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NEW ORLEANS, SUNDAY, MAY 23, 1871. CALENDAR OF THE WEEK.

Sunday, May 21 - Whit Sunday or Pentecost. Monday, May 22 - St. Maximin, Bishop and Confessor. Tuesday, May 23 - St. Pius, Pope and Martyr.

TO OUR SUBSCRIBERS.—Those of our subscribers, either in the city or country, who do not receive their papers regularly, are requested to make their complaints direct to us.

OUR NEXT ISSUE.—Besides the usual amount of interesting original and selected matter which we weekly place before our readers, we are happy to announce that the next issue of the STAR will contain an article on the "Present Position of the Church and the Duty of Catholics," by the Rev. A. J. Ryan.

We hail with pleasure the reappearance in our columns of the graceful pen of our fair contributor "Hermine."

The subject of her beautiful little poem, which would seem to have been written with prophetic vision—the opening stanza: "He waits his doom, and patience gains, As each day tells the weary chains."

TWENTY-FIFTH ANNIVERSARY OF THE ELECTION OF HIS HOLINESS, POPE PIUS THE NINTH.—Preparations on the grandest scale are being made for the celebration of the anniversary of the election of our Holy Father to the Pontifical Throne, which took place on the night between the 16th and 17th of June 1846; but, being after midnight, in the Roman Ordo it is set down as the 17th.

Owing to the inconvenience of making a grand public demonstration on a week day, the procession will be postponed to Sunday the 18th, when the citizens of New Orleans will witness one of the most magnificent pageants ever seen in this city.

There are other projects, in connection with the proposed procession, which will afford all Catholics another opportunity of showing their love for the Holy Father, and which will bring comfort to him in his afflictions; but we are not prepared at present to mention them.

After his mass at 7 o'clock A. M., on Sunday, 21st May, the Most Rev. Archbishop administered the Sacrament of Confirmation to a hundred and ninety persons in the church of the Immaculate Conception (the "Jeunite") of this city.

On Wednesday, the 24th instant, the Most Rev. Archbishop confirmed twenty-five young ladies in the chapel attached to the Academy of the Holy Angels; and on Thursday, the 25th instant, two hundred and forty persons, among whom were many adults, in the Church of St. Augustin.

We understand that the annual examination, exhibition and distribution of prizes took place Thursday evening at the Dominican Convent, Greenvile. Having had no previous intimation of the fact, we greatly regret our inability to give our readers a report of the exercises, which must have been very interesting.

In consequence of the indisposition of one of the ladies of St. Alphonsus' choir, Farmers' Mass will not be sung in that church to-day, as promised.

Political Bigotry.

Boast we though we may of our liberal ideas, our free institutions, our tolerance of all faiths, creeds, and opinions, the country teems with bigots. Beside the largest liberty-stands the narrowest bigotry. In politics, we have bigots to no end—men who set up their own notions of right, and law, and government, as the absolute, infallible standard, and who hate, and denounce, and purane with bitter words, all who differ from them.

But the political bigotry that calmly and deliberately sits down to write for the people, is far worse, and more rancorous, than the bigotry which stands up, all excitement, to speak face to face with the people. Passing from political bigots who speak, to those who write for the benefit of the very enlightened people, and examine those very noble (!) forms of literature and those matchless vehicles of thought—political newspapers—we meet with the same exhibition of ignorance. In the dearth of argument, there is a feast of abuse.

RIGHT AND DUTY.—This age, with voice arrogant and loud, is constantly speaking of Rights. It seldom has a word to say of Duties. In speeches, books, pamphlets, papers, magazines, reviews, etc., we read usage ad nauseam, of man's Nations' sacred rights—what they are; how many of them the Tyranny of the Past has crushed, which the liberality of the present must recover; how they must be extended; what a terrible crime it is to take away a single right, etc., ad infinitum.

And, yet, every Right implies Duty. The privilege of possession bears with it the burden of responsibility. Many Rights better not be had at all, if they are had only to be misused or abused. This popular clamor for Rights is accompanied by a popular neglect of Duties. Better far would it be to take up the word Duty and make it our watchword.

When men use, and well use—all the Rights they have, then, and not until then, are they prepared for the extension. Give men too many Rights, and inevitably they abuse them.

Less of Right and more of Duty—that is what we need.

