Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, NOVEMBER 16, 1873.

Public Duties of Catholics.

VIEWS OF AN ENGLISH BISHOP.

A meeting of Roman Catholics of Bolton, England, was held some time since in the Temperance Hall, Bolton, for the purpose of welcoming the Bishop of Salford, Dr. Herbert Vaughan, to the town. The attendance was large.

The Bishop, who was loudly cheered, said that as they had asked him to speak to them a few words of encouragement, and to tell them what appeared to him the most important of their public duties, he would speak to them frankly the words which came to his lips. He was invited some months ago to Bolton to meet the Catholic Association; and if the present meeting constituted the Catholic Association of Bolton it gave indeed a most noble promise for the future. The town was divided spiritually into several districts or parishes, and he rejoiced to think that all these parishes and spiritual districts could meet together in one bond of union where their public duties were concerned. He considered that organization was essential in the present day to the Catholic body if it would make itself heard and felt throughout the country. It was not they who had begun it; they were entering into the spirit of the nation, which was organizing itself according to the different opinions, political or religious, which the people held. It was impossible that each individual could make his voice heard separately, and in order that all should be heard it was necessary that each should fall into that organization which truly and best represented his ideas, whether political or religious, and that by means of such an organization his opinions and his feelings should be made known to the world and have their weight, whatever that might be. It was in this way that the people of this country formed themselves into associations, into clubs and into various categories of political and religious opinion, and it was in this way that associations, differing perhaps from each other, made their voices heard. The public opinion of the country was formed just as the instruments played in a band—although varying in volume, strength, and tone, yet when concentrated producing the harmony of a musical organization. Thus it was in accord with the spirit of the English people that all her members should frankly meet together and openly express their opinions, making them known, and using whatever influence they possessed towards having them carried if necessary even into law. He must say that Catholics enjoyed this fully as much as any of their fellow-subjects. There was in the midst of the English heart, together with much prejudice against the old religion, and he must add much ignorance, at the bottom a feeling of honesty and fairplay which, whatever alarms might pass over the English heart, would assert itself at last. He would give them two instances only. What was the ballot, which had now become law? It was passed in the interests of fairplay. Personally, he was not in favor of the ballot, for he liked every man to speak out, above board, to the whole world what his opinions were, but the ballot was necessary on account of the class and undue influence which was brought to bear upon a great number of the voters of the country, so that they could not express their true convictions. Consequently, while he believed that the system of the ballot was contrary and alien to the English spirit and character, yet he thought that the spirit of fairplay in the English character asserted itself, and that the natural inclination of the people, which was the only test of fairplay, said, "If the people cannot vote with impunity, if they cannot vote fairly and according to their convictions, then we will give them the ballot, so that they may have fairplay." Another instance was one which had come to hand only a few days ago. They had heard—who had not heard? of the pilgrimage made by some 1,200 or 1,300 Catholics from England to Paray-le-Monial. What was the object of this pilgrimage? some one or two people endeavored to make the public believe that it was political, but the public knew very well that it had a purely religious object; and although it was a purely Catholic religious object, the pilgrims were followed by some nine or ten reporters and correspondents of the London and provincial press, to report all their proceedings to the British public. When some ten or twelve English newspapers—Protestant newspapers—followed the Papists to Paray-le-Monial, it must have occasioned a very sore temptation to John Bull to see nothing very good in what the Papists were doing, and yet what was the case? These reporters who followed the pilgrims, and day by day reported what was done, did so on the whole with a fidelity and an accuracy and a good feeling which did honor to the British press. They heard at Paray-le-Monial one of the correspondents called upon to respond to a few words of kindness which were said by one of the clergy to the reporters who were present. This gentleman said he was a Protestant, and he came there with a prejudice. Some things he had understood, some he had not understood, and some he had disliked; but he considered the mission of the press to be a sacred one, and he had determined to lay aside all his prejudices and to give, so far as he could, an exact account of all he saw, because he believed that truth in the end would gain, and that no honest man would lose by the truth being fully and honestly put before the public. This gentleman spoke like a Briton and an honest man as he was, and thus the Catholics had a testimony from the press—London, Manchester and provincial—a full testimony, to the feeling which there was in the public mind of England to deal fairly with them; to hear what they had to say and report it as well as they could. Of course mistakes would occur and misrepresentations would be made, but these were very frequently quite unintentional, and it was hardly possible that the case could be otherwise. Therefore he said that the Catholic Association had a very fair chance of making itself publicly understood in the country. He hoped all those who had not already joined the Association would speedily do so; and his reason for asking this was a very simple one. Power had now been placed directly by the Legislature, and indirectly by Almighty God, in the hands of the people to make the laws of the country and to govern the country. This power was a great trust, and any man who possessed the franchise possessed a power for whose proper use he would be held account-

