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REV. A. J. RYAN,

EDITOR-IN-CHIEF.

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OUR CLUB RATES

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CALENDAR OF THE WEEK.

Sunday.....Aug. 16—Twelfth Sunday after Pentecost.
Monday.....Aug. 17—Octave of St. Lawrence.
Tuesday.....Aug. 18—St. Agapitus, Martyr.
Wednesday.....Aug. 19—Of the Octave of the Assumption.
Thursday.....Aug. 20—St. Bernard, Confessor and Doctor of the Church.
Friday.....Aug. 21—St. Jane Frances de Chantal, Widow.
Saturday.....Aug. 22—Octave of the Assumption.

Remember the Concert at Grunewald Hall to-night.

OUR TRAVELING AGENT.—Mr. Thos. B. O'Connor, our agent, is at present in Charleston, S. C. We bespeak for him the kind assistance of the friends of Catholic literature in that flourishing town.

St. PATRICK'S CHURCH.—Sunday, within the Octave of the Assumption, Solemn High Mass at 10 o'clock, A. M., solemn Vespers at 6 o'clock, P. M., at which Rev. P. Claffey, S. M., College of Jefferson, will preach on the Assumption.

DEATH OF MICHAEL WHEELAHAN.—The sudden death of this most estimable gentleman, which occurred last Friday night, has filled with sorrow the hearts of his legion of friends in this city. As the announcement of his death reaches us at the moment of sending the paper to press, we are compelled to postpone any extended notice of the deceased till our next issue. Mr. Wheelahan was President of the Conference of St. John the Baptist, Society of St. Vincent de Paul, and of Branch No. 4 of the Hibernian Association, and we have no doubt that the members at large of both these organizations will attend his funeral in large numbers. He will be buried from his residence, 338 South Rampart street, this (Saturday) afternoon, at 4 o'clock.

DEPT.—On Sunday, August 9th, 1874, THOMAS ANDERSON, aged fifty-two years and five months, a native of Island Femeon, Germany, and a resident of this city for the past thirty years.
No man in this community was better known or more generally loved than Tom Anderson. Whole souled and generous, he had won a host of friends and earned the love and gratitude of the poor, to the alleviation of whose sufferings he was ever ready to devote his time and money. Though not a Catholic, Mr. Anderson was always foremost in assisting to inaugurate and bring to a successful issue the great works of charity undertaken by the Church.

ACADEMY OF THE VISITATION, St. Louis, Mo. The forty-third session of this Academy commences on the 7th of September. As the Academy is in charge of the Sisters of the Visitation, the bare mention of that fact is a sufficient guaranty that the intellectual and moral training of the pupils is attended to with the most vigilant care and intelligent discrimination, and that their physical comfort is in no way neglected. For further particulars see advertisement on fifth page, or address the Directress at the Academy.

Pio Nono COLLEGE.—We have received from the Rev. President, Father C. P. Gaboury, the prospectus of this College, recently erected near Macon, Ga. The building is a beautiful brick structure, five stories high, and stands on an eminence two miles from the city proper, in the midst of a grove and recreation grounds covering forty-five acres of land. The College is conducted by secular priests, aided by a body of lay professors, under the supervision of Bishop Gross. The domestic department and infirmary are under the care of the Sisters of Mercy. The scholastic year will consist of one session of nine months, studies invariably commencing the first Tuesday in October.

THE EXCURSION.—Our readers will remember that the Chatawa excursion starts next Saturday. It would be well for parties intending to go, to make it known in advance to some of the gentlemen of the committee, in order that a sufficient number of cars may be engaged. There need be no apprehension about exposure to either sun or rain while at Chatawa, since there is, upon the grounds of the Fathers, an ample supply of roofing to shelter all in either contingency.

