

Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, AUGUST 27, 1871.

[Communicated.]

The Times on Paradise.

"People of contracted or bigoted ideas, who imagine that they are following the only road which leads to Paradise, would do well to reflect upon the following statistical facts. At the present day all the Christian sects together comprise a membership of 330,000,000, while the benighted heathen numbers over one billion, including 340,000,000 of Buddhists. Of the Christians 195,000,000 are Roman Catholics and only 68,139,000 Protestants of various denominations. When we come to reflect how, in the midst of these existing proportions every passing minute has its scores of births and deaths, we can form some idea of what a select and exclusive place the bigot's heaven must be."

Well, what of that? Does the Times think that every one must enter Paradise, whether he fulfills the conditions or not? The Times takes credit to itself for advocating what it calls Liberal Christianity. Is it "liberal" to tell people that they are entitled to Paradise whether their lives be good or bad, their faith right or wrong, their counsel to others wholesome or pernicious?

What, though the "benighted heathen" outnumber the Christian three to one? Does that give the "benighted heathen" a title to Paradise? Who can say that his title to Paradise is clear? The Times, in airing its liberal Christianity, finds it very convenient to quote Scripture—sometimes. Does that "liberal" sheet comprehend or recognize that "many are called but few are chosen"? Does it recognize that "without faith it is impossible to please God"? Perhaps the Times thinks that the faith designated is faith in it, or faith in what it calls "liberal ideas."

Doubtless that is so; for the Times recommends "people of contracted or bigoted ideas" to reflect on the statistics paraded in its columns, showing a billion of heathens to one-third of a billion of Christians.

Now, if numbers could make the truth, or evolve it, the Times would certainly have no need to consult King James' Bible so frequently. If numbers were evidence of the truth, when the Christian religion appeared on earth, the heathen "eyes" would have had it; and, in fact, there would have been no need to promulgate Christianity at all, if numbers could, by simply pointing to statistics, win their way to Paradise. When the Apostles risked the rack, and the sword, and the gibbet, to spread the truth confined to the "exclusive" Christian "bigots," what more had the heathens of that epoch to do, than appeal to statistics as the Times does, and cry out "what a select and exclusive place the bigot's heaven must be!"

Verily, the Times' logic is as liberal as its Christianity; and, unfortunately, many there are that thoughtlessly accept both—in testimony of the nineteenth century's progressiveness!

"Evil is wrought For want of thought."

Is the Times' conscience at rest while working evil under the plausible cover of "liberal and advanced ideas"? O, the Times! O, the morals! X. Y. Z.

[Communicated.]

Strange, but True; or, the Divine Influence of the Scapulary.

HOUMA, LA., Aug. 20, 1871.

A few days ago, a curious incident occurred on Bayou Cane, situated a few miles above the busy town of Houma, and which, if not miraculous, is indeed strange and wonderful!

For some weeks past we have been daily visited by an autumnal-like shower, lasting one or two hours every time. These rains have caused great disturbances to the planters, merchants, and the exportation of the products of the parish. We must now resume the link of our narrative, after having exposed the auxiliaries that were attached to it.

During one of those showers, a resident of the bayou, by the name of L— was sitting with his family on the back gallery, and engaged in pleasant conversation, when suddenly their conversation assumed a different aspect—it was that of terror! It appears that a house adjacent his own, and filled with dry hay, had been struck by lightning, which immediately set fire to the hay, and which would have entirely consumed the house and probably his own, had not Providence interposed in a remarkable manner.

Seeing the imminent danger of the circumstance involved, and the inefficiency of any attempt to extinguish the rolling flames, Mr. L— immediately produced a scapular of the Blessed Virgin, and threw it amid the threatening flames, which began to decrease rapidly, until, after the lapse of hardly a second, the flames had vanished before the amazed spectators.

