

MORNING STAR AND CATHOLIC MESSENGER. NEW ORLEANS, SUNDAY, JUNE 7, 1868.

Irish Servant Girls.

In the present day, when dishonesty is so rampant among domestic servants, it takes a small income to supply their needs. A share of bread, butter, tea, sugar, etc., is levied weekly, or oftener, to be carried to the so-called cousin or friend. I know from a reliable source that many of the Irish families, living in this city, say of the girls at work in families: "You bring me bread, cake, pies, coffee, sugar, or tea, and when you are out of a place or sick, you shall have a home with me."—Springfield (Mass.) Republican.

That the above paragraph should have its birth and paternity in Massachusetts, need surprise no one; but that a New Orleans journal should copy it, and give the slander the benefit of a "circulation over double that of any other journal in the South," evokes our special wonder.

A few years ago, the New York Observer had a series of well written, but as truculent and untruthful as they were pointed in style, complaining somewhat in the tone of the above extract. By way of variety, an additional charge was preferred,—that "Bridget," when she had accumulated a little something, choose to marry and set up for herself. What shocking bad taste! Again,—these poor people, engaged at the lowest possible prices, and employed solely because of the low remunerative rates received,—were complained of in the whole Protestant press, because their accomplishments in the culinary art did not equal those of French artists! This crusade against Irish servant girls seems to be periodical in its exhibitions. Like the cholera, and other malignant diseases, its eccentricities are not to be accounted for according to the laws governing this mundane sphere.

A few years ago, a Rev. Mr. Greene North, editing a Know-Nothing paper in this city, wrote from one of the watering places, calling on the proprietors of the hotels to discharge their Irish servant girls, as a necessary step to "preserve America for Americans." This same North was a volunteer spectator at Bull Run, where the fathers, brothers, and lovers of these very girls contributed their full share to the achievements of that famous day, while the Rev. Greene North skeddaddled as fast as his cowardly legs would carry him, but yet not fast enough to escape a visit from that Nemesis who visited him while a prisoner—not for defending Dixie—as the reviled Irish had done, whose most helpless females he endeavored to starve out of place.

Irish girls! With all but the incorrigibly mendacious, they are the theme of well-deserved eulogy. The amount they have contributed, out of their hard earnings, to parents and relatives at home, is a standing memorial of filial love, and has contributed in no small degree to swell the profit account of dealers in exchange and bankers.

Irish servant girls! We well remember a tribute to their honesty and purity by the late Dr. Sprague, a graduate of Harvard University and a practicing physician of Boston for many years, whom we knew in Little Rock, Ark. Speaking of his residence in Boston, he said: "Sir, no fact in my varied career and extensive practice struck me so forcibly as the uniform virtue and purity of the Irish servant girls. Would I could say so of those who moved in the higher circles. I was as much shocked by the revelations which my confidential position made known in the latter, as moved to admiration at the purity of morals developed by the same relations among Irish servant girls."

Negro Orgies.

Some two weeks ago, of a Saturday evening, a lot of negroes got together in a room in a small tenement house in the "Faubourg," and went to fiddling and dancing. In the next house was a negro woman sick unto death, who sent a messenger to request the negroes to stop their dancing on account of the sick woman. But they beat and kicked the messenger, and kept up their fiddling and "calling" and dancing till daylight, Sunday morning, much to the discomfort, if not danger to the sick one, who died in a few days after. The negro friends of the deceased then assembled in the room where the corpse lay, about nine o'clock in the evening, and held a regular "wake" all night long, to the disturbance of everybody in the neighborhood. No Irish "wake" that we ever saw would compare with it. They acted more like the "howling dervishes" than anything we can compare them to; and as the night advanced, they increased their noise, and "pitched in" with the lungs of so many bulls and bears.—Crescent.