He that preaches gratitude pleads the cause both of God and men; for without it we can neither be sociable nor religious.

The Hibernia or St. Patrick's Hall.

We hope that this work will go on actively and under proper auspices. The need of something in the nature of a Catholic Institute centrally located in this city has been long recognized. But the question always was, who was to take the initiative. There have never been wanting gentlemen who had the public spirit to undertake the labor and trouble necessary to such an enterprise, but where was the money to come from? It required an immense sum even to secure the ground, and altogether the prospects were discouraging.

Since then Mr. Irwin has been offered \$25,000 bonus or advance on his bargain; that is, he could sell the property for \$75,000, having given \$50,000. But he is inflexible in his resolution to devote the location to the purpose which he proposed to himself in buying it, and at the price which he gave, thus virtually making a donation to the enterprise of \$25,000.

We repeat, then, that it is greatly to be hoped that the Catholics of this city will co-operate in this work and subscribe enough to complete it, so as not to lose so happy an opportunity. There may be conflicting views as to what style of building ought to be adopted and on other practical points, but we are satisfied that all these things can be arranged satisfactorily by a spirit of concession and compromise on all sides.

Of course it cannot be expected that Catholics, as such, shall interest themselves in it unless the interests of religion are consulted in the charter. But such names as those of Father J. Moynihan, and Father Flanagan ought to convince all that this point will have to be settled satisfactorily before any arrangement will be considered definite.

In addition to this hall we learn, by the card of John McPhelin, Esq., published in our last issue, that the Hibernian Benevolent and Mutual Aid Association contemplate building another for their own purposes. Might it not be possible to combine both in one? It would seem that such modifications of plan could be made as to furnish the Hibernians with all the accommodations they could wish.

We have no plan to propose, as we are not architects, but we advocate a mutual and genial spirit of kindly concession.

THE FIRST COMMENCEMENT AND ANNUAL EXAMINATION OF THE STUDENTS OF ST. MARY'S COLLEGE, under the direction of the Christian Brothers, will be held at the National Theatre on Monday, the 5th of June, and the three succeeding evenings.

The programme promises a very entertaining and instructive list of exercises, comprised of speeches, dialogues, songs, etc. On Tuesday evening our talented young friend John McPhelin, Esq., will deliver an address to the graduates of the Commercial department, he having, during the last six months, delivered weekly lectures on Commercial Law to the class. Friday evening, Degrees will be conferred; and an address will be delivered to the graduates by Judgé M. A. Foute. Thanks to Brother Adelard for a polite invitation to attend.

FATHER FOLEY'S LECTURE.—As we anticipated, Odd Fellows' Hall, on Sunday evening, was filled to repletion. Indeed, the subject was announced, and the fact that it was to be treated by Father Foley, could have produced no other result; not to speak of the worthy cause for which the lecture was delivered. As a speaker, Father Foley is exceedingly interesting, his elocution being very clear and distinct, and his flow of language profuse and entirely under control. To these add a powerful and modulating voice, and an idea may be formed of what pleasure may be derived from listening to a lecture on so interesting a subject as the "Orators of Ireland."

The Rev. Father Moynihan, of St. John the Baptist's Church, for the benefit of which the lecture was delivered, is highly gratified with its pecuniary success, and, in his behalf, we tender thanks to those who lent their presence and their aid on the occasion.

We were much gratified by a call from our old friend, Ernest Wiltz, Esq., on his return to his native city, after an absence of over ten years, he having left here with the celebrated Chasseurs-a-Pied—Capt. Henry St. Paul, in April 1861. Mr. Wiltz has made a name for himself in Virginia, in his connection with the Richmond press, but is at present travelling in the interests of the White Sulphur Springs. He may be seen daily at the City Hotel.

The Rev. Father William Foley, of the Diocese of Cloyne, County Cork, Ireland, at present the guest of Rev. J. Moynihan, will preach in the Church of St. John the Baptist, this (Sunday) morning, at High Mass. Those who wish to listen to a literary treat, should go to hear that learned and distinguished divine.

The School Tax Election.

It seems that measures are on foot for the holding of an election on the question of levying a specific tax for the support of the public schools. Some of our city dwellers grow indignant over this and appear to take it for granted that the election will be ordered by the city government. Upon the assumption that this will be the case, they commence in advance to arouse the public to a vigorous and united effort to meet the evil at the polls. But we cannot agree with our neighbors in the foregoing conclusion to which they jump. We are by no means prepared to believe that the City Council will take any such measures.