My authority, my readers, is founded on the words of Mr. L— himself, who is one of the oldest, as well as the most prominent citizen and planter of Bayou Cane. I hope, therefore, that none of my readers will doubt the veracity of this miracle, for it may indeed be called a miracle. It is my wish that the Catholics of America will continue their respect and faith to sacred things, consecrated by the Holy Church, and also piously perform their religious duties and devotions to their crucified God and His Immaculate Mother.

CHARLES BARRY.

President Thiers and Mgr. Dupanloup.

THEIR GREAT SPEECHES IN THE ASSEMBLY.

On Saturday, July 22, during the debate on the petition of the French Bishops, demanding that some action be taken on the part of France for the re-establishment of the Holy Father's independence, President Thiers and Bishop Dupanloup each made a remarkable speech, which we regret our inability to reproduce in full. The following extracts contain the pith of their addresses, and we have no doubt will be found of great interest by the majority of our readers:

M. Thiers said—I have not to disavow any of my former opinions; I have preserved them all. But you are too sensible not to understand that there are great interests which, at a given moment, you serve best by silence. On some occasions I have severely blamed my country, and we must all recognize that it is the fault of our nation to be too often under the yoke of the opinions of the moment. When

in France an opinion rises up scarcely anybody can resist it. Every day we have an example of a fatal example—the result of the ideas of the moment. We have abandoned the secular traditions of France. This abandonment is punished to-day by cruel reverses. The European equilibrium has been devoted to ridicule. This thought was the work of Henry IV, the most winning of statesmen that ever existed; of Richelieu, the great man of the laws of France; of Mazarin, the great statesman who made the peace and the admirable Treaty of Westphalia. In 1815, as if Providence was about to give up a means of safety in this equilibrium, it was re-established, and, in place of military glory, this means gave us inducements. We were not then in a position to rule the world. France was placed in Europe between Prussia and Austria, to prevent the domination of the one over the other. France was placed in the world, between England and Russia, to prevent those two powers of such magnitude from overthrowing the entire world in the interest of their particular rule. Well, then, it is this equilibrium which, in a moment of folly, we have all contributed to destroy. The old system which was our safeguard has been changed, to proclaim that of the nationalities, and the system of nationalities has succeeded in preparing for France a fate which is now being deplored. Without reproaching Italy for having wished to become a united Power, it is not the less true that it was an error in France to have contributed to the Union of these separate States, and to have, more than anybody, contributed to destroy this equilibrium which assured our influence. To do thus was an error in France, in truth, senseless and blind. I have always thought that the principle of nationalities would be a fatal day to France. In the first place, I was certain that Italian unity would engender one day the unity of Germany. In the second place, it was impossible that Italian unity should give a mortal blow to the religious conscience represented by the Holy See. Thus France, which, in the same way as England is the protector of Protestantism, has been since Charles V. the natural protector of Catholicity. It has abandoned her mission. The great man, her statesman, do not, gentlemen, impose upon us a task before which you would recoil yourselves, for, in the actual circumstances, it might cease to be patriotic. Italy is made. It is not I who have contributed to make it, but let us speak plainly. What do you want us to do, and do you want to lead us into war? Italy has become a powerful State, with the support of Russia, since the Pontifical Government, in a moment of generous but perhaps unreflecting enthusiasm, touched upon the Polish question. Look at Austria—like also, is a Catholic Power. Well, she, like manner, guided by the wisdom of an eminent man, has renounced her claims, painful, but necessary. Prussia seeks across the Alps to approach Italy. My conscience, as yours, revolts against the acceptance of accomplished facts. But when Europe maintains that attitude towards Italy, with which you are acquainted, I cannot act otherwise than Europe. I have confidence in your sense, and do not ask of me a policy which would not be consistent, because I could not push it to its goal. Let no one say that there enters into all this any thought of a future war. No, the government has not this thought. The policy of the government which you cannot forget that in our distress he (the Pope) consecrated a portion of the Peter's Pence to the wounded of France. I have expressed to him the gratitude of all France; but I have not written the letter which has been attributed to me. I have not offered any advice to the Sovereign Pontiff. No one could give advice to the Sovereign Pontiff on a subject so grave as that of the material condition of his independence. If Pius IX. were a prisoner, an exile, France would be open to him; but we guard ourselves from giving advice to the most venerable authority on earth. We are bound to the Catholic Power by the Concordat, and we ought to be very glad of it for the Powers which are not thus bound have frequent conflicts with the Court of Rome. We have been promised the independence necessary to the Holy See. The future will say whether this independence will be really a fact in which Catholic Europe can have confidence. Meantime, all the Catholic Powers will unite their efforts in such way that this promise may not be a vain word. Entreat this care to be resumed; and now, gentlemen, let me resume my views. These are they: A great Power exists with which we do not wish to raise any conflict, but we will do all that depends on us to maintain the spiritual independence of the Holy See. I do not promise you to get over all difficulties successfully, but this is our duty—that we, a government of reason, will not neglect any of the duties which reason imposes upon us.

