

Morning Star and Catholic Messenger.
PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN,

EDITOR-IN-CHIEF.

NEW ORLEANS, SUNDAY, SEPTEMBER 27, 1874.

OUR CLUB RATES

FOR PAPERS SENT BY MAIL TO ONE ADDRESS

One Copy (one year) \$3 00
Five Copies " 12 50
Ten Copies " 22 50
Twenty Copies " 40 00

No orders will receive attention unless accompanied by the cash.

Agents for the Star.

LOUISIANA.

S. LANAUX, Franklin.

J.M. DUGGAN, Baton Rouge.

TEXAS.

J.E. O'CALLAGHER, 232 Postoffice st., Galveston.

J. Z. LAYENDECKER, Laredo.

C. C. BEVINS, Houston.

MISSISSIPPI.

MARTIN BURE, Natchez.

E. F. OWENS, Vicksburg.

CALENDAR OF THE WEEK.

Sunday.....Sept. 27—15th Sunday after Pentecost.
Monday.....Sept. 28—St. Michael, Duke, Martyr.
Tuesday.....Sept. 29—St. Michael, Archangel.
Wednesday.....Sept. 30—St. Jerome, Confessor and Doctor of the Church.
Thursday.....Oct. 1—St. Remigius, Bishop and Confessor.
Friday.....Oct. 2—The Holy Guardian Angels.
Saturday.....Oct. 3—St. Cosmas and Damian, Martyrs.

OUR TRAVELING AGENT.—Mr. Thos. B. O'Connor, our agent, is at present in Savannah, Ga. We bespeak for him the kind assistance of the friends of Catholic literature in that flourishing city.

REQUIEM MASS.—Next Wednesday morning, at 7 o'clock, there will be a solemn Mass of Requiem in St. Theresa's Church for the late Mary R. Cunningham, wife of Mr. Thos. A. Twomey.

JESUITS' COLLEGE.—The scholastic year of this well-known institution begins on Thursday, October 1st. Parents are requested to send their children at the very opening of the session, as it would otherwise entail serious disadvantages to their progress in the various branches of studies.

FEAST OF ST. MICHAEL AT ST. MICHAEL'S CHURCH.—The Feast of St. Michael, which occurs next Tuesday, will be celebrated at St. Michael's Church, Annunciation Square, Rev. T. Heslin, pastor, with great solemnity. The Forty Hours' Adoration will commence at the solemn High Mass this Sunday, morning at 9.30 o'clock. At 7 o'clock Sunday, Monday and Tuesday evenings there will be an instruction and devotional exercises, and Monday and Tuesday mornings, at 8 o'clock, High Mass. The panegyric of St. Michael will be preached Tuesday evening by the Rev. J. Moynihan, Jr.

The following prize numbers of a lottery in aid of the New Orleans Female Orphan Asylum, drawn and advertised nearly a year ago, have not yet been presented at the Asylum. Holders are requested to do so immediately, as any article not called for on or before November 1st will be for the benefit of the orphans:

Articles.	No.
Life-size Painting of Pius IX.	100
Porcelain China Tea-Set.	499
Ceramics.	1193
Gold Watch.	370
Silver Tea-Set.	4792

SISTERS OF CHARITY,

Female Orphan Asylum, Camp st.

Since our last issue two of our noble citizens who were wounded in the fight at the head of Canal street on Monday, September 14th, have died, increasing the number of deaths on the side of the people to fifteen. The names of these two heroic gentlemen are Major Wm. A. Wells and Mr. John Considine. Major Wells was a native of Port Gibson, Miss., and was in the fortieth year of his age. We understand that the grace of conversion to the one true faith was vouchsafed to him during the last sad days of his life. Mr. Considine was only twenty-eight years of age, and was a native of Killrush, County Clare, Ireland. He had been a resident of this city for the past ten years.

DEATH OF WM. MCGARRY.—The sad news of the death of this most estimable gentleman occasioned great sorrow to his numerous friends in this community. He had been ill for several years with consumption, but though his death was expected at almost any time, it fell with no less force upon his sorrowing friends.

