Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, FEBRUARY 26, 1871.

### Letter of Pius IX to the Archbishop of Cincinnati

Venerable Brother, Grace and Apostolic Benediction.

We have received your most pleasing letter dated the 15th of last December, in which you signify and profess with sincere heart and in the fullness of faith your adhesion to the Dogmatic Constitution, published in the fourth session of the Vatican Council. Your declaration of feelings of sincere devotion towards us, and our chair of truth, is more gladly received for the season, that it completely refutes and destroys the evil reports with which certain newspaper dared to assail you. We accept with deserved praise this testimony of your faith and sacerdotal feeling, and we desire above all things that you should know, that our paternal charity towards you has been not only not diminished but greatly strengthened. And, moreover, we know full well with what feelings you regard the sacrilegious outrages which the rebellious children of the Church have committed against us and this Apostolic See; we know that in this great struggle of the Church of God, you never fail to offer the Divine clemency, fervent prayers in union with your flock in our behalf, and we know that you never neglect to express your zeal in defending the cause of God and justice. We, in the meantime, Venerable Brother, pray the Lord that he may always have you in his keeping, that he may enrich and fill you with the riches of his grace, and that he may guard with his constant heavenly protection the whole flock committed to your care. As the token of these heavenly gifts, and as the pledge of our special good will for you, receive our Apostolic benediction, which we lovingly grant to you and to the whole flock over which you rule.

Given at Rome at St. Peter's, 11 January, 1871, of Our Pontificate the twenty-fifth.

PIUS. PP. IX.

DERRY NOT A MAIDEN CITY.—The jubilations in song and prose over the position taken by Derry, in rebellion against the English King James II., all assume the form of proclaiming that Derry was "a maiden on the hill, boys," who would "remain a maiden still, boys." It is unnecessary here to say anything about that "siege," or rather blockade. The gates were first shut under an unfounded fear, and, if the attacking enemy had had a few good guns, the walls would not have been in such a state of preservation. The moral courage of the inhabitants deserves all credit, for, though they made no such display of valor as were exhibited by Custume on the bridge of Athlone, or even by the women at Limerick, they yet held out against famine very gallantly. If the Catholics of Derry were "Romanists" or "Popish," instead of being Irish Catholics—upon them would devolve the duty of taking a principal part in these celebrations of the siege. For the Pope and Spain were leagued with William III., against James II. and France. It was William, therefore, not James, who could show "the Pope's commission." Only for the Pope's influence with the Emperor in Germany, it appears certain that William would not have ventured across to England. The Pope smoothed away the obstacles, and helped him over. And the Court of Rome rejoiced as much over the result of the battle of the Boyne as any later Williamite. This is history, but it is also of historical record that Irish Catholics have not been always in accord with the political arrangements of the Court of Rome. In neither way, therefore, can prejudice sway us from a strict historical judgment of facts. Derry was not a "maiden city" before that siege, where the champions of the Pope's protege, William, held out so sturdily. Not having been a maiden before that time, its resistance then could not make it one.

The date of 1608 must be remembered as well as that of 1688. Sir George Pawlett, Governor of Derry, in that year insulted, by word and blow, a firm ally of the city, young Sir Cahir O'Doherty. That gallant young chieftain would have preferred death rather than tamely brook such an affront. His blood boiled to avenge himself on the arrogant man who had so broken the laws of hospitality and violated the conditions of a cordial alliance. He took counsel with his friends of Innishowen, and his vengeance was swift, sudden and complete. The fort of Culmore, on the river-side, below Derry, was seized on the night of the 3d of May, 1608, and at daybreak in the morning he gave the soldiery of Derry the "cold awakening of the sword." Governor Pawlett fell before the retributive hand of Owen, grandson of Gerald O'Doherty; his lieutenant, Corbie, was slain by John O'Donnell. There were but a few of the many slain. Captain Vaughan and the wife of the Bishop were taken prisoners—a Captain and a Bishopess, we presume, were of equal rank in the defence. Sir Cahir O'Doherty was well avenged. Great spoil was carried off from the Egyptians who had insulted him, and the red flames of Derry that flashed from the Foyle and crimsoned the sky with the glare of its conflagration, proclaimed to Ireland that Derry was a violated and a vanquished city.—*Irishman.*

[The extreme political views of the writer of the foregoing has blinded him to the truth of history, in so far as it refers to the connection of the Pope with the incidents narrated. There is no authority for the assertion that "the Court of Rome rejoiced as much over the result of the battle of the Boyne as any later Williamite."]