We are confident that all friends of the Redemptorist Fathers will exhibit an active interest in this undertaking, as its profits go to the benefit of their house at Chatawa. Indeed a mere general zeal for Catholic progress would stimulate any one to such an interest, as the establishment in question is a noviciate or seminary, the nursery of missionary priests who shall some day fill this land with the triumphs of Christianity.

A Savannahian, who has lately returned from a tour through Virginia, gives us the following description of Bath county, noted for its wonderful healing springs: The county has a population of 5,000, does not owe a dollar, has no paupers within its borders and only one prisoner in jail, and he is a negro maniac.

Ecclesiastical Intervention.

The *Republican* newspaper, of this city, thinks that the *MORNING STAR* is an ecclesiastical paper; that, as such, it ought not to have anything to do with party politics; and that it has lately been meddling with those matters. All of this is to be found in an article of last Wednesday in that journal.

Let us see. As to the 1st point: we deny that this is an ecclesiastical paper in the ordinary sense of the word. It is a Catholic family paper. It is not every Catholic who is an ecclesiastic; the vast majority of them are laymen. Just so the great majority of Catholic papers are secular and not ecclesiastical even when edited by ecclesiastics. Suppose a priest should write on surgery or music, the work would not for that reason be ecclesiastical.

As to the second point—that we ought not to meddle in party politics,—that is precisely our opinion, and we never do it. In this the *Republican* would do well to profit by our example. We assert that the *Republican* is an essentially sectarian, or, as it terms it, ecclesiastical paper. It is, if we are not mistaken, Low Church Methodist (or perhaps Baptist; we forget which). Its affiliates are, we believe, with Mrs. Van Cott. Not only is it sectarian, but the chief of sectarian papers in this city—*facile princeps*. Slurs and slanders against Catholicity, that the *Presbyterian* and *Christian Advocate* would exclude from their columns as too baseless, the *Republican* hushes up with as much gusto as though they had not died a natural death and been buried many years ago. Yet the *Republican*, notwithstanding its theology, does not hesitate to take a hand in politics,—and what kind of a hand? Why, the hand of Briarrose to be sure,—that is, with a hundred branches to it and every one of them in the Treasury. The *Republican* may deny being ecclesiastical, because it does not care so much for the flock in this vicinity. True enough, but it makes up for that coldness by its devotion to the fleece.

Its third point is that the *MORNING STAR* deals in party politics. This we deny, and have often explained our position in that matter. A Catholic paper ought to be neutral in politics, as are many secular papers, from the fact that it has patrons among all parties. As widely as men may disagree in politics, they can unite on the common ground of Catholicity, and, in sustaining a journal which devotes itself in considerable part to Catholic interests, they ought not to find themselves inveigled into sustaining a partisan paper adverse to their own views. This paper therefore has nothing to say upon the national questions that divide the two great parties, but it contends, and has always contended, that the oppression and plunder of the South under a set of marauders who choose to call themselves Republicans, cannot be classed as a question of party politics or any other kind of politics. Carpet-bagging is as far from politics as piracy is from war.

The attitude of the public printer on this question is most edifying. See how piously the man who takes away your cloak argues that you ought to give him your coat also. He quotes from this paper as speaking of:

The undoubted right that the white men in this State have to rise in arms against the fearful despotism that is crushing it under irreparable ruin,

and then adds quite ironically:

This is admirable doctrine for an apostle of peace and good will among men.

Why the innocent Quaker! He evidently thinks that the Christian idea of "peace" includes submission to every comer who chooses to call you slave, and that "good will" would prohibit the punishment of robbers and assassins. This is a very convenient idea of Christianity for those who patronize it just as far as they can profit by it.

As to the negro, our position towards him is one of kindness. We desire to prevent him in his folly from raising himself along with the State. If a man sees his own son about to do a deed of insanity, he cannot be blamed for taking apparently harsh measures to deprive him of the opportunity. Because the negroes, under the instigation of bad white men, have determined to ruin the white people for the aggrandizement of those few adventurers who profess to be their friends, we do not therefore entertain any harsh feeling towards their race. It is not to injure them, but to protect our white population that we would take action.

