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NEW ORLEANS, SUNDAY, MAY 17, 1868.

CALENDAR OF THE WEEK.

Sunday.....	May 17—Fifth Sunday after Easter.	
Monday.....	May 18—St. Venanzio, Martyr.	Rogation Days.
Tuesday.....	May 19—St. Peter Celestine, Pope.	
Wednesday	May 20—St. Bernardin of Sienna.	
Thursday...	May 21—Ascension of our Lord.	
Friday.....	May 22—St. Julia, Virgin.	
Saturday...	May 23—St. Quintin, Boys.	

Thursday next being a feast day of obligation, the counting-room and office of this paper will be closed.

ASCENSION DAY.—The Feast of the Ascension, which falls on next Thursday, is a feast of obligation. It is obligatory on Catholics to sanctify this day the same as Sunday, in assisting at the offices of the Church, and abstaining from servile work.

DIOCESE OF NEW ORLEANS.—*Confirmations.*—On Thursday, 7th instant, the Most Rev. Archbishop confirmed seventy-six persons in the Church of St. Rose of Lima. Last Sunday, the 10th, the Most Rev. Archbishop confirmed two hundred and thirty persons in the Church of the Annunciation, Third District.

SUBSCRIPTION FOR THE PONTIFICAL ARMY. We have forwarded, this week, a third remittance of one thousand francs in gold for the Pontifical army. The three thousand francs which have been previously remitted are equivalent to eight hundred and fifteen dollars in currency. We hope next week to be able to send a fourth draft.

ST. MARY'S CATHOLIC ORPHAN ASYLUM. At the annual election, on the 8th inst., for the board of directors of this corporation, the following gentlemen were unanimously elected: The Archbishop of New Orleans, the Very Rev. N. J. Perche, the Rev. C. Maenhaut, the Rev. W. P. Condon, G. Colligaon, P. A. Bourke, A. Robert, G. W. Byrne, J. Llado, J. T. Moore, Thomas Layton, John Devereux, Victor Sere, Octave de Armas, and Edmund Bermudez. At a meeting of the board of directors, the Archbishop of New Orleans was unanimously re-elected President, the Very Rev. N. J. Perche, Vice-President, and Thomas Layton, Esq., Secretary.

THE PAPAL SUBSCRIPTION.—We call the particular attention of our readers to our published list of subscriptions in aid of the Pope. Its appearance—necessarily somewhat like an advertisement—might avert from it the attention of certain readers who cannot afford to buy anything, but are always rich enough to give. Many persons hesitate occasionally to bestow a charity simply because uncertain whether the proposed object of it is worthy. In the opportunity here offered, there is no room for a scruple of that sort. No better destination can be found for the surplus means which God has given than the support of the cause which involves His honor. While Europe is awakening to the importance of the occasion, let not America slumber on in indifference.

ROGATION DAYS.—Monday, Tuesday, and Wednesday next are Rogation days, which are always observed on the three days preceeding Ascension Day. These are called Rogation days or days of prayer, because on these days the litanies are sung in the churches, and in Catholic countries processions are formed, as on St. Mark's day, to ask of God that he would turn away his wrath, which we have merited by our sins, and that he would bestow upon us temporal benedictions, and, particularly, that he would accord in abundance the fruits of the earth.

In most Catholic churches, Rogation days are days of abstinence. Abstinence is not of obligation in this diocese; nevertheless, we should conform to the spirit of the Church by making this time a period of penitence and prayer; but the recitation of the Litany of the Saints is not of obligation on the simple faithful.

These ceremonies and prayers of the Church are full of instruction. For many years, we have been visited by so many scourges, that men, in their pride, are compelled to acknowledge that in spite of themselves, they are dependent on the powerful arm of God, and that it is equally their interest and duty to bend before His justice and implore His mercy.

City Money.

It must have been remarked by the readers of our city daily press, that there is an inclination manifested in some of their columns to repudiation; not exactly of the city money itself, but of its sacredness as a debt. It is seriously proposed that the city should not be in any hurry to discharge these obligations.

As a general rule, no doubt, our neighbors would favor the discharge of debts as soon as due. If a debtor owns property of which he can properly dispose, he has no right to retain it without the consent of his creditors. If he has any means at all and is not hopelessly insolvent, he ought to show earnestness and alacrity in providing for his liabilities. An indefinite postponement in such cases, though indicative of great *sang froid*, might not redound much to his credit.

The reason assigned for this "let them wait" policy is that the money is in the hands of brokers and speculators, who bought at sufficient discount to justify their waiting a long time for payment.

