

MORNING STAR AND CATHOLIC MESSENGER.

NEW ORLEANS, SUNDAY, DECEMBER 20, 1868.

(For the Morning Star and Catholic Messenger)

CHRISTIAN CHIVALRY.

To glean from the chronicles of the middle ages the facts relating to the origin and rise of Christian chivalry is a task before which the student of history is apt to recoil with despondency. The romantic tenor of medieval history bewilders his imagination, and, lost in a maze of conflicting ideas, he can scarcely distinguish fancy from reality. The heroic achievements, the implicit obedience and fidelity, the self-sacrifice of the knights of those times, present them to our view as personages whose pattern would grace the pages of a novel rather than those of history. The reign of Charlemagne, however—that reign so pregnant with great and momentous events, is said to have witnessed the rise of chivalry, as it sprung from the bosom of feudalism. The armed bands of tenants, which every petty feudal despot had under his command, by their intercourse with the aristocracy of the land, soon imbued those principles of justice and liberality which in after years were to be found concentrated in such men as Lavellette and Simon de Montfort. Chivalry, from a military organization, soon became an institution that numbered within its folds the most powerful European potentates. To be a knight was then a pass-word among the nations of the world, and both the young and the aged, the rich and the poor, strove to grasp that honor which was to elevate them among their fellow citizens, and give them a voice in the councils of the nation. Loyalty, courteous and just, were required as characteristics of the aspirants to the belt and spurs, and thus chivalry became an incentive to the practice of virtue. Based on such principles of morality, it daily waxed stronger. Each succeeding age witnessed its sphere of action and predominance extending itself farther and farther, until finally it culminated in that zenith of power which it reached at the end of the twelfth and the beginning of the thirteenth century. Then the true spirit of Christian chivalry may be found animating the crowned heads of Europe. "Mon Dieu, Ma Dame, et Mon Droit," became the war cry of the knight, and we find him always ready to fly to the protection or to avenge the insults offered to either.

What greater and more convincing proof of the fidelity of the Christian knight to his God can history afford than the sublime spectacle of the Crusading host leaving their homes and the genial climes of their country, to roam from the fabled sepulchre of their Redeemer? Every one is familiar with the cause of this sudden outburst of patriotism par excellence. Hordes of Mahomedans had invaded nearly the whole of Christendom, and the Emperor Alexis had been the first to witness the effects of this devastating torrent. From his royal residence at Constantinople he saw the fairest portions of his realm continually exposed to the rapacity of the heathen, and even beheld his most opulent cities fall one by one under the yoke of the Crescent. Reduced to such an extremity, he saw no alternative left but in an appeal to the Latin princes, who immediately responded to the call of their Grecian brethren, and a few months after the Mahomedan beheld the shores of the Bosphorus spotted with numerous encampments, over which floated the pennons of the bravest champions of Christianity. There were assembled the Duke of Normandy, the Count of Toulouse, the Earl of Flanders, and the far-famed Godfrey of Bouillon, whose virtue and valor afterwards elevated him to the throne of Jerusalem. The student of history is familiar with the exploits of the Crusading army. He may even, on reading the description of the capture of the Holy City, feel within himself that enthusiastic thrill which shot through Christendom at the news of the recovery of the holy sepulchre, and exclaim with the Christian knight, "truly it was the will of God." But, unhappily for the good of humanity and the honor of Christian chivalry, we see animosity and dissensions working mischief in the ranks of an army against which, a few years before, the Saracen had dashed himself in vain. A hundred and eighty-six years after its capture by Godfrey, the Holy City fell again under the Mahomedan rule, and the Kingdom of Jerusalem saw the last of that short but glorious line of kings hurried from his throne by the hand of his inveterate enemy.

Laying aside the study of past centuries, we now retrace our steps to the present, and see what has been its progress in the true spirit of Christian chivalry. Though not subject to that class whom the good poet Horace accuses of "being the panegyrist of former ages and the censurers of their juniors," still, to be impartial, we must confess that unhappily we want that spirit which stirred the patriotic feelings of a Richard and a Louis. The materialistic tendencies of the age have exercised a baneful influence over the souls of our modern heroes, and war is now waged merely for the gilded honors that success showers upon the victor.

On glancing, however, over the history of the last one hundred and fifty years, we sometimes meet personages standing among their fellow citizens like oases in the Sahara. Men who, by the wide-spread influence they exercised over their fellow beings, by the respect paid to their words, and the power of their example, drew up to themselves, as it were, the feelings of society, and displayed those qualities that distinguished the palmy days of Christian chivalry. Kosciuszko struggling for the independence of his country, "pro aris et focis," is a true type of the modern chevalier. In that struggle of despair against vengeance—

When leagued oppression poured to Northern wars Her whiskered Fandora and her fierce Hussars, what deeds of prowess unrecorded died, and in what bold relief does not the name of the Polish hero stand when inscribed on the same page with that of the Russian general. "Suwarow," says a German historian, "is the name of one, who, though posterity shall not cease to admire his bravery and military skill, must ever be associated with those of Attila and Tamerlane."

