter by saying that Common school education could not be so efficiently promoted without concentrating all its means in a system controlled in every detail by the State authorities. The bad faith of this picture is, however, shown by the experience of Texas, Savannah, New York, and many of the great nations of Europe where denominational schools are working with complete success.

Another principle laid down by the Professor is that it is "wrong to force a parent to send a child to a school whose teaching or religious or moral influence he does not conscientiously approve." To this they reply: "We do not force any one to send his children to the public schools." True enough so far as physical force goes, but false so far as double taxation can go. If a man cannot afford, after paying his school tax, to pay tuition at a private school and therefore sends his children to the public schools against his will, he is, to that extent, coerced. It is not so open an attack upon the rights of conscience as it would be to send his child under an escort of police, to a place where it would be taught doctrines that its father considers immoral or blasphemous, but it is a more ingenious mode of attaining the same end. And the principle of wrong is the same whether positive immorality is taught or morality is merely left untaught.

We know that there are many Protestants who cannot see the force of Mr. Fontaine's reasoning and the justice of his grounds, but in this country the day of bigoted opposition to Catholicity, and that by foul means if necessary, is over. There are millions, of course, who would not stop at any injustice, to hamper the progress of the Church, but public opinion no longer sustains them as it did a few years ago. We are aware, too, that there is a sprinkling of real Protestants in the Church itself, men who have the audacity to call themselves Catholics, but do not hesitate to treat with contempt the teaching of the Pope on this point, and indeed, on others if it suits them so to do. But the army of God will march successfully onward, unimpeded either by the open opposition of unscrupulous enemies, or the treachery of pretended friends.

Man relies far more than he is aware for comfort and happiness on woman's tact and management. He is so accustomed to these that he is unconscious of their worth. They are so delicately concealed, and yet so ceaselessly exercised, that he enjoys their effect as he enjoys the light and atmosphere. He seldom thinks how it would be with him were they withdrawn. He fails to appreciate what is so freely given. He may be reminded of them now and then; he may complain of intrusion or interference; but the frown is smoothed away by a gentle hand, the murmuring lips are stopped with a caress, and the management goes on.

Protestant Miracles.

We have been considerably taken aback of late by several miracles claimed to have been wrought in favor of certain Protestant ladies. One of these ladies is Mrs. Ellen C. Sherman of Pierpont, New Hampshire, wife of Rev. Moses Sherman, Methodist preacher of that place. The account which we have seen circulating through the press is to the effect that Mrs. S. was lately very ill, could not raise her hand to her mouth, was subject to intense pain, sometimes even to the point of delirium, etc., when all of a sudden there was a remarkable "change for the better followed by a rapid progress towards complete restoration," and this without apparent cause. Mrs. Sherman herself writes and publishes quite a long account of the event, claiming a miraculous cure through the direct agency of our Saviour present at her bedside and breathing upon her face, though unseen by her.

Now, it appears that the Methodists of her community accept her account as genuine, and recognize the miraculous character of the event, while members of the other sects can't see it. They say that Mrs. Sherman got well from natural causes and that her mind was distempored by the force of her disease. Singular to say, Rev. Mr. Sherman, who ought to know a good deal about the affair, appears to keep quite dark in relation to it.

We do not seriously discuss the authenticity of this pretended miracle. In the Catholic Church alleged miracles are not lightly accepted as genuine. They are most critically examined and subjected to every test of reason and science which the experience of many centuries has suggested as available. If after the severest scrutiny there is found any possibility of questioning them, they are rejected. The mere statement of Mrs. Sherman unaccompanied by corroborating proof, by certificates of medical men, by evidence of circumstances showing the utter impossibility of her cure by natural causes, etc., amounts to absolutely nothing. The presumption against miraculous interposition is too strong to be overcome by such questionable proof.

But the striking fact about the affair is the avidity with which the Methodists have swallowed the fable. This is so much the more strange that the Methodists have been as scornful as other Protestants in referring all modern miracles to imposture, and as uncompromising in declaring that "the day of miracles is over." The Church of Christ is constantly giving proof of its sanctity in the miraculous manifestations which God makes through His most favored servants. The Protestant world to a man disclaim the slightest belief in these miracles, because if they admit them, they must admit the sanctity of that Church against which they rebel. To save themselves from the necessity and danger of going into an examination of these events, they create an axiom to the effect that the day of miracles is over. They have no reason on earth for the saying, except convenience, yet it is advanced with such an air of certainty that millions of unwary people take it for granted and never dream of inquiring further.

