

Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, MARCH 15, 1874.

The Home Rule Movement in Scotland.

The New York Herald, whose representatives are omnipresent, has one in Glasgow who has been engaged in ascertaining the feeling in Scotland on Home Rule for Ireland. There are large numbers of Irishmen scattered over the manufacturing cities of both Scotland and England, who have established the movement in every locality where their fellow-countrymen are considerable enough in force to be influential.

HOME RULE AS A PARTY QUESTION IN SCOTLAND.

Only one candidate has stood in Scotland distinctly pledged to Home Rule, and that was one of the defeated candidates for Glasgow—the Hon. Francis Ker, a Scotchman and a Catholic, and a lover of Ireland. But the "Home Rulers" have made themselves felt all over the country, and before another election comes round, their numbers are such that, with unanimity and good organization, they will hold probably several seats at their disposal.

The leader of the Home Rule party in Scotland, Mr. John Ferguson, is a man of great skill, energy and eloquence. An Irishman himself, he is conspicuous for his labors in every patriotic movement for the benefit of his country. He is a Protestant, and this fact greatly disarms the reactionary cry that "Home Rule means Rome Rule," a cry which readily enough reaches the hold of so intensely Protestant a people as the Scotch are. As a speaker, Ferguson has few equals in any country, and his speech to the Home Rulers in the city hall of Glasgow on the eve of the election, was one of the ablest addresses ever heard in the West of Scotland. He possesses good social powers, and is one of the partners of the well known publishing house of Cameron & Ferguson. He is also comparatively young in years, not over thirty-four or thirty-five years of age, and is very popular with all classes of his fellow citizens.

Mr. Ferguson in a conversation with your correspondent declared himself most sanguine of the future of the Home Rule movement in Scotland, stating that although as yet it was limited to the Irish residents in the country, their patriotism was of the most enthusiastic character, and was even already filling in their more apathetic neighbors, the Scotch, as an instance of which he mentioned that at a late Home Rule meeting in Edinburgh, four of the town councilors of that city were on the platform, and one of them occupied the chair.

A Where Custom Contested.

It is highly probable that the custom of taking strong drink to the table of every company and both the mineral and vegetable kingdoms have been largely neglected in the past. It is a powerful purgative in various ways, and a powerful tonic in others. It is a powerful tonic in others. It is a powerful tonic in others.

WORKS WONDERFUL.

From Maine to California millions of children are wearing SILVER TIPPED Shoes. Why not they are the cheapest, and never wear through at the toe. Try them.

BEST AND OLDEST FAMILY MEDICINE.

Sanford's Liver Inverter—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

CATHOLIC CITIZENS.

THEIR RIGHTS AND DUTIES.

Sermon of Bishop McQuaid, Delivered on "Washington's Birth-day."

Annexed we give a full report, taken from the New York Irish American, of the eloquent discourse delivered by the Most Rev. Bernard J. McQuaid, Bishop of Rochester, at the festival Mass of the "Catholic Union," in St. Peter's church, Jersey City, on the 22d of February. The Bishop spoke as follows:—

I read from the Sixth Chapter of the Epistle of St. Paul to the Galatians: "For, what things a man shall sow, the same also shall he reap. For, he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And, in doing good let us not fail: for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially those who are of the household of the Faith."

These words of St. Paul, my brethren, were addressed to the people—to the first Christians—to those who, listening to the words of the Apostles, were led by them within the fold which Christ had made. In my judgment, they are very remarkable words, and just such as we, priests of God's Church, can take up this day—in this free country, in this enlightened century, as they call it,—and repeat with emphasis, with power, and with meaning. "As you sow, so shall you reap," says St. Paul. As you sow, in doing good to others, as you sow, in doing good to all men, but especially those who are of the household of the Faith, so shall you reap. It is not the priest of the Church that St. Paul is addressing. It is not a chosen and separated class of the Christian community that he is now speaking to; but he is speaking to the people, to the laity, to men and women like you who are assembled before me. Clearly, then, the laity, the men and the women that make up the body of the Church, have duties towards their fellow-men,—towards all men,—but especially towards those "of the household of the Faith." And I come here this day, a priest of God's Church, to repeat this truth—the doctrine—and to say to you—to the people, the laity,—that, towards your fellow-men, but especially towards those "of the household of the Faith," you have duties coming from Heaven,—duties, concerning which you must, one day, answer unto God for the manner in which you have fulfilled them.