This reason renders the policy still more objectionable, as showing indifference to the obligation itself. In the first place, however, the fact as stated is far from being correct. Thousands of our citizens, it is true, have been obliged by their necessities to part with their city money at any price, but many others not so hard pressed, and relying upon the integrity of public sentiment, and on the capabilities of the city, have refused to sell, and now find themselves with various amounts on hand. Many tradespeople, mechanics, and servant girls are thus situated.

But, even though all the money were in the hands of speculators, what difference should that make to an honest debtor, private or municipal, when he or it has received value for such money? Any hesitation, any delay in meeting obligations for such reasons, shows a general willingness not to pay debts, and to take advantage of technicalities by way of pretext. The question is, "Do I owe the money?" not, "How much will my creditor make by his operation?" If I owe it all, I have no right to diminish the value of the debt by an intentional delay of payment, and that delay made in my own interest. We hardly think such a principle can stand the test of strict business integrity.

As, therefore, our city is not hopelessly bankrupt, it ought to take immediate steps for the honorable discharge of these obligations. If the city has any property not necessary for the discharge of its municipal functions, and which can be sold, such property ought to be sold immediately, and the proceeds applied to the discharge of these debts, so far as they will go, after a sufficient reservation for the current expenses of the city. While in debt, the city has no right to retain property; thereby keeping its creditors out of their dues.

There is a medium, however, in all things. Even honesty can be pushed to a false extreme. Genuine, reasonable honesty has not such a horror of debt as to pay it instanter at any sacrifice whatever. Some of our worthy financiers, in their zeal on this subject, would have the city money all redeemed off-hand, by no matter what sacrifice of the future. They would anticipate the revenues of years to come, though they should not realize more than twenty-five cents on the dollar of their probable figure *Fiat justitia, ruat cœlum*, is their motto, though misapplied. In this case it would be too much like selling our patrimony for a mess of pottage. Just at this time commercial depression is at the point most unfavorable to the sale of markets and wharves for a long period, while before the expiration of that period, New Orleans may enjoy a prosperity to which nothing of the past will bear any comparison.

The collection of *all* city dues in city money stands on the same footing. The city ought to have currency to meet its current expenses. It is an outrage to pay off teachers and employees in city money or certificates of indebtedness. The laborer is worthy of his hire, and should not be put off with "promises to pay" that hire—promises which will be subjected to a heavy shave. Our city revenue is reported at from four to five million dollars. One-half of that amount collected in greenbacks ought to pay all current expenses, and the other half received in city money could be destroyed.

To this it may be said that these bills are lawful tender for all city dues, and taxpayers would refuse to give any proportion of their indebtedness in greenbacks. It must be remembered that the whole issue is illegal as money, or as anything but evidence of debt. An effort to compensate this indebtedness against taxes due, would tend to stop the wheels of municipal government. Taxes cannot, for this very reason, be seized on execution against the city; but the same result would be attained if the owner of the judgment could transfer it to the tax-payer, and enable him to compensate it against his taxes. The necessary agency of municipal government would be as completely annulled by compensation of claims against its taxes, as by their seizure under execution.

We are somewhat under the weather just now, it is true, but for the future honor of our city let there be no whisper of repudiating her debts, or, what is to the same effect, of impairing the value of these debts by an arbitrary disposition to delay their payment. Whatever can be done promptly for the relief of creditors, ought to be done, but especially let us insist that city employees who labor for their daily bread be paid punctually in a currency which they can use.

What Civilizes?

We have heard much of this enlightened nineteenth century. With swelling pride the men of this generation boast of their century as superior in every respect to all preceding ones, and glorify themselves under the shallow pretense of praising the age. We will not say that this century is not the most enlightened of the Christian era, for we believe that it is. But if so, is that a just source of pride and self-congratulation to human nature? Granted that civilization is more complete and more general now than heretofore, can human reason claim this result as its work? Rationalists and materialists answer "yes!" and say that progress is the law of nature. On the other hand it is urged that nature, as existing in man, and left to itself, must sink into constantly increasing depths of degradation, that Christianity alone rescued civilization from the destruction which threatened it in the iron age, and that Christianity alone could have brought it and has brought it to its present development.

The fact is beyond contestation that civilization had nearly disappeared a few centuries after the appearance of the Christian religion and before its ascendancy over the moral and physical world had been established. Barbarism was settling like a gloomy pall over all society. The sciences were not taught, the higher arts were disused, and in some instances, permanently lost. Law had become obsolete. Passion dictated and force executed. Nations had dissolved into tribes. War was universal and perpetual, society chaotic, and proud philosophy, forgetting its insolence, shrank powerless and forgotten before the storm which it could not control.

