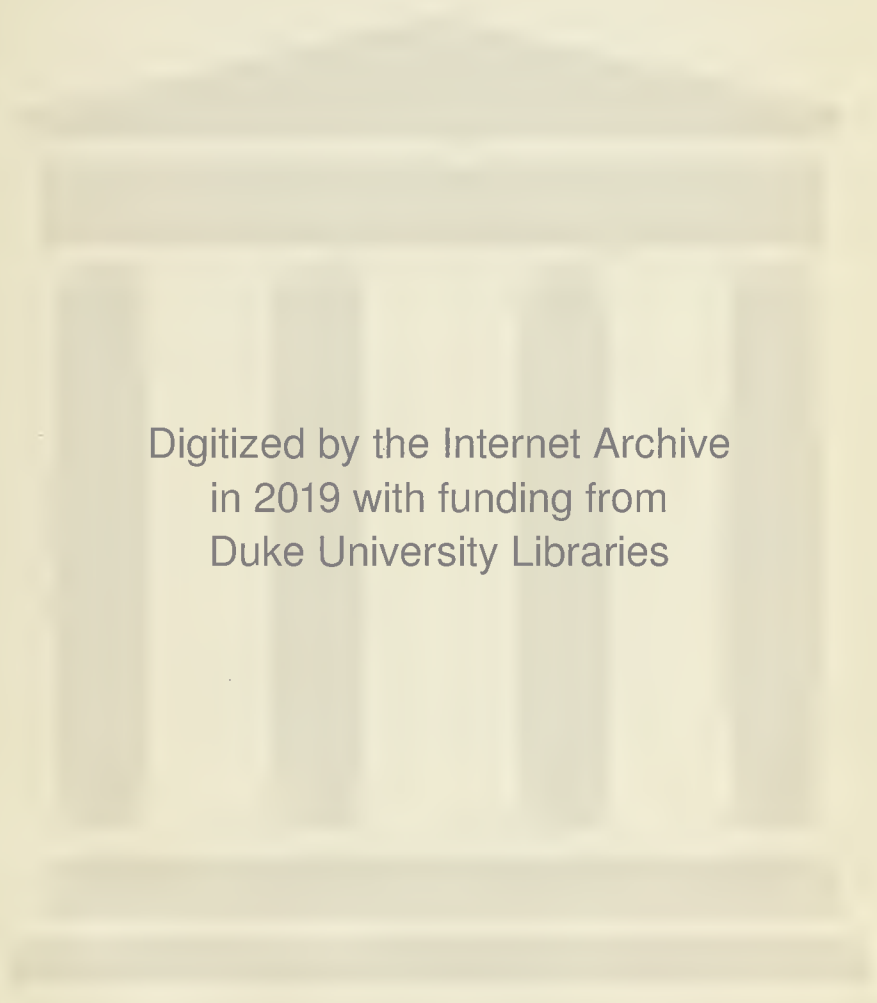


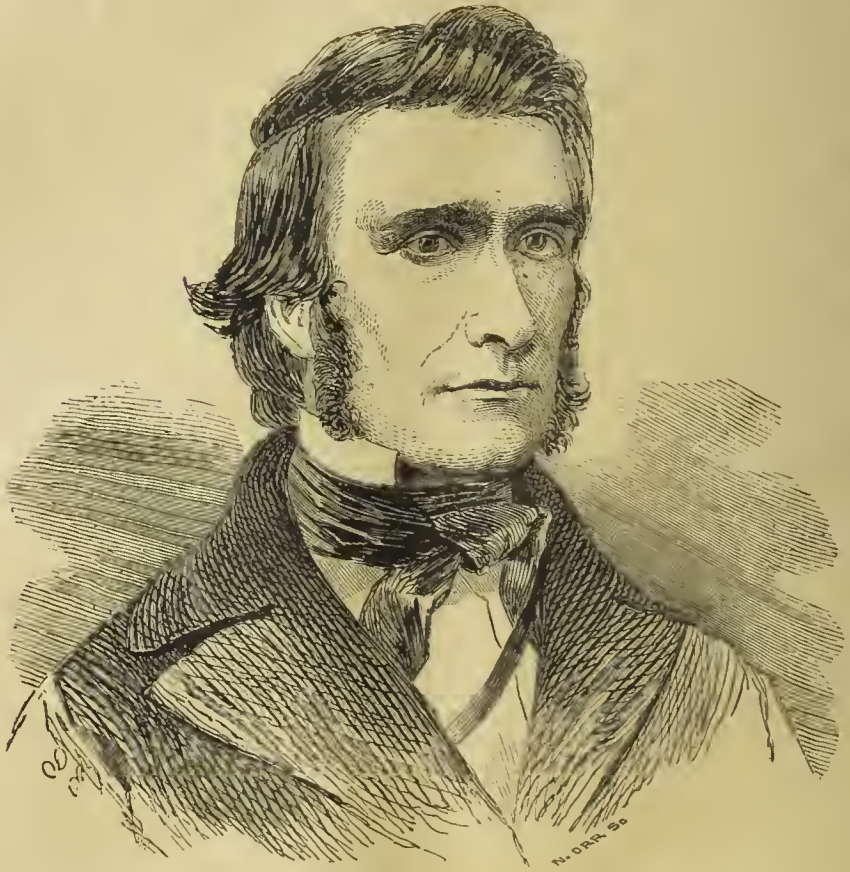
LAW LIBRARY
DUKE UNIVERSITY
DURHAM, N. C.



Rec'd Feb. 3, 1941



Digitized by the Internet Archive
in 2019 with funding from
Duke University Libraries



yours Respectfully

Erastus Brooks.



+ John Hughes Bp of New York.

THE
CONTROVERSY
BETWEEN
SENATOR BROOKS
AND
"† JOHN,"
ARCHBISHOP OF NEW YORK.
GROWING OUT OF THE SPEECH OF SENATOR BROOKS ON THE
CHURCH PROPERTY BILL.

IN THE N. Y. STATE SENATE, MARCH 6TH, 1855.

ARRANGED FOR PUBLICATION,
WITH AN
INTRODUCTORY PREFACE,
BY
W. S. TISDALE.

NEW YORK:
DE WITT & DAVENPORT, PUBLISHERS,
160 AND 162 NASSAU STREET.



P R E F A C E .

THE people of the United States, to whom the intelligence of any event of importance is conveyed with electric speed, are well acquainted with the circumstances attending the visit of the Pope's Nuncio, BEDINI, to this country, under pretence of a mission to Brazil, and the effort on his part to wrest the Church property of the Roman Catholics from the hands of the Trustees, place it in the individual hands of the Bishops, and with the purpose of enforcing all the Canon Laws as now in force at Rome. The people are also well aware of the fact that the Trustees of the St. Louis Catholic Church, of Buffalo, *protested* against this measure—perhaps for the reason that they had not been schooled in the one-man-power system of government, so prevalent in other countries—having very likely become somewhat *tainted* with *Republicanism*.

And here we will take occasion to mention, that, notwithstanding the “anathemas” and “excommunications” hurled at the rebellious, protesting Trustees of the Catholic Church of Buffalo, those gentleman still “live, move, and have their being”—that their digestion is unimpaired, their “insensible perspiration” is unobstructed, and their chances for salvation in the life to come bear a more promising aspect now than ever before.

We mention this circumstance for the benefit of those very, *very* ignorant beings who devoutly believe that a “bull,” or “anathema,” or “curse,” emanating from the weak-minded old gentleman called the Pope of Rome, possesses a power to injure the person against whom the “bull” or “curse” is uttered.

The noble stand taken by the Trustees of the St. Louis Church, emboldened others, who were justly alarmed at the terrible blow aimed at their method of managing their church property—a method more in consonance with the spirit of our republican institutions,—and they very properly manifested their disapprobation of the Pope's interference in their affairs, through his accredited agent, the detested Bedini. If the Catholics had cause to be alarmed at the enactment of so tyrannical a scheme, how much more cause had the Protestants to fear the consummation of a measure whose nature was in direct antagonism to that of their established usages? Jealous as the American Republicans are of all monster monopolies centred in the sole possession of any one man, is it a matter of surprise that they looked upon this audacious plan of Pius IX. (through his agent Bedini), with extreme jealousy? Is it astonishing, we ask, that the American Protestants were jealous of this plan of the Roman Pontiff to get the power of wealth, the means of corruption, the “*sineews of war*,” into the hands of the squad of his obedient † bishops, who are obliged to visit him periodically, for the purpose of conferring with him in a social

way on the temporal and spiritual state of this country, and to mark out plans for future action? Indeed, it would be a matter for especial wonder, if the thinking, intelligent portion of the Catholics themselves were not aroused to a sense of the impending danger, and to a determined action against the arbitrary steps of Bedini and his coadjutors, the archbishops and bishops.

To that great apostle of the Protestant and American doctrines, GAVAZZI, both the liberal Catholics and the American Protestants are indebted for an exposition of the base character of the Pope's Nuncio BEDINI, the indirect cause of the Church property contentions, the evil genius whose presence has created this discord. Thus it was that Bedini's attempt to change the plan of the Roman Catholic Church property management, as adopted in this country, to a plan more in accordance with the views and plans of Pius IX., gave rise to an exciting contest between the heads of the Romish Church and the laity, and aroused the indignation of the Protestants and independent Catholics of the United States.

In compliance with the wishes of some of the higher order of Catholics, and for the purpose of faithfully representing the interests of his constituency, our *American* Senator, HON. JAMES O. PUTNAM, introduced a bill providing for the vesting of the title of lands dedicated to religious uses in lay Trustees of the congregation enjoying the same.

Pending the passage of this important bill, the HON. ERASTUS BROOKS, the HON. THOMAS R. WHITNEY, and HON. JAMES O. PUTNAM, representatives of the National American Party, made the most able speeches which were made during the session; nobly vindicating the rights of the American people, and sustaining, in the most efficient manner the principles which they were instructed to carry out in their legislative and representative capacities.

The Scriptural phrase of "Well done thou good and faithful servant" applies with peculiar aptitude to each of these AMERICAN Senators, and we trust that a grateful constituency having a just appreciation of a faithful discharge of duties, will not allow them to be forgotten in the future.

THE HON. ERASTUS BROOKS, during the delivery of his able speech on the Church Property Bill, delivered in the Senate, March 6th 1855, said, "I suppose its" (the 'John Hughes' property) value to be in New York alone, not much short of *five millions of dollars*," which startling announcement drew from the Archbishop one of those semi-political letters for which he is celebrated, if not notorious, and this attack started the controversy.

It should be borne in mind that the † Bishop had just returned from Rome, the residence of his "Holy Father;" and was, consequently, greatly puffed up with an inordinate estimation of his own importance, when our Senator's heretical proceedings came to his knowledge. With the glitter and show appertaining to the paraphernalia of Rome's spiritual royalty still gleaming before his eyes, he forgot that the American people did not care a snap of their fingers for his Romish "father's" grand flourish respecting the "immaculate" nonsense; and vainly believed that he could abash an intelligent, free-born American, as easily as he could an ignorant, soul-suborned Romish idolater.

Fresh from the court of Rome, where his "Holy Father" is *protected from the people's affectionate caresses, by an army of splendidly uniformed Frenchmen*; newly arrived from that scene of magnificent folly, in which the high dignitaries of the Romish Church participated so luxuriously; † Bishop Hughes could not all at once realize that Senator Brooks, in his plain American dress, was just as good a man as

† Archbishop Hughes, in all his scarlet robes and golden trappings. This he could not realize, and was simple enough to believe that the “† Archbishop of the Province of New York,” as he lorded it in ROME, was pretty much the same consequential personage here in AMERICA; and acting upon this presumption, he committed the egregious blunder of attempting to sweep from his path a man whose mental calibre he had as greatly underrated as he had vain-gloriously overrated his own.

So fully was † John impressed with the belief that he was all-powerful, while the subject of his Christian scorn was comparatively impotent, that he seems to have entertained the idea of at once annihilating the Senator by a puerile stroke of satirical playfulness, eliminated from the bitterness of his soul. Never did a fallable † Pontiff or a frail † Bishop make a greater mistake. The unpretending Senator was more than a match for the pompous prelate; the “vile insect” has proved himself “the better man.” The American Senator, with his honest straightforwardness, his rational argumentation, his gentlemanly bearing, and his calm, Christian temper, has gained a most signal triumph over the Celtic † Archbishop, with his logical artifice, his tortuous and subtle wanderings in the outskirts of the main fact, his ill-mannered, insulting, rude, querulous, angry, and un-Christian method of conducting the controversy.

Heretofore, the cunning † John of this Province has succeeded in drawing off his opponents from the immediate issue arising, by wandering away off and around about the suburbs of the main point, thus, Jack-o'-Lantern-like, alluring his opponent into the muddy regions of sophism. In this instance, our † Jack-o'-Lantern has been foiled in his attempts to lead the Senator off, and his irrelevant subjects have been forced into the controversy to no purpose.

The effect and marked ability with which the HON. ERASTUS BROOKS has handled the philippic of “† John, ARCHBISHOP of New York,” has been the most prominent theme throughout the newspaper world for some time past, and if the Editors who have no crosses in their “cases,” have perceived the advantage gained by the honorable gentleman over his arch adversary; and have cried out “*habet!*” surely they were-excusable for uttering the truth, even though that truthful shaft were aimed at the mitred head of a great † dignitary of the Church of Rome. The few remarks with which we have prefaced this controversy, may subject us to a severe rebuke, which may be followed by a promise of forgiveness on certain conditions—but we care so little for the reprimands of † Bishops, that such a fulmination would “pass by us as the idle wind which we regard not,” and as for the “forgiveness,” we have a shilling, for which we can be shriven by the first “absolving” priest at hand.



SPEECH OF HON. E. BROOKS,

NEW YORK STATE SENATOR.

ON THE

CHURCH PROPERTY BILL.

The Papal Power in the State, and the Resistance to this Power in the Temporalities of the Church, as recently seen in the United States and Europe.

IN SENATE, MARCH 6TH, 1855.

MR. CHAIRMAN :—The consideration of questions affecting Church and State in a Legislative body, is a novelty that may well awaken the interest of sects and of parties. The apology for the fact, is found in the necessities of the times. One class of men fear that the tendencies of the States are too irreligious. Another class apprehend that they are too heretical. One pulpit fears the State is infidel, and another church assails it for disturbing doctrines and dogmas sanctified by age and deemed essential to church supremacy. It is due to those who represent the State to vindicate by their action, the Legislative branch of the government from all such reproaches, and the more so as so many have shown a disposition to assail our government for its infidel tendencies.

In the remarks I propose to make, I shall aim to show that the political State is Protestant in its character, if not in its constitution—that its Republican success has been mainly founded upon its Protestant religion, that other systems of faith are not in harmony with true civil and religious liberty, that the bill before us is a legitimate subject of legislation, and that we are called upon to uphold and encourage all who are seeking to secure civil and religious independence from the control of a despotic power. The State Constitution and the Constitution of the Federal Government, though granting complete tolerance, are founded upon this rock, and whosoever would remove it, would destroy all that gives it moral permanence and security.

The petitioners, however, who pray for a change of law are here as Catholics. They claim privileges belonging to them as American citizens. They have come to us as the Catholics went to the British Parliament to be delivered from the act of 1699, which compelled them either to be outlaws from their country, or enemies to their faith. They have come as other British Catholics went to a Protestant Parliament to remonstrate in favor of the Catholics. Since then, a more liberal and Catholic spirit has prevailed among Protestants throughout the civilized world.

The petitioners pray the Legislature for the passage of a law enforcing, under sufficient penalties, a faithful compliance with existing statutes, respecting the tenure of church property. They say, that to the true Catholic it is painful to be brought in antagonism with his Bishop and spiritual guide, but that such a law will prevent this unpleasant condition of affairs. By no portion of our community, they add, will the enforcement of such a statute be hailed with greater satisfaction than by intelligent and faithful Catholics.

They also state in their prayer, “that for no higher offence than simply refusing to violate the trust law of our State, we have been subjected to the pains of excommunica-

tion, and our names held up to infamy and reproach. For this cause, too, have the entire congregation been placed under him (the Bishop). To our members, the holy rites of baptism and of burial have been denied. The marriage sacrament is refused. The priest is forbidden to minister at our altars. In sickness, and at the hour of death, the holy consolations of religion are withheld. To the Catholic churchman, it is scarcely possible to exaggerate the magnitude of such deprivations."

"We yield to none," they add, "in attachment to our religion, and cheerfully render to the Bishop that obedience, in spiritual matters, which the just interpretation of our faith may require; but in respect to the temporalities of our church, we claim the right of obeying the laws of the State, whose protection we enjoy."

They remonstrate, as free citizens, against the one-man dominion of Bishop Timon. They decline to submit to the arbitrary decision of Father Bedini, sent to this State and to the St. Louis church, by the Pope and Propaganda of the College of Rome, to decide for one Bishop against nearly a whole congregation of believers.

I have never read a more earnest, eloquent, or seemingly truthful petition than this, emanating from the trustees of the St. Louis church of Buffalo. I believe what is set forth in the memorial to be the truth, and so believing, I should hold myself to be most unworthy of the place I hold, if I was not ready to raise my voice and give my vote, in so just a cause, for the weak against the strong.

I would do here for the Catholic Trustees of this or any other Catholic church, just what I would do for the Protestant Trustees of a Protestant church—no more and no less. I confess my education, my faith, my hopes of happiness, here and hereafter, to be founded upon the Protestant religion. My prejudices, too, I am also free to say, are Protestant. It would grieve me to the heart, to see a child of mine educated in the forms and doctrines of the Romish church; and if such a calamity were likely to befall me, I should pray God most devoutly to let that cup pass from my lips.

Nevertheless, Mr. President, I would, as a legislator, grant all the rights to Catholic believers, that I would grant to the believers of any other creed. They have the same right to their faith that I have to mine. I distinguish, too, between men and sects, between believers and systems of belief. I think that men may be better than their system, as they may be worse. At least it is a cardinal principle of every true faith, that as far as possible we ought to live in bonds of charity with all mankind. I believe, too, that the practical lives of men in the church, in the State, in the family, in business, and in the direction of an enlightened conscience, are of far more importance than any church creed. The poet, paraphrasing what Bolingbroke wrote, inculcated a true philosophy, if not the highest Christianity, when he uttered the thought—

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

I am not prepared to say that men like Fenelon may not be as good Christians as the best of us. But to come back to the subject.

The independent church movement, started in this State, and caused by occurrences which have transpired at Buffalo, Rochester, and elsewhere, is sympathized with, and encouraged, more or less, throughout the land. I recall the recent outrage upon Father Brady, at Hartford, Connecticut, as an event addressing itself to the sympathies of the civilized world. This man sickened and died in the discharge of his priestly duties. His pathway to the grave was one of strife and battle. He appropriated \$20,000 of his own means, and all he could beg from others, to erect a house of worship. He was a good man, beloved by his followers, and respected of all men who knew him. But he was displeasing to his masters, and therefore banished from his flock, excluded from his own church, and for a time denied the right of mass and sepulture, in the very church and churchyard whose walls he had built, and whose altars he had consecrated. His wrongs, at least, are not forgotten by his faithful followers, nor by those who cherish a true man, no matter what his creed, if devoted to God and to duty.

In the same spirit, the Romish Bishop of Hartford has sought to establish a Romish German church in the city of New Haven. The German Catholics there, who are of sterner stuff than their Irish brethren (I quote their own words), have remonstrated, and

"Resolved, That we Roman Catholics, earnestly protest against such proceedings, and declare to the Right Rev. Bishop that we do not want a German Roman Catholic priest here in New Haven.

Resolved, That we have suffered already in our old fatherland too much from priestcraft and kingcraft; and that we are here, in our new home, thank our Lord and God, in at least thirty churches other than Roman Catholic, that we are free from that yoke, and that every one of us can worship his God according to his best belief and conscience."

A mandate from Rome has just now removed four of the clergy from the Catholic College of Chicago, and the people there, deeply aggrieved, as they say, by the departure

from amongst them of their beloved clergy, who have been endeared to them by a faithful and exemplary discharge of duty for several years, unanimously resolve, as did the church of St. Louis for a time :

“That we bow with the most profound respect and reverence to our Church and Bishop, but as we do not deem the reasons assigned for the removal of our clergy to be satisfactory, we humbly approach the Holy See, as the unerring arbiter of justice in the matter.”

I shall not pause here to ask, who this unerring arbiter of justice is, but I may show hereafter, that he is both a temporal and a religious prince, and demands obedience, hardly more in reference to the dogmas of the church, than to sustain dominion in the state.

What is true of the members of the St. Louis church, is true of many in my own city, of many, as we know, in New England, at the west, and in all parts of the land, and I would fain hope throughout the world. Indeed, from the St. Lawrence to the Gulf of Mexico, and from America to Italy the question of church independence, in matters of temporal right and in the control of church property, is now engaging the earnest attention of the Christian world. Roman Catholicism, Mr. Chairman, in all matters of power, is grasping and aggressive. It is wedded to principles of despotism. It makes the Pope the supreme governor of the world, and second only to the Creator. His power as a successor of St. Peter and Christ, as he claims to be, even at Rome, comes not from the people of Italy, but from an assembly of cardinals convened at Rome. The Pope would not consent, nor would the Cardinals consent, nor would the Bishops consent, that their chief should part with his temporal sway and dominion. I propose to offer some proofs of what I say. The present Pontiff in his ecclesiastical letter, dated Gæta, in 1849, said :

“The spiritual power could not be separated, nor do without the temporal dominion, it being necessary to keep them united in order to maintain the splendor and grandeur of the Catholic Church.”

