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PROTESTANTISM IN OREGON. ACCOUNT OF THE MURDER OF DR. WHITMAN, AND THE UNBROTHERLY CALUMNIES OF H. H. SPALDING, PROTESTANT MISSIONARY. By the Rev. J. B. A. Brouillard, Year-General of Walla Walla. (CONCLUSION.) 15th. When Mr. Spalding said that he had met a priest in company with an Indian who had the avowed intention to kill him, I am inclined to say that he could have done something better and more worthy a noble and grateful heart than to advance so heinous a slander against the best friend he ever had. I am the priest whom Mr. Spalding met in company with one of the murderers. When he met me, I had just started from the Doctor's establishment, where I had buried with my own hands the dead bodies of the "unfortunate victims of the disaster, as before stated; where I had consoled in the best manner I could the widows and the orphans, and obtained from that same Indian the promise that they would do them no harm and treat them well; and expressed repeatedly my anxiety for Mr. Spalding, my fear that he should come too soon, and would fall, perhaps, into the hands of the Indians; and my ardent desire of meeting him in time to give him a chance to escape. For a proof of that I refer to the captives who were then at the Doctor's establishment. At the moment of my departure that Indian had joined my interpreter and was coming in company with me against my will without my knowing of his intention. His presence caused me great uneasiness on Mr. Spalding's account. I had wished to find an opportunity to send him back and to escape from him, but in vain, when Mr. Spalding suddenly met me and placed me in the most critical situation in which I ever found myself, and where I had the good fortune to save his life at the evident peril of my own. Now is it not ungenerous and inconsistent on the part of Mr. Spalding to throw a doubt upon my intentions in that circumstance? If I had entertained bad intentions against him; if I had wished to have him killed, as he insinuated, would I have warned him of the danger that threatened him? Would I have given him my provisions and advised him to fly without delay, as he says himself I did? Strange reasoning this! "The priest told me that the Indians intended to kill me;" that in order to escape from their hands, "I had better to run off instantly," and so as to furnish me with the means of doing so, "he gave me his meat and bread, and God delivered me from the murderers;" then it is evident that the priest intended to cause me to be killed!!! And this is nevertheless Mr. Spalding's reasoning, word for word. It is not correct to say that the Indian was in my company "with the avowed intention of killing" Mr. Spalding. He had, as well as the other Indians, the general intention of killing him at the first opportunity, it is true; but such was not the reason that had caused him to come with me; because he did not know nor think that Mr. Spalding would come on that day. His intention, as I knew after, was to inform his uncle, Camaspele, the military chief, of the massacre, and receive his orders. Besides, he was accompanying me at that moment, as other Indians had done during the day, without my knowledge of their immediate intentions, and in such a way as to keep me in continual apprehension and fear. It is also untrue to say that that Indian retired to an unguarded place to reload his pistol. Mr. Spalding knew better than that, since I had told him that the Indian had gone back to the camp to consult about his fate. If his intentions had been to reload his pistol, he would not have wasted more than a few minutes to have loaded it and shot Mr. Spalding, as neither my interpreter nor myself could have prevented him for want of arms and good horses. But he did not return until two or three hours after, when I was on Manon's Fork. Moreover, nobody but Mr. Spalding and myself can give a correct account of what passed between us at that time. We

were alone, my interpreter being at some distance from us and not hearing our conversation; and I can bear testimony that then Mr. Spalding was not in a state fit to form a judicious opinion of things or words; the fright and trouble of mind which the knowledge of his danger had produced on him, had set him completely beside himself. 16th. I come now to the last accusation, and one of the most malicious that has been made against us: "That the priests had told the Indians everywhere, and the Walla Walla chief in particular, that the Protestant missionaries were causing them to die; that they were poisoning them; that it was the Americans who had brought the measles among them; and that God had sent that sickness to them to show His hatred against the heretics." I solemnly affirm that such a thing, nor anything of the like, has never been said by any priest to the Indians. I defy any one to prove the contrary; and a few remarks will show what confidence can be prudently put by unprejudiced people in the present accusations brought by Mr. Spalding against us. First, it is a mere vague and malicious assertion; and to support it he has not brought forward the least testimony, but the supposed reports made to them by two Indians, Tomimtsai and Yellow Serpent. But as to those reports I have reason to doubt that they had ever been made to him by those Indians;—many an instance has proved to me that more than once Mr. Spalding's memory has given way to his imagination. If they had been made to him, I dare say that it has been with a view to sound him, as it is a common practice with Indians, and to find out from his answers whether it was true or not that the American missionaries were poisoning them, as it has been for years the general impression among them. And finally, those reports can be of no credit, and prove nothing in the case. In most part of the States of the Union the testimony of Indians is never admitted as proof against the whites in any court of justice, it would be here inconsistent to make it the base of public opinion, and especially when it is expressed in such vague and general terms. It is evident, besides, that the Doctor and Mr. Spalding never believed anything as to the truth of such Indian reports, if they ever heard of them. "If Dr. Whitman and Mr. Spalding," says the Hon. P. H. Burnett, "believed the tales that the Indians were telling them, the priests were persuading them that the Doctor was poisoning them, why did they not take some steps to investigate the matter, to inquire into the truth of these reports? it required no more than little common honesty, and common sense, to have named them to set the matter beyond doubt. When I hear that a neighbor has charged me with a crime, it is my duty to go to him and ask him if he has said so. This course is a plain one, and very common among honorable men that are not willing to believe every slander they hear in the community. When the Indian came to the Doctor, and told him that the priests were telling them that he was poisoning them, had he believed there was even a probability that such was the fact, he would have inquired of the Indians: 'What priest told you so? To what Indians did they say so?' If they told you so, he would say a falsehood. Now let us go and see the priests, and take with us those Indians they told these things to, and I will face them down and show you that it is false." This course would have been fair and just to the priests, to the Doctor, and to the Indians. Suppose this course had been taken. The Doctor should have taken with him the Indians that these things had been told to, as well as some of the honorable emigrants at his station, and having brought the Indians and the priests face to face, he could then have inquired of the priests: 'Are these things so? If the priests had in fact told the Indians so, had then denied the fact to the Doctor in the presence of the Indians, it would at once have prostrated the influence of the priests with the Indians. Dr. Whitman could have said to the Indians: 'You see these men are liars; they told you I was poisoning you, and now they deny it. You cannot believe anything they tell you. But suppose the priests had admit-

ted they had told these things to the Indians, then the Doctor could have been prepared for the worst, and he would have been able to have exposed these conspirators to the world, not by mere Indian hearsay, but by tangible evidences.' On the other hand, suppose the priests had never told these things to the Indians, and that the Indians had been telling lies to sound the Doctor and try to find out whether he was in fact poisoning them, the Indians would have been detected and exposed. In every view of the case good would have resulted from an investigation. Now Dr. Whitman was a man of good sense and great firmness, and had he believed that these reports had any foundation, he certainly would not have been afraid or ashamed to have brought this matter to a test that would have settled it." The following statement is also somewhat in our behalf in this case. I refer to Mr. Thos. McKay's statement, to whose testimony Mr. Spalding has referred. He was present at the council held at Walla Walla by the Cayuse chiefs, when called by the Bishop for the purpose of asking them for a piece of land for a mission. He heard what accusations the Indians made against Dr. Whitman on that occasion, and what the answers made to them by the Bishop were: "During the meeting," says he, "Tumakasy said that Dr. Whitman was a bad man; that he robbed and poisoned them." The Bishop replied to him that "his thoughts were bad; the Doctor did not poison them nor rob them; he had better banish those thoughts from his mind. You do not know the Doctor, he is not a bad man." "One of the chiefs told the Bishop they would send the Doctor away very soon, and they would give him his house if he wished. The Bishop answered that he would not take the Doctor's house; that he did not wish them to send the Doctor away, and that there was room enough for two missions." Now, if the Bishop had formally contradicted the Indians in that circumstance, how could it be supposed that he should have spoken differently on other occasions? He knew how important it was to weigh well his answers and words with the Indians, and carefully to avoid anything that would excite his hesitation or contradiction. Besides, he never spoke to the Indians but through an interpreter, and generally the interpreter of the Fort, and always in the public room, and in presence of all the people that wished to hear him. The importance of keeping his influence even with the whites would have then prevented him from saying anything against Dr. Whitman and others in contradiction to what he had said on that occasion. And I affirm that he never did; for a proof of which I refer to the people who lived or were at Walla Walla during our stay there. But there is another circumstance that, in my opinion, can throw greater light on the matter than anything else. It is a conversation that took place between Mr. Spalding and Dr. Poncejude, in the Cayuse country, about five or six miles at farthest from the place where the Catholic mission was afterwards established. It was three months before the establishment of that mission, and five days before the Bishop (who was far ahead of his priests) passed for the first time on the Cayuse lands, on his way to Fort Walla Walla. The public will judge from that conversation what reliance can be placed on Mr. Spalding's assertions in general, but especially on those that engage our attention at present. Let it be remembered in perusing the conversation, that there were no emigrants yet arrived among the Cayuses, the nearest were at least one hundred miles and the others about three hundred miles distant. The conversation took place on the 31st of August, and the mission of the Cayuses did not begin until the latter part of November. Here follows the conversation as related by Dr. Poncejude: This is to certify that on the 31st day of August, 1847, while on the road to Oregon, I met Rev. H. H. Spalding at the Willow Spring at the foot of the Blue Mountains, and that the following conversation took place between him and me at that place: He asked me how many wagons were in our company. I answered him, seven.