Has the writer of the above ever seen an Irish wake? If so, it must have been through the medium of Yankee optics. In Know-Nothing days, when the same paper in which the above appeared, was the exponent and advocate of measures which furnished subjects in abundance for wakes, when defenseless men and delicate women were slaughtered in bed—in the days when the Mochler brothers were "wiped out as carrion tainting the pure American air;" when L—A— and Mayor M—,

and the gentleman whose name makes a false rhyme when it follows "Dixie"—in this golden era—these undertakers were not so squeamish about "orgies which no Irish wakes that we ever saw would compare with." The sensitive ear and feeling heart of the editor of the Crescent could find no more apt illustration for "negro orgies" and "howling dervishes" than an "Irish wake." If we, in turn, may be permitted a word of comment, we would borrow a sentence of Dante, who, in describing the place to which participants in such scenes as are lastly alluded to, were consigned—Malebolge—says, over this apartment was the inscription: "Those who enter here lose all hope."

SAINT BRIDGET OF SWEDEN.

Upon the death of her husband, she distributed his property among her children, and abandoned the outward pomp which surrounded her, to lead a poor and penitential life, never wearing linen articles of dress, except a veil of that material to cover her head. When her worldly-minded friends found fault with her for this, and called her a weak-minded woman, she replied: "I did not begin this manner of life to please you, and your ralleries cannot make me change my resolution." As the praises of the world did not affect her, neither did its disdain make any impression upon her heart. She was confirmed in her pious design by our Lord, who appeared to her in the midst of a luminous cloud, and said to her: "I am thy Master and thy God; thou shalt be my spouse, and through thee I will make known to men many secrets they are now ignorant of. What thou shalt say will contribute to the salvation of many. Hear my voice, and give to thy confessor a faithful account of all the mysteries I shall manifest to thee." This was the commencement of her revelations, and thenceforward she never undertook anything without being moved to it by the impulse of the Holy Ghost. A celebrated theologian, named Mathias, a canon of the Cathedral of Linköping, was her confessor at that time.

During the thirty years she lived after the death of her husband, she practiced the greatest austerities; she used innumerable ways of following the advice of the Great Apostle, and subjected her body to the spirit by many external penances; she took but little sleep, and that on a carpet spread on the floor beside her bed. When asked, one day, how she could bear the cold, which is so intense in Sweden, she avowed that she felt so much ardent interiorly, that she was almost insensible to the severe climate. She often arose to pray during the night, kneeling so long, making so many pious prostrations, that it was a subject of wonder that a lady of her rank and of such delicate organization could bear such excessive austerities. Every Friday she let fall melted wax from a lighted taper upon her flesh, until a severe burn was made, and if the wound healed before the next Friday, she would reopen it with her nails, so much did she desire to suffer, so much did she fear to be without some new pain. On the same day, in commemoration of the bitter draught presented to our Lord, on the cross, she held in her mouth a bitter herb, in order thus to participate in the sufferings of her Divine Master. She did the same whenever she happened to speak too hastily, thus expiating immediately the slight faults of her tongue. From childhood she was accustomed to confess every Friday, but after the death of her husband she went more frequently to confession. She made her confession with profound humility, and though she had but inconsiderable faults to confess, she had an extreme sorrow for them, weeping and grieving more bitterly for having fallen into them than others ordinarily do for having committed enormous offenses. Every Sunday and on solemn festivals of the Church she received the most Holy Eucharist with incredible devotion and abundant tears. She did not limit herself to the fasts of the Church, but fasted regularly four days in the week, and oftener, at times, as her piety would inspire her. On Friday she took nothing but bread and water, and observed other fast days with the same rigor. In fact, she avoided no opportunity of doing penance, but sedulously sought occasions of suffering and of humiliating herself, being fully convinced that such were the most efficacious means of rendering her soul capable and worthy of receiving the immense treasure of graces with which her Divine Master favored her.

