MORNING STAR AND CATHOLIC MESSENGER

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All advertisements not marked any specified number of insertions, will be published six times and charged accordingly.
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NEW ORLEANS, SUNDAY, MAY 24, 1868.

CALENDAR OF THE WEEK.

Sunday....	May 24—Feast of the Blessed Virgin Mary.
Monday....	May 25—St. Gregory VII, Pope.
Tuesday....	May 26—St. Philip de Neri.
Wednesday.	May 27—St. John I, Pope and Martyr.
Thursday...	May 28—Octave of the Ascension.
Friday....	May 29—St. Pacifacus IV, Pope.
Saturday....	May 30—Vigil of Pentecost.

AID TO DEFEND THE POPE AND THE INDEPENDENCE OF THE CHURCH.

Contributions previously published		$349 50
Mrs. P. Gardner	$5 00	
Young Men's Sodality of the Blessed Virgin, at the Jesuits' church	10 00	
August Stewart	2 00	
Pelicite Stewart	1 00	
Mrs. A. Richards (silver)	50	
James Griffin (silver)	2 00	20 50
Total up to date		$370 00

CORRECTION.—The name of the respected editor of the Philadelphia *Universe*, which was noticed in our last, is Mr. Spellicy, and not Spelling.

ORIGINAL STORY.—In our next number we will commence the publication of a new story, by "Jacqueline," who is already favorably known to our readers.

FAST DAY.—Saturday, the 30th inst., the Vigil of Pentecost, will be a day of fast and abstinence. Abstinence on this day is obligatory on all the faithful, but the fast is only enjoined on those who have attained their majority, and who are not dispensed.

CHURCH OF ST. MAURICE.—To-day, being the Feast of the Blessed Virgin, invoked and honored under the title of Help of Christians, the festival of Our Lady of Prompt Succor, which is the principal feast of this church, will be solemnly celebrated in the Church of St. Maurice. High mass will take place at ten o'clock, and a sermon will be delivered by the Very Rev. N. J. Perché.

REAL ESTATE AGENCY.—We would direct attention to the advertisement of Green & Elder, in another column. An occasional reference to the sales made privately by this firm, shows the enormous amount of business transacted—evidencing at once their business tact, and the confidence reposed in them.

TULANE BUILDING.—The times are undoubtedly hard, but the peculiarity of Messrs. Garthwaite, Lewis & Stuart is that their prices are in conformity to the evils under which we labor. In addition, their furnishing goods, trunks, etc. are of the best. For new spring clothing, then, go to the above building, after reading address in another column, which is 31 and 33 Camp street.

A DONATION TO THE ORPHANS.—We see by the *Propagateur* that the Rev. F. Sorin, President of the University of Notre Dame du Lac, Indiana, has remitted the sum of seventy-five dollars—the net proceeds of the *Ave Maria Almanac*—which is annually published by the editors of the *Ave Maria*—as a donation to the orphans of this city.

The Rev. President has presented this money to the orphans in testimony of the satisfaction for the zeal manifested in the subscription which we have opened for the Pontifical Army. The Rev. Father expresses in deep and feeling terms his devotion to the cause of the Sovereign Pontiff, which is that of all Catholics, and he expresses the hope of soon seeing Catholics of the United States give zealous evidence of their attachment to the Holy See and to the august person of Pius IX.

In the last number of the *Ave Maria*, Father Sorin thus alludes to his approaching departure for Rome:

Our venerated Superior-General, the Right Rev. Bishop Dufal, having called us to Rome, where a General Chapter of our Congregation is to be held next month, we shall be obliged to leave, in a few days, for Europe. While absent from the scene of our labors, we shall not forget the interest of our dear *Ave Maria*, but, on the contrary, will endeavor to secure our readers additional precious blessings from our Holy Father, and some new and able contributors abroad. We beg of our pious associates the favor of their fervent prayers for the safety and full success of our voyage, and in return we promise to remember them at every celebrated shrine we may visit before returning home. Meanwhile, if we can be of any service—especially to our Rev. friends of the clergy—in Paris or in Rome, we shall be only too happy to oblige them at any time.

