

THE NEW ORLEANS REPUBLICAN
HAS THE
LARGEST CIRCULATION OF ANY
REPUBLICAN
PAPER IN THE SOUTH.

THE DAILY REPUBLICAN
May be had at the following dealers:
George Ellis, opposite the Postoffice.
A. Simon, No. 94 Exchange Alley.
C. G. Haley, No. 19 Commercial Place.
C. G. D. Hollé, No. 61 Exchange Place.
James Ennis, Pontchartrain Railroad
opposite Third District, also at depot foot of
Lafayette street, First District.
John Schaffer, corner of Ninth and Con-
stitution streets.
J. W. Long, corner of Love and Esplanade
streets, Third District.
E. S. Marks, opposite Jefferson market,
Sixth District.
W. B. Dicks, No. 24 Annunciation street.

Another magnificent day yesterday,
the weather reminding our citizens of the ap-
proaching summer.

Benefit of Mr. J. W. Albaugh, manager of
the St. Charles theatre, this evening. Se-
cure seats early.

A. Simon, of the Cosmopolitan news
depot, No. 94 Exchange alley, sends us a
batch of late weekly papers.

Read the card of the Hibernia Benevolent
and Mutual Aid Association, branch No. 2,
in this morning's REPUBLICAN.

The fifth annual series of parlor concerts
will commence at Odd Fellows' Hall to-
morrow evening. See advertisement.

C. G. Haley, Commercial place, has all
the monthly magazines and weekly and
daily papers, including the REPUBLICAN.

Go to Mobile this morning or this after-
noon, by railroad for half fare, or five dol-
lars for the round trip to Mobile and return.

Messrs. Louis Stern & Brothers will sell to-
morrow morning, at ten o'clock, at No. 16
Charter street, six hundred cases boots,
shoes and brogans.

A lecture on medicine and physiology will
be read before the Academy of Sciences to-
morrow evening at seven o'clock, by Dr. G.
W. AVERY.

Crescent City Steam Engine Company No.
24, will hold a grand Easter festi-
val at the fair grounds to-day. Complimen-
tary tickets are received.

Books of subscription for the capital stock
of the Louisiana Land Company and Loan
and Savings Bank will be opened to-mor-
row, at the office of the company, No. 49
Dryades street. See advertisement.

Mr. J. C. Hueston, formerly Associated
Press agent in New Orleans, who has been
visiting this city for a few days, left last
evening for New York. He is now assist-
ant general agent of the New York Associ-
ated Press.

The thermometer, yesterday morning at
seven o'clock, was 54° at New Orleans, 50°
at Augusta, 54° at Charleston, 34° at Cin-
cinnati, 41° at Louisville, 42° at St. Louis,
45° at Nashville, 53° at Savannah, 62° at
Key West, and 60° at Havana.

It is a matter of regret that the Mobile
Tribune should have cause for publishing
this paragraph: "The news from New Or-
leans is still of murders and of little else."
We lack the patience to recount the list of
crimes that are rapidly making this city in-
famous.

Cremer's stock of spring dress goods will
compare favorably with any in the city as
to style and quality, while his prices are
cheaper than the cheapest. Give this house
a call at the corner of Magazine and
St. Mary streets, near the market.

A grand concert and ball for the benefit
of the Children's Home of the Protestant
Episcopal church will be held at Odd Fel-
lows' Hall Thursday evening, twentieth
instant, at eight o'clock. We acknowledge
the receipt of a complimentary ticket.

Next Tuesday evening an anniversary
ball, or a grand fancy dress and regalia
ball, will be given by the Grand Conclave
of the State of Louisiana, order of S. W. M., at
Odd Fellows' Hall. Complimentary tickets
have been received from the secretary.

Religious services will be held at the Con-
gregational church, corner of Prytanee and
Callejo streets, pastor Rev. Myron W.
Eoed, this morning at eleven o'clock. A
cordial invitation is extended to the
stranger. All are invited to attend.

This, from a Chicago paper, will be news
to the subject of the paragraph: "Colonel
James O. Nixon, who was the principal
owner of the New Orleans Crescent, and
very wealthy when he was out, is now
reported to be a hard working journal-
ist in that city on a very moderate salary."