together on that occasion upon a purely political question. If it had been purely a political question which was likely to come before them, he thought he should hardly have been present, for he did not profess to be a politician; but these were questions which concerned the franchise, and their political rights, which were not only political, but which were also religious: and these political-religious rights were rights which they must make use of, and which they were bound, he considered, by their conscience to make use of to the best of their power. The great question before the country at the present moment no doubt was

THE QUESTION OF EDUCATION.

The whole contest at the next election would probably turn upon this question; and it was a religious question, because they held that religion could not be separated from education. The higher and middle classes of the country held most dearly to the union of religious and secular instruction for their sons and daughters. They did not see public schools established up and down the country in which religion was divorced from instruction; they did not find the masses of the higher classes looking out for schools to which they might send their sons and daughters where no religion should be taught them. They were not satisfied to think that religion could be taught to their children merely at home, or in the church on Sunday; on the contrary, the great majority of the educational institutions for the upper classes in this country gave a religious as well as a secular education. Why, therefore, should they begin with the poor, who were defenceless, and say that they should have instruction without religion? This he did not consider to be fair dealing as between class and class. If the higher classes insisted upon having religion mingled with their daily instruction, certainly the children of the poor had an equal right to the same blessing. The question which was before the country, and which would be more distinctly before it before the next elections were over, was this: "Shall Christ as a spirit and as a doctrine preside in the schools, or shall Christ be told that He has no place in the schools; that he may infuse His spirit and teach His doctrine in the church, but that He shall not teach it in the school?" This would be the question which would come before the English people to decide at the next elections; and upon that question, as it seemed to him, people were arranged in three categories First, there were those who denied the doctrine of the incarnation and all that flowed from it, and who did not believe in any supernatural religion. These people were perfectly consistent and perfectly logical in saying that supernatural religion should have no part in the daily instruction of the people. The second class consisted of those who, whilst they held the doctrine of the incarnation, and believed firmly in revealed truth, yet held that it need not be taught in school hours. They held that it would be sufficient if the children were instructed in religion once a week in church and by their parents. In this category came a large number of non-conformists who belonged to the Birmingham League. Whilst he gave these gentlemen credit for being sincerely religious according to their convictions, and holding firm and fast to those Protestant doctrines which they had accepted; and whilst he did not say that they had no religion, or that they wished to banish religion altogether, he must say that they did not wish it to be taught day by day to the poor, and that they wished to confine it to the church and to the Sunday. This body formed the second of the contending parties, and that it was a very considerable and large party he could not deny. A great number of the persons holding these opinions belonged to what was called the Liberal party. Perhaps not the whole of this second class held the opinions he had stated, but a considerable portion did so. The third of the contending parties held, like the Catholics, that Christ should be present in the schools; that the spirit of Christ must rule all their actions; that it must form the atmosphere in which their children should be brought up, and which they might imbibe; and that the doctrines of Christ and His maxims must be inculcated day by day in to the minds and hearts of the children as they grew up. He was happy to say that he believed the great majority of the people of the country belonged to this party, and were with the Catholics in this respect. It was a delusion to say that because the "three R's" could be taught, as well as the Apostle's Creed, that therefore the Apostle's Creed should not be taught during the same hours to the same class of children as learnt the "three R's." The great schoolmaster of this country, Arnold, of Rugby, used to say—"Give me a lesson in geography, and I will make it religious;" in other words, that in whatever was taught by a schoolmaster, whether it were geography or even arithmetic, there might be in his conduct, in his behavior, and in the principles of conduct which he put before his boys, a Christian spirit, or there might be an unchristian spirit. It was further urged by many of those who belonged to the second of the contending parties that the children could be taught religion perfectly well at home by their parents in the evening; but many of these parents knew very little about religion. They had very little time to think about religion, and had perhaps not been brought up in religious practices. If they had received a really religious education, and were well grounded in their religion, then the father and mother might instruct their children when they came home day by day, and might, in some respects, take the place of the schoolmaster and schoolmistress. But the fact was patent to any man of sense, and was known to the whole world, that the parents of the poorer classes were unable, some from incapacity, others from ignorance, neglect, and vice, to give their children a religious education. And it was the children of parents who were not religious—the children of parents many of whom lived upon crime, and who never went near a church—that above all required religious instruction day by day by masters and mistresses who were able and willing to give it. Instruction without religion was a theory which had not hitherto been tried in England but it had been tried in the United States of America, and he had some little experience of the condition of the people of that country from having visited and conversed with them. The views he had heard expressed by many non-Catholics as well as Catholics in the United States, were to the effect that the public school system of the States did not tend to make religious and honest citizens;—that in the States where religion was divorced from instruction men might grow up well instructed in the "three R's," but their instruction tended to rear them up rather to clever devils than as honest men. *To improve a man's intellect, to sharpen his wits was not to cure or instruct his heart; and if they might judge their transatlantic brethren by experience of the public morality and*