H. H. Spalding—Well, you had better wait for a larger company. J. P. Poncejude—Why so? H. H. Spalding—Because the Indians are getting very bad. J. P. Poncejude—Have they done anybody any harm? H. H. Spalding—Yes, they have killed two white men at the Dalles. J. P. Poncejude—The Americans might be in fault. H. H. Spalding—No, it is the Catholic priests, who have established a mission among the Cayuses; and they have put the Indians up to kill all the American Protestants on the road to Oregon. J. P. Poncejude—Impossible; that is no Christianity, it must be a mistake, because we must love our neighbors as ourselves. I have lived thirty years among the Catholics in the United States, and I always understood the Catholic Church to teach her children to do good for evil, and to be charitable by giving good moral example, and I think well of the Catholic clergy. And to tell you the truth, I am a Catholic; but here is a Protestant gentleman, Mr. Larkins, who has lived neighbor to me twenty years, ask him if ever he knew Catholics to kill Protestants. Mr. Larkins answered, No. H. H. Spalding—It is true, I have received fresh news, and I understand the Indians had stolen from the whites. One Indian was killed by the whites, and the Indians killed one white man. Do you know if the dragons are coming or not? J. P. Poncejude—The bill did not say so. H. H. Spalding—I am sorry, the Indians are getting worse every day for two or three years back. They are threatening to turn us out of the mission. A few days ago they tore down my fences. And I do not know what the Missionary Board of New York means to do. It is a fact, we are doing no good. When the emigration passes, the Indians all run off to trade, and return worse than when we came amongst them. And so I left him with his blanket spread, full of one thing and another, and he had also many head of horses, for the purpose of trading with the emigrants. Around us were scattered in the prairie several bands of horses, that the Indians pointed out to us as belonging to Dr. Whitman. (Signed.) JOHN P. PONCEJUDE. I certify to the above conversation, being present at the time. ANNE PONCEJUDE. Saint Louis Willamet, Sept. 12, 1848. I leave the comment of that conversation to the public. Now, I have exposed frankly and candidly what I do consider to have been the true causes of the massacre of Wallatup, with the grounds and proofs that support my opinion, together with the conduct of the Catholic clergy in regard to that whole affair, on one part, and the malicious and grievous accusations made by Mr. Spalding and others against that same Catholic clergy with regard to that same affair, together with what I consider as a plain and full refutation of them, on the other part. I leave now the matter before the public, to which it belongs attentively to examine and weigh the testimony on both sides, and then impartially to decide and pronounce whether the Catholic clergy are guilty of the atrocious charges brought against them, or whether Mr. Spalding and others could have spoken so against the Catholic clergy "without being crazy," as Col. Gilliam and many others have already pronounced that they could not, and without being moved by blind, unjust, and too violent religious prejudices. LATEST FROM CALIFORNIA. Another dreadful accident had occurred at the head of San Francisco Bay, by which eighteen persons were instantly killed, and many others wounded. The Steamer Jenny Lind, formerly plying between San Francisco and Sacramento, exploded, blowing out the plate of her boiler, and scattering death and destruction among all on board.



the time to come—J. M. Editor, your obedient and humble servant,
Glasgow, April 14th, 1853.

J. M. O'DONNELL.

CONVENER OF MR. PRITCHARD, THE METHODIST MINISTRY AND CHURCH COUNSELLOR OF QUEEN'S FORT.

The *Freeman's Journal* extracts the following from *La Nouvelle France*:—
"A traveller who has just returned from Oceania has furnished us with the following interesting details—Pritchard, the ardent Methodist missionary, and his colleagues, were on their way to the islands of Oceania, the theatre of his momentary exploits, and his brother Saul, he preaches the Faith he has blasphemed and persecuted."

LETTER FROM THE ARCHBISHOP OF TAMU.
St. Jarish's, Tamu, April 10th, 1853.

Dear Sir—Will you be the kindness to apply my enclosed contribution of seven pounds to the fund for enabling Mr. Moore, the distinguished and uncompromising member for Mayo, to defray the expenses of a visit to the continent which, I understand, was to be formed in the course of the summer of this important duty, but I considered that no time was to be lost, as it is already encountering the bitter hostility which his devotedness to the interests of the tenantry of Ireland and of his holy religion has evoked.

The case of such a member as Mr. Moore is not the case of Mayo alone, or of Galway, where, I am happy to say, it is looked on as a link in a chain of policy which, if cut off, the remaining portion is likely to share the same fate. It is the case of Ireland and of all its constituents, involving the sacredness of pledges, the integrity of contracts, the public faith, and the unsullied integrity of character. Brilliant as the talents of the member for Mayo, and polished and arguative as is his eloquence, these are qualities which would be of little service to his country, and but little entitled to the sympathy of its people, were they not accompanied and set off by a stern sense of legislative morality, without which its intellectual endowments would be more prejudicial than useful.

The manner in which the Catholics of Ireland have been often treated by the Government might well be deemed a cause of it had not been fatal to their dearest and most solemn interests. They were assailed with specious and inefficient votes, ostensibly given on occasions when they were lost by a voting majority, whilst all the rest of their substantial advantages, were at the service of those who insulted them and their religion;—with the periodical parade of some mock measures for the benefit of the Catholics of Ireland, which, in reality, were but a mockery of their claims;—with a system of patronage at length seen through, and not only seen through, but it was resolved that in future it should be abandoned. The simple apoplexy of the bundle of sticks brought home to the people a deep lesson of politics, wisdom and it was determined, as if by instinctive accord, that the Irish parliaments, who were hitherto so powerless because acting singly, should henceforth be united in asserting justice for their country, and united should be unbroken.

It was not to be expected that this policy of national advantage and individual privilege should be acquiesced in without a murmur by the advocates of corruption and their adherents. Accordingly several pledged individuals drew on their large store of sophistry to elude the force of such inconceivable obligations. A uniform course of action appeared to the lovers of singularity, and the yoke of pledges was borne with a mutinous impatience by those who recalcitrated the rich harvest of places and of patronage which voting with the minister had uniformly secured. All this sophistry, and all this resistance to be faithful to their oaths, though much to be deplored, yet cannot excite surprise.

"L'Assemblée perd on un jour l'esprit d'une corruption" were the significant words of the celebrated Rivarol at the opening of the States General, which might well point the descending fountains of some of our Irish members under the moral restraints imposed at the last election by the national pledges. In their endeavors to release themselves from the weight of duties under which some of them were never easy, they are only following the example of the members of other constitutional assemblies; nor was it to be expected that they would forego, without some pressure from the country, their long-continued patronage.

That patronage they are now ready to dispense in the hope of reconciling such of their constituents as may be reconciled on such agreeable terms to the violation of their solemn promises. Should the Irish members then succeed in releasing themselves from their heavy responsibility, it is the constituents themselves that must be the blame must be thrown. If they were sincere, and earnest, and disinterested in requiring pledges from their representatives, they should be equally sincere, and earnest, and disinterested in exacting the fulfillment and the manifestation of such a disposition will soon persuade the hesitating representatives that the pledges were professed, and, no doubt, taken in the true spirit, and obvious meaning of the words.

Had Mr. Moore and others been disposed to take any liberty with their promises to the people, they might be now in a position of tampering some of their constituents with a share of that patronage which their forgiveness or disregard of their solemn engagements might enable them to prefer. Instead of exacting any promises to the people, if he is contented with unscrupulous and unselective fees, he might be one of those that are rewarded for turning their backs upon the country. Were such a corruption to become general, or to spread widely, what hope could be any longer entertained that the humble tenant

would enjoy a secure home, or that the annoyance and oppression of the Protestant establishment would be ever abated? If a high sense of honor and integrity keeps the majority of Irish members from the adverse benches, or even from those crosses which are an occasion of fraternal strife, a descent of political delinquency, showing in their fall some disposition to be tempted, then a similar sense of honor and just gratitude would make those for whom they so disinterestedly labor to acquiesce in an arrangement which would be tantamount to the assurance that their personal ruin will not be the reward of their public virtues.

I am, dear Sir, Sir, &c.
—J. O'SHEA, Archbishop of Tamu.
To the Editor of the *Freeman's Journal*.

DOMESTIC INTELLIGENCE.

Lord Brougham on State Education—No. 17.
Correspondence of the Mobile Tribune.

"With the subject of education is so prominently before the public for discussion, the subject of opinion of one of the most eminent living authorities on all this important subject, which is placed for publication, cannot be considered out of place or inappropriate. They are taken from a set parliamentary speech of the official and recognized head of the 'Society for the Diffusion of Useful Knowledge' in Europe, not throughout the civilized world—the celebrated Henry Lord Brougham. The fact of their bearing the opinions, not of a Republican or American Statesman, but of one of the very pillars of our present system, and the fact, that he is to add to their intrinsic weight and force, in their application and bearing on the same subject, is not under discussion, not only in this immediate locality, but pretty generally throughout the length and breadth of our popular country. These extracts speak so explicitly for themselves, they need no further proof. 'First,' says this profound statesman—I think that there ought to be at no time, in any country whatever may be its condition, or in any part of the world, any positive or direct compulsion as to the education of the people. I am aware that some most respectable persons differ from me on this subject,—but they are led away, in consequence of their honest ardor and zeal for public instruction, and they have not brought their minds to the consideration of the law over which the law giver ought not to pass, and beyond which he loses all claim to support, by the violation of the most sacred principles. If I wished to demonstrate thoroughly that a compulsory system ought not to be introduced, I would put to any person of common reflection, whether it is safe or right, whatever may be the temptation arising from the deficiencies in the existing state of education, or whether it be not delicate and perilous to usurp the parental office, by public authority, and prescribe, by command of the State, the line of parental management which the father or mother should pursue in taking care of the offspring which Providence and nature had committed to their care? Another argument against the compulsory principle, (if I understand it aright,) would be that it is a violation of individual liberty, a tyranny introduced, no doubt, for a good purpose, but nevertheless avowing the intention, that in order to educate the people you will trample on the rights of the individual; and, in order to diffuse the light and introduce a system which is alike novel, liberal and unbearable to the citizens of a free state, and it only, if fit at all, for a country ruled by a despotic government, where liberty being little known, slavery is more bearable. This is my decided opinion."

"The next general rule I would lay down as to govern those called upon to frame or modify measures of this kind (on education) is not only that there should be no compulsion as to the interference on the part of government as regards who shall or who shall not be educated, but that there should be no power given to the government to educate the people—in other words that the interference of the State should be excluded beyond what is absolutely necessary."
"With regard to the question, what course of education ought to be chosen? I should look with the greatest jealousy at the legislature of any country, if it should be tempted to exercise, and do so, in the name of tyranny, any government to have the power of saying, 'you shall have this instruction or you shall have none,' of deciding the number of schools to be established, the kind of instruction to be taught, the mode of teaching to be adopted, and the description of books to be used for no interference on the part of any authority whatever, but to leave all parties uncontrolled and unimpeded. I would have no rules laid down either by law or Boards, or by the joint operation of law and Boards together—neither would I have the executive Government or the Legislature prescribing a course of instruction, or teaching the people according to their own mold."

"I will presently show how these great principles may be so modified as to obtain the object that we seek—the better education of the people, and in the breach of the principle itself. In like manner, I think that no government should appoint teachers—no government should be invested with power to name those from whom the public at large are to receive the benefit of secular instruction; for if any one were to give me the right of naming the teacher without superintendence or control, as to the fitness of the person appointed, I should not much trouble myself to obtain the power of prescribing the course of instruction, since whatever course I fired upon, I should not consider that it would be modified as much by the teacher, as if an act of Parliament or a Board were to say what course should be taken. Both the one and the other are entirely unfit for the task, and would be the most improper parties to say what should be the mode, what subject should be taught, what shall be the order or plan of education, or what person shall teach."