A grand school festival for the benefit of
the German elementary and Sunday school
of the German Protestant congregation of
the Fourth District, will be held on Easter
Monday and Tuesday, tenth and eleventh
instant, at the orange grove, corner of
Upperville and Tchoupitoulas streets. We
thank the committee for a complimentary
ticket.

We had the pleasure of a call yesterday
from Dr. S. H. Carney, of Lowell, Massa-
chusetts, medical superintendent of the
New York Life Insurance Company, and
Mr. J. B. Blaisdell, of Amesbury, Massa-
chusetts, of the firm of Falten & Blaisdell,
manufacturers of light carriages, such as
are sold in this city by Messrs. R. M. & B.
J. Montgomery.

Rev. W. G. Mallen, of Detroit, will con-
duct the services in the Unitarian church,
corner of St. Charles and Julia streets, this
morning at eleven o'clock, and this evening
at half-past seven. "Immortality" will be
the subject of the morning discourse, and
"The Importance of the Unitarian Faith in
the Civilization of the World" the subject
of the evening discourse.

Mr. Philip Werlein offers for sale the un-
surpassed Hamburg pianos at prices and on terms
which should be satisfactory and available even
to persons of the most limited means. Mr.
Werlein's house is the oldest musical estab-
lishment in the city of New Orleans. He is
also agent for the silver tongue parlor
organ. Terms of payment can be made,
and the goods forwarded by express. See ad-
vertisement.

Can any good come out of the attempt,
for it will only be an attempt, to renew
before this nation the doctrine of State
Sovereignty? We know that the heresies
of nullification and secession were predi-
cated upon the assumed sovereignty of
the States, and we know that the effort to
carry out these asserted rights as incident
to State sovereignty, deluged our country
with blood. Can anything better be ex-
pected in the future from arraying a so
called sovereign State against the national
government? We would seriously advise
the agitators of the exploded heresy to
ponder and beware. The question of
State sovereignty is no longer an open
question. It forms, in legal parlance,
res adjudicata. The sentiment of the
nation is that the decision of the question
is a finality. It cannot again be enter-
tained. The question has been finally
determined both by intellectual combat
and by arms. It was settled by the great
intellectual combat of 1850, in the Con-
gress of the United States, by the conflict
of a galaxy of great men, who brought in-
to the discussion a more exhaustive re-
search, greater knowledge, and more abil-
ity than are possessed by any living men.
Whatever could be said in support of the
doctrine of State sovereignty was said.
All that the powers, the learning,
the eloquence, the tact, the genius and
the pride of Calhoun, McDuffie,
Hayne, Hamilton, Poindecker and others
could present, was utterly refuted by the
severe logic of Daniel Webster. James
Madison, the father of the constitution,
was then living. He indorsed fully the
exposition of Mr. Webster, and addressed
him a letter complimentary of his sound
and masterly elucidation of the constitu-
tion and the character of the government.
Thus the question was then settled, after
the memorable and gigantic encounter
that continued for many months. But,
said the advocates of State sovereignty,
there is no settlement of the question, for
when sovereigns disagree there is only the
ultra ratio regum, a decision by arms. It
is a sad reflection that it has been settled
by arms. After the fearful strife that did
settle it was over, General Lee, with a
magnanimity which we regret to say,
very many of his warmest admirers do
not possess, said: "It has now been settled
by the arbitration of arms that the States
are not sovereigns, that a State has no
right to secede."

Shall the subject be taken up again and
begun with where it first began? Surely
not. State sovereignty is a dead cock in
the pit. It can never crop again.
What! Shall we have to do over
again what has so often been done?
Must we produce the speech of Mr. J. C.
Madison in the convention of 1787, where
he said, in reply to Luther Martin, that
"the States never had any of the attrib-
utes of sovereignty; that they were
mere political corporations; that if there
were sovereignty anywhere it was in Con-
gress." Shall we point to the remarks of
Edmund Randolph, in the same conven-
tion, upon presenting his project of a
constitution, on which occasion he said
that it was his purpose to restrict the
States as far as possible, leaving them
only a local jurisdiction? Are we called
upon again to show what kind of a gov-
ernment the men who made it intended to
make, taking their intentions from their
own declarations? Must we reproduce the
well defined views of government announ-
ced by Alexander Hamilton?

