

MORNING STAR AND CATHOLIC MESSENGER

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NEW ORLEANS, SUNDAY, APRIL 5, 1868.

CALENDAR OF THE WEEK.

Sunday, April 5—Palm Sunday. Monday, April 6—St. Marcellin, Martyr. Tuesday, April 7—St. Marcellin, Martyr. Wednesday, April 8—St. Denis, Bishop. Thursday, April 9—Feast of the Blessed Eucharist. Friday, April 10—Good Friday. Saturday, April 11—Holy Saturday, Easter Vigil.

EXERCISES FOR LENT.

Immaculate Conception.—Besides the ordinary sermons on Sunday morning, in French, at 7 o'clock, and in English, at 10 o'clock, there will be sermons on Sundays, Tuesdays and Thursdays, in English, at 7 o'clock in the evening; and in French on Mondays and Wednesdays, at the same hour. On Fridays—The Way of the Cross. St. Joseph.—The Lenten services in St. Joseph's Church take place on Tuesdays, Thursdays, Saturdays, and Fridays, at 7 o'clock, P. M. The exercises will consist on Sundays, of veppers, sermon, and Benediction of the Most Blessed Sacrament; on Tuesdays and Thursdays of Benediction of the Most Holy Sacrament, with sermon and benediction, and on Fridays, of the Way of the Cross. The services will be conducted by the clergy of the church. St. Joseph's Grotto.—On Sundays, at 3 P. M.—Stations of the Cross, in English, in the evening. Instruction in English, by Rev. Father Coppens, of Carrollton; on Thursdays—Instruction in German by the Pastor. Benediction at the end of each service. St. Theresa's Church.—Every Sunday and Wednesday at 7 o'clock P. M., there will be Sermons, followed by the Benediction of the Most Holy Sacrament. Every Friday at 7 o'clock P. M., the Way of the Cross will be performed. St. Patrick's Church.—The masses on week days are at 6, 8, and 10 o'clock. Exercises for Lent, Sunday evening at 7 o'clock. Wednesday evening, Sermon at 7 o'clock, to be followed by the Benediction of the Blessed Sacrament. Friday evening, at 7 o'clock—The Way of the Cross.

ABSTINENCE ON GOOD FRIDAY.—Agreeably to the dispensation granted by the Most Rev. Archbishop of New Orleans, in the Lenten Pastoral, Good Friday of this year will be the only day in Holy Week on which abstinence will be obligatory.

HOLY WEEK.—The week upon which we enter to-day is called Holy Week because it is specially devoted by the Church to the commemoration of the great mysteries of Our Lord's passion and death. An attendance upon the touching and instructive ceremonies which are celebrated the last three days of this week is a fruitful means of promoting piety.

THE HOLY OILS.—We are requested to state that in the churches of the city and its vicinity, the Holy Oils should be renewed for the ceremony of the baptismal fonts, which takes place on Holy Saturday. The Rev. pastors of country parishes, who can not renew them on that day should, in accordance with the Synodical Statutes, do so within three weeks, and in the meantime use those of the preceding year. The Rev. Mr. Tholomier, Vicar of the Cathedral, will distribute the Holy Oils.

CHURCH OF ST. MAURICE.—The Forty Hours Adoration prescribed by the Pastoral of the Most Rev. Archbishop, will commence to-day, Palm Sunday, and the following days, at the Church of St. Maurice. On Sunday, the exposition will commence at the first mass, and on Monday and Tuesday, at the eight o'clock mass. On the three days the Holy Sacrament will be exposed at 12 and 4, and there will be a sermon at 5 P. M., by Rev. P. Simoni, which will be followed each day by Benediction of the Blessed Sacrament.