These laid sentiments and just and profound principles need no comment. They are taken from the Philadelphia octavo edition (1841) of Lord Brougham's *Speeches*, vol. 2, pp. 360 and 361. They are well worthy of the attentive consideration of every true friend of education and of justice—not unworthy even of the consideration of some of our editorial knights of the quill, who so gallantly valorize their advocacy of contrary principles—the

exclusive monopoly by the state of the whole subject of education—schools, plans, systems, principles, books, teachers, &c. I say, 'no other more liberal,' says the illustrious statesman, 'than tyranny,' 'harsh and illegitimate to the citizens of a free state.'"

OF THE MEMORIALISTS.

In immediate connection with this extract on State Education is found the following paragraph, still further expressive of his liberal and enlightened sentiments on all this important subject:—

"Although," he says, "I am stating most strongly and earnestly that there should be no compulsory authority exercised by the State upon the question, whether or not children should be taught at all, or if taught, in what manner, in what times, and by whom they shall be instructed. Although this is the principle upon which my plan is founded, yet I am equally against holding out inducements or encouragements to parents to neglect the education of their children, because it is a moral duty on their part, though not punishable by law, to have them instructed, but I further think it necessary, if it can be done without violating any principle, or infringing on parental rights, to give facilities of every sort, to enable parents to discharge this duty, and to prevent them, by all proper means, from neglecting it."

Here are laid down in the most clear and conclusive terms, the respective duties of both parents and the state. It is the duty—yes, the natural, sacred and imperative duty of parents to educate their children, and to educate them as they think best, as far as is in their power. Who doubts, or can doubt on this simple, positive, rational proposition? But to whom are parents accountable for the fulfillment of this admitted duty? To an irreligious state or state officials? Or to the common Creator, Father, Lord and Legislator of all? Let any believing Christian parent answer. But has the state no duty to perform in regard to the work of education? Most undoubtedly it has; but that duty does not consist in compelling and forcing by penalties of law on parents the discharge of a duty imposed on them by the natural, moral and divine law, or infringing on their sacred individual parental rights, but, as laid down by this independent, liberal and enlightened statesman, in rendering facilities and assistance of every sort, to enable parents to fulfill their parental duty, and to prevent them, by all proper means, from neglecting it."

Here is all that is asked or desired, in the present discussion by the friends of education, justice and parental rights, but opposed and refused by the advocates and supporters of the present system. The scheme of schools now being forced on this community—a system which, whatever else it may be called, is certainly neither free nor common, but *despotic, unjust and exclusive*, as it has been already said, imposed on the public—a system which, by the advocates of which do not dare to vindicate, on the ground of justice, liberty or fair dealing, knowing as they do that they have no such ground to stand on, and yet presume to impose in the name of the sacred and secular law, and to trample on the rights of the individual, and to introduce a system which is alike novel, liberal and unbearable to the citizens of a free state, and it only, if fit at all, for a country ruled by a despotic government, where liberty being little known, slavery is more bearable. This is my decided opinion."

OF THE MEMORIALISTS.

THE BISHOP OF PITTSBURGH ON THE SCHOOL QUESTION.

The Rt. Rev. Bishop O'Connor has addressed a letter to the *Pittsburgh Gazette*, in reply to the various attacks made on him for his former writings on the subject of education. After disposing of some particular and local matters, the Bishop proceeds as follows:—

The Catholics, I am aware, are not here or in any other place, in this country, numerous amongst the wealthy. Many causes have co-operated to produce this result. I will not now dwell on more than one. This, however, is so much to the purpose, that it deserves being alluded to here.

It was for a long time the policy of the country from which most of them came, to discourage all education that did not undermine the religion of the people. To teach reading and writing was a felony, if a Catholic dared to undertake it. When Irish Catholic youth received such education as they found by stealth, or between the various rites of solemn worship by the scholars who took their turn in watching the approach of the agent of a Protestant Government, who searched with equal zeal for robbers, smugglers, and Catholic teachers as miscreants of a like grade, is humiliating, what may remain undoubted, and that the result of such a policy should be felt by their descendants, notwithstanding the staid attempts of a more generous course in later years.

When your correspondent asks me to account for the difference between the condition of the Northern and Southern portions of Ireland, I could give many replies. I could say that the population to which the people in one is a population that was robbed of everything it had, for when the legislation of the country made only such provision as was calculated to enable their task-masters to derive more profit from them, but which, which other iniquitous legislation, defeated its own object, and caused, in a great measure, the destruction of those whom it aimed at unjustly exalting. I would say that the population of the other portion is a population that was com-

paratively fostered, whose interests were carefully guarded, and that the religion of the one and the other contributed to form their social position, only in the same manner that the religion of the Christian and the Mohammedan in other parts of the world, while the other basked in the sunshine of State favor.

We yet feel the effects of these things, and especially of that very system of education that you, sir, and your friends are determined to uphold here—a system that aims at destroying the religion of the Catholic, but from which the Catholics, please God, will turn, as they formerly turned, with disgust, in proportion to your success in imparting to it that anti-Catholic character which is so earnestly desired.

The love of our fathers for education, as well as for their religion, was evinced by the sacrifices they made for both. In the unequal contest, however, between a powerful government which, in the name of liberty of conscience, made every kind of education compatible with the faith of the people a crime, and a people who valued their faith more than their property or education itself—such as they loved it, it was but natural that the latter should succumb to a more potent.

When you tell us of the expenses attending the riots on the railroads and in other places, if you attribute them to the want of education of the poor laborer, allow me to say that you are but paying the penalty of the policy of your predecessors in intolerance, who did their best to allow these people to have an alternative but ignorance or apostasy. If you are doing your best to perpetuate this state of things, were you actuated by a sincere desire to see Catholics educated you would offer them the necessary means on a basis which they could accept of, and which would be sure to contribute to their success, as I trust they will, in acquiring an education that will qualify them to discharge well their duties as members of society without forfeiting their attachment to their faith, it will be in spite of those who least most loudly cry their love of liberty of conscience and of light."

But to return to the main argument of "A. B. C." If the Catholics in the country were drawn out society—if they did their duty for their bread, but consumed that which others produced, then, and then only could they be said to contribute nothing or to contribute little to the public burden. But the men whose labor is an important element in the prosperity of the country—the class which has—to say the least of it—its full share amongst the hard-earned value of the products of the soil, the mines and that class should be admitted to have contributed their share of the public burden, though the name of one of them did not appear on the tax-gatherer's list. Their share of the public burden is the proportion which their rights bear to those of those who least loudly cry their love of liberty of conscience and of light."

Very honestly will say that the Catholics have their full share of the public burden also in proportion to their numbers; and when they demand in return their share of its fruits, whether in the education of their children, or in anything else for which it is imposed on them, they are not to be considered as contributors to the same Country Ledger, but from the part their labor contributes in producing the wealth of the nation.

Your correspondent dwells on the riots of railroad laborers. You yourself are pleased frequently to allude to this subject in a similar tone. Without entering into a discussion of everything bearing on the position of these poor, misguided and badly treated men, I hesitate not to say that the riots were drawn out between them and the country, they would not be found very deeply in its debt. Your correspondent has ascertained to the very best how much the conviction of the Chartiers Creek rioters cost the country. It was not less than \$100,000. If 98. But has any account been kept in these men's heads? Without speaking of many other errors of credit to which they would be entitled, will be pleased to tell us how much the country has saved by their own labor? How many improvements have been made that without such labor would have been impossible, and how much the country at large has gained by these improvements? Any one who reflects on this will admit, that notwithstanding the \$100,000, which their riot cost the county, the poor that were that or any other railroad rioters, are not much in the country's debt—nay, that the country has gained more than it has lost by them, though there may have been other riots also, the expense of which even exceeded those \$100,000, which the rioters cost the country. It is not to be posterity against the laborers at Chartiers Creek."

We who make so much noise about the position assumed by Catholics on the school question, actuated merely by a desire to see our children educated as useful members of society, they would meet us in a very different spirit from that evinced by most of those who have lately treated the question. These gentlemen have shown very plainly why they value the public schools so much. We will not be ungrateful of the lesson they teach us.

We have stated our objections to the present system, we have made a proposal that implies nothing unfair. We are met in a tone that betrays a bad cause, and what is worse, a consciousness of a bad cause. False issues are raised. When we ask for the reasons that justify the present system of freedom—the full control of the parent over the education of his own child, we are denounced as enemies of freedom. We ask to be relieved from a heartless tyranny that oppresses us, though we are perfectly willing to let those who delight in the present system continue to enjoy it; they, however, who are not satisfied to have their own children educated to suit their views, but insist that ours also shall be submitted to the same process, denounce us as the opponents of freedom—the would-be oppressors.

This, sir, is a system of property which cannot last except by the ruin of the spirit of justice that marks our institutions. I have too much confidence in the efficiency of these institutions to protect right and justice, to believe this can continue. There are many liberal men who support the present system, because they think it can be made to profess to be—a system impartial for all. When they see how powerless they themselves are to make it, or keep it so, they will join in demanding justice for the oppressed. Men like Greeley have been already rebuked for

venturing to say that Catholics have equal rights in the schools, and that these ought to be respected. When the determination to disregard these becomes more manifest and successful, we will have more defenders than is supposed. To spirit and institutions of this country are valuable above all, because they make it certain that even minorities cannot be permanently subjected to great wrong. Sooner or later justice must be done.

We make a fair offer in this matter. If you are unwilling to let our children be considered as having a real and honest right to a share in the advantages of the public fund in proportion to their numbers, adopt some reasonable means of ascertaining even the part of the sum which we contribute. Exonerate us from this, or allow us to designate the schools to which it shall be appropriated, and we will be satisfied.

But if you will do nothing, but in the consciousness of power will do defiance to your majesties and their "charities," we tell you candidly, that while we are willing to give honest men time to understand the nature of our grievances, and see the propriety of the remedy we suggest, or to devise some other honorable one ourselves, we have no respect for authorities that will disregard justice and consult merely their power. They may boast of their greatness, but if they banish justice and honor from their institutions, they retain nothing but a material power greater than that which was held in their day by the Pagan and the Mohammedan, and which, though great, will be broken by the elements of decay which injustice carries with it. When you talk of liberty of conscience and the rights of man, a civilized world will fire upon you, while you refuse to let a Catholic father derive any fruit from the burden imposed on him, unless he first renounces the existing views of duty, and while you make loud professions of liberality, though determined to use the revenues of the country for the purpose of perverting his child's faith.