But though severe to herself, she was full of sweetness and consideration for others, and all her actions bore the imprint of charity and humility. She had, above all, an extreme tenderness and compassion for the poor. Every day she fed twelve poor persons, waiting upon them herself at table, and on Thursday washing their feet. She founded hospitals for the sick and convalescent, and, besides serving the sick, paid others to attend to the hospitals she had founded. Her love of poverty was so great, that she resigned, for a time, her own revenue to another, receiving as an alms what was necessary for her support. She mingled with the poor women begging at the doors of convents; and, even, when in Rome, and occupied with important affairs, she would take her place and ask alms at the gate of the Monastery of St. Laurence, in which she was afterward buried and especially honored. She preferred the bread she received as an alms to the most delicious viands.

Her zeal for the glory of God was manifested not only in her familiar discourses with friends and the advice she gave to the multitude of persons who were attracted to her by her many virtues, but also by the numerous letters she wrote to all kinds of persons—to the emperor, to kings and princes, bishops, and priests, and religious, and even to the Holy Father himself. But the light she received from On High, that enabled her to give sound and judicious advice and instruction to all, made her more humble before God and before men. She was always obedient to her confessor and to enlightened persons, fearing that if left to herself and her own guidance, she would

often be deceived. Her obedience to those who had authority over her was perfect. It is stated, in the Bull of her canonization, that she scarcely dared raise her eyes without the permission of her director. Her patience was invincible, and she suffered affliction and sickness with entire conformity to the will of God, without complaint or murmur.

Among the many revelations she had, there was one in which she received from Jesus Christ himself the rules or constitution of a religious order, which she gave to sixty religious women whom she had gathered together in the monastery she had built in Wastain. She gave the same rules to twenty-five priests, who had, for some time previous, lived under the rule of St. Augustine. This was the commencement of the order afterward called the Order of St. Bridget, after its foundress, or Order of Holy Saviour, on account of its special object, which was, to meditate upon, honor, and make known to all, the Passion of our Lord. They were known as Salvatorists, a name now given to the priests of the Congregation of Holy Cross.

After remaining two years in the convent of Wastain, without however taking the habit of the Order over which she presided as Abbess, she was ordered by our Blessed Lord to go to Rome, that she might share in the abundant graces which so many holy martyrs had merited by shedding their blood for the faith of Christ. She immediately obeyed, and abandoning friends and country, courageously set out on the long pilgrimage. She visited many holy shrines on her way, suffering with joy the additional fatigue of traveling out of her direct route, in order to have the consolation of paying her homage to the saints honored in them. Her prayers were rewarded by extraordinary favors, which God gave her in abundance; she was often seen in ecstasy.

In Rome she gave an example of great virtues; she assiduously visited the churches of the Stations, regardless of the weather, though she was now advanced in age and her body weakened by her great austerities. Regardless, too, of her own comfort, she distributed her wealth among the poor, of whom she took as great care as if they had been her own children, and visited the houses of those who were most in need of her help, or who were ashamed to make known their need.

In the hospitals she took particular care of those who were generally given over to the lowest menials; those, for instance, whom disease had rendered repulsive—fearing that they might be neglected. She did not shrink from cleansing sores and staunching wounds, the very sight of which was revolting.

She was consulted by the most learned men of Rome on spiritual matters, and gave advice to persons of every rank, inspiring all with a high opinion of her sanctity and wisdom, which induced many to lead more perfect lives. She revealed to some their secret thoughts, and could read the hidden movements of the heart; she had such a great horror of sin that she perceived an insupportable odor exhale from those who were in a state of sin. She made use of these extraordinary graces to draw Christians to more tender sentiments of love for God.

Having decided to fix her residence in Rome, she made several pilgrimages to holy shrines in Italy, leaving, wherever she went, the impression of her virtues upon the inhabitants of the places through which she passed. She then received a command from our divine Saviour to go to Jerusalem, to honor the places sanctified by the mysteries of man's redemption. She promptly obeyed, and failed not to visit every spot which Jesus had honored by His presence, and we may easily conceive she received many graces. It was during this pilgrimage our Lord revealed to her many particulars concerning His sacred Passion and death, and, to quote the words of her biographer, "she merited to taste the sweetness of our Saviour's wounds, and to be often inundated with the ineffable sweetness of His divine communications."