OFFICES OF THE HOLY WEEK AT THE CATHEDRAL.—To-day, Palm Sunday, His Grace, the Archbishop, before high mass, will bless and distribute the palms. On Wednesday, Thursday, and Friday, the ancient and beautiful office of Tenebrae will be celebrated at half-past four in the evening. On Holy Thursday, the morning service will commence at half-past nine, when His Grace, the Archbishop, will officiate pontifically, and consecrate the Holy Oils. On Good Friday, the morning service will commence at eight o'clock, and on Holy Saturday at seven o'clock.

PONTIFICAL MASS ON HOLY THURSDAY.—It is the desire of the Most Rev. the Archbishop that pastors hold the services in their churches on Holy Thursday, at an early hour, in order that the clergy of the different parishes of the city may be enabled to assist at the mass which he will celebrate pontifically at the Cathedral, and that the number of clergymen prescribed by the pontifical should be present for the Consecration of the Holy Oils. As on Holy Thursday there is ordinarily but one mass in each church, those of the clergy who do not say the mass should, according to the rubrics, receive the holy communion at the pontifical mass, from the hands of the officiating prelate.

Ignorance, the Source of Crime.

The favorite fallacy of the day appears to be that represented by the proposition so universally and confidently announced, that ignorance is the parent of crime. The assertion of this doctrine is not without an ulterior object. Infidelity is fast replacing Protestantism in this country, and is nearly as active a propagandist of its errors as the system to which it succeeds. It seeks to indoctrinate the community with its theory, and enters zealously into a war against the faith.

What is the means of success? All parties now recognize the truth and significance of the saying, "the boy is father to the man," and of this other, "as the twig is bent the tree is inclined." The Catholic pastor has, in all ages, acted upon the principle that the surest and most effectual way to Christianize a community is through the children. They are docile and can be formed to good with a kind of certainty, while the grown up generation, if irreligious, is almost beyond the ordinary influence of the priesthood, and requires for its conversion the ministrations of a veritable apostle. We see the most learned and powerful orders in the Church devoting their energies almost exclusively to the training of youth, not as the pedagogue, merely to store their minds with a certain amount of human learning, but in order to form their moral character and educate them in virtue.

To the proud and worldly, this devotion to the care of youth looks like an inferior grade of employment, unworthy of the exclusive attention of the wise and the gifted. The enemies of the faith are now, however, awakening to the paramount importance of the principle it involves, and are determined to make use of it. Their theories can never make any headway among persons religiously educated; therefore, the rising generation must go through schools where religion is ignored. Protestantism first invented this system as affording it a chance of success; infidelity adopts it as an accomplished success. There is no disguising the issue any longer; they know that the real arena of the contest is the school-room.

How will they get a footing there? The proposition at the head of this article here stands them in hand: "Ignorance is the parent of crime. It is, therefore, the prerogative of government to dissipate ignorance and thus prevent crime. Intelligence makes good and valuable citizens; therefore, the State has the right to require and superintend the education of all its citizens."

Never was there a bolder fallacy more unblushingly advanced, whereon to build a system of material wrong and religious persecution, and one that now bids fair to assume most alarming proportions. It is the culminating point of Puritanism,—the deadliest fruit of that Upas tree, the most subtle artifice of that religion of craft and malice. It has already pervaded much of the State legislation of this country, and has made its appearance in the national councils.

Our attention has been recently recalled to it by an able speech of the Hon. B. J. Webb, of Kentucky. It was delivered on the occasion of the proposal of a bill in the Legislature of that State to increase taxation for common school purposes. In the course of his remarks in opposition, Mr. Webb introduces passages from a report heretofore made by Dr. Fosgate, physician to the New York State Prison at Auburn, in which some of the peculiarities and causes of crime are considered. The Doctor states that the average education and intelligence of the inmates of that penitentiary were greater than those of the surrounding population. He says: "The popular belief that ignorance is the source of crime, and, consequently, that intellectual cultivation will improve the moral sentiment, statistics accompanying prison reports, for the past seventeen years, show to be an error." It appears quite safe to conclude that school learning is no preventive of crimes against society. In fact the larger proportion of offenses presupposes a tolerably educated offender.