QUESTION OF TASTE.—We regretted that one of the essays read at the Normal school last evening, should have such bitter words about the Pope and the Infallibility dogma. The principal of the school is said to be very intolerant of the public criticisms, by pupils, on the methods of instruction pursued therein. Should there not be even less toleration of unnecessary attacks on the religious views of a class of citizens who are taxed to support the school, and who are entitled to all its privileges and benefits? We were not pleased that such a weakness in one of the most reputable schools in the State should be so barely exposed to the keen eyes and cultivated understanding of the respectable Catholic clergyman who sat on the stage. We feel impelled to express a doubt as to the good taste of such things—or that of clergymen of their faiths who show so much elation about such a thing at such a time.—*Oswego Press.*

### Dion Boucicault.

One of our contemporaries, speaking of Irish artistic genius in connection with the name of another well-known Irish artist, Dion Boucicault, says:

When we take into consideration the relative proportion of the two countries, and the terrible disadvantages, social and educational, as well as political, under which one of them has labored for centuries, it is wonderful what a vastly preponderating share Ireland has contributed to what is called "English" art—to say nothing of English oratory and literature. Take, for example, the drama—a fascinating branch of art. The number of great actors of Irish birth who have won favor on the British stage is a very remarkable evidence of the brilliant artistic genius of the race. A multidinous army of names crowds upon our memory even as we write: the elder Sheridan, the rival of Garrick, Macklin (or, to give his real name, McLoughlin), author of the famous comedy, "The Hypocrite," and the greatest impersonator of "Shylock" that ever trod the boards—Barry, Blake, and a host of others. The celebrated Peg Woffington, the most fascinating actress that ever appeared on the British stage, was originally a poor Dublin orange girl. Her name alone indicates the nationality of Miss O'Neil, the greatest mistress of pathos that ever evoked the tears of an enrapt audience. Need we scarce mention O'Keeffe, distinguished as a dramatic writer and lyrist, as well as an actor; Kelly, the gifted family of the Keeleys, Kenny, and others celebrated in every department of the mimic art. It was a mere accident of birth that the elder Kean (the fiery Edmund) was a Londoner; for both his parents were Irish, as the name indicates. But his son and successor, Charles, was Irish, not only by blood but by birth; his mother was a Waterford lady, and he was born there. For many years the famous tragedian Macready reigned supreme, without a rival, on the British stage. He was a native of the Irish capital. Cork claims the honor of being the birthplace of James Sheridan Knowles, who, if he was not very distinguished as an actor, was assuredly the most highly-gifted "English" dramatic poet since the Elizabethian era—always excepting that brother Irishman, Gerald Griffin, whose single play, "Gisippus" is the highest dramatic effort of this century.

To American readers such names as Brougham, Daly, Florence, Williams, and others, "kindly Irish of the Irish," are so pleasantly familiar that it is needless to do more than mention them here. The greatest and most successful tragedian now on the British stage is Barry Sullivan, a fellow townsman of Sheridan Knowles, whom we are happy to number amongst our familiar friends. But, indeed, the number of distinguished Irish actors and actresses who have adorned the British stage is so great that the enumeration of their names would almost occupy more space than we have at command for the article.

Irishmen have equally illustrated the lyric drama. Sheridan's *Duenna* is incomparably the most beautiful opera ever written. Two Irishmen—Michael Balfe and Vincent Wallace—are the greatest of the so-called "English" operatic composers; and such Irish singers and operatic actress as Catherine Hayes and others were genuine children of song. Victoria Balfe would have been one of the most fascinating ornaments of the lyric stage, if a Spanish hidalgo, fascinated by the charms of the fair Irish songstress, had not laid his ducal coronet at her feet.