It must be remembered that the Supreme Court have manfully decided in this matter in accordance with their ideas of law and in opposition to the behests of party, and it must be admitted that so much was not expected of them on the part of many who now have no confidence in the council. As the Supreme Court has shown itself superior to influences of party pressure, why may not the Council do the same? It seems to us that a little charity would not be amiss, even in the arena of politics. We seldom think people better than they are, but it is the universal tendency of human nature to believe one's adversaries and opponents much worse than they are. Almost every body is bad a little, but it does not follow from that, that every one is utterly depraved. A politician for instance might promise an office to an incompetent person in order to secure his influence in a pending election. He might be willing to have people vote early and vote often—for himself, he might have folks naturalized without due regard to law and do a good many other things to get office, to which no enlightened spiritual adviser would counsel him, but it does not follow that he would steal or betray his country. He might laugh at moral obliquities which he would contend to be merely venial, and at the same time scorn as utterly dishonorable any attempt to amalgamate an inferior race with his own on any pretense whatever.

We shall never believe, until we see it, that our City Council will make itself subservient to the hybrid schemes of Mr. Conway. One man may be found here and there, on the bench and off it, who will degrade himself by drinking convivially with negroes or by giving a judgment of heavy damages against a white barkeeper for refusing to mix drinks for colored people, but such specimens of moral depravity are much rarer than an oppressed people are apt to imagine.

Some members of our City Council may have hastily promised Judge Dibble and Gen. Longstreet that they would order this election, but they did not, perhaps, think, at the moment, of the effects intended to be produced, and, at any rate, a majority may refuse to make their promise good.

We speak in this matter merely in submission to the voice of reason and not from the impulse of feeling. On the contrary, every feeling of resentment that could be aroused by a systematic course of wrong and injustice at the hands of our fellow citizens would inspire Catholics with an ardent desire to see the election ordered and the tax voted. Retaliation is a powerful impulse. For many years the Protestant portion of our fellow citizens have scornfully and contemptuously fastened the burden of a heavy tax upon Catholics year after year, laughing at our protestations that we could not send children to their public schools. They have complacently put our money in their pockets and utterly refused a pittance out of it to our parochial schools, while loftily informing Catholic voters and tax-payers that their scruples were superstitious and their convictions nothing but ignorant prejudice.

How nice it would be now to seize the opportunity of retaliation and listen quietly to the negro majority telling a white minority that their notions of superiority were an old-fashioned remnant of ignorant prejudice. If we should vote for the tax it would be but continuing a yoke to which we are accustomed, while it would teach our oppressors a lesson from the Mosaic law—an eye for an eye.

But the Mosaic law is modified now and the Christian law requires us to do good for evil. It would be wrong in us to vote for an iniquitous measure merely because the parties to be injured ought to be punished. If punished, it ought to be through instrumentalities that are right, and not in sustaining what we know to be wrong. The end never justifies the means. Our oppressors have wronged us grievously for many years, but they may rest easy in their present straits. The bad Catholics have been with them all the time in supporting public schools, and only those Catholics who listened to the voice of their conscience have struggled against poverty for the education of their children. Such Catholics will continue to do right. They will never vote for a tax to sustain mixed schools.

The beautiful and interesting procession for the month of Mary will take place this evening, in St. Stephen's parish, Sixth District. To witness this evidence of Christian faith, composed of all the parishioners, male and female, is well worth a visit to St. Stephen's Church, on Napoleon Avenue, about the hour of 4 P. M.

Good for Nothing.

In reporting, in our last issue, a few words addressed to some visitors by our Most Rev. Archbishop, after his return from Europe, we repeated his quotation of an old Italian saying, that "good people are good for nothing." There can be no doubt that there is a good deal of shrewd observation and homely wisdom implied in this apparent solecism, and that it has an application not only in the country of its origin, but to some extent in others also.

Good people sometimes are so much averse to squabbling that they actually fall into a heresy of goodness and become Quakers. They get to be so meek that they won't fight at all. They are so much impressed with the beauty of being smitten on both cheeks, that they will not combine to protect either society or the Church from outlaws and desperadoes. They have become so unresisting that they will not defend even principle and faith. This is being recreant to their most sacred duties through a mistaken notion of Christian meekness. It is being so good as to be good for nothing.

