Morning Star and Catholic Messenger.
NEW ORLEANS, SUNDAY, OCTOBER 17, 1875.

(Continued from first page.)

thereby save Almighty God from the insult of that Mortal sin; It was a good deed to compensate for a whole life of labor. [Applause.]

But what immediately concerns ourselves—Father Mathew's work is lasting in the spirit which has induced you to establish your own societies; God grant that the new life given to it now, in prayer and the Holy Sacraments, may make it last as long as the evil lasts which it is intended to oppose. For there is no doubt of the societies which he established and the spirit of Total Abstinence that he spread, and the respect for its practice which through him has grown up in the hearts of men: there is no doubt that all this has made it easier for you to organize your society; and it will make it easier to extend, to attract to yourselves a further increase, to give it increase and long continuance. You are giving a new impulse and a higher and more lasting life to Father Mathew's work. [Applause.] You have made your Total Abstinence Society strictly a religious association, and it is always religion that makes the most permanent works among men.

Look at the celebration of the memory of great men, how speedily it dies away, except when it is sanctified by religion. How few great men of the world that lived a hundred years ago are honored by an annual celebration of their memory. But the Churche's saints who lived a hundred and a thousand years ago are every year: and in places where they lived or died, the celebration is observed by crowds of people—and it is not with empty ceremony but with clear manifestation of reverence, gratitude and love. Look for instance, at our great Washington here in his own land, the children of which are all so deeply indebted to him as the savior of his country, and the father of our liberty; a man so worthy of esteem and love for his material virtues and his successful works. Look at the celebration of his birthday, even now, when he is not one hundred years passed from the world and compare that with the celebration of another great man who died 1400 years ago and whose Feast is celebrated by the Church of God, St. Patrick. [Applause.]

So likewise for religious societies; if properly conducted they commonly last as long as the necessity continues which gave rise to them. We see many instances of this in the history of the Church. In all ages there have been societies raised up to meet the wants of the people of the day. To go back to the times of the pagan persecutions, we see that the children of the Church to provide burial for their dead and hiding places for the living, had to burrow beneath the earth like animals. They made then those famous catacombs, long galleries under ground winding around and crossing each other, in their length amounting to more than a hundred miles. Men wonder now how the poor persecuted Christians could accomplish such a work. But it was a need of the Church, and God gave good inspired men to form a society called Fasseres, who devoted their labor and risked their lives to provide these burial places where their bodies could repose in blessed ground not desecrated by pagan ashes. It is the same feeling which man stirs up the indignation of Catholic Montreal. And later on, in the days of the Crusaders—when Christian pilgrims to the Holy Land were ill-treated or murdered by the Mahometans, they needed protectors, and God inspired men to form religious societies of soldiers, the Knights of St. John, the Templars, and the Teutonic Order, who served their fellow men by fighting in their defence—Still later when the Moors of Africa, by their piracies on the Mediterranean sea were capturing and enslaving Christians—and those poor Christian slaves were often tempted by harsh treatment or flattering promises to renounce their religion and become Mahometans, then God inspired charitable men to form societies for redeeming from slavery those captives at least who seemed most in danger of renouncing their religion, and loosing their souls. The members of this society collected alms, and applied the money to redeem the poor captives and restore them to their families. They even made a vow that if they found a captive in imminent danger of losing his faith, and they had not money to redeem him, they would give themselves in exchange for him and send him home while they remained in slavery until they should be redeemed.

And this was not an idle promise, but it was often carried into effect, of which we have a striking example in the life of St. Raymond Nonnatus.

Thus the Church has always been establishing societies to meet the evils and necessities of the day. In our days there are indeed a great many evils and necessities and among them all perhaps there is none that surpasses in magnitude the desolating practice of intemperance, and none more worthy that Christian men and women should exert all efforts and make all sacrifices to overthrow it. Who ever takes part in this holy work, is defending poor pilgrims through this dangerous world and not from Mahometans' swords that kill the body, but poison which destroys both bodies and immortal souls. He is redeeming captives not from a Moorish master who enslaves them during life, but from an infernal tyrant who would torture them for eternity. This then is the great, the heavenly work that you have undertaken.

These societies used various means according to their various objects. Part of their means were always prayer, and often works of penance. The means you take to combat the evil of intemperadce, besides prayer and the sacraments, is to do penance for yourselves and your fellow men, by denying yourselves entirely the gratification of all dangerous drinks. Such is the character of your society, and from this character we can easily see the answer to some objections: the benefits to be expected from it: and draw some counsels as to your practical working of it. Your attention has been already so long occupied, that on these points I must endeavor to be brief.

The only objection I shall notice, is of those who say that total abstinence is founded on an error, viz: on the false notion that the liquors, wines and other beverages which it renounces, are in themselves bad things, which it is sinful for men to use, and always injurious to their health.