In still later times, and in the sunnier climes of the land of mirth and revelry, among that brilliant constellation of martial men who succeeded in elevating the Empire of France to an equal footing with that of the Caesars, Christopher Louis Leon de Lamoriciere, the hero of Algeria, shines with no bedimmed lustre. First in the ranks, when his country's good required his services, he rose from the grade of lieutenant to that of general in the short space of ten years, and then periled all his worldly honors and titles to fly to the defence of the Holy See. Lamoriciere at Castellardo is far greater and nobler in our eyes, than was Lamoriciere leaping over the Algerian bastions, with nothing but a horse-ship in his hand. Right had been wronged; the temporal power of that needless old man who sits on the throne of St. Peter had nearly escaped his grasp, when Lamoriciere, like the true knight of old, jeopardized all to draw his sword in the holiest of all causes. No truer chevalier ever buckled on a sword—no braver knight ever broke a lance in a nobler cause. HIAWATHA.

DOMESTIC CATHOLIC INTELLIGENCE.

DIocese of Philadelphia.—Chapel of St. Joseph's College.—The chapel of the new St. Joseph's College, on Seventeenth street, above Girard Avenue, was opened on Sunday morning, 6th inst., and solemnly blessed by the Right Rev. Bishop Wood, assisted by the Pastor, Rev. B. Villiger, S. J., as Assistant Priest, Rev. Francis Schmidt as Deacon, and Mr. Daniel O'Connell as Subdeacon. There was a congregation of over 1200 persons present. It was 11 o'clock before the ceremony of the Benediction was concluded, and at its termination Solemn High Mass was immediately commenced by Rev. E. Villegier, S. J., Pastor. At the conclusion of the Gospel of the Mass, the Rev. Celebrant delivered a brief but eloquent address, substantially referring to the importance of the solemnity, and the pious reflections which emanate from it. Right Rev. Bishop Wood also made a brief address at the conclusion of the Mass.

DIocese of Harrisburg.—In accordance with an announcement, Right Rev. Bishop Shanahan paid his first visit to Gettysburg on Sunday, November 29. At 10 o'clock High Mass was celebrated by our Pastor. Mass being over, the Bishop administered the Sacrament of Confirmation to fifty-one persons; eleven of whom were converts to the Holy Faith. In the afternoon the Right Rev. Bishop proceeded to St. Ignatius' Church, on the South Mountain, fourteen miles distant from Gettysburg. There, at the end of the Mass, he confirmed thirty-two persons, three of whom were converts. Here he likewise addressed the children in an eloquent manner.—Catholic Herald.

DIocese of Chicago.—On Sunday, November 29, the Right Rev. Bishop Duggan confirmed two hundred persons in the Church of St. James, Chicago.

DIocese of Louisville.—Some Sundays ago the corner-stone of a new church, styled the Church of the Holy Family, was laid in this town. It is 110 feet long by 45 feet wide. The ceremony was performed by Rev. James Madison Lancaster. The large concourse of people on the grounds was composed of persons of all denominations, and for about an hour and a half all of them listened with breathless attention to the Very Rev. and eloquent Father Lancaster, who spoke in a strong, clear tone of voice.

DIocese of New York.—Religious Reception.—On November 30th, Miss Eliza Grennan, in religion Sister Mary de Sales; Miss Ann Powers, in religion Sister M. Angela; Miss Margaret Murray, in religion Sister M. of the Compassion of Our Lady, and Miss Anna Healy, in religion Sister Mary Agatha, received the White Veil in the Chapel of the Convent of the Good Shepherd, 90th street. The Very Rev. Wm. Stairs, D. D. V. G., officiated, and preached on the occasion.—Tribune.

DIocese of Columbus.—The dedication of St. Mary's Church, in the south end of the city, took place on Sunday, 29th, with much solemnity. The Right Rev. Bishop Rosecrans officiated.

DIocese of Vincennes.—Richmond, Ind., December 1.—Last Sunday, 29th ult., was a day ever memorable in the annals of Richmond. On that day St. Mary's Church, which has been undergoing extensive repairs, was opened for divine service. The present building was purchased from the English Lutherans by the Catholics, in the year 1860. The original cost was ten thousand dollars, all of which has been paid during that period.—Cin. Telegraph.