Attacked by fever, she hastened to return to Rome, in order to die in the city of the Apostles. God granted her this grace. Five days before her death our Saviour appeared to her for the last time on earth, assured her of eternal happiness, prescribed what she should do before her death, and told her that she should die clothed in the dress of the religious of the order she had established,—a dress she had not yet worn. Knowing that the hour of her death was fast approaching, she gave most touching advice to her children, Birger and Catherine, who were with her in her last moments. She then, retaining perfectly her senses, received the last sacraments, and assisted at mass that was said in her room; having adored the sacred Body of Jesus, she calmly gave up her soul to God, whom she had so faithfully served and so ardently loved. She expired the 23d of July, 1373, in the seventy-first year of her age. Her body was interred in the church belonging to the nuns of St. Clare, of the Monastery of St. Laurence in panisperna.

St. Bridget was canonized by Boniface IX in 1391, and her body, with the exception of an arm, which was left in Rome, was removed to Sweden.

As some found fault with the "Revelations" of the saint, the Fathers of the Council of Bale, in the year 1435, gave the book into the hands of the learned Dominican, John Torrecremata, afterward made cardinal. The great doctor having made a strict examination of the revelations, declared that they contained nothing contrary to Holy Scripture, or against the doctrine of the Fathers of the Church, or against sound morality; he cleared up some difficult passages in so masterly a style, that, says one of the biographers of the saint, while we admire the celestial light with which St. Bridget was favored, we are obliged to admire the cardinal's zeal in the defense of the truth, and his erudition in explaining what might prove difficult of comprehension to the readers. These revelations are published in one volume, which contains the Bull of canonization of our saint, the rules she composed, and several works written by her.

Her feast is celebrated on the 8th of October, and is honored with great solemnity in the Church of St. Bridget in Rome.

PIANOS.—PIANOS. LOUIS GRUNEWALD'S MUSIC STORE AND PIANO FORTE WAREHOUSES. No. 129 CANAL STREET, NEW ORLEANS. Sole Agent for the Celebrated STEINWAY & SON'S PIANOS, —AND— MASON & HAMLIN'S ORGANS. Both of which houses have received first prizes at the late Paris Exhibition. These instruments are considered the best ever manufactured, and are respectfully invited to examine the same before purchasing. Also on hand, a large stock of Player and other low priced Pianos, which will be sold at prices to suit the times. ONLY GOLD MEDAL 1856— GUSTAVE VOM HOPE, Manufacturer of UPRIGHT PIANOS, 307 Magazine street, New Orleans. Every new Piano sold, is warranted for five years. 1863 1y

TO THE CATHOLICS OF NEW ORLEANS. THE NEW ORLEANS MORNING STAR.

For several years it has been a matter of astonishment, not to say of humiliation, that in the metropolis of the South, with a Catholic community like ours, numerous, intelligent, and truly religious, there was not a single Catholic paper in English. And now, that a paper is in our city a desideratum, we intend, with the approval of the Ecclesiastical Authority of this Diocese to start a Weekly English paper, mainly devoted to the interests of the Catholic Church, which will be called the "NEW ORLEANS MORNING STAR AND CATHOLIC MESSENGER." For the intellectual and material departments we have chosen men of faith and talent, able editors, and experienced managers, thoroughly devoted to the Catholic cause. The "MORNING STAR" will be printed in quarto form, and cost one dollar per annum, in advance. To prevent all failure, and to guarantee the permanency of the undertaking, it will be based on a joint Catholic company, administered according to the laws of Louisiana. The joint stock company will be composed of stock to the amount of One Hundred Thousand Dollars, in Five Thousand Shares of Twenty Dollars per share—only to be paid cash. The patronage of the Rev. Clergy of the neighboring dioceses is earnestly solicited. The whole management will be under the supervision of a committee composed of four Priests, appointed by the Most Rev. Archbishop and three laymen, to be selected by the stockholders.