But now that one of their own sects thinks it has a chance of proving its own sanctity through a miraculous interposition of God, how quickly it forgets the cherished dogma about the "day of miracles!" How suddenly it comes to a knowledge that there can yet be miracles in the Methodist Church, and how enthusiastically its members jump at the distempored fancies of a delirious sister as full and complete proof establishing their pretension!

Truly our Protestant brethren are getting demoralized. First they permitted cushions in their pews, then organs in their choirs, then fiddles, then crosses on the outside of the meeting houses, now they are adopting miracles, and next they will probably get up a Pope of their own, and prove conclusively that he wears the genuine ring of St. Peter.

BISHOP QUINLAN IN ALBANY, N. Y.—On Sunday last, Right Rev. Bishop Quinlan, of Albany, by request of Rev. Father Doran, visited St. Ann's Church and took up a collection to aid in completing the cathedral at Mobile. During the Mass, the Right Rev. Bishop delivered a beautiful sermon upon "Mary, the Mother of God." He showed the intimate relation that existed between the second person of the Blessed Trinity and the Virgin Mother, the respect in which she was held by her Divine Son, and her place in how her intimacy with our Lord was for the benefit of mankind; our appeals to her were always heard by the Son, and whatever she interceded for, was granted; that Christianity was based on the truth that Mary was the Mother of God, for if Christ who died on the Cross of Calvary was God made man, Mary must have been the Mother of God. If Mary's Son was not Christ the second person of the Trinity, then Christianity was nothing more nor less than a delusion. At the end of the sermon, he spoke of the impoverished condition of the diocese, the number of Catholics who are not exceeding twelve thousand, while he had but fifteen Priests to attend to their spiritual wants. His cathedral, which was begun over thirty years ago, is still unfinished. It looks more like an old building going to ruin without towers and exterior ornamentation. During the late war, by the explosion of a magazine, its windows were destroyed, and it took \$7,000 to repair the damages; and now that something must be done, he was compelled to call on the more wealthy Catholics of the North. His appeal to the people of St. Ann's was properly responded to, and the amount collected speaks well for the charity of the Pastor and his flock.—Albany Reflector.

Celestial timber—Sunbeams.

Letter of Acknowledgment From Shreveport.

SHREVEPORT, October 24th, 1873.  
To the Editor of the Morning Star:  
My Dear Friend.—The liberal donation of \$100 sent by the St. Aloysius Society through the MORNING STAR office, is gratefully acknowledged. You will find herein enclosed a short article taken from the Shreveport Times of the 21st inst. Some Catholic gentlemen of this place had it published to show the use to be made of the money which comes to me direct. The prayers of many orphans will be offered up in behalf of the good young men of St. Aloysius Society, Holy Trinity Church, in behalf also of their Spiritual Director, Rev. Father Thevis, and of their President, C. Hawthorn. Yours, in our Lord.  
J. J. DUFFO, S. J.

The article from the Shreveport Times, mentioned by Father Duffo, is as follows:  
FOR THE ORPHANS.—The Rev. Father Duffo has received a kind letter from the Catholic priest of Yazoo city, Miss., the Rev. Father Most, who promises to make an appeal in behalf of the suffering people of Shreveport. He has received also the sum of thirty-three dollars through the Postoffice, sent by Mrs. Mary O'Flanagan, Charleston, Mass., friends of the Rev. Father Duffo advise him of the sum which comes to him directly, for the renting of some house where the orphans might be congregated; it will be more economical, and will spare him the trouble to provide for so many applications which are made to him every day.

THE EPIDEMIC.—During the last forty-eight hours a few new cases were reported in the city and a considerable number in the country. Most of the cases in town were doing very well, but we hear of some being seriously ill in the suburbs, where the disease is still raging in an epidemic form. At the convent there are seven patients, all doing well yesterday. As we have said before it does not look as though we would get clear of the pestilence until the last one subject to it has been taken down.