Until the end of June, our address will be at Sta. Brigitta, Piazza Farnese, Rome, Italy. We hope to be back again at our post by the end of July.

Ascension Day.

Not having been able to visit in person all the churches where first communions of the children were made on this feast, we shall, for the most part, compile the following sketches from notes and memoranda handed us by some of the clergy of different parishes, as well as by lay friends. A little attention of this kind given by pastors and others interested, would enable us to lay before our readers many items of general interest, otherwise inaccessible.

ST. JOHN THE BAPTIST.

Though this was not the day appropriated, in this parish, to the first communion of the children, yet the proceedings of the juvenile population were so beautiful as to merit notice. Rev. Father Jeremiah could not let a day of such importance pass without some demonstration of more than usual force, and it took shape in a magnificent procession, which carried the banners of the Blessed Virgin in triumph around many of the squares of that parish. The most interesting feature of the occasion was, probably, the number and deportment of the pupils present from the various schools under Father Moynihan's care. The young ladies of the convent, the girls of the parish school, and the boys of St. John's, under the direction of the Christian Brothers, counted between five and six hundred strong. A number of the pupils of the convent were, on this occasion, received into the sodality of the Children of Mary.

The appearance of so many children, and young folks in their holiday attire, with wreaths and banners and flowers, but above all, with their bearing of modesty, refinement, and piety, elicited the most pleasurable feelings of admiration among all the spectators. It is pleasant to witness the development, not only intellectual and moral, but material also, wrought by the spirit of Catholicity wherever a field is afforded it. If some Rip VanWinkle had suddenly waked up to the contemplation of this scene after a doze of twenty years, and followed the fairy pageant among the churches, convents, schoolhouses, elegant stores, and beautiful mansions—all the attributes of an active commerce, a dense population, a high civilization—he could not have realized that all this covered the site of those lagoons and swamps where he had formerly hunted ducks and shot alligators. Such metamorphoses are not rare where an intelligent priest brings the vitalizing elements of his faith, its energy, its system, among a growing population. Architects and lumber merchants know what such a priest is. Protestant historians and essayists class him as a drone.

ST. ALPHONSUS.

At the three churches of the Redemptorist Fathers, there were three hundred and eight first communions—two hundred and eight being in the church of St. Alphonsus, seventy-four in St. Mary's church, and twenty-six in Notre Dame.

After mass, the children making their first communion were served with a substantial collation, or breakfast, as is customary in that parish.

In the afternoon, the ceremony of renewing the baptismal vows took place—at three o'clock at St. Alphonsus's and St. Mary's, and seven o'clock at Notre Dame. This beautiful little church, or rather chapel, situated on Jackson street, has become, of late years, as remarkable for the solid piety of its congregation as for the tastefulness and elegance of its decorations. It is known in the neighborhood as the French Church, the congregation being principally composed of Creoles. The history of this congregation shows conclusively that the spirit of irreligion thoughtlessly connected by some persons with the character of our male Creole population is not by any means an inherent disposition. On the contrary, under proper and zealous influences, they develop all the fidelity and moral courage so conspicuous in the original race from which they sprung.

ST. THERESA.

This parish furnished forty-five first communicants, handsomely dressed and trained for the ceremonies. The charming taste with which the girls were arrayed in white and pink dresses, harmonized with the soothing, cheerful spirit which pervades this favorite little church of the good Sisters. The singing of the orphans, under the skillful training of Mr. LaHache, gives great interest to the ceremonies at St. Theresa's, and especially on this occasion added greatly to the attractions and solemnity of the service.

We understand that the last Sunday of this month will be distinguished by a charming ceremony of crowning the Blessed Virgin, with Benediction of the Blessed Sacrament and sermon. As unusual efforts will be made to render the music worthy of the celebration, it is expected to be very fine.