Yours, respectfully,
—J. M. O'DONNELL,
Bishop of Pittsburgh.

THE SCHOOL QUESTION IN BUFFALO.

Mr. Seaver, of the *Buffalo Courier*, has taken in hand the task of representing the opponents of the Godless State Schools, and their principles. Mr. Seaver knows that the opponents of Godless education for Catholic children are not generally foreigners, and that they are not few. How long is it since the Editor of the *Freeman's Journal* became a foreigner? Are they few who consider his labors to advance religious education in schools the very best thing he has ever done as an editor? Our friend, Mr. Pierce, has addressed the *Courier* the following letter, which we clip from his columns:—

EDITOR OF THE COURIER:—

Your paper of the 20th April, contains an article entitled "Buffalo Public Schools," in which there is a paragraph as follows:—"How ungrateful, then, and how un-Christian their own interests, are a few of these foreigners who hate, and who are few, would destroy our system of popular education." Now this, it appears to me, is a grave misrepresentation in several particulars, of those—and Catholics in an especial manner—who are opposed to the system in question.

In the first place, "these few foreigners," whose opposition to the system is represented—as I understand it—are not foreigners, but naturalized American citizens and their descendants.

In the second place, the inference is, that the opposition comes only from "these few foreigners" which I know to be erroneous, for I am as much opposed to all such schools, for ourselves and our children, as are a few of these foreigners who hate, and who are few, would destroy our system of popular education." Now this, it appears to me, is a grave misrepresentation in several particulars, of those—and Catholics in an especial manner—who are opposed to the system in question.

In the third place, the nature of the opposition is erroneously stated, so far, at least, as Catholics are concerned, for being a Catholic myself and tolerably well acquainted with many of my brethren, I feel quite a degree of assurance in asserting that they do not wish to destroy our system of popular education."

We Catholics, both "foreign" and native, in this matter simply, being taxed for the support of a system which, for ourselves, we do not approve, and in which we cannot, with a good conscience, see our children educated, or if we are to be taxed by the State at all, for the support of such a school, as a matter of right—of simple justice,—which we believe to be in strict accordance with the spirit of our republican institutions—we ask that a fair proportion of the funds so collected shall be appropriated to the support of such schools, for ourselves as we do approve, leaving you, and all others who may think with you, to approve of, support, and educate your and their children under "our system of popular education," or any other way we may think proper, quite uncontrolled by us in any form whatever. Now these are our wishes, our opinions, right or wrong, they are ours. It is, therefore, exactly in accordance with freedom of opinion—of conscience—to the State to force us, by a tax, to contribute to the support of this its educational Church, or rather, as I should say, "system of popular education." At any rate, do you see, in them, anything very alarming, very anti-republican, or anything else? Are they such as represented in the paragraph I have quoted? If not, have the goodness, in justice to "these few foreigners" to insert this communication in your columns and oblige yours,
W. A. PIERCE.

CALENDAR.

May 14 Sat.	Whit Sunday. Fast.
" 15 Sun.	Whit Monday or Pentecost.
" 16 Mon.	Whit Tuesday.
" 17 Tues.	Whit Wednesday.
" 18 Wed.	Ember Day. Fast.
" 19 Thur.	1 ^o of the Octave.
" 20 Fri.	2 ^o of the Octave.
" 21 Sat.	Ember Day. Fast.

NEW YORK FREEMAN'S JOURNAL AND CATHOLIC REGISTER.

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Death Struggles of Protestantism.

Political economists are none of them ignorant that the cheapness of an article increases the demand for it, while the rareness, (even of guano), causes it to fetch a higher price in the market. "Ex-monks" converted to Protestantism are a case in point. They are, properly speaking, the guano of Christianity. A monk who renounces the Catholic faith is, for all honest purposes, as useless as the guano is on the rocky islands of Peru. Within the Catholic Church the monk who casts off the restraints of religion, like salt who has lost its savor, "is good neither for the land nor for the dunghill, but is cast out,"—and the fields of Protestantism are the first in the history of the world possessing the necessary affinities to be fertilized by its application to them.

Hilberts, one at a time has proved enough for Protestant consumption in this country. It was not till Ex-monk Leahy had added murder to forgery, and was likely to be speedily hanged, that Garazzi was imported. But we learn that the cheapness of the article, favored perhaps by the Free Trade that Great Britain is anxious to establish in this country, is encouraging the Protestant ministers to increase their importations. Ex-monk Leahy, and Ex-monk Garazzi, are not sufficient for the needs of the anti-Popery men, so we learn that Ex-monk Achilli is to be added to the fraternity—the noble-hearted Achilli!—as the Philadelphia Presbyterian calls him.

Leahy, the vagabond preacher, was taken to the hearts of a host of the celebrated anti-popery Doctors, and warmly recommended by them—because he reviled and insulted the Catholic religion. He is now, as a forger and murderer, imprisoned for life—unless the Protestant Societies interest themselves very powerfully with the Governor of Wisconsin to have their "brother" released and restored to them. If they do not exert themselves, Leahy ought, for revenge, to give up all their letters and recommendations of him, to show the world how ungrateful they are to a "brother" in distress.

Garazzi, who on the 23d of March, was adhered into the No-Popery world of New-York, at the Tabernacle, backed and recommended by Dr. Cox, Dr. Cheever, Dr. Fairchild, and Dr. Dowling and other Protestant preachers of the same stamp, and by Messrs. Anson G. Phelps, Jr., Theodore Dwight, Theodore McNamee, John Robinson, and others, of the city of New York, has gone as far as Protestantism itself can go in ribaldry and blasphemy. This chosen associate of Drs. Cox, Cheever, Fairchild and Dowling, in terms too hellish to repeat, without a shudder, is reported in the Herald of last Sunday as saying, amidst the laughter of the rabble that had gathered at Metropolitan Hall to hear him, that he had no respect for the Adorable Heart of our Blessed Lord, because that Heart had nothing to do with women, for whom the dust added to was ready to throw himself in the dust. These hyperphemies of the Italian vagabond may render him yet more acceptable to the affections of a Samuel Hanson Cox, of a Cheever, of a Fairchild, of a Dowling, or of Messrs. Phelps, Dwight, McNamee, and John Robinson; but it has been found to produce no other effect on the American community than would the exhibition of model-artists in Protestant meeting-houses. It has been judged best by the anti-Popery men to try another weed from the Pope's garden—so they are going to have the "noble-hearted Achilli."

Mr. Greeley, of the Tribune, like a shrewd politician, sees what service all this is doing to Catholicism. He sees that, by and by, to speak against the Catholic religion will be to be coupled with all that is most depraved and hateful to human nature. "He protests against any steps being taken that will saddle Protestantism with such tainted reputations." But Mr. Greeley forgets that it is one of the miseries of Protestantism that it has to carry all the baggage of all who choose to call themselves Protestants. Mr. Greeley, as a Protestant, protests against Protestantism being saddled with the guano of Italy. But what right has Mr. Greeley to say what shall not be strapped on the backs of that host-of-all-burdens, Protestantism? Mr. Greeley sits on the least himself. Cox, and Cheever, and Fairchild, and Dowling, and the Philadelphia Presbyterians, and the New York Observer, &c., &c., have as good a right to object to Protestantism being saddled with Mr. Greeley and the ions of the Tribune, as the latter has to put under his "the noble-hearted" and chosen companion, in whom these preachers see a soul to which their own souls are knit in sympathy and communion of feelings.

One thing, indeed, Mr. Greeley has the power to do. He might prevent the Tribune being "saddled" with reports of such ribald lectures and revilings, as

"is no good, but much evil" in the cause they profess to espouse. But here Mr. Greeley's philosophy falls him, and his columns are regularly burdened, to the increase of their dulness, with all the trash that these anti-popery men are pouring forth to the deluded, idle, portion of the community who will listen to them.

We give the Tribune's remarks as a curiosity, and as a sign of the times.—

The ex-monk Achilli announces through a London paper his intention specifically to leave England for the United States, and we may fairly presume that he is now on the way. In the prospect of his arrival, we proffer these suggestions.

Achilli was a Roman Priest, became an Italian Patriot, then an anti-Romanist, and having fled to England, came out in that country an anti-Papal lecturer and preacher. While doing in this capacity, he was publicly assailed by Dr. Newman, (a distinguished convert from the Anglican to the Romish Church), as a seducer and libertine, thoroughly corrupt and a teacher of error, and every way unworthy to be regarded as a teacher of Religion. For this attack Newman was criminally prosecuted against by Achilli, and a verdict of Guilty was obtained on the charge, but in the face of such a damning array of testimony, running through almost the entire whole life of the ex-monk, that nobody who read the trial would have preferred to be the convicted Achilli rather than the convicted Newman. The London Times, not apt to take the Catholic side of any controversy, was most pointed in its condemnation of the verdict and of the ruling and charge of Lord Campbell, under which it was rendered. Achilli's religious congregation soon after melted away, and his migration from Great Britain is doubtless among the consequences of his encounter with Dr. Newman.

Well, he is quite right in quitting England, and none will dispute his right to turn his face toward our hospitable shores. He has a farther right to appear among us as a teacher of Religion or a censor of other men's Religion; but should he be so unwise as to assume that character, we trust he will be most severely let alone. His right to speak is undoubted, but it does not impose on any one an obligation to listen. We presume Roman Catholics do not want to hear him, and we protest against any step being taken here that will saddle Protestantism with his tainted reputation. We do not say his innocence is impossible, though we cannot reconcile it with the testimony adduced on Newman's trial; but it is manifest that, until his character shall be cleared up, his advocacy of any form of Religion, can do it no good but much evil. Let him respect that public sense of decency which commands him to silence and obscurity.

Interesting Conversations.—Bigotry and Persecution in the Navy.

By the last week's steamer we have heard of a very interesting affair at Marseilles, ending in the conversion to the Faith of two officers of the American Navy.