Mr. McGarry was a native of the parish of Dunsford, County Down, Ireland, and was in the thirty-sixth year of his age. He died at 5 o'clock A. M. Thursday, Sept. 24th, after a residence of twenty-eight years in our midst. At the time of his death he was a member of Branch No. 3 of the Hibernian Association and Secretary of the Central Board. He leaves two little girls, whose orphans now, their mother having died some years ago.

Mr. McGarry was a gentleman of the strictest probity of character, and though bold and plain spoken when occasion required, was universally respected and loved.

CELEBRATION OF FATHER MATTHEW'S DAY.—The Catholic Total Abstinence Societies of this city intend having their first annual celebration on Sunday, the 11th of October. The celebration will consist of a general communion, at the Cathedral, if His Grace, the Most Rev. Archbishop is in the city, or, if he is not here, at the Church of the Immaculate Conception, and of a parade in the evening. The communion will be preceded by a retreat at the Jesuit's Church, at 7.30 o'clock Wednesday, Thursday and Friday evenings, October 7th, 8th and 9th.

As an evidence of the interest which His Grace, the Most Rev. Archbishop, takes in the Total Abstinence movement, we may state that when called on by the committee, he said that during the early part of October he would be in the country, but that if he happened to be near the line of the New Orleans and Texas Railroad, he would come to the city for the special purpose of attending the celebration.

The Press.

We publish this week an article from the London Register, on the subject of "The Press and the Society of St. Paul." Our readers will remember that this Society is founded for the purpose of publishing Catholic Journals. The great natural potency of the Church consists in the economy with which her works are carried on. Her missions, her schools, her Universities, her charities are all conducted by Religious who have no families to support, who need but enough to sustain life, and who for the most part get nothing more. She can do more than ten times the amount of work for the same money that can be accomplished by any sect or merely human organization. Celibacy is the great secret of her multiplied works.

When this irresistible agency is brought to bear on the Catholic Press, it also, must soon go forth in a strength and development to extinguish all opposition. Secular or Infidel Universities can never, on equal terms, stand in competition with Catholic Institutions of the same kind, in consequence of the mere consideration of economy. The professors of the latter are as good as those of their rivals—generally better, while their terms are incomparably less expensive. The snobs who do not care to learn any thing, and succeed accordingly, go to the high-priced establishments; young men of limited means, but of ambition and energy, frequent the arenas where even poverty can be trained by masters as proficient as those of more aristocratic precincts. Results soon declare in favor of those establishments which attract the genuine students, and all rivals pass into insignificance.

So it would be with primary and intermediate schools if left to a fair competition. Our Catholic schools would soon, on account of their cheapness, attract all the pupils of all creeds. But the State declares against them in the contest and makes their rivals cheaper still by paying all their expenses. The beauty of this arrangement is that the Catholic population is forced to sustain those opposition schools, expensive to the tax-payer and ill-conducted as they are.

This is precisely like the political situation of the people of this State, who are obliged by superior force to pay for the very army that enslaves them.

Now, though the schools are not on an equal footing in this country, newspapers are. But let there be a number of papers equal in ability and merit with the same number of other papers, yet twice as cheap, and the second class will inevitably perish. Get up an order of Religious for publications and soon bad newspapers and bad books will be twice as dear as good ones. Then they will become insignificant in their influence. They will still exist, for malice and wickedness will be pandered to at any expense, but the great, incautious, half-innocent public which does not buy such things on account of their being evil, but rather because they are cheap, will drop them. The Devil, who has heretofore made literature his chief missionary and built his fortress on the Press, will then be obliged to find some other ally and some newer agency.

Let us then invoke for this important warfare that great potency of the Church—its celibacy. That celibacy gives it an economy of means which is absolutely irresistible by human agencies because human agencies will never include celibacy. Before that economy, Protestantism itself is perishing. Protestantism is entirely based on human respect—it is nothing it is not respectable. It lives and thrives on the impression that the world smiles upon it. It cannot exist in the shadow. In this country it is far wealthier than Catholicity, but the superior economy of the Catholic system enables it to perform wonders with small means. Its Cathedrals are multiplying in number and magnificence; its colleges and hospitals are filling the land with splendid triumphs of architecture. Beside it Protestantism is beginning to look meagre and shabby. That is enough. It is pining to death in the shade. Soon every body will shun it as a rather dilapidated and disreputable concern.