THE SOCIAL STATE OF THE AMERICAN UNION.

by what they heard from their own mouths of the tone of society, and of public, political and commercial life—they could not congratulate them upon their secular education, for it certainly had not reared up that splendidly honest and truly religious nation which it was supposed might be brought about with instruction, in which there was little or no religion. He had given them his own views on the subject and he would now give them an extract from the words of their spiritual father, Pope Pius IX. It must be a great source of encouragement and strength to them all to feel that there was no public question affecting religion and morality which had not been touched upon by their spiritual Father, the present pontiff. The Pope said:

"It assuredly happens that when truths revealed by God are impudently denied or are subjected to the examination and judgment of human reason the legitimate subjection of natural things to the supernatural order entirely disappears. And as men are withdrawn from seeking after the eternal end of their creation, their thoughts and acts become circumscribed by the limits of the material passing things of this world. The Church has been constituted by her Divine Founder as the column and foundation of the truth, that she may keep whole and inviolate the deposit confided to her, and that she may direct and mould men, according to the rule of revealed dogma in their mutual relations, in their moral conduct and in their whole system of life. Hence it is that the abettors and propagators of false doctrines, make every effort to strip the Church of her authority over human society. Wherefore they leave nothing untried whereby they may diminish the entire power and salutary influence which the Church has ever exercised since its divine institution and which it ought to exercise over human society. They do all that in them lies to remove the influence of the Church from the institutions of human society, and to subject these institutions entirely to the political and civil authority, to the good pleasure of those who are in government, and to the law of the fickle opinions of the age. It is not, therefore, matter of astonishment if these unhappy efforts are principally directed against the public instruction and education of youth. It cannot be doubted but that human society will suffer grave injury when the moderating authority of the Church and her salutary influence are expelled from the public and private education of youth, on which the happiness of Church and State so much depends. It is thus, in effect, that human society is by little and little stripped of that Christian spirit which can alone preserve unshaken the foundations of public order and peace, and is alone able to create and carry out true and useful progress in civilization; at the same time that all those aids are provided which are necessary in order that man may attain his last end, that is, his eternal salvation, after the course of this mortal life. Most certainly the instruction which has not only for its one only end the knowledge of nature and the objects of earthly and social life, but which also abandons the truths that are revealed by God, must by necessity fall into the spirit of error and falsehood. The education which undertakes to form the tender minds and heart, malleable as wax in their inclination to vice, of children, without the aid of Christian doctrine and discipline of the moral code, can only bring up a generation which, excited and impelled by its own passions and by self-interest, will bring down upon private families and upon the State the greatest misfortunes. If this pernicious mode of instruction, separated from the Catholic faith and from the authority of the Church, is a cause of the greatest evil to the individual and to society, when it is introduced into the public institutions that are consecrated to the education and higher studies of the upper classes, who can fail to see that the evil and loss will be far greater when such a method is applied to the schools of the poor? For, in effect, it is principally in such schools that the children of the lower classes ought to be instructed from their tenderest infancy in the mysteries and principles of our holy religion, and diligently formed to piety, to a moral life, to religion, and to become good citizens. Religion ought in such a sense to hold the first place, and so to prevail in these schools, both in instruction and education, that the other branches of knowledge should appear as secondary. For unless religious teaching is closely connected with the instruction given in these schools, youth is exposed to the greatest dangers. Popular schools have been established for the religious education of the people, for their training and piety and in the