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"HOW BEAUTIFUL ARE THE FEET OF THEM THAT BRING GLAD TIDINGS OF GOOD THINGS!"

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TELEGRAPHIC SUMMARY.

FRANCE.

On the 26th, the Assembly adjourned to May 2nd. A deputation of Royalists will soon visit the Count de Chambord and make a last effort to restore the Monarchy.

The *Cuivres*, of Paris, resumed publication on the 26th.

GERMANY.

On the 26th, the Committee of the Reichstag voted a second time against fixing the peace strength of the army at 400,000.

On the 22nd, the Generals called on the Emperor and congratulated him on reaching his 77th birthday.

On the 25th, a desperate battle commenced between the armies of Don Carlos and Serrano in front of Bilbao.

Balacanos, with 12,000 Carlists, after defeating a Republican column, is reported to be marching on Madrid.

The Government has issued an order prohibiting the publication, by the press of Madrid, of any other than official war news.

At 1 o'clock in the afternoon the Marshal telegraphed to Madrid that the combat was obstinate on both sides, but the advantages were with his troops.

Serrano telegraphs that his troops have driven back the Carlists at the point of the bayonet, capturing several villages.

GREAT BRITAIN

In the House of Commons, on the report of the address, Isaac Butt moved an amendment, representing the present system of government, and declaring it the duty of Parliament to consider speedily some means of removing such discontent.

Dr. Butt said the Irish asked for the management of their local affairs, leaving to Parliament the control of supreme matters.

The Government of Ireland was based on distrust of the people. He asked the new Prime Minister not for immediate home rule, but for a complete policy of conciliation.

The Mayor of Dublin seconded the amendment, and Gladstone opposed it.

Gladstone argued that such a division of legislation as the amendment proposed was unfeasible.

Gen. Wolsey and the troops of the Ashantee expedition have all arrived in England, and have been received in the most enthusiastic manner.

Dionisi has consented to receive a deputation of seventy Irish members of Parliament, who come to urge the release of the Fenian convicts.

Dr. Butt and Messrs. Martin, Ronayne, Sullivan and others will address the Premier. Members of the deputation are very hopeful of receiving a favorable answer.

UNITED STATES.

WASHINGTON.—Congress.—The Senate, on the 26th, by a vote of 31 to 25, adopted a section of the Finance bill fixing the maximum of legal tenders at \$400,000,000 in lieu of \$382,000,000.

The West and South voted solidly in favor of the section.

Senator West introduced a memorial of the New Orleans Grange of Louisiana for an increase of duty on sugar.

He remarked that the present method of valuing sugars enabled refiners to impose upon the Government to the prejudice of our home product, and stated that he would at the proper time endeavor to have a law passed to remedy that abuse.

Referred to the Committee on Finance. The Chinese immigration question, appropriation bill and other matters of no general interest South were discussed, but no definite action taken.

In the House the cheap transportation bill was passed by 121 to 116. Mr. Butler, of Massachusetts, presented a new set of credentials for Pinchback. Referred to the Election Committee.

THE MOUTH OF THE MISSISSIPPI.—Discussions on the relative merits of the East's Jetty plan and the Fort St. Philip Canal continue. Last Thursday the Committee heard the arguments of Capt. Eads, Prof. Forsyth and Gov. Hobert.

The canal project has the endorsement of the U. S. Engineers, but Capt. Eads is backed by the railroad and financial interests North and West.

THE DURELL CASE.—The New York Tribune, on the 26th, publishes a summary of the testimony taken in New Orleans at the trial of Wilson and Dredge in the case of Judge Durrell, and

considers his impeachment probably. The Sub-Committee have not yet prepared their report for the action of the full Committee.

DESTRUCTION OF THE STRAMER CRESCENT CITY.—The steamboat Crescent City, belonging to the Mississippi Valley Transportation Co., with a tow of five barges, bound from New Orleans to St. Louis, blew up on the 25th, ten miles from Helena, Ark. About fifteen persons were killed and drowned and eight or ten wounded.

Total Abstinence Items.

Last Sunday the New Orleans Catholic Total Abstinence Society received Holy Communion in the Jesuits' Church at the 7 o'clock Mass. The Society numbers 136 men, of whom 120 were present, many of the absentees sending their excuses for non-attendance.

St. Joseph's Total Abstinence Society received also, the same day, at St. Joseph's Church, but fifteen of its eighty-five members being absent.