We go back to the beginning of the Christian Church, and we find that Christ, our Lord, gathered together twelve—twelve whom he called Apostles,—men to be sent by Him to carry the tidings of salvation abroad to all the nations of the earth. Then, He gathered His Disciples,—a larger body, but still a body,—an organized body, brought together and made, as it were, one,—with order and with system; and, as aids to the Apostles, they also were sent, under these Apostles, to carry these glad tidings of light abroad over the earth. And when these Apostles and Disciples went to their work, wheresoever they went, they called upon the people to join with them; either out before the world, or in their hiding places, they brought them together; and, as organized bodies, they proceeded to work. When we read the Epistle of St. Paul, we find what abundant use he made of the men and women of the various Churches, to do the work that came before them. And thus was the beginning of God's Church organized everywhere; bishops and priests leading the way, but the people following in the steps of their leaders. The people, engaging in the portion of the work that belonged to them, steadily pursued it, as the time and circumstances of the age demanded. I may say that, in these first centuries, the Christian Church was a grand organization of martyrs. They were a new people, coming into existence,—a new power showing itself upon the earth. All that was great and strong and mighty in the world was raised against them. Their power consisted in the Divine promise of assistance to the end of time; their power consisted in each and every man and woman of the Christian religion upholding the teachings of that religion, and its practices, as occasion required. And, hence, I may say that the first three centuries present the Christian people to us as organized for martyrdom. Bishops and priests went to the stake, went out to death, and gave their blood willingly for the cause of Christ; but no more so than the laity,—than the men and women of those times. And, when the age of persecution passed, and the Christians were left in peace, to carry out the teaching of the Gospel, we find that the counsels of perfection were heeded not by those of the sanctuary alone, but the people went out into the desert in masses,—into the woods, into the mountains and desert places,—to spend their whole time in the praises of God, forsaking the world and its pleasures, giving their minds and the work of their bodies wholly and solely to the service of God. In later times, when the Christian Church covered the civilized world, this principle of organization,—this principle of combining to work for the good of religion, was the predominating principle among the people. And so with regard to what are called Middle Ages,—or as some call them the "Dark Ages," for many a name is given to the past, which was given to it for a purpose by the enemies of those times. In the Middle Ages, when the Church ruled, I may say, and the spirit of Christ influenced the thoughts of the people,—we find, in all the towns and villages, that the people combined in their trades, in their professions, and in every way and form, for good, for Christ's sake; to make His revelation better known among men; to bring even their trades and their professions up to the Christian standard; that in them might predominate the idea of Christ, who had established His religion here on earth. And even if we take that rather strange example of the Crusades, we find that this was a combined organization, still more largely developed by the circumstances of the time. The holy places were in the hands of the enemies of Christ; and, in those days of faith, when men believed in Christ,—(not in the Christ of to-day, who is a good man after a fashion),—but in the Christ that is God;—when these men, believing in the divinity of Christ, with all the power of mind and soul, down deep in their hearts,—looking out towards the holy places, the sacred earth on which their Jesus' blood had fallen and been shed,—they were troubled

in their souls, and cried—"What can we do to rescue Calvary and Bethlehem from the Infidels?" because they believed. And, at the call of holy men, they cast aside their occupations and modes of life; and, for Christ and His Cross, took up the sword, and went out to battle for Him in whom they believed.

There came upon us a sad day,—a day when, for reasons all of which we may know when we shall have passed to the next world, but not in this life,—there arose that strange rebellion of the sixteenth century. You remember how the nations, broken up and scattered, were driven from God's Church, and from union with Peter's See. We can form no conception of the troubles and trials of those days, troubles, and trials proceeding, some from within, but more from without. It was a trying time, and many were lost through the difficulties of those days. It seemed, at the time, as though the promises of Christ were to come to naught. For a while it looked, to the doubting, as though the arm of God had been weakened, and He could not keep His word. But just then, in the darkest hour of that dark night—just then there arose within God's Church organizations of many kinds. They began in the sacred place—within the sanctuary. Men and women joined together for God's sake, for the sake of His holy religion. There were no sacrifices that they were not willing to make for the souls of the people, which souls were to be saved by the blood of Christ. And then began those organizations which are going on to this day and to this hour, in the cause of education; in the cause of charity; in behalf of the suffering. These organizations, whose object is the education of the poor of the people; for they who came forth from the sanctuary—from God's Church—men and women, came forth for the people, their hearts overflowing with love for those souls that Jesus Christ had died to save. Then began institutions of charity. Orphan asylums were opened, hospitals and Houses of Mercy were established everywhere; and we see, to-day, as beautiful a picture in the history of God's Church as ever has been seen since that Church began.