The United States steam frigate San Jacinto, Captain Crabbe, put into Marseilles, lately, for repairs. Father Tortel, of the Order of Oblats, who had spent much time in England, and two English Brothers of the same Order, visited the ship. No sooner were they on board in the dress of priests and speaking English, than they found themselves surrounded by sailors, marines, &c., all of whom were Catholics, and who were delighted to see priests visiting their ship. Equally ready seemed these good Missionaries to give instruction and exhortation, and the marines and others to receive it. The zeal of the Missionaries was awakened, and they set about the exercises very nearly of a regular mission. There was preaching and meditations and prayers and instructions every day on board. The happiest results were ripening. Already more than thirty sailors were preparing for confirmation, when the Protestantism of Captain Crabbe took fire and blazed forth. That his sailors should be saying their prayers, instead of indulging in the pastimes usual to their fellows, at large seaports, (two or three of twenty-four hours liberty on shore and two or three dollars,) was an innovation that disturbed the ancient Captain's ideas.—Moreover, these were Popish prayers, and the sailors were Papists. Captain Crabbe ordered these zealous Missionaries on shore, and forbade them to return on board. He also forbade the sailors to go ashore. If sailors had nothing else more sailor-like to go ashore for than to say their Pater noster, Captain Crabbe could not let them go.

But let us make haste to acquit the officers of the Navy in general of the superannuated bigotry of Captain Crabbe. There were two of the officers of the ship who had assiduously followed the instructions of the Missionaries. Their rank permitted them to go ashore from time to time. They made daily visits to the good Missionaries. They proposed their doubts,—they offered their usual objections,—they were convinced, their hearts were touched, and they ended by making an intelligent and fervent profession of the faith. The Bishop of Marseilles, who had taken a lively interest in these proceedings had the pleasure of receiving their abjuration, and of administering to them the Sacraments of Holy Communion, and of Confirmation.

In recounting this interesting history we have accused Captain Crabbe of superannuated bigotry. With all proper coolness and reserve we will add that he played the part of a petty and contemptible tyrant.

We do not think the Secretary of the Navy could do a more praiseworthy thing than to investigate this case that has happened in the Mediterranean, as well as the ordinary grievances of the compulsory Protestant-chaplain service in the Navy. In the

last resort it will devolve on General Pierce to show the same sentiments as to religious equality in the Navy and also in the Army, now that he is President of the United States, which he showed in the State Convention of New Hampshire as to the religious test in the Constitution of that State. It is a fact perfectly well known that there are far more Catholics in the Navy than of any two or three other religions taken together. What would a stiff Presbyterian officer say to being compelled to attend Mass every Sunday if the Chaplain should happen to be a Catholic? We demand for Catholics only the same rights that Protestants have, and ought to have. If the interests of the service do not require their special presence at a given time and place, we claim for them, when they can find opportunity, the privilege of attending freely to their own religious services. When they have no such opportunity we claim for them exemption from attendance on services which, if they are Catholics indeed, they must consider as, to them, not only an empty and meaningless grievance, but as an act of disobedience, and a mockery of the divine mysteries. We hope to hear, and to say, more on this subject.

Religious Intolerance in the Army and Navy.

In the discussions which have arisen from time to time upon the various propositions to re-organise the naval and military defences of the country, we have remarked with surprise the evident disposition of our legislators to "judge"—nay, to disregard the great constitutional question involved in those sections of the Articles of War which recognise the appointment of Chaplains, and which indirectly authorize the forms and practice of the Protestant religion. For some time past, and more especially since the Madiai controversy began, it has been our intention to bring up this question of State interference with matters of religion, and to demand from the legislative branches of government, in the name of at least three millions of the American people, an abrogation of all unlawful proscriptions, and a prompt return to the original land marks of the Constitution. In the Army and in the Navy, court-martial after court-martial has taken place under these intolerant provisions of the code, and both officers and men have been punished, in many cases with severity, for daring to assert those sacred rights of conscience, which are guaranteed to every man, by the Constitution of the United States.

In many cases, it is true, appeals have been taken, and the constitutionality of the question carried before the Attorney General, but in no instance does it appear that that functionary has ever had the moral courage to declare the invalidity of any verdict rendered, or to bring to light those provisions of English law, which have been wrapped up in the military code of the Republic for more than half a century!

During the debates that have taken place upon the re-organization of the navy, no senator or representative has yet been bold enough to assert the unconstitutionality of these antiquated "Rules and Regulations," or to insist upon their eradication from the statute-book.

Committee after committee in both houses of Congress, mistaking the babble of a few odd uneasy sinners for the voice of the masses, have labored desperately to engrave upon the foreign policy of the country the dogma of a fanciful "religious liberty;" but overlooking the intolerant spirit of their own enactments, and in defiance of the solemn obligations of the Constitution, they have disregarded the sentiments of that great Catholic body in this country, who in the darkened days of its history were its lovers and its defenders, and without threat, when the Protestant Vandals of the north threatened to annihilate the constitutional rights of the south, threw themselves to a man, into the political breach, and saved the Union from destruction.

To us the occasion seems a fitting one for the discussion of the question of religious intolerance, as recognised in the Articles of War, the more especially when a certain class of officers, who are generally so insignificant, and so unfit for places of official responsibility, as never to be able to get within gunshot of a command, are allowed to browse year after year on shore, in the service of Missionary Societies, and who are only heard of at some religious anniversary, where they manage by a display of their lace and buttons to exert an influence upon the Naval Bureaux at Washington. These men are generally known among the sailors as the "tinkers" of the service, who make it their business to patch up the Rules and Regulations, and to bore holes into every constitutional measure. It is this class who fan the expiring embers of Protestantism, and keep up the system of chaplaincy in defiance of the fundamental law of the Union, by exciting a chattering among the wire-pulling parasites, who have generally sons and daughters enough to control a country village church.

Among the class to whom we allude is Captain Foote of the Navy, who, according to his own account, "boarded seventy vessels, and captured two slaves on the pestiferous coast of Africa, and never lost a man." This officer, if we recollect right, was one of the prime movers in bolstering up the damaged reputations of some speculating Missionaries at Honolulu, by the issue of a mendacious circular, signed by the officers of the East India squadron under Commodore Rodd in 1840. He is the same officer who instituted a Temperance society

on board the frigate Cumberland in the Mediterranean, by expelling every Jack who wanted the grog allowed him by the ration act, and who broke up the harmony of his own mess because some of his brother officers thought claret a wholesome accompaniment to moist turtle? This is the Captain Foote, who tells the American Seaman's Friend Society that "he has the encouragement of the government, he will go to sea, and sail a ship letter without grog than with it." We presume the American Seaman's Friend Society will at once take the hint, and see that the captain has a ship to go to sea with. In the mean time, we hope that the new Secretary of the Navy will be furnished with a copy of the annual report of the aforesaid society, from which he will learn the important fact, that Commodore Stringham "declined saluting the French Admiral at Athens, on the Sabbath, having in common with many other naval officers at the present time more respect for the laws of God than for the rules of etiquette established by man." We earnestly hope that the little Commodore will be rewarded by being made an admiral, since his regard for the Sabbath probably arose from the respect for it who stood highest in rank, the French officer or himself. We regret, however, that the recent conduct of Captain Crabbe, of the San Jacinto, is not referred to, since it would have made an appropriate period to the labors of the Secretary. How long the officers of the American Navy are to continue in the service of these societies, and to be trusted with commands which are only given to them through their influence at Washington, is a question which we hope the Navy Department will satisfactorily answer. In the mean time, we urge our Catholic brethren throughout the union to petition Congress for the repeal of those clauses in the Naval and Military code, which recognise the forms and practice of the Protestant religion.

The Sandwich Islands and the United States.

The Washington Union intimates that there is some reason to fear a policy towards the Sandwich Islands on the part of France which the United States could not look upon with indifference. The truth is the Protestant missionaries have ruined those Islands, and by the immoralities they have encouraged are killing off the natives. King Kamehameha is an old drunkard,—a true Mosquito King,—utterly incapable of doing or willing anything. The anxious desire of nearly all the decent inhabitants of the Sandwich Islands is to be annexed to the United States. If this can be done well and good. If not our Government has no right to interfere with France in her efforts to secure the same respect to French subjects in those Islands, that Great Britain claims for the English. The Government now existing at Honolulu is a disgrace to humanity, and the sooner that either the United States or France interferes to establish some check to the domination of Protestant missionaries, and to the shameless revenue they gather by the prostitution of the natives, even from their tender years, the better.

United States Officers in New York.

The first of May witnessed several changes in the officers of the United States in the city of New York.

Mr. Hall had already given up his post as United States Attorney for the Southern District of New York to Charles O'Connor, who to the surprise of many of his friends conferred the honor of his standing as a lawyer on an office that could confer no honor on him, and which, as emolument even, could be of no account to a lawyer of so eminent and lucrative a practice as his. The administration of Gen. Pierce gains in reputation by the good nature of Mr. O'Connor. The same may, in its measure, be said of the post of Collector, which Chief Justice Bronson has consented to accept, who replaces Mr. Hugh Maxwell. Mr. Maxwell has been a devoted and very able Collector; and it is due to him to say that, with the disadvantage of many lame and inefficient subordinates, he has with great integrity and great energy discharged the duties of his place, and deserves therefore the respect of the community. Mr. Cochrane, a very respectable lawyer of the city, has assumed the post of Surveyor. Mr. Fowler has taken a place that it will be very hard for him to fill—that of successor to the indefatigable W. V. Brady, late Postmaster of this city. Some of the other appointments seem even more dull, and queerly matched, than the above; but these, as the principal ones that affect the public, are all that we deem it necessary to mention.

The Sacrament of Confirmation will be administered at Nativity Church, Second Avenue, on Wednesday, 18th inst., at 8 o'clock, A. M.

Protestantism in Oregon.

The doings of Mr. Spalding and the other Protestant missionaries among the Indians in Oregon Territory, add another rich chapter to the triumphs of Protestantism. It is for this reason we have thought it well worth while to publish at length the interesting memoir of events prepared by the Very Rev. Mr. Brouillet, of the last which appears in this week's Freeman. The facts of these occurrences

should be kept in mind. Together with the doings in the Sandwich Islands, they tell their own story.

Pope Pius IX. and the Newspaper Press.

"You are, as we are, penetrated with sorrow at the sight of so many books, tracts, pamphlets, and embossed journals which are incessantly and furiously spread in all parts by the enemy of God and man, to corrupt morals, overthrow the foundations of faith, and ruin all the dogmas of our most holy religion. Never cease, then, dearly beloved sons and venerable brethren, to employ all your solicitude and all your episcopal vigilance to remove unaniously, and with the greatest zeal, the flock confided to your care from such pestiferous pasturages. Never cease to instruct and defend it, to fortify it against the mass of errors by warnings, and by opportune salutary publications. And here we cannot refrain from reminding you of the advice and counsels by which four years ago we ardently exhorted the bishops of the Catholic universe to neglect nothing in order to induce men remarkable for talent and sound doctrine to publish writings calculated to cause enlightenment, and to dissipate the darkness of the errors in vogue. For that reason, while endeavoring to keep from the faithful committed to your charge the mortal poison of bad books and bad journals, be pleased, we earnestly demand you, to extend all your knowledge and all your favor to the men who, animated by the Catholic spirit and versed in letters and sciences, devote their time in writing and publishing books and journals to cause the Catholic doctrine to be spread and defended, the rights worthy of all the veneration of this Holy See and its acts to have all their force, opinions and sentiments contrary to the Holy See and its authority to disappear, the obscurity of errors to be dispelled, and intelligence to be inundated with the soft light of truth. Your charity and episcopal solicitude should then excite the ardor of those Catholic writers who are animated with a good spirit, in order that they may continue to defend the cause of Catholic truth with attention and with knowledge; and if in their writings it should happen to them to fall in any respect, you should warn them with paternal words and with prudence."