The Pope rejected the Roman Constitution, stealthily fled from the Vatican and from Rome, from country, and from people, because, among other things, the first sentence in that constitution declared “sovereignty is by eternal right in the people,” and because it was also declared in that constitution that

“The Roman Republic provides for the education of every citizen, in order that each one may meliorate his own condition by industry, work and enterprise.”

The Pope was not willing to accept the condition of religious or church independence, eagerly tendered him in the 7th and 8th constituent principles of the proposed republic, and what were they ?

1st. That the Catholic religion is the religion of the State. The use of civil and political rights does not depend on religious creed.

2d. The head of the Catholic Church shall have from the Republic all necessary guarantees for the independent exercise of his Spiritual Power.

But it is denied in Congress and elsewhere, that the Head of the Church of Rome exercises temporal power. As well deny that the sun shines or that there is the See of Rome. What was it but this Papal See that destroyed Frederick II. for defending his Civil Rights against Ecclesiastical usurpations? Three generations passed away before the Secular Power gained its ascendancy upon a field of blood, and in all ages there have been the same examples of audacity.

We feel this Papal Power far less in the United States than in Europe, because there it is more associated with ignorance, superstition and despotism. Behold what it has done, or rather left undone for Italy—for Spain—and for Ireland, and the evil it has wrought in these countries it would do for us, if it could. The system is relaxed here because free educated men can not bear such restraints.

Already there are a cordon of Bishops, Priests and Vicar Generals, stretching from the Atlantic to the Pacific. About 3,500,000 of its votaries are now in the United States, besides sixteen hundred Priests, forty Bishops, seven Archbishops, one hundred colleges, seventeen hundred churches, numerous convents and nunneries, and all these are banded and combined, and not divided as are the Protestants into many sects. The supremacy of the Church over the State, so far from being untrue, is almost a church dogma, and the Romanist who to-day would, if need be, sacrifice the State for the Church would be gainted, blessed and shrined at Rome. I have been amazed to hear any one deny this. It is recorded in church canons and church bulls over and over again. It is written upon a thousand pages of church history, and for many centuries of time.

In this free land the few Catholics born upon the soil, like those from Maryland, and of which Charles Carroll was a type, and some few educated persons, under the influence of more intelligent ideas of personal liberty and priestly authority, decline to submit to the tyranny of Pontifical power. But all Priests know that the entire subjection of the world

to the Pope, and by what is called divine right, is a doctrine promulgated to them, and inculcated by them. Eternal damnation, indeed, by more than one Papal Bull is held to be the certain punishment of unbelievers and heretics. Let me read extracts from some of these oaths, anathemas and excommunications, here, and then let the intelligent judgments of men answer what must be the moral and political effect of a power concentrated all over the world, and built upon a foundation of Fear, Despotism and Ignorance.

I now read the curse pronounced by the Papal Church against all who leave it for any evangelical church :

[See Spellman's Glossary in Yale College for authority. See also, for further authority—not only "Foxes and Firebrands," in Usher's works, but the antiquated form of it may be found in Baronius, who thus concludes his account of it, "Hactenus juramenturi, &c.," also, Labbeus Concil, Tom. 10, page 1504, and Tom. 11, page 1565; An. 723 and 1079. For this, also, we have authority of Rev. G. Bourne, in his Illustrations of Popery, than whom no better on this subject is needed.]

OATH OF EXCOMMUNICATION.

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim; of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy elect of God—May he—he damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty: We sequester him, that he may be tormented, disposed, and he delivered over with Dathan and Ahiram, and with those who say unto the Lord: 'Depart from us, we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him and make satisfaction. Amen!

"May the Father, who creates man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured out in Baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascendant, curse him!

"May the Holy Mary, ever virgin and mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the Angels, Principalities, and Powers, and all Heavenly Armies, curse him! May the glorious band of the Patriarchs and Prophets curse him!

"May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! And may all the rest of the Disciples and Evangelists, who, by their preaching, converted the universe, and the holy and wonderful company of Martyrs and Confessors, who, by their works, are found pleasing to God Almighty—May the holy choir of the Holy Virgins, who, for the honor of Christ, have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting, who are found to be beloved of God, damn him!

"May he be damned where he is, whether in the house, or in the alley, or in the woods, or in the water, or in the church! May he be cursed in living and dying!

"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, and sleeping, in slumbering, and in sitting, in living, in working, in resting, and * * * and in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his hair, cursed he be in his brains and in his vertex, in his temples, in his eyebrows, in his cheeks in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breast, in his heart, and purtenances, down to the very stomach!

"May he be cursed in his brains and his groins, in his thighs, in his genitals, and in his hips, and in his knees, his legs, and his feet, and his toe nails!

"May he be cursed in all his joints, and articulation of the members; from the crown of his head to the soles of his feet, may there be no soundness!

"May the Son of the living God, with all the glory of His Majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction! Amen! So he it. Be it so. Amen!"

If it be true, that curses, like chickens, come home to roost, upon the power which has involved such maledictions, curses have fallen like hailstones. The curse has returned to plague the inventor. But let me read on, and first from the secret instructions of the Jesuits, and then from their oath:

[Mr. Brooks then produced a copy of these secret instructions, in English and Latin, as follows:]

"Let Kings and Princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot submit without the civil power, which must be managed with the greatest discretion. By this means, our members will work themselves into the favor of persons in the highest post of government, and consequently be admitted into their most secret councils.—*Chap. 17, paragraph 8d.*

"Nor will it contribute a little to our advantage, if, with caution and secrecy, we ferment and heighten the animosities that arise among princes and great men, even to such a degree that they may weaken each other. But if there appear any likelihood of reconciliation, then, as soon as possible, let us endeavor to be the mediators, lest others prevent us.—*Chap. 17, 11, 5.*

"* * * Our political schemes must be cunningly formed, according to the different posture of the times: and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous war with one another, to the end; and society (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissensions; by this means, the chief benefices and preferments in the church will, of course, be given to us, by way of compensation for our services.—*Chap. 17, p. 8.*

"Finally, the society must endeavor to effect this, at least, that, having got the favor and authority of princes, those who do not love them, at least hear them. *Chap. 17, ph. 7.* (Copied from the English, Princeton and New York editions. See, also, translation of Dr. Compton, Bishop of London.)

As appropriate to this, I now read the Jesuit oath as follows :

OATH OF THE JESUITS.

[See McGavan's *Protestant*, vol. 2, p. 256.]

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and all the saints and hosts of heaven, and to you my Ghostly Father, do declare from my heart, without mental reservation, that his Holiness Pope — is Christ's Vicar General, and is the true and only Head of the Catholic or Universal Church throughout the earth; and, by virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed: THEREFORE, to the utmost of my power, I shall, and will, defend this doctrine, and his holiness's rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority, and Church of England, and all adherents, in regard that they and she he usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to Protestants, or obedience to any other inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name of Protestants, to be damnable; and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness's agents, in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am displeased with, to assume any religion heretical, for the propagating of the mother church's interest, to keep secret and private all her agent's counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatever, but to execute all that shall be proposed, given in charge, or discovered unto me by you my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed sacrament I am now to receive, to perform, and on my part to keep inviolable; and do call the heavenly and glorious host of Heaven to witness these my real intentions to keep this, my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same, further, with my hand and seal, in the face of this holy convent, this day, An. Dom.. etc."

SECRET OATH OF THE SANFEDISTI;

A society established by the Papal government, in 1821, to discover those citizens who professed liberal or heretical opinions, called the *Santa Fedesti*—from Holy Faith—and with secret ramifications in all parts of Italy, and in foreign countries. The members have the image of the Virgin Mary suspended from their necks, and apostolical warrants in their pockets. They wear a medal with the head of the Pope stamped upon it, and bear letters of authority from the holy congregation to sanctify their violent deeds. They take an oath on the gospel, which is stamped upon their certificate, and reads as follows :

"I, Son of the Holy Faith, No. —, promise and swear to sustain the altar and the Papal throne, to exterminate heretics, liberals, and all enemies of the Church, without pity for the cries of children, or of men and women. So help me God."

OATH OF THE IRISH RIBBON-MEN.

"I, Patrick McKenna, swear by Saints Peter and Paul, and by the blessed Virgin Mary, to be always faithful to the society of Ribbon-men; to keep and conceal all its secrets, and its words of order; to be always ready to execute the commands of my superior officers, and, as far as it shall lay in my power, to extirpate all heretics, and ALL THE PROTESTANTS, and to walk in their blood to the knee! May the Virgin Mary and all the saints help me! To-day, the 2d day of July, 1852. PAT. MCKENNA, *from Tydavenet.*"

OATH OF THE BISHOPS.

"I, G. N., elect of the Church of N., from henceforth will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church, and to our lord the lord N. Pope N., and to his successors canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands anyway laid upon them, or any injuries offered to them, under any pretence whatever. The Counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy and the royalties of St. Peter, saving my order, against all men. The legate of the Apostolic See, going and coming, I will honorably treat, and help in his necessities. HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, OR HIS AFORESAID SUCCESSORS, I WILL, TO THE UTMOST OF MY POWER, PERSECUTE AND OPPOSE. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person, visit the threshold of the Apostles every three years, and give an account to our lord, and his aforesaid successors, of all my pastoral office, and of all things anyway belonging to the state of my Church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the Apostolic commands. The possessions belonging to my table I will neither sell nor give away, mortgage nor grant anew in fee, nor anyway alienate, no, not even with the consent of the Chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain Constitution put forth about this matter. "So help me God and these Holy Gospels of God."

[See Pontiff. Rom. Antwerp, Anno 1626, p. 59, 86. See also modification of this formula adopted in 1846, and compare modification with the original.]

OATH OF THE PRIESTS.

"I, A. B., do acknowledge the ecclesiastical power of his holiness, and the mother Church of Rome, as the chief Head and matron above all pretended churches throughout the whole earth: and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states or powers, repugnant to the same; and although I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her secret orders, doctrines, tenets or commands, without leave of its supreme power or its authority, under her appointed; and being so permitted, then to act, and further her interests, more than my own earthly good and earthly pleasures, as she and her Head, his Holiness and his successors have, or ought to have, the supremacy over all kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries or governments, or to set up others in lieu thereof, they dissenting from the mother church and her commands."

{The above is the oath taken at Maynooth where many priests are educated for the United States.)

(See also the Gregorian Decretals, lib. 2d, tit. 24, cap. 4, for evidence as to the manner in which the Pope doth more and more enlarge his power and enforce subjection. See also the works of Dr. Isaac Borrow, vol. 7, p. 137.)

BULL OF EXCOMMUNICATION.

The following was also read by Mr. Brooks, as furnished him by Senor Casali, of New York:

Issued by Pope Benedict VIIIth against William IIId, King of Provence in France, and against his mother, for having seized certain ecclesiastical property, administered by the Monks of St. Giles.

- May they never be redeemed from the fate of Judas, of Ann, Caiaphas, Pilate and Herod.
- May they perish by the curse of the angels, and suffer the society of Satan in the loss of their flesh.
- May they be damned in heaven, in earth, and in the regions below.
- May they suffer the malediction of God, and of the world.
- May they suffer continually in their body, may their mind become stupefied, and meet with all bodily pains, and end in perdition.
- May they be damned with the damned ones, and perish with the wicked.
- May they be damned with the Jews, who did not believe in Christ, and who crucified him.
- May they be damned with the Protestants, heretics, who wish to overthrow the Catholic Church.
- May they be damned with the impious and sinners, should they not repent, and refuse to return the property to the Monks of St. Giles.
- May they be damned in the four parts of the world.
- Cursed in the East—abandoned in the West—interdicted in the North—excommunicated in the South.
- May they be cursed in the day, excommunicated in the night.
- May they be damned while standing, excommunicated while sitting.
- May they be damned in eating, excommunicated in drinking.
- May they be damned in working, excommunicated in resting.
- May they be cursed in Spring, and excommunicated in Summer.
- May they be damned in the Autumn, and excommunicated in the Winter.
- May they be cursed in the present, and excommunicated in the time to come.
- Strangers will be allowed to possess themselves of their property, and may their women perish in sin, and their children be destroyed by the sword.
- May be damned every one who shall speak, trade, and have friendly relations with them.
- May be excommunicated the Priest, who should administer to them the Sacrament of the Holy Communion.
- May be cursed and excommunicated, the physician who shall visit them in their sickness.
- May be cursed the grave-digger who shall bury their bodies.
- In one word, may they be damned with all possible curses!

[Translated from *Les Preuves de l'histoire de la ville de Nantes* in France.]

Look now to the Council of Trent for evidence of this supremacy of power. Picture for a moment that city, which, from 1545 to 1563, was the scene of so many convocations, ceremonies, and displays. About a day's ride from Venice, amidst a delightful valley of the Alps, and on the river Adige, is the spot selected by Paul the Third, and at the moment when the Emperor Charles is making war upon the Protestants, to secure reforms in the abuses of the church. And what is the Reformation produced by this labor of eighteen years? Its very beginning is a solemn determination to extirpate all Heretics, and its closing labors are the utterances of anathemas. "Cursed be all heretics," exclaims Cardinal Lorraine. "Cursed," "cursed," cries the council of 255 Prelates. And what are its decrees? That no Bible shall be held, or read, except by Priests. That no Bible shall be sold, without license, except upon the pains and penalties of that mortal sin which is neither to be forgiven in this world nor the next! That tradition is of equal authority with the Bible, that Episcopal power is of Papal origin, that anathemas shall follow all dissenters, that original sin is confirmed, that the seven sacraments are church law, that Luther and Zwingli, are enemies of God, because enemies of the Pope, that the Pope shall decide upon the admission of the cup into the Lord's supper, that he shall also decide upon what books may be used, and what catechisms read, and that there shall be a Purgatory, a worship of Saints, images, relics, monastic vows, fasts kinds of food, indulgences, &c., &c. The great doctrine, however, of this council was that the Pontiff alone could determine the true signification of the Scriptures, and that these Scriptures could alone be used by the Priests.

Need we wonder that with such a creed, distinguished Bishops like Dr. Cahill in England (soon to be among us, it is said, as a religious teacher), and Hughes, at home, declare they have no confidence in a Protestant Bible? Or that men like Brownson write, as latterly, that "Protestants have hardly made any serious attempts to defend Protestantism as a religion, and seem now very generally prepared to abandon its defence, save as a political and social order." [See Brownson's Quarterly Review, 1853, page 87.]

Protestantism there, through more than twenty pages, is argued not to be a religion "*but a rebellion against God.*"

Long before this council of Trent, fourteen hundred years ago, a like council is held, and the Divine Maternity of Mary is declared against the Nestorians; thirteen hundred years ago, her virginity against the Jovinians; more than three hundred years ago, her exemption from venial sin by the Council of Trent, and now by Pope and Cardinals her immaculate conception is made a church dogma. Anathemas and excommunications follow those who do not believe all these things, though many wise and good men, belonging to the church, declare in their hearts that they believe this church dogma opposed to divine Revelation.

But as a legislator I do not quarrel with these dogmas any more than with the dogma of the seven sacraments, or the decree that Peter was the successor of the Saviour, and that Pio Nino speaks by the same authority as Jesus, being in the grade of apostolic succession. Nor in this place have I aught to say of any of the dogmas against which Luther preached. Calvin, Melancthon and Erasmus wrote, Wickliffe and Wesley protested, and which dissenters in all times have opposed. They who can may believe all that has been protested against, for hundreds of years, and trust their faith to one whom they esteem to be the head of the only true church.

Protestantism, I also know, has been aggressive and intolerant at times, but it is no part of a true protestant faith to be bigoted or uncharitable. I defend no wrong in my own faith because it is my own. Calvin could sentence Servetus to death for heresy, and not only hear, unmoved, the shrieks of the affrighted martyr as the flames of fire were consuming his body, but could, in the very refusal of cruelty, even contemplate with cool philosophy the commission of such injustice. And even Melancthon with all his exemplary mildness could justify Calvin for the martyrdom of Servetus. The bold and intrepid Luther, the St. Paul of his time, the master spirit of the Reformation, the moral hero of Germany and Europe, was at times a harsh minister of his faith. So was Crammer, who sent inoffensive men and women to the stake. So was John Knox. Even Huss, who was burnt to death by the Nominalists, at the council of Constance, had once been a persecutor. The heroic Ziska, whose indignant spirit could not bear the persecutions of Huss and Jérôme, avenged his own wrong by putting the fanatical Beghards to fire and sword. Just as Francis the First, whom the world called, and history records, as generous and just, declared he would not spare his own children, if guilty of heresy, and permitted six of his own subjects to be executed in the most shocking manner for heresy.

I know, also, that Protestants in their time, have passed many harsh laws, and I am not here to defend them. In 1699, they made the saying of mass in England a crime, and punished the offenders with life-time imprisonment. Teaching public or private by the Romish partizans, was a similar offence, and met with like punishment. The same law compelled the forfeiture of every Catholic estate to the nearest protestant kinsman, until the offender should redeem it by professing a creed which his judgment and conscience rejected. The Catholic was dispossessed of his property, and made an outcast and a beggar. Of such times and such acts, in an age of infidelity, perhaps it was true, as Dr. Johnson said, that they who would exclaim, "Popery," "Popery," would have cried "fire," "fire," in the midst of the General Deluge. The No Popery riots of 1780, so graphically described by Dickens and others partook of something of the same intolerant spirit.

But let it be remembered, not as an excuse for these things, but as a fact, that the intolerant spirit of Romish corruption had provoked such excesses, and that intolerance and bigotry have not ceased. Both were seen in England when Queen Caroline commended, not Walpole to the King, but the King to Walpole. The minister of Church and State, was greater than the sovereign of the realm. Like a true Jesuit. Walpole promised the Dissenters, there should be a day of deliverance from the obligations of the Test Act. It was the word of promise to the ear, and broken to the hope. And when the final impatient cry of the oppressed went forth: "When will the day of deliverance come," the long delayed answer also came, "never," "never," "NEVER."

In Protestant America, the human mind has become more tolerant. I certainly have no desire to recall the past, except as it is wise and desirable to learn wisdom from experience.

As Lord Erskine said in the British Parliament at a period not altogether dissimilar to the present, I will not call up from the grave of martyrs all the blood that has been spilled in England or elsewhere, to save established government and reformed religion from the secret villainy, and the open forces of the Papists. Let me add that if Protestants have also been bigoted and oppressive, the hope that they will be so no more, and if need be let

the strong arm of law reach them whenever faithless to the cause of religious freedom. But it is said the canon law, which in truth is Legislation at Rome both as to ecclesiastical and civil law, for all people and countries where the Pope is supreme, has its exemptions. This is true in Belgium, where the clergy are esteemed to be officers of Government, and Churches and Church Revenues are the property of the nation. • It is true in France, where Church property is held by the Municipal Power of the Communes. The civil power is also, upon the surface, the controlling power in the Catholic Swiss cantons, and in many of the German Catholic States. But such exercise of power is an exception to the common law, and the best possible aspect which can be given to the relations of Government is that of Innocent III, wherein he compares the Civil Power to the Moon, and the Church to the Sun. "As," says he, "the sun and the moon are placed in the firmament, the greater as the light of the day, and the lesser of the night; thus are these two powers in the church; the pontifical, which, as having the charge of souls, is the greater, and the royal, which is less, and to which the bodies of men only are trusted." But the truth is, this Papal power claims dominion over both. I will now add more modern testimony of the power claimed by and for the head of the Church of Rome in regard to the civil and temporal administration of affairs in Church and State, and read a few paragraphs as specimens of the material of which this entire edifice is built.

[Mr. Brooks then read as follows from the volume of Brownson's Review of 1853, from the article, "The Two Orders, Spiritual and Temporal," vol. I, p. 48.]

* * * * *
 "The deposing power, there, is inherent in her (the Church) as the spiritual authority, as the guardian and judge of the law, under which Kings and Emperors hold their crowns, and have the right to reign; for, in deposing a sovereign, absolving his subjects from their allegiance, and authorizing them to proceed to the choice of a new sovereign, she does but apply the law of Christ to a particular case, and judicially declares what is already true by that law. She only declares that the forfeiture has occurred, and that the subjects are released from their oaths of fidelity, who are already released by the law of God."

* * * * *
 "The Pope has the right to pronounce sentence of deposition against any sovereign, when required by the good of the spiritual order."—[p. 48.]

* * * * *
 "The power she (the Church) exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concession of Princes, or the consent of all people, but was, and is, hers by divine right; and who so resists it, rebels against the King of Kings and Lord of Lords. This is the ground on which we defend the power exercised over sovereigns, by Pope and council, in the middle ages."—[p. 47.]

* * * * *
 "For every Catholic, at least, the Church is the supreme judge of the limits and extent of her own powers. She can be judged by no one, and this of itself implies her absolute supremacy, and that the temporal order must receive its law, at least its interpretation from her. So she also asserted by the mouth of all her holy Doctors, her councils, and her Sovereign Pontiffs."—[p. 47.]

