Morning Star and Catholic Messenger.
NEW ORLEANS, SUNDAY, NOVEMBER 20, 1870.

MISCELLANY.

Acrobatic Feats.—From the square of Strasburg, in the early days of April, 1860, one might have witnessed an unprecedented spectacle—that of a human form struggling and swaying at the summit of the steeple. The form at that distance looked not larger than a mere speck, and its motions were only to be distinguished by the aid of an opera-glass. The climber—surely possessed of some evil spirit—was a young soldier, for whom lofty eminences had a special attraction, and who loved his cathedral of Strasburg as much as Quasimodo loved the towers of Notre-Dame in Paris. He mounted up to the steeple as soon as he had a moment of liberty, and remained as long as he chose, for military discipline has little terror at 142 metres above the level of the sea, the elevation at which this soldier indulged in his awful amusement. One particular day the wind blew with a violence which gave one some idea of what must be its force in the higher regions, and especially round the spire. There it was not merely a gale but a hurricane, and the spectators shuddered to see the clothes of this daring climber blown about by the squall. In order to arrive at what is known as the platform, it is only necessary to have good legs and strong limbs, but above that point one feels so much carried away by the air that surrounds him, that the greater number of strangers cease their ascent at the platform. Enthusiasts, however, with good lungs and strong limbs, work their way into the four turrets leading to the base of that octagonal pyramid, so bold and light in design, which really constitutes the spire. Those who are not over stout, and who do not fear dizziness, may clamber up stil further by ladders to the lantern. Goethe accomplished this ascent more than once, for the purpose of getting rid of a constitutional tendency to vertigo, and carved his name upon the stone walls of the turrets, but time has already worn away some of the letters. It is with difficulty that one passes the *crown*, and with still more that other architectural wonder the *rose*. Here the spire appears like a needle crossed with horizontal bars, the arrangement forming a sort of cross. This part being passed, there is, in the absence of cross bars of metal or projecting corners of stone, but little support for the adventurous climber, who is compelled to creep up by his hands and feet. Finally, the spire terminates in a button, which is less than a foot and a half in diameter. Formerly it served as a pedestal for a statue of the Virgin, but it is now merely the end of the lightning conductor that terminates the edifice. But it was here upon this button, at the height of 466 feet above the level of the cathedral square, that the soldier used to take his gymnastic exercise. The people assembled in the cathedral close watched him with the most painful excitement, holding their breath, and trembling with horror, while the man at the time was standing on his head on the button, his legs in the air, announcing to the two banks of the Rhine, to France and Germany, that his feat was successfully accomplished.

Profits of Bee Keeping.—Mr. Quinby gives it as his firm conviction that bee keeping, in the present advanced condition, taken up by intelligent, enterprising men, will compare very favorably with most other pursuits. The great danger of failure is found in the mistaken impression that seems to prevail, that this is a business that will take care of itself, that active, careful supervision, so necessary in other pursuits, may be remitted in this. The question is frequently asked, "Can bees be successfully kept in towns and cities?" There is no question but what they can. A writer in the *Annals of Bee Culture* says: "The bees forage for a distance of three, four, and even five miles from the hive, and lose but little time in making their excursions, as they are very swift in flight. Lord Brougham estimates that a bee can fly over ninety miles an hour, or one and a half miles a minute. He says in his Dialogue on Instinct: 'The accounts of the swiftness of birds I can well credit, from an experiment which I made while traveling on a railway. While traveling at a rate of thirty miles an hour, I let fly a bee; it made its circle as usual and sursounded us easily. Now, if there was no current of air or draft to bear it along, this indicated a rate of ninety miles an hour, and even allowing for current, the swiftness must have been great.' So that if a bee were compelled to go six miles to seek honey, It would only require eight minutes in going and returning; and as we may safely average one-fourth this distance as their usual travel, we find that in making ten trips, double the number each bee makes in a day, they would lose only half an hour, or about thirty minutes each day. I know of numerous instances where bees are kept in large towns and cities, with a generous return, so that there are but few persons so located that they may not keep bees, if they have room enough to set the hives, and they may be set on house tops, on sheds, and in recesses in the walls of houses, or even hung against walls over the street."