The celebrated dramatist, Dion Boucicault, is a genuine Celt. His name is French, but Irish and French blood flows in his veins in equal shares, and he is himself a native of the city of Dublin. We are not aware whether, like that other genial actor and dramatic writer, John Brougham, he is a graduate of the great Irish University; but the productions of his facile pen prove that he is a gentleman of education.

Whilst his reputation as an actor was established, Boucicault first asserted his skill as a writer of dramatic works by his most happy adaptation of Gerald Griffin's most beautiful novel, "The Collegians," to the stage. The dramatization of that work, under the title of "The Colleen Bawn," proved the greatest stage success up to that time known. In America it was performed hundreds of nights in succession to crowded and enthusiastic audiences, the author himsely playing, with a mingled humor and pathos worthy of Tyrone Power himself, the part of the generous, true-hearted Irish smuggler, Miles Napoppaleen, and his beautiful and accomplished wife, representing the heroine. The play met with like success in London and in every principal city in Great Britain; and Boucicault soon realized by it a handsome fortune. The clever actor and dramatist speedily became one of the lions of London; and his villa, in a fashionable western suburb of that city, became the hospitable resort of all the leading litterateurs, actors, painters, sculptors and *cognoscenti* generally of Great Britain. Other plays followed in rapid succession; and their list is longer than we care to repeat here. They have brought the author wealth and fame, and with his wealth Boucicault fitly labors to maintain the dignity of the profession. That Boucicault is a man of lovable and attractive character would appear from one anecdote from his domestic life. It is well known that a wealthy English Baronet laid his hand, fortune and title at the feet of the then fascinating young actress, Miss Robertson; but she rejected the tempting offer of rank and wealth, and preferred to share the fortunes of the struggling young Irish actor. She became Mrs. Boucicault. Dion Boucicault is one of the most prolific dramatic writers of the age.

ST. PAUL NOT A PROTESTANT.—Dr. Marshall, late editor of the London *Tablet*, and author of "Christian Missions" and "Comedy of Convocation," delivered a lecture on "St. Paul and Protestantism" on the 11th inst., in the hall of St. Francis Xavier College, New York. We copy from the *Tribune:*

The epistles of St. Peter and St. James, said he, have always been a profound mystery to all sects of Protestants. They contain so much that cannot be reconciled with the thirty-nine Articles and the other tenets of non-Roman Catholic belief, that it is customary to hold them as unessential and visionary. In this view of them, the present generation of Protestants is but following in the steps of the leading reformers; Luther—with that extreme modesty which characterizes his writing—termed the epistle of St. James "an epistle of straw," and if questioned would undoubtedly have asserted his ability to correct it. The lecturer then went on to show that most of the Protestants derived their forms of belief, not from the Bible, but from the teachings of Luther, Calvin or Knox, and that on this account they accepted the dogmas of the disciples of these men with far greater avidity than they would receive the direct testimony of Peter or James, were it possible for them to appear once again in the world. He then drew a picture of the consternation which the appearance of Sts. Peter and James would create in a fashionable church; the terror of the minister, the disgust of the people, and predicted a fearful falling off of pew-rents should such strange doctrines be promulgated. Peter, they would say, is more a Hindu than a Protestant. But if the non-Roman Catholics abandon Peter and James, they cling with great tenacity to the preachings of Paul, who was a man after their own hearts. St. Peter might say what he liked about the difficulty of understanding St. Paul's epistles; it might be so in his case, but almost any modern minister could write a commentary on all of them. Indeed, so strong was this feeling of dependence upon the Apostle among the Gentiles, that the lecturer knew a clergyman of the Church of England who, in the heat of a discussion, said, "If it hadn't been for Paul, the whole thing would have been a failure." In order to be consistent, the Protestants should accept faithfully all the teachings of St. Paul. But was this the case? Dr. Newman had pointed out that the only persons Paul anathematized were heretics, or those who sought to make a diversion in the sects; and yet Protestants affirm that the greatest virtue and strength lies in an unlimited number of sects, every man, in fact, having an opinion of his own on all religious matters. How far does this sustain St. Paul's theory? Dr. Marshall then touched upon the conflicting ideas entertained by Protestants respecting the ministry, the mystery of the altar, and clerical celebacy, and claimed that in all these matters the Roman Catholic Church had adhered to the strict laws laid down by the Apostle. In conclusion, he said, "We should ask all Protestants this question: If St. Paul, as you wish to believe, was a Protestant, what reason do you give why every word uttered wakes a responsive echo in each Roman Catholic heart, while many of his words are in direct contradiction to everything you now believe? If anything I have said seems harsh or unkind, I would excuse myself by saying that I have, in my comparisons, copied only from the writings of St. Paul, and it is the most ardent wish of my life that all Protestants may become true disciples of him, using the blessings which we now enjoy even better than we do."