* * * * *
 "Whenever the occasion occurred, she asserted her power, not in empty words only, but in deeds, to judge sovereigns, kings, and Cæsars, to bestow or take away crowns, to depose ungodly rulers, and to absolve their subjects from their oath of allegiance."—[p. 54.]

* * * * *
 "She (the Church) bears, by divine right, both swords; but she exercises the temporal sword by the hand of the Prince or Magistrate. The temporal sovereign holds it subject to her order, to be exercised in her service, under her direction."—[p. 60.]

* * * * *
 "When, then, we find a sovereign Pontiff judging, condemning, and deposing a secular Prince, releasing his subjects from their obligation to obey him, and authorizing them to choose another King, we may regret the necessity for such extreme measures on the part of the Pontiff, but we see in them only the bold and decided exercise of the legitimate authority of the spiritual and the temporal; and, instead of blushing for the chief of our religion, or joining our voice to swell the clamor against him, we thank him with our whole heart for his fidelity to Christ; and we give him the highest honor that we can give to a true servant of God and benefactor of mankind."—[p. 611.]

* * * * *
 "A sovereign Pontiff, successor of the Prince of the Apostles, Vicar of God on earth, if, even through fear of the secular power, whether royal or popular in its constitution, I forget to assert their rights as supreme chief under Christ, my services, of the whole spiritual order, and as such supreme alike in spirituals and in temporals, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth."—[p. 621.]

* * * * *
 From article "The Spiritual not for the Temporal," April, 1853 (Brownson's Review).

I am the more careful to read these extracts from the official Book, which I find in the State library, because of the bold denial of Mr. Brownson to the authenticity of a paragraph, less offensive than any one of these, credited to him by my friend from the 31st (Mr. PUTNAM), and whose lead I am very happy to follow in his honest effort to correct a public abuse.

Let me now link the chain of evidence as to the interference of this huge power in matters alien to all free religious worship.

[Mr. Brooks then read the following extracts:]

"Blasius, in his book, *De Rom. Eccles. Dignitate*, pp. 34, 83, 84, says: 'Unicus Dei, &c. The Pope is the only Vicar of God, his power is over all the world, *Pagan* as well as *Christian*; the only Vicar of God who has supreme power and empire over all kings and princes of the earth.'

"Bzovius, in his book, *De Rom. Pontif.*, cap. 46, p. 621, 'Papa summan, &c. The Pope has supreme power even over kings and Christian princes, who may correct them, and remove them from office, and in their place put in others.' See Domoulin's *Papal Usurpations*, p. 14, &c., folio.

"Mancinus, *De jure princip. Rom.*, lib. 3, cap. i., 2, says: 'Papa, &c. The Pope is lord of the whole world, The Pope, as Pope, has temporal power; his temporal power is most eminent. All other powers depend on the Pope.'

"Moscovius, *De Majestat. Eccles. Misit.*, lib. i. cap. 8, says: 'Pontifex, &c. The Pope is universal judge: he is king of kings, and lord of lords. God's tribunal and the Pope's tribunal are the same. All other powers are his subjects.' See also Phithou, *Corpus Jur. Canon.*, 29 Decret. Titul. 7, cap. 3; and Binii *Concilia*, ix., 54.

"Scioppius, in his *Eccles. Jacob. Mag. Brit. Reg. Oppos.*, cap. 133, 139, 241, says: 'Catholici non tantum, &c. Catholics believe the Pope's power to be not only *ministerial*, but *imperial*, and supreme, so that he has the right to direct and compel, with the power of life and death.'

"Maynardus, in his book *De Privileg. Eccles.* artic. 5, sect. 19 and 21; artic. 6, sect. 1 and 11; artic. 13, sect. 19, says, 'Magistrates are the Pope's subjects.' 'The Pope has power in the whole world, in temporals and spirituals.' 'Statutes made by laymen do not bind the clergy.'

"Turcrementa, Card Ad. can. alius. 3, caus. 15; Quest. 6, and in his book *De Eccles.*, lib. ii. cap. 14, says, 'Papa potest, &c. The Pope can depose emperors and kings; he may lawfully absolve subjects from their oath of allegiance. If the king (or chief magistrate) be manifestly a heretic; that is, a Protestant; 'the church may depose him.'

"The sum of this argument is this: When the good of the Roman Church requires it (and the Pope is the judge of that), 'the Pontiff can enact civil laws for a people; he can confirm them, and abrogate them at his will, as supreme spiritual Prince; he can erect kingdoms; transfer thrones, depose magistrates, kings, and emperors, and, by divine right, he can rescind all obligations of citizens to their government, and all allegiance of a people to their chief magistrate.'

"The glossa of John Semeca, in Gratian, asks, 'For what sins may the emperor (or a magistrate) be deposed?' The answer is this: 'Pro quolibet, &c.; for any sin, if he be incorrigible, and not only for his sins, but if he do unprofitably manage his regal power.' See Glossa. ad Can. *Si papa* 6, Dist. 40. The power of judging when a magistrate does 'manage his civil power unprofitably,' is also vested in the Pope. See Can. Allius, 2, Cap. 15, Ques. 5. Demoulin, p. 21. Pope Zachary acted according to the letter of this law, when he deposed the King of France.

"By Canon law the Pope is invested with power to annul any civil law that may injure the papal interests. Here is the law: *Corpus Jur. Canon.* lib. vi. *Decretal*, cap. 9: 'Non valeat, &c. All laws by which the office of a heresy detector is obstructed, or retarded, are null and void.'

"Again, cap. 19, p. 142. 'Bona, &c. The goods of heretics are rightfully confiscated.'

Thus in Austria, Spain, or in Mexico, whatever appeal the oppressed may make to the civil law, it is all in vain. The ghostly tribunal confiscates his goods; and not only is the father, and protector of a family, torn away by the spiritual ruffians, but every article of property, and even the last morsel of food, are abstracted from the mother, and her weeping children.

Again, cap. 6, p. 135: *Ordinarii, &c.* Prelates, vicars-general, and their delegates, and inquisitors, may enforce persons, who have secular jurisdiction to execute their sentence upon heretics. Thus, according to the very letter of the Canon law, "priests are constituted judges in civil matters, and kings and magistrates are the Pope's hangmen!"

The following I copy from the famous Decretal of Pope Gregory IX, lib. V, Titul. 7, cap. 13:

"Moneantur, &c. Let the secular powers be admonished and induced, and, if necessary, let them be compelled by church censures, that, as they desire to be esteemed among the faithful, so for the defence of the faith, they publicly take an oath, that from the lands under their jurisdictions, they will, with all their might, study to exterminate all heretics denounced by the church, &c."

In section sixth, the Pope utters his curse "on all civil powers who impose new taxes without the consent of the Roman court."

In the 15th section he curses magistrates, who take away the jurisdiction of all benefices, and tithes, or other spiritual causes, from the cognizance of the court of Rome. Hence, if our courts take up a cause of quarrel between the priests or laymen, about moneys due to "the church," or "any spiritual property," instead of referring it simply to the foreign judge, they come under the papal curse.

In the 17th, he curses all who hinder priests and ecclesiastics from exerting their ghostly jurisdiction, or who shall appeal to civil courts for redress, "to procure prohibitions and penal mandates against these priestly courts, &c."

In the 24th, he curses bishop and priest, who shall give absolution to any under these dooms, "in face of these presents," and he declares that he will proceed to severe spiritual and temporal punishments, as he shall think most convenient.

If the use of temporal power and temporal interference in State and Church, or the combination of Church and State are still denied, it is a brazen contradiction of a well authenticated truth. Political events in every country are subjects of report from every diocese at least once a year. Sardinia to-day is the victim of Papal oppression. Victor Manuel, the young King there, is mocked in his calamities, though losing mother and wife

in the space of eight days, by the whole order of Jesuits. The Pope censures him for favoring religious toleration, and for not looking with a more kindly spirit upon the 490 convents, spread like cells in a honey comb, all over that small kingdom, and as full of priests as the hive is full of bees. King and country are given over by the Pope for declaring all men equal before God, under the civil law.

Do you ask for additional evidence of Papal Supremacy or dominion with the governments of the earth? Let me add, to what I have said, the words of the great Machiavelli, he who was strangled for uttering the truth, and for his endeavors to give deliverance to Florence, "*If Italy,*" says he, "*has always been the prey, not only of barbarians, but also of any foreign power willing to attack it, we Italians ARE INDEBTED FOR IT TO THE POPES ALONE.*" Who, asked a brave man in the Sardinian Parliament the last month, invited Pepin to Italy? Stephen II. Who called Charlemagne? Adrian I. Arnoff, the German, the two Othos, Henry II, Conrad the Salic, Charles d'Anjon, were called by the Popes. French, Saxons, Swedes, Spaniards, Germans, Swiss, Hungarians, and even Turks, all of them were called to Italy by Pontiffs of Rome. Since the revolution of 1848, Austrians, Neapolitans, Spaniards and French have all been the guardians of Italian tyranny, while Italians have been watched and hunted, exiled and imprisoned, condemned and executed.

Look at Italy now, as seen in what are called the States of the Church. A little while since, upon an area of 27,280 square miles, and with a population of less than 3,000,000 people, there were 53,000 Priests, 1,825 Monasteries, 612 Nunneries, protected not by a Roman, but by a Swiss soldiery of four or five thousand men. One day it is an Austrian army in command; another, Swiss hirelings, another, Neapolitan soldiers, and to-day it is the protection of French bayonets. Look even now at the city of Rome, with its Chapel of the Madonna in the Church of St. Augustin, hung with dirks and knives (as another chapel there is hung with human bones, formed into chandeliers and curious devices), given up on condition of pardon and absolution for all past offences.

The little government of Sardinia, with a population of five millions of people, has 604 religious societies or houses, and these convents, with the church, possess a domain of property valued at eighty-nine millions of dollars! It is proposed to suppress a few religious orders of the most obnoxious character, but none of those whose duty it is to administer to the sick, or to preach or teach. But the Pope threatens his Bull of Excommunication, and the Sardinian Bishops threaten their anathemas. No wonder, for their annual incomes are \$25,000 to the Archbishop of Turin, \$21,000 to the Archbishop of Moneta, more than \$20,000 to the Archbishop of Sardinia and Oristano, \$19,000 to him of Mereelli, while the poor curates, who perform the really hard services of the Church, receive only \$95 a year!

In a single day in Rome, under French domination, there have been 120 assassinations in twenty-four hours, and with a population of only 180,000 people!

Compare this Papal city (Rome) with any in this Protestant land. Compare any of the Catholic cities of Europe and South America with the Protestant cities of Europe and on this continent. Behold the city of Naples and the city of Brotherly Love? The city of Mexico and the city of Boston! The city of Rome, with its seven hills, and all its glorious classic history, and little Manhattan Island, which makes up our own imperial city! Contrast the Empire of Rome, with the little island of Britain. Pietre the time when the mightiest of the Cæsars led the Roman army against the barbarian Britons. What is Rome now, and what is Britain now? And what has wrought these stupendous changes? I will tell you. England is Protestant, and therein lies her gigantic strength. America is Protestant, and therein is the chief source of her power. Italy is Priestridden, and that is the canker-worm that has eaten out her very vitals. We owe our government, our liberty, our prosperity, mainly to our Protestant religion. If evidence was yet needed of Papal domination in matters of civil government, look at Switzerland. Her erags, and peaks, and 'cloud-capped towers,' are all symbols of liberty, but there, only nine years ago, the Holy See became the instrument of civil war, and colleges and convents, even the convents of Nuns, were filled with arms which were used to deluge the land of William Tell with fraternal blood. The little Republic of San Marino has been haunted by the same fatal power, and was only saved from Roman cupidity a few months since, by the merciful interposition of the French. Stand upon the Rialto of Venice, and recall the days when Giulius II, Paul the V and Clement the V, let loose the dogs of war upon that beautiful city of the sea.

The Romish Censorship of the Press, and its hostility to works of a liberal character, show the anti-republican character of this illiberal power. Though it may sometimes be done, it is not lawful to read Bacon, Locke, Hobbes, Kant, Des Cartes, Grotius, Machiavelli, Montesquien, in books of philosophy; Buffon, Copernicus, Gall, Cuvier, D'Alembert, in science; Milton, Lafontaine, Ariosto, Victor Hugo, in poetry and prose; nor Hume, Gibbon, Robertson and Botta, in history. The works of our own Thomas Jefferson, are also named among the books which it is not lawful to read. Eleven or twelve years ago,

October 11, 1843, Daniel O'Connell, in addressing his countrymen, in Dublin, at the Corn Exchange, said: "You should do all in your power to carry out the pious intentions of His Holiness, the Pope. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle."

I have given in another speech, the time and manner, and place, where Bishop Hughes harangued the populace "to carry out the pious intentions of the Pope."

And let me say before closing, and as my creed, that church property belongs to the worshippers and not to the clergy. It would be a monstrous perversion of religious liberty to admit that priests or bishops alone can own or control the temporalities of the church.

The clergy of the church of Rome derived their power to hold church property from the civil law, and if the civil law originated the power, cannot the civil law restore to itself a power of its own creation? I speak this for Europe and not the United States. Constantine the Great, great only in his sins, for he murdered his own wife, son, brother, and brother-in-law, received his title of Great because he provided by a civil law, still held sacred, that temporal power to the See of Rome, which made Dante sing, in the very sadness of Italian song, and in language in entire harmony with the spirit of Petrarch, Boccaccio, and Cola de Rienzi, always opposed to the papal theocracy:

*"O Constantin di quanto mal fu matre,
Non la tua conversion, ma quella dote,
Che da te prese il primo ricco patre?"**

The caution law of the Baltimore ordinance of 1852 is a step backward towards the dark ages. That ordinance is not only at war with the spirit of the bill before us, with the Revised Statutes and the State Constitution, but repugnant to the spirit of civil and religious freedom. The anathemas of the Council of Trent are pronounced against all, even the clergy, who will not resist, even the State itself, should the State attempt to give laymen, or anybody but priests and bishops, the control of church property. I shall read from this 16th Canon of the Council of Baltimore, held in 1852, beginning with the words: "*Quoniam quae Deo*"—and from the fourth Canon of the Ordinance of 1849, to show how far, in this land, a power emanating from Rome, undertakes to exercise influence over church property. Nor shall it be said that this Canon Law is dead, obsolete or without effect. The St. Louis Church in Buffalo presents a case in point, where an attempt has been made to enforce this power. The Rochester church case, cited by the Senator from the 27th (Mr. Bishop), is another case in point, for there the major curse of excommunication was not only pronounced against all Catholics who would not give the Bishop control of church property, but the persons resisting this clerical usurpation were assaulted and driven by brute force, and upon the Sabbath, from the very threshold of the church which they had contributed to erect as a house for their own worship, and all this because they would not make over this church property to the Bishop.

Let me remark here that the Senator from the 11th (Mr. Crosby), was mistaken in what he said of Catholic Church property in the city of New York, with an exception or two, and St. Peter's Church for one. The churches there, as elsewhere, are held in the name of the Bishop, and not in the name of the Trustees. In the case of St. Peter's Church, there are circumstances, I am told, connected with the ownership of the church, which required the trust to be thus held. But even there the Bishop sits like a despot on his throne, and the master of the Trustees. I find in the Register's office no conveyance by St. Peter's Church of their property in Barclay street, but the following conveyance is there:

"James R. Bailey and James B. Nicholson, new Trustees appointed by the Court, in place of Charles C. Pyce, survivor and assignee of St. Peter's Church: To

The Trustees of St. Patrick's Cathedral (without warning such Trustees). This conveyance purports to be made by the order of the Court, in a suit brought for partition of property, and conveys to the Trustees of St. Patrick's Cathedral thirty-two lots of ground in 50th and 51st streets, in two parcels, one 350 feet by 210 feet 10 inches, and the other 105 by 85 feet."

I have taken occasion during a visit of a day in New York to secure references, taken from the Register's office there, of the amount of property held by John Hughes in that city. I suppose its value to be in New York alone, not much short of five millions of dollars. So far from this property being held, when in Churches, by Trustees there are numerous transfers from Trustees to John Hughes! Beginning with February 1842, and continuing through 1854, a friend of mine copied FIFTY-EIGHT ENTRIES OF AS MANY DISTINCT PARCELS of property made in the name of and for John Hughes, all in the space of twelve years!—not to John Hughes, Bishop, nor to John Hughes, Arch Bishop, nor to John Hughes, as Trustee for the great Roman Catholic Church, but to plain John Hughes,

* "O Constantine! how much evil originated, not from thy conversion, but from that grant from thee to the first Pope whom you made rich.

in his own *propria persona*. Some of these parcels of property cover whole squares of land and nearly all of them are of great value. The rule of that church is never to part with property, and to receive all that can be purchased. What is true of New York city is true of the state, and fifteen or twenty cases of property assigned to Bishop John Timon were named by the Senator from Monroe.

[To those who were curious in such matters, Mr. Brooks exhibited copies of the number, book and page of these several entries in the city of New York in behalf of John Hughes.]

I now read from the two Baltimore papal ordinances of 1849 and 1852, from translations, which in spirit and substance, I believe to be correct :

"The fathers decree that all churches and other ecclesiastical property, acquired by gifts or through the obligations of the faithful, designed to be expended for charitable or religious uses belong to the ordinary (Bishop), unless it appears and is certified in writing, that the same was given for the use of some religious order or congregation of priests."—*Translated from the Law of 1849.*

"Whereas, the things given to God for the use of divine worship and works of charity come under the control of the church, whose duty it is to see that the pious will of the donors be faithfully executed, and whereas, the sacred Canons have often defended them against the usurpations of laymen, we strictly forbid the interference of laymen (laici), in the administration of those things without the free consent of Bishops (Episcopali). Hence, when not called to this by the Bishop they usurp the powers to use this property or in any manner frustrate or defraud the will of the donors, or if they try to wrest from the Bishop's hands, the things committed to his trust and care, EVEN BY MEANS OF THE STATE, we define and declare they fall *ipso facto*, under the punishment inflicted by the fathers of the council of Trent (Section 23, chapter 11, De Reformatione), on the usurpers of ecclesiastical property."—*Translated from the Law of 1852.*

The section from the council of Trent above referred to begins, *si quid clericorum, &c.*, and anathematizes all clerical and laical persons, "be they even Emperors or Kings," who do not concentrate all church property in the head of the church. Rents, rights, even those held in fee or under leases, the fruits, emoluments, or any sources of reward whatsoever, belonging to any church or to any benefice, whether secular or regular," &c., &c., are properties over which supreme power is claimed.

The Papal power may and does absolve allegiance to a lawful sovereign, by the will of one man. It claims power over the civil arm as well as over the religious life.

It was a question of Church Property, which brought Bedini to the United States. It was a question of Property which prompted the ordinances I have read from Baltimore. The seven millions of French citizens who voted to perpetuate the French dynasty, did so with French bayonets on one side of the ballot box and French Priests on the other, and the compensation was the continuance of the French army in Italy, to protect the See of Rome. To-day, an American citizen and a Bishop, a favorite of the Diocese at Detroit, over which he long presided, is immured in some European prison or Monastery, for no crime to the country where he lived, and for no offence to the church where he officiated. Here are subjects, political and temporal, combined with church government.

Sir, it is time to avert this monstrous usurpation, not by force, but by a law which shall know no distinctions of sects in the control of church property, either as to devisements, ownerships or investments. In civil matters, or in church temporalities, growing out of trusts, there must be no sovereignty in Roman Pontiffs or in the John Timons and John Hughes' "of the Province of New York." We were a Province once, not of a Pope, but of an Empire. Thank God, we are rid of that tyranny now. It may exist in Austria, along the Danube, with Naples and other Italian States, along the Mediterranean and in unhappy Ireland. You see the system and its bitter fruits in those countries, and you see almost the antipodes of it in Lutheran Germany and Norway, in Presbyterian Scotland and Episcopalian England.

Italy pictures the whole system of superstition and oppression within her own borders. The streams of fire which there and in Sicily, in times past, rolled like a flood over the devoted cities of Catania, Pompeii and Herculaneum, are typical of the moral desolation of such Governments. There is beauty upon the surface, but Etna and Vesuvius, with their subterranean fires, are consuming all within. The great heart of the nation is filled with dead men's bones and all uncleanness.

I will not reproduce the great past in the history of Rome and of Italy. There are memorials there, which though faded and dwarfed can never die.

"'Twere long to tell, and sad to trace
Each step from splendor to disgrace."

I see Italy, beautiful even in her misfortunes, with the same soft blue and golden skies as in the days of Virgil, Petrarch, Horace and Dante—still the land of the pencil and song, as fruitful, too, in her history as in her luxuriant gardens. First in arts and first in arms, she is now indeed but "the Niobe of nations" and "the dead mother of lone empires." But Rome may rise again, when, and only when, an intelligent people shall rule in the palace of the Cæsars, as the Pontiff rules in the Church. She must cast off that moral malaria which is more infectious to the mind and heart of the State than the pestilent atmosphere of a thousand Pontine marshes.

From Italy and from the old world let our land and continent learn wisdom. History, even in its errors, like a lighthouse on the rock, or the North Star over a stormy ocean, is the moral compass which, true as the needle to the pole, points to a haven of safety, Behold what this Protestant land has already done for the emigrants and exiles of the old world! Let those who come from the desolated homes of their childhood, poor in purse, crushed in spirit, condemned to exile, it may be, for indulging in an aspiration for civil and religious freedom, ask themselves what sort of alchemy it is which has made America a more prosperous nation within the single lifetime of some one citizen, born upon the soil, than any European nation has become through long centuries of time. More than to anything else, in my judgment, we owe this preëminent success to our Protestant religion. "We the people of the State of New York," in the language of our own Constitution, "are grateful to Almighty God for our freedom, for the free exercise and enjoyment of religious profession and worship," for all that perfect independence, liberty and equality of right, which can exist in no government not founded upon a true Protestant faith.