Such is the force of economy. Let us have a doubly cheap Catholic literature.

The Republican on McMaster.

An article recently appeared in the Republican, of this city, attacking Mr. McMaster, of the N. Y. Freeman's Journal, and which we consider worthy of being noticed. Not that it contains one idea or argument worth replying to, but simply as a remarkable specimen of puerility and incoherence.

The Republican seems greatly annoyed at Mr. McMaster's discovery of the Spanish-German Porto Rico intrigue. The first and grand object in life of the Republican, as of all other Radical men and organs, is to malign and vilify, to injure and persecute, the Catholic Church. Consequently, there is a fellowship, a free masonry of brotherhood, between them all and Bismarck in his anti-Catholic war. They drink his health; they wish him luck, and back up Germany in anything that will strengthen her impious hands. They are, therefore, enraged at Mr. McMaster's disclosures, even though these may be the means of averting from the United States a serious foreign

war or the alternative of a disgraceful surrender.

In the confusion of the Republican's wrath it perpetrates some of the wildest logical incongruities. Thus, it says McMaster "is in favor of a Spanish Monarchy," and proves it by the following quotation from that writer:

I will compromise no one by reverting to my sources of information at present. In a short time (it may be some months), when King Carlos VII. will be in the Escorial, and will hold Madrid and all the Spains, for their honor I will, perhaps, tell who my informants have been.

The conclusive character of this proof need not be explained. Again. The Republican says:

Mr. McMaster seems also to be a grand almoner of the Zouaves of his holiness, who seems to be aiding to establish the Spanish Bourbons on the throne from which they have been expelled by their own vicious and oppressed administration.

And here is the quotation from Mr. McMaster given to prove that:

All I have done has been in private in the St. Michael's Association, of New York, to help in sending a little aid to the Pontifical Zouaves who are in active service in Spain, for hospital services, under her royal highness Donna Bianca, the wife of Don Alphonso, the brother of the King, and as freely used for the unhappy conscripts of the Madrid dictatorship as for the Carlist wounded.

Sending some small supplies for hospital uses to be applied to the relief of suffering men on both sides,—that constitutes a man "grand almoner to the Zouaves." This is about as forcible as the other suggestion that "His Holiness seems to be aiding to establish the Spanish Bourbons" on an unwilling throne. And from what does the Republican draw that conclusion? From the fact that the "Pontifical Zouaves" are in the service of Don Carlos. What logic! The "Pontifical Zouaves" is the name of a corps. The Pope has nothing to do with them.

But let it be remarked, in justice, that this kind of nonsense is what passes current everywhere as "argument" against the Catholic Church. That is, error and falsehood are the only basis for any such argument.

But the Republican goes back to McMaster:

This inhabitant of the American republic seems bitterly hostile to the Republican "dictatorship of Madrid." He also denounces the "overgrown and insolent German empire." From all of this we infer that Mr. McMaster is—

1. A friend of monarchy.
2. A zealous friend of the Pontiff.
3. An intense hater of the Protestant rulers in Germany.

1st. Because he is hostile to the "dictatorship of Madrid," therefore he is a friend of Monarchy. Again, what reasoning! By the same kind of argument a man is the friend of Monarchy if he sympathized with the British troops in the Sepoy rebellion or disapproved of the frightful scourging recently administered in a Central American State to a British Consul. Mr. McMaster, perhaps, merely thinks that Carlism is better for Spain than Infidel, Free Mason merriment—a nominal republic but an actual outrage against both God and man.

2d. "A zealous friend of the Pontiff." Well, we hope and believe that to be true, but unless we had some more direct proof of it than that selected by the Republican we should consider Mr. McMaster's devotion in that line very equivocal.