THE POOR LAWS IN IRELAND.—Only a few weeks ago the papers recorded how an old man died of hunger in one of the London workhouses, and how a young woman was sent from the workhouse to give evidence in a court with her clothes wringing wet, it having just been taken out of the wash-tub. Father Peter Conway, P. P. of Killursa, has written a letter to the Lord Lieutenant, which is published in the Galway *Vindicator*, detailing the strange cruelty of the workhouse system in his part of Ireland, and illustrating it with examples. He says:

The poor laws, as at present administered in Ireland, instead of being a blessing, are a curse to the poor. They are mocked, humbugged, persecuted, whilst the ratepayers, who are taxed, are plundered and robbed, and the go-betweens are corrupted and taught to job and trade on the vitals of the poor. Thus the people are made disloyal and discontented, and the Poor-Law Commissioners are the head-centres of this sad state of things in Ireland. Taking into account the present state of things, and comparing the present population with what it was in '48, I believe the people are poorer and more miserable. "But the poorhouses are not so crowded, and the rates are low." What a fallacy! The people are dead and gone, exterminated from their own country, and those that are at home will not enter the workhouses. In the year '48 the people were represented as loyal and content. Such is the policy of 1871. I believe they were never more disloyal and discontented, and no one knows the feelings of the Irish people at home and abroad better than I do. In 1848 I warned the Poor Law Commissioners of the state of the country. In 1870 I did the same. Your Excellency knows the sad and fatal result. About two months ago I made it my business to visit every townland in my parish. I found that numbers were in great distress and misery, that there were 500 young men who were preparing to go to America, the home and refuge of the misruled Irish people. That these young men would be but too happy to remain in their own country if they could "earn their bread by the sweat of their brows."

The Lord Lieutenant has assured Fr. Conway that he has referred to the Poor-Law Commissioners for inquiry and report.

A FRENCH VIEW OF AN ENGLISH CHRISTMAS.—M. Felix Pyat gives the following account of Christmas in England:

Christmas is the great English *fete*, the Protestant carnival, an Anglo-Saxon gala a gross, pagan, monstrous orgie—a Roman feast, in which the vomitorium is not wanting. And the eaters of "bif" laugh at us for eating frogs. Singular nation! The most Biblical and the most ministerial of Europe; the best Christians and the greatest gluttons. They cannot celebrate a religious *fete* without eating. On Holy Friday they eat buns, and for this reason they call it Good Friday. Good, indeed, for them, if not for God. They pronounce *messe* "mass," and *boudin* "pudding." The pudding is made of suet, sugar, currants and tea. The mess is boiled for fifteen days, sometimes for six months; then it is considered delicious. No pudding, no Christmas. The repast is sacred, and the English meditate over it for six months in advance; they are the only people who put money in a savings' bank for a dinner. Each poor family economizes for months, and takes a shilling to a publican every Saturday of the year, in return for which on Christmas Day they gorge themselves, and are sick for a week after. This is their religion; thus they adore their God!