It is an equally well established fact that the monks and other clergy of the Church were the saviors of science. They exhumed and preserved the writings that have descended to us. They took under their protection the arts of civilization which society was rejecting. Monasteries were not only colleges but workshops. Not only was ungrateful Philosophy taken in and sheltered from the outside storm, but writing, architecture, painting, music, sculpture, and all other arts were obliged to seek an asylum where they did not properly belong, but where they were cherished and revived.

Ages pass on, and we have come to the nineteenth century. Its civilization is no longer confined within convent walls, but has subdued the world. The Philosophy that cowered in dishonored impotence beneath a strife which trampled it in the mire, now sits in academic shades, robed in reverence; the Reason which we saw powerless before the lawlessness of passion has resumed its sway; and the Human Nature, then fast losing its image of the Divinity, now stands forth with all its appropriate dignity. But see the ingratitude of nature to grace. That Reason which could not save from decay, now claims the credit due for progress; that Philosophy which was plucked from drowning, now pretends to have calmed the waves and appeased the storm, and together they take that regenerated Human Nature which was lapsing into brutality and set it up for worship, crowned with the laurel of Divinity.

That the progress of society, however, is due to religion will be apparent not only from a close examination of history, but by reference to principle. Civilization is the development of man's faculties, both of mind and heart. The greater this development, the higher is the grade of civilization attained. This development is the result of the exercise of those faculties, and that exercise is dependent upon opportunity. In proportion as there is less opportunity, less freedom to exercise the faculties of mind and heart, to that extent they will dwindle and contract. All artificial restraints detract from the liberty, from the opportunity of exercise, which is the condition precedent of intellectual and moral development, of human progress, of civilization.

We arrive then at the questions: What is it that produces such restraints, hampers liberty, and works the degradation of man's nature? and what is the principle which opposes or removes such restraints and restores the liberty necessary to progress?

It is evident that man's own passions carry him into every kind of extreme, whereby the bounds that nature has fixed are always exceeded, and the rights of others are frequently invaded. These excesses are license, and these invasions produce restraint. But license creates an instability, an insecurity as unfavorable to exertion as actual restraint, and therefore equally with it, a deprivation of true liberty.

Passion strikes its most fatal blows at human liberty when it wars on the two principal Christian virtues—charity and purity. By the first vice, it produces inequality among men; by the second, instability in the marriage relation. Self-aggrandisement listens not to the voice of charity. The weaker must yield and swell the importance of the stronger. Thus men reduced their own brethren to the condition of serfs and peasants, while they assumed the haughty bearing of nobility. Man found woman weaker than himself, and refused to recognize her equality in other respects. Force placed the utmost restraint on weakness in both these classes. Oppression rendered progress impossible and degradation certain. The peasant became a mere beast of burden, and woman a plaything or a slave.

Again. The license of passion overstepped the bounds of conjugal fidelity. The sanctity of marriage became irksome, and divorce grew common. This shattered the family tie, which is the basis of all society. Instability being imparted to this relation, affected all others, and produced a kind of anarchy unfavorable to exertion, and totally destructive of progress.

The natural remedy for such evils is reason. Reason ought to destroy every unnatural restraint, and prevent every suicidal license. But did Reason do this? When and how did she stand forth the champion of truth? On the contrary, she sided with passion, not by silence only, but by arguing ingeniously for every abuse. The world, the flesh, and the devil were too strong for her, and she joined in the alliance to hamper humanity with distinctions and restraints which should bring it constantly nearer to intellectual and moral death.

Religion waited until its agency could no longer be doubted, and then came to the aid of reason. It regenerated human nature, and it can point to the very principles—the equality of men and the sanctity of the family tie,—through the agency of which it wrought the change. It is true that right reason would have always sanctioned these principles, but reason was not true to itself. The Church announced and maintained them in spite of the enmity of the great and the apathy of the weak. God gave her the power from on high to be faithful to the truth, and to touch the hearts of men. The supernatural supplied the insufficiency of the natural, and faith triumphed where reason had failed.

The proud and mighty lord was told to look upon the serf whom he despised, and love him. The creature whom he had always regarded as little better than a brute must now be his brother. How could he refuse, when the very priest at whose feet he knelt was the son of that serf? The rude warrior, the despotic chieftain was taught that the wife whom he had regarded as a kind of servant was his equal. How could he deny her his reverence when he had learned to honor Mary as the flower of humanity and the Queen of Heaven?

Thus pride was humbled and violence subdued. The restraints of selfish force were removed, liberty was restored, and progress permitted. At the same time, license was checked, salutary order enforced, and stability insured. Honest exertion was permitted and encouraged; improvement followed and civilization gained ground. And thus, Christianity, with its holy doctrines of charity and purity, has produced those three glories of our age—the equality of men, the reverence of woman, the sacredness of the family tie—and by them has civilized the world.