Many of these negroes, and a great many colored people who act with them, are Catholics, some of them good Catholics, but we cannot for that reason, forbear to upbraid them with their madness and try to restrain them in it. Public right, public honesty, and public safety must be maintained though it should require plain talking and firm acting towards those whom otherwise one esteems and whom one would be delighted to protect in their just rights. We have no doubt that, among journals, the *MORNING STAR* (with its confere the *Propagateur*) is the truest friend the negroes and colored people have in the South, and that the *Republican* is secretly their truest hater. We cannot prove this latter part mathematically just now, but we prophesy that both propositions will

be beyond any shadow of dispute before many years pass away—unless the *Republican* itself shall have passed away before that time.

Let Well Enough Alone.

We concur entirely with the *Pisanyne* in the following sentiment which we extract from its columns of the 13th inst:

With our local elections near at hand, and so long as there is a hope of those elections being fairly and honestly conducted, our best, our surest plan of action lies in and through them. Let us give the Radical leaders no excuse for hedging in the polls with bayonets, no shadow of ground for resorting to any of those expedients and tricks which have heretofore been used to defraud us of our suffrage. When it becomes manifestly evident that we are not to have fair dealing, there will be ample time to consider other measures.

There is a certain fire-and-tow element in this State, as well as in every other community, which is more distinguished for energy than wisdom. In other words, there is a kind of madness which occasionally seizes men and makes gamblers of them. Sometimes they gamble in cotton, sometimes in money, and sometimes in blood. That is, they take the chances blindly without any definite reason to presume on success more than failure. Now, it is well known that the Carondelet speculators generally die beggars; we know that the more undesignated gamblers of St. Charles street are not endowed with much of the respect and confidence of their fellow citizens; and what are we to think of the other adventurers—those who gamble in revolution and blood?

In our opinion and in that of a majority of this community, so far as we can judge, political questions at the South are rapidly working towards a favorable solution. In the opinion of certain Hotepurs, they don't work fast enough. At least we so suppose from the drift of our exchanges. While everything is progressing most desirably for us; while Northern sentiment is fast approaching a reaction that must break up Southern fetters with the hand of a giant, while the President himself is getting disgusted with the deceit and villainy of so called Republicans at the South and beginning to suspect that he has been made the victim of their lying representations; while Texas and Arkansas and Vicksburg, all tell us plainly that he will never permit any community to be derailed out of its elective franchise; at this very moment, instead of being willing to let well enough alone, the gun powder politicians must be getting up little local *coups-d'etat* of their own all through the country.

The morale of the thing is bad. While it confines itself to country cross-road villages, it may not attract much attention, but the danger is that, if too much applauded there, it may infect the Metropolitan atmosphere and invade New Orleans itself. Now it is quite evident that the white people of this city will be permitted to protect and enforce all of their rights for the future, but to suppose that they can go back upon issues of the past and set them right too, is a totally different thing.

If there are any enthusiasts so wild as to be willing to take the chances of such an attempt, let them reflect that the majority of our citizens, are not willing to try such risky experiments. They are not willing to gamble in blood. And, unless we are quite mistaken, they are not going to permit their fortunes to be wrecked by the lawlessness of a few would-be patriots.

An American Bismarck.

We, the other day, lit upon a small weekly sheet printed in New Orleans, but of which we do not now remember the name, that had an article mournfully lamenting that we had not a Bismarck in America. It was tired of the era of "strife and rascality" now progressing in this country and wanted a man of genius and purity, like the man of Berlin, to re-establish confidence among the people.

Bismarck is a centralizer, if that is what is wanted in America. He is the man of an iron government, a government which shall absorb not only the power of local sovereignties within its limits, but invade the rights of families and individuals. Men will be no longer men, nor fathers, fathers. These shall be merely automata, or, at least, subjects. The State will tell you what to eat and wear, what doctor to employ, what exercise to take, what work to do, whom you shall marry, what to teach your children, where to educate them and, finally, how you must worship God, as, indeed, who God is, or whether there is one.