This brings us down to our day. In every age the mode of work changed with circumstances; and, as circumstances changed, and the demands of the time required men and women, they came forth to work for others, and especially for those "of the household of the Faith." Here we are in America on this day, sacred in the annals of the history of our country. We are here this morning not only as Christians, but as citizens. We come here in memory of a day that is dear to us. We come here to pray to God for the country which we love. We come here, as in duty bound, to raise our voices in prayer to the great and good God, to ask Him to look down with kindness and mercy upon this land, and to make the hearts of its people turn to Him. Our duty of patriotism is a duty as sacred to the Christian heart as the love of religion itself. We are here, then, this morning, grateful to God for the blessings He has bestowed upon us as citizens of this land, and we are here as Christian members of God's Church, and, as such, owing much to the country in which we live. The better the Christian, always, the better the citizen. The bad Christian cannot, under all circumstances, be a good citizen. He may afford to be a good citizen; but the one that will be true and loyal and brave and steadfast to his country when his country demands sacrifice, even of his life—the only one that can be depended upon is the good Christian. We are here, Christians and citizens, to pray to God to bless our land, and, in the midst of our prayers, whilst our mind is opening up towards heaven, and we are preparing for the light of truth to come down to our minds, we take counsel among ourselves of what we have done in the past, of what we are doing to-day, and of what we ought to do in the time to come. I wish to say, my friends, this morning, that a fearful obligation rests upon the Catholics of these United States. Great opportunities have been placed before you as citizens, great advantages given to you in our open and free country; and upon you depends the amount of good to be done by the Catholic Church therein. It depends upon you, citizens—upon you, men and women—it depends upon you that the work of God's Church in this land shall go on to the honor and glory of God and the saving of souls.

Let us say a few words about our rights and our duties; a few words about the peculiar circumstances in which we are placed. The circumstances may indicate our duties,—may point out the road that we ought to follow—may show us the direction in which our efforts should be directed. Everyone that has lived in this country for twenty or thirty years past, and has noted what is going on, has noted how great things are accomplished in this country, and cannot fail to have seen, that the work that is accomplished, is brought about by steady organization,—agitation, discussion, and persistent work, on the part of each and every one, interested in the work to be done. All the great events that have transpired in our time, or within the last few years, have been brought about in this way.

Let us look around and see what the non-Catholic denominations in the country have been doing. Their organization is almost perfect. If they had only the truth—the promise of Christ—to go with them, they would carry their views and ways through the whole land. In their organizations, Bible Societies, Tract Societies, Aid Societies,—countless in number—we find men and women, intelligent, earnest, full of zeal for their work, giving time and money and every thing to accomplish their purpose; and they lack of complete success only, as I have said, by the absence of the divine promise of Christ Himself. These men and women recognize the great power of the day. That power is in public opinion; and public opinion is influenced by the press, by publications, by meetings, by discussions, by truth being taken and condensed in as small a space as possible, and thrown at the minds of the people continuously, until, at last, it rests in those minds. In this country, then, public opinion rules—public opinion is king—is sovereign; and public opinion is influenced in certain ways. And here, for years past, we, good Catholics,—content to know that we have the truth—satisfied that the promises of Christ are with us—forgetting just such words as those of St. Paul to the Galatians—forgetting that no man lives in the world by himself,—that every one has duties to others—forgetting that common gratitude to Almighty God for the blessing