But we do not hold this error; to say that the use of wine is always injurious and sinful would be to condemn great numbers of wise and holy men, in all countries and in all ages. And it could not be from blasphemy against our Lord, who wrought His first miracle to furnish the wedding guests with wine, and who gave such unspeakable dignity to wine when He instituted the adorable Sacrament of the Blessed Eucharist.

Like all God's creations, wine in itself is good. But God is well pleased when we deny ourselves the use even of His good creatures in order to gain a higher good, to promote His glory or to benefit our neighbors or ourselves, [Applause.] The Church proclaims the holiness of the marriage state, and the excellence of matrimony, a figure St. Paul says of the union between our Lord and His Holy Church, and declares many men and women to be saints who lived in marriage. Yet at the same time she teaches us in the name of God that virginity is still holier than marriage, and encourages those who renounce their right to marry, by a vow of chastity, that they may give themselves more entirely to work for God, and obtain the promise of Christ a hundred-fold in this world, and life eternal in the next. So likewise a Catholic Total Abstinence Society knows very well that wine is a gift of God, and that it is often used with thankfulness by His holiest servants; yet they voluntarily renounce the good it might sometimes do them for the higher good that their abstinence brings to themselves, to their neighbors, and to the glory of God.

For the benefits to be expected from it, I can only touch upon them. From what has been said of the religious character of your society, you see that its first great benefit is to your own souls. It is not only a safeguard against intemperance, but a daily and almost hourly practice of self-denial. Any one act of self-denial for the love of God is a good work, more valuable than building a steamboat or opening a Pacific railroad: for it will bring you more wealth, and that wealth you shall continue to enjoy after steamboats and railroads are all burnt off from the surface of the earth. Then by your example you are encouraging your fellow members and giving a practical lesson to all your neighbors. And not your example only, but, by the Communion of Saints, your good work before God increases His favor to all your fellow-men. By saints is meant not only those persons, illustrious for their virtues, to whom we commonly give the name of saints, but every Christian who is in the grace of God—that is, every one of you, when your conscience is free from mortal sin. Every good work you do and, most of all, every act of sacrificing your inclinations for some good object not only makes God love you the more, but for your sake He looks with more mercy on all your brethren. So great is this power of every man to win God's favor for all his fellow men that if only ten good men had been found in Sodom, for their sakes God would have spared the wickedness of all the rest.

This is one of the great works that religious orders of men and women are doing in the world, particularly those that are devoted to prayer and penance. They are not only sanctifying themselves, but they are gaining mercies and favors for their fellow-men. In this sense they are called especially the salt of the earth, turning away God's anger by their penances and preserving the world from ruin.

Thus, by your many acts of self-denial, by your prayers and receiving of the Sacraments, you are every day giving pleasure to God and turning away His anger from your neighbors and from the country, and bringing His blessing on its prosperity. Another benefit from your Total Abstinence is that it promotes domestic enjoyment. I refer not only to the house which previously the unhappy drunkard had kept filled with poverty and sadness, changed by his total abstinence into an earthly paradise, his wife and children so happy that they can hardly believe themselves on earth. But even where there was no excess before, the practice of Total Abstinence lessens the inducement for a man to be away from home, and gives him more time and more relish for the company that God has given him—his wife and children. That so few men and women find peace and satisfaction in their lives, one most common reason is, because they seek satisfaction where it is not to be found, either in trying to grow richer than they are, or in wasting both riches and health in dissipation. [Applause.]

For the greater number of men and women God, though He sends them trials in His wisdom, yet wishes them to have a large share of enjoyment in this life, if only they will look for it where He has placed it—in the family circle. [Applause.] I need not stop to explain what is obvious to you all, how the practice of Total Abstinence gives a man more time to be had at home; gives him more taste to enjoy the company of his wife and children, and makes his company more useful and more interesting to them.

Now, in conclusion, some little counsels to help you persevere. First, since it is a work of God, for grace to continue faithful, depend not on your own resolution, not even on your dislike or disgust for liquor. It is a common stratagem of the evil spirit to leave a man without temptation for a length of time, even to give him a repugnance for dangerous liquors, on purpose that he may feel secure, and so become the victim of a surprise. When such a man falls back again, the greater was his confidence before the deeper will be his disappointment and despair.

Then do not trust to resolutions. Make them and renew them as often as you please, the oftener the better. But while you make them with all your strength, confess in your heart that you are too weak to keep them, and ask God's help by prayer for grace to be faithful to your resolutions, and ask that grace particularly through the merits of our Lord in His Sacred Thirst.

Secondly, be zealous to keep up the spirit of your society and the earnestness of its members. Your parades your banners and your insignias are a serviceable means. They animate yourselves and your fellow-members. They are a manly profession of devotion to your work, and they have a wholesome influence on the community around. Only take care to use them with due moderation. Take care that the cost of these things do not involve your society in debt, a rock which has caused the shipwreck of many a society otherwise full of life. Neither should these outward manifestations be so frequent nor so long as to be burdensome on your time and occupations.