Bismarck's idea of government is a very simple one. It is precisely the system of African slavery as it existed here before the war, with this difference, that the whole country is one big plantation and Government is the master. It also exceeds the power of slavery as understood in the United States in this, that with us the master never controlled by force the religious convictions of his bondsmen. Still the little weekly, of which we forget the name, wanted Bismarck badly.

This same little paper was especially struck with admiration of Bismarck's Church policy. We clipped out the following funny little paragraph:

Bismarck tells them (the clergy) to take care of their (the German's) spiritual welfare, and has framed good and simple laws to enable them to govern their congregations as religion

dictates; but will not permit them to acquire a pernicious influence over their flocks, detrimental to good government.

"Simple laws!" "As religion dictates!" We thought that God alone, or His Church, could frame these simple laws. Who gave Bismarck the right to say what "religion dictates?" If he can say what religion dictates, then he is the infallible expounder of Christian doctrine. He claims that very attribute of the Pope—Infallibility—the public proclamation of which has given occasion to his own hypocritical dread of the Church.

"Pernicious influence." Pernicious influence can be judged only by its manifesting its fruit in crime or wrong-doing. This, Mr. Bismarck has been repeatedly challenged to charge against any of those whom he has been persecuting, so that they might be tried. The coward has skulked from the challenge. Whole Monasteries were depopulated, whole religious orders expelled from Germany, without the accusation of an offence. The very heroes of religion who had shed their own blood for the German cause on the battle-fields of France, who had exhorted their Catholic brethren to obedience and devotion to their King and cause—these very men with the medals of honor on their breasts, were ignominiously driven like lepers from the country. Yet Mr. Bismarck is the man for America. His Church policy is good. He has the right to judge of "pernicious influence" and make crime of it without law, or judge, or jury, or trial.

Our little "weekly" friend will, we think, never be satisfied until he is captured by the Moors and made the slave of some Mohammedan Bismarck.

The Assumption.

All things in the Catholic religion are stamped with the two characteristics of simplicity and sublimity. The most trivial practice of piety will be found, upon examination, to be as sublime as it is simple; and we find every act of devotion, every prayer, every ceremony, every festival of the Church, these two marks of God's omnipotent wisdom. It is thus every legend comes down to us impressed with this two-fold character, and therefore fitted to the comprehension of the humblest peasant as well as to that of the most profound and earnest student. The Assumption into Heaven, immediately after death, of the ever Blessed Virgin Mary, is one of these beautiful legends, or rather pious traditions, handed down from Apostolic ages and enshrined in the faith of the Catholic world. How simply and naturally it accords with our ideas of God's goodness, and how sublime its aspect when viewed as a special privilege granted by Almighty power to the best and purest of created beings.

As a proof that this prerogative of the Virgin mother was believed and cherished in the early ages, we find that in 1230, Giunta Pisano selected this as the subject of a painting for the Franciscans of Assisi, and carried out the idea in a truly beautiful and touching manner. The Virgin, supported by her Divine Son, is seen calmly ascending above the clouds of Earth. Encircled by His arms, she seems to rest upon His infinite power and love, realizing those words of the Canticles: "Who is she that cometh up from the desert, leaning upon her Beloved?"

The tradition is that St. Thomas, one of the twelve, being absent at the time of the Virgin's death, desired upon his return to unseal the sepulchre where she had been laid, so as to gaze once more upon her maternal face. It was then discovered that the tomb was empty of its treasure; but filled instead with fair and fragrant lilies. St. Thomas and the other Apostles were thus consoled for their loss by this silent yet sweet assurance that the Master had not permitted that virginal body which had been his temple and his dwelling-place to see corruption; but had placed her on a throne beside Himself in Heaven.