Horrors of War.—Since the creation of the world fourteen thousand millions of human beings have fallen in the battles which man has waged against his fellow-creature—man. If this amazing number of men were to hold each other by the hand at arm's length, they would extend over fourteen millions, five hundred and eighty three thousand, three hundred and thirty-three miles of ground, and would encircle the earth on which we dwell six hundred and eight times! If we allow the weight of a man to be on an average one cwt. (this is below the mark), we shall come to the conclusion that six millions two hundred and fifty thousand tons of human flesh have been mangled, disfigured, gashed, and trampled under foot. The calculation will appear more striking when we state, that if only the fore-fingers of every one of these fourteen thousand millions of human beings were to be held in a straight line, they would reach more than six hundred thousand miles beyond the moon; and that if a person were to undertake to count the number, allowing nineteen hours a day, and seven days in a week, at the rate of six thousand per hour, it would occupy that person three hundred and thirty-six years. And, awful is the consideration! three hundred and fifty thousand pipes of human blood have been spilt in battles! Who would not exclaim with Bishop Hall—"Give us the man who can devise how to save troops of men from killing, his name shall have room in my calendar. There is more true honor in a civic garland for the preserving of one subject, than in a laurel for the victory over many enemies."

Benefit of Laughter.—Probably there is not the remotest corner or little inlet of the minute blood-vessels (life-vessels) of the body, that does not feel some wavelet from that great convulsion (hearty laughter) shaking the central man. The blood moves more lively—probably its chemical electric or vital condition is distinctly modified—it conveys a different impression to all the organs of the body as it visits them on that particular mystic journey, when the man is laughing, from what it does at other times. And so, we doubt not, a good laugh may lengthen a man's life, conveying a distinct stimulus to the vital forces. And the time may come, when physicians, attending more closely than at present they are apt to do, to the innumerable subtle influences which the soul exerts upon its tenement of clay, shall prescribe to a torpid patient "so many peals of laughter, to be undergone at such and such a time," just as they now do that far more objectionable prescription, a pill, or an electric or galvanic shock; and shall study the best and most effective method of producing the required effect in each patient.

Why is Food Required.—The question seems almost absurd, so familiar is the fact; and yet the answer to it involves one of the grandest chapters in the history of science. In its simplest form it may be given in three words—it is fuel. We require food frequently for just the same reason that a fire requires coals frequently, and a lamp oil—because we are burning away. Strange as this may appear, it is a most certain fact. The air that we breathe into our lungs contains oxygen, and this oxygen combines with or burns the muscles or other organs of our bodies just as it does the coals in a fire. The heat produced in a man's body in the course of a day is considerable in quantity, though not very intense in quality. Taking the average, it is enough to raise five and a half gallons of water from freezing point to boiling point, and this is about the heat that would be given off during the burning of a pound of coals. All this heat comes from the slow wasting or burning of the substance of the body, so that it is evident that if we did not make up for this constant loss by eating food, our organs would soon be wasted away and consumed. A moment's thought will show how closely this agrees with well-known facts. Why does an animal become so thin during the slow and painful process of starvation? Clearly because the slow fire in the body is not fed with the fuel of food.

DOMESTIC CATHOLIC INTELLIGENCE.

Died in Bellaire, Ohio, on Thursday morning, November 3d, Rev. P. J. Daly, pastor of St. John's Church in that place. He was ordained by Archbishop Purcell on the 17th of March, 1866, and was first stationed as assistant priest in Newark. Thence he was removed to Bellaire, less than two years ago. For a long time his health had been very delicate, and he finally yielded, at the age of thirty-four, to the influence of consumption. He died fortified by the Sacraments of the Church.

New Catholic Church at St. Bernard.—The ceremony of formally laying the corner-stone of the new Catholic Church of St. Bernard occurred at three o'clock, P. M., on the 7th, in the presence of several thousand people, by Archbishop Purcell..

Dedication of the New Catholic Church at Allentown, Pa.—On Sunday, 6th inst., Mass was celebrated in it for the first time, and it was solamnly dedicated to Almighty God by Rt. Rev. J. F. Wood, D. D., Bishop of the diocese.

The Rochester Cathedral.—The Cathedral of Rochester, New York, of which the Rt. Rev. Dr. McQuaid is the first Bishop, was dedicated on Sunday last, November 6th. The Most Rev. Dr. McCloskey, Archbishop of New York, performed the dedicatory office. The Very Rev. Isaac T. Hecker preached the sermon.