MOBILE SUNDAY TIMES.—This is one of our most valued exchanges, and we are glad to learn that its circulation is rapidly increasing. It deserves this, for its columns are full of the most varied reading, both instructive and entertaining. We perceive the Rev. N. Cornette S.J., of Spring Hill College, is contributing a series of articles on the wonders of nature, which are attracting merited attention.

THE UNIVERSE.—This able and interesting Catholic journal has been changed from a semi-weekly to a weekly, and appears with many improvements, which entitle it to a large patronage and influence. It is, in our opinion, one of the most spirited and independent papers in the country, and its editor and proprietor, Mr. Spelling, reflects credit upon his Alma Mater—the venerable University of Georgetown.

The Olympic Games Rivaled.

The Oakland Course, we understand, is to be the arena of a grand social festivity on the fourth of July next. The palmy days of Greece are to be rivaled in eloquence, poesy, and gymnastics. The happy visitor is to be regaled with orations, feasted with poems, and inspired with the sight of manly games. We say not that the actual chariots of old, guided by a Hector or an Achilles, will sweep round the track, invisible in their swift-moving cloud of dust, but we feel confident in stating that there will be some mules hard to beat—into a trot; some wonderful feats of speed in tasks, and some scrub racing generally that would excite Achilles himself to—laughter. It is even said that, to carry out more completely the analogy with antiquity, a portion of Greece itself will be imported (from Cincinnati,) and smeared upon certain climbing poles to give them a more classical polish. A considerable quantity of Attic salt is also being obtained, (see the MORNING STAR's column of Wit and Wisdom.)

In order to give all facilities to families wishing to join in the celebration, steamboats will start from the head of the New Basin for the scene of events, at appropriate hours. This will add not only to the comfort but to the variety of the day, and what, with the swelling music of brass bands, the smiling faces of a happy public, the delicious shade of the Oakland's spreading trees, and the occasional reduction of temperature by the aid of ice-cream, who shall say that we will not be not only delighted, but, by way of climax, comfortable? More particulars anon.

REVIEW OF THE WEEK.

CITY COUNCIL.—The business transacted by both Boards of Council this week was unimportant. The Treasurer submitted a project for withdrawing city currency. He recommended the sale of the markets and wharves for three years; to collect the personal tax assessed for 1868, and levy a special tax of one per cent for 1869 and 1870 on real estate—thus the debt of $4,000,000 will be liquidated. Mr. Avegno submitted a lottery scheme looking to the same end, which was referred.

A resolution was passed prohibiting the Treasurer from paying any more city money, and authorizing him to issue certificates of indebtedness instead.

Mr. Sullivan urged the adoption of measures to secure a better supply of water.

Mr. Kearney, lately appointed to the Assistant Board, took his seat.

Mr. Dewees's resolution authorizing the City Surveyor to employ two hundred men to clean out the draining canals, was defeated by the casting vote of the President.

JUDICIAL.—The only case of importance before our courts this week was that of the Receiver of the First National Bank against Robert Watson. The principle involved was of some importance. The defendent refused payment of a note held by the Bank, as it was held by Thomas P. May, and simply represented a transaction between May and James E. Dunham, given in the temporary absence of Dunham in place of another note of less amount, executed by Dunham in favor of May for three hundred and fifty shares of the capital stock of the bank, which stock May held as security, and which he continued to hold. Therefore May was the real debtor of the bank. The history of this transaction exhibits some sharp practice, not unusual among keen financiers, and the intricacy of which it would not pay to endeavor to elucidate in the present case. We will therefore merely give the decision of the Court:

In this case, the Court having duly considered the pleadings and evidence, and being of opinion that the law and the evidence are in favor of defendant, it is adjudged and decreed that there be judgment for the defendant, Robert Watson, with costs.

SEWERAGE.—Loud complaints have been rung in the ears of the authorities respecting the obstructed and defective sewerage of the city, hitherto unavailingly. Now, it is almost too late in the season to undertake a thorough reparation and cleansing, for experience has taught us that it is highly prejudicial to health to expose to summer sun the excavations of our soil. Still, something should be done to secure even a better sanitary condition of the streets and yards.

IMPORTANT ARREST.—On Friday night two Spaniards were arrested at the Orleans hotel by the city police, who had in their possession $150,000 in gold nuggets, supposed to have been stolen from a bank in the city of Mexico, some months ago. A large reward, it is understood, has been offered by the parties on whom the theft was committed.

GRAIN, CORN MEAL, AND HAY.—Messrs. J. T. Gibbons & Co., dealers in the above mentioned articles, can be found at No. 35 Poydras street, where a constant supply of matters in their line can always be found. See card in another column.