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NEW ORLEANS, SUNDAY, JUNE 14, 1868.

CALENDAR OF THE WEEK.

Sunday.....June 14—Second Sunday after Pentecost.
Monday.....June 15—St. Jelin, of Fecondo, Religious.
Tuesday.....June 16—St. John Francis Regis.
Wednesday.June 17—St. Avit, Priest.
Thursday....June 18—Octave of Corpus Christi.
Friday.....June 19—Feast of the Sacred Heart of Jesus.
Saturday....June 20—St. Sylvester, Pope and Martyr.

SUBSCRIPTION FOR THE PONTIFICAL ARMY.—The subscriptions which we have received since the last remittance will enable us to forward two others of one thousand francs each—which will make a total of seven thousand francs—representing in paper $1912 22. We hope to make an eighth remittance the comming week.

N. J. PERCHE.

ST. THERESA'S CHURCH.—The zeal of this little congregation and its untiring pastors will be manifest to-day in the children's communion. There will be about one hundred and eighty recipients, of whom nearly one hundred are making their first communion—the remainder having done so a year ago. Six of those making their first communion are converts. The number of children prepared for to-day is exclusive of the orphans, forty-five of whom made their first communion on Ascension Thursday. Of course, the occasion at St. Theresa's to-day will be as interesting as elaborate preparation and fine music can make it.

CONFIRMATION.—On the 4th instant, the Most Rev. Archbishop confirmed one hundred and forty-one persons in the Church of St. Thomas, Pointe-a-la-Hache, Parish of Plaquemine. On Sunday last, His Grace confirmed at the Cathedral three hundred and twenty persons—among them some adults. On Tuesday, 9th, the prelate confirmed two hundred and sixteen persons in the Archbishopric Church. On Wednesday 10th, confirmation was given to two hundred and forty-nine persons in St. Ann's Church, and on the 11th, at the Church of St. Alphonsus, the same holy rite was bestowed on four hundred and forty persons—among whom were fifty converts.

DIOCESE OF NEW ORLEANS.—*Ordinations.*—For some years, Tamaulipas, one of the Mexican States, has been detached from the diocese of Monterey, to form an apostolic vicariate. The Rt. Rev. Ramirez, the Vicar Apostolic, having been obliged to abandon his charge and reside in Havana,—forbidden to return—has sent four young men of his diocese to New Orleans to be ordained. On Tuesday, 2d instant, the Most Rev. Archbishop bestowed the tonsure and minor orders on Messrs. Louis Gonzaga Colchado, Carlos de Jesu Aguilar, and Bonitacio Martinez Padron. On Wednesday, 3d, they, together with Jose Maria Ramoz, received the order of sub-deacon. On Saturday, the 6th, the four received the order of deacon, and on Monday last, all of them were promoted to the sacred order of priesthood.

MOZART'S TWELFTH MASS.—The recent rendition of this master-piece at St. Alphonsus Hall gave such eminent satisfaction that many requests have been made to Mr. LaHache for its repetition. The desire to hear it seemed so general among those who were present before and those who were not, that Mr. LaHache, with the other musicians, vocal and orchestral, who assisted on the recent occasion, have consented to give another display of this grand musical triumph.

Rev. Father Flanagan has kindly put St. Patrick's at their disposal for the occasion, the best locality in this city for such a purpose. The magnificent organ of that church will tell powerfully in the grand, triumphal passages of the great master.

The ladies and gentlemen who dedicate their talents so delightfully and so cheerfully to the cause of charity, have selected the Holy Father as the beneficiary of this occasion. The funds resulting from the patronage of the public will be devoted to the relief of the Pope in his poverty and distress.

Arangement have not yet been completed in full, but we can say that the concert will take place on the evening of the 29th inst., the feast of SS. Peter and Paul. We shall give full details in our next issue.

Admiral Farragut, Theologian and Prophet.

Alexander the Great wept because he had not another world to conquer. If he had been a real live Yankee of this day, after whipping all creation, as the great Farragut has done, he would have immediately found another equally as glorious a field for the triumph of genius in the intellectual arena of polemics. There would have been no necessity for weeping, nor, indeed, any time for it with such competitors in the field as Parson Brownlow and the author of "Maria Monk."

We have already quoted from the Mobile *Daily Register*, of a recent date, an account of the meteoric style in which the great Admiral has recently flashed upon the firmament of theology and prophecy. Gazing upon the Vatican at Rome, escorted by a venerable cardinal, surrounded with every kindness and courtesy, he suddenly bursts forth with prophetic phrensy, announcing the coming destruction of the Papal regime. His language rises to the heights of poetic inspiration, as pointing to the Vatican and referring to the mighty ruins of the Coliseum, just seen, he says: "This Collossus shall fall as well as the other." Upon being reminded by his venerable escort that the modern Coliseum was identified with the immortality of the Church, he comes out strong in his new role of political parson. With all the zeal of a village thunderer against anti-Christ, he rebukes the Scarlet Woman to her very teeth with the assurance that "the Church of Rome is a royalty," and, like all royalty, it must go under.