Is it not a simple, yet sublime belief? And would not any other hypothesis revolt our human feelings and shock our human reason? It was from her pure substance that He drew His own sacred flesh, and from her veins He received the crimson stream which supplied His own; could we then suppose that a God all just, a Son all perfect, would permit His most favored creature, His own appointed mother, to remain within the tomb, there to become the prey of corruption, the food of worms? Religion and nature answer, No.

Tradition also tells us that so great a light enveloped the Virgin's body after death, that the pious women who shrouded it for its burial, although they touched it, saw it not! That the Apostles reverently laid it upon the bier, and St. John walking before, they went and laid the Virgin in a tomb in the Valley of Jehoshaphat. It is not claimed for this most blessed mother that she was exempt from death—had she not tasted all the penalties of life? though sinless, had she not drunk the full chalice of affliction?—but is it not natural and proper to believe that her divine Son raised her body from the grave, before the general Resurrection, that it might not know corruption or decay? He might indeed do this for any of His saints—but who among them held such near and dear relations to Himself, or was so wholly worthy of this divine exception, as His own Immaculate Mother?

In 1357, Andrea Orcagna treated this subject in a bas-relief at Florence, where the Virgin is attended by many angels. St. Thomas stands below, and with outstretched hands, gazes up toward the heavenly vision.

In 1413, Taddeo Bartoli represented the same idea. Here, clothed in a starry robe, the Virgin is partly lifted by the wings of angels, and partly drawn up by the attractive power of Christ, who, floating above her, takes her clasped hands in both of his.

Ghirlandajo in 1475 delineates the same beautiful conception, representing the ecstatic Virgin, with extended hands, floating upwards,

sustained by four seraphim. In 1516, we find Raphael depicting the same exquisite thought. In this painting the Virgin stands between the horns of a crescent moon, below is the empty tomb, around, the attendant angels, and above, the brightness of her eternal home.

Albert Durer depicts the Apostles kneeling around the empty tomb, while the sinless mother gently ascends towards her divine Son who is waiting to receive her. Correggio, in the Capella of the Duomo at Parma, in 1530, made this idea the subject of a grand and magnificent painting. Titian, in his world-famed Assumption at Venice, throws over the whole conception such a wealth of coloring as to make it radiant beyond expression. But there is not a single painter of any fame who did not lend to this beautiful subject the magic of his pencil and the graces of his mind. It is said that Rubens painted it twelve times, that Guido excelled in its composition, and that Poussin loved to paint it, often introducing exquisite bits of landscape in the scene below the soaring figure of the Virgin.

We have dwelt thus, at length, upon the subject considered as one of Art, because painting has been in every age the language of devotion, the text book of the learned and the illiterate; and we wished to show how, even before the invention of printing, this pious belief in the Assumption of the Virgin possessed the minds of the people, and inspired the genius of the greatest artists.

Then is it not singular that instead of holding fast to the traditions of the Fathers, the non-Catholic world to-day is surely drifting away from all the landmarks of the past, while ideas the most beautiful in themselves, most consoling to the human heart and most glorious to the majesty and goodness of God, are laid aside as trivialities not to be tolerated in this age of progress. The whole Christian world knows that Mary was Mother of Our Lord, and yet where do we find, outside of the Catholic Church, a single remembrance of her virtues, her sinless life, or her holy death? Nay, so far from any remembrance of her, there is an ever growing disposition to ignore all her claims to love and veneration, while the master-pieces of Art, which refer to her, are valued only as Art, and not as living records of that beautiful belief which has ever existed in the church.

To a truly reflecting mind, the inconsistency between the profession and the practice of Protestants must be very striking. They claim to find their belief upon the entire Bible; but where do they fulfill one of its most powerful prophecies: "And henceforth all generations shall call me Blessed!"

