

MORNING STAR AND CATHOLIC MESSENGER.

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NEW ORLEANS, SUNDAY, NOVEMBER 29, 1868.

CALENDAR OF THE WEEK.

Sunday, Nov. 29.—First Sunday in Advent. Monday, Nov. 30.—St. Andrew, Apostle. Tuesday, Dec. 1.—St. Didaac, Religious. Wednesday, Dec. 2.—St. Bibiana, Virgin and Martyr. Thursday, Dec. 3.—St. Francis Xavier, Religious. Friday, Dec. 4.—St. Peter Chrysologus, Bishop. Saturday, Dec. 5.—St. Nicholas L., Pope.

REMOVAL.—The Office of the Morning Star and Catholic Messenger is removed from 140 Poydras to 109 Gravier street.

NOTICE TO THE STOCKHOLDERS OF THE NEW ORLEANS CATHOLIC PUBLICATION COMPANY. NEW ORLEANS, Oct. 17, 1868.

The second instalment to the subscription is now due. All who have not as yet paid up, will please call at the office of the MORNING STAR and settle.

By order of the Board of Directors. T. FITZWILLIAM, Secretary.

With the consent and approbation of the Parish Priests, Mr. Martin Cadden has consented to canvas the Fourth District, Mr. John Hackett the parish of St. John the Baptist, Mr. John Lawler the parish of St. Patrick, Mr. J. J. Barton the parish of St. Joseph, and Mr. Wm. Crotty for the whole of the Third District and Algiers.

The general agent will attend to the parish of St. Theresa, and all other portions of the city and suburbs.

Our respected fellow-citizen, Jos. H. MOORE, Esq., having occasion to visit Texas, has kindly consented to receive subscriptions and advertisements for the MORNING STAR AND CATHOLIC MESSENGER.

A. L. HAY, Esq., is authorized to act as country agent for this paper.

B. McGovern, Esq., corner Dauphine and Jackson streets, Mobile, is the authorized agent of this paper.

The undersigned gratefully acknowledges the receipt of tickets of admission for the orphan boys attached to St. Vincent's Home, to the exhibition to be given by the Seymour Knights, on the 3d, 4th, and 5th December. D. P. SCARLAN, President.

REV. FATHER TRECY.—We have had the pleasure of a call from Father Treacy, pastor at Huntsville, Ala. Father Treacy's parish was greatly impoverished by the results of the war, during the course of which its church was demolished by vandals calling themselves soldiers, who swept over that portion of the State, on a raid.

Father Treacy has a letter from Right Rev. Bishop Quinlan, commending and urging most earnestly the enterprise in which he is now engaged—that of soliciting aid for the restoration of religious worship in Huntsville. The consent of our diocesan authorities has been also obtained, and Father Treacy will probably soon present his claims before some of the more charitably inclined of our readers.

[OFFICIAL.]

Feast of the Immaculate Conception.

In accordance with the Decree of the Holy Father, in answer to the petition of the Fathers of the late Plenary Council, the Feast of the Immaculate Conception will henceforth be a HOLYDAY OF OBLIGATION throughout the United States, to be observed on the day on which it will fall, which this year will be Tuesday. It is celebrated as a Double of the first class, with an octave, being the great Patronal Feast of the United States. Pastors of congregations are requested by the Most Rev. Archbishop to make their announcements accordingly, and to do everything in their power to render the celebration solemn.—Catholic Mirror.

THE N. W. CHRONICLE.—Through inadvertence, we have failed to notice the enlarged and improved appearance of this paper. One column has been added to each page, equivalent to two pages of its former size. We rejoice at this evidence of prosperity, and hope it will continue to increase until the great Northwest is brought under its enlightened influence. The importance of such a paper in the locality in which it is published should be recognized, and patronized to the extent of its merits—when both paper and patrons will have occasion to rejoice.

SLOW COACHES.—There are certain old fogies in every business. For instance, in the grocery line what improvements of late years! what beautiful new fancy articles! what skill and excellence in getting up old staple commodities! What a field for progress! Yet in what an old-fashioned, ante-diluvian style certain grave and ancient grocers present their stocks to the grandchildren of their first customers!

If you want to see progress and style, step into Berry & Co's, 71 Camp street. Everything that can minister to the taste and palate can be found there in great profusion.