DIocese of Portland.—On the 29th ult., the first Sunday of Advent, the Bishop of Portland, Right Rev. Dr. Bacon, administered the Sacrament of Confirmation in the Church of St. Aloysius, Dover, New Hampshire, to four hundred children, male and female, including at the same time some few adults. And after that, in the afternoon, the Bishop, accompanied by Rev. Messrs. Canavan and Drummond, proceeded to the neighboring parish of Great Falls and Salem Falls, and in the two neat brick churches, there administered the Sacrament of Confirmation to three hundred and seventy-five children.

DIocese of Fort Wayne.—Tensselaer, Ind., November 23.—Yesterday the Right Rev. Bishop Luers administered the Sacrament of Confirmation in the Chapel of the Orphan Asylum, to a number of the inmates. Among those confirmed were several converts. The Right Rev. Bishop was assisted by Rev. Joseph A. Stephan.—Cor. Boston Pilot.

FOREIGN CATHOLIC INTELLIGENCE.

ROME, November 11.—The great Requiem service for the dead of Mentana and the late campaign has been the principal local event of interest. It took place at the Church of the Gesù on Friday last, with all possible solemnity, full dress and mourning being requested of all who attended it—at least, within the reserved portions of the Church. A catafalque, veiled with black gauze, rose in the centre of the transept, placed on a platform of turf beautifully imitated, and strewed in picturesque confusion, with arms which had served at Mentana. At the angles of the dais were immense bronze caudalabra, with the heavy torches of yellow wax used in Rome for funeral celebrations, and trophies of ancient armor, which recalled admirably the chivalrous title of the "Crusaders of St. Peter," the Pontifical volunteers have so nobly won. The Zouave music announced the advent of the celebrant, Mgr. Castellacci, the late viceregent, and then slowly and mournfully trooped in the long train of Pontifical officers to their places around the catafalque. General Kanzer occupied a pike *Des aris*, and took his place as chief mourner, followed by Generals Zappi, DeCourt, and Rossi, and the colonels and lieutenant-colonels of the various corps, Allet, D'Argy, De Charette, Jeannerat, Evangelista, Eligi, Sivlot, etc.; the staff, the field officers, and subalterns filled the rest of the space, and General Dumont, who, though not officially present, had come from Civita Vecchia expressly to assist at the ceremony, took his place with the Marchese Patrizi, and a number of other persons belonging to the great Roman families at the side altar.

The Requiem Mass of Mozart was magnificently sung by a numerous and well-chosen choir, and the Absolution was given at the close by Monsignor Castellacci. The military chaplains, who had all said an early Mass at the Gesù, were present in the Sanctuary, Monsignor Bastide, Daniel, Stonor, and Vichon being among them, as well as several excellent and zealous Zouave chaplains. Canon Gardon, of the *Trinitate di Roma*, of the 10th ult., says: Yesterday, at a quarter to eleven, the Holy Father paid a visit to the Tre Fontane. In this place the apostle of the Gentiles suffered martyrdom, and many churches have been erected, as also an abbey, which is one of the finest buildings of the kind in or about Rome. Many illustrious Cardinals of the Holy Roman Church have been honored with the titles of abbots in commendam, and of ordinaries of this abbey. Monsignor Giuseppe Milesi-Pironi-Ferretti is the present acting abbot. Here the Holy Father established the Monks of the Reformed Order of La Trappe, which has also been enriched by the munificence of M. de Maunigny, a Frenchman, and of other generous benefactors. The Pope was received on his arrival by Cardinal Missi, the abbot, by Cardinals Antonelli, Pitta and Barilli; and by the abbot of

the Grande-Trappe, the Abbe D'Aigneulle, in France, and the Abbe Regis, the Purveyor General to the whole community. In the chapel of the choir the Pope venerated the relics of St. Zenon and others. After partaking of a collation, which had been provided by the Cardinal Abbot, the Pope took to his carriage and returned to the Vatican.

Hines of the Pope.—The Roman correspondent of a contemporary writes that the Pope is very unwell. The journey to Civita Vecchia gave him a cold, which he increased on All Saints' Day by descending to the Sixtine Chapel, and he has since been tormented by a cough, attended with fever at night. In spite of these bad symptoms, he insisted on going to the Church of San Carlo, at the Corso, on the 4th, the festival of St. Charles Borromeo, and, with difficulty, was persuaded to give up his stage coach and go in a carriage, carefully closed. The exposure and excitement have had a bad effect on the Pope, and his cough becomes more distressing.

ROME, Tuesday, November 10.—The Holy Father was some days in bed, and during this time received a visit from Dr. Conneau, physician of the Emperor Napoleon, who happened to be in Rome. The Holy Father is now convalescent.

ROME, Tuesday, November 17.—The transformation of the Antibes Legion into a simple battalion of infantry of the line is shortly expected. Cardinal Antonelli had a long interview with the ex-King of Naples. No decision has as yet been announced respecting the brigands Monti and Tossetti, but it is believed that the Pope will commute the sentence of death. Large supplies of ammunition continue to arrive for the Papal Government at Civita Vecchia.