The correspondent who communicates this intelligence to the Mobile *Daily Register* is profane enough to express some contempt of the great Admiral's naval exploits. Other unfortunates there are, also, who, through a perverse disloyalty, "can't see it," when requested to bow the knee to Lord Nelson's boss. Henceforth, let all cavils as to the fame of the nation's pet be stilled. There is one exclusive prerogative by which great men may be known—they are always excused from being gentlemen; witness, Byron, Napoleon, and Osceola. From the red-tape gentry of the customhouse to the elegant autocrat of a cabinet, greatness is generally asserted by rudeness. Herein the great bomb-proof hero rises preeminent. Standing as a national representative in the capital of a friendly power, as an honored guest enjoying hospitable courtesy, as a traveled gentleman who might be supposed to have forgotten the narrow-visioned bigotry of his native village, he asserts an ignorant prejudice of which a Chinaman would be ashamed, boldly proclaims his contempt for the government that has received him with national honors, and taunts his courteous host with approaching ruin. That was, surely, rough-and-ready enough for any amount of greatness.

The high-toned chivalry of the act is another remarkable feature of this exploit. What, to beard the lion in his very den! A terrible cardinal at his side, with, perhaps, some half-dozen stilettos concealed under his gown! A dozen inquisitions frowning on his daring, waiting but a nod to close upon him! Ah! the gallant old tar braved all this danger. Of course the great Admiral did not stop to count on the sacerdotal peacefulness of the man he insulted, on the forbearance of that hospitality which he abused, on the feebleness of the State he humiliated, on the sympathy and support of the great United States.

Voltaire once said that in twenty years God would be in a pretty plight. Exactly twenty years from that day he lay on his death-bed, imploring the assistance of the Church. Napoleon, like Farragut, insulted the feebleness of the Pope, and he expiated his mistake at St. Helena. If we were an enemy of the United States, we could not desire a bitterer misfortune to overtake it than an official indorsement by it of this truculent and insolent blasphemy of the great Admiral.

"The Roman Catholic Church is a royalty," says the Admiral-theologian. Here we have another characteristic of greatness—an instance of that recklessness of trifles so common among heroes—after dinner. Sober men generally know that the Roman or Catholic Church is totally distinct from the temporal power of the Pope. The Church existed for centuries without his dominion over any State, and it could exist to the end of time without it. Even in its temporal government, however, the Papacy cannot be called a royalty. It lacks the feature most objectionable to the opponents of that institution—descent by inheritance.

The Papacy is elective in its perpetuation, patriarchal in its administration, and republican in its results. If the great Admiral could forget, for a while, the anti-Popery nursery fables of his infancy, and look through the silent testimony of history, he would find all the best features of republicanism embodied in the practices of religious orders, the proceeding of ecclesiastical councils, and the succession of the Popes throughout the past ages. He would not have to search long before finding the sources which Jefferson and Madison found before him.

It is the Admiral-prophet, though, that we must chiefly admire; it is the combination of the warrior and apostle. Other parsons may burn with as blue a light of Puritanism as he, but none other has yet had the daring or the enterprise to march into the very citadel of Rome and raise the good old "Down with Popery" cry. It required a soldier for that. Observe, too, the cunning of the practised strategist in the success with which this gospel raid is planned and executed. The great flag of the United States is borne with honor into the very presence of the Venerable Pontiff, and lo! a ranting sectarian has smuggled himself in under its passport to hurl defiance at the astonished and disgusted vice-regent of Christ. The Holy Father sees the uniform of an exalted naval rank and, behold! it disguises a shrewd colporteur, who, by this Yankee trick, is enabled to force his phrenzied and stereotyped prophesies upon the notice of the very gentleman whom he politely calls "Anti-Christ." This is what may well be called cheap heroism.

The Court-House.

We think that most of our readers are with us in the conviction that the State courts in this city are not held at the right place. We are quite confident that three-fourths, if not nine-tenths, of the business, the parties, the lawyers, witnesses, etc., of those courts are from above Canal street. What makes the matter worse, is the absence of proper facilities by car; whence, nearly every one going there from Canal street is obliged to walk from one-third to one-half of a mile each way; and, with many persons, this walk must be taken several times in the day.