Through the past we can learn the pathway of coming duty, and behold what it is which constitutes the true glory of a Republican State and Government. In the future for America, and I trust for all the world, there is hope.

"The world is all before us where to choose
Our place of rest and Providence our guide,"

SENATOR BROOKS, ARCHBISHOP HUGHES, AND A CHANCE FOR A GREAT PUBLIC LIBRARY.

To the Editors of the Courier and Enquirer.

WHEN an individual who never expected much from the favors of fortune, finds himself unexpectedly and all at once the proprietor of immense wealth, it is, I trust, not unbecoming in him to expend a portion of it in promoting the welfare of his countrymen by multiplying the opportunities for acquiring knowledge. Neither should feelings of gratitude be altogether disregarded in such expenditure; and as I am mainly indebted to the Hon. Erastus Brooks for the immense fortune which I now possess, I hope his modesty will permit him to share with me in the immortality which will result to its founder from the magnificence and perpetuity of the monument, "*æra perrenius*," which is to commemorate my princely fortune, and his sagacity in finding out its existence. In a speech delivered by Mr. Senator Brooks before that branch of our Legislature which has been so enlightened by the flashing evidences of his cradition, and encouraged to habits of industry by his pains-taking search after the titles of property vested in me, he has made known that my property in the city of New York alone, is not much short of five millions of dollars. His colleagues must have been as much edified as I have been surprised at this announcement. Still it appears that Mr. Senator Brooks, like an honorable man, who wouldn't deceive, furnished evidences from the records of property in New York to sustain his senatorial statement; for towards the close of his speech he has inserted in brackets the following words:

"To those who were curious in such matters, Mr. Brooks exhibited to the Senate the number, book, and page of those several entries in the city of New York in behalf of John Hughes."

So it seems certain, on the testimony of Mr. Brooks, that my property in this city alone is not much short of five millions of dollars. Out of the city it should be proportionably great, but of its extent Mr. Brooks has not given us any information. Like a strictly conscientious man, he testifies to only what he knows. The amount in his estimate would be five millions; but in order to avoid the possibility of error he leaves a little margin, and declares it not much short of that amount. The paper called the "Presbyterian" sets it down at twenty-five millions of dollars, and I know not by what right Mr. Brooks should have diminished the amount of my property, by striking out the surplus twenty millions, so generously assigned me by the "Presbyterian." The reason may be that the "Presbyterian" is not a Senator, and therefore (though I do not admit the validity of the reason) less bound to be truthful in its statements, and accurate in its arithmetic than an honorable Senator. Besides, the "Presbyterian" being a religious paper, allowance must be made for its benevolent exaggerations, and its efforts to be liberal in dealing with per-

sons of another creed. It seems, then, that I must bid good-bye to the twenty millions, and satisfy myself with what Mr. Brooks allows—property not much short of five. Let us state it at four millions. And now I have a proposition to make to Mr. Brooks which will be interesting to him and to our fellow-citizens. In order to avoid being reduced to want in my old age, I propose to set apart one-half of this amount, and to secure it out of the estate, as a reasonable provision, against what is commonly called a “rainy day.” I shall reserve to myself the right of expending the other two millions for the public good, according to my own sense of what is likely to be most beneficial.

Much has been already done for the diffusion of knowledge; but the perusal of Mr. Brook’s speech and other kindred documents, satisfies me that more is still needed. I propose, therefore, to found a Public Library for the use, not of any one profession or class of men, but for all mankind. I think that with the surplus two millions which Mr. Brooks has allowed me, I shall be enabled to erect a suitable building; and I propose to furnish it with the best editions of books that can be found in Europe or America, to the number of five hundred thousand volumes. According to a rough estimate, half a million will be sufficient to put up the building, a million to furnish the books, and another half million to be funded, so that the annual interest may be sufficient to meet current expenses,—such as librarians’ salaries, gas-lights, provision of Croton water, tables, and the conveniences for writing out any extract which visitors may think proper to make. It is to be open to natives and foreigners, Catholics and Protestants, Jews and Gentiles, in short, a real public library worthy of this immense city. And as an evidence of my gratitude to our honorable Senator, to whom I am indebted for the discovery of my immense riches, I would have it called, that is if the gentleman’s modesty will permit me, the Erastus Brooks Library. This designation should be engraven in large and gilded letters over its marble portals, and I am sure the honorable gentleman will consent to have the apartment to be allotted as the receptacle of curious pamphlets enriched by a copy of his speech, pronounced in the Senate at Albany on the 6th of March, 1855. Thus posterity will know from the outside of the building not only to whom they are indebted for so important a public institution, but also from an investigation of its more precious treasures of literature within, what manner of man their benefactor was.

I foresee that there may be a difficulty about the location of the edifice; but without waiting for the formalities which have to be gone through as regards other particulars, we can settle this question immediately. Mr. Brooks, as a gentleman of veracity, assured the Senate of New York, after having examined my property, that “Some of the parcels cover whole squares of land, and nearly all of them are of great value.” Now this is an extraordinary discovery, and if it had not been asserted on the veracity of an honorable Senator, I could not have believed it. I do not know where any of these squares of land are situated; but, of course, Mr. Brooks knows, and I pledge myself to give him a deed of any one of them he may choose to select, provided he can only find it out—which is more than I can do. This I am ready to do to-morrow, even though it should encroach on that portion of my estate which I would reserve for ‘pin-mouey.’ Mr. Brooks has stated that within twelve years fifty-eight entries of as many distinct parcels of property were made in my favor. Now this is more than I am aware of, for, in fact, I never counted such entries. So, also, with regard to the whole squares of land of which I am the owner, if Mr. Brooks has not made a statement at variance with truth. I am not aware of such ownership. I do not know where those squares of land are situated. But, of course, Mr. Brooks knows,—otherwise he would not have made the assertion. It is possible that some persons have made over to me squares of land without giving any intimation of the fact, and I should be much obliged to Mr. Brooks if he would take the pains to consult documents in the Register’s Office once more, and let me know where those squares of land are. But there are some things which Mr. Brooks has stated with regard to my property which I know to be incorrect and unfounded in truth. He says, for instance, that in the Register’s Office there are numerous transfers from trustees to me. Now, this statement I know to be untrue, inasmuch I have never received or accepted any transfer of any property whatever from trustees. In this particular, at least, Mr. Brooks allowed himself to be deceived, and contributed his share towards the deception of his fellow Senators and the public. But with regard to the whole squares of land which, he says are mine, I hereby authorize him to select whichever he may choose as most appropriate for the site of the new Library; or if none of them should suit, I authorize him to sell any one of them at his option, for cash, pledging myself, as I do hereby, to give to the purchaser such deed as I possess of the same.

You may suppose, gentlemen, that all this is written in playfulness. Now whether or not, will depend upon the truth of Mr. Brooks’ statements, made in the Senate of New York on the 6th of March. If Mr. Brooks was in earnest, so was I. If Mr. Brooks, on a matter of fact, spoke the truth, taking his assertion as the ground of my hypothesis, I speak the truth also. If my property is not much short of five millions, as Mr. Brooks asserted, I pledge myself solemnly that there is no jest as to the project of the new

Library. But if on the other hand, Mr. Brooks did not speak the truth in the statements which he made, the worse for posterity and the worse for him. The matter is reduced at present to a question of veracity, and it is for Mr. Brooks to prove his assertion, or occupy the position which his failure to do so has in reserve for him.

In sober seriousness, however, is it not melancholy to witness the multitudinous and mendacious charges which are made from day to day against Catholics as a body, and against individuals professing their religion? If there be an intention among the public men of this country to disfranchise Catholics, to abridge them of their rights, in the name of all that is honorable, I would say let it be done by a manly and noble declaration to that effect. If Protestantism cannot thrive in this country unless it have some one or more denominations to degrade and trample upon, as in Great Britain and Ireland, let it speak out candidly and make known the fact. If defamation in aggregate and in detail can accomplish it, the Catholics of this country will soon be degraded enough in the minds of their fellow-citizens. But even of this we should not have so much reason to complain if the purpose were openly avowed, so that all parties would have fair and timely warning. If that should be done, I have no hesitation in taking on myself to say, that so far as Catholics are concerned, immigration will soon come to a dead stand, and emigration would probably commence.

It is exceedingly painful to me to have to appear in the public press in reference to topics of this kind; but if the trustees of St. Louis Church, and even an honorable Senator, accuse me of acts which would be dishonorable, and even dishonest, if they were true, have I not a right, is it not my duty, both to myself and to those who take any interest in my reputation, to hurl back the false accusations in the very face of their authors? If Messrs. Brooks and others make charges against me by name which I know to be false, have I not a right to defend myself, and to denounce them as unreliable and false witnesses? If not, I have studied the sense of justice and fair play by which Americans are actuated to very little purpose. If I have no right to defend myself when assailed, personally and by name, by any man, against false accusation, then I have studied the rights of an American citizen and the genius of American institutions to very little purpose indeed. I respect the dignity of a Senator, but when an individual who is invested with the dignity, trifles with it at my expense, I claim the right to hold him responsible for the accuracy of his statements.

For these reasons, I request Mr. Erastus Brooks, with all the respect which is due to him, to meet the issue of veracity between him and me, and either to prove his statements, or to retract them under the impulse of those high principles which constitute an honorable man, whether he be a Senator or not.

†JOHN, ARCHBISHOP OF NEW YORK.

ARCHBISHOP HUGHES, SENATOR BROOKS, AND A QUESTION OF VERACITY.

To the Editors of the New York Courier and Enquirer:

From the pressure of official duties at Albany, up to a late hour on Saturday evening, I have only this moment been able to give a full perusal to the letter signed "† John, Archbishop of New York," in reply to a speech of mine delivered in the Senate on the 6th of March last. I write now, not to answer the question of veracity between the Archbishop and myself, and not to comment upon the peculiar temper and language of the Archbishop's epistle—but to say that I shall accept and demand, in behalf of the city and the public, and in perfect good faith—if the promise was made in good faith—the offer of that Public Library which is tendered in my name, "not for the use of any one profession or class of men, but for all mankind."

As a condition of this pledge, I am to show that Archbishop Hughes is, or was, on the 6th of March last, the owner, in his own name, and in this city, of a large amount of Real Estate; and to show, also, that this property is, or was upon the record, legally his own, to dispose of by assignment, by will, or otherwise, as he may or might direct.

I assume, notwithstanding the reasons for believing otherwise, that in making his offer the Archbishop does not mean to conceal the truth, omit the truth, or to resort to any subterfuge whatever. I assume, too, that he agrees with me that the true definition of a lie is an "intention to deceive," and that he also agrees with the moralist, William Paley, who lays it down as an axiom, that one may state ninety-nine facts and yet not utter the whole truth, because one truth added would change the basis of the ninety-nine facts.

On this presumption I shall maintain, at my earliest leisure, the spirit, substance, and

reality of all that was asserted by me in the speech now in controversy upon the subject of Church property in this city. And in order that this question may be met fairly, at the start, and in order that the City of New York may be put in possession of the promised Public Library, I propose, preliminary to all public controversy, that one arbiter shall be named by Archbishop Hughes, one by myself, and that the two thus selected, shall jointly elect a third, whose duty it shall be to decide, not merely whether I have stated the truth, or whether Archbishop Hughes has equivocated or omitted the truth, but also the claim of New York City to that Public Library, in which I shall hereafter feel so deep an interest. I am ready for the arbitration, and shall be ready with my facts.

Very respectfully,

ERASTUS BROOKS.

ARCHBISHOP HUGHES, SENATOR BROOKS, AND THE QUESTION OF VERACITY.

To the Editors of the New York Courier and Enquirer:

I proceed to reply to the letter of "† John, Archbishop of New York," in regard to his ownership of real estate property in the city of New York. I have no time to waste in humor, evasion, or words, and therefore, shall not follow the example of even so illustrious a personage as the Archbishop in what he has to say upon irrelevant topics. "The Presbyterian" can speak for itself as to the amount of property held by the Archbishop throughout the entire State. What is said of "riches," and "provisions for rainy days," of "pin-money" and "mendacity," of "defamation" and "immigration," and even of that Public Library which the Archbishop now owes the city of New York, if he is a man of his word, has nothing to do with the fact and extent of his ownership of real estate. As the guilty boy at school and the guilty man in Court endeavor to turn teacher and judge, master and Court, from the contemplation of facts certain to lead to their conviction, so my distinguished accuser, slippery as an eel, seems unwilling fairly to meet the facts as I presented them to the Senate. I might rejoice by saying that when the head of a Church leaves the pulpit and gospel to become personal and political in controversy, he ceases to command that measure of respect which would otherwise be due his religious office.

This is not the first time the Archbishop has volunteered to participate in secular strife, or lost his usual civility in defending what he esteems to be the rights of the Romish Church. The Common School discussion found him alternately at the City Hall and Carroll Hall, addressing, in the latter place, amidst vociferous shouts, and in loud partizan appeals, an excited Irish populace, who, with all other citizens, were directly appealed to, to elect such men only to the Legislature, as would oppose the reading of the simple texts of the Bible in the Common Schools of the city. The Common School question then, and the Church Property question now, seem equally to have disturbed the amiability and equanimity of the Archbishop.

Before entering upon the material part of this controversy, let me say, in answer to the Archbishop's sweeping assertion to the contrary, that at no time has any public man or party in this State, attempted "to disfranchise Catholics or abridge them of their rights." The charge is a fiction, unworthy the high clerical character of the man who makes it. Where—when—by whom—has any such disfranchisement been attempted? The Constitution of the United States, and of this State, knowing no distinction of sects in religion, places the believers of every faith upon that perfect equality, from which no man—certainly no true American citizen—proposes to remove them. When, therefore, the Archbishop talks of "hurling back such false accusations, in the very faces of their authors," I must respectfully advise him to stand from under, if he would not have his own blows fall upon himself.

The Archbishop in his long epistle to my short rejoinder, is pleased to charge me with "falschood," "*falsehood*," "FALSEHOOD." A scullion can call names, and use epithets—but names and epithets are not truth. The utterance of such language by an Archbishop, and the bad temper displayed in the two letters to me, will carry conviction with all impartial minds, that I have already made out my case, even though I have but begun the work of exposition. The Prelate, not daring manfully to meet the issue I have raised, finds relief in personality and rage.

I have proposed that upon the issue of veracity between the Archbishop and myself that he should select one arbiter. I a second, and the two a third, and that these three men should decide, upon the legal facts, to be presented for their consideration, which of the

two uttered the *falsehood*. THE ARCHBISHOP DECLINES THE PROPOSITION, and declares that "*Arbitration is unnecessary.*" I feared that it would come to this at the start, and that the promised library was but a "word of promise to the ear, to be broken to the hope."

But if I must lose a library for the city, I do not mean to lose my temper, nor to allow the Archbishop to escape with mere denials of facts, however bitter and angry they may be.

What I meant and mean by the ownership of Real Estate, is what the law means by it, and, therefore, we can have no misunderstanding of ideas. I mean that the legal title is vested in John Hughes. I mean by John Hughes, the Archbishop of New York. I mean by "ownership of Real Estate," the legal right to control, possess, and use it, by assignment, by will, or otherwise. I mean, that if the Archbishop, John Hughes, were to die without a will, or to change his faith, or should choose to dispose of his property to his own heirs, or for his personal advantage, that he has the legal power to do so, at his own good will and pleasure. I mean that, in fact and in act, by the Baltimore Ordinances of 1849 and 1852, by prior claim and subsequent determination, he and other Archbishops and Bishops, own, assume, control, and direct the TEMPORALITIES of the church, its lands, its estates, and its entire property. I mean, speaking now after an examination of legal Records and Indentures, that the conveyances to the Archbishop are "*to him, his heirs, or assignees,*" and no others. I mean, of course, also, that no trust is specified in the deed, and that the conveyances, without such specification of trust, would, in case of his death, go to the next of kin. I think I am understood, and that no one will accuse me of seeking a loop-hole of escape, or of any desire to occupy an equivocal position.

Now for the record, in part.

In the Archbishop's letter of last week, charging me directly with deception and indirectly with mendacity, I find the following :

"But there are some things which Mr. Brooks has stated with regard to my property, which I know to be incorrect and unfounded in truth. He says, for instance, that in the Register's Office there are numerous transfers from trustees to me. Now, this statement I know to be untrue, inasmuch as I have never received or accepted any transfer of any property whatever from trustees."

In the Archbishop's letter of this week, the following appears :

"The third falsehood was, that many of the conveyances of real estate to me were made by Trustees. Now, I state that any one who asserts either of these three statements, asserts a gross, and towards me, an injurious falsehood."

I now offer PROOFS OF MY STATEMENT. from the legal records of the city, beginning with the conveyance made to John Hughes from the Trustees of St. John's Roman Catholic Church :

CONVEYANCES TO JOHN HUGHES.

NUMBER 1.

Trustees of St. John's Roman Catholic Church to John Hughes.	} Lease. Dated July 17, 1844. —999 years. Consideration one cent a year. Recorded in liber. 451, p. 249, July 20, 1844.
---	--

All those three certain lots, pieces or parcels of lands, situate in the 16th (late 12th) Ward of the City of New York, which taken together are bounded and contain as follows, namely: beginning on the northerly side of 30th street, 100 feet from the westerly side of the 7th avenue, running thence northerly and parallel with the 7th avenue 100 feet, thence westerly and parallel with 30th street, 75 feet thence southerly and parallel to 7th avenue 100 feet, to the northerly side of 30th street, thence easterly and along the northerly side of 30th street 75 feet to beginning.

NUMBER 2.

Patrick Doherty to John Hughes.	} Indenture of Lease dated July 2, 1842.—Recorded in liber. 448, p. 17, April 13, 1844, conveyed to P. Doherty by the Mayor, Aldermen, &c. of the City of New York, and by him conveyed to John Hughes. Consideration \$24 17-100. Leased for assessment tax. Vide page 15, 20 years.
---------------------------------------	---

Lot, piece or parcel of land, known and distinguished on the assessment map for the opening of 117th street, from 4th avenue to Harlem river, by the

numbers 5, assessed to St. Paul's Church, situate on the north side of 117th street, between 4th avenue and the Old Post Road, being 100 feet front, for which he has paid the sum of \$7 94-100.

NUMBER 3.

George Wildes, merchant, and Agnes, his wife, by Wm. C. Pickersgill, his attorney, to John Hughes.	} Date of Deed, February 6, 1845. Recorded in liber 455, p. 446, February 21, 1845. Consideration \$2,000.
---	--

All those two certain lots, pieces or parcels of ground, situate, lying and being in the City of New York, on the northerly side of 25th street, between the 8th and 9th avenues, and known and distinguished on a certain map of ground situated at Greenwich in the City of New York, belonging to Thomas B. Clark, made by Amos Corning and Uzal W. Freeman, City Surveyor, and filed in the Register's Office, by the numbers 230 and 231, and being taken together are bounded by the said map as follows, to wit: beginning at a point on the said northerly side of 25th street, 300 feet easterly from the north-east corner of the 9th avenue and 25th street, thence northerly on line parallel with the 9th avenue, along lot distinguished on said map by the number 232, 98 feet 9 inches, thence easterly parallel with 25th street, along the rears of lots distinguished on said map by the numbers 206 and 207, 50 feet, thence southerly, parallel with the 9th avenue, along lot distinguished on

said map by the number 229, 98 feet 9 inches to 25th street, and thence westerly along the northerly side of 25th street 50 feet, to the place of beginning.

NUMBER 4.

Andrew Byrne } Date April 30th, 1841. Record—
to } liber 456, p. 457. March 29, 1845.
John Hughes. } Consideration, \$5,400. Convey-
ance of lease for 18 years and 9 months. No descrip-
tion of premises.
Robert Lane, and } Conveyance date, March 5th,
Effe Maria, his wife, } 1845. Record, liber 459, p.
to } 125. Consideration, \$15,-
John Hughes. } 500.

All those three certain lots of land situated in 6th Ward of the City of New York, which on a certain map of property, belonging to the estate of George Janeway, in the 6th Ward of the City of New York, made by Joseph Eridges, City Surveyor, surveyed (as to part lots on said map) in January, 1838, are distinguished by the numbers 17, 18, and 19. Said lot, No. 17, being situated at the corner of City Hall Place and Duane street, and said three lots are bounded as follows, that is to say, beginning at the easterly corner of City Hall Place (late Augustus street) and Duane street, thence running southerly in front along Duane towards Chatham, 75 feet to other ground of the estate of the said George Janeway; thence running northeasterly on the one side along the ground of the estate of the said George Janeway, 67 feet 2 inches, to other ground of estate of said George Janeway, and formerly leased by him to Mrs. Phillips; thence running northwesterly in the rear along the said ground leased to Mrs. Phillips as aforesaid, 75 feet to City Hall Place (formerly Augustus street), aforesaid; thence running southwesterly on the other side along City Hall Place aforesaid 67 feet to place of beginning.

NUMBER 5.