APPROVAL OF THE MOST REV. ARCHBISHOP. We approve of the aforesaid undertaking, and commend it to the Catholics of our diocese. We appoint Rev. N. J. Perche as President, and Revs. Thos. F. Smith and J. Chaplain, Rev. D. Hubert, S. J., Professor of the 1st College Course; Rev. R. Holland, S. J., Professor of the 2d College Course; Rev. J. Downey, S. J., Professor of the 3d College Course; Rev. J. Foley, S. J., Professor of the 4th College Course; Rev. J. A. Simon, D.; Rev. R. J. Graves; Rev. P. P. de Carriere; Rev. J. Duffo. Week day Mass at 8, 9, 10, 11, and 12 o'clock. Sermon at 10 o'clock. Vespers at 6 o'clock, and Benediction at 7 o'clock.

Rev. Parish Priests are invited to read this prospectus to their respective congregations. N. J. PERCHE, V. G. President of the Committee.

CATHOLIC DIRECTORY.

Below we give the location and name of our Churches, the Pastors and Curates, the hours of Mass, Sermons, Benedictions, and Vespers, and the location of our Free Schools, with the number of children attending each, the names of Principals, etc. Immaculate Conception Church, Baronne, between Common and Canal streets.—Rev. A. Jourdan, S. J., President. Rev. F. Gaudrelet, S. J., Vice President, and Prefect of Studies; Rev. J. Cambiaso, S. J., Treasurer, Professor of Natural Philosophy and Mathematics; Rev. W. S. Murphy, S. J., Chaplain. Rev. D. Hubert, S. J., Professor of the 1st College Course; Rev. R. Holland, S. J., Professor of the 2d College Course; Rev. J. Downey, S. J., Professor of the 3d College Course; Rev. J. Foley, S. J., Professor of the 4th College Course; Rev. J. A. Simon, D.; Rev. R. J. Graves; Rev. P. P. de Carriere; Rev. J. Duffo. Week day Mass at 8, 9, 10, 11, and 12 o'clock. Sermon at 10 o'clock. Vespers at 6 o'clock, and Benediction at 7 o'clock. Corvallon.—Rev. F. Campese, Pastor. Mass at 8 and 10 o'clock. Vespers at 4 o'clock. St. Stephen, Napoleon Avenue, Bouigny.—Rev. A. Verjans, C. M., Pastor; Rev. A. Mandine, C. M., Rev. C. J. Beecher, C. M., Rev. F. Guendy, C. M., Assistants. Mass at 8, 9, 10, 11, and 12 o'clock. Sermon at 10 o'clock. High Mass at 10 o'clock. Vespers at 6 o'clock, followed by Instructions and Benediction—once Sunday in English, one in French. St. Ignace, Esplanade.—Rev. C. J. Beecher, C. M., Pastor. Mass and Sermon at 10 o'clock. Vespers and Benediction at 3 o'clock. St. Alphonsus, Constance street, between St. Andrew and St. Charles.—Rev. J. B. Duffo, C. S. R., Pastor. Rev. Father Alexander, C. S. R., Rev. Wm. V. Merclithy, C. S. R., Rev. James Sheeran, C. S. R., Assistants. Week days Mass, 8, 9, 10 o'clock; Sundays, 6, 8 and 10 o'clock. Sermon at 10 o'clock. Vespers at 3 o'clock. Evening devotion and Sermon at 7 o'clock. Assumption, (German), Josephine street, between Constance and Laurel.—Rev. J. M. Jacobs, C. S. R., Rev. Benedict Neithart, C. S. R., Masses and devotion same as St. Ignace. Notre Dame de Bon Secours, (French), Jackson street, between Laurel and Constance streets.—Rev. S. Giesen, C. S. R., Rev. Father DeHam, C. S. R., Week day Mass at 7 o'clock. Sermon at 10 o'clock. Evening sermon at 10 o'clock in summer, and 5 1/2 in winter. St. Mary Archdiocesan Church on Chartres street, between Ursuline and St. Charles.—Rev. F. C. Raymond, Pastor. Rev. Father Parria. Week days at 8 o'clock. Sunday, 6, 7 and 10. Sermon at 10. Vespers at 5 o'clock. Old Ursuline Church, Ursuline street, between Chartres and St. Charles.