Your zeal will best be exised by the friendly interest you take in your fellow-members, consoling those who are in danger, reanimating those who may have fallen off, especially the younger members, and those who have not family and friends to take an interest in them. Thirdly—Be favorable to all just and practicable means that help to diminish in any degree the sin of intemperance.

With regard to legislative measures, before you advocate them, you ought to consider carefully whether they are just and practicable, and in what way they are likely to be executed. Sometimes they are honest but ill judged experiments, that produce more harm than good. Sometimes they are only reckless bids for popular applause. But do not condemn them. Well directed laws, though they can never destroy drunkenness, can often check its frequency, or hinder some of its evil consequences.

Any law that is not unjust and that you think would have a good effect—even though you are not sure—I advise you to give your influence in its favor; and if it is enacted, do what is in you to have it fairly executed. Many of such laws, not unwise in themselves, have failed of all effect because of the negligence or the connivance of the officers who ought to execute them. It is a very suitable object for the zeal both of individual members and of your corporate society, to observe what is the execution of laws directed against intemperance. [Applause].

Go on then, my friends of the Catholic Temperance Union, be faithful, be zealous, be persevering. And besides all the other good I have spoken of, you will do a great work for the temporal prosperity of your fair city and your beautiful State.

When the Church, by her teaching and her Sacraments, lifted up the pagan world from ignorance and corruptions, by this very act she revived prosperity and laid the foundations of peace and progress.

The prosperity of any country can be real and continuous only in proportion as it is based on sound morals animated by religion.

Then, while statesmen and politicians and journalists are devising and discussing the means by which they think prosperity ought to be restored, you will be actually doing your good share, if you just go on quietly but earnestly doing the work of your Society. Exercise yourselves continually in the self-denial of Total Abstinence; labor in every way to check intemperance; and do all with the grace of God and for the glory of God; and when your city and your State shall be flourishing again in peace and plenty, your fellow-citizens will have reason to say, God bless the Catholic Total Abstinence Societies of Louisiana. [Applause].

At the conclusion of Bishop Elder's lecture, Mr. John McCaffrey, President of St. Joseph's Society, read the following

ADDRESS OF THE CATHOLIC TOTAL ABSTINENCE SOCIETIES TO THE CATHOLIC PUBLIC.

Fellow Catholics.—Our Asociation takes advantage of this, the first favorable opportunity since its organization, to inform you in a direct manner, of its objects and character, and to bespeak your sympathy and co-operation in its undertaking.

The first and, indeed, the only principal object of our organization is, by Catholic influences, to check intemperance in the use of intoxicating liquors. For attaining to this we have adopted practices which are in themselves worthy of being objects of associations, but which, in our economy, hold the relation rather of means to the primary end.

But let our actual object be first clearly understood. We must not be regarded as a society of reformed drunkards. We rely far more on the prevention than on the cure of so fearful a malady as that which we combat. Our grand object is to influence those social habits which lead to intemperance. We desire to give respectability and power to a known reputation for abstinence, and, by contrast, to throw a shadow of distrust, a popular sense of danger, over and around that freedom of indulgence which is so fruitful and so fatal a source of ruin to the incautious. We hope to effect good not only by raising up some who have fallen, and by drawing aside many who walk securely, as they think, amid treacherous quicksands, but by eventually reaching a point of strength and importance where our influence will make itself felt outside of our immediate organization. The visible existence of virtue always tends to check the public exibition of its correlative vice, and a powerful, widely extended, active temperance corporation will necessarily modify the manners, and even the morals, of the whole community in which it exists.

But let us call your attention to the means by which we propose successfully to compass our end. Human nature is full of good resolutions and high aspirations. It is easy to start off enthusiastically with schemes of self amendment or projects of philanthropy, but to keep on is the trouble. Perseverance is the reef on which summer excursions all get wrecked. How, then, shall our undertaking prove an exception? Only by the aid of Him who made all the seasons—winter as well as summer—who made the rocks and reefs, and knows all about them. By His aid alone can tempests and obstructions be safely met and triumphantly overcome. For perseverance we rely upon religion and nothing else.

We therefore imperatively require that every member shall be a Catholic, and a practical Catholic. He must make his Easter communion at the time prescribed by our rules. In making this regulation it is not intended that only they shall be admitted as members who have been in the habit of complying with their Easter duties. No matter how negligent a Catholic has been in that respect, he may be received as a member, if otherwise acceptable, but this is only in the hope that he will, through the influences of his new associations, be brought back to his long-neglected practices of religious obligation. For the future of his membership, however, he is as absolutely bound as any other member by this rule.

The strictly Catholic character of the work is further seen in its entire subordination to ecclesiastical authority. Each society has as its spiritual director a priest of the parish where it is located. In that director is vested the power of an absolute veto in all matters of discipline and morals; and, as much as possible, all meetings are held in his presence. If any further assurance of the entirely Catholic character of our association were required, it would be found in the unmistakable sanction of the clergy always accorded us and visibly manifested on this occasion, and especially in the emphatic endorsement of his Lordship, the Right Rev. Bishop Elder, of Natchez, this night so eloquently given to us. His Lordship's earnest advocacy of our cause can leave no doubt on the mind of any Catholic as to its acceptability to the Church, both in its object and its means.