In any country, ancient or modern, the greater innocence will be found among the rustic and more ignorant population, while vice and crime haunt the intelligent centers of refinement and knowledge. The primitive Romans, in their comparative rudeness, were eminent for the natural virtues, but in the golden age of Augustus, and thereafter, vice and infamy paraded unblushingly before the public, and seated themselves in the most conspicuous places. The rural peasantry of France, or the honest but illiterate peasantry of England would stand against the accomplished villainy of the *habitués* of St. Jacques or St. Giles.

We are no advocate of ignorance. It is a great evil. We merely protest against its being considered a moral evil, when it is simply intellectual. We protest against the effect of their poverty being attributed to the poor as crime or the fruitful source of crime. Sufficient for them is their burden, without the stigma of disgrace.

No! Education is a most potent agency. It may be made either a weapon for harm or an instrument of good. Its value depends on the use made of it. It is a development of the power of man, but who shall say that that power will be well used? It is only the will of man that directs him to crime or virtue, and it is only the education of that will that can influence it. The intelligence of the devil is as great as his malice, and the worst men in history, the greatest scourges of the human race, have been among its brightest intelligences.

It will not do to leave this education of the will—of the moral man—to mere chance. It is more important to the good citizen than that of the intellect, and not only more important, but more difficult to impart. In order to accomplish this assumed task of forming good citizens, the State must then take charge of the conscience as well as the intellect, and provide for the moral education, as being even more essential than the other. Otherwise, it launches upon society a generation which it has virtually deprived of moral culture and strength, while increasing its temptations, its opportunities, and its powers for evil. It will have accomplished its object in teaching infidelity, but the fruit of such teaching will be like that of Voltaire and other masters in France—crime, bloodshed, and revolution. It will have succeeded in paralyzing the faith, and at the same time destroying itself.

The Bishop of Louisiana.

We recently noticed in our columns a species of pastoral which has been lately put forth by the Episcopal Bishop of Louisiana, on the occasion of his return from the Lambeth Conference in England. The portion of his address to which we then adverted, related to the proceedings of that Conference, and was invested with a certain interest as being the testimony of a participant in a transaction which, at one time, engrossed a share of public attention. The bishop, however, does not limit himself to that function, but takes occasion to attack the Catholic Church in the following words: "Let it be left to the Church of Rome to assemble her Councils, to treat the Gospel as imperfect, to charge the Apostles with ignorance or unfaithfulness, and insult the Catholic Church of eighteen centuries by adding new articles to the creed, and imposing restraints upon the liberty of her children, unknown to the primitive Church." Elsewhere, he speaks of "the great error and superstition of that Church (Catholic) in the exaltation of the Virgin Mary, as mediator in the place of her Divine Son."

In the first place, the Reverend author admits that there has existed in the Church, since the days of the Apostles, the power to decide questions of faith, and even settle the authenticity of the Scriptures. His language is, "We do not live in the early age of the Church. The responsibility of attesting the canons of the Scriptures, of sifting the testimony in favor of spurious Gospels and Epistles, of deciding controversies concerning the cardinal doctrines of the faith, has devolved on others more worthy of the task." And again he speaks of "the primitive and undisputed Councils of the Church." It is well known that the authenticity of the Scriptures was not definitely settled for several centuries, and if we do not misunderstand a subsequent passage in our author, he concedes that some of the powers enumerated by him were properly exercised in the Church at least until the sixth century. Therefore, all these powers existed in the Church subsequently to the time of the Apostles.

Why has not the Church the same authority now as then? Many Protestants, to escape the doctrine of authority in the Church, contend that infallibility and authority were personal with the Apostles and inspired writers, and became extinct with them. They make this distinction without reason, and merely to meet the exigency of the case, but at least they escape the glaring inconsistency of Episcopalians, who admit that the full power claimed by the Church existed for several centuries, but deny its present existence without accounting for its disappearance.