Again, they have a morbid idea of Christian poverty. They find so exalted a morality in the idea of surrendering not only the coat but the cloak likewise, that they stand quietly aside and let robbers and marauders plunder ad libitum, provided their own private pocket be not touched too deeply. They will stand by and see a contemptible minority of braves despoil the Church sacrilegiously strip the convent of its possessions and the altar of its ornaments, with nothing but a timid gesture of deprecation, when, if they were gifted with the manhood which true Christianity inspires even in the feeble, they would have power to laugh these evil doers to scorn. Like the patriot who was fired with such warlike ardor that he was willing to see all his wife's relations spill the last drop of their blood for the country, these Christians are so apostolic in their ideas of poverty that they are willing to see everybody robbed but themselves. They, too, are so good that they are good for nothing.

In effect many persons forget that courage is one of the highest Christian virtues, and cowardice more disgraceful, even, in the eyes of God than in the eyes of man. No man ought to fear the wicked, but in defence of his rights and those of his neighbor, and especially those of God, he ought to be perfectly fearless and willing to sacrifice everything. He ought to love the wicked while hating and opposing their wickedness.

In Italy, there is doubtless, a large element of infidelity and rebellion against the truth. There is a class of politicians and statesmen, who, while despising Protestantism, hate Christianity because it reproves their immorality and interferes with their ambition. These men are extremely bitter and aggressive. They are restless and untrusting in their efforts for evil. Without scruple or remorse, they hesitate at no villainy or treachery which establish such a character for desperation that timidly inclined people are frightened by the very shadow of their displeasure. The faithful Catholics of Italy are in a vast majority over these evil spirits, but their Christianity is not of the stamp that makes martyrs.

In our own country there might be a little more spirit among Catholics as such. In this very city there has never been a day when the Catholic vote, or even a resolute fraction of it, could not have secured Catholic rights on the school question. But when was there ever a combination of even two men for that purpose? In municipal elections, there is generally nothing at stake but the spoils. No question of national politics would be directly affected by the issue, whether Democrat or Whig or Republican should be elected, and the shifting of a good round Catholic vote to either side would secure its success. Any side about to get beaten would consent to do justice in order to secure this vote and its resulting victory.

And year after year passed on and not even one club was organized with this object in view, while Catholics continued to labor on under the yoke of heavy and useless taxation. It is well to be good, but we ought to avoid being good for nothing, even as politicians.

Next Sunday evening, June 4, the Fair for the benefit of St. Stephen's Church, Napoleon Avenue, will be opened. We hope our readers, and especially Catholics, will encourage our neighbors in their deserving efforts. When finished, this church will be an ornament to the Sixth District, and of ample capacity to accommodate a goodly number of worshippers. We are informed that it is intended to be the second in size in the city.

On Saturday last, the 20th May, we had the honor to meet, at the Archbishop's residence, the Right Rev. Ignacio Montes de Oca, the first Bishop of the recently erected diocese of Tamaulipas. The young, and as we can safely judge from his mien and conversation, the gifted prelate passed through our city on his return from Rome, where he had received the episcopal consecration at the hands of Sovereign Pontiff himself. Such an honor is rarely bestowed upon even the scions of Europe's nobility, who embrace the ecclesiastical state; but to American republicans the honor is now-a-days familiar. Of all the Popes who have wielded the sceptre of Christ's empire upon earth, our present Holy Father is the only one who has visited our shores.—Propagator.

Diocese of Marche.

The Rev. Pastors and the Faithful of the Diocese of Marche are desired to unite with their Catholic brethren throughout the world, in celebrating the Twenty-Fifth Anniversary of the Pontificate of Our Holy Father Pope Pius IX.

It falls on the 16th of June, which will be this year the Friday after the Octave of Corpus Christi, and the Feast of the Sacred Heart of Jesus.

The Bishop directs that in all the churches, where there is a resident pastor, there be celebrated a public Triduum on the 14th, 15th and 16th, with the Benediction of the Blessed Sacrament, or other religious exercises best adapted to the circumstances of the congregation.