David Dudley Field, and } Date of Con. Feb. 7th,
Stephen J. Field, Trustees } 1845. Record (liber
of wife, and Harriet D. } 460, p. 497. Considera-
Field, wife of D. D. Field, } tion, \$2,000), May 23d,
to } 1845.
John Hughes.

All those two certain lots, pieces or parcels of land, situated in the 16th Ward of the City of New York, known and distinguished on a map of lands in the 16th Ward of the City of New York, the property of the heirs of Mary Clarke, deceased, made by George B. Smith, City Surveyor, and dated April 6th, 1837, (a copy on file in Register's Office) by numbers 228 and 229, and bounded, taken together, as follows: beginning at a point on the northerly line of 25th street, distant 350 feet easterly from northeast corner of 25th street and 9th avenue, running thence easterly along said northerly line 50, thence northerly, parallel with 9th avenue, 98 feet 9 inches, to middle of the block between 25th street and 26th street, to a point equidistant from the two; thence westerly, parallel with 25th street, 50 feet; thence southerly in a straight line to place of beginning.

NUMBER 6.

Wm. Patton, D. D., } Date of Con. May 9th, 1845.
and Mary his wife, } Rec. (in liber 460, p. 550)
to } May 31, 1845. Consideration,
John Hughes. } \$75.

All and singular, the equal undivided half-part (being the S. part thereof,) of a certain vault or place for the deposit of the dead, situated in and upon the premises formerly owned by the 2d avenue Presbyterian Church, on the easterly side of, and fronting on the 2d avenue, between 2d and 3d streets. (Wm. Patton, liber 460, p. 551, same.)

NUMBER 7.

Geo. Wildes, } Date of Convey. Feb. 6, 1845.
and Agnes, his wife, } Record, liber 465, p. 513.
to } Sept. 23, 1845. Considera-
J. Hughes. } tion, \$2,000.

All those two certain lots, pieces or parcels of ground, situate, lying and being in 16th Ward of

City of New York, on northerly side of 25th street, between 8th and 9th avenues. (Same as other in liber 455. p. 446.)

NUMBER 8.

Bartholomew O'Connor, } Date of Conveyance,
Trustee to Christ Church, } Feb. 7, 1845; Record,
to } liber 465, p. 514, Sept.
John Hughes. } 23, 1845; Consideration,
\$42,000.

All four lots of ground, situate, &c., in the 4th Ward, City of New York, bounded and containing as follows: Westerly by James street, 100 feet; Southerly by ground now or lately belonging to Walter Bowne, 100 feet; Easterly, in the rear, partly by ground now or late of — Gardner, 100 feet; and, Northerly, by ground now or late belonging to Samuel Milbank, 100 feet. Liber 466, p. 422, quit claim for land described in liber 460, p. 497; consideration, \$1,000.

NUMBER 9.

George Plammann, and } Date of Conveyance,
Catharine A., his wife; } Feb. 6,
Thomas Ward, and } 1847; Record in
Margaretta, his wife, } liber 487, p. 75,
Nat. P. Bailey, and his wife, *et al.*, } Feb. 19, 1847;
to } Consideration—
Nicholas Dean, of the 2d part, } \$50,000.
and }
John Hughes, of the 3d part.

Rev. Andrew Byrne, } Date of Conveyance, Dec.
clergyman, } 6, 1843. Recorded in liber,
to } p. 178, Feb. 10, 1844. Con-
John Hughes, Bishop. } sideration, \$3,825.

All those three certain lots of land, together with the buildings thereon erected, situate, lying, and being in the (now or late) 11th Ward of the City of New York, and being part of the estate of Mangle Minthorne, deceased, and are known and described on the map of the said estate, now on file in the Register's Office, of the said City of New York, by lots numbers 71, 72, 73; fronting westwardly on the 2d Avenue, and are bounded as follows: northwardly, by lot No. 74; eastwardly, by lot No. 76, and land formerly called the Hilyer estate; southerly, by land of the said Hilyer estate; and, westerly, by the 2d Avenue aforesaid. The said three lots being in length, on each side, 100 feet; and the said lots, numbers 72 and 73, being each in width, in front and rear, 25 feet; and the said lot, number 71, being in width, in front, 25 feet; and in width on the rear 24 feet and 11½ inches, as the said lots are laid down and numbered on the said map. Being the same premises whereon the Church of the Nativity now stands; subject, however, to a mortgage, by the party of 1st part, to Rev. John Corry, to secure the payment of \$5,000 and interest.

NUMBER 10.

Same } Date of Conveyance, 6th December, 1843
to } Recorded February 10th, 1844. Considera-
Same. } tion, \$3,825.

All that certain lot, piece or parcel of land, situate, lying, and being in the 17th Ward (late 11th) of the City of New York, fronting on the easterly line of 2d Avenue, between Second and Third streets, beginning at a point distant 64 feet seven inches from the northeast corner of said 2d Avenue and Second street; running thence eastwardly and parallel to Second street 75 feet; thence northwardly and parallel to the said 2d Avenue 21 feet and 6 inches to the place of beginning; the said lot being part of lots known and distinguished by the letters C and D on a map of property in the 11th and 13th Wards of the City of New York, belonging to the estate of Henry Eckford, deceased, filed in Office of Register, and numbered 230. Also, all that certain other lot, piece, or parcel of land, situate, lying, and being in the 17th (late 11th) Ward of said City of New York,

fronting on the northerly line of Second street, between the 1st and 2d Avenues. Beginning at a point distant 75 feet from the northeast corner of 2d Avenue and Second street, and running thence northwardly parallel to 2d Avenue aforesaid 86 feet;

thence eastwardly parallel to Second street aforesaid 25 feet; thence southwardly parallel to 2d Avenue aforesaid 86 feet; thence westwardly along the said line of Second street aforesaid 25 feet to the place of beginning.

This is but the beginning of the end. It is only the basis of my claim to that promised public library which the Archbishop owes to the City of New York, and which, for the next fifty years, if he and I should live so long, I shall demand in the name of the people of this city, "for the use, not of any one profession or class, but for all mankind." The amiable archbishop—and he is *arch* in more senses than one—is pleased to say, if my modesty will permit, that this great library shall bear the name of "The Erastus Brooks' Library, engraven in large and gilded letters over its marble portals." I have no such ambition to have my name handed down to posterity; and, grateful at this new display of the Archbishop's new-born zeal for public libraries and letters, for intelligence and history, I prefer that this library, which will exist, I fear, only in the broken promises of an irritable prelate, if ever founded at all, should bear the name, not in "large and gilded letters," but rather in large letters of brass, corresponding with the brazen denials of the man, the name of "† John, Archbishop of the Province of New York."

For to-day, I am, very respectfully, yours,

ERASTUS BROOKS.

New York, April 18th, 1855.

SENATOR ERASTUS BROOKS IN AN AWKWARD POSITION.

To the Editors of the Courier and Enquirer:

I AM glad to perceive by his attempted defence in your paper of this date, that Mr. Brooks begins to realize vaguely the position in which he has placed himself. He commences his pitiable defence by misrepresenting the state of the question. He says it is "in regard to my ownership of property in the city of New York." The question is not in regard to any such thing, and this Mr. Brooks knows as well as I do. The question is in regard to the truth or falsehood of certain statements made by him in the Senate of New York, on the 6th of March; in reference to my ownership of *real estate property*, as Mr. Brooks calls it, there is no question. The title of many Catholic Churches in the city of New York is vested in me, and so far I am the owner. My intention, even, is to add to this property by purchasing such additional lots, or accepting the gift of them, as I may find from time to time to be desirable for providing religious instruction for the wants of the Catholic flock committed to my charge. If Mr. Brooks will examine the records of the city of New York three months from this time, he will probably find conveyances made to me by parties who have the right to sell or bestow as they think proper.

But I shall waive all controversy regarding matters introduced into Mr. Brooks's reply, in order to direct his wandering attention to the real state of the case. On the 6th of March he asserted that my property in the city of New York alone was not much short of five millions. This was falsehood No. 1. He asserted that of this property, numerous transfers had been made to me by Trustees. This was falsehood No. 2. He asserted that some of the parcels conveyed to me covered whole squares of land. This was falsehood No. 3.

Now, we shall take these falsehoods in their order. Mr. Brooks, in maintaining falsehood No. 1, has copied out ten entries as found in the Register's books of this city. He heads the list with the words—

"CONVEYANCES TO JOHN HUGHES."

The first conveyance is a *lease*, which shows, so far as the ownership of real estate is concerned, that the very heading of the entries is not correct.

The second is also a lease, showing the same thing.

The third is from George Wildes and Agnes his wife, and it remains for Mr. Brooks to show that Mr. Wildes and his wife had been Trustees of a Catholic church.

The fourth is from Andrew Byrne, and is the conveyance, not of real estate, but of lease also.

The fifth is from David Dudley Field and Stephen J. Field, Trustees of Wife and Harriet D. Field, wife of D. D. Field. (I copy from Mr. Brooks' report of these matters in your journal, but I decline all responsibility for their accuracy). Mr. Brooks does not inform us whether these parties had been Trustees of Catholic church property or not.

The sixth is from the Rev. Wm. Patten, D. D., and Mary his wife. Mr. Brooks does not say that the Rev. Dr. and his wife had been Trustees of any Catholic church.

Here Mr. Senator Brooks seems to have become desperate, and gives a duplicate under head No. 7, of the conveyance made by George Wildes and Agnes his wife, as already recorded under head No. 3. I was not aware that Mr. Wildes had given me two deeds of the same property. But Mr. Senator Brooks is a man of singular enterprise, and he has made the discovery, and has attempted to impose upon the public, by a falsehood, so easily to be detected.

No. 8 is from Mr. Bartholomew O'Connor, who, if Mr. Brooks is to be believed, is named in the record as Trustee to Christ's Church—the truth being that Mr. Bartholomew O'Connor, in that case was only the Assignee of a bankrupt Board of Trustees.

No. 9 is from George Plammann, and Catharine A. his wife; Thomas Ward, and Margareta his wife; Nathaniel P. Baily, and his wife, *et al.* to Nicholas Dean, of the Second part, and John Hughes, of the third part. Under the same No. 9 we find immediately following, Andrew Byrue, Clergyman, to John Hughes, Bishop.

No. 10. is a specimen of Mr. Brooks's eloquent brevity of style. It is entitled, "*Same to Same.*" Here again Mr. Brooks duplicates the same conveyance, so that in the simple copying from the Register, by way of defence for older falsehoods, he invents new ones, and in two instances copies the same conveyances—I suppose by way of guarding against mistakes.

I hope the respectable gentlemen and their wives here mentioned, will hold Mr. Brooks and not me responsible for having their names paraded in a public newspaper. The extract of all these entries is brought forth by Mr. Brooks, to substantiate what I have taken the liberty to call his falsehood uttered in the Senate of New York, when he alleged in his official capacity, and as one having taken pains to be well informed on the subject, that the value of my real estate in the city of New York alone was not much short of five millions. We have just seen that Mr. Brooks has counted two conveyances each twice over, and that instead of ten conveyances there are in reality only eight on the very record which he professes to have examined. None of these conveyances of real estate are from Trustees of Catholic Churches.

Is it not lamentable to think that a man who has been Senator of the State of New York; should so misrepresent the records of entries which are open to the inspection of all, in the Register's office?

But the question is not whether I am the owner of some portion of real estate, but whether Mr. Brooks did not utter a falsehood when he stated that the value of my property in the city of New York alone, was little short of five millions of dollars. The gentleman attempts to make his extract honest-looking by describing the boundaries of each section of property thus conveyed with a minuteness very uninteresting to the public, but with an exactitude becoming a Conveyancer's apprentice. One would suppose that he imagined himself copying a list of arrivals at the hotels, to be published in that meanest of all printed newspapers, the *New York Express*, of which he is one of the editors.

Now the difference between the value of the eight conveyances cited by Mr. Brooks, and a little short of five millions of dollars, will be the measure of the difference between the truth of his present defence and the falsehood of his assertion in the Senate on the 6th of last March. I suppose the gross value of the eight conveyances enumerated, to be two hundred thousand dollars, and deduct two hundred thousand dollars from a sum little short of five millions—say four millions seven hundred and fifty thousand dollars, there remains a difference between truth and falsehood of four millions five hundred and fifty thousand dollars, which Mr. Brooks has still to account for. In other words, by a strict arithmetical calculation, there is a difference of two thousand two hundred and seventy-five per cent between the truth, if we can call it so, of Mr. Brooks's defence and the original falsehood of his statement. This is a large percentage, but Senator Brooks may yet have means of reducing it. So far, I think, it is quite clear that the charge of falsehood No. 1 has not been refuted. However, small work is enough for the Senator during one day, and as he signs his letter "for to-day, yours very respectfully," we must wait to see what he has in reserve for to-morrow. I would only beg him not to attempt filling up his schedule by enumerating the same conveyance twice as he has done "for to-day."

Falsehood No. 2, as found in his speech of the 6th of March, is that among the conveyances there are numerous transfers from trustees to John Hughes. Mr. Brooks has done nothing as yet by way of attempt to sustain this falsehood. He has not shown one single such transfer, and accordingly we may say there is little short of five millions per cent. between his impotent defence and his false assertion on the 6th of March, in the Senate of New York. But, we must be indulgent, and allow him time to examine the records for them.

The statement in his speech that we marked as falsehood No. 3, that some of the parcels of property conveyed to me cover whole squares of land, Mr. Brooks "for to-day" has

not had time, I suppose, to indicate, as he has done in other instances, in what part of the city all these certain lots or whole squares of land lie, and are situate. But we must give him time. He has made ten entries for the newspapers out of eight in the Register's books—and to a man who can do this, powers of originality cannot be denied.

On the whole I think Mr. Brooks has been very unsuccessful in his attempt to substantiate the three propositions which I have indicated as falsehoods Nos. 1, 2 and 3.

In the present melancholy predicament in which Mr. Brooks has contrived to place himself, I think he might dispense with all moralizing as regards proprieties of language. They are out of season for his pen. He is not satisfied at my using the word falsehood in regard to any of his assertions, however injurious to me or mischievous to others. Now, falsehood is the only word that could express my meaning. To gentlemen of more refined sensibility than the Senator, a gentler term would have been sufficient to arouse that quick and honorable resentment, either to prove the assertion advanced or to apologize manfully for having been betrayed into it. On the other hand, if a stronger expression had been used, it would have implied a direct violation of the courtesies of life, even in regard to one by whom truth had been so outraged. Mr. Brooks is very severe upon me, as he imagines, when he says that "a scullion can call names, and use epithets, but names and epithets," says Mr. Brooks, "are not truth."—Pray where did Mr. Brooks learn this philosophy? I can assure him that names and epithets rightly applied are truth, and oftentimes, truth in its condensed form. Nor do they cease to be truth when they are rightly employed even by scullions. The only philosophy which would be profitable to Senator Brooks, is that by which in his dealings with his fellow men, whether in the Senate Chamber or elsewhere, he should take those precautions becoming an honorable gentleman, to see that it should not be in the power of friend or foe, of scullion or prelate, to apply to him any name or epithet which should unfortunately be too well founded in truth.

I confess it is anything but pleasant to me to be obliged to employ them. But when Mr. Brooks has so gratuitously gone out of his way to impress upon the minds of his colleagues in the Senate, and of his fellow citizens elsewhere, the belief of statements utterly at variance with truth, he cannot deny me the privilege of calling upon him for the proof of his statements, if he has any, and of stigmatizing them as falsehoods, if he has not.

I do not know that I have anything more to say until Mr. Brooks brings out the results of another day's investigation of the records.

† JOHN, ARCHBISHOP OF NEW YORK.

New York, April 19, 1855.

TEMPORALITIES OF THE ROMISH CHURCH.

To the Editors of the N. Y. Courier & Enquirer :

I have no time to bandy words with John Hughes. In personality and vulgarity he has reached an elevation to which I do not aspire, and if he is content with that elevation, and of his position under it, as the Archbishop of a powerful Church, I am more than content as his antagonist. I could not see without regret a friend in so bad a position, nor desire to put an enemy in a worse one. I shall therefore leave all that part of the Archbishop's third letter, which is irrelevant to Church Property, and the facts at issue, to answer itself.

My statements in the Senate were :

First :—As to the fact of the property owned by John Hughes,—meaning the Archbishop.

Secondly :—As to the value of the property thus held by John Hughes,—meaning the Archbishop.

Thirdly :—As to the transfers from Trustees to John Hughes,—meaning the Archbishop.

I am charged with FALSEHOOD in these, my several asseverations.

I proposed to settle the question of fact, as to the veracity of the spirit, substance and reality of my statements, and the truth of the denial of his, by reference to an umpire of

three persons,—one to be selected by each of us, and one by these jointly. The Archbishop sneered at my proposition, and declined the offer.

The Archbishop conveyed the idea, and meant to convey the idea, and was so understood by the public,—that HE was not the owner of Church Property in this city and elsewhere. Driven from this position by the records transcribed from the Register's Office, showing the actual conveyances of property to him, he now, with more boldness than ever, admits the truth of what I said on this point, and declares that the question between us "is not in regard to any such thing as his ownership of Real Estate Property in this city!" He adds to this the following declaration:—

"In reference to my ownership of *real estate property*, as Mr. Brooks calls it, there is no question. The title of many Catholic Churches in the city of New York is vested in me, and so far I am the owner. My intention, even, is to add to this property by purchasing such additional lots, or accepting the gift of them, as I may find from time to time to be desirable for the purpose of providing religious instruction for the wants of the Catholic flock committed to my charge. If Mr. Brooks will examine the records of the city of New York three months from this time, he will probably find conveyances made to me by parties who have the right to sell or bestow as they think proper."

Truly—"Truth is a great thing."

But I am also charged with falsehood, because I asserted that there were transfers from Trustees to John Hughes, notwithstanding I gave the record of the Transfer of:—

"*The Trustees of St. John's Roman Catholic Church to John Hughes. Lease 999 years; Consideration, ONE CENT A YEAR.*"

The Archbishop answers me, and this record, thus:

"The first conveyance is a *lease*, which shows, so far as the ownership of real estate is concerned, that the very heading of the entries is not correct.

The second is also a lease, showing the same thing.

The third is from George Wildes and Agnes his wife, and it remains for Mr. Brooks to show that Mr. Wildes and his wife had been Trustess of a Catholic Church."

What will lawyers,—what will laymen,—what will Christian men,—think of such a denial as this? Is not a lease for 999 years at one cent a year in all true senses, moral and legal, equal to a conveyance in fee? A mortgage of Real Estate property is a conveyance in a more limited sense, but often results by foreclosure and otherwise to a conveyance in fee. How dare the Archbishop assert, in the face of the public record and of all truth—that I "have not shown one single transfer from Trustees to the Bishop?"

Let me add one more extract from his last letter:

"No. 8 is from Mr. Bartholomew O'Connor, who, if Mr. Brooks is to be believed, is named in the record as Trustee to Christ Church—the truth being that Mr. Bartholomew O'Connor in that case was only the Assignee of a *Bankrupt board of Trustees.*"

Here, too, is an unintentional admission that John Hughes received property from Bartholomew O'Connor, "the Assignee of a *Bankrupt Board of Trustees!*" It came, by admission, from Trustees, through the Assignee, to John Hughes! Is it not a quibble beneath an Archbishop, or the poorest layman, to say that such property did not come from Trustees?

Let me quote further:

"Under the same No. 9 we find immediately following, Andrew Byrne, Clergyman, to John Hughes, Bishop.

"No. 10 is a specimen of Mr. Brooks' eloquent brevity of style. It is entitled '*Same to Same.*' Here again Mr. Brooks duplicates the same conveyance, so that in the simple copying from the Registry, by way of defence for older falsehoods, he invents new ones, and in two instances copies the same conveyances—I suppose by way of guarding against mistakes."

It is the Archbishop who duplicates—not I. It is the Archbishop also who mistakes the record—not I. If he will look again, he will see that there were two transfers to him from Andrew Byrne—that one conveyance covered part of the Mangle Minthornuc's Estate, and conveyed three lots of property, and that the second conveyance was of two parcels of property, and one of the Henry Eckford Estate.

The Archbishop owes to himself, if not to me and the public, an apology for this erroneous (I will not say false) record, and I owe it to the public to state that a transfer of property was twice cited by me by mistake, because it was so written, and had the conveyance of William C. Pickersgill, recorded Feb. 6th, 1845, and of George Wildes, September 23d. 1845. The one was probably a conveyance by Attorney in February, and the other in person in the following September. John Hughes would, therefore, seem to have had two deeds of the same property, even though he does not know it.

But I have not done with my record of property or values. I have only, indeed, given the beginning of the end.

I do not wish to pry unnecessarily into the temporalities of the Archbishop in this city and throughout his Diocese, but his plump denials make it necessary to do so in order to convict him of the want of veracity in his accusations against me. It is no slight thing to charge a man with falsehood, and if the war is carried into Africa, as I intend it shall be, in my prosecutions of this investigation, the Archbishop has himself to thank for compelling an exposure of his affairs, which, but for his denials, might never have come to the light of day.