laws of Christian morality, and therefore it is that they have always with good reason, beyond other houses of education, engaged the special care, solicitude and watchfulness of the Church. The plans and efforts, therefore, which tend to separate the authority of the Church from the popular schools, proceed from a spirit of hostility to the Church, and from a desire to extinguish in the people the light of our divine faith. Wherefore the Church, which founded these schools, has always treated them with the greatest care, looking upon them as occupying a chief part in her responsibility and government: and she holds that whatever separates them from her inflicts a serious wrong upon the Church and upon the schools themselves. Those men who erroneously maintain that the Church ought to abdicate her salutary and directing influence, or to withhold it from these popular schools, ask for nothing less in reality than that the Church should act against the commands of her Divine Founder, and fail in the solemn charge divinely committed to her of providing for the salvation of mankind. Assuredly, when in certain places or countries a deadly plan is undertaken or carried out for rejecting the authority of the Church over schools, and effecting youth to the miserable loss of faith, the Church ought then not only to [illegible] her efforts and to spare no pains to give to youth the Christian instruction and education which are necessary, but she is obliged to warn her faithful and to declare to them that

THOSE SCHOOLS WHICH ARE HOSTILE TO THE CATHOLIC CHURCH CANNOT CONSCIENTIOUSLY BE FREQUENTED BY THEM."

They had there the words of the Holy Father upon the subject of popular education and he would not say more upon it."

The following resolutions were unanimously adopted:

1. "That in order to advance the political and religious interests of the Catholics of this country, unity of action, irrespective of party, is of the first importance."

2. "That in order to secure this unity, it is adviseable that Catholics should form themselves into associations which have for their object the assertion of full religious equality and political and religious rights."

3. "That the Boston Catholic Association established for this purpose, deserves the support of the Catholics of the town; and it is hereby resolved that every effort be made to increase its efficiency and usefulness."

Size of Ancient and Modern Men.

The heroes of antiquity are esteemed godlike in their stature. In every exhibition of arms and armor thrown open to the observer, from the tower of London to that collection exhibited in Somerset House by the Society of Antiquaries, and which has just been closed, abundant evidence is afforded that the men of the earliest times were smaller in limb and shorter in stature than the men of the present day. The ancient British and Roman arms exhibited in Somerset House could have been effectively wielded only by a smaller race of men than that of our time. The handles of the swords and daggers were too small to afford a firm grasp to the hand of the modern Englishman, and even few women's hands would have fitted it between the guard and the extreme end of the hilt. In armor, again, it is a remarkable fact, that none but the smallest and slimmest men among us could squeeze ourselves into the corslets worn by such heroes as "fluttered the Volcians" at Cressy and Poictiers. Darnley's cuirass at Holyrood Palace cannot be got outside of a man of five feet eight and of proportionate build. Wallace's sword, a huge iron contrivance which few of us could swing, and which it is certain the hero of Scotland never wielded, has been found to be no more genuine than the poker still shown as Ballie Nicol Jarvie's at the Clachan of Aberfoyle, and has been withdrawn from exhibition at Dumbarton Castle; and the armor of the Black Prince is too small for an average guardsman. It seems, then, that England, instead of producing a race inferior to that which flourished in the historic times, now breeds men of grander and more athletic frame than she has hitherto done. In the light of this fact we must revise our early historic impressions. Richard Cœur de Lion the Prince of Crusaders, and the fear of Saladin, we must now be compelled to regard as, after all, only a light weight; Edward the First, that Longshanks who was the "Hammer of the Scottish nation," as being considerably short of the standard of our own Horse Guards, and the famous and splendid Black Prince as a hero of skill and energy, but of very ordinary form, and with a constitution so delicate, that after a few years' campaigning in France, and a disastrous raid into Spain (where be suffered severely from the heat,) he pined and faded and dropped into an early and premature grave. So much for mediæval giants.—*Land and Water.*