BISHOP DUPANLOUP'S SPEECH.

Monsieur Dupanloup followed M. Thiers, beginning his speech by expressing his thanks to the Chief of the Executive for the opportunity to the cause of the temporal power. He also declared his acceptance of the position taken by M. Thiers. He then went on thus: Long speeches are rather inappropriate, and I do not desire to make a speech; but after the words you have just heard, there is only one orator who can be heard in this history. The present moment brings us to the anniversary of the day on which a man with a light heart—with a light conscience also—opened the series of our disasters. What has since happened? As you know, the Pontifical Sovereignty became the first victim of the French Revolution. It is just that the prelates should address France in favor of the holiest of causes. In fact when human justice suffers anywhere it is to France that men apply, and it is to the honor of France that this appeal is made to-day, because our confidence in her never fails us. You say to us, "You desire war, No; we do not desire war, and I throw back on the calculators this reproach, with which, impudently lying, they have pursued us. War—we have seen its horrors close beside us, and we protest against it. I do not want war, and we protest against it. After Sedan you fought for justice, for you fought for the menaced soil of your country. War is not the only reason of civilized nations. There is in the sanctity of violated justice an immortal strength; it alone triumphs with the protests of the human conscience. Thanks be to God, force is not everything; and it is not in this conquered country alone that this world gains for itself a hearing. It is published in Prussia herself. In this Prussia, so haughty, a great mind exclaims: "To-day we should no longer cry 'Ee victis,' but rather 'Ve victores.'" The Bishop then proceeded to complain of the falsehoods circulated with reference to the clergy, asking if those who calumniate the priests are far removed from those who massacre hostages. Having explained that he desired France not to go to war, but to protest against the present intolerable position of the Pope, he said their first duty to their country was to elevate the standard of social justice and moral order; without that nothing was done. They would found nothing—neither monarchy nor republic. No form of government would have any stability if they did not elevate men's minds and characters; this they believed in God. No liberty, no morality, no society without God. Every Christian nation was bound up in the independence of the Pope, because the Pope is the key of the vault which secures the liberty of minds and consciences. Could the intolerable position of the Pope be a prisoner in the Vatican, surrounded on all sides by the Italians! It was impossible that eighteen centuries of greatness and benefits should issue in making of the successor of Peter the chaplain, more or less badly paid, of Victor Emmanuel.

Liberal (?) Catholics.