From the "Metropolitan and Catholic Almanac, and Laity's Directory of 1855"—published at Baltimore, by Lucas, Brothers, and purporting to be "sold by all Catholic Booksellers," I find that in this city, and a few of the River towns, 38 in all, there are 280,000 Roman Catholics, 55 Churches and Chapels (27 of which are in this city), 30 Stations, 82 Clergymen on the mission, 26 otherwise employed, besides Asylums, Seminaries, Literary Institutions, &c. Among these are:—

The Redemptorist Convent, 3d street.
 College of St. Francis Xavier, West 15th street.
 Community of Brothers, &c., Canal street.
 Academy of the Holy Infant Jesus, Manhattanville.
 Convent of the Sacred Heart, near Manhattanville.
 Sacred Heart Academy, near Harlem.
 Convent of Sisters of Mercy, Houston and Mulberry.
 Academy of St. Vincent, 107th street.
 St. Mary's School, East Broadway.
 The Archconfraternity of the Immaculate Heart of Mary.
 The Confraternity of the Rosary, &c., &c.

This record, with many other facts appended thereto, the book tells us, was furnished from the Most Rev. the Archbishop.

"The Diocese of Brooklyn" has fifteen Churches in the city of Brooklyn, and twenty-four on Long Island, besides eleven Stations, thirty Clergymen, the School of St. Alphonsus, conducted by the Nuns of the Order of St. Dominic, and other institutions under the care of "the Sisters of Charity" and "Brothers of the Christian Schools."

The dioceses of Albany (87 Churches) and Buffalo (100 Churches) are larger as to the number of Churches, some of which are gorgeous and costly edifices. The rule there, as here, is to place the temporalities of the Church in the hands of the Bishops.

I am not complaining of all this, or of the Roman Catholics, or of their faith. I am not even complaining of the numerical force or great riches which make up the temporalities of the Romish power in the city and State. I am showing in whose hands, and under whose control most of these TEMPORALITIES are.

On the matter of values, too, I shall not fall much, if any, short of the amount mentioned in the Senate of New York on the 6th of March last. With such estates as these at Fordham, costing seventy thousand dollars, and now worth four or five hundred thousand dollars,—as the McGowan property on the middle Island Road, and known as McGowan's Pass, the Jacob Lorillard property, of one hundred acres,—the valuable property, commencing on 51st street, opposite the Deaf and Dumb Institution, added to church property, it will be easy to count up millions in present value.

One word just here, of this last piece of property.

When the directors of the Deaf and Dumb Institution earnestly begged the Common Council of this city, and as a matter of public charity to enable them the better to educate the Deaf and Dumb of the City and State, for a part of the tract of land, at a nominal rent, now occupied by them, *they were refused*. They had to pay \$28,000 to the Corporation for the balance of a block between 49th and 50th street, and the balance of a block between 48th and 49th streets. The Common Council so decreed, and the Mayor so approved. A prayer from Protestants, for a great and noble Christian charity benefiting all sects, was met by adverse reports and adverse acts, even when the Common Council of the City, for *one dollar*, conveyed to John Hughes, President, and V. O. Donnelly, Secretary, for the Roman Catholic Orphan Asylum, one of the most valuable pieces of land in the city, and on a square quite large enough for that "Erastus Brooks' Library," which the Archbishop now owes the City of New York. The Deaf and Dumb were compelled to pay, for a much smaller piece of ground, \$28,000. The Archbishop and the Roman Catholics, for an estate bounded by the Fifth avenue, 51st and 52d streets, paid the sum of one dollar! The particulars of all this may be found in the Book of Deeds, marked A., page 271, and those who are more curious may turn to a Common Council report, where they will find the rejection of the prayer of Protestants for the Deaf and Dumb, and the grant of the prayers of the Roman Catholics. The city property thus given for one dollar is worth to-day from \$150,000 to 250,000, and in view of its value I cite these not very pleasant facts for those who made the grant in the one case, and declined it in the other.

The Fordham property also is a princely estate, owned by John Hughes. The deeds, I

understand, are in his name. Negotiations connected with the property are conducted in his name. I have had the copy of one before me, which begins thus ;

"This indenture, made on the 1st of December, 1854, between Most Reverend John Hughes, Archbishop of New York, and the Harlem Railroad Company," &c.,

And a very funny document it is for "John Hughes, *his heirs and assignees.*"

One article covenants that he, his heirs or assignees shall have a *free pass over the Harlem Railroad, with fifty pounds of Baggage daily.* If the Bishop does not choose to avail himself of this liberal grant,—for I learn from all quarters that he is good at driving a bargain,—he is to name the person who shall receive the benefit. The *dead-head* system is thus formally covenanted for over a public highway between Fordham and New York, by the distinguished "†John Archbishop of the Province of New York."

But all this is only preliminary to more important matter which follows, and in continuation of the record I cite the following :

CONVEYANCES TO JOHN HUGHES.

NUMBER ELEVEN.

Zacharias Kuntze, } Date of Con., March 24th, 1848.
to } Recorded in liber 500, p. 509,
John Hughes. } May 10th, 1848. Consideration, one dollar.

All and singular those two several lots, pieces or parcels of land, situated, lying and being on the N. side of 81st street, between 6th and 7th avenues, in 16th (late 12th) Ward of City of New York, and laid down and distinguished upon a certain map—is annexed to the report of Fred. DePeyster and others, commissioners appointed by order of Court Chancery of State of New York, in a certain suit before Vice Chancellor of 1st Circuit, brought by Moulton Bullock, Compt. agt. Thomas Burlock, and other defendants, to make partition of certain lands and premises held in common between the parties, among which were lands and premises laid down on said map—on which map the said 2 several lots, pieces or parcels of land, hereby intended to be conveyed, are known and distinguished as numbers 7 and 40. The lots in dimension, when taken together, are specified on said map to be 159 feet 6½ inches in depth on the westerly side thereof, and 25 feet width in the rear, and 165 feet and 1 inch in depth on easterly side ; said 2 lots, pieces or parcels of land, lying and being on easterly side of and next adjoining to premises now occupied for a Catholic Church.

NUMBER TWELVE.

James Foster, Contractor, } Date of Con., Feb. 21st,
and Emilia, his wife, } 1848. Recorded in liber
to } 502, p. 241, Feb. 29,
John Hughes. } 1848. Consideration,
\$4,400.

All those 2 certain lots of land situate, lying and being in 11th Ward of City of New York, on S. E. corner of 8th street and avenue B ; taken together, bounded and described as follows : Beginning at the point formed by the intersection of the southerly side of 8th street with the easterly side of avenue B, running thence southerly along the E. line of avenue B 45 feet and 8 inches, thence E. on a line parallel with S. side of 8th street 100 feet, thence N. in a line parallel with easterly line of avenue B 45 feet 8 inches, thence westerly along southerly side of 8th street 100 feet to place of beginning.

NUMBER THIRTEEN.

Sarah Remsen } Date of Con. May 1, 1848. Record-
to } ed in liber 503, p. 542, May 2, 1848.
John Hughes. } Consideration, \$2,175.

All that certain lot, piece or parcel of land, situate, lying and being in the 11th Ward of the City of New York, on E. side of avenue B, between 7th and 8th streets, in said city, and which is bounded and described as follows, that is to say : beginning at a point on easterly side of avenue B, distant 73 feet 2 inches southerly from southeast corner of avenue B and 8th street, and running thence easterly and parallel with 8th street, 100 feet, thence running south-

erly and parallel with Avenue B 24 feet 4 inches, thence running west and parallel with 8th street, 100 feet to avenue B, and thence running north along Avenue B, 24 feet 4 inches, to place of beginning.

NUMBER FOURTEEN.

Geo. W. Hall, of Buffalo, } Date of Con., May 1, 1848.
to } Record, June 19, 1848,
John Hughes. } in liber 508, p. 98. Consideration, \$10.

All that certain lot, piece or parcel of ground, situate, lying and being in the 8th Ward of the City of New York, on the west side of Mulberry street, known and distinguished on a certain map or chart thereof made by Casimer H. Goerch, late City Surveyor, by part of lot number 82—bounded eastwardly in front on Mulberry street aforesaid, northerly by lot No. 83, westerly, in rear, by lot No. 108, and southerly by remaining part of said lot No. 82. Containing in width in front 25 feet 2 inches, and in rear 24 feet, and in length 120 feet.

NUMBER FIFTEEN.

James Rea, of Macon, Georgia, } Recorded in liber
to } 508, p. 100. June
John Hughes. } 19, 1848. Consideration, \$1.

All and singular, the one equal undivided fifth part of the following lot, piece or parcel of land, with buildings thereon, situate, lying and being in the 14th (formerly 8th) Ward of the City of New York, and late part or parcel of the estate of Alderman Dickerson, deceased, known and distinguished on a certain map or chart thereof, made by Casimer H. Goerch, late City Surveyor, bearing date Feb. 12, 1795, by lot No. 84, bounded and containing as follows, to wit :—Beginning at a point on south side of Houston street, distant 116 feet and 6 inches westerly from southwest corner of said Houston and Mulberry streets, and running thence east along said Houston street, about 40 feet 11 inches to land formerly belonging to John P. Schemerhorn, thence running east along S. line of said Schemerhorn's land, about 75 feet 8 inches to Mulberry street, aforesaid, thence running S. along said Mulberry street, 27 feet 6 inches to N. line of No. 83 on said map, thence W. along N. line of said lot No. 83, 120 feet to W. line of said lot No. 84, thence N. along said W. line of lot No. 84, 20 feet 8 inches to place of beginning.

NUMBER SIXTEEN.

Geo. W. Hall and his wife, } Date of Con., April 1st,
Amelia W., } 1848. Record in liber
to } 508, p. 101, June 19,
John Hughes. } 1848. Consideration,
\$32,700.

All those 6 certain lots, pieces, parcels of land with the buildings thereon situated, lying and being in the 14th Ward of City of New York, on SW. corner of Houston and Mulberry streets, in said city, bounded and described as follows :—Beginning at a

point forming the intersection of SW. corner of Houston and Mulberry streets, aforesaid, running thence S. along W. side of Mulberry street, to the land late belonging to Moses Leon, now deceased, 65 feet and 9 inches, thence W. along said last-mentioned land, 120 feet to land formerly belonging to Luke Usher, thence N. along said last-mentioned land and land of Geo. Hayden Lesse to Houston street, aforesaid, 45 feet, thence easterly along said Houston street 116 feet and 6 inches to place of beginning. Also, all those certain pieces or parcels of land beginning at a point on W. side of said Mulberry street, formed by intersection of said W. side of Mulberry street with S. line of land late of Leon, deceased, and which point is supposed to be distant S. from the SW. corner of said Houston and Mulberry streets 90 feet and 11 inches, thence along western side of said Mulberry street 43 feet and 2 inches to along, and including the land conveyed by Nathan Bangs, and others, executors, &c., and Elizabeth Sanford, to said Geo. W. Hall, by deed dated April 15, 1836; thence west along said southern boundary of last-mentioned land 125 feet to land formerly belonging to Wm. Jones; thence north 45 feet and 6 inches to said land late of Moses Leon, deceased; thence east along southern boundary of last-mentioned land 120 feet to said Mulberry street, the place of beginning.

NUMBER SEVENTEEN.

George Washington Coster, } Date of Con., July 19,
and } 1848. Recorded in
Henry Arnold Coster, } liber, 510, p. 60, July
to } 28, 1848. Consideration, \$11 64-100.
John Hughes. }

All that certain strip, piece, or parcel of land, situate, lying, and being on east side of Avenue B, commencing at a point on east side of said Avenue B, distant 113 feet 8 inches southerly from the southeast corner of 8th street and said Avenue B, and running thence east, and parallel with said 8th street, 100 feet; thence running south, and parallel with said Avenue B, 2 inches; thence running west, and parallel with said 8th street, 100 feet, to said Avenue B; thence running northerly along easterly side of said Avenue B, 2 inches, to place of beginning.

NUMBER EIGHTEEN.

Mary Ann Gaffney, } Date of Con., Nov. 8, 1848.
Bernard Gaffney, } Recorded in liber, 510,
and Arthur J. Donnelly, } p. 532, Nov. 14th, 1848.
Executors, } Consideration, \$10,622,
to } 37-100.
John Hughes. }

All those certain lots, pieces, or parcels of ground, situated, lying, and being in the 13th Ward of the City of New York, on the east side of Madison Avenue and south side of 27th street, and taken together, bounded as follows, viz.: Beginning at a point east side of Madison Avenue, distant 93 feet 9 inches south from the south side of 27th street, thence run-

ning east at right angles to Madison Avenue, along grounds now or late belonging to — Sanler. Same as Release of Dower.

NUMBER NINETEEN.

John J. V. Westervelt, Sheriff, } Date of Con., June 14th, 1849.
to } Recorded in liber 522, page
John Hughes. } 444, June 15th, 1849. Consideration, \$950.

Four certain lots of ground, situate, lying, and being in the 12th Ward of the City of New York, and known and distinguished on a map of the property of Peter Poillon, made by J. F. Bridges, City Surveyor, bearing date Sept. 1826, and now on file in Register's Office, as lots numbers 541, 542, and 543, and taken together, are bounded as follows: North, by the central line between 117th and 118th streets; west, by a line parallel to 4th Avenue, on the east side thereof, 160 feet therefrom; southerly, in front, by 117th street; and east, by a line drawn parallel to 4th Avenue, on the east side thereof, at a distance of 260 feet therefrom; each of said lots being 25 feet in width, in front and rear, and about 100 feet deep on each side, with the church edifice erected thereon.

NUMBER TWENTY.

Richard Kein, Clergyman, } Date of Con., Dec. 1, 1848. Record
to } in liber 527, p. 279, Sept. 19, 1849.
John Hughes. } Consideration, \$2,000.

All that certain lot, piece, or parcel of land, situate, lying, and being in the 11th Ward of the City of New York, and is bounded and described as follows, that is to say: Beginning at a point on east side of Avenue B, distant 43 feet 8 inches, more or less, south from the south line of 8th Avenue, and running thence east, and parallel with 8th street, 100 feet; thence running south, and parallel with Avenue B, 24 feet 4 inches, more or less; thence running west, and parallel with 8th street, 100 feet, to Avenue B; and thence running north along Avenue B, 24 feet 4 inches, more or less, to place of beginning.

NUMBER TWENTY-ONE.

Gregory Dillon } Date of Con., Aug. 20th, 1850. Re-
to } corded in liber 551, p. 291, Aug.
John Hughes. } 21, 1850. Consideration, \$10.

All those 5 certain lots, pieces, or parcels of land, together with the building thereon, known as St. Peter's Church, situated, &c., in 3d Ward of City of New York, contiguous to each other, being part of the lands commonly called and known by the name of the Church Farm, distinguished on map thereof by numbers 85, 86, 87, 88, 89; bounded N. by Barclay street, W. by Church street, and S. and E. by the other lots, part of said Church Farm; the whole being in extent, towards Barclay street, 100 feet; towards Church street, 125 feet; on S. side 100 feet, and on E. side, 125 feet.

It is to be remembered that the value of property, at the time these conveyance were made, is very different from its value now. What cost \$70,000 a few years ago, is worth \$400,000 now; and what cost \$10,000 then has sold for \$40,000 since. Let the Archbishop possess his soul in patience. Before the end, he shall hear not only of his dealings with the living, but with the dead, in whose decease and burial he profits.

Very respectfully, for to-day, I am yours, &c.,

ERASTUS BROOKS.

NEW YORK, April, 20th, 1855.

SENATOR BROOKS MULTIPLYING THE AWKWARDNESS OF HIS POSITION.

To the Editors of the *Courier and Enquirer* :

There is a moral of general utility involved and in process of increasing development in the controversy between Senator Brooks and myself, which the public will do well to store away in its memory. If I dare make a suggestion for the benefit of the rising generation who are now receiving instruction in the public schools, I would urge the teachers to impress upon the children the possibility of their giving utterance to some falsehood,—since to err is human,—but to caution them at the same time against the culpability and dangers of attempting to maintain a falsehood, if by any misfortune they should have asserted it. And as an illustration, they might say to the classes—“Just look at the condition of Senator Brooks, who is actually in this predicament.” The Senator begins his unfortunate defence in the *Courier and Enquirer* of this morning, by the following assertion :

“My statements in the Senate were :

“*First*.—As to the fact of the property owned by John Hughes—meaning the Archbishop.

“*Secondly*.—As to the value of the property thus held by John Hughes, meaning the Archbishop.

“*Thirdly*.—As to their transfer from Trustees to John Hughes—meaning the Archbishop.”

He adds : “I am charged with falsehood in these my several asseverations.”

It is not true that these were Mr. Senator Brooks' statements in the Senate. It is not true that Mr. Brooks has been charged with falsehood in these his several statements. Mr. Brooks knows that neither of these assertions of his is true. And Mr. Brooks knows that he shall be my witness to prove that he knows that they are not true.

In his speech in the Senate, after having professed to make himself acquainted with the amount of property held by John Hughes, in this city, as taken from the Register's office, he goes on to say :

“I suppose its value to be, in New York alone, not much short of five millions of dollars. So far as this property being held, when in Churches, by Trustees, there are numerous transfers from Trustees to John Hughes. Beginning with February, 1842, and continuing through 1854, a friend of mine copied fifty-eight entries of as many distinct parcels of property made in the name of land for John Hughes, all in the space of twelve years!—Not to John Hughes, Bishop, not to John Hughes, Archt Bishop (sic.), nor to John Hughes as trustee of the Roman Catholic Church, but to plain John Hughes in his propria persona. Some of these parcels cover whole squares of land, and nearly all of them are of great value.”—*Speech of Mr. Brooks delivered in the Senate of New York on the 6th March, 1855.*

When Mr. Brooks attempts in his letter of this morning to substitute another set of statements instead of these, and declares them to be the statements made by him in the Senate, he does that which an honorable man, with the knowledge which he has, would have shrunk from doing. He furnishes, like a broken-down witness under cross-examination, the very testimony which is fatal to himself.

The charge of falsehood was made against his statements as found in his speech, and not against the silly subterfuge of statements as set down in his letter of this morning. Having disposed of this point in which Mr. Brooks is witness against himself, we must proceed to examine the result of his labors in trying to make up for the two thousand two hundred and seventy-five per cent. which his account, after his first day's investigation of the Records, left as a balance to be still accounted for, between the truth of his defence and the falsehoods of his speech.

I shall endeavor to allow a great many trifling things to pass to the credit of Mr. Brooks, so as to relieve him, if possible, from the weight of burden under which he labors. He begins by alleging that he is borne out in regard to conveyances from trustees by the fact that the trustees of St. John's Roman Catholic Church gave me a lease of their property. Now one of two things :—A man who has a lease is either the owner of the property or he is not. If he is not the owner, the property has not been conveyed to him in the sense of Mr. Brooks' statement, that numerous transfers of property were made to me by trustees ; and, in that event, Mr. Brooks has failed to prove his assertion. He has only proved that I am the tenant of the trustees of St. John's Church ; and, if he thinks this warrants his statement, then a lease, according to Mr. Brooks, will be equivalent to a deed in fee simple. This is Radicalism, Fourierism, such as has not been put forth before. But besides, it so happens that this St. John's Roman Catholic Church has been always, and now is managed, in its temporal affairs, by lay trustees, and the Archbishop has never meddled with them, except when they attempted, once or twice, to disregard the discipline of the diocese in other respects.

The next pretended trustee is Mr. Bartholomew O'Connor, who became legal assignee of one of our bankrupt boards of lay trustees, and who transferred it according to law, and

entirely in his civil capacity as an agent of the law. The Archbishop purchased it at the highest price it would bring, paid its debts, and preserved it for the use of religion to the congregation by whose exertions it had been built, and by whose lay trustees it would have been ruined, if the Archbishop had not taken it in hand.

Mr. Brooks demurs as to the question of conveyance from Andrew Byrne, and denies that he duplicated. But he corrects his error in a way which surprises me. He says now that the transfers were made, not by Andrew Byrne to me, but by me to Andrew Byrne. His words are:—"If he, the Archbishop, will look again, he will see that there were two transfers *from him*" (the Archbishop) "*to Andrew Byrne.*" Now, if this be so, it will tell against Mr. Brooks, and actually increase, instead of diminish the per-centage of difference between the truth of his defence, and the falsehoods of his speech in the Senate. He acknowledges, however, that in the case of Geo. Wildes, and Agnes his wife, he, Senator Brooks, did duplicate, and counted the same transfer twice; and in reference to this, I am proud to see him acknowledge the truth. He says:

"I owe it to the public to state that a transfer of property was twice cited by me by mistake, because it was so written."

Well, well, whether it was so written or not, this little confession will do him no harm.

But, unfortunately, Mr. Brooks shows scanty signs of penitence; for although he acknowledges that he duplicated, he does not omit to add the false citation to the number of entries. In his preceding letter, the conveyances, according to Mr. Brooks, amounted to ten. Now strike out from ten, one entry which he duplicated, and let us suppose him correct in stating as he does in his letter of this date, that two other entries which he had adduced as from Andrew Byrne to John Hughes, were in reality from John Hughes to Andrew Byrne, his ten entries of yesterday are reduced to seven "for to-day." Still, after acknowledging these mistakes, Mr. Brooks dashes on, and counts his conveyance for to-day at No. 11 instead of No. 8. This is from Zachariah Kuntz to John Hughes, and is, no doubt, the ground on which the St. Francis' Church, in 31st street, now stands.

No. 12, according to Mr. Brooks, but No. 9, according to his corrected statement, is from James Foster and his wife to John Hughes. The Senator does not say that Mr. and Mrs. Foster had been Trustees of a Catholic church.