—Rev. F. C. Raymond, Pastor. Week day Mass, 8, 9, 10 o'clock. Sunday, 6, 7, 8, 9, 10 o'clock. Vespers at 4 o'clock. St. Teresa, corner Erato and Camp streets.—Rev. Thos. J. Kenney, Pastor. Rev. P. F. Allen, Curate. Mass, Sundays, 6, 7 and 10 o'clock. Sermon at 10 o'clock. Vespers at 4 o'clock. St. John the Baptist Church, Dryades, between Calippe and Old streets.—Rev. Father Moyinhan, Pastor. Rev. Father Simon. Week day Mass at 7 o'clock. Sunday at 7 1/2 and 10. Sermon at 10. Vespers at 4 o'clock. St. Louis Cathedral, Chartres street, between St. Ann and St. Peter streets.—Rev. Father Chalou, Pastor. Rev. Father T. Cholmier, Rev. Father Ferre, Rev. Father Millet. Week days, 6 and 7 o'clock. Sunday, 6, 7, 8, 9, 10, 11, 12. Sermon, in French, at 10 o'clock. Vespers and Benediction at 4 1/2 o'clock. St. Patrick's Church, Camp street, between Girod and Julia streets.—Rev. Father J. J. O'Connell, Pastor. Rev. Father Sheehan, Rev. Father Holton. Week day Mass at 6 1/2 and 7 o'clock. Sunday at 6, 7 and 10. Sermon at 10 o'clock. Vespers at 4 o'clock. St. Vincent de Paul, Esplanade, between Marais and Villere streets.—Rev. T. J. Smith, C. M., Superior. Rev. M. Enli, C. M., Rev. C. Boglioli, C. M., Rev. Wm. Kelly, C. M., Rev. James Pancon, C. M., Mass, week days, 5 1/2 and 7 o'clock. Sunday Mass, 7 1/2, 8 1/2 and 10. Sermon at 10 o'clock. Vespers and Benediction at 4 o'clock. P. M. St. Augustine's Church, corner of St. Claude and Bayou Road.—Rev. Father Jaubert, Pastor. Rev. Father Sublet, Rev. Father Loriaux. Week day Mass at 7 o'clock. Sunday at 7, 8 and 10. Sermon at 10 o'clock. Vespers at 4 o'clock. St. Ann's Church, St. Philip street, between Roman and French streets.—Rev. Father J. J. O'Connell, Pastor. Mass at 7 o'clock. Sunday, 7 and 9 1/2. Sermon at 9 1/2. Vespers at 4 o'clock. St. Trinity, (German) Church, St. Ferdinand, between Gratiot and Constance streets.—Rev. Father Scherck, Pastor. Rev. Father Leonard, Rev. Father Trevis. Week day Mass at 7 o'clock. Sunday at 7 and 10. Sermon at 10 o'clock. Vespers at 3 o'clock. St. Vincent de Paul, Esplanade, between Montague and Chartres streets.—Rev. Father E. J. Foltier. Week day Mass at 7 o'clock. Sunday at 7 and 10. Sermon at 10 o'clock. One Sunday in French and one Sunday in English. Vespers at 4 o'clock. Annunciation Church, corner of Mandeville and Morales streets.—Rev. Father A. Du. (Pastor). Week day Mass 7 o'clock. Sunday at 7 and 9. Sermon at 9 o'clock. Vespers at 4 o'clock. St. Peter's Church, on Craps street, between Marigny and Mandeville streets.—Rev. Father C. Moyinhan, Rev. Father Fitzhugh. Week day Mass at 6 1/2 o'clock. Sunday at 7, 8 and 10. Sermon at 10 o'clock. St. Rose de Lima, Bayou street, between Dorqueville and Broad streets.—Rev. Father F. Mittelmann. Week day Mass at 7 o'clock. Sunday at 7 1/2 and 10. Sermon at 10 o'clock. Chapel of the Ursuline Convent, Third District.—Very Rev. N. J. Perche, Chaplain. Mass on Sunday at 6 1/2 and 8 1/2 o'clock. St. Joseph's Church, Gratiot.—On Sundays, at 7 o'clock. Low Mass, at 10 o'clock. High Mass, and Sermons in English and German on every alternate Sunday; at 3 1/2 o'clock. Vespers and Benediction. Holy Cross, (Male Orphan, Ashburn.) Independence street, Third District.—Rev. Fathers Condon, Shirts, and Tuohy