We acknowledge the polite attention of the gentlemen of the Dramatic Relief Association in sending us tickets to their proposed entertainment of next Thursday evening at the National Theatre. The representation will be that of Hamlet, and the proceeds are to be devoted to getting up performances for indigent charitable institutions.

Episcopal Slight of Hand.

It must not be supposed that the fascinating art of jugglery is confined to those brilliant "professors" who eat burning coals, swallow swords, and draw interminable lengths of ribbon from their throats. There is an intellectual hocus-poets also, whereby a not too exacting public is easily mystified, and a desired conclusion arrived at by logical dexterity almost as satisfactorily as if by logical fairness.

The most scientific instance of this intellectual slight of hand presented to the wonder of this generation, is probably that furnished as the chef d'œuvre—the substantial fruit—of the recent Episcopalian General Convention held in New York. It is embodied in the so-called pastoral letter of the House of Bishops.

The great difficulty with Episcopalianism is the old-fashioned one of trying to carry water on both shoulders. It wants to be both Catholic and Protestant—Catholic, as claiming that there is authority in the Church; Protestant, as denying it. Catholics and Protestants agree on the following propositions: Either the Church has authority, or it has not; either there is a right of private interpretation of the Scriptures, or there is not; either the Church is infallible, or it is not. The broad common sense of mankind admits these propositions as self-evident. Episcopalianism denies them all.

It insists there is a middle ground between these opposite terms and it essays to compromise on that ground. Its existence is based on the pretension that contradictory terms can be reconciled. It is evident that the ordinary human mind can never follow the ingenious calculations necessary to such a conclusion, and so the difficult points must be dexterously kept out of sight. Is that not splendidly done in the following bold dash with which the above-mentioned pastoral letter opens?

Brethren, Beloved in the Lord: The Incarnate God hath committed to fallible men that great commission wherewith He came into the world from the Father who sent Him. But to His ministers, thus weak and subject to error, He hath given His Holy and infallible word, that without peril of misleading His flock, we may instruct them, with all authority, by speaking always according to the Scriptures.

The last sentence is the gem. It is the great literary triumph of human history so far, where intellectual oil and water are combined, ice and fire amalgamated, light and darkness made to co-exist. The former limb of the sentence claims infallibility with "all authority;" the second repudiates the claim with calm, in fact, ironical disdain. Luther and the Apostles are introduced to one another. As successors of the Apostles, the silken-robed bishops claim that "without peril of misleading His flock, we may instruct them with all authority." Just here Luther breaks in with a sneer, and spoils all by adding, "if we speak always according to the Scriptures."

Oh, that lovely "if!" and to think that it is not even expressed, but neatly evaded with the turn "by speaking." There is where the slight of hand comes in.

Just as the weary Christian, sick of his own errors, and yearning for some certainty of truth, thinks that now, at last, he has found an authority that "may instruct him without peril of misleading," he is discouraged with the proviso that their instruction must be "according to the Scriptures." Alas, the same uncertainty still! Who is to tell him whether that instruction is according to the Scriptures?

This is like amending an elaborate bill by striking out the enacting clause in a proviso. The pious Episcopalian is mystified, however, by the proceeding. He cannot conceive that so labored a manifesto should actually mean nothing, and therefore consoles himself with the hypothesis that the reverend pastors do claim some authority.

If they speak according to the Scriptures! Truly, not a very hazardous promise that. Any man, or body of men on earth could say the same thing. If they always speak according to the Scriptures, they certainly will not lead any one astray. Such an assurance, however, would still leave unsolved the great difficulty: "What is according to the Scriptures?"

DRY GOODS—DRY GOODS.—J. Miller, Jr., No. 5 Jackson street, having lately received a full assortment of new Goods, is now prepared to dispose of them at low prices, which will be found in his advertisement in another column. These goods comprise every article needed in families, have been selected with discrimination, which combined with his moderate charges, cannot fail to ensure the store corner of Tchoupitoulas and Jackson streets with a large share of patronage.

ASSORTED DRY GOODS.—What a mine of undeveloped enjoyment waits to be explored at Braselmann's! Three thousand yards of dress goods on the 2nd Floor Counter! And every yard a measure of bliss! Verily, here is lengthened happiness long drawn out. See advertisement.