ST. JOSEPH'S.

This zealous congregation manifested its usual fervor on Ascension day. The children making their first communion numbered one hundred and fifty, several of them having been been baptised the day before. Besides these, there were some three hundred other children who received holy communion. The necessity for a new church, and a much larger one, in that parish, is very evident. The children only, of the congregation, completely filled all the pews and a large portion of the aisles of the church last Thursday, being fairly crammed in. The remaining space of the aisles and upper galleries could contain but a small fraction of the anxious crowd of parents and friends in attendance. It was a beautiful sight to look up and down the middle aisle, the pews on both sides of which were principally occupied by the children of the first communion, and see, on either hand, that forest of wax candles rising from a mosaic of veils and wreaths. The perfect uniformity of costume among the children on these occasions is typical of that charity which sees only the image of God in its fellow man. There is no distinction among them from social considerations. Size is the only title to precedence.

At four o'clock in the afternoon vespers were sung, followed by the renewal of baptismal vows, the oblation of the young communicants to their Holy Mother, and the ceremony of depositing their candles at her altar. Many of the first communicants were also invested with the scapular, the livery of their great Queen. The Rev. Fathers in charge of the parish were untiring in their efforts to make the occasion as perfect a success as possible. Rev. Father Smith delivered as many as six sermons and addresses during the day, having previously conducted the three day's preparatory retreat. Among incidents of especial interest connected with the day was the reading of the renewal of vows and of the act of a consecration. The first was accomplished on behalf of fellow-communicants, by an intelligent and interesting little boy, named J. L. Miller. Miss Mary O'Mealia read the act of consecration in clear, ringing tones, full of feeling and expression.

One of the most interesting features of the day was the appearance of the boys from the St. Vincent's Home. They formed a procession sixty strong, headed by those who were to make their first communion, eighteen in number, and preceded by two little boys carrying flowers. They were neatly clad, especially the boys for communion, who were uniformed with white pants, black jackets, white gloves, and straw hats. As their procession moved on, two by two, they were accompanied each by his mother or father, or some other relative, who appeared to take the most intense interest in the proceeding. The popularity of this establishment may be judged from the fact that gentlemen raised their hats as the procession passed them.

It is a peculiarity of this institution that an intimate and constant intercourse is kept up between the inmates and their families. In fact, they are, by rule, at the expense of their parents, though, in a few instances, this rule may be violated. The children are half orphans, whose surviving parent is too much occupied with laboring for a support to be able to have that supervision over them so necessary for their physical, mental, and moral well-being. They place them in this house, frequently paying as high as ten dollars per month for their support, and nearly always supply their clothing. One instance was told us of a mother, who is obliged to work out as a domestic; one half of her wages she gives toward the support of her three boys at the home, and out of the other half she clothes them as well as herself. She managed, however, to save enough to buy two magnificent wax candles, costing five dollars, for two of her boys who were making their first communion. There are but few, if any, of the boys who are not taken home by parents or friends at least once a week. They never wish to stay longer than one day, however, and though the gate opening out of their premises is always open, not one of them ever thinks of running off. This speaks well for the discipline of the establishment, which allows plenty of time for play and amusement, while insisting on industry, mental application, and morality. These boys are actually growing up to be the pillars of the republic instead of vagrants, and, therefore, it is the more to be lamented that some two or three hundred more have been, necessarily, refused admittance for want of room or the means to make room.

We are requested by "Margaret," of 76 New Levee street, steam bakery, to state that in consequence of the increased demand for fresh bread, she has established stalls to supply her patrons at the Dryades, St. Mary's, Treme, and French markets, although reports have been put in circulation that she intends to retire from business. Such is not the fact, as long as health and strength are given her, and there are orphans to be fed and charitable institutions to be assisted in New Orleans.

The Pope's Temporalities.