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Fine Fashionable Clothing, Hats, Caps, Furnishing Goods, Trunks, Umbrellas, etc., etc.

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## EDUCATIONAL.

YOUNG LADIES' ACADEMY

OF

THE HOLY ANGELS.

Under the Direction of the Sisters of the Holy Cross

Corner of Rampart and Congress streets, Third District New Orleans, Louisiana.

The new "Academy of the Holy Angels" is situated in a quiet and healthy locality, in the suburbs of the city, at a short distance from the river. The buildings are in the best style of modern educational establishments, commodious and thoroughly ventilated affording all the advantages which contribute to the health and security of its inmates.

Pupils of all denominations are admitted; but for the promotion of order and regularity, all are obliged to attend the public exercises, and conform to the rules of the Institution.

TUITION:

The system of education embraces the French and English languages, viz: Reading, Penmanship, French and English Grammar, Arithmetic, Ancient and Modern Geography, use of the Globes, Prose and Poetical Compositions, History (Ancient and Modern, Sacred and Profane), Chronology, French and English Literature, Rhetoric, Mythology, Natural Philosophy, Chemistry, Astronomy, Botany, Book-keeping, Mathematics, etc. Music, Drawing, Painting, Plain and Ornamental Needle-work, Tapestry, Embroidery, Artificial Flowers, etc.

TERMS—PAYMENTS TO BE MADE QUARTERLY, IN ADVANCE:

Board and Tuition in French and English, per annum $200 00

" " " " per quarter 60 00

Entrance Fee for the first year only 10 00

EXTRA CHARGES—OPTIONAL:

Music on the Piano, per quarter $30 00

Use of Instrument " 6 00

Vocal Music " 12 00

Drawing " 12 00

Painting " 15 00

Tapestry and Embroid'ry " 3 00

Artificial Flowers " 9 00

Stationery " 2 00

Washing " 12 00

Use of Baths summer season, per quarter 4 00

The classes commence about the first of September, and close by the end of June, by an examination and public exhibition.

Books, etc., may be procured at the Institution at moderate prices.

Pupils are received at any time during the year, and charges made from the date of entrance only.

For further particulars apply to the Mother Superior Academy of the Holy Angels. au28 1y

INSTITUTION OF THE SISTERS OF ST. JOSEPH

Corner St. Philip and Galvez streets,

New Orleans.

The government throughout this establishment is mild and parental. The pupils are never separated from their instructresses. Recreation, table, dormitories, are the same for all. In short, everything tends to promote affectionate union between the Sisters and the young ladies intrusted to their motherly care.

The instruction is thorough and solid, and in harmony with the requirements of society. The course comprises (in both English and French) all the branches of knowledge cultivated at the present day. Each language is taught by natives of respective countries, so as to insure correct pronunciation.

The academical year closes with a public exhibition and distribution of premiums, to which parents are invited.

Education is here the object of special attention and solicitude. Governing those placed under their charge by moral suasion alone, the Sisters of St. Joseph endeavor to inculcate principles of solid piety, require the strict observance of polite and amiable deportment, and instil feelings of respect and affection towards parents.

Pupils of all denominations are admitted.

NOTA.—During the bathing season the Boarding School is removed to the Bay St. Louis, where the Sisters of St. Louis have a flourishing academy.

TERMS—To be paid in advance, as follows:

Boarding, per three months $54 00

Washing, " " " 10 00

Entrance, " " " 10 00

Music Lessons and use of Instrument 24 00

Singing Lessons 6 00

Drawing Lessons 9 00

Pastel, oil painting, according to the number of pupils.

Needle-work in all is varieties, golden embroidery, artificial flowers, is taught to the boarders without extra charge.

For further particulars address, "Superioress of the Academy of the Sisters of St. Joseph, Box 1511, New Orleans;" or, if more convenient, apply to

C. D. ELDER, Agent.

ST. JOSEPH'S URSULINE ACADEMY FOR YOUNG LADIES,

SPRINGFIELD, ILLINOIS,

(Formerly of Charleston, South Carolina.)