By virtue of a power conferred by the Holy See, the Bishop grants a Plenary Indulgence to those who assist at the devotions of the Triduum, and after a good confession approach devoutly, on the 16th, the Sacrament of Holy Communion, offering prayers for the intention of the Sovereign Pontiff.

Those who are hindered by a grievous impediment from attending the public exercises of the Triduum can gain the same indulgence by offering special prayers in private for the same end; provided they receive Holy Communion on the day specified.

In those places where the Benediction of the Blessed Sacrament can be given on the eve of Corpus Christi, and every day during the Octave, this will form an appropriate Novena for the anniversary.

The Bishop grants an Indulgence of Forty Days for each day that any one takes part in either the Triduum or Novena, either in public or in private.

He requests the Reverend Pastors to profit by the occasion to instruct and exhort the Faithful concerning the debt of gratitude they owe to God for the benefits conferred on us through the ministry of His Vicar, the Shepherd of our souls, and the duty of praying the Holy Ghost to protect and guide him in these times of extraordinary difficulties.

A similar anniversary has never occurred before in all the history of the Church since the Pontificate of St. Peter. An extraordinary fact, considered in connection with the condition of public affairs in Europe, leads us to believe that we are now in one of those mysterious epochs in the history of society, in which human statesmanship and foresight are entirely a fault, amazed at the present situation of governments and peoples, and bewildered in all their plans for the future. What now going on in France, no one knows how soon it will extend, in one form or another to other countries of Europe, in place of security. And who can say what influence all this may soon have on the condition of America? "Where are now thy wise men? Let them tell thee, and show what the Lord of Hosts hath purposed upon Egypt. The princes of Tanis are become fools. They have deceived Egypt, the stay of the people thereof. The Lord hath mingled in the midst thereof the spirit of giddiness. And they have caused Egypt to err in every work, as a drunken man staggereth and vomiteth. And they shall be amazed and afraid because of the waving of the hand of the Lord of Hosts." (Isaiah, cix., v. 12-16.)

The extraordinary preservation of the Sovereign Pontiff, in the midst of so great disorder, and in spite of the machinations of his unscrupulous enemies entwined of faith in the providence and love of Him Who rules over all things; Who brings good out of evil, and says to the passions of men as well as to the waves of the sea "thus far may ye come, and no farther. It comforts us with the hope that God's merciful designs even in allowing the disorders. "They shall cry to the Lord and He will send them a Saviour, and a defender to deliver them. And the Lord shall be known by Egypt. And they will worship Him with sacrifices and offerings. And the Lord will strike Egypt with scourge and heal it. And they will be pacified to the Lord, and He will be pacified towards them, and heal them." (Ibid., v. 22.)

But for this, as for other mercies which He desires to bestow on men, He waits until they have been earned by the prayers of His children. Every prayer, then, that we offer with earnestness will hold before that much the time when he will hold the scourging rod. And in proportion as each of us prays for this, will be our share to the hearts of men, and to prevent suffering society torn by the passions of men.

It is desired, then, that this Triduum and Anniversary be celebrated with much interior fervor and outward solemnity as possible.

The Bishop wishes that this circular accepted and acted on upon its being received in the columns of the Catholic Morning Star, without waiting for a special communication of it.

The Reverend Pastors are invited to read it to their congregations. Given by order of the Bishop, at East Pascagoula, in the episcopal visitation, this 15th of the Help of Christians, May 24th, 1871. CHAS. S. VANQUICKBERG, Acting Secretary.

DEPUTATIONS.—A third Austrian Deputation will arrive next Monday in Rome. It will carry to the Sovereign Pontiff the sympathies of 700,000 Catholics. Immediate preparations are being made to besiege the Pontiff with homage, on the anniversary which is now close at hand. The 25th year of his glorious Pontificate will be welcomed all over the world; and nowhere more than in Rome itself—by the faithful subjects of the Pope. The Government are already disquieted by the fact of such world-wide sympathy; let us hope they will Christianize their politics in time to prevent their own ruin.

We heard a gentleman say that since the decision of the Supreme Court, on Monday last, Metropolitan Police Warrants are looking very "blue."

An injudicious fifteenth amendment Tennessee attempted to shoot a disloyal white man with the wrong end of a pistol. It went off, and there was a blackberry party.

Mental pleasures never cloy. Unlike those of the body, they are increased by repetition approved of by reflection, and strengthened by enjoyment.