3rd. Mr. McMaster is, no doubt, intensely opposed to the persecuting policy of the German rulers. But this, not because they are Protestants, but persecutors. There are numbers of Protestant rulers whom the gentleman referred to, no doubt, respects greatly, but they are not special agents of the Devil, like Bismarck and his sympathizers.

The last grand, overwhelming, fatal charge against McMaster is that he is probably an Irishman. This is that irresistible avalanche of reproach and scorn with which the Republican is wont to end a controversy and extinguish Father Ryan and other native born citizens of the United States. The allegation as to Mr. McMaster is just as true and forcible as all the others above given, for he is a convert from an old New England Puritan family and descended from one of the original Plymouth Rock Blue lights.

Ritualism.

We give place, with pleasure, to the following extract from a letter written to one of our friends by a correspondent in London. It is a very vivid sketch and will probably startle a good many readers who have never seen such things and can hardly believe that the Puseyites or Ritualists have gone so far.

Altars, lights, crucifixes, confessionals, prayers for the dead, vestments, sermons on transubstantiation, veiled nuns, the people making publicly the sign of the cross—everything but submission to the Roman Church, without which there can be nothing but a sapless branch cut off from the living tree!

Are these people any nearer to the living faith than their Low Church brethren? The writer seems to think them on their way back to the Church, but when we reflect how far Dr. Pusey went on the same road and how many years he has stuck at the same point of apparent progress, we are forced to remember that Faith is purely and simply a gift of God. Those people believe because they see; not because they are taught. Their faith is not the evidence of things unseen. They believe only what they see by the light of logic and reason.

They convince themselves that the Bible teaches these things and that the Fathers of the Church taught them. And therefore they believe them, but not because the Church teaches them.

If a man believes all that God has revealed except one thing, and rejects that, he has no faith. God is either all truth, or he is not God. Unless a man believes in the "Holy Catholic Church" he has not the Faith which comes of God.

The extract referred to is as follows:

LONDON, August 24th, 1874.
I have listened with much interest to the debate in Parliament of the great Bill for Church regulation. It was found necessary to put a stop to the Ritualists. Do not be scandalized when I tell you that I went to one of the high churches one evening lately to witness the ceremony. If I had not known where I was, I might have supposed myself at Vespers in one of our own churches—altars, lights, flowers, crucifixes, confessionals, etc. Clergy robed as priests, a sermon full of Catholic doctrine on transubstantiation, prayers for the dead, and all but the final step back to Rome. Every one made the sign of the Cross, and I never saw a more devout and attentive congregation. There were Nuns, too, robed and veiled in black who knelt most reverently. I could not have believed it had I not seen the whole. That the truths of Catholic doctrine are forcing the English away from the tenets of Protestantism is evident, and the change is alarming the Bishops so much that they have insisted on passing laws to punish the guilty ones who indulge in what Israel called "A Mock Mass." The whole of this part of London seems peopled with converts, and the churches crowded with them.
God Speed the good work!

Edward Sweeney.

It was with great surprise as well as sorrow that our public heard on last Wednesday, of the death of Edward Sweeney, one of our most energetic and charitable citizens. In every work of zeal for the Church or care for the orphans, he was always among the foremost. As Vice President of the St. Vincent of Paul's Home for Boys, his time and means were always at the service of the Institution. Engrossed as he was with a laborious occupation, his evenings and Sundays, instead of being devoted to repose, were pressed into the active service of humanity and public good.

Mr. Sweeney was essentially warm-hearted and full of sympathy. This disposition led him not only into works of charity but into those of public enterprise. His connection with a Liverpool line of steamers is well-known; he was also a Director of the Hibernian Insurance Co. at the time of his death, and President of the Homestead Association. With all this he found time to be a member of three fire companies and of the Hibernian B. and M. A. Association.

The daily life of our deceased friend shows how much one man can accomplish if determined to do it. It seemed impossible that he should find time for all his multiplied engagements, yet he never appeared hurried. His good will carried him through. To Mr. Sweeney's credit it must be added that, as his means increased and comforts multiplied around him, he never appeared to grow cold in his spiritual life. Wealth did not make him penurious and repellant as it does so many, but to the end he was as much distinguished as ever by his open-handed generosity, his affability with all who approached him, and his readiness to aid every one who stood in need of assistance.