We must not omit to add that we endeavor to keep alive and active the interest of members in the working of the society by lectures and discourses, either in public or in churches, or at our ordinary meetings, and by a benevolent feature in our rules in favor of sick members and families of those deceased. Our connection with the General Union of America also affords an inducement to membership in the facilities it may give to those going from home. A certificate of good standing is at once a letter of introduction and of recommendation to one hundred thousand other members to be found scattered throughout every portion of this great country.

Fellow Catholics! In closing this sketch of our organization, permit us to appeal to you for your moral support and at least a tacit co-operation. We do not expect every body to join us actively. There is about our undertaking a certain element of missionary zeal, a certain aggressiveness of reform for which it is not every body that feels a vocation. That spirit is given to some and not to others. But those others can at least praise the work and pray for its success.

Particularly of the female sex do we expect this moral co-operation. They are not invited to be active members, but they can drive in those stray sheep that ought to be within the fold. They can extol the principle of total abstinence, praise its votaries, strengthen its faltering soldiers and dishearten its enemies with all that irresistible tact which in the days of Mother Eve they were wont to abuse, but which now-a-days they know so well how to use.

Who are more interested in our movement than the women? A drunkard ruins no other man than himself, but he drags down with him often a mother and sisters, generally a wife and those whom she holds more dear than life—her children. It is upon the women and children of a community that fall the heaviest penalties of man's intemperance. It is more to save them from the horrors of want and misery, than the reckless man himself, that the sympathetic hand of compassion is held out.

By their prayers they can do all. To their prayers we appeal. The noble Association of Prayer for the Repression of Intemperance in Honor of the Thirst of Christ on the Cross is composed of women. Its career in Ireland and England, where it numbers nearly one million members, has been marked with countless evidences of success, and we commend its membership to those of our lady friends who wish to be our allies.

Bishop Elder then gave his blessing to the audience, who all knelt to receive it—and the second celebration of the anniversary of the great Apostle of Total Abstinence, by the Total Abstinence Societies of New Orleans, had passed into history.

D. McKENDRICK, ESQ., HOUSE, SHIP AND STEAMBOAT PLUMBER.—The many friends and patrons of this well-known gentleman will be pleased to hear that he has resumed business in a very central locality, 153 Camp street, opposite St. Patrick's Church. For nearly twenty years Mr. McKendrick has been engaged in business here, numbering among his patrons the largest builders and property holders, always giving perfect satisfaction to all by the excellence of his work and the moderation of his charges. Having on hand at his new store a splendid stock of goods, and at his command a number of first-class mechanics, he solicits the patronage of the public, guaranteeing the best work at the shortest possible notice and at the lowest prices. Commending Mr. McKendrick to those of our readers who may have work in his line of business, we call their special attention to his card on our fifth page.

READY.—That enterprising merchant, Capt. B. T. Walshe, No. 110 Canal street, announces to the readers of the STAR that he is now fully prepared to supply them with seasonable undergarments for men and boys, new neckwear, and the cheapest shirts in the city. Capt. Walshe keeps his stock fresh and always of the best qualities, and we advise our readers to give him a call and examine his stock and prices.

FOREIGN MAIL NEWS.

[Dates to Sept 25.]

POLAND.

A letter in the *Germania* of 13th September, written by a person who has been lately journeying in the Diocese of Chelm, gives the following particulars:—"In the neighborhood of Biala the gendarmes still continue to force the 'converts' to go to church; no one voluntarily goes to listen to the apostate Popes, who frequently preach to empty benches. On the other hand, the Latin churches (many of which, however, are closed, some handed over to the Schismatics) are filled to overflowing with devout people. The Russian police, who not only regularly assist at the Latin divine service, but do so with a punctuality which is most unusual, make it almost impossible for the 'Uniates' to receive the Holy Sacraments in the Catholics Churches. Of those who were formally arrested, on account of their '*reousaney*,' there are still 170 in prison from Biallo, about 100 belonging to Miedzyrzecz, while at least 80 persons belonging to these two towns and the neighboring districts have been transported to distant places in the interior of Russia.

GERMANY.

Whilst it is announced from every part of Germany that the religious men and women have to leave the country, those holy persons do not cease to give proofs of their untiring charity. At Essen, a great manufacturing town, where Krupp makes his monster guns, on the Low-Rhine, where the dysentery has broken out, the Sisters of Charity at present are busy attending the sick men and women, whilst even many of the relatives of the sick refuse to assist them.