How graphically the varied aspects of the leaf picture the various seasons of man's life. The tenderness of its budding and blooming in spring, when that rich golden green glints on it that comes only once a year, represents the bright beauty and innocence of youth, when every sunrise brings its fresh, glad hopes, and every night its holy, trustful calm. The dark greenness and lush vigor of the summer season, portray the strength and self-reliance of manhood; while its fading hues on the trees, and its rustling heaps on the ground, typify the decay and feebleness of old age, and that strange, mysterious passing away which is the doom of every mortal. The autumn leaf is gorgeous in its color, but it lacks the balmy scent and dewy freshness of hopeful spring; and life is rich and bright in its meridian splendor; deep are the hues of maturity and noble is the beauty of success; but who would not give it all for the tender sweetness and promise of life's morning hours? Happy they who keep the child's heart warm and soft over the sad experience of old age, whose life declines as those last September days go out with rich tints of autumn and the blue sunny skies of June!

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CHARTER.

CHARTER.

STATE OF LOUISIANA—PARISH OF ORLEANS,
CITY OF NEW ORLEANS.

Be it known, that on this eleventh day of September, in the year of our Lord one thousand eight hundred and seventy-three, and of the Independence of the United States of America the ninety-eighth, before me, WILLIAM JOSEPH CASTELL, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned personally came and appeared, the parties whose names are hereunto subscribed, who declared that, availing themselves of the provisions of the Statutes of Louisiana relative to the organization of Corporations in this State, they covenant, agree and bind themselves, and those who may hereafter become members of this Corporation, to form themselves into and constitute a Corporation, for the objects and purposes and under the stipulations following, to wit:

ARTICLE I.

That the name, style and title of this Corporation shall be THE NEW ORLEANS HOMESTEAD ASSOCIATION. It shall be domiciled in the city of New Orleans, and have and enjoy succession in its corporate name for twelve years. It may sue and be sued, and the President of the Association is designated as the officer upon whom all citations shall be served.

ARTICLE II.

Its object shall be the accumulation and disbursement of a fund sufficient to enable the Stockholders to build, or purchase for themselves, such real estate within the city of New Orleans, and also that of Carrollton, as they may deem advantageous.

ARTICLE III.

The members of this Association must be residents of Louisiana. Minors may hold stock through their tutors, and women in their own right.

ARTICLE IV.

The capital stock of this Association shall be Five Hundred Thousand ($500,000) Dollars, divided into twenty-five hundred (2500) shares, of two hundred dollars each. The stock shall be paid as follows: A first payment of fifty (50) cents on each share, and every succeeding week thereafter a payment of twenty-five (25) cents on each share; this method of paying to continue until the sum paid in by instalments, with all profits added thereto shall amount to two hundred ($200) dollars for each share.

ARTICLE V.