ST. VINCENT DE PAUL'S PARISH.—Our readers well know the difficult task imposed on the venerable Father Foltier some few years ago, in assigning to him the work of erecting a church and forming a congregation in the lower portion of the old Third District. This work was the more difficult as the residents of that portion our fair city are of different nationalities, thus, to a certain extent, rendering almost impossible that close union among the people which is so necessary for the energetic prosecution of works of magnitude. Besides this, many of the English speaking families are divided in religious matters, some of the members being Catholics while others are Protestants; the natural result, of course, of mixed marriages. The Rev. Father has, indeed, cause to be deeply grateful to many of the heads of families in his parish, who are not Catholics, for very liberal assistance; still, in many cases the same fervor and zeal do not exist nor can the ends in view be so easily realized as where unity of Faith exists. In spite of these great obstacles, however, Father Foltier has been enabled to erect a fine brick church costing \$60,000 and a presbytery; to establish schools for boys and girls, and to organize several Societies for the benefit of his people. The one of these most specially deserving of mention is that for boys, which, while giving them an opportunity of amusing themselves, enables them to learn music, etc. The constant drain upon his resources which is made to support these several important works, leaves the Rev. Father little, if anything, wherewith to pay the interest on the parish debt, which amounts to a considerable sum, not to say anything about reducing the principal. Considering this fact, the ladies of his parish design holding a fair about the end of January next, the proceeds of which will be devoted towards paying the debt of the parish. Should the fair prove a complete success, we understand that the Rev. Father intends erecting a steeple in which he will have placed a large clock for the benefit of the residents of the neighborhood.

As the "Apostleship of Prayer" and other Associations in honor of the Sacred Heart of Jesus are rapidly multiplying among us, it may be agreeable to Pastors, Superiors of Religious Orders, Heads of Catholic Institutions and others, to learn that the Central Director of the Apostleship in the United States is authorized to give Diplomas of Aggregation. Conformably to an ordinance approved and confirmed by our Holy Father, Pius IX., "all the faithful affiliated to the Apostleship, thereby share in the Indulgences and other favors granted to the Archconfraternity of the Sacred Heart," without any further aggregation whatsoever. "The Messenger of the Sacred Heart" is the organ of the Apostleship, and publishes every month a full list of "petitions" and "favors granted." The rate of subscription is \$2.00 annually. The Diplomas, the Messenger and "Catechisms of Devotion to the Sacred Heart and of the Apostleship," can be had by applying to the local Directors, whose names may be found on the inner page of the cover of the Messenger, or to

REV. B. SESTINI,  
Central Director of the Apostleship,  
Weststock College, Howard County, Md.

"TO CATHOLIC PARENTS—A TIMELY WARNING."—Such is the heading of a circular issued by the Cadets of the St. Aloysius Total Abstinence Association, in which they admonish parents, if they wish to save their sons from the drunkard's fate, to enroll them at once under the banner of Total Abstinence. "In my visitations," says Archbishop Bayley, "I have been accustomed to warn the young in particular against acquiring the habit—to avoid taking the first step in a path which leads to so much vice and misery." We hope that the admonition so opportunely given by the youths of the St. Aloysius Association will not be permitted to pass unnoticed by parents and others charged with the moral and spiritual care of the young.

For time and place of Meeting see notice in our special column.

A welcome visitor in every household is the "Catholic Family Almanac," whose arrival we are glad to see announced in the card of the publisher, Mr. Chas. D. Elder, 124 Camp street.

Diocese of Natchez.

DEATH OF A PRIEST.

Rev. Anthony J. Strake, pastor of Brookhaven, Lincoln County, Mississippi, died Saturday, Oct. 19th, at Oxyka, Pike County, Miss., in his missionary district.  
His death was very unexpected. He was engaged in his missionary duties to Wednesday afternoon, teaching Catholicism each day from Sunday to Wednesday both included. Thursday he was sick, but nothing serious was apprehended, until he became unconscious Friday night. One of the Redemptorist Fathers, from St. Theresa's Retreat, Chatawa, came to his assistance, and administered the last rites of the church, remaining with him till Saturday afternoon. He died at 11 P. M. He was buried in the cemetery of St. Theresa's, Sunday afternoon, many of the Catholics of the neighborhood attending at the funeral and the pious ladies covering his coffin with flowers.