The only solution of this problem given by our Reverend author is the rather sanctimonious humility with which his Church washes its hands of this power, in favor of "others more worthy of the task." This humility is not quite so visible, however, where he says: "None of the Ecumenical Councils of the early Church actually embraced so large an extent of territory, and none of them assembled more real intelligence, learning, moral worth, and sound religious faith" than the Lambeth Conference, recently convened in England. And it would appear also that in the definition of *heresy* on the part of Bishop Colenso, of Natal, and his solemn excommunication, the Conference of Lambeth forgot for the moment its humility and reasserted the dis-

carded functions of an authority as solemn and as sovereign as the Church has ever exercised.

The same reasons that ever existed for vesting the Church with authority exist still. They were founded in the nature of things. The same fallibility of human intelligence which then required the agency of an infallible tribunal to approve or correct its conclusions still exists, the same liability of the subject matter to be misinterpreted and misunderstood even in the most important respects is still inherent in it. There is no authority for holding that all "controversies concerning the cardinal doctrines of the faith" should arise and be disposed of within the first two, or even six centuries of the Christian era. Our author contends that "that work is already done, and the testimony sealed." Will he tell us the precise date of the sealing? Why the Court concluded there would never be any more important questions? Who adjourned the Court, and what became of the seal? Also, who authorized the Archbishop of Canterbury to reconvene that Court at Lambeth to decide the Colenso "controversy" concerning a very "cardinal doctrine?"

The authority of the Church, during the first few ages, being admitted by the Reverend author, his subsequent charges against the Catholic Church, as above quoted, come with a peculiarly ill grace. "The Church of Rome," he says, "treats the Gospel as imperfect." The Church holds that the Gospel is liable to be misinterpreted, and requires an inspired tribunal for its correct exposition. But the primitive Church held the same, and, as our author admits, correctly. The Church also holds that the Gospel, though perfect so far as it goes, is incomplete in this, that it does not embrace all the sayings and doings of our Saviour while on earth. For, if all this had been written, we are told, the books thereof would have covered the world. If the Rev. Bishop uses the word "imperfect" in either of these senses, it is a mere play on the word; if in any other sense, it would be unfounded calumny so gross that we cannot impute it to a gentleman of well-known integrity and amiability.

Again, the Church is accused of charging "the Apostles with ignorance or unfaithfulness." Ignorance of what? Of the errors which would arise in the interpretation of their writings, or of unfaithfulness in not putting every such question beyond all doubt? The primitive Church, which our author accepts, recognized the same defects by its action, which he approves. In truth, the Apostles never meant to complete the whole work of interpretation themselves, but considered that they left in their successors the same power which they possessed, of meeting the wants of the Church as they arose.

Strange to say, our learned author has permitted himself, probably without much advertency on his part, to repeat the old and exploded charge against the Church of "new articles to her creed." The Church formally disclaims with horror, as a sacrilege, any power to make a new revelation or a new doctrine. She merely claims the right to say what has always been her doctrine when it is specially attacked. "There shall always be heresies," and sometimes these heresies are new. They attack doctrines never before questioned so gravely as to demand the interposition of authority. The Church then exposes the heresy and brands it as a novelty. The old doctrine is vindicated, and the uningenuous call it a "new article."

"New restraints on the liberty of her children" is another ground of complaint, and which fails when subjected to the same test. The power of imposing restraints implies the power of changing and modifying them from time to time. If the primitive Church, after the Apostles, could establish rules of discipline, why cannot it now change them to suit the peculiarities of the age? Social wants and conditions change, though truth does not.

As to the ungracious allusion to the Holy Mother, "the exaltation of the Virgin Mary as mediator in the place of her Divine Son," we can only say to the Rev. Bishop that he cannot be expected to understand the exact attributes of a personage of whose very title he is ignorant. If he will refer to the proper passage of the New Testament he will find the title to which we allude—"Blessed." "All generations shall call me Blessed." When he is ready to call her "Blessed"—the Blessed Virgin—he will be able to see with the eyes of the generation to which she alludes—the generation of the faithful.