The first in wisdom where they all were wise.
Are we again to exhibit the two letters
of Mr. Jefferson—one written to Mr.
Monroe, the other to Edward Carrington
(found in the second volume of his cor-
respondence)—in which he asserted
broadly the right of Congress to coerce a
State? Shall we have to open the constitu-
tion of the United States, and point out
the many things which a "sovereign"
State is forbidden to do, and to show in
that instrument what is the supreme law
of the land? Must we reproduce history
to show that the so-called sovereign
States were linked together by a rope of
sand under the articles of the old confed-
eration—just precisely such a form of
government as it is asserted by the utopian
doctrine of State sovereignty was estab-
lished by the constitution of
1787? Shall we be required further
to show that just the kind of govern-
ment contended for yet by the visionary
advocates of the so-called States rights,
was exhibited by the attitude of the
States under the government of the old
confederation—a government powerless
for good, and abundantly fruitful
of evil, the contempt and derision of the
world? That seeing its utter worthlessness,
the framers of the constitution,
under the sanction of the people, formed
a government having the requisite
strength to endure the vicissitudes of the
world at large, and to withstand domestic
violence? Shall we have again to appeal
to common sense to make plain the fact
that a government of petty sovereignties,
with no bond of union, no binding
force anywhere except their own caprice,
is simply impossible; that such a govern-
ment is not worth a rush? Surely the
late war put an end to this wretched
fallacy of State sovereignty. It has been
twice exploded, twice slain. There is no
call to lay it thrice.

The government of the United States is
a government of regulated liberty and
law. It has the power to curb, license
and to protect its citizens in the rights se-
cured to them by the constitution. The
people of the States owe allegiance to the
United States, and the United States
owe protection to the people of the States,
and will extend it whenever it is desired
by the State and local authorities. No
right thinking man sees either tyranny,
oppression or violation of the constitution
in this status of the government, which in
the eyes of the world is mild and lenient,
but firm and decided. Such tirades as
are at times uttered by disappointed agita-
tors, and poured forth by a disinculcated
press, are merely the frothy ebullitions of
passion, and are set down for what they
are worth. How pitiable it is to see, and
how forcible in lowering the stand-
ard of manliness in the estimation
of just men it is to know, that that being

is now clothed in another body, a spiritual
one, adapted to his new condition, and
will have no further use for the cast-off
covering through which his soul once
held intercourse with material things.
Still, that discarded dust is inexpressibly
dear to us, and the desire to testify that
affection in some palpable manner is the
basis of the custom of raising monuments
and decorating graves which has prevailed
in all ages and among all people.

It is in accordance with this principle
that a common day has been fixed upon
in this country to manifest the national
gratitude to the dead who fell in the country's
cause. Instead of leaving this sacred duty
to the respective families of the slain, the
whole country unites as one family to do
honor to those who fought and fell as
brothers—our brothers. The same senti-
ment naturally prevails among those who
took the opposite side in our recent civil
war. They, too, lost fathers, brothers,
sons, husbands and lovers, in what they
(that is the most of them) deemed a right
cause; and accordingly they, too, wish
to make public proclamation of their love
for those lost ones, and their undiminished
faith in the righteousness of that cause.
On Thursday last, these double
mourners, mourners for the dead who died
in vain, thronged the graveyards scattered
throughout the late Confederate States,
to drop tear-bedewed flowers upon their
dead friends and the dead cause in which
they died. Whatever we may think of
that cause, however mistaken we may
deem its followers, we can not but sym-
patize in the love and grief of the sur-
vivors. Nor can we blame them for this
public manifestation of their sentiments,
while the same is done on our own side.

We have heard it suggested, by one
who is more of a philanthropist than a
partisan, that it would be better to dis-
continue both the national and the con-
federate decoration days, as they serve
chiefly to revive bitter memories. We
think the suggestion a good one. If it
is impossible just yet to forget the strife
and the sufferings of the past, let us help
to make it possible by thrusting from the
mind everything likely to keep their mem-
ory fresh, which such days can not fail to
do. Let us therefore consign to their
respective families, both the national and
the confederate dead, instead of annually
raising them from their graves to perpetu-
ate the hostility which still smolders there.
To both we would say *requiescat in pace*.