C. C. Haley, of Commercial Place and Poydras street has sent us from his large and varied stock of literature the Lacrosse Democrat, Chimney Corner, Record and Vindicator, Cincinnati Inquirer, Missouri Republican, Chicago Times, Irish American, Pilot, Banner of the South, Freeman's Journal, Irish Citizen, Scientific American, Bazar, etc.

The Lecture.

According to announcement, Hon. T. J. Semmes lectured at St. Alphonsus' Hall last Monday evening, on "Reason and Authority." As was anticipated, the effort was a masterly one, not merely elucidating the subject in its philosophical bearings, but illustrating many of the positions with such felicitous comparisons, such poetic imagery, and such happy allusions, that the interruptions of applause were very frequent.

Though the audience was not as large as the merits of the occasion might reasonably have warranted, we observed that it embraced some of the most intelligent of our fellow-citizens, attracted, doubtless, by the high expectations they had based upon the abilities of the lecturer. We were happy to perceive, as the lecture advanced, that they had no cause of disappointment.

It would be unnecessary, at this late date, and after the synopsis published in the daily papers, for us to attempt an analysis of the discourse. We will only call attention to the fact now demonstrated, that ability for successful lectures exists in our midst. As uncultivated as is public taste in New Orleans, in the field of lectures, it is also evident that a good audience can be assembled on such occasions, and by proper efforts, a successful course of such entertainments might be inaugurated, capable of producing most beneficial results.

Doubtless as public interest becomes awakened, audiences would greatly augment, and a growing taste for intellectual entertainment would chasten and circumscribe the passion for amusement which now-a-days tends so much to materialism and sensuousness. There are enjoyments of which the soul is fully capable, far superior to the attractions of mock-pageantry in a theatre, of indecency in the ballet, and of half-suppressed libertinism in the ball-room. Eloquence and poetry have a thrill far more exquisite, as well as more refined, than those allurements of passion which must be rejected. Besides which, they leave behind no reproaches of a spirit degraded to the level of the animal.

There are many subjects, philosophical and historical; points along the line of contract between the church and the State, between religion and science; misrepresentations of a Christianity to be denounced and triumphs to be proclaimed, which afford an ample and legitimate field to the lecturer, and could be made most interesting and instructive to the public. An experiment in this line might indeed result in failure, but an any rate, it would be exploring a field that holds forth good premises.

St. Peter's Church—Dedication of a New Altar.

Last Sunday, 22d inst., the beautiful new Altar built by order of the indefatigable pastor, Rev. C. Moynihan, was dedicated to Almighty God by the celebration of a solemn High Mass. The dedication sermon was preached by the Rev. Jeremiah Moynihan, pastor of St. John the Baptist's Church, and was one of his very best efforts. He showed, from Holy Scripture, that the true God was always worshiped before an altar, and that all true worshippers of the one living God and his only Son, our Lord and Saviour Jesus Christ, always had, and always will have, a material altar on which they will continue to offer, from the rising to the setting of the sun, the Lamb of God slain from the foundation of the world for the sins of men. The United Laborers' Association, headed by their President, Mr. Wm. Crotty, and consisting of several hundred of the most respected of the congregation of St. Peter's, also the St. Joseph's—or we believe the full name is the Catholic Christian Benevolent Association of Algiers—headed by their worthy President, T. Herlihy, made a fine appearance with their banners and music. The Church was crowded to its utmost capacity, and most of the regular members of the congregation had to give up their pews to accommodate the strangers present. Altogether, it was a day that will long be remembered by the go-ahead congregation of St. Peter's.

AUCTIONEERS.—Hille & Thomas, Auctioneers and General Commission Merchants, 167 Poydras street are prepared, as will be seen by notice elsewhere, to attend to all kinds of business in their line, such as auction; furniture, real estate sales, etc. Regular store sales daily at half past ten.

PHOTOGRAPHS.—A good photograph is by no means an every day affair, and therefore cannot easily be procured. But a photograph of guaranteed excellence, and at greatly reduced prices, we are assured may be had at Johnson's gallery, 572 Magazine street, where E. J. Imby is the operator. See advertisement in another column.