ROME, Wednesday, November 18.—To-day the Pope, Cardinals, and Prelates celebrated in St. Peter's, the anniversary of the dedication of the Cathedral. Dr. Newman Declines.—It is believed that Dr. Newman, who had been invited to attend the Ecumenical Council as assistant theologian, has declined on the score of ill health.

ITALY.—That the loyal clergy of Palermo have not supported their miserable ex-confederate, or comforted his soul by showers of visiting cards, or cased his conscience by condolences on the present occasion, is evident from the following brief address to two distinguished Professors of the University of Palermo, by our Holy Father; and, as it is tolerably strong and concise in its language, it may be as well to put it on record for the benefit of those who believe the anathema of the Church to be a dead letter in these our days: "To our Beloved Sons, Bruno and Todari.—Beloved sons, health and apostolic benediction. A pious priest of Palermo has informed me that you, beloved Bruno, and you, beloved Todari, have refused to associate yourselves with the Professors of a University who, by way of doing him honor, send their visiting cards to the rebel Cirico Rinaldi, congratulating him, inasmuch as that he, despising our will, still persisted in exercising the functions of grand judge of the monarchy of Sicily. So noble an example of courage and devotion to the Holy Roman See has filled us with joy, and was most consoling to our heart, more especially in these days in which perverse men rage against the rights of the Supreme Pontiff, and endeavor impiously to drive us from this city of Rome, which was constituted the eternal capital of the Catholic Church by Jesus Christ and by St. Peter. This, however, will certainly never happen, if all Italians follow the noble example you have shown them.

"Persevere, then, oh! beloved sons, Todari and Bruno, in the struggle you are engaged in, and fight bravely for the defence of the Roman Pontificate against the impious who, preferring the darkness of a vain and false religion to the divine light of our infallibility, despise us and that which regards us. "We recommend both of you with all our strength to the Virgin Mary, conceived without sin, and with the profound affection of our paternal heart, we give you affectionately our apostolic benediction, which opens the gates to all heavenly goods. "Given at Rome at SS. Peter and Paul, October 23, 1868, twenty-second year of our Pontificate. P. N. IX."

It is thus that Peter confirms his brethren; through a great part of Europe the Church has returned to the catacombs, but while one chair stands erect the cause is, if at war, victorious. Our enemies know it, and avow that, while the Rome of the Syllabus exists, their efforts are fruitless. The martyr spirit is daily increasing in Italy, where, of all countries, it is most needed, and the courage of the bishops, the clergy, and the religious Orders is fortified in every persecuted church by the voice of Pius IX. himself a model of unflinching courage and constancy, the type of chivalry of the gentleman, incited and inspired by the constancy of an apostle and the fervor of a saint. It is only future ages who will be able adequately to judge what his overhauling *non possumus* has done for God's Church, and for the weal of Christendom.—Romish Cor. London Register.

SCENES IN AFRICA.—Mr. Chapman has recently published the result of fifteen years, trading and hunting in South Africa which contains some striking features,—a few of which we subjoin: At one stage of his narrative, he records a very shocking occurrence—the putting to death of a child born with some deformity. "I was too ill," he says, "to pay any attention to what was going on outside the wagon; but our people saw them smother the child under skin-blankets, singing, groaning, and wailing over it, and heard the cries of the dying infant. Among all the native tribes, deformed infants are not suffered to live; that is probably the reason why we saw no deformities among them. Besides, the way in which they bring up their children, without pampering, lacing, and bandaging, has the effect of giving them their full and natural development. From the earliest age, they are exposed to all inclemencies of weather, their little shaved heads laid bare to the heat of the sun, and they grow up hardy, and able to endure anything."

Amongst the most horrid of the scenes he witnessed was the Parral or devil-dance, at Chamba, under the influence of which the natives worked themselves up to such a pitch of excitement that they fell to the earth as if shot down with a gun, and writhed in agony, foaming at the mouth, till relieved by the letting of blood by the use of needles or other sharp instruments. It was a wonder that some who thus fell were not suffocated with the dust the rest raised, as they danced in a circle round the fallen, trampling to the time of one, two, three, etc., and twisting their bodies, arms, and legs simultaneously at different stages of the dance and music. The men carried fans of gun-tails in their hands, a plume of black ostrich feathers waved on their foreheads, and a moana seed-pod, which rattled at every tramp, encircled their ankles. A short distance from Chamba, Mr. Chapman encountered some brave rattlesnakes. He has seen them, in Natal, above twenty feet long and capable of swallowing a buffalo.

A book has been manufactured in Hartford weighing seventy-five pounds. That book can't come under the head of light literature.

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