We are informed by telegraph that the course of the English Ministry is uncertain on the Irish Church question. Appeal to the constituencies may be resorted to.

Prime cattle are selling in Bosque county, Texas, for five dollars per head.

House of Refuge.

The method best adapted to treat juvenile criminals has engaged the attention of earnest minds in many countries. Prisons, refuges, reformatories—all have been tried, with varying results. The last two are prodigious advances on the former. Children, from the most tender years upward, were formerly sentenced to different terms of imprisonment, and let loose without any measures being taken to reform them. The extremely young, by mingling with the more advanced in years, were sure to learn more iniquity by the association. A better understanding, and more judicious views now prevail; yet, much remains to be done.

The English Government has paid special attention to the reformation of juvenile offenders. Commissions, composed of persons of experience, have drawn up codes, under its sanction, with every facility for carrying them into execution. Still, success was but partial—particularly in England—while those conducted in Ireland were pre-eminently fruitful of good; so much so, that deputations crossed the Channel, whose reports fully confirmed the judicious plan adopted in that country. This, too, was in the face of the fact that there were circumstances in the social condition of the Irish which rendered the chances of success much less hopeful than in England; yet the success has been as conspicuous in Ireland, as the failure in England. The reason of this is quite obvious. The religious influences which were brought to bear on the Irish reformatories, solved the problem. Sister Kirwan, of St. Vincent's Reformatory, Dublin, both by published statements, and ocular demonstration to the English commissioners, convinced the public that there is power in the Church that will be sought for in vain elsewhere.

The House of Refuge in our own city, under the management of the city authorities, labors under many disadvantages. The buildings are altogether unsuitable—the premises too circumscribed, and the location unfortunate. No greater mistake can be made than the adoption of a false economy in carrying on such institutions. At whatever expense, the reformation and health of the inmates should be constantly kept in view. Where this is not secured, all attempts to restore to society the juvenile wanderers from rectitude, must be abortive. Under the municipal regulations now in force, there is an utter incompatibility of means to ends. Classification becomes impossible; and the utter failure of the scheme, the inevitable result.

The present superintendent, Major Bosworth, has accomplished all, and more than all, that could reasonably be expected from the limited resources at his command. An occasional visit, under former superintendents, and a pretty frequent attendance since the Major assumed control, qualifies us to express an opinion, and we have no hesitation in saying, that with the means at his disposal, he has accomplished astonishing results; and that more has not been done is solely attributable to the defective scheme under which he is obliged to operate.

For over a year the Conference of St. Joseph, Society of St. Vincent de Paul, have visited the House of Refuge, teaching the Catholic boys catechism. In discharging this duty, Major Bosworth, unlike former incumbents of his office, has afforded every facility to promote the objects of the visitors. It will be new to many of our readers to learn that all the rites of our holy religion are stately performed in this institution—a chaplain from St. Joseph's Church, being in attendance, who says mass, hears confessions, and administers the sacraments. Time was when overtures to perform these functions were spurned with contumely—but, instead of reverting to the past, we prefer to dwell on the present happy change, in carrying out the details of which, the courteous gentleman now in charge has had no small share.

On a late occasion, when the visiting committee indulged the boys in a holiday *fete*, it was a gratifying spectacle to witness the interest which Major Bosworth and his amiable family took in promoting the pleasure and happiness of the Refuge boys. Mrs. Bosworth, with a kindness which bespoke the true lady, devoted her services the whole day in the laborious task of having a dinner prepared for one hundred and twenty-five boys, carved for them and saw that they were bountifully served, adding those nameless attentions which render even the coarsest fare palatable. The young ladies of the family contributed their quota to the general enjoyment by graceful movements to appropriate music, the effect of which on these forlorn, unfortunate, though somewhat criminal boys was pleasant to behold; and when the glowing, good-humored, and large-hearted Major added his voice to a patriotic refrain, the happiness of the Refuge boys seemed to be complete.