He has bestowed upon us of the true faith, ought to bring us out of our own narrow sphere, and force us among our fellow-men, to labor heart and soul for others—for getting all these things, we seek the quietest places; and, afraid, as it were, if some one speaks a loud word against us, we go into a corner and hide ourselves where we cannot be assailed;—we, who have the faith, we, who have the truth, we, who have the head of Christ Jesus, and on earth His successor;—we who should stand before the world and speak aloud the truth, as Christ Jesus gave it to us! Oh! my brethren, this will not answer; this is not what makes American Catholic citizens! Why, our religion should but intensify our Americanism—make it stronger and bolder and braver within us. By its power we ought to be able to show to the noble American people what the Catholic American is;—the best of citizens, obedient to the laws, conservative of public morals, faithful in every duty, kind towards others, but bold and brave in upholding the truth, and bold to speak our rights as American Catholics, and every one is an American whose home is here. God gave this land to the oppressed of Europe. No one has a monopoly of it. It belongs to God's poor people of every quarter of the world; and every one that has come to this land and has said, as he stood upon its soil, "This is my home, this is my land, here do I make my dwelling place,"—that one is an American. Then, American Catholics, in this broad sense, owe certain duties to the country in which they live; and these duties to their country go hand in hand with the duties they owe to their religion; and one of these duties is the duty of union, of organization, of combination. We have no secrets; our work is as open as the day. Into our councils can come every one. We have nothing to hide, nothing to conceal. We ask no favors, no privileges. Our rights as citizens—as Catholic citizens—we ask for ourselves and for the poor—for the children of all men—but especially for those "of the household of the Faith." As we look out over this great country, we see wonderful organizations. In the sanctuary the religious Orders are doing their work well and admirably, and are spreading in a manner to surprise the world. But what are your Bishops and priests your Brothers and Sisters?—why, you can count them; and we are millions of people; and yet, though we are millions of people in the United States, our influence and our power, even in matters of common good, count for nothing. They count for nothing, because there is a lack of union and organization among the Catholic laity of the country. We see, of late years, the beginning of the work;—these Catholic Unions and Catholic Associations that are springing up everywhere, are the beginning of the work. It is time, it is time for the Catholic laymen of the land to take their stand before society and before the country. Have we not heard the expression, until we are tired hearing it: "Oh, the priests want this; the people don't want it." We have been listening to this until we are tired hearing it; and many good people were willing to let others say such words, for they seemed to have truth in them, because the people left the whole work to the bishops and priests. Why, even in the school question—in the matter of the education of your children—many supposed that it was an affair altogether of the priests; whereas it is the concern, business, and affair of the people—the men and women, the fathers and mothers of the land. A change, then, is coming—a change adapted to the circumstances of the times. We find before us in the country that might power, public opinion, how to create sound public opinion, how to resist the calumnies of the enemies of God's Church; and we are to do it just as we find men do it in other affairs every day.

Continued on eighth page.

INSURANCE COMPANIES.

13th ANNUAL STATEMENT

OF THE

ATLAS INSURANCE COMPANY

OF NEW ORLEANS.

NEW ORLEANS, December 31, 1873.

In accordance with the requirements of their charter the Company publish the following statement:

Premiums received during the fractional part of the year ending December 31, 1873:

Fire premiums..... \$2,641 61

River premiums..... 1,175 52

Total premiums..... \$3,817 13

Less unearned premiums..... 17,376 79

Net..... \$1,440 34

Deduct:—

Fire losses paid, less credit..... \$2,433 83

General expenses, less credit..... 14,164 86

Loss and interest..... 14,291 79

Net..... \$2,241 69

The Company have the following assets:

Real estate owned, worth..... \$1,222 43

Total assets owned by the Company..... 15,591 60

Stocks owned by the Company..... 27,520 60

United States bonds..... 2,999 90

United States notes..... 8,226 85

Accrued interest..... 16,442 44

Premiums in course of collection..... 27,443 86

Bills receivable for premiums..... 12,419 70

Office furniture, safe and agency supplies..... 3,445 75

Cash and bills on hand..... 3,251 09

Total..... \$63,412 50

LIABILITIES.

Capital stock, 40,000 shares, \$100 each, assessed at 87 1/2 per share..... \$33,750 00

Amount reserved to safely re-insure all outstanding risks, being 50 per cent of unearned premiums..... 17,376 79

Unearned premiums, less 50 per cent reserved..... 7,545 60

Salaries unpaid..... 762 11

Total..... \$59,424 50

The above statement is a true and correct transcript from the books of the Company.

WM. H. STEVENSON, President.

DOUGLAS WEST, Secretary pro tem.

Subscribed and sworn to before me on this 5th day of January, A. D. 1874.

J. G. EUSTIS, Notary Public, 33 Carondelet street.

INSURANCE COMPANIES.

NEW ORLEANS MUTUAL INSURANCE COMPANY,

Corner of Canal and Camp Streets.

FOURTEENTH ANNUAL STATEMENT.

In conformity with their charter, the company publish the following statement:

Premiums during the year ending Dec. 31, 1873:

On Fire risks..... \$414,355 83

On Marine risks..... 101,150 45

On River risks..... 62,874 56

Total Premiums..... \$578,380 84

Less Reserve for unearned risks, Dec. 31, 1873..... \$125,605 93

Less return premiums..... 11,776 58

Net..... \$440,998 33

Reinsurances..... \$ 48,923 92

Losses on Fire..... \$15,070 07

Losses on Marine..... 67,174 66

Losses on River..... 9,774 91

Total..... \$82,019 64

Expenses, taxes, etc., less interest account..... 17,491 45

Commission on agency business..... 7,798 87

Rebate paid to the assured..... 30,771 49

Semi-annual interest on capital stock..... 25,232 89

Five per cent. paid Aug. 1873..... \$25,000 00

Five per cent. payable Feb. 1874..... 25,000 00

Total..... \$137,282 51

Net earned premiums..... \$403,715 82

Reinsurances..... \$ 48,923 92

Losses on Fire..... \$15,070 07

Losses on Marine..... 67,174 66

Losses on River..... 9,774 91

Total..... \$82,019 64

Expenses, taxes, etc., less interest account..... 17,491 45

Commission on agency business..... 7,798 87

Rebate paid to the assured..... 30,771 49

Semi-annual interest on capital stock..... 25,232 89

Five per cent. paid Aug. 1873..... \$25,000 00

Five per cent. payable Feb. 1874..... 25,000 00

Total..... \$137,282 51

Reserved for unearned claims..... \$ 3,991 75

The company have the following assets:

Cash..... \$ 47,407 16

Bills receivable for premiums..... 15,070 07

Interest on capital stock, due in Feb. 1874..... 13,990 00

Stocks, Gas Company and others..... 67,514 50

Pledge and mortgage notes..... 275,735 69

Premiums in course of collection..... 1,675 62

Suspense account..... 3,590 79

Agency premiums for December..... 11,013 20

Warrant account..... 5,799 69

Trust account..... 4,584 31

Louisiana Cotton Factory..... 1,970 93

Property corner Canal and Camp streets..... 70,662 77

Due to re-insurers..... 13,281 72

Due by insurance companies..... 7,405 76

Total..... \$774,505 77

Depreciation..... 27,560 94

Cash market value..... \$676,944 83

LIABILITIES.

Capital stock..... \$500,000 00

Unearned risks..... 125,605 93

Interest on capital stock, due in Feb. 1874..... 13,990 00

February..... 25,000 00

Interest and dividends uncollected..... 11,115 12

Bills payable..... 1,712 60

Cash uncollected..... 13,281 72

Reserve 25 per cent on losses..... 10,145 97

Total..... \$676,944 83

The above statement is a true and correct transcript from the books of the company.

J. W. HINKS, Secretary.

Sworn to and subscribed before me this 5th day of January, A. D. 1874.

P. CHS. CUVELLER, Notary Public, No. 149 Gravier street, New Orleans.

The semi-annual interest dividend of five per cent. due first Monday in February, will be paid the stockholders on and after that date.

AMERICAN MUTUAL INSURANCE

ASSOCIATION OF NEW ORLEANS,

25 Commercial Place,

Between Camp and St. Charles streets.

Capital..... \$500,000

(EXCLUSIVELY FIRE)

S. E. LOEB, President.

B. MEYER, Secretary.

O. S. ASCH, Superintendent of Agencies.

TEUTONIA INSURANCE COMPANY

NEW ORLEANS.

Office, No. 111 Gravier Street.

Insure Fire, Marine and River Risks at Lowest Rates.

Assets..... \$798,454 61

A. EIMER BADER, President.

CH. ENGELFELD, Vice President.

GEORGE STROMAYER, Secretary.

BOARD OF TRUSTEES:

Henry Abraham, A. Eimer Bader, N. A. Baumgardner, E. F. Leibel, Ch. Engelfeld, M. Frank, W. G. Meyer, H. G. Schmitt, S. Zimm, Statz, J. H. Keller, J. Koerber, L. M. Leonard, Louis Ellenthal, C. H. Miller, F. Brocker, Frank Roder, Louis Scherer, W. E. Schmidt, H. Selz, Isaac Scherer, Louis Schwartz, J. M. Schwartz, J. R. Wilderman, X. Weissenbach, J. G. 73 1/2

OFFICE OF HIBERNIA INSURANCE COMPANY OF NEW ORLEANS, 37 Camp Street.—At an election held on Monday, the 5th inst., the following named gentlemen were chosen Directors of this Company to serve for the ensuing year: John Henderson, Patrick Lewis, John R. Gibbons, Thomas Markey, E. B. Briggs, E. Conroy, Jr., Edw'd Sweeney, Thomas King, William Hart, R. M. O'Brien, J. A. Gardner, J. G. Ryan, Thos. Gilmore, Thomas King.

And at a meeting of the Board, held this day, JOHN HENDERSON, Esq., was unanimously elected President, and P. IRWIN, Esq., Vice President.

The Board also declared out of the net profits of the past twelve months 10 per cent interest; also 50 per cent dividend on the paid in capital, and 40 per cent dividend in premiums—the said interest and dividends, under amended charter, to be placed to the credit of the stock notes.

TIOS. F. BRAGO, Secretary, my 18 73

LADIES' HAIR STORE.

George T. Shilling, Dryades Street..... 381

HARDWARE—MACHINERY—ETC.