If there is any danger in the *Culturwar* for the Catholics of Germany, it is in the aggressive power which the Government employs to influence the schools. The priests, who were up to the present time local and district inspectors of the elementary schools, have been deposed everywhere, and "old" and "new" heretics, or at least such sham Catholics as favor the Government's Church policy, are put in their places. The priests are not even allowed to teach religion in the schools, and all books which are Catholic are removed, and secularist ones are introduced. A District School Inspector, in Alsace, declared some time ago, at the meeting of the schoolmasters of his district, many of whom were Catholics: "You must teach the children that Protestantism is the predominant religion." Other district inspectors force the schoolmasters subjected to them to show by addresses, etc., that they agree with the Church policy of the Government.

Father Gabriel, a Capucian monk, of Ehrenbreitenstein, was accused two weeks ago of having refused Absolution to the Mayor of Vallendar, because that gentleman acknowledged the May Laws. The Mayor himself was, of course, the only witness, and he confessed that the Absolution had been refused on account of other reasons as well. Nevertheless, the Public Prosecutor requested three month's imprisonment, and instantaneous seizure of the "criminal." Indeed, Father Gabrial was condemned by the Court of Justice to three month's imprisonment, in spite of the brilliant defence made for him by an excellent attorney.

In spite of such facts as the foregoing, the Government's Reptile Press continues to tell us that the Prussian Church-legislation does not touch the interior life of the Church, although not the priest, but the secular judge, according to the sentence above mentioned, has to decide when a penitent is to be absolved or not!

It may be added, for the benefit of Protestant readers, that [illegible] your confessor is [illegible] to observe absolute silence about all that has happened in the confessional, and is not allowed to say one simple word in his defence when he is accused as to why he refused Absolution.

ROME.

A Consistory was held on the morning of the 17th of September. His Holiness appeared in his usual health. The first business transacted was the transference of the Augustinian Cardinal, Thomas Martinelli, from the order of Cardinal Deacons to that of Cardinal Priests.

The Cardinals created and reserved *in petto* on the 15th of March last were then declared, namely:

In the Order of Priests—Monsignor Luigi Emidio Anticimattie, Patriarch of Constantinople, Auditor-General of the Camera Apostolica, born in Recanati on the 23rd of March, 1811. Monsignor Salvatore Nobili Vitelleschi, Archbishop of Seleucia, Secretary of the Congregation of Bishops and Regulars, born in Rome, July, 21st, 1818. Monsignor Giovanni Simeoni, Archbishop of Chalcedonia *in partibus*, Apostolic Nuncio at Madrid, born in Pagliano, December 27, 1816.

In the Order of Deacons—Monsignor Lorenzo Randi, Vice-Camerlengo to the Holy Roman Church, born in Bagnacavallo, Diocese of Faenza, July 12, 1818. Monsignor Bartolomeo Pacca, Majordomo of His Holiness, born in Benevento, February 25, 1817.

The Pope then created a Cardinal of the Order of Priests, in the person of Monsignor Godefroy Brossais Saint Marc, Archbishop of Rennes, born in Rennes, February 4, 1803.

Eight Archbishops and twenty Bishops were then appointed, among the latter being the Rev. John Prendergast, Vicar-General of the Archdiocese of San Francisco, appointed Coadjutor to Bishop O'Connell of Grass Valley, Cal.

AUSTRIA.

Vienna, Sept. 17, 1875—The debate on the Address in the Hungarian Reichstag, the day before yesterday showed conclusively the tendency of that eagerness for self-government which the Hungarians are now manifesting. It now comes out that their aspirations are for nothing short of home rule and independence of Austria. Now fully estimating the magnitude of the change, and the difficulties it must involve, yet, considering the sort of statesmen we now have here and there, notorious shortsightedness in matters of high policy, it cannot be deemed wholly impossible that the Hungarians may succeed in obtaining the self-government they demand. I can only express my firm conviction that if they do so succeed Hungary will be lost, and worse than lost, to the Austrian empire. The disruption will not be to the profit of Hungary, but to that of Prussia, who has been at work for years past by means of secret agencies to bring it about; nevertheless, the Magyars suffer themselves to be guided by the selfish counsels of Prussia, because she knows how to flatter that gloomy national pride of theirs.

FRANCE.