EASTER SUNDAY.
This is the most joyful festival kept by
the Christian Church, for it commemorates
the resurrection of the Lord, the event
on which primitive Christianity was
founded. To believe that Jesus,
whom the Jews had caused to be crucified,
was the Christ, the Son of God, and that
he arose from the dead, was the simple
creed upon the profession of which thou-
sands, in the apostolic days, were baptiz-
ed as Christians.

The English name "Easter," and the
German "Ostern," have been supposed
by some to be derived from the name of
the feast kept in honor of Ostera, goddess
of spring, by Teutonic races, for which
the Christian missionaries substituted
the Christian festival. For a long time
the early Christians were at variance in
regard to the proper time of celebrating
Easter; the Eastern and Western
branches adopting different rules on the
subject, and denouncing each other as
schismatical on account of the difference.
This dispute, however, like others of
more importance, was finally settled at
the celebrated Council of Nice, by adopt-
ing the rule which makes Easter Day to
be always the first Sunday after the full
moon, which happens upon or next after
the twenty-first of March, and if the full
moon should happen on a Sunday, the
Easter day is the Sunday after.

The primitive Christians used to salute
each other early on the morning of this
festival with the exclamation, "Christ is
risen," and this custom is still kept up
in Russia, where the response is, "Has he
really risen?" and upon a re-answering
to that effect an embrace follows, after which
the good news is still further spread in
the same fashion. The custom of playing
with brightly colored eggs, which is the
only association connected with Easter in
some parts of our country, where neither
Catholics nor Episcopalians exist, is one
of ancient origin, for which no satisfac-
tory explanation is to be found.

In this city the Catholic and Episco-
palian churches are elaborately decorated
on this day; and a special effort is made
to have unusually fine music. Those who
enjoy a high order of sacred music can not
fail to be gratified this morning on visit-
ing any of the churches belonging to
either of these denominations.

NOT MUCH CAUSE FOR GRIEF.
Plebotomy is an acknowledged curative,
and therefore the bloodletting which the
telegraph reports from Paris is not the
worst thing, probably, that could happen
for the permanent health of France. It
is sad to know that our fellow beings are
falling in the fatal field of war, but when
we appreciate that either they must suc-
cumb or that disaster and disorder will
prevail over still greater numbers, the
misfortune brings with it its own consol-
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character to engage our sympathies, for it
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the world as patriots or as statesmen. It
announces no great principle; it proposes
no policy which humanity can accept
without debate. It rather sinks below
the level of good government, and seems
to strike at random against all the recog-
nized rules that prevail in well ordered
communities. It is strong, but the
strength is that of brute force. It is
weak, because even its own friends
must ultimately abandon it in self-defence.
The revolution which wars upon property
and religion must ultimately attack itself,
because property and religion must lodge
somewhere, and when the revolutionists
have acquired the irrepressible qualities
and quantities they become in turn the
objects of attack. The knowledge of this
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It is a holy and wholesome custom to
hold in honor the resting places of
deceased friends—to erect durable
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ation. The revolution in Paris is not of a
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the world as patriots or as statesmen. It
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the level of good government, and seems
to strike at random against all the recog-
nized rules that prevail in well ordered
communities. It is strong, but the
strength is that of brute force. It is
weak, because even its own friends
must ultimately abandon it in self-defence.
The revolution which wars upon property
and religion must ultimately attack itself,
because property and religion must lodge
somewhere, and when the revolutionists
have acquired the irrepressible qualities
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REQUIESCAT IN PACE.
It is a holy and wholesome custom to
hold in honor the resting places of
deceased friends—to erect durable
monuments over them—and to lavish on
their graves testimonials of our reverence
and our love. This clinging to dust and
ashes is purely a matter of sentiment,
which no reasoning can ever materially
affect. We may know that the senseless
remains, gradually receiving themselves
into their original elements, form no
larger any part of the precious being we
once loved and still love; that that being

is now clothed in another body, a spiritual
one, adapted to his new condition, and
will have no further use for the cast-off
covering through which his soul once
held intercourse with material things.
Still, that discarded dust is inexpressibly
dear to us, and the desire to testify that
affection in some palpable manner is the
basis of the custom of raising monuments
and decorating graves which has prevailed
in all ages and among all people.