The St. Louis Watchman, speaking of the parade on St. Patrick's Day, says:

The splendid turn-out of the Temperance Societies was a marked feature of the St. Patrick's Day Celebration. These men were not crusaders. They never interfere with the rights of others. They show forth the Catholic idea of temperance—a voluntary abstinence from alcoholic drinks, for reasons which seem to them good, but which they have no idea of forcing on the acceptance of others.

The Catholic Total Abstinence Union of America now numbers 202 Societies, scattered throughout the States and Canada. Sixteen Societies, representing ten States, have been admitted during the past month. Two of these were from the South, as follows:

Natchez, Miss.—St. Joseph's—Rt. Rev. W. H. Elder, Bishop of Natchez, signs this application. Rev. W. Mialle, Chaplain; Thos. V. Wensel, President; Fred J. Maher, Secretary.

Chattanooga, Tenn.—St. Peter and Paul's—Rev. F. Ryan, Chaplain; P. A. Brunner, President; J. J. Sullivan, Secretary.

Some of our readers may not know that membership in any one of the Union Societies entitles every member, when traveling, to admission to the Society of the place where he may be. Should he be sick he is entitled to the same relief that he would receive from his own local branch. This system is carried out by means of traveling cards, signed by the several officers of the local, State and general Union.

A Northern paper, not the Danbury News, defines intemperance thus:

TEMPTATION! EXHILARATION! STUPIDIFICATION! D I A B L I C A T I O N !

The Pilot learns from the Melbourne (Australia) Advocate of December 13, 1873, that an establishment has been opened at Northcote for the purpose of reclaiming drunkards. It is called the Inebriate Institute, and we are told that

It is neither a prison, penitentiary, nor penal establishment, it is not an hospital, lunatic or benevolent asylum, or charitable institution properly so-called; there will be nothing eleemosynary about it, nothing injurious to self-respect, but the reverse, the testimony of a noble resolve in a noble cause.

This institute, we presume, is founded on the basis that drunkenness is a disease physical rather than moral. It does not speak very well for Australia that already a number of "ladies uncontrollably given to intemperance" have applied for admission to this hospital. The Advocate protests against their admission, on the ground that the Institute was founded for the poor, and that the rich have means enough to provide for their own cure. The New York World lately gave an estimate of the cost of one drunkard to the State, from which we take the following summary:

The plain facts—as capable of an appraisal in dollars and cents as if they were so many bales of dry goods—are, that the community at large invests \$5000 in each drunkard in the first place; that it loses that, and \$32,000 more. If the 8000 odd liquor saloons of New York have each two drunkards as regular customers the loss to the community is just what it would be if every cargo of goods which landed here last year had been sunk off Sandy Hook and the city had footed the bills.

A fair haired youth who expended his leisure in the cultivation of his moustache, and who mustered up courage to have it barbered, had his incipient manhood wiled as the tender down was lifted on a dust-pan, by a whispered parody from a gentleman standing near—

"Take it up tenderly, Lift it with care, Pushed so steadily, Combed so thickly."

Man judge of our motives by our actions. God judge of our actions by our motives.

While we are indulging in fashions that are

Blessing the Home of the Little Sisters.

Last Sunday evening the quiet and lovely Home which the Little Sisters have erected in the rear portion of the Third District, was the scene of a most interesting ceremony.

We have, at different times, given full descriptions of this establishment, as also accounts of the origin and system of the admirable Order of devoted women who have assumed the great burden of caring for the aged infirm, of both sexes and all creeds, who are to be found in our large cities.

Here we will merely state that, though the Order is of recent birth, having been founded only thirty-four years ago, it now numbers 135 houses and 2000 Sisters, and cares for 20,000 old people.

Most of their houses are in France, the birthplace of this as well as of most of those other noble Orders which illustrate so well the charity of our Holy Church.

In the United States there are already fifteen houses, and this number, we understand, will be increased to seventeen before the end of the year, as it is intended to found a sixteenth next May, in Detroit, and the seventh in September, in Richmond, Va.

The Sisters arrived in this city in 1865 and established themselves in the old wooden buildings on Laharpe street, which had long been used by a society of ladies as a home for old people.

Finding these buildings in a state of decay and utterly unfit for habitation, the Sisters commenced the erection of a substantial three story brick building on the square opposite. One half of this they have completed and now occupy with the 125 old people under their charge.