Another difficulty in the location is its remoteness from the United States courts. Members of the bar are well aware of the facilities arising from the contiguity of the various courts. A great amount of business can now be transacted by each one, in all the different district courts, without waste of time; while, if they were widely scattered, this convenience and economy of time would be impossible. Every lawyer will admit, that, could all the law courts in the city be held under the same roof, or in the same immediate vicinity, it would not only be a great convenience to the bar, but would greatly expedite the legal business of the community.

Some location immediately contiguous to the Customhouse would probably be the most desirable. It is near the centre of navigation, the centre of car travel, and the terminus of the chief communication with Algiers. It is a neighborhood which much of the population has reason to visit daily, irrespective of litigation, on account of the Post-office and the Customhouse. There is no place in the city, now, where business men congregate in such a crowd, during the morning, as along the pavement in front of the Post-office. There is almost an involuntary out-of-door exchange held there every day.

There is, doubtless, a great deal of space in the customhouse building itself either unnecessarily in use, or not used at all. If not incompatible with the dignity of the general government, such portion might be leased for a term of years, and fitted up with the necessary conveniences, for court rooms, clerks' offices, etc. Or, if this should be impracticable, there is contiguous property which could be rented probably as cheaply as that now in use, and which might prove fully as well adapted to the purpose.

The convenience of such an arrangement will grow on reflection; and we are confident that if once tried, the public would never consent to perambulate Chartres street again, in search of the court-house at Jackson Square.

ANNIVERSARY SERVICE IN MEMORY OF ARCHBISHOP BLANC.—Saturday week, June 20, the anniversary service in commemoration of the Most Rev. Archbishop Blanc, first archbishop of New Orleans, who died 20th June, 1860, will take place at the Cathedral, at eight o'clock in the morning. The city clergy, particularly those whom he ordained, are requested to attend. We are surrounded with too many monuments of his zeal to cause forgetfulness on the part of the Catholics of this diocese, and we should accord to him especially, what indeed is always due to the dead,—the benefits of our prayers and good works. During a laborious episcopate of twenty-five years, the late archbishop accomplished results which we are now enjoying. His work is worthily continued—but the living should not cause us to forget the dead.

Retributive Justice.

CONSISTENCY OF THE LOUISIANA PROTEST.

Nations have no future life, consequently, their good or evil conduct must be rewarded in this life. On the contrary, the individual has a future life, and his reward and punishment are generally reserved for the next life. And the saying that in what a person sins, in that shall he be punished, seems to be true of communities or states, as well as of individuals. This truth was brought very forcibly before our mind a few days ago, by the reading of a protest purporting to be presented by the white population of Louisiana to Congress against the new Constitution. One of the grievances complained of, and which suggested these remarks, is the clause in the Constitution which opens the public schools to the colored population. After stating the objectionable article, the white people of Louisiana are supposed to say, "that it is not fair or just that they should be obliged to support schools into which their self-respect and social position prohibit them from sending their children." This is given as a sufficient reason why that article of the Constitution should not be forced on the people. For, certainly, it is not right or just to compel any community or any class of a community to pay taxes to support institutions which they cannot use.

But, alas, how are the mighty fallen! Is it not humiliating to the so-called people of Louisiana to be obliged to go on their knees before Congress and beg the favors which they, themselves, have persistently denied Catholics, and enforce their claims to attention by urging the same reasons which Catholics have been urging on them, but without effect, for a quarter of a century?

Did it not seem in very bad taste in this so-called people of Louisiana to demand of Congress as their right what they persistently refused to a large proportion of their own fellow-citizens? If it even were wrong for Catholics to object to paying taxes for the support of schools which they could not use, how can it be right for the people of Louisiana to object to it? And if the people of Louisiana were justified in forcing Catholics to pay taxes under such circumstances, is not Congress fully justified in forcing the white people of Louisiana to do the same? What was right and just on the part of the State and municipal authorities of Louisiana cannot be wrong and unjust on the part of the Congress of the United States. And if the reasons that have been urged ever since the establishment of the public schools, on our legislative bodies, both State and municipal, by the Catholics of Louisiana, were not sufficient to force them to relent the smallest tittle from their unjust proscription, can these same people expect that similar reasons, urged by themselves under like circumstances, will have a different effect on Congress? Perhaps Congress is more just and liberal than the legislative bodies of Louisiana. Or do these reasons become more forcible in their hands than in those of Catholics? Or is it that what was just legislation on their part to Catholics, becomes intolerable persecution when applied by Congress to themselves?

Gentlemen, your conduct does not seem very consistent, nor does your condition deserve much sympathy. Your protest is the strongest condemnation of your own conduct in regard to Catholics in relation to the public school system, and a most open confession that your legislation on that matter has been flagrantly unjust. Your protest is founded on justice; but we protest against your receiving redress from Congress unless you are disposed to administer the like justice to your own fellow-citizens. We believe in the doctrine that you should be willing to do unto others as you would wish others would do unto you; also, that the measure with which you mete to others, it should be meted to yourselves.