HARDWARE, CUTLERY, AND STOVES. J. S. AITKENS, C. L. AITKENS. J. S. AITKENS & SON, IMPORTERS AND DEALERS IN HARDWARE AND CUTLERY. For Machinists, Builders, and Housekeepers, 236 Tchoupitoulas, Nos. 62, 70, and 72 Delord street, and 1st St. New Orleans. EDWARD O'BROUKE, MATTHEW MEAGHER. O'BROUKE & MEAGHER, STEAM BOILER MANUFACTURERS —AND— BLACKSMITHS, Nos. 183 and 185 Fulton, and 213 New Levee streets, between St. Joseph and Julia streets. Low Pressure, Locomotive, Fixed and Cylinder Boilers, Clarifiers, Filters and Juice Boxes made at the shortest notice. Will make contracts for Boilers, and all necessary connections, such as Fire Bricks, Stoves, Steam and Stand Pipes, Valves, etc. Chimneys and Breaching, all of which will be furnished at the lowest foundry prices, and work done to the satisfaction of the customer. Guaranteed equal to any establishment and material to any in the city or elsewhere. Planners and Merchants are respectfully invited to call and examine our work and prices. 1863 1y

CHARTER OF THE NEW ORLEANS CATHOLIC PUBLICATION COMPANY.