Our attention has been attracted to an article which appeared, some time since, in one of our cotemporaries, in which this question seems to be as much misunderstood as though it had not been elucidated in a thousand ways, and on thousands of occasions during the last three hundred years of wilful and unintentional misrepresentation. The prospective disendowment of the Irish Protestant Church is made the occasion of alluding to the forcible dismemberment of the Papal States as being also a disendowment. It is argued that the principle is the same in both cases.

The endowment of a Church, as understood in the case of Ireland, is the support and revenue secured to it by the Government in virtue of its being the established Church. In various countries the Catholic is the established Church, and is endowed by the Government. In all these cases it will be remarked that the Church is distinct from the State. The Church authorities are recognized by the State, but they do not govern the State. In England, indeed, it is contended that the queen is the head of the Church, but it is because she is queen that she is Popess, if at all, and not because she is Popess that she is queen.

In Rome it is not so; the Church is not distinct from the State in regard to government; the two are in that respect identical. And this is not a distinction without a difference, for the Roman system is totally free from the evil effects which always ensue when the Church Government is dependent on the State Government, and not identical with it.

Without going into an elaborate argument, it is obviously indecorous that the Church of God should stand toward the State in a position of recognized inferiority and dependence Such relations are close and familiar, and they may be exercised, on the part of the State, by men who are enemies of religion. The indignities that can then be safely heaped upon the Church are but the legitimate fruit of an unnatural condition. Not only is this dependence undignified, but it is impolitic. The State is constantly endeavoring to influence the ecclesiastical jurisdiction and even its communications with the centre of unity, if that be abroad.

It is precisely to avoid such consequences that the Pope has been striving to retain his temporalities. It is that the See of Rome should not become an endowed Church—the "establishment" of some national Government. He has been contending against the principle of endowment, and his enemies have been strenuously endeavoring to force it on him.

Yet, we see one of our ablest and most impartial journals ignoring the distinction between domination and endowment. The Pope, according to that journal, seeing the Irish Church about to be disendowed, greets that event with a "grim smile," because the said Church has been most active in its efforts to disendow him. Hence, according to our usually polite neighbor, the venerable Pontiff, whom Protestant visitors announce to the world as a model of benignity and gentleness, if not of sanctity, glares upon his enemies with the barbaric triumph of an old soldier, and grim satisfaction lights up his weather-beaten visage as he sees the misbegotten brood of his persecutors go home to roost.

No! The cases are totally different. It is indecorous that the Church of God should be ruled or influenced by a layman, and it is, therefore, objectionable; but it is not injurious to the dignity of the Church that one of its princes should rule a State. Robbing the Pope, therefore, of his temporalities, is not justified by the same principle which frees a Church from the slavery of endowment. In the one case, you deprive the Church of its dominion over a State; in the other, you enfranchise it from the tyranny of the State.

It may be asked, why does the Catholic Church accept endowment in so many States, if it be so objectionable? To this we answer, the injustice of those Governments has forced the indignity upon it by unjustly confiscating its property and reducing it to poverty, or by some similar course of policy. We have too much reason to dread the union of Church and State ever to favor it. We see the disastrous effects on discipline that it works in Catholic countries even where doctrine does not actually suffer, and we know too well its intolerance where Protestantism prevails. The condition of Ireland, taxed to death for an alien clergy, is enough to strike any one with terror at the mere apprehension of ever being the victim of these religious atrocities.

In our own country, too, though Protestantism is not the recognized religion by law, it is so by legislation. The Catholic population is taxed heavily for its benefit, though indirectly and artfully. The common school tax collected from Catholics is the endowment of the Established Church of the United States. What makes it the more offensive is the insult to our understandings, in the flimsy, we may say mocking, pretexts under which the robbery is *pro forma* disguised. As well might Mr. Van Amburgh take your purse with him into his lion's cage, and then, in a fit of jocose honesty, ask you to come in and get it. You are told your money is in the public schools, and your children can go there and profit by it. Where would be the difference if they should tax you to support Protestant churches, and then advise you to go there and get the worth of your money?