The building cost \$50,000, of which amount \$17,000 is now due to various parties. As soon as this debt is paid off the Sisters intend to commence the erection of the other wing of the building which will cost about \$30,000.

They keenly feel the necessity of pushing this work to an early completion, as they are compelled to refuse admission to many worthy persons simply from want of accommodations for them.

That our generous citizens appreciate the work of the Little Sisters was evidenced by the very large attendance, last Sunday, at the blessing of their Home and Chapel by His Grace, the Most Rev. Archbishop. No less than 600 visitors were present, including many of our leading merchants.

At three o'clock, His Grace, preceded by a large procession of little girls dressed in white, at whose head marched a fine band of music, and accompanied by a number of clergy, blessed the outer walls of the building. He then proceeded to the Chapel where all the visitors were congregated.

The Chapel, which is large enough to hold 400 persons, is a model of chaste architecture. His Grace then addressed the congregation in a manner which showed how deeply he was affected by the sight of all the old people who he had met within the walls of this building, and how much he was impressed with the devotion of the Sisters.

His address was in French and was followed by one in English from the Rev. D. McKinry, S. J. Rev. J. Koergel, pastor of the Church of St. Boniface, then gave an address in German, after which His Grace blessed the Chapel and the inner walls of the building.

Benediction of the Blessed Sacrament was then given and the congregation dispersed throughout the building to chat with the old people and inspect their quiet apartments. Besides the clergy already mentioned, there were present the Rev. Fathers Anstaedt, Jobert and Masardier, the latter, in a voice of remarkable strength and beauty, chanting the usual hymns during the ceremonies of the evening.

NEW MUSIC.—From the author, Prof. Buchholtz, we have received a *quintet* called "Cecilia." It is well and elegantly written, being strictly conformable to the requirements of such compositions.

THE MOBILE REGISTER.—Those of our readers who desire to take a first class daily or weekly would do well to secure a sample copy of the Mobile Register. Established in 1821 it has ever maintained its position as the leading paper of Alabama. Its telegraphic news is copious, its correspondence excellent and its editorials, coming as they do from the pen of that trenchant writer and profound thinker, the Hon. John Forsyth, are fully equal to those in any other leading American paper.

The Register gives special attention to agricultural affairs, having on its staff a thoroughly competent agricultural editor. The price of subscription to the daily is \$12, to the weekly, \$3.

THE CONFRATERNITIES OF CHARITY which St. Vincent established, and which have served as the models of all similar Societies, originated, as do all great designs, in a very simple manner. One day, while St. Vincent was only a parish priest, he was asked to recommend to his congregation a very poor, sick family. He did so, and his words aroused the pity of his listeners to such a degree that each one vied with his neighbor in carrying immediate and abundant relief.

"Here is great charity," said our Saint, "but it is not well directed." He saw that much of the food so generously bestowed would spoil and be lost, that the relief was not permanent, and the poor family would soon again experience the pangs of hunger. To avoid this result, he organized his admirable Confraternities, and thereby brought health, peace and plenty to thousands of homes that had long been the abodes of misery, sickness and despair.

It was in 1633 he commenced the Institution of the Sisters of Charity—a work which must have crowned his name with glory, even had his zeal done nothing more. To them he gave the care of the sick in each parish, then the charge and education of foundlings, the instruction of poor girls, the care of hospitals, and even of a vast number of criminals condemned to the galleys.

We have no need to describe these angels of charity. They live in our midst, and our own eyes can see all their heroism and self-devotion. Of them, St. Vincent said: "They have no monasteries but the houses of the poor—no cloister but the walls of a city—no veil but that of their own modesty." Ah! were it not for their prayers, their purity, and their zeal, what would become of us poor worldlings!

While we are spending days and nights in folly, perhaps in sin, they are watching the sick, consoling the dying, praying for the dead.

While we are indulging in fashions that are

Saint Vincent de Paul.

The recent death, in France, of the Rev. Jean Baptiste Etienne, Superior General of the Congregation of the Priests of the Mission—naturally recalls to mind the illustrious name of the founder of his Order—an Order which, spread through many parts of the world, still perpetuates the spirit, and puts into practice the sublime charity with which he was animated.

The venerable Superior, whose loss the Order now deploras, was indeed a true follower of the Saint, and in every respect worthy of the love and veneration which enshrines his name. Ripe in age, and rich in virtues, he has but gone to his reward; but in connection with his death, we are startlingly reminded that our glorious Pontiff, Pius IX., as well as the great Christian Brother, lately deceased in France, and this venerable follower of Saint Vincent were all of nearly the same age.