In case any stockholder shall neglect or refuse to pay his weekly instalments as often as the same shall be payable, such stockholder so neglecting or refusing shall forfeit and pay, for each neglect or refusal, an additional sum of five (5) cents for each share of stock by him held Any stockholder, having effected a loan on his stock, who shall neglect or refuse to pay the weekly portion of the interest on each share for which he has received a loan, shall pay an additional sum of five (5) cents on each share on which a loan has been effected Each and every weekly refusal or neglect to pay his instalment or interest, shall be charged to his account These fines may be avoided by paying in advance for a certain time during which period it being covered by a prepayment no fines can be levied.

ARTICLE

Each stockholder, for each share of stock that he may hold in the Association shall be entitled to receive from the funds of the Association a loan of two hundred ($200) dollars—less the premium offered. Whenever the funds in the treasury shall warrant, one or more loans shall be disposed of to the stockholder offering the highest voluntary premium in such manner as the Board of Directors may determine. Should he so wish any stockholder having a plurality of shares, by making the same known at the time of offering, shall be entitled to succeeding loans offered at that time, at the same premium per loan, to the full amount his shares entitle him—provided he shall not receive more than one hundred and seventy ($170) dollars loan on each share. No stockholder shall be entitled to a loan on more than thirty (30) shares. No stockholder shall be entitled to a loan who is in arrears to the Association Stockholders taking loans shall pay interest thereon (on nominal loan) by weekly payments, at the rate of eight (8) per centum per annum.

ARTICLE VII.

Whenever a stockholder shall be declared entitled to a loan or loans, he shall allow to be deducted the premium offered by him for the same, and before receiving the same he shall secure the payment thereof to the Association by act of mortgage and transfer of policy of fire insurance to the Association, and, if there be any due, a receipt for paid up State, Parish and Municipal taxes. In case of failure to give satisfactory security for such loan within three months from the date of purchase, the interest, together with all costs and charges, or expenses attending the examination of title and searches, shall be charged to such purchaser and the money revert back to the Association.

ARTICLE VIII.

Stockholders having taken no loan, and wishing to withdraw from the Association, shall be entitled to receive from the Treasurer the amount of dues actually paid in by them, first deducting all fines and forfeitures, and a portion of all losses incurred. Any stockholder having taken one or more loans, desiring to withdraw, will be permitted to do so; provided he shall have repaid said loan, which he may do at any time; and, in case of the repayment thereof, before the expiration of the twelfth year after the organization of this Association, there shall be refunded to said borrower one-twelfth of the premium paid, for every one of the said twelve years then unexpired. Stockholders having taken loans will also be permitted to withdraw from the Association, provided they shall have sold all their interest in the real estate together with all their interest in the Association, and that their vendee in such sales shall have applied to, and by a vote of a majority of the Board of Directors, shall have been admitted and approved as a member of the Association, and substituted for, and admitted to all the rights and liabilities of the retiring member in and to the same; provided always that stockholders, wishing to withdraw, shall give one month's notice to the Board of Directors of such intention. Upon the death of a member who had not received a loan or loans, his heirs or legal representatives, wishing to withdraw, shall be entitled to receive from the Association such deceased member's full interest thereon, first deducting his fines and arrearages, and his portion of losses sustained.

ARTICLE IX.

If the interest remains unpaid for one year the Board of Directors may compel payment of the principal and interest of any loan by ordering proceedings to be instituted on the bond and mortgage according to law. In this case of recovery of loans by law, all dues, forfeitures, losses, interest principal and legal costs shall be footed up and charged to the party causing such course of action to be pursued by the Association, and if the amount recovered exceed the nominal loan and interest for the time such loan was used, the excess shall be given the defaulting party. In case any stockholder (not having taken a loan) shall neglect or refuse to pay his weekly instalments and fines for the space of one year, such stockholder so neglecting or refusing, shall receive from the Treasurer the amount of dues actually paid in by him, without any allowance for interest, first deducting all fines and forfeitures that may be charged against him, and also a portion of all the losses incurred, and from that time cease to be a member of the Association.

ARTICLE X.

All the corporate powers of this Association shall be managed and exercised by a Board of Directors, to consist of thirteen stockholders, and a majority of whom shall constitute a quorum for the transaction of business.