A joint Pastorial Letter of the greatest importance has been issued by the Cadinal Archbishops of Rouen and Paris, the Archbishops of Bourges, Sens, and Reims, and the Bishops of Meaux, Beauvais, Seez, Orleans, Blois, Versailles, Chartres, Troyes, Saint-Brieuc, Soissons, Chalons, Bayeux, Verdun, Nancy, Evreux, Limoges, Nevers, Amiens, and Coutances. The occasion and subject of the letter is the foundation of the new "free" university of Paris, a designation which has been adopted in preference to that of "Catholic" university, as more exactly corresponding to the scope of the recently enacted law. The prelates announce that the new university will be established without delay, that the public courses of the faculties of literature, science, and law will be opened as soon as possible, and that measures will be taken for the establishment of a faculty of medicine at no distant date. And with a view to "secure the dignity, fecundity, and orthodoxy" of the teaching given the university is placed under the supervision of a superior council composed of Archbishops and Bishops. In order to meet the double expense installation and of continued support, under which latter head come the salaries of the numerous professors, the Bishops appeal in this Pastoral to the generosity of the faithful, and they trust to permanent subscriptions and annual diocesan collections, in imitation of the example furnished by Belgium in its support of the Catholic University of Louvain. For the first installation of the university the Cardinal Archbishop of Paris has given the ancient convent of Carmelites monks, so tragically celebrated in the history of the great Revolution, a building which was bought by one of his predecessors—Archbishop Sibour, we believe—for the purpose of founding there a school of Higher Studies. But great alterations will be necessary, and the different faculties will have to be provided with a great deal of costly educational material, and a subscription will therefore be at once opened to meet these expenses. It has been arranged, so it is said, that the charge of the new free university at Paris is to be committed to the Fathers of the Society of Jesus.

BAVARIA.

The *Bayerische Courier* states that in the "representation" which they have laid before the King, the Bishops have expressly asked that the convents and monastaries shall be maintained; they have also requested that they themselves shall be protected against the attacks of the press, and that the Government, in its dealings with the Old Catholics, will cease from treating them as Catholics.

A general congress of the Bavarian patriotic rural associations has just been held at Deggendorf, under the presidency of the excellent Baron von Hafenbradl. The following resolutions were adopted: Every true Bavarian sees with the deepest pain the independence of the country gradually diminishing, and Prussian unification steadily increasing. It is a holy duty for every one to oppose with all his might the Prussianising endeavors of both domestic and foreign Liberalism. We must demonstrate the truth of the expression of our great King Lewis I. Bavaria must not be undone. 2. We protest with the greatest indignation against the distribution of electoral districts which was made in the most shameful manner at the late elections. We expect from our parliamentary representatives that they will without [illegible] hesitation bring the responsible persons to account for this conduct [illegible], and make its repetition impossible. 3. In face of the not unreasonable fear that, through the extension of the Prussian Culturkampf to the kingdom, the suppression of monasteries and convents may take place also in Bavaria the congress resolves to forward an address to the King, beseeching his Majesty to protect the threatened institutions." The following is the address to the King; —Sire,—Great beyond belief is the disquiet with which the Catholic population has been filled at the report (hitherto, thank God, unconfirmed) that, following the precedent of Prussia, an attempt will also be made here in Bavaria to suppress the monasteries. The fear, justified by the experience of late years, that the verification of this report may be only a question of time compels your undersigned subjects to approach the throne of your Majesty with the humble request that your Majesty will not consent to the abolition in Bavaria of monasteries and religious associations. The aforesaid religious bodies are an element of the Catholic Church, which has been founded by Christ Our Lord, springing from a most natural development of the Divine doctrine. They are a harbour of refuge for countless oppressed souls, a well spring of peace for innumerable troubled consciences. They are the asylum of Christain discipline and order, of learning and pity. They are the point of union for all who without selfishness or self-seeking have resolved to devote their life to the honour of God alone, and to the temporal and eternal welfare of their fellow-men. They are the places where prayer and sacrifice ascend uninterruptedly to Heaven, and the blessing of the Almighty flows upon princes, country, and people. They harbour the most faithful subjects of princes, and they trouble no one except the enemies of religion and of God, and even these only by their life and actions. Hence they have been the favorites of Christian princes, the delight of the Catholic people. They include among themselves the best men and the firmest supports of the throne; otherwise they would not be the objects of such deadly hate and persecution for all the enemies of God and of princes. Bearing in mind all this, and especially that the Bavarian princes have always been the protectors of monasteries and convents, the undersigned most faithful subjects venture to implore that your Majesty's protection and favour may be extended to the threatened monasteries of Bavaria.

ADVERTISING RATES OF THE "STAR."

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One	$ 5	$ 9	$ 12	$ 20	$ 30
Two	9	16	20	32	50
Three	12	22	28	44	70
Four	15	27	35	5 (	90
Five	18	32	42	68	110
Ten	30	55	75	120	200
Fifteen	40	75	100	180	280
Thirty	70	130	180	300	450

Transient Advertisements, $1 50 per square each in sertion.
Outs inserted at special rates.
Death and Marriage Notices, $1 each insertion.
Wants and Personal Information Advertisements, 10 cents per line each insertion.
Editorial Notices, 20 cents a line.

FINANCIAL AND COMMERCIAL MARKETS.

MORNING STAR OFFICE,
Friday Morning, October 15, 1875.