[Continued.]

Chief Justice Taney and the N. O. Times.

To the Editor of the Morning Star:
The Times last Sunday, in noticing the death of Judge Curtis, says: "It was while he was of the Supreme Court that the famous Dred Scot case came before it on an appeal from a Circuit Court in Missouri, and it was on this appeal that Chief Justice Taney gave utterance to the sentiment that the black man has no rights which the white men are bound to respect." This atrocious perversion of a portion of the opinion of the Supreme Court in the Dred Scot case was first circulated, knowing it to be false, by the leaders of Abolitionists and Free Soilers, with Senator Seward at their head, and was the fictitious capital on which the Republican party started, and is still repeated, although it has been proved a thousand times that Chief Justice Taney never gave utterance to this sentiment as his own opinion. On the contrary, a reference to the opinion of the court will show that he deplored and regretted it. He stated it as being the public law of Europe for over a century before the Constitution of the United States was formed, and any unprejudiced person who will read the opinion of the Supreme Court must be fully satisfied that he proves what he says beyond a doubt.

Samuel Tyler, L. L. D., in his memoir of the Chief Justice, says: "The opinion of Chief Justice Taney, in the Dred Scot case, had hardly been read in open court before the panders of the Free Soil party circulated, by all means of communication, over every place where a voter lived, that the Chief Justice had proclaimed, as his personal opinion and not as a matter of public law, that negroes have no rights which a white man is bound to respect."

"A statement so atrocious, notwithstanding the elevated position the Chief Justice had attained, as we have seen, in public estimation, was readily believed, and is still believed, by perhaps a majority of the people of the United States, to have been really expressed by the Chief Justice."

Respectfully,
D. F. S.
New Orleans, Sept. 22, 1874.

The Battle of Monterey.

As last week was the anniversary of the three days fighting at Monterey which resulted in the surrender of that stronghold to the American forces under General Taylor; the present seems a most appropriate time in which to recall to our people, and especially to the youth of our State, the brilliant deeds performed during that memorable siege by the "men of Louisiana." The record of the Louisiana Volunteers may be found upon the page of American history; but it is well to trace it now and then in fresher colors, so that our brave youth may find therein an inspiration and a guide, if the future should ever call upon their valor and their patriotism.

When the war with Mexico began, Louisiana sent 6000 gallant men to assist General Taylor until the regular army could be organized. All classes of men, leaving their families and business, promptly responded to this appeal. It appeared, however, that this call for six months' troops was not legal, and hence the whole splendid brigade of Louisiana troops, under General Picher Smith, was sent home. But at the same time orders were issued by General Taylor for the retention of such regiments or companies as might be willing to serve for one year—or the war.

Under these instructions Captain A. G. Blanchard, an ex-officer of the United States Army, raised a company which was mustered into service as the Independent Phoenix Company of Louisiana Volunteers. It was formed of men from each of the regiments of Smith's Louisiana Brigade, and was a splendid body of men. Its name was suggested by the peculiarity of its springing from the ashes of the old Brigade.

The officers were Captain A. G. Blanchard, who, with first Lieutenant, Wm. Tenbrink, is still living in New Orleans. Second Lieutenants E. Nichols, W. Nichols and Sam Scott, are dead. There were eight non-commissioned officers and eighty privates, of whom only one is now known to be alive, viz: Captain John Poff. Of the two Nichols (brothers) history records "that not only Judge Nichols, but old Louisiana might well be proud of such sons." The acceptance of Captain Blanchard's Phoenix Company caused some excitement in Louisiana, and a correspondence occurred between Captain Blanchard and Governor Johnson on the subject, which was printed in the Picayune of that day and satisfied everybody.

We have before us, at this moment, a faded, but most interesting copy of this paper, dated November 3d, 1846, containing these letters; the tone of which, calm, dignified and respectful, is in great contrast with certain documents of to-day bearing official and military signatures. It is well to read, occasionally, these records of the past; they serve to remind us of the changes going on in the times and men about us. Courtesy—that badge of a true knight has become a thing of the past; for a little power, even if only upheld by bayonets, assumes in our day a tone of arrogance and contempt.