The following article from the pen of F. Mgr. Nardi was translated from the original Italian for the London Tablet, from which journal we take it. It is a great pity that the misguided beings who call themselves Liberal Catholics are so blindfolded. We hope that any such who read this article will have the bandage taken from their eyes:

Neither the Constitution Quanta Cura, nor the Syllabus, nor the Council of the Vatican, nor the Commune of Paris have cured them. They are always the same and they always chant the same song. Now, however, they have added a verse, which at first they repeated sotto voce, and it is, "that the temporal power being dead, it ought to remain dead." In thus speaking they had themselves in good company, for Protestants, Freemasons, and Jews do not, just at present, wish for more. We have no intention of converting them; still less would we presume to warn them. Certain as they are of their own superiority, they look down upon us with such complete contempt that they turn our words into a jest. They are the sun; we are the miserable clouds; they are the future, we are the melancholy past, dead for ever. The Church must look for salvation not to the Pope, nor to Cardinals, nor to Bishops, but to them. On this side of the Alps they are under the guidance of ten or twelve priests, or ex-priests, and a dozen or so of laymen, who themselves also prattle theology as though they had written the Summa. They treat us to five or six journals or reviews, and from time to time to a brochure. On the other side of the Alps are to be found the usual French leaders, to whom the Professor of Munich stretches out his hand under the table. Not a single Bishop has openly sided with them; if any have done so secretly, I am not aware of it. What do they want? They never will put forth a neat and decided programme; though they have a certain number of sounding phrases such as these—Agreement between the Church and that which they call modern civilization and progress; liberty of conscience; liberty of the press; liberty of everything; but above all, liberty of the Church. Nevertheless, they are utterly unable to give a clear definition of what constitutes this entire liberty of the Church.

They certainly do not mean by it the free election of Bishops and their liberty of action; because they have always been on very intimate and tender terms with governments, and are always on their side, squabbling with them sometimes in a fraternal kind of way, but really doing their business. They have sometimes defended the temporal power for one or two years, but they have turned round and reject it absolutely. They love the Pope; oh, how dearly! but they take upon themselves the office of tutoring him every day, and they are annoyed that he will not attend to them. They hate with a deadly hatred the Jesuits, whom they look upon as the authors of all evil; and still more bitterly they hate the Cardinals, Prelates and Priests of Rome, who will not think after their fashion, and who enslave the Pope in a net of retrograde ideas, preventing him thus from accepting their advice. According to them, these members of the visible court (sans intelligence) is the technical euphemism for the cause of all the evils which have ever happened to the Church and to the world. If they were the rulers themselves, these evils would cease at once through a fiat. The world and the Church would embrace each other as brethren; the French Republic and the Kingdom of Italy, the Code of Napoleon and the Italian Code would place themselves in harmony with the Gospel, or rather, to speak more correctly, the Gospel with them.

The liberal French Catholics have their little idols of Latin in their coffers, and they are the principles of '89; the liberal Italian Catholics look at the French, admire them, follow them, copy them, and every piece of foolery committed by the French is adorable when it avows of Liberalism.

Is all this an innocent game? Is it a scientific discussion, like that between Realists and Nominalists, Thomists and Scotists, which is taking place within the walls of the schools? Oh, no! it is a terrible game, which is vexing, hindering and injuring the Church in Italy, in France, in the East, and even on the other side of the Channel and across the Atlantic. At Turin, at Milan, at Genoa, at Florence, at Naples, even at Rome; in the Assembly at Versailles; in the British Parliament, in the German Parliament, and even in the Divan of Constantinople, we find these men who style themselves Catholics, nay more, who declare that they are truer, purer and more intelligent Catholics than even the Pope himself, than our hundred of Bishops, our thousands of priests, and our admirable missionaries, who sometimes find in these men greater obstacles than they have to encounter in open enemies.

Writing from Rome, we have it in our power to know more than is possible elsewhere as to what is taking place, but we cannot give names and facts, because these men would become far worse and facts more sad. But we may be permitted to repeat what the Holy Father spoke to the deputation of Catholics of France, namely, that no one at the present moment is doing greater injury to the Church than these men, who imagine that they know her, and perhaps also that they like her, whilst they are really dividing her, insulting her, and in the most criminal manner cruelly disturbing her peace.