It is in accordance with this principle
that a common day has been fixed upon
in this country to manifest the national
gratitude to the dead who fell in the country's
cause. Instead of leaving this sacred duty
to the respective families of the slain, the
whole country unites as one family to do
honor to those who fought and fell as
brothers—our brothers. The same senti-
ment naturally prevails among those who
took the opposite side in our recent civil
war. They, too, lost fathers, brothers,
sons, husbands and lovers, in what they
(that is the most of them) deemed a right
cause; and accordingly they, too, wish
to make public proclamation of their love
for those lost ones, and their undiminished
faith in the righteousness of that cause.
On Thursday last, these double
mourners, mourners for the dead who died
in vain, thronged the graveyards scattered
throughout the late Confederate States,
to drop tear-bedewed flowers upon their
dead friends and the dead cause in which
they died. Whatever we may think of
that cause, however mistaken we may
deem its followers, we can not but sym-
patize in the love and grief of the sur-
vivors. Nor can we blame them for this
public manifestation of their sentiments,
while the same is done on our own side.

We have heard it suggested, by one
who is more of a philanthropist than a
partisan, that it would be better to dis-
continue both the national and the con-
federate decoration days, as they serve
chiefly to revive bitter memories. We
think the suggestion a good one. If it
is impossible just yet to forget the strife
and the sufferings of the past, let us help
to make it possible by thrusting from the
mind everything likely to keep their mem-
ory fresh, which such days can not fail to
do. Let us therefore consign to their
respective families, both the national and
the confederate dead, instead of annually
raising them from their graves to perpetu-
ate the hostility which still smolders there.
To both we would say *requiescat in pace*.

EASTER SUNDAY.
This is the most joyful festival kept by
the Christian Church, for it commemorates
the resurrection of the Lord, the event
on which primitive Christianity was
founded. To believe that Jesus,
whom the Jews had caused to be crucified,
was the Christ, the Son of God, and that
he arose from the dead, was the simple
creed upon the profession of which thou-
sands, in the apostolic days, were baptiz-
ed as Christians.

The English name "Easter," and the
German "Ostern," have been supposed
by some to be derived from the name of
the feast kept in honor of Ostera, goddess
of spring, by Teutonic races, for which
the Christian missionaries substituted
the Christian festival. For a long time
the early Christians were at variance in
regard to the proper time of celebrating
Easter; the Eastern and Western
branches adopting different rules on the
subject, and denouncing each other as
schismatical on account of the difference.
This dispute, however, like others of
more importance, was finally settled at
the celebrated Council of Nice, by adopt-
ing the rule which makes Easter Day to
be always the first Sunday after the full
moon, which happens upon or next after
the twenty-first of March, and if the full
moon should happen on a Sunday, the
Easter day is the Sunday after.

The primitive Christians used to salute
each other early on the morning of this
festival with the exclamation, "Christ is
risen," and this custom is still kept up
in Russia, where the response is, "Has he
really risen?" and upon a re-answering
to that effect an embrace follows, after which
the good news is still further spread in
the same fashion. The custom of playing
with brightly colored eggs, which is the
only association connected with Easter in
some parts of our country, where neither
Catholics nor Episcopalians exist, is one
of ancient origin, for which no satisfac-
tory explanation is to be found.

In this city the Catholic and Episco-
palian churches are elaborately decorated
on this day; and a special effort is made
to have unusually fine music. Those who
enjoy a high order of sacred music can not
fail to be gratified this morning on visit-
ing any of the churches belonging to
either of these denominations.

NOT MUCH CAUSE FOR GRIEF.
Plebotomy is an acknowledged curative,
and therefore the bloodletting which the
telegraph reports from Paris is not the
worst thing, probably, that could happen
for the permanent health of France. It
is sad to know that our fellow beings are
falling in the fatal field of war, but when
we appreciate that either they must suc-
cumb or that disaster and disorder will
prevail over still greater numbers, the
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