They claim that all of its language is inspired, and yet are scornfully indifferent to the words of the angel, commissioned from on high: "Hail Mary, full of grace! blessed among all women!" They admire the holy Baptist, the fore-runner of the Saviour, and yet they sneer at his prophetic mother when, inspired by the Holy Ghost, she exclaimed: "Whence is this, that the Mother of my Lord should visit me?" They pretend to unfold the mysteries of the Apocalypse, yet see no application in that sublime description: "A Woman clothed with the sun, with the moon beneath her feet, and on her head a crown of twelve stars, whose Son shall rule the nations with an iron rod; and her Son was taken up to God and to his throne."

Ab, had they a firm belief in that Son's divinity they would not be so indifferent to His humanity as to contemn that blessed creature in whose virginal bosom was operated the incomprehensible mystery of the Incarnation! Then as a natural consequence, there would follow reverence for her maternal character, imitation of her virtues and tender remembrance of all the events of her life, chief among which is that known under the title of the Assumption, and which is but that crowning glory, prefigured of her in the Canticle of Canticles: "Arise, make haste, my love, my dove, my beautiful one, and come!"

An esteemed friend writes from Clay Centre, Kansas, August 7th:

"We are having a nice time with drought and grasshoppers, the latter eating up all that the sun and hot winds left. For ten days past the hoppers have looked like a snow storm all around us. There will not be a bushel of corn within a hundred miles of here this season. Fortunately our small crops were all harvested in good season, and we will do a good grain business in that line. We are now expecting and hoping for a good rain, the air being close and sultry and the heavens clouded."

"The Beecher-Tilton case is opening many eyes, even among our Puritan inhabitants in this district. They begin to think our Papist doctrines in regard to divorce, free-love and "sich," have some good about them after all, and I have questions asked me day after day. Something good can come from rottenness occasionally."

THE CHURCH AT BAY ST. LOUIS.—The Feast of the Assumption of the Blessed Virgin was celebrated with becoming pomp and ceremony at the beautiful church of Bay St. Louis, of which the Rev. H. Leduc is pastor. The grand mass of the Children of Mary, composed by Miss O. Romey, was sung in splendid style by a number of young ladies from New Orleans, under the direction of the author.

High Mass, during the summer months, is celebrated on the arrival of the New Orleans train, which is at about half-past ten o'clock. We understand that, having, at an early day, to pay some heavy debts incurred in enlarging and beautifying his church, Father Leduc and some of his most energetic and zealous friends have gotten up a grand lottery, every ticket in which is to draw a prize. Among the prizes offered are a splendid buggy, a gold watch and ten silver ones, eight oil paintings, twenty large frame pictures, one silver water-cooler, gold buttons, silver beads, etc. The tickets are fifty cents a piece.

The Cologne Gazette says that the French Government has agreed to recall the war ship *Enrique* from Civita Vecchia where she has been stationed for many years in the interest of His Holiness, the Pope.

Home Manufactories.
Repeated attempts to establish manufactories have been made in this city, and a great deal of money has been sunk in enterprises that promised large returns, but ere the dividend day arrived their unstable character was exposed, and it was found that only enough of money had been made to pay a set of incompetent officers or managers, and a wind up of the affairs, left the companies insolvent. Such has unfortunately been the fate of too many manufacturing enterprises within the last ten years, but though there have been some failures, there have also been many most successful industries built up and profitably continued, of both corporate and individual character. Of the latter class is

LANE'S COTTON MILLS,
which occupies the square bounded by Front, Tchoupitoulas, Valence and Cadiz streets, Sixth District. The mill proper is a large three story brick building, covering two thirds of the square, and was erected shortly before the war by L. M. Lane. The present owners are Messrs. Lehman, Abrahams & Co., who purchased it in 1871, and who have, since it came into their possession, expended many thousands of dollars in perfecting the machinery, etc. The product of this factory is too well known to need eulogy at our hands. "Lane's Mill Osanburgs, Yarns and Twines," are in demand all over the South, and command higher prices than the same kinds of goods of Northern and Eastern manufacture. The process gone through in producing the fabric is very interesting, and affords food for reflection and wonder at the perfection attained in the machinery used. Through the kindness of Mr. J. Oplstek, the Superintendent, we are enabled to present an outline of the working of the factory.