F. MGR. NARDI.

MARY OUR REFUGE.—The Bishop of Verdun relates a touching incident, of which he was an eye-witness in Rome. Two young men, who were drinking at a tavern, quarrelled; and, becoming violently excited, one of them seized a knife which was on the table, and attempted to strike his companion, who fled in terror of his life. He was pursued, and almost overtaken, when he perceived an image of the Madonna in a shop window; he fled towards it, and, throwing himself down at its feet, turned towards his adversary, and said: "Have you the heart to kill me under the very eyes of our Mother?" The hand, which had been raised to strike him, fell as if paralyzed, and the knife dropped at the feet of the Madonna. Of course a reconciliation ensued; and this poor man's love of our Blessed Lady, and his confidence in her protection, were the means not only of preserving his life, but of saving his companion from the commission of a great crime.

Meeting to form an Irish Confederation.

A large number of Irishmen assembled at Bechabit Hall last night to form an Irish Confederation. The meeting was called to order by Mr. S. McMahon and Col. E. T. Joyce was elected President.

REMARKS OF COL. JOYCE. Col. Joyce said he came to the meeting to listen and not to speak; but believing it was an Irish meeting, he thought it was his duty, as it was always his pleasure, to attend. He was not in favor of disturbing any who differed in opinion from them. He then referred to Ireland and the tyranny still existing there. The people were prevented from assembling and expressing their opinions. He mentioned the name of John Martin, a Protestant, and others who were acting in union to disenfranchise Ireland; referred to the Protestant movements in Baltimore as displaying utter ignorance of the Irish character. Irishmen were not disloyal. If so, the monument to Montgomery would not now be one of the ornaments of New York, and no memorial would preserve the record of Irish gallantry in Wyoming Valley. Irishmen had sworn allegiance to the United States, and would always be foremost to do their duty when the country appealed to them. He thanked them for the honor they had conferred on him.

Mr. McMahon was then elected secretary. REMARKS OF CAPTAIN SINCLAIR.

The Chair called upon Capt. Sinclair, one of the Irish exiles. As Capt. Sinclair advanced to the front of the platform there was tremendous applause from all parts of the house. He said he was not in the habit of speaking, he was fonder of working, and his sufferings during his five years' imprisonment, during two of which he was not allowed to speak, were not calculated to fit him for public speaking, but he did propose to make a speech now. The object of the meeting was to form not one, but many branches of the Irish Confederation. He did not ask, he demanded, from every true Irishman, sympathy in his undertaking. When the exiles, thirteen in number, reached this country, they found many organizations professing to be working for the cause, but they found the vast majority of the Irishmen outside of them. Under these circumstances they deemed it best to attach themselves to no organization, but to wait and see which was working for the good of Ireland. They spent two months endeavoring to unite rival factions upon the one common basis upon the basis of the regeneration of Ireland and her disenfranchisement from British tyranny. The masses of the Irish people and the great majority of the members of these organizations were with them, and many were willing to sacrifice their organizations, but they finally concluded to form a new organization, independent of the old one. They then drew up a programme of organization, as simple as possible, which the speaker read to the meeting.

The main features seem to be that the thirteen exiles, with O'Donovan Rossa at their head, were to form a Central Directory, who shall act as they please. That all the organizations who desire shall preserve their old names and forms, but shall send twenty-five per cent of their funds to the treasury of the Confederation. This money is to be at the disposal of the Directory, for the purpose of furnishing arms and the sinews of war to Ireland. The officers are to receive no pay, and, while in the service of the Confederation, are not to hold any political office under the United States or State Governments. Organizations already existing are not precluded from sending all their funds to the treasury of the Confederation, but are only compelled to send twenty-five per cent. The speaker went on to say that there were at this moment 30,000,000 of dissatisfied people in Europe, who were determined to overthrow aristocratic and monarchial governments, and England was the headquarters of these malcontents; that within two years a revolution would probably take place in England, and then would be the time to strike a blow for the liberation of Ireland. He did not wish to interfere with the politics or institutions of the United States; the only part they were willing to take in politics was that if a war should break out between England and the United States, the Irish Confederation would pledge its undivided support to the administration then in power, be it Irish or American. He said he proposed to organize clubs in every ward in Baltimore city.