The above passage from the late Encyclical of the Holy Father to the Bishops of France, is the most cheering encouragement that men of faith, men of religion and of good principles, can have to engage in or extend the sphere of newspaper labors. Newspapers do exist. Differences of opinion are no avail, as to whether they do most good or hurt. They exist, and, to a great extent they make and control the current superficial public opinion of the day. We Catholics remember these things; and having learned that, in every time of excitement especially, there is not one daily paper in the city that does not lend itself to the particular vituperation of Catholic sentiments and interests, it is not strange that we are about to establish a daily organ of intelligence that shall have the good sense to confine itself to its appropriate sphere, gathering and publishing authentic facts instead of indulging in gratuitous and wrong facts, as the content of the daily press has been, and defending the principles upon which it is founded whenever they are attacked in such a manner as to render a defence expedient.

We are greatly gratified at the warm encouragement that has already been given to a project that all must feel our times are ripe for. Next week we think to publish the Prospectus of the new daily paper, and shall then add some farther remarks.

The Annales de Philosophie Chretienne.

The Propagator *Catholicus* of New Orleans cites the following article of the Abbé Migne, saying that from the learning, and from the immense services that the Abbé Migne has rendered to Catholic learning, he is a very competent judge in the matter spoken of. For ourselves we most say, that the light and supplant manner in which M. Bonnetty has been dealt with by the *Année de la Religion*, none of the writers for which are competent judges, and by Mr. Brownson in this country, who has never read him, and who has shown himself very far from being well informed in matters of the Catholic Church in France, and who, moreover, is far too free in pronouncing on authors and men he has never studied, makes us sorry, not for M. Bonnetty, who is not damaged by such shallow criticisms, but for the men who value so lightly such eminent services as he has rendered to the cause of truth.

The Abbé Migne writes in the *Voix de la Vierge*:—

"We have received all the religious journals that no longer are published, we receive all that still exist, but we scruple not to say that, looking at them one by one, and scanning their merits, we are not mistaken. Our regard for M. Bonnetty does not deceive us. One journal only approaches in merit the *Annales de Philosophie Chretienne*. It is the *Universite Catholique*. But it is known that for the last twelve years the *Universite Catholique* is directed by the same skillful hand that conducts the *Annales*. Therefore, the merit of their common editor, far from being less, is increased.

"So, as such any layman, as much as any priest, M. Bonnetty has scientifically deserved well of Catholicity. He has greatly contributed not only to reconcile science with religion, but to make science afford proof to religion. Owing to him, above

all others, the last word of science has become a verdict in favor of Catholicity.

withstanding the concentrated insanity of the vagabond from the time he committed the deed until the verdict was rendered notwithstanding that every nerve was strained to sustain the plea, and the services of the ablest counsel in the State brought into requisition, the jury would not for a moment admit a plea so manifestly absurd.

Matters and Things to Mhibit.

Our Mobile Correspondent, to whom we are under very many and various deep obligations for his favors, writes us as follows:

MOBILE, April 28th, 1853.
To the Editor of the New York Freeman's Journal.

Dear Sir—Our School controversy still goes on, but it is still one-sided, the advocates of the State Gottes system cannot be brought to discuss the question fairly or rationally. We have been hanting and provoking them in all sorts of ways but to no purpose, except to show to the public that they have nothing to say satisfactorily in vindication of their course; this opinion is now pretty prevalent in our community. Instead of many argument they have attempted from time to time to give bigoted and malicious quotations from Northern and Western papers, but such things don't take with our remarkably liberal people.

McGarahan's A Correction.—The Very Rev. Mr. McGarahan writes:

"I wish you, if you please, to state in the Journal that the use of my name in a communication from New Orleans, in the Irish American of the 23d inst., is entirely unauthorized by me. The traveling puffing companion of Meagher, puts me down in the communication referred to, as one of a certain number of gentlemen of Mobile, that paid some attentions to the vagabond lecturer and patriot while here. I need not assure you, or any one who knows me, that I took no part either in the entertainment given him here, nor in the invitation to it, and that nobody had authority from me to use my name in connection with it.

Dr. Huntington's Lectures.—We understand that by particular request Dr. Huntington will repeat his lecture on "English Society as painted by Thackeray," in Brooklyn. Previously, however, he will give one on "The Sentimental Theory, or Carver Bell and Nathaniel Hawthorne," which will come off at the Athenaeum, on Monday Evening, May 16th. That on "English Society" will follow on the Monday Evening subsequent, May 23d. It is gratifying to learn that the movement for these lectures has emanated from Dr. Huntington's Protestant friends, but it is almost needless to say that the numerous and intelligent Catholics of Brooklyn will rally to the support of a lecturer whose broad drift they alone can fully appreciate. Tickets for both the lectures, 25 cents each, are for sale by Messrs. Conans and Dunigan, and the Catholic booksellers in Brooklyn.

"Yours, &c.
"JAS. MCGARAHAN."

THE REV. DR. CORCORAN, editor of the Catholic Miscellany, of Charleston, contradicts in the most emphatic manner, and as injurious to him, the report of Mr. Meagher's travelling companion, that he, Dr. Corcoran, was on the stage, or present at all, when Mr. Meagher lectured in that city. We hear from various directions that the reports written and telegraphed of "distinguished receptions," and "large meetings," and "enthusiastic welcomes," as given to this unfortunate young man, are utterly false.

PERSONAL INTELLIGENCE.—The Humboldt, from this port last Saturday, carried out the Rt. Rev. Dr. Miede, Vicar-Apostolic in the Indian Territory, Rev. Father DeSmet, and Rev. Dr. Ryder, S.J. These gentlemen were bound for Rome.

DETROIT CATHOLIC VINDICATOR.—We have received the first two numbers of this new Catholic paper. It is published on a fair quarto sheet, and well edited. It enjoys the approbation of its Bishop, and we wish it every success.

MOBILE P. O.—Our paper, which is regularly addressed to the Christian Brothers, Mobile, is very irregularly received by them. Can the clerks of that Post-office account for the mistake? Perhaps they are not acquainted with the fact that there is such a Community in Mobile.

The Newman's Journal to Oregon. Catholic sympathy, even in the wilds of Oregon, has been aroused in behalf of Dr. Newman, as the victim of British injustice. We have received from the Rev. Mr. DeLorme, of Marion Co., Oregon Territory, a draft for \$100 for this fund. We will forward this in two or three days to Dr. Newman. The following is Mr. DeLorme's letter:
St. Louis Oregon, March 20, 1853.
To the Editor of the New York Freeman's Journal.

Dear Sir.—The news of the persecution carried on against Rev. Dr. Newman did not reach us in the far distant Oregon without exciting our deep sympathy for his cause and the cause of the true Church, suffering in one of her noblest children.

Catholics must feel for their afflicted brethren, in whatever country these may be, and to whatever nation they may belong. Are we not of the same family, having the same founder, the same head? Are we not bound to be united in joy and sorrow? These brotherly feelings have been displayed lately in the case of Dr. Newman, as far as the Catholic religion extends its divine influence. We, of Oregon, bring also, although at a late hour, our arms to the foot of that hero of the faith. Please, dear Mr. McMaster, to transmit to its destination the enclosed sum, tendered by the piety of some of my parishioners. Here are the names of the donors:

- Rev. B. DeLorme, (a Frenchman), \$10 00
- Capt. Francis Mènes, do. - 20 00
- Michael Dougherty, (an Irishman), 10 00
- Augustin Lambert, (a Canadian), - 5 00
- J. Baptist Gobin, do. - 5 00
- Louis Demers, do. - 5 00
- Henry LaFlour, do. - 5 00
- J. J. Plamondon, do. - 5 00
- Noyes Lord, do. - 5 00
- Stéphane Grogire, do. - 5 00
- Félix Malin, do. - 5 00
- John McKay, (a Scotchman), - 5 00
- Joseph D'Irist, (a Canadian), - 4 00
- Ann Penjide, (an American lady), - 2 50
- John Torryin, (a Canadian), - 2 50
- Francis Torryin, (a half breed), - 2 50
- Thomas Misner, (a Canadian), - 2 00
- Theodore Pollard, (an American), - 2 00
- Peter Dujari, (a half breed), - 1 50
- John Comos, (an Irishman), - 1 00
- Charles Bangei, (an Italian), - 1 00

MOBILE—A CORRECTION.—The Very Rev. Mr. McGarahan writes:

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The Exalted Archbishop of Bogotá. This illustrious exile who has filled so large a space in the eye and in the affections of the readers of the Freeman's Journal during the past winter, is soon to leave our shores on a visit to the Sovereign Pontiff, where he will find solace and encouragement. If his health admits, he will sail from this port in the steamer of the 4th proximo, accompanied by his affectionate and devoted brother Manuel M. Mosquera of this city.

We find the following excellent article in the Pittsburgh Catholic, which we gladly transfer to our columns, as a comment on the affairs of New Grenada:—

The affairs of New Grenada for the last few weeks received quite a large share of attention from our sectarian press. The "voice of thunder" and the "thunder tones" have been put in requisition to glorify the government of that republic, and to abuse the Pope for having presumed in his Allocution of September last, to pronounce null and void certain laws passed by that government against religion in Grenada.

With their usual tact, our Protestant and Socialist editors represent the Catholic Church as the aggressor in the contest, and the government as the injured party. To hear them talk, one would imagine that the Pope and the bishops of Grenada had invaded the established rights of some portion, large or small of that nation, whereas in reality they have but endeavored to uphold these rights against the arbitrary decrees of an infidel faction.