Parish of Orleans, City of New Orleans, State of Louisiana. BE IT KNOWN THAT ON THIS DAY of the year of our Lord one thousand eight hundred and sixty-eight, and of the independence of the United States of America the ninety-second, before me Wm. J. Castell, Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared, the parties hereinafter named and undersigned, who declare that they are of legal age, and of the age of the statutes of Louisiana relative to the organization of corporations, they do, by these presents form themselves into and constitute a corporation for the following specified objects and under the following stipulations, to-wit: ARTICLE I. The official name of the corporation shall be the New Orleans Catholic Publication Company. ARTICLE II. The business and legal domicile of the corporation shall be in the City of New Orleans, subject to removal only by a vote of three-fourths of the bona fide stock holders with the consent of the President. ARTICLE III. The object of this company is to publish a newspaper in the City of New Orleans and make such other publications as may afterward be deemed advisable by the Board of Directors. ARTICLE IV. The Vice President of the Company is the officer on whom, as such, citations may be served, and in whose name suit will be brought. ARTICLE V. The Capital Stock of this Corporation is fixed at One Hundred Thousand (\$100,000) Dollars, in Five Thousand Shares of Twenty Dollars each, one half of each subscription to be paid at the time of signing and the remainder whenever called for by the Board of Directors, at any time after sixty days shall have elapsed from the recording of the act of incorporation, provided said remainder may be paid at any time, voluntarily by the stockholder, without any order of the Board, entitling him to a proportional dividend. ARTICLE VI. This Corporation shall commence operations as soon as Two Hundred Shares of the Capital Stock is subscribed and immediately thereafter the Stockholders may meet and elect a portion of the Board of Directors. Directors must be stockholders; each share of stock subscribed shall be entitled to one vote. Stockholders may vote in person or by proxy of another stockholder. In case it should become necessary to place this corporation in liquidation, there shall be appointed by the Board of Directors, some one of their number who shall represent them, and whose signature shall be binding on the Company, in such capacity. ARTICLE VII. No stockholder will be held responsible for any liability of the Company beyond the amount of his stock. ARTICLE VIII. There shall be no sale of stock without consent of the Board and no transfer of stock will be recognized unless approved by the Board. ARTICLE IX. The First President of the Board of Directors shall be the Most Rev. Jean Marie Odin. ARTICLE X. The Board of Directors shall consist of, besides the President, first, four members who shall be Clergymen, and who shall be named by the President, and second, three other members to be elected by the stockholders. ARTICLE XI. The Directors of the first class shall be appointed and removed by the President, and their places filled with others appointed by the President as he shall see fit, without any responsibility in any case, on his part to the stockholders, or any objection to their supervision. The object of this article is to secure in the hands of the President the management of the newspaper and the general business of the corporation whenever he may see fit to exercise it. ARTICLE XII. The three Directors of the second class shall be elected by the stockholders, at an election to be held annually in the month of December, (the first election,) on each day as may be appointed by the Board of Directors, whereof due notice shall be given in the newspaper of the company. At this election each share of stock shall be entitled to one vote, and in case of a vacancy occurring during the year, the place shall be filled by the vote of the remaining Directors of this class. The Vice President to decide in case of a tie vote. ARTICLE XIII. This annual election of Three Directors shall be the only mode in which Stockholders, as such, may claim any influence in the control of the paper or the affairs of the corporation. ARTICLE XIV. No member of the Board of Directors shall receive any pay for his services, nor shall he hold any other office or employment in the paper for which he will receive any compensation. ARTICLE XV. The President shall hold his office until his death or voluntary resignation. ARTICLE XVI. Upon a vacancy in the office of President occurring in either of these two modes, his successor shall be elected by the Directors of the first class, or as many of them as may then be in office. In case of the death or incapacity of the President, his place shall be filled by one of the three Directors of the first class as he shall appoint Vice President. ARTICLE XVII. The Board of Directors shall have entire control of the business of the Company. They shall appoint editors and employees of the newspaper and fix their compensation. They shall regulate the issue, size, name, frequency and time of publication of the paper. They shall have the power to buy material and make all arrangements for the conduct of business, such as contemplated in Art. III. They may convocate meetings of the stockholders whenever desirable, and declare dividends of profit, if any. ARTICLE XVIII. This act may be amended by a vote of the stockholders to effect this there must be cast in favor of said amendment two-thirds of all the votes entitled to be cast, each share representing one vote. Said amendments must have been proposed by the Board of Directors and approved by the President. ARTICLE XIX. The term for which this Corporation is formed shall be twenty-five years. ARTICLE XX. Should any stockholder refuse or neglect to pay punctually his or her installment as the same falls due, he is interested at the rate of eight per cent—per annum shall be added thereto from maturity until payment, and if any stockholder refuses, or neglects to pay his or her installment within thirty days after the specified time, he shall have the Board of Directors shall have the right of causing any share or shares upon which any installment may be due, to be sold at auction or otherwise, as the Board may deem advisable. NEW ORLEANS, February 21, 1868. I, CHARLES H. LUZENBERG, District Attorney, in and for the First Judicial District, Parish of Orleans do hereby certify, that I have carefully examined the foregoing Charter of the New Orleans Catholic Publication Company, and that I find nothing therein contrary to the Constitution and the laws of the State of Louisiana. District Attorney, C. H. LUZENBERG. J. M. ODIN, THOMAS J. SMITH, C. M., N. J. PERCHE, JOHN B. DUFFO, C. S. R., F. C. RAYMOND, REV. FATHER LEONARD, REV. FATHER TREVIS, JAMES ODOWD, THOMAS KENNEY, P. G. MOHAN, D. P. SCANLAN, W. J. CASTELL, W. B. LANCASTER, 169