ST. PATRICK'S.—Last Sunday, a large number of children made their first communion in this church, including a good many boys from the Brother's school. It is pleasant to see the onward progress of the old church, with which nearly every one above Canal street has been familiar at some time or other. The exquisite taste with which its altars are now kept and decorated, the commendable efforts which are made to provide for it sacred music of a high order, the zeal with which children are taught their catechism and prepared for the sacraments, and the facilities for education offered by the well known school of the Christian Brothers, all tend to keep up the favor which this parish and church have so long enjoyed.

To-day, after high mass, a procession of the blessed sacrament will take place, confined, however, within the walls of the church. Every evening during the octave of "Corpus Christi," there is benediction of the blessed sacrament. Next Sunday will take place the confirmation of those prepared.

First Communion at SS. Peter and Paul's.

Last Trinity Sunday was a day long to be remembered by the congregation of SS. Peter and Paul. From early morning until seven o'clock—the hour at which the procession started from the schoolhouse, on Marigny street—an unusual stir was observed in our usually quiet District.

To a person unaccustomed to the beautiful and soul-stirring scene of a first communion ceremony, the scene must have appeared quite novel, from the fact that, even against his will, he could not help inhaling, with the balmy breeze of that beautiful morning, the sweet aroma of Catholic piety. From all parts of the district could be seen converging, just as rays to their centre, the young boys and girls of the parish, who were to receive their first communion—to their centre—SS. Peter and Paul's school.

Having assembled at the appointed hour, seven o'clock, the procession was formed, and started in silent and solemn order to the church, which they reached at half-past seven o'clock.

The order of the procession was as follows: first, the cross; immediately after, the young girls who were to receive their first communion; then, the young ladies who made their first communion last year—all dressed in the most tasteful manner, with wreathes, white veils, and white dresses—so beautifully emblematic of the interior purity of soul with which they were clothed; then came the young boys who were to receive their first communion, followed by those who made it last year; then came the children of the school, numbering about six hundred, each class headed by its respective teacher.

To say that a more interesting or beautiful sight could seldom be witnessed, would be to say little. Certainly, it could be witnessed nowhere except in those parishes where are established Catholic schools.

Having arrived at the church, they occupied the middle aisle, or nave, which was expressly set apart for themselves on that solemn occasion—the boys occupying the Epistle, whilst the girls occupied the Gospel side.

The holy sacrifice of the mass was offered up by the good pastor, the Rev. C. Moynihan, assisted by his worthy colleague, Rev. J. Fitzgibbon. Just before communion, Father Moynihan made a short but touching address, telling them that on account of the great heat of the morning, as well as the dense crowd that thronged the church, he did not wish to keep them too long, but promised them that at the ten o'clock mass Father Jeremiah Moynihan, of St. John's Church, would address them at length—which he did, in his usually felicitous and impressive manner, in which he depicted, in the most enthusiastic and eloquent language, the great blessings of Catholic schools and Catholic education.

In the evening, if the ceremony was less solemn and imposing, it was none the less interesting. At five o'clock in the afternoon, the procession moved in the same order as in the morning, preceded by the cross, a fine band of music, and a beautiful banner, which had been procured for the occasion by the untiring principal of the school, Mr. Jovian, than whom it would be difficult to find one more zealous or better calculated to promote the interest and success of the school.

The procession moved down Marigny street to Love, down Love to Mandeville, up Mandeville to Craps, and thence to the church.

The head of the procession having arrived at the church, and having succeeded, with difficulty, in gaining an entrance, owing to the dense and enthusiastic, as well as pious members who thronged the streets, took their seats in the aisles, chairs having been provided for the occasion. Vespers were sung by the choir, and after the *Magnificat*, three of the young girls advanced to the altar rail, and there, in clear and beautifully modulated angelic voices, read aloud the renewal of their baptismal vows, as well as an act of consecration to the Blessed Mother of God, who, no doubt, must have looked down with complacency on this effusion of their young hearts, which became, in the morning, the dwelling place of her Divine Son and the sanctuaries of the Holy Ghost.

After the renewal of the baptismal vows, Father Moynihan addressed the young communicants in fervid and eloquent language, in which he impressed upon them the necessity of perseverance in the good resolutions they had then taken, and of avoiding henceforward the dangerous occasions of sin, which alone could rob them of the inestimable treasure they now possessed.

Benediction of the most holy sacrament was then given, after which, young and old dispersed, both deeply impressed with the solemn and impressive ceremonies of the day, and carrying with them recollections of the occasion which will not soon be ef-