The very principles which the government is represented as so anxious to uphold are violated in the case of the clergy and the vast majority of the people, who, we are told in the Pope's Allocution, "look with sorrow and indignation at the enactments of the government, and are loath in their protestations of attachment to and in their protestations of attachment to and in their protestations of attachment to the Apostolic See." Without any crime whatever being laid to the charge of the clergy, the severest penal enactments are passed against them. The administration of their property, which, as the very least, must be considered as sacred as the property of other individuals, is taken out of their hands. It is not shown that the religious vow of obedience interferes in any way with the obedience due to the civil power. Many of them without trial are driven from the country. It is decreed that when complaint is admitted, only admitted in the civil tribunal against a bishop or a priest he be thereby deposed from the exercise of his spiritual functions, under penalty of imprisonment and exile should be disobey. The internal discipline of the Church is

assailed in its most essential points. The government takes upon itself to extend the education of the clergy, and determines the conditions on which they are to be appointed to their various posts, and overthrows the whole system of church authority, by placing the appointment of ecclesiastical officers itself in the hands of lay committees. Nay more, it undertakes to tell the people of Grenada what they are to believe and what they are to reject in all matters pertaining to faith and morals. If any one doubts of this, let him read the following Decree of the Governor of Mariguaita:—

THE GOVERNOR OF THE PROVINCE OF MARI-GUITA.

In the exercise of the power conferred upon me by the ordinance of the 16th May, 1850, I Decree,

Art. 1. Until elementary catechisms shall be obtained in article 2 of this Decree was repealed by Archbishop Mosquera, who challenged the Governor of Mariguaita to point out in the catechisms in use in Grenada, any political principles whatever, save that of obedience to legitimate authority in all that is not sin.

Secretary, CARMELO MONTE.

We may observe, in passing, that the inscription contained in article 2 of this Decree was repealed by Archbishop Mosquera, who challenged the Governor of Mariguaita to point out in the catechisms in use in Grenada, any political principles whatever, save that of obedience to legitimate authority in all that is not sin.

Simple as it may appear, the above decree is evidently an assumption by the government of the right to point out the religious doctrines that may or may not be taught—an assumption that was supposed to be made with greater security, because for the time it was not pushed farther. Later, however, a work of a notorious infidel, Aime Martin, was appointed as a text book for preceptors, and they were all required to be familiar with it and carry out its instructions.

These are the men who are represented ^opposed to the union of Church and State! who are extolled as the patrons of freedom of education!! They are indeed opposed to a union of Church and State, for they aim rather at absorbing the Church into the State. They are anxious for freedom of education and freedom of the press, but for such freedom only as they themselves may enjoy.

It is admitted on all hands that the Grenadians are Catholics. Up to the date of the decree, cited above, the doctrinal catechisms in use amongst them were those sanctioned by the Grenadian Bishops—they were Roman Catholic catechisms. Now, in these catechisms is taught, what every Catholic believes that the Roman Catholic Church is the only true Church: that the guardians and expounders of the faith, are, not Presidents or Governors, but the Bishops of the Church, under their supreme head, the Pope. By what authority, then, does the Government of Grenada, strike at this fundamental dogma of the people's faith, as it most assuredly does, by usurping the right to draw up the text books from which that faith is taught? It holds its power, if any it have, for the good of a Catholic people. How, then, is it justified in using that power against the dearest interests of that people?

But, why, it will be asked, why tolerate this Government, why not fling it aside, if its policy be found at variance with the will and interests of the nation? We are not now prepared to answer this question, not being sufficiently acquainted with the mode of election, or the state of parties in Grenada. But there are not wanting in other countries, better known, and more enlightened, instances of an entire people groaning beneath the yoke of a few intriguing demagogues, whose religion and policy are alike detested by them, but whose power, nevertheless, they find themselves unable to overthrow. Spain and Portugal, both Catholic countries, and both constitutional governments, are cases in point. Up to a very late period, the entire educational system of the Republic of France was in the hands of a socialist clique, and we have not yet forgotten what a band of turbulent men were able to effect in the States of the Church. Factions of this kind, whose aim is to make war on the institutions of a country, and to overturn the institutions which have grown with its growth and strengthened with its strength, are less the nation than the hands of freemen; who, at times, obtain sway over it, and prey upon the substance of its citizens.

The conduct of this government of New Grenada is opposed to the most cherished principles of American republicanism. The laws invading the rights of the Church, interfering with her Constitution, usurping spiritual functions, pointing out clergy men shall be appointed, imposing penalties for not complying with its usurpations, banishing men from its soil who have committed no crime, confiscating the property of the Church without even the allegations much less the proof of a crime, even of a character that would not be tolerated here for a moment. Every honest man who reflects on these without prejudice, will agree with the Pope in pronouncing them null and void from the beginning."

It requires no temporal power to make this declaration. Every man has a monitor in his own breast that will make it. The Pope who is the authoritative expounder of the principles of the Catholic Church is perfectly in his place in announcing it with solemnity. It is well there is a voice on earth, which these tyrants cannot silence, which will tell them and the world when power aims at making might and right co-extensive.

If our American republicans were really anxious to encourage the cause of freedom they would attack with energy those who bring disgrace on its name. They who rather in the dawn of day they call freedom with acts such as those alluded to in New Grenada, injure it much more than those who condemn their proceedings. People should remember that liberty has generally received its most fatal blow from persons claiming to be its friends, and that justice which is its basis and its life may be violated even in reference to Catholicity and to the Catholic Church.

In a former number we alluded to the fact of the people of Grenada being of one religion, and we contented that this, as far as liberty of worship is concerned, makes their case essentially different from ours or from that of any other nation where the population is divided into sects professing different religions, each of which have given satisfactory proofs that they can be good citizens.

To grant each party freedom to profess and practice its religion in cases like the latter, is a thing essentially different from establishing what is called freedom of religion in the former. Were there really question of granting any portion of the population of that country freedom to practice what it believed to be religion, we certainly would not condemn the government of New Grenada; we feel assured the Pope would not have said the words against them for doing so. What he condemns must be taken as it is, surrounded with all the circumstances with which it is actually attended.

They have no wish to conceal the fact that the Pope has always encouraged Catholic nations to preserve their Catholicity, and to resist the entrance of false religions. Protestants, if we mistake not, have invariably acted on analogous principles. It is one thing to allow the tares sown in the field at night by the enemy to grow up in the harvest, it is another to invite the enemy and tell him to sow what he pleases in the field. We do not speak of power—of cases where numbers or strength would enable one portion of the community to crush the other. We speak of cases where there is a moral unanimity amongst all the members of a nation. We do not feel called upon, however, to enter into an examination of the rights or duties of a nation so situated. We merely point out the manifest difference between the two cases. The rights that might be invaded in one, are not interfered with in the other, for the other continues united in the profession of one who can be said to enjoy them. No man would consent to make his duty to a member of his family who already professes what he deems an erroneous religion a guide for him in the manner he shall act, and upon or justified in allowing every one who thinks he has a better truth to announce, to enter his house and tamper with his children.

We are not contending that the position of the family and the State are perfectly alike, we merely use the comparison to show the great difference in the two cases we have pointed out. In the case of Grenada are cases of moral unanimity in the profession of religion. To ascertain what is and what is not necessarily implied in these cases as an unchanging principle—what is and is not the result of local circumstances—what are the professions are obligatory on Catholics are serious questions, where a conclusion cannot be jumped at in a moment. But whatever follows from them, the cases are essentially different from what ours would be, even though the position of Catholics and of those who are not Catholics were reversed here tomorrow.

The conduct of the Popes encouraging Catholic nations to prevent the entrance of erroneous systems, is, therefore, no proof that they would impose persecution as a duty on all those who by numbers or strength could crush dissenters. Such an assertion would imply a manifest injustice.

Were we to seek for a reason or a justification of the policy of the Popes, we would find an abundant one in this very case of New Grenada. We have already seen what Freedom of Worship, Separation of Church and State, and such phrases mean there. They are an assumption of Church functions by the State, the latter undertaking to say what shall and shall not constitute religious teaching, who shall be the ministers of the Church, and how they shall be appointed and dismissed, taking away Church property, limiting her ministers in what is not even asserted to interfere with their legitimate civil duties, and then feigning and expelling Bishops for not submitting to these assumptions.— This is what is called freedom of religion. When the government points out the very catechisms that it deems suitable, and permits or requires these, and these only, to be taught; the public instruction is baptised Freedom of Education. Who will blame the Pope for condemning the one and the other? Will not every true Republican rouse the sentence? Did the new state of things merely accompany or lead to such measures, and were it not essentially the result of one and the same design—a determination of a knot of infidels to overthrow the Church under specious pretences—would not every one admit that the Pope is justified in thinking ill of this whole New Grenadian policy?

DIocese OF NEW ORLEANS.—DEATH OF ANOTHER CLERGYMAN.—Last week we were recording the death of the Pastor of one of our churches in New Orleans; this week we have to discharge again the same melancholy duty and to bring to our readers the sad news of the premature death of another Priest. The Rev. E. D'Hay, Pastor of St. Joseph's Church, in this city, died, last Saturday at the residence of the Most Rev. Archbishop, on the 4th day of his age. Born in Belgium, M. D'Hay came early to this country, and was ordained a Priest twenty years ago, by Bishop de Necker; and, if he were rightly informed, he was the only Priest whom Bishop de Necker ordained during the short time his episcopacy.—Catholic Messenger.

DIocese OF LITTLE ROCK.—We are receiving cheering news from the still poor, but promising diocese of Little Rock. The Sisters of Mercy, brought from Ireland to Arkansas two years ago, by the Right Rev. Bishop Byrnes, have succeeded perfectly well in their Academy at Little Rock, and even they have been enabled to establish another Academy near Fort Smith.—Id.

OBITUARY OF A CONVERT.

One of the oldest graduates of Yale College was the Rev. Calvin White, who died at Derby on the 21st inst. at the advanced age of ninety years.

Mr. White was born in Derby, Conn., on the 17th of May, 1798. He was educated at the common schools of his native town, and at the Yale College.

He was a member of the Congregational Church at Derby, and was for many years its pastor. He was a devoted and successful scholar, and one of the few who love and thoroughly mastered the Hebrew tongue.

He was a member of the American Society of the Propagation of the Faith, and was for many years its secretary. He was a devoted and successful scholar, and one of the few who love and thoroughly mastered the Hebrew tongue.

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MIANE'S VERMIFUGE.

The effects of this extraordinary medicine are most astonishing. It will expel all kinds of worms, and is the only one that does so without doing any injury to the system.

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JUST RECEIVED.

A few sets of the Stations of the Cross, beautifully printed in colors, suitable for Chapels or small Churches. On canvas. Price per set, \$12.

The same with handsome gilt frames, 70. THE MADONNA, a copy of a painting in the Cathedral at Munich. Printed in colors, 20x18, \$3.