No. 13 is Sarah Remsen to John Hughes.

No. 14 is George W. Hall, of Buffalo, to John Hughes.

No. 15 is from James Rae, of Macon, Georgia, to John Hughes.

No. 16. George W. Hall to John Hughes.

No. 17. G. W. and H. A. Costar to John Hughes.

Here I must pause to point out an instance of the exceeding exactness and scrupulosity with which our Senator describes the dimensions of this particular lot. He says it is between 7th and 8th streets, and is "*one hundred feet by two inches.*" See what it is to be exact. A few more discoveries of this kind will mount up towards the five millions. One hundred feet by two inches!

No. 18. Mary Anne Gaffney, B. Gaffney, and A. J. Donnelly to John Hughes.

No. 19. John V. Westervelt, sheriff, to John Hughes.

No. 20. Richard Kein, clergyman, to John Hughes.

No. 21. Gregory Dillon to John Hughes.

Thus closes Senator Brooks' second day's labor in finding out the entries of property conveyed to me. I shall not examine them minutely, but just take them as the Senator has presented them. I shall only claim that he shall strike out three from twenty-one, as mistakes acknowledged by himself—then there will remain eighteen. But in his speech at Albany he asserted that he had "*copied FIFTY-EIGHT ENTRIES OF AS MANY DISTINCT PARCELS OF PROPERTY made in the name of land from John Hughes.*" Out of these he has discovered, so far, but eighteen; and he has forty more to find out, if he would support the false statement of his speech. But Mr. Brooks begins to despair of the Recorder's Office, and I shall not trouble him further at present in regard to it, except to say that I shall hold him accountable for the forty other entries which would be necessary to change the statement in his speech from a falsehood into a fact. He hopes to prove, however, from the Catholic Almanac, what the Register's office fails him in. He says the diocese of Brooklyn has fifteen churches, and insinuates that I am the owner of them all. The diocese of Buffalo has a hundred churches, and that of Albany eighty-seven, and Mr. Brooks arranges his defence so as to insinuate that these churches belong to me. I may tell him that all church property in the diocese of Brooklyn, Albany, and Buffalo belong to the Catholic people of each.

But Mr. Brooks is determined that I shall be rich whether I will or not, and he enumerates not as from the Register's office, but as from the Catholic *Almanac*, among other items of property, "*The Confraternity of the Rosary, &c., &c.,*" "*The Arch-Confraternity of the Immaculate Heart of Mary.*" He does not tell us by whom conveyances were

made to us of these parcels of property. We may suppose, however, that they are from John Doe and Richard Roe *and their wives*, as found recorded in Lib. 1579, page, a little short of 5,000,000.

Our veracious Senator next enumerates as my property :

- "The Redemptorist Convent, 3d street.
- "The College of St. Francis Xavier, West 15th street.
- "Community of Brothers, Canal street,
- "Academy of the Holy Infant Jesus, Manhattanville.
- "Convent of the Sacred Heart, near Manhattanville.
- "Sacred Heart Academy, near Harlem.
- "Convent of Sisters of Mercy, Houston and Mulberry.
- "Academy of St. Vincent, 107th street.
- "St. Mary's School, East Broadway."

I must tell Mr. Brooks, that in this long list of institutions I have not the slightest portion of property, as he will find if he takes the trouble to examine the records of the Register's Office a little more minutely.

In the Senator's next effort I would suggest to him, if he can do it honestly, to diminish the large per centage of difference between whatever is of truth in his defence and the falsehood of statements made by him in his speech at Albany, by slipping in to my account, towards making up the five millions, a large slice of the real estate which it is generally understood is owned by William B. Astor, Esq.—Of course I have said, if this can be done honestly. It will save the Senator the trouble of going out of this city, either to the diocese of Albany, or Buffalo or Brooklyn.

Let us now come to the arithmetic of the matter. We allowed him for his first day's labor in the Register's Office a discovery of property to the amount of two hundred thousand dollars. For his second, and just to encourage him in making out his five millions, we will allow his discoveries to be worth two hundred thousand more. Let us state it thus :

According to Senator Brooks in the Senate of New York, on the 6th of last March, the property of Archbishop Hughes, in the city of New York alone, was worth \$4,750,000.

Mr. Brooks' first day's investigation of the Archbishop's real estate, say	\$200,000
Second day's ditto	200,000
Deduct.	\$400,000
Balance between truth and falsehood still to be accounted by the Senator	\$4,350,000

Besides this, Mr. Brooks will have to account for the forty missing entries on the Register's books, which he paraded before the Senate on the day and date above mentioned. And I hope he will not give up the Register's Office for the Catholic *Almanac*, or ennumerate any more "Confraternities of the Rosary" among the parcels of my property. But what has become of the whole squares of land which the Senator says were mine? Verily the Senator's case furnishes a moral, and should be held up as a beacon, cautioning youth especially against an attempt to sustain any statement which they know to be untrue. How easy would it have been for Mr. Brooks to have come out at first with the old saw, *humanum est errare*? How much less humiliating than his present position, if he had said that he had been misled by the false statements of the Trustees' Petition from St. Louis Church, Buffalo; that for a moment the anti-popery mania had taken possession of his will, memory and understanding; that he had been carried away by the passions of the hour, and did not reflect on what he was saying, &c., &c.

His letter of this date shows that in his zeal to make up the difference between truth and falsehood, he does not overlook the smallest things. We have seen already the minuteness with which he has set down that valuable property of mine, which, according to him, is a hundred feet one way by two inches the other. He has discovered, also, that by a deed in the Recorder's office, I am entitled to a free seat in the Harlem Railroad cars from the City Hall to Fordham, and from Fordham to the City Hall as often as I choose to ride. It is ungenerous in Mr. Brooks to quote this, because in his speech he spoke of my property in the city of New York alone, whereas, if he reflects for a moment, he will perceive that this property of a free seat in the Harlem Railroad cars, is only partly in the city. It is in the city from the Park to Harlem Bridge, and all beyond that is out of the city. This is a small matter, but Mr. Brooks is so nice and scrupulous in his enumerations of my property, that I think he must have overlooked it through inadvertency.

The public will perceive that in all I have hitherto written I have not embarrassed the question by any explanation of the circumstances under which property has been entered in my name. I reserve to myself the privilege of giving a full and candid account of such matters for the information of those who may take an interest in the question, so soon as Mr. Brooks shall have accounted for the balance of my property constituting the difference,

if he is to be believed, between \$400,000, for which we have given him credit already, and \$4,750,000 which he said my property in the city of New York alone was worth, on the 6th of last March. But I cannot close the present communication without again directing the attention of the public to the dangers not so much of making a false and foolish statement in a senatorial speech, as Mr. Brooks has done, but of persevering as Mr. Brooks does, in the attempt to sustain it by new subterfuges.

†JOHN, ARCHBISHOP OF NEW YORK.

New York, April 21.

SENATOR BROOKS VS. ARCHBISHOP HUGHES.

TEMPORALITIES OF THE ROMISH CHURCH.

To the Editors of the Courier & Enquirer :

I am still accused by "†John, Archbishop of New York," of uttering and maintaining FALSEHOODS. My defence is called *unfortunate*, my statements *false*, *foolish* and *silly subterfuges*, my position *humiliating*, my testimony *fatal to myself*, and to sum up all in a sentence, I have done that which "*an honorable man would shrink from doing.*" This is a heavy load for an Archbishop to buckle on the shoulders of an humble layman like myself, but if his Arch Highness is content with the progress of the controversy, so am I. If he is satisfied with his string of epithets, I am content with my record of facts. If I was "in an awkward position," in the beginning, and have multiplied "the awkwardness of that position," in the continuation of this correspondence, so much the worse for me, and so much the better for the Archbishop.

I shall proceed in the debate as I have begun, hoping, for the sake of a good cause, neither to loose my temper nor my manners. The charges of "falsehood" and "folly," of "dishonor" and "humiliation," fall harmless at my feet. They neither disturb my nerves by day, nor my rest at night. Each of us is addressing an intelligent people, who are capable of deciding questions of veracity between man and man, upon the record which His Grace and myself are furnishing the public. I have but a single regret in all the controversy so far, and that is, that all those whom the Archbishop addresses through the public press I am not also permitted to speak to, in the same way. In that "meanest of all printed newspapers the New York Express,"—as the amiable and gentlemanly Archbishop is pleased to style a Journal in which my name is associated with others, he has had a hearing, in full, which I have in vain called for from the press under his control. This may be deemed fair play at Rome, but fair men in America, whether Catholic or Protestant, will regard it as at least wanting in magnanimity and justice.

I have been trying to find an apology for the irritability and personality of the gentleman who styles himself †John, Archbishop of New York." The Legislature preceding the present were asked to pass a special Act for the benefit of him, his sect and party, not only in violation of the spirit of the State Acts of April 6, 1784, March 7, 1788, March 17, 1795, and all these Acts combined in one, and which became the law of the State in 1813, but in violation of the 38th article of the old Constitution, which declared in terms that the People and State were "required by the benevolent principles of rational liberty not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the ambition of weak and wicked priests and princes have scourged mankind."

The Legislature came near forgetting the old law, the old Constitution, and that equal and exact justice which is the rock of our existencce as a free Republic. But reason prevailed over error. The Legislature not only refused additional power to the Archbishop and his Party THEN, but they, the successors of that Legislature, have taken steps to restore to Church Trustees, Congregations, Corporations and individual worshippers, the power of which they were robbed by the Baltimore Ordinances of 1849 and 1852, and by the demands of the Archbishop himself.

Before I have done with the Archbishop, and his accusations of FALSEHOOD against me, I shall have occasion to show that, immediately after the Baltimore Council of Bishops decreed, in 1849, that all the Churches and other ecclesiastical property acquired by gifts or through the obligations of the faithful, designed to be expended for charitable or religious uses, *belong to the Bishop*, unless it is certified in writing that it was given for some religious order or congregation of priests, Archbishop Hughes set about securing conveyances of Church Property to HIMSELF, in all parts of the State. I have such conveyances from Erie and elsewhere, which will appear all in good season.

My offence is, in the eyes of the Archbishop, that I voted for, and spoke for, the Chnrch

Property Bill of Mr. Pntnam, so unlike *that* Church Property Bill, for the benefit of him and his, which was before a previous Legislature. I have shown the Archbishop's zeal to possess the *temporalities* of the people of his Diocese and of the State. I have pointed to his titles and his deeds, and overhauled a long list of records to him, his heirs and assignees, I have, I think, through these records, made the Archbishop hateful in his own eyes, and certainly a reproach even among many of his own people, whose sympathies and encouragement I have. He reads in the Church Property Bill a law of the State, overthrowing the decrees of his Council of Bishops, and putting an end to those transfers of Church Property, whether of trustees or persons when conveyed to †John Hughes. That law puts an end to Grants, Conveyances, Devises and Leases to persons in ecclesiastical offices, or to their successors, and it grieves the Archbishop to the quick, to see his enormous accumulations checked by law, and the people whose spiritual leader he is, placed even in control of those walls of brick and mortar, which have been built by the labor of their own hands. He may deny a Priest to those who conform to the law, and threaten a hundred churches as he did the St. Louis Church at Buffalo, that he will see their edifices, brick by brick, tumble to pieces before he will grant them a spiritual teacher, or priest. Or, he may fulfil, his declared intention of defeating the law of the State, if he can, through those "*professional gentlemen*" who "*may discover some defect in the framing and wording of the enactment, which will render it inapplicable!*" But let me whisper to him, thus early, that other Legislatures will fill the chinks and crannies which his crafty mind thus opens in advance, and which skilful lawyers may aid him in keeping open for a season. The law has a spirit as well as a letter, and in this land the rule of conduct with all good citizens, is that the law must be obeyed,—even by Archbishops.

I begin my additional record to-day with another conveyance "from Trustees to John Hughes," and preface it with the Archbishop's repeated declaration, recorded in the Express, recorded in the Courier, and recorded in the Times, on two different days of two different weeks, that I was guilty of FALSEHOOD, in declaring that Church Property had been conveyed to him by Trustees:—

LOOK ON THIS PICTURE.

STATEMENT IN THE ARCHBISHOP'S FIRST LETTER.

"I have never received or accepted ANY *transfer* of ANY *property* *WHATEVER* from Trustees.

* * * Mr. Brooks's statement 'I KNOW TO BE UNTRUE.'

STATEMENT IN THE ARCHBISHOP'S SECOND LETTER.

"Any one who asserts that many of the conveyances of real estate to me were made by Trustees, asserts a gross, and towards me, an injurious FALSEHOOD!"

AND NOW ON THIS.

THE ARCHBISHOP AGAINST THE RECORD.

See the conveyance of the—

"TRUSTEES of St. John's Roman Catholic Church to John Hughes, dated July 17th, 1844, 999 years. Consideration, one cent a year!"

I now place—

THE ARCHBISHOP AGAINST HIMSELF.—See his letter, April 19th. See by his own comment upon conveyance No. 8, cited by me, where he admits that Mr. Bartholomew O'Connor (in the case of his transfer to John Hughes) "*was only the Assignee* [to him] *of a BANKRUPT BOARD OF TRUSTEES!*"

But the end is not yet, though this might do for a poor layman, like myself, in a controversy with a distinguished Archbishop. But, as I said, there were more conveyances than one to John Hughes from Trustees, I am, perhaps, bound to cite more than the two of this class already named, albeit I could not see the cause of the Archbishop's soreness on this point until the truth flashed upon my mind, that all such conveyances from Trustees to John Hughes were illegal and void!

Trustees have no authority to convey Church property to Archbishop, Bishop, or Priest, except upon application to the Supreme Court, which, I believe, has, in no instance, in the record before me, been done. This is the law, and the Archbishop has, therefore, received and holds property in violation of law, which belongs to the trustees, or those for whose benefit the trust was held! Will the possessor return this property to the legal owners?

But let me give another of the Archbishop's examples of avoiding issues and facts. He says:—

"He (Mr. Brooks) begins by alleging that he is borne out in regard to conveyances from trustees by the fact that the trustees of St. John's Roman Catholic Church gave me a lease of their property. Now, one of two things: A man who has a lease is either the owner of the property or he is not. If he is not the owner, the property has not been conveyed to him in the sense of Mr. Brooks' statement, that numerous transfers of property were made to me by trustees; and, in that event, Mr. Brooks has failed to prove his assertion. He has only proved that I am the tenant of the trustees of St. John's Church; and, if he thinks this warrants his statement, then a lease, according to Mr. Brooks, will be equivalent to a deed in fee simple. This is Radicalism, Fourierism, such as has not been put forth before."

My answer is, that that is property which the law makes property, and a conveyance for 999 years, at one cent a year, to John Hughes, his heirs, and assigns, makes the property his, morally, legally, actually. It is in his name, at his disposal, under his control. It is so recorded, and nothing but his will and pleasure can change the record.

If the Archbishop will leave off calling names long enough to refer to the 2d Revised Statutes he will find, pages 162 and 171, last edition, sections 1 and 58, the following to be the law of the case :

“The term ‘conveyance,’ as used in this chapter, shall be construed to embrace every instrument in writing by which any estate is created, aliened, mortgaged, or assigned, or by which the title to any real estate may be effected in loan and equity, except last wills and testaments ; leases for a term not exceeding three years, and executory contracts for the sale or purchase of lands.”

The following extract from the Revised Statutes, will show that property held in the Bishop's name is his also, unless thus held in violation of other Statutes :

“Every conveyance of real estate, within this State hereafter made, shall be recorded in the office of the Clerk of the County where such real estate shall be situated, and every such conveyance not so recorded shall be void as against any subsequent purchaser in good faith, and for a valuable consideration of the same real estate or any portion thereof, whose conveyance shall first be duly recorded.”

The Archbishop, as badly off in law as in fact, must now fly to some other technicality to find means of escape. One cannot but marvel to see His Grace misquote my speech (as where he twice puts *land* for *and*), and feel pity for him when he misstates my letter in regard to the conveyance from Andrew Byrne. The record stated that the transfer was to John Hughes, and I proved from that record that two distinct conveyances, of two distinct parcels of property, were made to him, John Hughes. He is welcome to the advantage of an obvious typographical error. A resort to such straws shows the weakness of his cause and the desperation of his mind. Dealing with one who uses such weapons, and hides himself behind such a refuge, I almost forget that I am dealing with one who is styled the “Most Rev. John Hughes, D.D., Archbishop of the Province and Archdiocese of New York.”

But I have not done with the conveyances of property to John Hughes—meaning the Archbishop, nor with the conveyance of Trustees to him. I am called over and over again a *falsifier* on this point, and here is a continuation of my answer to such courteous denunciations :

CONVEYANCE OF TRUSTEES TO JOHN HUGHES.

RECORD NUMBER TWENTY-TWO.

From the Register's Office, City of New York.

The Trustees of Transfiguration Church to John Hughes.	}	Date of Con., Dec. 9th, 1851. Recorded in liber 591, page 268. Consideration, one dollar.
--	---	---

All those two certain lots of ground, situate, lying, and being on north side of Chambers street, in the City of New York, and which, on a map or survey made by Cassine H. Goerch, City Surveyor, dated May 7th, 1795, are known and distinguished by lots numbers 16 and 17, adjoining each other, and are together bounded S. by Chambers street, N. by lots number 36 and 37 on said map, and W. by lot number 15, and E. by lot number 18 on said map, being together, front and rear, 50 feet in breadth, and in length 75 feet 7½ inches, agreeably to said map ; and also all that certain messuage or dwelling-house, and lot, piece, or parcel of ground, situate, lying, and being in Reade street, in the city of New York, described in a certain Indenture of deed recorded in liber 133 of Conveiances, page 11, as follows, viz.: All that certain lot, piece, or parcel of land, situate, lying, and being in Reade street, in the Sixth Ward of the City of New York, known and distinguished by No. 23, bounded N. in front by Reade street, aforesaid, S. in the rear by land claimed by John Agnew, W. by ground belonging to Geo. Brinckerhoff, and E. by ground claimed by heirs of Peter Nailor, containing in breadth, in front and rear, 25 feet, and in length, on each side, 75 feet 7 inches.

NUMBER TWENTY-THREE.

Peter Johnston, and Martha his wife, to John Hughes.	}	Date of Con., March 3d, 1853. Recorded in liber 623, page 498, March 4th, 1853. Consideration, \$3,700.
--	---	---

All those certain two lots, pieces, or parcels of

ground, situate, lying, and being in the 18th Ward of the City of New York, and bounded and described as follows: Beginning at a point on the south line of 15th street, at the distance of 250 feet westerly from southwest corner of 15th street and Avenue B, thence running northwest along said south line to 15th street, 50 feet; thence running southwest, at right angles, to said south line, and parallel with west line of Avenue B, 103 feet 3 inches, to a line equi-distant from 14th street and 15th street, thence running along said last-mentioned line southeast and parallel with said south line of 15th street, 50 feet; and thence running northeast and parallel with said west line of Avenue B, 103 feet and 3 inches, to place of beginning.

NUMBER TWENTY-FOUR.

Michael McKeon, and Eliza, his wife, to John Hughes.	}	Date of Conveyance, June 13th, 1853. Recorded in liber 650, page 324, November 5th, 1853. Consideration, \$8,000.
--	---	---

All those two certain lots, pieces, or parcels of land, situate, lying and being in the 9th Ward of the City of New York, known and distinguished, on a map or chart of the property of Trinity Church, called the 3d R. N. Division of the Church farm, by the numbers 215 and 216, the said lots lying together, and taken together, being bounded and described as follows: Beginning on the south side of LeRoy street, at a point distant 100 feet eastwardly, from the corner formed by its intersection with the easterly side of Greenwich street; running thence southerly, at right angles to LeRoy street, 100 feet; thence eastwardly, parallel with LeRoy street, 50 feet; thence northwardly at right angles to LeRoy street, 100 feet to LeRoy street; and thence westwardly along the south line of LeRoy street, 50 feet, to place of beginning; each of said lots being 25 feet front and rear, and 100 feet on each side.

NUMBER TWENTY-FIVE.

Thomas E. Davis, and } Date of Con., April 27, 1853.
 Anne, his wife, } Recorded in liber 631, p.
 to } 438, May 26, 1853. Con-
 John Hughes. } sideration, \$500.

All that certain lot, piece, or parcel of land, situate, lying, and being on the north side of 117th street, in the 12th Ward of City of New York, and bounded and described as follows: Commencing at a point on the said north side of 117th street, distant 260 feet east from northeast corner of 117th street and 4th Avenue; running northerly and parallel with 4th Avenue, 100 feet to the centre line of the block between 117th and 118th streets; thence east and parallel with 117th street, 25 feet; thence south and parallel with 4th Avenue, 100 feet to said north side of 117th street; and thence westwardly, along said north side of 117th street, 25 feet, to point or place of beginning.

NUMBER TWENTY-SIX.

James R. Bayley and } Assignment of Lease.—Re-
 James B. Nicholson, } corded in liber 586, p. 486,
 to } Dec. 17, 1851. Considera-
 John Hughes. } tion, \$3,600.

Trustees appointed by the Supreme Court, in place of Charles C. Rise, D.D., Surveying Assignee, &c.

NUMBER TWENTY-SEVEN.

Thomas Lennon } Date of Con., Aug. 30, 1851. Re-
 to } corded in liber 582, page 373.
 John Hughes. } Consideration, \$1.