St. Augustin's, Brooklyn.—This church, Rev. Mr. Rhatigan pastor, is to be built in a proper mannner—beginning with an edifice intended as a school-house when the more imposing edifice shall be completed. The corner-stone was blessed by the Very Rev. Dr. Turner, V. G., of Brooklyn. The oration was given by the eloquent and distinguished Father Wayrich, Superior of the Redemptorist Church of St. Alphonsus, New York. There was a fine display of Catholic societies on the occasion. On the same day, Bishop Laughlin dedicated another church in Brooklyn, especially intended for the Germans. It was the Church of the Annunciation, in the Eastern District—formerly known as Williamsburg. Father Niederhauser, of Newark Diocese, preached the sermon. Several of the clergy were present.—*Freeman's Journal.*

Reception.—The St. Louis *Dispatch* gives the following notice of a recent reception, at the Convent of Mercy:

Miss Louise Barbaroux, of Louisville, Kentucky, youngest daughter of Joseph Barbaroux, a highly-esteemed gentleman of that city, assumed the black veil yesterday, at the Convent of Mercy, on Twenty-third and Morgan streets. Her sister is also a member of the same Order. Very Rev. Father Ryan, V. G., received her profession, assisted by Rev. Fathers Wm. H. Brantner and Welby. The sermon was preached by Father Garesche. The ceremonies incidental to an occasion like this are of the most impressive character and were conducted in the most solemn manner. Miss Barbaroux will henceforth be known in religion as Sister Mary Joseph.

Another at the Visitation Convent is thus referred to by the *Republican* of the same city:

The secluded chapel of the Convent of the Visitation, on Cass avenue, was crowded with an audience of ladies and gentlemen yesterday afternoon, the occasion being the reception of a nun. We have more than once before given some account of similar ceremonies at this religious institution, but rarely has the event in conventional life indicated been surrounded with more impressive interest to spectators than yesterday. The grounds in front of the beautiful convent building do not look as attractive now as in spring or summer. But even the faded sward and falling leaves that nestled along the graveled walks, in a certain way assisted the influence of the scene witnessed in the chapel. Passing from the outside, evidences of the bleak autumnal season, the quiet radiance from the lighted altar, the sacred serenity of the convent, and the sweet solemn music acquired additional impressiveness. The lady who was received was Miss Mary McGee, formerly of Philadelphia, now known in religion as Sister Mary Eusebia Francis. She resided at the convent, in connection with the academy, for four or five years, and has two aunts professed nuns of the order of the Visitation.

Remember for what purpose you were born, and through the whole of life look at its end; consider, when that comes, in what you will put your trust. Not in the recollections of a life spent in giddy conformity to the silly fashions of a thoughtless and wicked world, but in that of a life spent soberly, righteously, and godly in this present world.

M. Thiers on the Temporal Sovereignty of the Pope.

The speech made by the Archbishop of Malines in the meeting of the Catholic Association of Belgium lately, was remarkable in this respect, that it put forward the political and Christian necessity of the Sovereign Independence of the Holy See, and this upon the authority of so impartial and political an authority as M. Thiers. Following the example of the Archbishop, we lay before our readers the testimony of this great French Protestant statesman. The Archbishop said:

"During the sitting of the legislative assembly on the 13th October, 1849, M. Thiers said these two things: '1. *That, without the authority of the Sovereign Pontiff, Catholic unity would be dissolved*: 2. *That the authority of the Sovereign Pontiff is necessary to the Christian world.*' He thus recognised the great fact which M. Guizot had declared when he said that '*the authority of the Catholic Church is essential to the support of Christianity.*' In short, gentleman, without the Church, without living Christianity, constituted by Jesus Christ, as an immortal society on an indefectible authority, *super petram*, the sects which have separated themselves from Catholic unity would not have outlived their existence by a day."

M. Thiers, in his speech before the Republican Assembly in 1849, spoke as follows: "Catholic unity, which requires a certain religious submission on the part of Christrian nations, would be unacceptable if the Pontiff, who is the depositary of it, were not completely independent; if, in the midst of the territory which *ages* has assigned to him, and in which all *nations* have maintained him, another sovereign, prince or people, were to arise and dictate laws to him. *There can be no independence for the Pontificate except in sovereignty itself.* There is a primary *interest which ought to silence all the particular interests of nations: as in the State public interest should always take precedence* of private. It would authorize Catholic Powers to re-establish Pius IX. on his Pontifical throne. * * * I know it has been said that, were the Pope dethroned, he would still be independent. According to my ideas, the Pope without a throne *would be no longer free.* No nation would accept the authority of Rome become dependent, or even *suspected* of being so. Unity of Government would be broken; the remnants of that authority would be transported for Spain to Toledo; for France to Paris; for Austria to Prague, or Gran, or perhaps to Vienna.

"It would, indeed, be a strange solution of the Roman question for the friends of liberty to see religious authority transported to Paris. For my own part I have had the honor of knowing almost all the Prelates who have filled the Archiepiscopal See of Paris in our own time. I had even the honor of nominating the one who died on the barricades in 1848. I profess for each of them, on account of their elevation of character, their virtues, their talents, the profoundest respect, and yet I never should have wished to see any one of them the Head of the Catholic Church in France, and I tell you why. Because the Tuileries would be too close to Notre Dame. Now for the question, Will the pope, if dethroned, cease to be independent? Allow me to recall to you some words of history, and to make as rapid a sketch as I may of the Latin and Oriental Churches.