ARTICLE XI.

The following named gentlemen shall constitute the first Board of Directors, who shall hold their office until the second Monday of January, 1874, or until their successors shall be duly elected and qualified as Directors: Messrs. Edward Sweeney, Thos. C Walsh, E M. Bermingham John McCaffrey John J. Finney, P. F. Curley, Martin A. Alleyn J B Mahoney Dr. E. T. Sheppard, Thos. McKendrick, P. A. Finney, A Leo and J. T. A O'Meallie.

ARTICLE XII.

On the second Monday of January, 1874, and annually thereafter, an election for Directors by the stockholders of the Association shall be held at the office of the said Association; and a plurality of votes counting one vote for each share of stock voted on, shall be sufficient to elect; and at this meeting a detailed exhibit of the transactions of this Association for the year preceding shall be submitted to the stockholders. A failure to elect on the day aforesaid shall not dissolve the Association, but the President shall cause another election to be held within thirty days thereafter, giving notice of the same in a daily newspaper published in English in New Orleans. The Board of Directors shall have power to supply any vacancy that may occur in their body by death, resignation or otherwise

ARTICLE XIII.

All transfer of stock shall be made on the books of the Association, in person or by proxy, but not while any indebtedness to the Association exists, unless with the consent of the Board of Directors.

ARTICLE XIV.

No stockholder shall in any event be made liable beyond the amount of his subscription to the capital stock of the Association or his indebtedness to the same.

ARTICLE XV.

The stockholders of the Association, at a general meeting, convened for that purpose by the Board of Directors, or by the President at the written request of fifteen (15) stockholders, after thirty (30) days notice in a daily newspaper published in English in the city of New Orleans, may make any modifications, additions and changes in this Act of Incorporation or Charter, with the assent of the representatives of three-fourths of the total stock subscribed.

ARTICLE XVI.

At the expiration of the Charter, or sooner if the stock be paid up the affairs of the Association shall be liquidated, its debts paid, and the balance divided pro rata among the stockholders, on the amount held by each of paid-up stock, under the charge of three Commissioners, who shall be stockholders, appointed by the Board of Directors for that purpose.

Thos. C. Walsh, Edward Sweeney,
Andrew Leo, P. A. Finney,
Dr E. T. Sheppard, E. M. Bermingham,
P. F. Curley, John J. Finney,
J. D. Mahony, John T. A. O'Meallie,
M. A. Alleyn. Jno. McCaffrey.
Thos. McKendrick.

Thus done and passed at my office, at New Orleans, aforesaid, the day, month and year first above written, in the presence of Harris Murphy and James J Woulfe, witnesses of lawful age, domiciliated in this city, who hereunto sign their names with the parties, and me the said Notary, after the reading of these presents.

HARRIS MURPHY, JAMES J. WOULFE,
W. CASTELL, Notary Public.

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PRICE LIST OF

TEAS.

OCTOBER, 1873.

GOOD FAMILY TEAS:

Oolong (Black)......₱ lb $0 80
English Breakfast (Black)...... 80
Imperial and Hyson (Green)...... 50
Green and Black Mixed...... 90

FORMOSA OOLONG TEA.

Extra fine quality......₱ lb $0 75
Best in Market......1 00

ENGLISH BREAKFAST TEA.

Extra fine quality......₱ lb $1 00
Best in Market......1 25

YOUNG HYSON TEA.

Best in Market......₱ lb $1 25

IMPERIAL TEA.

Extra fine quality......₱ lb $0 75
Choice quality......1 00
Best in Market......1 25

GUNPOWDER TEA.

Best in Market......₱ lb $1 40

UNCOLORED JAPAN TEA.

Extra fine quality......₱ lb $1 00
Best in Market......1 20

ORANGE PEKOE TEA.

Best in Market......₱ lb $1 30

GREEN AND BLACK MIXED TEAS.