This Institution is adapted in every respect for an extensive and first class Boarding School; the location is healthful and retired. The building is commodious, has all the modern improvements, and is heated throughout by furnaces.

The Ursulines being for the last three centuries recognized as one of the best qualified for the formation and education of youth, it is almost useless to add here that nothing will be left undone to impart to the pupils confided to the care of the ladies of St. Joseph's Academy a thorough education in the highest sense of the word, not alone instructing the intellect, but, with maternal care, guiding and training the heart.

In consequence of the present condition of the Southern people, these ladies offer to Southern pupils every advantage of Board, Bed, Bedding, Washing, Tuition in English and French, Vocal and Instrumental Music, Drawing, Painting, Embroidery and Plain Sewing, for $200 per annum.

For full particulars and prospectus, address the Mother Superioress, at Springfield, Illinois, or Rev. Wm. S. Murphy, S. J., New Orleans.

ap17 tf M. B. BRADY, 16 Union street.

ST. STANISLAUS COMMERCIAL COLLEGE,

BAY ST. LOUIS, MISSISSIPPI.

This institution, conducted by the Brothers of the Sacred Heart, has been in successful operation since 1855. It is beautifully situated on the shores of the Bay, commanding an extensive view of the Gulf—and affording all the advantages of the sea breeze, and bathing in the Summer, is, for the pupils, a great incitement to healthful amusement. The Commercial Course comprises all the branches of a good English education.

TERMS:

Board and Tuition, per session, payable half yearly in advance $250 00

Washing, per session 10 00

Bedding, per session, (optional) 10 00

Doctor's Fees 5 00

Vacation, if spent at the institution 50 00

EXTRA CHARGES:

Piano and Violin, per month, each 6 00

Use of Piano, per month 1 50

Flute per month 4 00

Brass Instrument, per month 1 00

Spanish and German languages, per month, each 5 00

For further particulars, apply to

BRO. FLORIMOND,

fe18 f Director of the College.

SAINT VINCENT'S COLLEGE,

CAPE GIRARDEAU, MISSOURI.

This institution, conducted by the Priests of the Congregation of the Mission of St. Vincent of Paul, is beautifully located on the Mississippi river, forty miles above Cairo, and one hundred and fifty miles below St. Louis.

The College buildings are large, commodious and well ventilated. The grounds are beautiful, extensive, and well adapted for healthful exercise.

The College is of easy access. Regular daily packets touch at Cape Girardeau.

The scholastic year begins on the FIRST MONDAY OF SEPTEMBER, and ends about the first of July.

TERMS.

Board and Tuition, per scholastic year $250

Washing, and mending of articles washed 25

Physician's Fee and Medicines 10

Instrumental Music 40

For further information apply to

Rev. ANTHONY VERINA, C. M.,

President of the College,

Or to Rev. THOS. J. SMITH, C. M.,

an29 1y St. Joseph's Church, New Orleans.

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A GREAT DESIDERATUM.

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Is removed to Nos. 164 and 166 CANAL STREET, opposite Christ Church, and on the same square as the Law and Medical Colleges, the University of Louisiana and the Mechanics' Institute—the headquarters of the Mechanical and Agricultural Fair Association—thus concentrating the leading Educational Institutions of the State on the same square. With these spacious and airy apartments, situated in the most central and fashionable part of Canal street, the great boulevard of New Orleans, on which all the city railroads concentrate, and but three minutes' walk from the St. Charles and City Hotels, we avoid the interruptions from the noise of drays and carriages and the long flights of stairs of our former location. Ladies and gentlemen will find our new location far superior in every respect and entirely private.

Hours for Ladies, 9 to 10 and 5 to 6. Citizens and strangers are invited to visit the College.

Special Departments and Professors for each study. Open day and evening. Success guaranteed to all who follow instructions.

N. B.—A DIPLOMA from this College is a passport to all business communities.

For Terms—which are liberal—apply at the College or address.

ap3 1y RUFUS DOLBEAR, President.