REMARKS OF MR. McMAHON

Mr. McMahon then called upon those present to come forward and enrol their names. He made a very violent attack upon the English Government, at times indulging in the most vituperative language, and said they (the Irishmen) had nothing to do with the Americans—"Let the Americans attend to their own business"—and concluded by saying that no Irishman who needed to be begged and cajoled into lending his aid to free his native country was not worthy of the name or fit to look his fellow Irishmen in the face.

At the conclusion of his appeal many came forward and enrolled their names.—New York Irish Citizen, August 19th.

THE MYSTERY OF MUSIC.—What a mystery is music—invisible, yet making the eye shine; intangible, but making all the nerves to vibrate; floating between earth and heaven; falling upon this world as if a strain from that above, ascending to that as a thank-offering from ours. It is God's gift, and it is, therefore, not too lofty for His praise; too near to the immaterial to be made the minister of sordid pleasure; too clearly destined to mount upwards to be used for inclining hearts to earth.—Arthur's Italy in Transition.

MISCELLANEOUS ADVERTISEMENTS.

HAGAN'S KEYSTONE MARBLE WORKS Office and Salesroom, 192 St. Charles street, Corner Julia.

A fine selection of Italian Statuary and Venetian Marble and Marble and Slate Mantels also Marbleized Marble and Slate Mantels on hand and for sale at a small advance on New York prices. Grates, Marble and Slate Hearths on hand. The Trade supplied at moderate rates. Tombs, Monuments, Headstones, Tablets, Washstands. The and Coroner Tops made to order. 1623 ly

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JOSEPH S. COPES, President. W. VAN NORDEN, Vice President. Directors—W. H. Thomas, David Wallace, Henry Peychaud, Dr. W. W. Holcombe.

Six per cent paid on saving deposits. Stocks rented and valuations received. Interest on bonds collected and remitted. Persons living in the country will find this Company a safe depository for valuations, papers, etc., at a small expense. 1627 ly

HIBERNIA BANK OF NEW ORLEANS—New Orleans, August 6, 1871.—At a meeting of the Directors of the Bank, held this date, a resolution was passed favorable to the adoption of the National Bank System, and as the assent of two-thirds of the stockholders is necessary to ratify it, they are hereby requested to call at the Banking-house within the succeeding THIRTY DAYS and register their votes for or against its adoption. 1613 ly JAS. J. TARLETON, Cashier.

HIBERNIA BANK OF NEW ORLEANS. NEW ORLEANS, June 19, 1871. STERLING BILLS ON THE HIBERNIAN BANK, DUBLIN, payable in all parts of Ireland, from One Pound upwards, for sale at this Bank. 1625 ly JAS. J. TARLETON, Cashier.

FOREIGN EXCHANGE. SOUTHERN BANK, New Orleans, May, 1870. This Bank will draw STERLING BILLS in sums to suit parties wishing to remit small amounts to England or Ireland. C. LIVA TDAIS, Cashier. 1624 ly

USE THE ELECTRIC SILVERING FLUID, FOR cleaning Gold and Silver Ware, and Silver Plating Brass, Copper and German Silver. For sale by Druggists and Jewelers everywhere. 16200 ly

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The reader may naturally ask whether this is more boasting, in answer to which we have to say that these figures, and the ones given below, are from SWORN RETURNS made by licensees to the Receiver appointed by the owners of the most valuable Sewing Machine Patents, who license the Companies of lesser importances. The Singer Manufacturing Company sold... 127,833 Wheeler & Wilson Manufacturing Company sold... 83,906 Howe Machine Company sold... 75,156 Grover & Baker Sewing Machine Company sold... 57,423 Wood Sewing Machine Company sold... 35,000 Wilson & Gibbs Sewing Machine Company sold... 30,990 Florence Sewing Machine Company sold... 17,660

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