Extra fine quality......₱ lb $0 80
Best in Market......1 00

J. W. PLATT,
GROCER AND TEA DEALER,
oc19 1m 102 Camp street, Corner of Poydras.

M. J. & D. D. O'BRIEN,

Commission Merchants,

—AND—

DEALERS IN CORN, OATS, BRAN AND HAY,

32 Peters Street, (late New Levee,)

Between Gravier and Poydras,

oc5 73 1y NEW ORLEANS.

WHILE ANNOUNCING MY RETIREMENT from business, I most urgently call the attention of the former patrons of HORRELL, GAYLE & CO. and B. M. HORRELL & CO. to the card of my successor, Mr. JOHN GLYNN, Jr., who has been actively connected with the above-mentioned firms for the past fifteen years, and for whom I most respectfully entreat a continuance of their past favors
B. M. HORRELL.

New Orleans, Sept. 30, 1873.

NOTICE.—REFERRING TO THE CARD OF B. M. HORRELL, Esq., I would beg leave to state that I shall continue, for my own account, the General Commission Business, and hope to merit the confidence of the patrons of my predecessors so far as to command a share of their patronage. Respectfully,
JOHN GLYNN, Jr., 52 Union street.
New Orleans October 1, 1873. oc5 tf

MARTIN DRUHAN, COMMISSION MERCHANT,
SALE AGENT FOR
Blood, Wolfe & Co.'s English Ale and Porter
NO. 39 COMMERCE STREET,
Between Lafayette and Girod, N. O.

In store and arriving constantly, and will be sold in quantities to suit. This Ale and Porter is well known and is in good shipping order in cases of six dozen each. stone and glass bottles au10 6m

WESTERN PRODUCE, LIQUORS, ETC.

J. T. GIBBONS & CO.,

DEALERS IN

GRAIN, CORNMEAL AND HAY,

57, 59, 61, 63...New Levee Street...57, 59, 61, 63

au3 73 1y Corner Poydras.

NOTICE.

I would call the attention of the trade to the fact that I have on hand, in lots to suit, a well-assorted and choice stock of

HIGHWINES,
NEUTRAL SPIRITS,
NEW YORK BRANDY,
NEW YORK GIN,

And the celebrated brands of CHALMETTE, MARK TWAIN and YOSEMITE VALLEY WHISKIES.

All of the above, considering my facilities unsurpassed, I offer to the wholesale grocery and purchasing trades, at the lowest market prices
J. A. WALSH,
jy20 3m No. 82 Poydras street.

JOHN HENDERSON,

WHOLESALE LIQUOR DEALER,

85 and 87....Tchoupitoulas Street....85 and 87,

Corner of Lafayette street,

NEW ORLEANS, LA.

Manufacturer of PALACE BOURBON and RYE WHISKY, ALCOHOL, and all grades of RECTIFIED WHISKY. je29 73 1y

E. Conery. E. Conery, Jr.

E. CONERY & SON,

WHOLESALE GROCERS,

Commission Merchants and Dealers in Western Produce,

CORNER OF CANAL AND DELTA STREETS,

no19 72 1y NEW ORLEANS.

EDWARD BURKE,

WINES AND LIQUORS,

186 and 192..Tchoupitoulas street..186 and 192

mh16 73 1y NEW ORLEANS.

MISCELLANEOUS ADVERTISEMENTS.

FIRE! FIRE! FIRE!

The Late Fire on Canal Street.

SETTLEMENT WITH THE INSURANCE.

$9000 worth of FINE CLOTHING and HATS.

$5000 worth of LINEN SHIRTS and GENTLEMEN'S FURNISHING GOODS.

$6000 worth of LADIES' and GENTS' SARATOGA, ZINC and SOLE LEATHER TRUNKS.

VALISES and TRAVELING BAGS.

All slightly damaged by water.

To Be Sold Fifty Per Cent Below Cost.

AT

M. COGAN'S,

19 and 29........Canal Street........19 and 29

oc5 1m Next door to Hansen's Shoe Store.

"DOMESTIC" PAPER FASHIONS.

AGENTS WANTED.
Send for Catalogue.
Domestic Sewing Machine Co., New York.
oc7 3m