They entered upon their Sacred ministry within a few months of each other, they celebrated their golden jubilee at close intervals of time—and now two have been crowned by Death with the precious boon of never-ending life. When shall the third summons come? the other "good and faithful servant" receive his "exceeding great reward?"

But it is not as a Christian that we should grieve for those who have gone before, or tremble because another soon must follow; it is rather as a worldling,—as one belonging to that world for which our Saviour would not pray—that we should fear to lose the bright example set us by these holy men.

It would seem as though Our Lord desired to inspire his disciples with compassion for the world, when He thus refused to pray for it—and therefore we see His Saints in every age, laboring for its sanctification, and sacrificing their own lives in order to convert it to the love of God. This was the Mission of St. Vincent—whose life, even to non-Catholics, is an eminently beautiful one. They peculiarly appreciate his zeal, because he labored so fervently for the body; the Catholic alone knows that he did so because it was the means of reaching the poor, benighted soul.

In 1576, near the Pyrenean Mountains in France, St. Vincent de Paul was born. His parents were very humble people, and his own occupation in early youth was that of a swineherd. Yet this man was destined to become the counsellor of Kings, the dispenser of millions of dollars, and the father of the poor and distressed of every condition of life.

"The Confraternities of Charity" which St. Vincent established, and which have served as the models of all similar Societies, originated, as do all great designs, in a very simple manner. One day, while St. Vincent was only a parish priest, he was asked to recommend to his congregation a very poor, sick family. He did so, and his words aroused the pity of his listeners to such a degree that each one vied with his neighbor in carrying immediate and abundant relief.

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While we are indulging in fashions that are

immodest, in amusements that are criminal, they are practicing deeds of mortification, and leading lives of purity and peace.

While we are forgetful of our duties to God, our neighbor, and our own immortal souls, they are toiling for the sick, the wounded, the orphan, the insane, and offering their youth, and health and strength for the glory of the Eternal Father and the service of his poor.

The crowning glory of St. Vincent's labors, however, was the establishment of his Congregation, in 1625, specially devoted to the instruction of the people, and to training for the holy ministry those to whom those same people must one day be confided. The first house occupied by the Saint and the few priests who followed him on his missions, was that of the Bons Enfants; but in 1632, he was induced to accept the larger establishment of St. Lazarus—and from this house is derived the name sometimes applied to the members of this Order—Lazarists; but "Congregation of the Mission" is the title given by St. Vincent, and most expressive of their duties and their zeal. We who know several members of this holy order, can well perceive how closely they follow in the footsteps of their illustrious founder, and how carefully they copy the example of those first priests who were trained by his own hand.

In regard to the plan of his noviciate, nothing extraordinary is prescribed. "Neither cilice, hair-cloths, iron cinctures nor disciplines; but in lieu thereof is exacted that which actually costs much more dearly—great detachment from the world, a very interior life, a great deal of humility, mortification, watchfulness over self, fidelity to every duty, and if possible, an inexhaustible fund of that holy union" which makes the yoke of the Lord light and easy.

When reflecting upon the character of St. Vincent we are lost in admiration; while a feeling of shame thrills all our being, at our own poor, selfish helplessness.

How he labored! There was no work of charity to which he did not put his hand. Orphans, old men, galley slaves, sick poor, all were objects of his loving solicitude. His principal care was the effecting a reform in the clergy, knowing well that only a pure and enlightened priesthood can form a pure and holy people.

All France, Great Britain, Italy and Poland were moved to acts of charity and virtue by the exertions of a single man; and we may add that the whole world experiences to-day the benefits of his sublime charity. In lands most remote, his priests of the mission and his daughters of charity are laboring for both the soul and body of their fellow men. Bossuet styled him "The Saint of his age." He is the Saint of every age; for as long as we have flesh and blood to our many ills, and the soul is burdened with its weight of sin, so long will St. Vincent's teachings be the joy of earth and the glory of heaven.

There is one consideration in connection with the life of this Saint which should be very consoling to all pious, zealous women. In all his plans for the relief, either of the soul or of the body, of the suffering poor, it was woman's hand and heart that helped him in his work. Did he gather up the poor outcast, the helpless orphan, the destitute sick; the virtuous Madame Le Gras opened wide her arms to receive them all, and devoted her time and talents to their welfare.