No! We are opposed to the union of Church and State, as generally understood, but we certainly believe that the head of the Church ought to be independent of all States.

Mouth of the Mississippi.

It has been seen from recent dispatches that there is a proposition in Congress for establishing a toll on New Orleans commerce at the mouth of the river. Certain gentlemen are to have, if the bill is successful, the right to charge thirty cents a ton on all vessels drawing over fourteen feet coming into the river through Pass-a-l'Outre, provided they maintain eighteen feet of water there.

There is, also, a reason given for this proposition. In fact, there is hardly ever a proposition made by practical men for which some kind of reason may not to be assigned. In this case, however, the reason is a very singular one, remarkable especially from the fact that any man should have ever thought of it. It is this: The United States having tried for many years, with all the backing of her vast resources, but in vain, to accomplish this feat, now yields in despair and meekly hands the spade over to a couple of private citizens.

If these two gentlemen can do it, the United States can do it. If the United States can do it, she ought to do it. What would New York say if the gentlemen who blew the rocks out of Hell-Gate should set up a toll-gate in the place of it? They would, doubtless, consider one gate as bad as the other. In fact, they would probably continue the blowing up process until they should get rid of the second one like the first. They would naturally say that it was the business of the general government to effect such improvements, and that they ought to be paid for by the general government, not by the commerce of New York,—by general taxation, not local tolls.

New Orleans, however, cannot speak so boldly. She is only a foster child. In fact, it would not do to give her an equal chance with Northern cities for her natural advantages are so prodigious, that, without some discrimination, she would soon outstrip all competition. The great West, though, will finally have something to say on these topics. When the natural alliance between the delta and the great valley is developed and made manifest, when fifteen or twenty millions of people send their produce to market through Pass-a-l'Outre and bring back their importations by the same route, they will look into the propriety of paying thirty cents a ton for the privilege.

NEW PUBLICATIONS.

THE CATHOLIC WORLD. June, 1868. New York: The Catholic Publication House.

We received the June number of this monthly just as we were going to press, and, therefore, have had no opportunity to examine it. Presuming on the past, we have no doubt it will be found worthy of the high repute which former excellence has secured for it.

Contents.—1.—"Edmund Campion;" 2.—"The Catholic Sunday-School Union;" 3.—"Sonnet on '*Le Recit d'une Sœur*;'" 4.—"Nellie Netterville; or, One of the Transplanted;"—Chapters vi., vii., viii.; 5.—"Mexico;" by Baron Humboldt; 6.—"One Fold;" 7.—"Science and Faith;" 8.—"Cowper, Keble, Wordsworth; or, 'Quietist' Poetry, and its Influence on Society;" 9.—"The Early Irish Church;" 10.—"My Angel;" 11.—"An Italian Girl of our Day;" 12—"The Episcopalian Confessional;" 13.—"Sketches Drawn from the Life of St. Paula;" 14.—"Bound with Paul;" 15.—"The Children's Graves in the Catacombs;" 16.—"Harem Life in Egypt and Constantinople;" 17.—"The Flight of Spiders;" 18.—"John Tauler;" 19.—"New Publications."

We are under obligations to Mr. Gogarty, Catholic bookseller, No. 151 Camp street, for promptly placing it in our hands.

THE RIVERSIDE MAGAZINE FOR JUNE.—We are indebted to Mr. Gresham, bookseller, No. 92 Camp street, for the above juvenile monthly.

REPORT OF THE SECOND GRAND FAIR OF THE MECHANICS AND AGRICULTURAL FAIR ASSOCIATION OF LOUISIANA, held in the city of New Orleans, in January 1868.

We have been favored by the manager of the Mechanics and Agricultural Fair Association with a copy of the above work, for which our thanks are due.