The first thing done with the cotton when loosened from the bale is to place it in the "Opener" where it is subjected to a thorough separation and prepared for the "Lapper," or cleaner, which removes from the fibre all impurities and renders it into lint by means of revolving cylinders provided with sharp teeth. This process is continued through another machine which winds the lint on large rolls or rollers from whence it goes to the "Card Room," where it undergoes the combing process and is prepared for the "Drawing Frame," when the cotton begins to assume the appearance of thread. Then passing successively through the "Speeder," to the bobbins and spinning frame, it finally reaches the "Loom," and from thence it is sent to the packers, where it is marked and baled for market.

The consumption of raw cotton at the "Lane Mills" is about eighteen hundred pounds daily, which is fabricated into sixty-five pieces of osanburgs of forty-two yards each, four hundred and fifty pounds of yarn and one hundred and twenty-five pounds of twine, the latter article being made from the waste of the "Card Room."

The number of operatives employed is sixty-five, comprising men, women, boys and girls, and the skill and precision with which they perform their several duties, show that they thoroughly understand their business; and as skilled labor for this work is hard to procure in this section, they receive liberal wages, and changes are very seldom made. The spindles number twenty-one hundred and sixty, and there are fifty-two looms which, worked to full capacity, will consume forty-five thousand pounds of cotton a month.

The power used in driving the various machines is furnished by one sixty horse power steam engine, and in this respect the cost of manufacturing exceeds that in the East—where water power is generally used. But larger ultimate profits are realized by manufacturing cotton here than there, where the natural facilities are apparently so much greater, the increased cost in the production of the fabric in the South being more than counterbalanced by the freight charges to and from the East to this market. The present high price of skilled labor here may be lessened by the inducements the South offers to European operatives; and the development of the coal fields in Texas and Arkansas, will reduce the price of coal so much that we will be able to compete with Lowell in manufactures, pay handsome profits, and sell our goods at fifteen or twenty per cent less than our Eastern rivals.

MOSS FACTORY.
Another equally profitable manufacturing industry has within the last eighteen months been built up, the credit of which is due to our enterprising fellow-citizens, Messrs. Clarke and Brown, of No. 74 Camp street. Machine picked moss of the "Delta" brand has become a staple article throughout the United States and Canada, and orders are coming in daily from Europe, where the senior member of the firm now is. The perfection attained in the preparation of the moss for market is surprising, and the article produced after manipulation by their machinery bids fair to take the place of hair in upholstery and carriage work. Particularly it is adapted for mattresses, and being vermin proof, all danger from bed bugs is removed, whereas hair is notoriously objectionable on account of its vermin producing quality. Moss possesses the elasticity of hair and the cost of the best brand is about one-fourth that of hair. The factory is situated at No. 62 Franklin street in this city, and employs over forty people—whose combined labor produces seven thousand pounds of the manufactured article daily. The process gone through in preparing the moss for market, after it has been cured, is similar to that to which cotton is subjected. It is first picked and then ginned, this ginning being repeated until the fibre is soft and pliable. It is then classed, pressed and baled. There are five grades of Delta Moss, No. 1, grey; No. 2, mixed grey and brown; No. 3, mixed brown and black; No. 4, black, and extra very fine selected black.

In addition to the moss factory the firm has a plantation on the coast where the moss is cured. At this place, and engaged in gathering the raw material, employment is given to sixty more people. Thus does this well directed enterprise provide remunerative labor for a total of one hundred and twenty people. There are other industries carried on in New Orleans as successfully as those above given, of which we may call attention in another paper.