ELKIN & Co.—The elegant and full supply of Carpets, Rugs, etc. which may be found at Elkin & Co's, 116 Canal street, near Baronne street, is well worthy the attention of housekeepers. In addition, there may be found at the same place oil cloths, matings, curtain damasks, lace curtains, &c., and a complete assortment of upholstery goods.

Lersundi telegraphs to the Spanish Consul at New York that the insurrection in Cuba is "breaking up."

Here, Not There.

It is a pity that the Church of England, as represented in America, could not control the doctrine and practice of its sister establishment in Ireland. Recently, a great triennial convention of that religious body has been held in New York, and in the pastoral of its house of Bishops we find the admission clearly and neatly made, that "they who preach the Gospel should live by the Gospel."

This is pretty severe on their Irish ecclesiastics. When that doctrine was first enunciated, there were but few who preached and few who believed the Gospel. It meant that they who believed ought to support those who instructed them. It never meant that those who did not receive the Gospel ought to support its preachers, nor that those preachers had an inherent right to tax the whole world of unbelief for the sustenance of the saints, and only awaited a good opportunity of enforcing that right at the point of the bayonet, or under the auctioneer's hammer.

The Irish Episcopalian ecclesiastics, like their brethren of this country, ought to be satisfied to "live by the Gospel," and not covet the lucre wrested from a hatred incapable of resistance. It is the Gospel of love, not the Gospel of force, by which they ought to live. To the extent that they preach, they are entitled to support, supposing them authorized to preach.—From those who hear them and listen to them, they ought to require contribution, not from those to whom they do not preach. It may be said that a Church-of-England priest in Ireland, who has but his clerk for a congregation, does as much labor and shows as much zeal in preaching to that one man as though a crowded audience were present. In getting his salary, he, therefore, merely gets what he has earned, and so really lives by the Gospel.

The fallacy here consists in the fact that he does not live by the Gospel only, but by that, mixed up with government patronage. It is evident that if he relied upon the Gospel alone, without any understanding with Queen Victoria, his missionary services to the clerk would not long keep up the parsonage. If, indeed, the government, in giving him a salary, or in forcing its subjects of a certain locality to give him one, had nothing whatever in view but the propagation of the Gospel, it might still be considered by many that he lived by the Gospel. But in point of fact governments, in subsidizing priests, always have objects of State in view, and to that extent the priest is a politician; to that extent he does not live by the Gospel, but by his capacity of emissary, pioneer, or scourge.

Let, then, further missionary labors of our liberal English Church, in America, be directed to the enlightenment of the benighted Irish Episcopalian on this point. Let that misguided body be brought back to primeval doctrine in this essential particular, and then, on with the campaign against Rome in true apostolic simplicity.

Screwmen's Parade.

Our neighborhood, on Camp street, was enlivened last Thursday by the turn-out of the Screwmen's Benevolent Association. They were certainly a splendid body of men. A friend of ours remarked: "What a regiment they would make!"

That is just the idea. They were of the highest type of natural soldiers. The bone and sinew spoke for itself as it strode along the square-block, and the lines of determination imprinted on weather-bronzed features were as plainly visible as the line of march.

A few years of Southern sun, in the streets or along the Levee of New Orleans, has a wonderful effect in hardening the human frame into true soldierly endurance and vigor. All the nonsense about the superior muscle of more Northern climates has been dismissed to the shades of other departed egotisms, by the decisions of the recent war. The same question was satisfactorily settled many ages ago, by the superiority of Carthaginians over Romans, as soldiers, and of the Romans over Gauls and Britons.

However, since General Grant says "let us have peace," and means to stick to it, we will not insist further on the topic, at present, but content ourselves with admiring the manly bearing and conscious superiority of such stuff as constitutes the New Orleans Screwmen.

PHILIP ANTONI, Bookseller and Stationer, No. 193 Josephine street, has established a store which must be a great convenience to the Catholics of the Fourth District. His enterprise should be rewarded, for he not only saves time, but he sells on reasonable terms. His stock comprises Prayer Books, Bibles, Lives of the Saints, etc. Mr. Antoni likewise makes picture frames, and frames to order.