The Company of Louisianians, under Captain Blanchard, was sent to Camargo from Matamoros, and attached to the 7th Infantry, with which command it served until after Monterey was taken. To-day's chapter will, therefore, refer only to this period of their history.

There is a bit of unwritten history connected with the Camargo Expedition which cannot fail to interest our readers. The boat conveying the troops up the Rio Grande made but slow headway, owing to poor steam, and a strong current against her. The distance to Camargo by river was thirty miles; by land only eight miles. Captain Blanchard consulted with the captain of the vessel to know if the withdrawal of his company would facilitate the course of the boat; and learning that it would be a very material relief, he, with his gallant Louisianians, determined to march overland to Camargo. Springing from the boat into the river, they waded to the shore, leaving baggage, provisions and the sick in charge of a small guard on board—and then, with bright faces and unselfish hearts, started off on their eight mile march through an enemy's country. Capturing a Mexican along their way, Captain Blanchard ordered him to lead his men to General Taylor's camp; explaining at the same time that instant death would follow any treachery on his part, while silver money would reward his fidelity to orders. Stationing an armed soldier on each side of their Mexican guide, the company marched on their way, and came upon General Taylor's camp from quite an unexpected quarter, thereby causing a slight commotion among the forces, until they were recognized as friends, and hailed with pleasure by the whole command.

Copying extracts from the journal of the captain commanding these men, we read, in reference to this movement: "August 5th. Left Matamoros for Camargo on steamboat 'Exchange.' Thank God, we are going forward and not back! May we all prove worthy of our proud position."

Their prompt arrival at Camargo shows that they were well worthy, then and always, of going forward.

Another extract from the journal says: "August 12, arrived in camp at 11 A. M. General Taylor visited the camp and complimented us. Colonels Peyton and Kendall made speeches and complimented the men on being noble representatives of Louisiana. Men cheered much."

"August 17. Incorporated into 2d Brigade, commanded by Colonel P. F. Smith—General Worth's division. Everybody complimenting us on our peculiar position as the only Louisiana troops here."

Then came orders to march on Monterey; and a few evenings before starting, the soldier's pen found time to write in his journal: "Moonlight—music—rain on the mountains—can see the Sierra Madre in the distance." They were soon to hear a different sort of music and listen to another, sadder rain, for on the 20th Sept. the journal reports: "Two batteries opened upon us with shot and shell. The men stood it well, although the shot scattered the dust in our faces."

On the morning of the 21st the Louisianians were ordered across the San Juan, with the 5th Infantry, to attack the battery which frowned upon them from the heights which overlooked Monterey. They formed on the left of the 5th, looking up hill. This position brought them to the front, and they advanced with loud cheers, receiving the heavy fire poured upon them, without flinching—then charged and took the battery. Thorpe, in his history of Our Army in Mexico, says, speaking of the 5th Infantry and the Louisiana company: "They seemed to tread down the uneven surface, to fly across the yawning chasms, and crush the matted thorn beneath their feet. The heavy muskets of Blanchard's men were among the first to open a way for the Americans into the heart of the Soledad."

On the 22nd they were again ordered to cross the river, to assist in the attack upon the Bishop's Palace. This they succeeded in doing, although exposed to a most galling fire, and climbing the mountain side, they approached, in spite of the storm of shot and shell, to within one hundred yards of the Castle, from which point they could plainly see the men in the Fort.

The iron rain, at this time, was so terrible that it seems strange, while reading the report, that a single soldier should have escaped its fury. One gallant Louisianian, kneeling in front of his commander, exclaimed: "It is getting hot here, Captain!" when at the same moment, a smothered groan was heard, and the kneeling man fell forward. As Capt. Blanchard caught him around the breast, a gush of hot blood bathed his hands, and he knew that the man was dead.