"You know—and history is always to me the most powerful of all teachers—you all know how ancient Rome became Christian fifteen centuries ago. It happened one day that, after having conquered the world; that is to say, in the time of Lucretius, Cicero and Cæsar, Rome found all the gods of the Empire united at the Capitol. When they were all thus assembled, merely because they were thus brought into presence of each other, they disappeared! Then, in the vastness of the Roman Empire, emptied of the false gods, appeared the One true God! * * * and by a *marvellous arrangement of Divine Providence*, the smallest of the nations whose spoils had been brought to the Capitol, *the nation of Christ*, was recompensed for having thought more wisely than all the others on the great subject of the unity of God; was recompensed, I say, by being seated on the throne of the world, by the side of Constantine the Great. Upon the rights of the Romans, M. Thiers spoke as follows: his words have but a partial application for the plebiscite has been but a deceit and a mockery, and the immense mass of the Romans are faithful to the Holy See. M. Thiers says:

"The rights of the Romans! It is, if not the greatest, at least one of the most important sides of this question. Of course I know that that part of the Roman population most active in ill manifestations is not at this moment favorable to the Pope. But, one must never take people at their word who are in the midst of a Revolution. The state of Revolution is a feverish state, and certainly I shall not offend Italy, particularly the Romans, if I compare Italy to our beloved France. Well, then, if since 1789 France, during every Revolution, had been taken at her word, she would often have been in sore embarrassment. When in 1792 she proclaimed the republic to be one, indivisible and imperishable, could we have taken her at her word? When wearied out by the agitations of the Republic, she threw herself at the feet of the young General Bonaparte, promising him allegiance for ever, should she then have been taken at her word? And when, in 1814, she returned to the family of her ancient kings, attributing all her misfortunes to her having separated from them; and when, a year later, she said that their return was but the result of violence used against her by Europe, and that she only wished in fine for Napoleon; and when, one hundred days after that she again returned to the House of Bourbon; and again in 1830, not having succeeded in establishing constitutional monarchy upon the elder branch, she tried to found it upon the younger; and when again in 1848, she proclaimed a second time and for ever, a Republic, on which of all these days should she have been taken at her word? Assuredly in urging this I do not wish to accuse my own country alone of instability; if I look at the history of wiser England, I find exactly the same contradictions, and can therefore draw but one conclusion, that the declarations of people in revolution can never be trusted. While then the Romans cry out, 'Our rights! our rights! we do not wish for the Pope'—My reply to them is, I appeal from Philip drunk to Philip sober! At all events I would say this to them: What is your right? Ah yes, there is one I grant you, that of being well governed; it is the right of all nations. Undoubtedly when you ask for reform you are right, and I regret that the Pope, in the difficult position in which he is, should have been unable to accomplish all that you demand. Yes, you assuredly have the right to be well governed: but modifying a government is a widely different thing from giving oneself over to a neighboring State. Therefore, gentlemen, *the right of disposing of oneself* [illegible] *is the sacred right.* Something is due [illegible] which we form [illegible] society, of other considera[illegible] is yet another [illegible] nothing to Chri[illegible] Thanks to Christian society [illegible] viable existence [illegible] capital of the g[illegible] —Catholicity. [illegible] been the capital [illegible] have obtained [illegible] The Florentines [illegible] their independen[illegible] and the importa[illegible] cured them in th[illegible] without the Ch[illegible] subsided into [illegible] Duke of Urbino [illegible] those monumen[illegible] ments, which dr[illegible] concourse of peo[illegible] world? To Chri[illegible] owed to Christi[illegible] and their riches, [illegible] Catholic society, [illegible] tal, we owe you [illegible] pendence and ou[illegible] you no more. N[illegible] *a manner is impos[illegible] rights which can[illegible] act of the will.* [illegible] Romans, there st[illegible] and the right of C[illegible]

PRUSSIA AND T[illegible]

The Archbishop of [illegible] a pastoral letter to [illegible] take the following [illegible]

The whole Catho[illegible] its most sacred in[illegible] which has been off[illegible] the Pope. We dar[illegible] princes of Europe [illegible] the one who, from [illegible] from his high prin[illegible] go to the aid of the [illegible] protect him in his [illegible] Majesty has oftenti[illegible] Government will e[illegible] Catholic subjects o[illegible] independence of the [illegible] we are full of confi[illegible] soon as circumstan[illegible] Majesty will use his [illegible] put an end to the pr[illegible] in Rome, so that the [illegible] more enjoy independe[illegible] ty. † PAUL, Arch[illegible]

The Catholic Asso[illegible] sent an address to [illegible] after recalling to the [illegible] his promise to defend t[illegible] they declare "that all [illegible] has its eyes turned to [illegible] expectation of his aid [illegible] Pontiff."