The Money Market has exhibited rather less activity, but the offerings have continued fair at the banks and liberal on the street, with a slight softening in rates on the latter at the opening of the week, which was followed by a moderate hardening maintained up to last evening. Under the decline in gold at New York the market was at one time ½c lower than last Friday morning, and ruled at a net falling off yesterday of ¼. Foreign Exchange responded also to the course of gold and bills at New York, and closed at a decline yesterday of 3c. from Friday's quotations. On Saturday we noticed sales at auction of Railroad and Bank shares at low prices; and during the week 409 railroad shares changed hands at fair figures. City Bonds of the old denominations continue quiet and firm, while new State Consols are in demand and higher. A few transactions have been reported in City Premium issues at 23 to 24. Under the impression that the city will soon take 1874 scrip in payment of back taxes, it is held much higher. Metropolitan Police and State Warrants are quiet and unchanged.

All branches of trade exhibit a fair degree of activity. Cotton is in moderate supply and good demand for England and the Continent, and is ¼ to ⅜c higher. The movement has been of quite liberal extent, summing up 22,700 bales against 19,250 last week. The crop accounts are less favorable and indicate a smaller crop than was expected. Tobacco continues very dull. The stock of old Sugar is nearly exhausted. Several planters have commenced grinding, the yield is reported good, and the first new crop was received on the 9th. Molasses continues dull and nominal. Rice is in limited supply, good demand and higher. Coffee is dull and lower. Flour continues dull and weak. Corn is in limited supply, in request, and higher. Pork is dull and quiet, while Bacon and Hams are scarce, in demand and higher.

FINANCIAL.—First-class collateral loans are quoted at 1 per cent per month; first-class commercial paper at 1 to 1½; A1 do. at 1½ to 1¾; second grade at 1¾ to 2; first class mortgages at 10 per cent per annum, and second grade do. at — to —. Gold rules at 116¾ to 116⅞. American Silver half-dollars at 109 to 110; Mexican dollars at 93½ to 94 gold; Commercial Sterling at 54¾ to 55⅛ and 553 to 554, bank do nominal; the bank checking rate on New York ¼ per cent discount, and commercial sight at 7-16 to —.

COMMERCIAL.

COTTON—Moderately active; prices easier. Middling ⅛c lower than last Friday morning for Good Ordinary and Low Middling, and ⅜c for Middling and Good Middling. Week's receipts 18,481 bales. Exports 29,029; and sales 22,700. Net stock — . Quotations—Low Ordinary — ; Ordinary — ; Good Ordinary 12⅝; Low Middling 12⅞; Middling 13⅜; Good Middling 14⅜; Middling Fair —. The Exchange telegrams make the receipts at New Orleans since September 1st, 78,860 bales against 65,921 last year—increase 13,628 bales. Receipts at all ports, 375,730 bales, against 313,656 last year—increase 61,874. Stocks at all ports, 249,901 bales, against 258,741 last year—decrease 8840.

LEAF TOBACCO—Dull. Stock on sale 2300 hhds. Quotations—Frosted and Factory Lugs nominal; Low Lugs 7½ to 8; Good do 8½ to 10; Low Leaf 11 to 13; Medium Leaf 13½ to 16½; Good Leaf 17 to 18½; Fine Leaf 19 to 30. Selections — to —.

MANUFACTURED TOBACCO.—Steady; demand active; prices unchanged. Supply good. Extra Fine 75 to 80; Fine 65 to 70; Medium 50 to 65; Fine Medium 55 to 60; Common Sound 52 to 55; Bright quarters Common Medium 51 to 60c; Bright Navy 4s and 8s, 51 to 60; Black sweet 50c; No. 1, 5s and 10s Black sweet 52 to 55; Navy 1lbs 52 to 54½; Navy 3lbs 52 to 54; Fancy styles, Natural Leaf Twist Package 55 to 90c.

LOUISIANA SUGAR.—Dull; prices unchanged. Common 8½c per lb; Fair 9½c; Good Fair 8¾; Fully Fair 9⅝; Prime 9¾c; Yellow Clarified 9¾c; White 10c.

LOUISIANA MOLASSES.—Dull; prices entirely nominal. Common—to —c per gal; Fair — to —c; Prime — to —c; Strictly Prime — to —c; Choice — to —c. New—Inferior 30c; Good Fair 57½c; Prime to Choice 67 to 70.

RICE.—In moderate supply and active demand. Prices unchanged. Louisiana, No. 2, 2½ to 3c per lb; Common 4½ to 5½c; Fair 5½ to 6¼c; Good 6⅜ to 6¾; Prime 6⅞ to 7; Choice 7¼c.

FLOUR—Dull and weaker. Superfine $4 75 per bbl; Double Extra $5 25 to — ; Low Treble Extra $— to $5; Good Treble Extra — to $6 00; Choice Treble Extra $— to $6 25, and $6 75 to 7 25 for Choice Family Extra.

CORNMEAL—Dull and weak; Jobbing at $— to 3 15 per bbl. Wholesaling at $— to 3 00.

CORN IN SACKS—Supply limited; demand moderate; prices lower; Mixed 74c per bushel; Choice White 78c and Yellow 76c.

OATS—Supply light; demand moderate; prices lower; Ordinary — to 40c; Prime — to 40c; Choice — to 43c, and Texas — to —c. per bushel.