THE GOOD SHEPHERD, a new design, beautifully printed in colors, 31x21, \$3. STOKES.—A few Sets for preaching and for the Confessional, at prices from \$4 to \$40.

M. T. COZANS, 556 Broadway.

REVIEW OF FOX'S MATTERS. Critical and Historical Review of Fox's Matters, showing the Insincerity, Falshood and Misrepresentation in that work. By William Robertson.

LIST OF FOREIGN BOOKS. Just imported and for sale by M. T. COZANS, 556 Broadway, New York.

MORE CATHOLIC, or the Ages of Faith. Compendium, or the meeting of the ways at the Cathedral Church.

THE METROPOLITAN CATHOLIC BOOKSTORE. 556 Broadway, Between Spring and Prince Streets.

CATHOLIC STANDARD PRAYER BOOKS. Which consists of the greatest variety and richest assortment ever offered to the public; they can be had in all styles of binding, from the plain cloth to the most superb velvet.

NEW CATHOLIC BOOKSTORE. 556 Broadway, Between Spring and Prince Streets.

NEW WORKS JUST RECEIVED. THE GRACES OF MARY, or Instructions and Devotions for the Month of Mary, with exemplar, chiefly of graces recently obtained through Mary's intercession.

THE HOME OF THE LOST CHILD, a Tale of the Asylum of the Good Shepherd, Hamersmith, 75.

THE INTERIOR CASTLE, or the MALIBU, written by ST. TERESA, translated from the Spanish.

A NEW EDITION OF THE HISTORY OF FOX'S BOOK OF MATTERS, in one vol., price \$2.50.

FOR SALE. The undersigned having had the honor to receive the best and only copy of the Temperance Manual and Catechism, by the Rev. Father M. T. Cozans, will be happy to supply any quantity.

REMOVAL. The undersigned having had the honor to receive the best and only copy of the Temperance Manual and Catechism, by the Rev. Father M. T. Cozans, will be happy to supply any quantity.

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JAMES MCINTOSH & Co. have a large stock of English and American Carpets, Oil Cloths, &c. at the lowest prices.

NEW SPRING AND SUMMER DRY GOODS. HITCHCOCK AND LEADBEATER. No. 241 Broadway, between 11th and 12th Streets.

REMARKS AND SILK TISSUES. A large and beautiful assortment of goods for Ladies' Travelling Trunks, &c.

MINISTERS' GOODS OF EVERY KIND. A large and beautiful assortment of goods for Ministers' Travelling Trunks, &c.

LAKE AND MOUNTAIN WAREHOUSES. A large and beautiful assortment of goods for Lake and Mountain Wares, &c.

CHURCH ORGAN MANUFACTORY. A large and beautiful assortment of goods for Church Organ Manufactory, &c.

PIANO FORTES. A large and beautiful assortment of goods for Piano Fortes, &c.

G. T. GREEN'S SHIRTS. A large and beautiful assortment of goods for G. T. Green's Shirts, &c.

A FARM FOR SALE. A large and beautiful assortment of goods for a Farm for Sale, &c.

JAMES O'REILLY. A large and beautiful assortment of goods for James O'Reilly, &c.

PROFESSOR CHARLES M. KING. A large and beautiful assortment of goods for Professor Charles M. King, &c.

A NEW BOOK. A large and beautiful assortment of goods for a New Book, &c.

ALFRED HUNKERT. A large and beautiful assortment of goods for Alfred Hunkert, &c.

EMPIRE BIRD CAGE AND SEED STORE. A large and beautiful assortment of goods for Empire Bird Cage and Seed Store, &c.

MICHAEL KERRIGAN'S CABINET AND FURNITURE WAREHOUSES. A large and beautiful assortment of goods for Michael Kerrigan's Cabinet and Furniture Warehouses, &c.

EMPIRE BIRD CAGE AND SEED STORE. A large and beautiful assortment of goods for Empire Bird Cage and Seed Store, &c.

A GREAT REDUCTION IN PRICES AT

THE CELEBRATED, LARGEST, AND CHEAPEST CARPET ESTABLISHMENT IN THE UNITED STATES. HIRAM A. BAKER'S SALES ROOM NO. 3.

Contains the most beautiful and varied assortment of English and American carpeting, &c.

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BUSINESS DIRECTORY.

WILLIAM H. FRY, JR.
100 BROADWAY, N. Y.
JULIUS A. ALBY, ALEX.
100 BROADWAY, N. Y.
JOHN LAUREN, JAMES M. LAUREN & SON
100 BROADWAY, N. Y.
JOHN HENSON,
100 BROADWAY, N. Y.
JOHN ANDERSON & CO.
100 BROADWAY, N. Y.

MARRIED.
At St. Patrick's Church, Rochester, on the 20th ult.
by the V. Rev. W. O'Reilly, William McGarrett, of Syracuse, to MARY E. daughter of Patrick Kearney, of Rochester, N. Y.
On Wednesday 4th inst. at St. Mary's Church, by the Rev. William Stairs, Thomas Carroll, of Ansonia, daughter of Andrew Reilly, Esq., all of this city.

DEED.
At his residence in East Brooklyn, Sunday evening, April 14th, in the 76th year of his age, JOHN E. FRYMAN, a native of England, King's County, Ireland, and for the last twenty years a resident of Brooklyn, in writing the part of a good citizen, he always faithfully attended to his duties, as a sincere Catholic.
May he rest in peace.

OBITUARY.
Tied in this city, on the morning of the 12th instant, of apoplexy of the heart, Mrs. ANNA M. SULLIVAN, a native of this State, in the fifty-second year of her age; a woman whose natural amiability was heightened by the spirit of her religion, into true, active, Christian charity, and who, by example rather than by precept, taught to all within her sphere, that to a beneficent disposition, narrowness of fortune is not a hindrance, and that the most liberal benefactions may be made by the rich as well as the poor; that the most useful services may be rendered by the poor as well as the rich; that the most faithful attention to the duties of a good citizen, may be combined with the most diligent attention to the duties of a good Catholic.
May he rest in peace.

NEW ADVERTISEMENTS.
GOVERNORS WANTED.
A Catholic lady residing in the country wishes to engage a Governor to take charge of five or six children. The applicant should be a person capable of teaching all the English branches, as well as music, drawing, &c. Apply at this office.

FRANCONIUS HIPPODROME.
REPRODUCTION OF THE FETTERED GALILEY, AN INSTRUMENT OF THE ANCIENT GREEKS AND ROMANS.
FRANCONIUS COLOGIAL HIPPODROME.
REPRODUCTION OF THE FETTERED GALILEY, AN INSTRUMENT OF THE ANCIENT GREEKS AND ROMANS.

NOTICE OF REMOVAL.
ROSE BROTHERS & CO.
REMOVED TO 110 NASSAU STREET, N. Y.

MRS. A. KAVANAGH'S
REGENCY AND FURNITURE WAREHOUSE.
110 NASSAU STREET, N. Y.

WATCHES & JEWELRY.
The Subscriber, J. L. WATSON, has on hand the following remarkably low prices, being made less than any other.

WATER ARRANGEMENTS.
On and after Monday, Nov. 18th, the rate will run as follows:
Sunday excepted, and further details.



HOUSE OF THE HOLY INFANT JESUS, MANHATTANVILLE.
NORMAL SCHOOL OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.
The Trustees will be removed on the 31st of May at the above named place.

NEW ADVERTISEMENTS.
ACT FURTHER TO AMEND THE CHARTER OF THE CITY OF NEW YORK.
PASSED APRIL 12, 1852.

GOVERNORS WANTED.
A Catholic lady residing in the country wishes to engage a Governor to take charge of five or six children. The applicant should be a person capable of teaching all the English branches, as well as music, drawing, &c. Apply at this office.

MEZZOTINT LIKENESS OF POPE PIUS IX.
From the Original Painted by Joseph Ames, in the year 1848, at the request of the Bishops of the United States.
The engraving will be drawn for a chance in the painting which will be drawn for, after the manner of the Art Union. Price, only \$1. For sale at 556 Broadway.

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GENERAL EMIGRATION & PASSAGE OFFICE.
No. 7 BULLING SLIP AND 133 SOUTH STREET, near PARK SLIP FERRY.
The subscriber has been to visit his friends and the public, that the arrangements are such for bringing out and forwarding passengers that no other office in New York and Louisiana have the size of New Orleans packets sailing every week.

REMITTANCES TO IRELAND, &c.
GEORGE McBRIDE, Jr., No. 14 Broadway.
Continues to transmit money in sums large or small, by persons residing in any part of Ireland, and his prices are the lowest, and his business has done for the last thirty years, and he is also a member of the Board of Directors of the Bank of Ireland.

FOREIGN PASSAGE AND REMITTANCE AGENT.
The Undersigned Agent for William Paterson's "OLD BLACK STAR LINE" of Liverpool Packets, has contracts on hand and for sale, Drafts on the Liverpool Packets of England, Ireland, and Scotland, which will be called at eight days, and the different rates of the subscriber, who is in connection with one of the first houses in Great Britain, a very good and secure mode of remittance, and the most expeditious mode of remittance.

LIVERPOOL PACKETS.
Ship CONSTITUTION, Capt. M. W. Smith, Liverpool, March 21, 1852.
Ship ALBERT, Capt. M. W. Smith, Liverpool, March 21, 1852.

LONDON PACKETS.
Ship ALBERT, Capt. M. W. Smith, Liverpool, March 21, 1852.
Ship CONSTITUTION, Capt. M. W. Smith, Liverpool, March 21, 1852.

COMMERCIAL AGENCY.
Sole Agents for the sale of the "FINE OLD PAINTING OF THE CHURCH OF ST. MARY, N. Y." by the late painter, J. M. W. Turner, Esq., in the possession of the late Sir John Lubbock, Bart., and now in the possession of the late Sir John Lubbock, Bart., and now in the possession of the late Sir John Lubbock, Bart.

SUPERIOR CHURCH-VESTMENTS.
THE BRENTANO-SILK AND CHURCH-VESTMENT MANUFACTORY
of Augsburg, Bavaria.

FIRST PREMIUM AT THE WORLD'S FAIR FOR SILK MANUFACTURES.
Many Premiums and gold medals from Bavaria and other parts of Germany for the stuffs of this Manufactory.

M. T. COZANS, of 556 Broadway, (Freeman's Journal Office), respectfully announces to the Rev. Clergy, that he has been appointed SOLE AND GENERAL AGENT for the Whole United States, of this celebrated Manufactory of Church-Vestments.

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