PIANOS AND ORGANS.—Mr. Werlein, No. 80 Baronne street, offers for sale the best and cheapest Pianos and Organs to be found in the Southern market. The cheapness of his music is noteworthy, giving six dollars' worth for fifty cents. Don't fail to call at 80 Baronne street. See advertisement.

[Communicated.] Lecture by Right Rev. Bishop Elder.

On Sunday next, December 6th, a lecture will be delivered by the Right Rev. Wm. H. Elder, Bishop of Natchez, Miss., in St. Theresa's Church, corner Camp and Erato streets, at seven o'clock, p. m. The subject, we understand, is to be the "Life and Times of Bishop Plunkett," who suffered martyrdom and was put to a cruel death during the reign of Charles II.

The lecture is to be given for the benefit of St. Theresa's Conference, Society of St. Vincent of Paul—in other words, for the poor of the city, of whom there are many now suffering for food, fuel and raiment. Knowing the Right Rev. gentleman's ability as an orator, we can safely promise the audience a literary treat; and from his character as a scholar, his studies, habits and profound erudition, we feel assured the lecture will be both agreeable, pleasing and interesting to all classes of the community, and instructive to the student of history. The subject, "Life and Times of Bishop Plunkett," is of itself well calculated to arouse feelings of the deepest and most intense interest; one, perhaps, that might be calculated to remove the screen and exhibit to the world the bitter intolerance of the past; but when treated by a gentleman of such refined taste and delicate sensibility as the Right Rev. Bishop Elder, we feel assured that nothing will be said that could cause the most sensitive to take offense. The subject is one which will enable the impartial reader to form a just estimate of the times in which we live, and surely a flattering one, for the rack and gibbet and instruments of torture are done away, and it is to be hoped forever; more christian charity and respect for the opinions of others and mutual forbearance prevail now than in the intolerant days of Charles II. The object for which the lecture is to be delivered is one which cannot fail to be popular with the inhabitants of New Orleans. A people proverbially generous cannot fail to appreciate the labors and exertions of a body of men such as the Society of St. Vincent of Paul.

Of this the Society has already substantial evidence. There is scarcely a week since the Society has been instituted that they have not received donations, and not in one single instance did the donors wish their names to be made known. This is not, indeed, Pharisaical charity, given at the sound of the trumpet, but in accordance with the maxims of the Gospel: "Let not thy left hand know what thy right hand doeth." The members of this Society have no earthly motives in view now but to relieve the members of Christ Jesus in the persons of the poor. "I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was naked, and you clothed me not," cannot be said of them, for they seek out the poor, the needy and the naked to provide them with food and raiment, without distinction of race or religion. And if the cup of cold water will not pass unrewarded, how great must be the reward in store for these men?

Admission to the lecture will be free, as the gentlemen of the Society feel confident that they will not be disappointed in the high estimation which they have placed on the liberality of the people, when the collection is taken up.

TURNERS' HALL.—Passing up Lafayette street, we were attracted by the substantial, extensive and elegant appearance of the building, now fast approaching completion, on the corner of Dryades and Lafayette streets. On stepping over to look into it, we were met by our respected friend, John Kerwin, Esq., who is the contractor for the mason work.

This building, which will be a great ornament to this part of the city, has a front of three stories on Dryades street, and in the rear extending on Lafayette street, it is two stories; each, 25 feet 8 inches in height, contains a spacious Hall. The lower story, intended as a Gymnasium for the members to exercise in, is entered by a large door on Lafayette street; the upper one is intended for balls and other assemblies, and is entered from Dryades street. This Hall, with its appendages, will be one of the most complete in the city for the purposes for which it is intended. The entire buildings are going up under the superintendence of the eminent builder and esteemed citizen, Thomas O'Neil, Esq.

FLAG EXHIBITION.—The question is not who is going, but rather who is not going. This magnificent display, to be exhibited under the auspices of the Seymour Knights, is bound to be a great success. During the 3d, 4th and 5th of December, the public will be admitted to the Masonic Hall to see the brilliant spect'acle, and it is well known that the proceeds to be realized will be distributed among the Orphan Asylums of the city.

Who would be without a remembrance of friend or relative, when by visiting the photographic saloon of J. H. Wiley, 585 Magazine street, corner of St. Andrew, they can procure a beautiful work of art?