The Louisianians were then ordered to retire to the line of skirmishers, which they did, slowly, drawing out the enemy in pursuit. This was the decisive moment. As soon as the Mexicans were fairly advanced, the whole line of Americans on both sides of the hill, rose, closed to the centre, and charged.

It was a glorious charge! Louisianians in front! 5th Infantry following with noble rivalry. Capt. Blanchard's men entered the Castle ahead of the line, tore out the sand bags from the doors and windows, and turned the guns on the flying enemy.

Lieut. Ayres, of the 5th, who had left his place and got among the men of Capt. Blanchard's command, and Lieut. E. Nichols, of the Louisiana Volunteers, rushed up to the roof of the Bishop's Palace. The former turned to the right, the latter to the left; and Lieut. Ayres struck the flag at the first angle of the roof thus wresting from the gallant Louisianian an honor which should have been entirely his own. Gen. Worth, however, gave full credit to the Louisiana Boys, for riding along their line, just after the fort was captured, he raised his hat and exclaimed: "Louisianians, you have done nobly, nobly, nobly!"

One more incident connected with the siege of Monterey and the brave boys of our dear old State, and we close this hasty sketch. Hearing that the Mexicans were advancing in force along the Saltillo plains, Major Harvey Brown, of the 2nd Regiment U. S. Artillery, was ordered to San Pedro's Mills, a narrow pass about five miles up the road, with instructions to fortify the place. In giving the order, Gen. Worth said, as reported by Major Brown himself: "Major, I send you to the Thermopylae of America. I can only give you 300 men, but I give you Capt. Blanchard's Company of Louisiana Volunteers."

Is not this a chapter worth remembering in Louisiana's history? Is not this a record worth holding up as a bright example before her gallant youth? And does not this page from our glorious past stand as a fit companion for the yet unwritten page of the 14th of Sept., 1874?

Character of the Revolutionists of September, '74.

From an editorial in the Price Current, the acknowledged leading organ of the commercial classes of the South, we take the following extract as proving the character of the men who conceived and carried to a successful issue the grand struggle of Monday, Sept. 14th, 1874.

"But there never was a truer axiom than that there is a point at which forbearance ceases to be a virtue; and when the abuses could stand their grievances no longer, and rose in vindication of legitimate authority and good republican Government, those who had been trying to restrain the movement, joined in it with the most eagerness, and grey haired men took their stand in the ranks by the side of beardless boys in the face of Longstreet's galling guns. It is not the first time that we have heard of 'robbing the cradle and the grave.' The feeling was contagious. We noted an old citizen standing on the sidewalk of Canal street as a spectator. In a few minutes afterwards he had succeeded in getting a gun, and was in the ranks pressing onward to death or victory."

There is not a gentleman engaged on the Price Current, close observers of commercial men as well as of every sort of commercial character as they are, who cannot testify to the remarkable unanimity with which the merchants and their employees engaged in this movement. Glancing along the ranks, cotton factors, cotton brokers, clerks, classifiers and other employees were seen standing shoulder to shoulder; Western produce merchants, grocers, wholesale dealers and retailers, those who there in person, in full force, and well represented by their clerks. We do not affirm that the movement was essentially a commercial one. On the contrary the entire community engaged in it, but as a commercial organ, the files of which, for more than half a century, present the history of the progress of New Orleans commerce, the point we wish to make is that whatever others did, our merchants and their clerks were among its most ardent supporters. If we were taking a more general view we would give the telegram of the Mechanics' and Dealers' Exchange Association to the President of the United States unanimously endorsing the action of Lieut. Governor Folsom, and respectfully asking that he be sustained. Thus, the fire-scathed smith from his forge and the beardless stripling from the counting-room, inspired by the noblest motives, with a sharp eye to the foe and a steady finger on the trigger, united with men of all ages and classes in this patriotic enterprise. Whatever may be the ultimate result, no fair-minded man of any party can fail to recognize in this movement the highest honors of civic heroism.

The illustrated catalogue of E. Batterick & Co., manufacturers of the popular paper patterns, is now ready, and will be mailed free to any address, on application to the agent, Mr. W. E. Cooper, No. 99 Canal street. This catalogue will be found a great assistance to our lady readers.