Did he found a home for all the beggars of Paris; the ladies of that city, the Queen herself, Ann of Austria, came to his assistance and placed the glorious enterprise upon a sure and permanent footing.

Did he need funds to support his missions, to erect seminaries, to prepare retreats for aspirants to holy Orders; Madame De Gondi bequeathed the sum of sixteen thousand francs for the missions, and thus built up a new order of laborers in God's great vineyard. Did he call for workers in the general hospital where, nearly every year, thousands of every age, sex, country and religion are wanting help both spiritual and temporal, Madame Goussault placed herself at the head of a band of noble ladies, and took her post by the bed side of the sick and dying.

Let woman then look to St. Vincent for instruction and guidance when her inclination leads her from the narrow circle of quiet home duties; and in the places which he will assign her, she will find her holiest sphere and her best and truest rights.

THE MORNING STAR has been started with the approval of the ecclesiastical authority of the Diocese, to supply an admitted want in New Orleans, and is mainly devoted to the interests of the Catholic Church. It will not interfere in politics except wherein they interfere with Catholic rights, but will expose iniquity in high places, without regard to persons or parties. Next to the spiritual rights of all men, it will especially champion the temporal rights of the poor.

Approval of the Most Rev. Archbishop. We approve of the aforesaid undertaking, and commend it to the Catholics of our Diocese. J. M. ARCHBISHOP OF NEW ORLEANS. December 12, 1867.

DION AND THE SIBYLS.

A CLASSIC, CHRISTIAN NOVEL, BY MILES GERALD KEON. Author of "Harding, the Money Spinner," etc. (From the Catholic World.) (Continued.)

The magister, Claudius, and Benigna had returned to the other end of the room, where the slaves were writing, and had left Paulus and Dion still standing thoughtfully near the window.

Claudius exclaimed, "My turn it is at present; it will be some one else's soon!" He and Benigna were now whispering together. The magister stood a little apart, looking on the ground with a deep reverie, his chin buried in the hollow of his right hand, the arm of which was folded across his chest. The slaves were bending over their work in silence.

Says Paulus in a low voice to Dion, "You have high credit with the emperor, illustrious Athenian; and surely if you were to tell him the whole case, he would interfere to check the cruelty of this man, this Tiberius."

"What, Augustus do this for a slave?" replied Dion mournfully. "The emperor would not, and by the laws could not, interfere with Vedius Pollio, or any private knight, in the treatment or government of his slaves, who are deemed to be the absolute property of their respective lords; what chance, then, that he should meddle, or, if he meddled, that he should successfully meddle, with Tiberius Cæsar on behalf of an offending man? And this too for the sake, remember, of a low-born girl? Women are accounted void of deathless souls, my friend, even by some who suspect that men may be immortal. By astuteness, by beauty, not beautifully employed, and, above all, by the effect of habit, imperceptible as a plant in its growth, stealthily as the prehensile ivy, some few individual women, like Livia, Tiberius's mother, and Julia, Augustus's daughter, have acquired great accidental power. But to lay down the principle that the slightest trouble should be taken for these slaves, would in this Roman world raise a symphony of derision as musical as the cry of the Thessalian bonds when their game is afoot."

Paulus, buried in thought, stole a look full of pity toward the further end of the apartment. "Slaves, women, laws, gladiators," he muttered, "and brute power prevalent as a god. Every day, noble Athenian, I learn something which fills me with hatred and scorn for the system amid which we are living." He then told Dion the story of Thellus and Alba; he next laid before him the exact circumstances of Benigna and Claudius; relating what had occurred that very morning, and by no means omitting the strange and wonderful conversation at the door of the palace, after which he added:

"I declare to you solemnly—but then I am no more than an uneducated youth, having neither your natural gifts nor your acquired knowledge—I never heard anything more enchanting, more exalted, more consoling, and to my poor mind more reasonable, or more probable, than that some god is quickly to come down from heaven and reform and control this abominable world. Why do I say probable? Because it would be god-like to do so. I would ask nothing better, therefore, than to be allowed to join you and go with you all over the world; searching and well weighing whatever evidences and signs may be accessible to man's righteously discontented and justly wrathful indignity in such a task; and I would be in your company when you explored and decided whether this sublime dream, this noble, generous, compensating hope, this grand and surely divine tradition, be a truth, or, ah me! ah me! nothing but a vain poem of the future—a beautiful promise never to be realized, the specious mockery of some cruel muse."

Dion's blue eyes kindled and burned, but he remained silent.