Father Strake was born near Munster, in Westphalia. He studied at the American College of Louvain, in Belgium, and arrived in this diocese in May 1867. He was stationed at Columbus, Lowndes County, until the summer of 1869, when he took charge of Brookhaven and the surrounding missions.

He was a priest of great energy; and he especially devoted his labors to the Catholic education of the children under his care. He underwent great fatigues and much privation to establish a Catholic school in Brookhaven. His devotion to this duty, his great charity towards every person in distress, and his amiable manners in his intercourse with everyone, won for him the affection of his people, and the esteem of all who knew him. When Mass was offered for him at Brookhaven, almost the entire congregation approached the Sacraments and offered their Holy Communion for his repose. "They that instruct many to justice, shall shine as stars for all eternity" (Daniel xii. 3).

GEN. JOSEPH E. JOHNSTON'S BOOK.—Some time since (says the Savannah News) a rumor was current that Gen. Joseph E. Johnston was engaged on a history of the late war between the States. The following paragraph from our exchanges go to confirm the truth of the report. A book on the war by General Johnston, who bore so conspicuous and important a part in that struggle, even though, as is intimated, it is confined to his own campaigns, will be a valuable contribution to history, which will be duly appreciated at the North as well as by the Southern people. The Baltimore Sun says: It is announced that a careful and deliberate account is about to be published from the pen of General Joe Johnston of the events which preceded his removal from the command of the Southern forces operating against General Sherman in Tennessee and Northern Georgia. Military men, it is said, have long been aware of the decisive effect of that removal in favor of General Sherman and of the Union cause.

The New York Sun has the following paragraph on the same subject:  
At last we are to have from one of the great captains of the greatest of Southern Generals his account of the war. We refer to Gen. Joseph E. Johnston, whose history of his campaigns is soon to be published in an octavo volume by Mr. Appleton. It is to be embellished with portraits of distinguished officers and maps of the various scenes of operations.

The German "Old Catholics," after rejecting the Vatican Council, seem to be possessed by a mania for holding councils of their own. Their frequency, and the admission of gentlemen holding every species of religious belief, from the Russian Greek Pope and the Anglican Bishop to the Liberal Protestant, whose faith is but one degree removed from that of the rationalist, seem, in their minds, to compensate for the want of genuine Catholicity. The last of their new-fangled "councils" took place in September, at Constance, in Switzerland. The entire "Old Catholic" hierarchy, consisting of the new Bishop Reinkens, was present. As usual, the oratorical trio, Reinkens, Schulte and Friedrich, furnished the chief entertainment. The usual song of Papal aggression and Jesuit intrigue was sung; in fact, they seem to be the only strings to their violin. It may interest our readers to know that the Liberal Protestant, Herr Schulte, by his movement in Prussia, 13,000 in Bavaria, 9,000 in Baden, and a few elsewhere, and then, with entire disregard for the rules of arithmetic, figures up a sum total of 50,000. Still, granting them their 50,000, what frontory on Bismarck's part to acknowledge this fraction of the 15,000,000 Catholics of Germany as the Catholic Church of the Empire! Even the arithmetical feat performed by the religious newspaper known as the Church and State, and published in New York, would hardly help the matter much. Reinkens himself, we see if the reports may be true, put down his following at 7,000. Herr Schulte, by his rapid addition of unknown quantities arrived at 50,000 as his sum total; Church and State, however, apparently distrustful either result, quietly multiplied the latter by 2, and announces that there are not 200,000 Old Catholics in Germany. This sort of addition, we suspect, is always accompanied by a somewhat dangerous process of subtraction, by which the amount carried over to the new total is withdrawn from the accountant's own honor and self-respect.—Catholic Review.

The Paris correspondent of an English medical journal gives the following description of a new method for fattening fowls. The birds, which consist of common fowls, ducks, and turkeys, are confined in small open stalls, which are which they are so fastened that they can hardly move. Here they are fed with an emulsion composed of milk and oatmeal, which is pumped into their gizzards at stated hours. This is all the food they get, and, with the exception of the ducks, which are allowed a little water, they have no other drink. The fowls are taken at from three to six months old, and are fattened in from twelve to eighteen days, at a trifling cost.

BEST AND OLDEST FAMILY MEDICINE.—Sawford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for Beware of imitations. mh30 1y 00

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