BRAN—Supply fair; prices unchanged; Choice $— to 1 05 per 100 lbs.

HAY—Higher; supply fair; demand moderate; Ordinary $16 to — per bale; Prime $22 00 to — per ton, and Choice $— to 27.

CORN IN BULK—None here.

WHEAT IN BULK—The market is bare.

PORK—Dull. Mess $25 00 to —— per bbl.

BACON—Scarce; in demand; prices unchanged. Shoulders 11c per lb; Clear Rib Sides 15¾c, and Clear Sides 16c.

DRY SALTED MEATS—Firmer; stock limited; Shoulders jobbing at 10¾; Clear Rib Sides —c; Clear Sides —c.

SUGAR-CURED HAMS—Supply light; prices unchanged; demand fair; Ordinary 15¾ to 16¾c; Choice 16¾ to 17c.

LARD—More in request, but at unchanged prices; Tierce Refined jobbing at 15c per lb; Keg — to 11½c.

BREAKFAST BACON—In fair supply and dull at 16½ to 17c per lb.

BEEF—Dull but higher; Fulton Market $11 50 to 12 00 per bbl; Texas $10 to 10 50, Western $— to 16 00.

BUTTER—Choice New York Goshen 34 to 36c per lb; Medium 28 to 30c; Inferior 20 to 25c; Choice Western 24 to 28c; Medium 18 to 22c; Inferior — to — per lb.

CHEESE—Choice Western 12½ to 13¾; New York Cream — to 16c.

FISH—Mackeral, extra No. 1, bbl, $18 50; ½ bbls, 9 50; bbls, $5 75; Kits, 2 50; No. 1, bbls., $14 50; ½ do, 7 50; kits do, 4 40; Kits, 1 25; No. 2, bbls., $11 25; ½ do, 5 60; kits $3 60; Kits, 1 30; No. 3 Large bbls, 10 75; ½ do, $5 40; kits do, $3; Kits, 1 25. Codfish Drums, $6 25; boxes, $1 50. Herrings, 55c per box.

OILS—Linseed Oil—72 to 9[illegible]c per gallon. Refined Coal Oil—18 to 19c in bbls., 24 to 27c in cases. Lard Oil—$1 00 to $1 12 per gallon. Castor Oil 18 to 20c per lb.

SALT—Stock large. Dealers' rates: Coarse, $1 15 per sack. Fine, $1 30 to $1 35. Turk's Island, 60c per 2 bushel bag. Pocket's Table Salt, 2 to 6 according to size.

SOAP—Western, 5½c per lb; New Orleans Extra Olive, 7; German Olive, 6½; Magnolia, 5½; XXX Palm, 7; Castile, 10c, with a reduction on round lots.

STAR CANDLES—Dull and lower at 16 to 17c per lb.

YEAST POWDERS—$15 to 25 for quarter boxes, and [illegible] for medium per gross.

BREAD AND CRACKERS—Ginger Nuts, 9c per lb; [illegible] Bread, 9c; Navy Bread, 4½c; Lemon Snaps, 14c; Cream Biscuits, 9c; French Biscuits, 6c; Soda Crackers, 4½c; Butter do, 7c; Boston do, 6c; Wine do, 10c; Sugar do, 8c; Pic Nic do, 5c; Water do, 5c.

COFFEE—Prices higher; demand good. Job lots, Ordinary 21½ to 22½ currency; Fair 23¼ to 24c; Good 24½ to 24¾c; Prime 25½ to 25½c.

TEA—At Wholesale—Imperial 25c to $1 10 per lb; Gunpowder 45c to $1 30; Hyson 30c to $1 10; Oolong 30c to 90c.

IMPORTED FRUITS AND NUTS—Lemons, $10 00 per box; Layer Raisins 2 50 to 3 00; Bananas $1 to 1 50 per bunch; Citron, 35c per lb; Currants, 6¾ to 7c; Brazil Nuts, 9 to 10c; Almonds, 21½ to 23c; Filberts, 12 to 14c; Dates, 6½ to 7c; Cocoanuts, $40 to 45 per 1000.

DOMESTIC DO.—Pecans 12 to 15; Peanuts 6 to 7c per lb; Louisiana Oranges $6 per bbl.

POULTRY—Western Chickens $6 50 to 7 00 per dozen; Young $4 00 to 5 00; Ducks $4 00 to —; Geese $5 50 to 6 00; Turkeys $18 00 to 21 00; Louisiana Chickens, $5 00 to $6 00; Young $3 50 to 4 50; Ducks $3 25 to $4 50; Geese $— to $6 00; Turkeys $14 00 to 16 00.

EGGS—Western 22 to 26c per dozen; Louisiana 22 to 25c.

VEGETABLES AND GREEN VEGETABLES—Apples $3 00 to $4 00; Western Potatoes $2 00 to $2 50; Sour Kraut $5 50 to $6 00 per bbl; Cabbages $3 00 to $3