The Catholic Club of Ratisbonne has decided upon sending an address to the King of Bavaria, inviting him to take active measures in the same holy cause.

The Catholics of Holland have likewise addressed their monarch, beseeching him to refuse all recognition of the act of spoliation committed by the King of Sardinia. It is pretty certain that the Kings of Bavaria and Prussia, together with the Emperor of Austria, are waiting only for a favorable opportunity to let their people and the world know that Victor Emmanuel's brigandage is not to pass free with no other comment than that of indignant language.

THE IRISH IN LIVERPOOL.—A Liverpool correspondent of the Waterford *News* gives the following in regard to the Irish in Liverpool:

Crowded State.—I perceive by a letter in one of the local papers that Liverpool, in proportion to its area, is one of the most densely populous places in the three kingdoms. The streets and lanes in which the poor Irish laborers, especially, live are fearful abodes, and I cannot but feel that the change from their old homes to this wretched place is really bad, both in a moral and physical point of view. It is impossible to enjoy health in such a polluted atmosphere, and it is equally impossible to bring up children virtuously and properly amid scenes of vice, dirt and drunkenness.

Irish Ability.—There are, however, a large number of a respectable class of Irishmen doing very well in Liverpool, and they may be met with in every walk of life—such as merchants, shopkeepers, professional men, clerks, etc. In fact the Irish element will be found in every establishment and at every business. You will find Irishmen on the steamboats, in the banks, counting-houses, fruitsellers in the streets; building new houses and throwing down old ones. "Paddy" seems entirely master of the docks. He is to be found also in the police; and in kicking up a row or in cracking an opponent's head he is seldom backward. Many of those so successfully conducting the public press are Irishmen. Their ability is freely admitted. One of the leading journals, the *Daily Post*—fully equal to most of the London dailies—has been established and is conducted by a singularly able Wexford man, Michael James Whitty, who, by superior talent and long experience, has arrived at a position which entitles him to be loved, feared and respected.

Irish Mariners.—There are a large number of mariners, Irishmen, connected with this port. Some of the finest ships out of Liverpool are commanded by them.

NEW SECT.—Protestants have reason to rejoice. They believe strongly in what D'Aubigny calls "diversity in unity," so another evangelical sect is added to the prolific catalogue. We take the following from an exchange:

The sects of Prussia seem to be a great annoyance to the country, and we judge that their story has not been half told, even by Hepworth Dixon, who seems to make the fanatics of every country that he visits the subjects of his special attention. The so-called Nihilists, or Annihilationists, are acquiring great power, and are certainly fit candidates for a madhouse. They would rejuvenate the world by destroying all culture, and forcing humanity back into the crudeness of the earlier ages. They are more crazy and destructive than the worst socialists of Western Europe, for they base the groundwork of their doctrine on the equal division of property, even that of real estate, which they would divide out into equal parcels every few years, or just as fast as it begins to accumulate in the hands of the industrious. They demand the abolition of marriage, the State and the school, and would lead the race into barbarism. The peculiarity of the case is the assumption of the doctrine as a religion, whereas, in other States, if such mad nonsense is preached at all, it chooses the political field.

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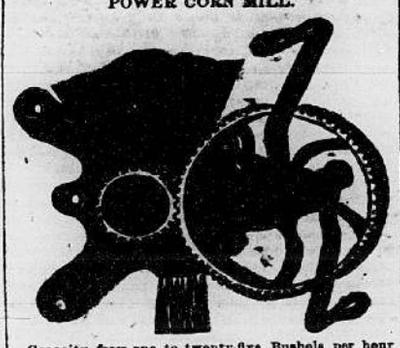

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2. Of transporting a body to any part of the world without the least danger.
3. Of embalming without any resulting change in feature or natural color, by a process entirely new.
The Company will also contract for the construction or sale of any kind of tomb in any cemetery whatever, and will arrange with asylums, convents, and benevolent establishments, or societies of any kind, at a price fixed in advance for the funerals of their members.
A tariff of prices for different classes of interments has been made, with adaptation to the means of every person. This list is publicly exposed in the Office of the Company,
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