All and singular those four certain lots, pieces, or parcels of land, situate, lying, and being in the 19th Ward of City of New York, and severally known and distinguished, on a certain map drawn, February 10, 1851, by D. Ewen, City Surveyor, and filed in Register's Office, as numbers 41, 42, 43, and 44, which said four lots, taken together as one parcel, are in the aggregate described as follows, that is to say: Beginning at a point on the southwest line of 84th street, distant 800 feet southeast from intersection of southeast line of 5th Avenue with the southwest line of 84th street; thence running northwest, but along the southwest line of 84th street, 100 feet; thence southwest, but parallel to 5th Avenue, 102 feet and 2 inches; thence southwest, but parallel to 83d street, 100 feet; thence northeast, but parallel to 5th Avenue, 102 feet and 2 inches, to place of beginning.

NUMBER TWENTY-EIGHT.

Henry Grionell, and } Date, February 1st, 1853. Re-
 Sarah M., his wife, } corded in liber 626, p. 505,
 to } March 1st, 1853. Considera-
 John Hughes. } tion, \$12,000.

The Archbishop will see that, while he is abusive in words, I am not idle in facts. He will see that I have proved what I said in the Senate, in regard to his large possessions of property in this city. He will see that I have proved what I said in regard to conveyances to him from Trustees. He will see that I am reporting pretty rapid progress, too, in regard to the value of the Church Property held by him in this city. He might see, if he would, the difference in value between property in this city ten and twelve years ago and now; but as he wont see without my aid, I shall furnish him with a pair of spectacles to do so, by-and-by. He might make a clean breast of the magnitude of his possessions in Real Estate, if he would, and thus save himself the mortification of seeing his duplicity publicly exposed, and me the trouble of exposing that duplicity. But to quote John Hughes, *humanum est errare*. I am more in pursuit of a PRINCIPLE than a man, and my object has been, is, and will be, to show how anti-Republican, in a Government like this, it is for any man, and most of all, the Archbishop of a great church, to be engaged as a broker in Real Estate—to be employed in buying houses and lands, churches and vacant lots, especially when some of those lots, reduced to 4 by 4, and 8 by 8, and 16 by 16, are speculated in as burial-places FOR THE DEAD.

For to-day, again, I am,

Very respectfully, yours, &c..

ERASTUS BROOKS.

New York, April 23d, 1855.

All those certain lots, pieces, or parcels of land, situate, lying, and being on north side of 14th street, in the 15th Ward of City of New York, being part of certain premises conveyed to said Henry Grinnell by Elephalet Nott and wife, by deed, bearing date August 1st, 1851, and recorded in Register's Office, in liber 579, page 424, as the same are laid down and designated on the diagram annexed to said deed, by numbers 203, 204, 205, and 206, which taken together, are bounded and described as follows: Beginning at a point on the north side of 14th street, distant 250 feet west from northwest corner of 14th street and Avenue B; running thence west along north side of 14th street, 100 feet; thence north, on a line parallel with Avenue B, 103 feet 3 inches, to centre line of block between 14th and 15th streets; thence east, along said centre line, 100 feet; thence south, and on a line parallel with Avenue B, 103 feet and 3 inches, to place of beginning.

NUMBER TWENTY-NINE.

George N. Lawrence, } Date of Con., December 10th,
 and } 1852. Recorded in liber
 Mary Ann, his wife, } 626, page 192, February
 to } 8th, 1853. Consideration,
 John Hughes. } \$2,400.

All those six certain lots, pieces, or parcels of ground, situate, lying, and being in the 12th Ward of the City of New York, and known and distinguished, on a map of property belonging to Hicks, Lawrence & Co., surveyed December 27th, 1853, and on file in Register's Office, by numbers 61, 62, 63, 64, 65, and 66. Said six lots, being taken together, are bounded and described as follows: Beginning at a point on the northwest corner of 131st street and Bloomingdale road, running thence west along north line of 131st street, 143 feet; thence north and parallel with 11th Avenue, 99 feet 10 inches; thence east and parallel with 131st street, 134 feet to Bloomingdale road; and hence south, along west side of Bloomingdale road, to place of beginning.

NUMBER THIRTY.

Samuel Newby, and } Date of Con., February 2d
 Sarah, his wife, } 1852. Recorded in liber 594
 to } p. 237, February 17th, 1852
 John Hughes. } Consideration, \$6,000.

All those four certain lots, pieces, or parcels of land, situate, lying, and being on N. E. side of 42d street, between 8th and 9th Avenues, in City of New York, and known and distinguished on a map on file in the Register's Office, by numbers 586, 587, 588, and 589, the said lots containing each 25 feet in width, in front and rear, and 100 feet 4 inches in depth, on each side, and bounded S. W. by 42d street, N. E. by lots numbers 550, 551, 552, and 553, S. E. by lot No. 535, N. W. by lot No. 590.

ARCHBISHOP HUGHES TO SENATOR BROOKS.

SENATOR BROOKS RESIGNING HIMSELF NOT ONLY TO THE AWKWARDNESS, BUT ALSO TO THE MORAL DEGRADATION OF HIS POSITION.

To the Editors of the Courier and Enquirer :

I have charged Senator Brooks with falsehoods, uttered deliberately by him in the Senate Chamber of New York, and calculated, if not intended, to inflict injury on my reputation. I have sustained the charge already to some extent by facts, and pledge myself to the public that other facts shall not be wanting to complete the proof of my charge. In the meantime, Senator Brooks affects to ignore the evidences that brand him as no honorable man would suffer himself to be branded, as nothing more than idle epithets that have no meaning. If I call a man a thief, or the receiver of property stolen from me, he may say (provided he is innocent) that the charge of theft, or the receiving of stolen goods, falls harmless at his feet—that if I am satisfied with my “string of epithets,” he is content with his “record of facts.” But if I show on his person the very property which has been stolen from me, it is too late for him to say that “my charges fall harmless at his feet.”

I use this illustration not as intended to degrade Mr. Brooks in any way, but to point out to him that when I charge him with falsehood, it is because he has been guilty of falsehood, and if he dare deny the charge I am quite prepared to prove it.

Our Senator, therefore, must see the necessity of standing up for his reputation. The matter is too serious for that philosophy which he attempts to put on. He should know that his friends, his constituents, the Legislature of New York, and the people of the State and Country at large, have an interest in his reputation which he has no right to trifle with. No man is the absolute owner either of his life or character. Neither the one or the other is his property in any sense that would authorize him to destroy or damage it. His life is the property of God. His character belongs to his fellow men. His relation to either is that of a trustee, and society has a right to require that he shall act as a faithful guardian for the preservation of both. Mr. Senator Brooks, therefore, is not at liberty to affect the philosophy of indifference when the charge of falsehood is brought against him on responsible authority. He has no right to let himself down to a position of acknowledged degradation, without making an effort to sustain himself against charges which are damaging to his character only in so far as, unhappily for him, they are too true.

Again, Mr. Brooks may not attempt to throw dust into the eyes of that “intelligent people” whom we both address, by copying out extracts from the Register’s Office as regards property conveyed to me. This is not the question. If Mr. Brooks had stated before the Senate that certain conveyances had been made to me in the City of New York, or elsewhere, he would have stated what I myself was the first to proclaim,—what is known to the whole community of New York, and what requires no proof. It is known to all that for the last twelve or fourteen years, property designed for Catholic church purposes has been vested in the Bishop,—said property being in all other respects for its uses, its income, its expenditures, as much the property of the several congregations, as if it had been invested in lay Trustees, the only difference being that there is no authority whereby such property can be mortgaged and brought into jeopardy by irresponsible laymen without the knowledge and concurrence of the Bishop. By copying extracts from the Register’s Office, therefore, Mr. Brooks is attempting to prove what is not in dispute, what is admitted, and what is known to all as a general fact.

But even in his undertaking to prove what everybody knows as to the general fact, Mr. Brooks is not justified in falsifying the records from which he pretends to give extracts. In this he shows the moral danger of any attempt to sustain a primary falsehood, since every such attempt involves the necessity of having recourse to secondary, and in maintaining these, to certify falsehoods *ad infinitam nauseam*. The fiat of the Almighty at the Creation, in reference to plants and trees, ordaining that each should bear fruit and seed according to its kind, is perfectly applicable to truth and falsehood. Each bears fruit according to its kind.

To elucidate this principle, it will be sufficient to state that in human thought or human language there are but three kinds of propositions possible. First, the proposition which yields fruit according to its kind, requiring nothing but truth to sustain it. Second, the proposition which is false, and in like manner yields fruit according to its kind, making it necessary that other falsehoods should be invented and employed for its support. Third, a mixed proposition, which is partly true and partly false; but which, when it comes to be analyzed, and the portion which is true divided from the portion which is false, will produce distinct corresponding fruits, each according to its kind. The portion which is

false will require falsehoods for its support, and the portion which is true will rest exclusively for support on the fruits which it bears, according to its kind. In other words, falsehoods cannot be maintained by truth, nor does truth ever require to be maintained by falsehood.

Having premised these observations, I proceed to say, that of the primary falsehoods contained in Mr. Brooks' speech in the Senate of New York, the first I shall notice is the statement that "*The value of Archbishop Hughes' property in the city of New York alone is not much short of five millions of Dollars.*" As Mr. Brooks is engaged in an attempt to sustain this falsehood, I shall reserve for another communication the proofs that it has already borne fruits according to its kind.

The second is the statement in his speech that he "had copied from the records fifty-eight entries of as many distinct parcels of property made in the name of and for John Hughes." The Senator extracts from the Register's office, are an attempt to sustain the statement, and although he has falsified the entries, and counted, at least, one entry twice over, as shall be shown more fully hereafter, he has as yet reached only No. 30 out of fifty-eight, leaving twenty-eight distinct entries to be still accounted for. In regard to the fifty-eight entries, we find in his speech the following statement, embodied by way of annotation: "*To those who were curious in such matters, Mr. Brooks exhibited to the Senate the number, book, and page of these several entries in the city of New York.*" This was on the 6th of last March. He has in his pretended extracts from the Register's office, counted some entries twice; he has falsified others, and yet having arrived, according to his own calculation, at No. 30 out of fifty-eight, for which he had day and date, book, and number, and page to flourish in the face of his brother Senators more than seven weeks ago, he now acknowledges himself as *minus habens*, and begs for somebody to help him out of his difficulty. This may be seen from the following advertisement in that meanest of all printed newspapers, which it is unnecessary to mention:

CONVEYANCES TO ARCHBISHOP HUGHES.

The friends of the RIGHTS OF CHURCH TRUSTEES and the LAITY, against the usurpations of Archbishop HUGHES and his Associates, are requested to send abstracts of Conveyances of Church Property to him, to the office of the "New York Express." Our object is to elicit the truth as to the amount and value of the Church Property owned by the Archbishop and his associates in office.

So, then, Senator Brooks is now begging that somebody may furnish him with evidences to support a statement made by him on the 6th of March, accompanied with a pretended exhibition of number, book, &c., which contained the official proofs of the statement in his speech! Verily, the Senator's propositions are bearing fruit each according to its kind!

The third of the primary falsehoods of his speech was that "*some of these parcels cover whole squares of land, and nearly all of them are of great value.*" I take it for granted that Senator Brooks admits the falsehood of this statement, inasmuch as hitherto he has made no allusion to it. If, however, he does not admit its falsehood, surely he will not withhold from the public the whereabouts of these whole squares of land.

The fourth primary falsehood which I pointed out in the speech of the Senator is, that "numerous transfers of this property, or parcels of land, were made by trustees to John Hughes."

I have always denied that I ever asked, sought, received, or accepted any property from lay trustees. This denial I repeat to-day with increased emphasis. My words in a public document, published before I had seen the speech of Senator Brooks, were, "that I never recognize in them" (trustees of the Catholic Church property) "the right of ownership; * * * that they could not make over to me the title of such property; that it was not theirs in such a sense or for such a purpose, that they could not do it if they would." Mr. Brooks affects to believe that he has invalidated this statement by the fact that the trustees of St. John's Church made to me a lease of their property for 999 years. Now to prove the truth of my statement in this particular, it is only necessary to mention two facts. The one is, that this transfer was that of a lease, and not of property in fee simple, as the false statement in the Senator's speech implied. The second is, that so far from accepting this property, as giving me any right of ownership, I have never meddled with the management of its temporal affairs, directly or indirectly—that it is now, and always has been, administered by lay trustees, just in the same manner as if no such transfer of lease had ever been made.

I wish it to be understood that every report of extracts which Mr. Brooks has hitherto put forth as from the Register's records, shall be specifically and critically examined by a public gentleman, with the view of showing, number by number, how the several primary falsehoods of the Senator's speech have borne fruit, each according to its kind, in his attempt to save them. The Senator has obtained from "The Trade" a series of opinions extracted from various newspapers favorable to his position. He forgets that

the matters in debate between him and me are matters of fact, and not of opinion. What if the Legislature of New York and the Supreme Court of the United States gave an opinion either in his favor or in mine, it would not be worth a straw, inasmuch as the question is not one of opinion but one of fact. Two and two make four. This is a fact. And if any man were to say that they make five or seven, the endorsement of other men, possibly as blinded as himself, would not alter the state of his case one iota.

Besides, these worthy confreres of Senator Brooks are under a mistaken view of the subject. They seem to suppose that if any property had been conveyed to me, then Senator Brooks is right and I am wrong. They seem to suppose that I denied the ownership of any property. But this pretended ignorance must be a piece of affectation. They did not forget that in my very first letter I admitted the ownership of property, nor was I at all parsimonious in reserving a sufficient amount to myself out of the unexpected fortune of twenty-five millions bestowed on me by the *Presbyterian*, which Mr. Brooks had the cruelty to reduce to a sum barely short of five millions.

They do not forget taking this diminished appropriation of the Senator as the standard of calculation, I reserved the amount of two millions as a provision against want in my old age, and devoted the surplus £2,750,000, to the establishment of a great institution, which was to bear the title of "The Erastus Brooks Library"—that is, on the hypothesis that the Senator should point out where all this immense property was. The Senator has attempted to change the issue, and he writes little squibs himself, or gets others to write them for him, or accepts them if spontaneously offered, to the effect that he has triumphed over me, because he has proved that some conveyances of land have been made in my favor, which was never denied. But let these kind editors help him out in showing the amount of property—the fifty-eight entries—the whole squares of land, which, in his speech at Albany, on the 6th of March, he stated were mine. If they do not help him in this way they do not help him at all, although their little squibs may fill up a portion of the *New York Express*, and induce its readers to think that Senator Brooks imagines himself to be making great progress.

Having disposed sufficiently of the Senator's last effort, at least, till a reliable investigation of the Records shall have been made, I will lose sight of the Senator, and address the remaining portion of this communication to the good sense and candor of my fellow-citizens, Catholics and Protestants, whose esteem I value, and who may have been misled in their judgment on the subject involved.

First.—It has been the practice, especially since the bankruptcy of no less than four Boards of Catholic Lay Trustees in this city alone, to invest the title of new churches in the Bishop. This was conformable to the discipline of the Catholic Church as regulated by the Provincial Councils of Baltimore. It was also in conformity with the wishes of the Catholic people, at least, in this city, whose temporal interests and reputation as a religious community had been almost destroyed by the bad management of lay trustees. It is understood among Catholics that whatever may be the form of legal tenure by which church property is held, being once recognized as church property, it belongs not to the Bishop, or the trustees, or the parishes, or the people, but that it is to be regarded as the property of God, set apart for religious uses, and enjoyed for the common benefit of all.

Secondly.—Under these circumstances, they look upon the Bishop as the natural guardian of property which has been created, not by any gift or donation of the State, but by their own voluntary contributions of Charity. And whatever law the State may pass, there is one thing certain, that nothing less than coercion will induce the Catholics to discontinue or withdraw the confidence which they have in their Bishops as the natural guardians of such property. They never dream that the Bishop is the owner of their church and church property, merely because the deed thereof may be recorded in his name. Neither will less than coercion induce them to put their property and their reputation as a religious community at the irresponsible disposal of lay trustees, armed with legal power to mortgage their property and impose upon them, as has been done already, the burthen of debts by which their churches may become bankrupt, and sold for the benefit of creditors.

Thirdly.—It was in this full understanding on all sides, that they, the Catholics of New York, contributed to redeem no less than four churches from the disgraceful consequences of bankruptcy, through bad management on the part of lay trustees. These churches were sold, under process of law, for the benefit of their creditors. The amount which they brought would not have been more than some thirty or forty cents in the dollar. But when the Bishop consented to put himself at the head of the Catholic body, and accept the title of this property, they rallied around him, and, by imposing sacrifices on themselves, they paid not only the thirty cents on the dollar, which the law of the state had secured to the creditors, but they went beyond law, and conformed to justice, by paying one hundred cents to the dollar. There is no spirit of repudiation of honest debts among Catholics, but they are not willing that lay trustees shall have power of mortgaging—I will not say their property only, but also their upright and honorable fame.

Fourthly.—It is in this spirit, and with this understanding, that the Bishop is invested with the titles of whatever church property is recorded in his name, either in the city of New York or throughout the diocese. Each church belongs, practically, to the Catholic congregation worshipping therein. All the churches of the diocese belong, in the same way, to all the Catholics of the diocese. To suppose that the Bishop should alienate them, mortgage them, or in any other manner abuse his trust for his own use and benefit, is to suppose something that has never entered the minds of the Catholic people. And, for myself, I can say, that my support, since I have been appointed Bishop of New York, has been derived from the free and voluntary offerings of the flock committed to my charge. Not so much as one farthing has accrued to me from the nominal ownership of church property.

Fifthly.—It must not be inferred from this that I am not sufficiently provided for, whether as regards my personal expenses or the much weightier expenses incident to my position as Catholic Archbishop of New York. In that respect, I feel that I am very rich—rich in the confidence and affections of the people committed to my care—rich in the moderate but sufficient sum which is provided annually for the support of my person and my position—rich in the consolation derived from witnessing the increasing piety, harmony, union, zeal, and mutual charity of the people committed to my care—rich in the consciousness that, from the moment I was reluctantly induced to accept the office in the Church of which I then felt and still feel myself so unworthy, I made an offering of my mind and heart, and life, for the glory of God, in promoting the spiritual and temporal welfare of the flock over whom I was placed as Pastor by the great Bishop and Shepherd of our souls.

Sixthly.—Having thus shown how rich a man I am, it is but fair now that I should state how poor. Fortunately, the temporal affairs of my diocese are in good order, so that my successor, were I to die to-morrow, will only have to look at the private archives to understand, at a glance, the actual condition of matters and things. As representative of the diocese, I am personally indebted to the amount of thirty thousand dollars. But by way of assets, I have in my personal right an amount of property which I suppose, if its value could be realized, could cover the debt. Mr. Brooks and his associates may feel an interest in knowing of what these assets consist, and I will tell him. They are partly bequests, partly donations, partly the hope of a favorable decision in regard to a suit which was in chancery before chancery was abolished. Besides this property, which I consider as assets against my debts, I am the owner of a library which would be of little use to many of those who take an interest in the question of my property, but which to me is very valuable. I am the owner of a part of the furniture of the house in which I live—but only a part. Let us now sum up. All that is church property in Manhattan Island, whether the title be invested in me or not, belongs to the Catholics of Manhattan Island, and not to me. When this deduction is made, I am left the owner of my library and a part of the furniture in my dwelling. But I am not the owner of one square inch of ground within the city of New York. I am the owner of the bed I sleep on, but not the roof or the walls that protect me against the inclemency of the season. I do not, however, complain of my poverty, for I am not poor. I know that any one invested with the office which I hold in the Church of God is the more honored in proportion as his condition assimilate to that of his Divine Master, who had not whereon to lay his head. And it would be an especial reproach to me to be the successor of the devoted and disinterested Bishop Dubois, who died so poor that the Catholics of his cathedral had to bear the expenses of his funeral, if I disgraced the inheritance of his office by grasping at and appropriating to my own use any more of the things of the world than are necessary to provide me with daily food and raiment.

But notwithstanding all this, Senator Brooks will have to give some account of the four millions seven hundred and fifty thousand dollars which he said was the value of my property, on the 6th day of last March.

† JOHN, Archbishop of New York.

NEW YORK, April 28th.

THE "PARCELS OF PROPERTY"—THE "SQUARES OF LAND"—THE CONVEYANCES FROM TRUSTEES, &c., &c.

To the Editor of the N. Y. Courier and Enquirer :

I congratulate the Archbishop upon that degree of recovery of "a near relative of his" which enables him to resume his pen. I am sorry, however, to see that the Archbishop is neither improved in temper nor refreshed in style by the brief suspension of his labors. He continues to pile up epithets, like a pyramid, and to-day outdoes himself. He charges

me, now, with "falsehoods, uttered deliberately," "brands me as no honorable man would suffer himself to be branded," uses the words "thief" and "theft," to illustrate the temper of his mind, and heads his letter, like a showman, "the moral degradation of my position." If I had no respect for myself and none for the truth of the case at issue, I might give lie for "lie" and braud for "brand." But in dealing with an Archbishop I choose rather to remember his high and holy calling than his low example. If it is either good manners, sound logic or true religion to answer a proven fact with such words as the Archbishop makes familiar to his lips and pen, he is more than welcome in this controversy to the advantage they give him.

Once upon a time a Scotch Professor of King's College, Cambridge, setting an example which an Archbishop might imitate with honor, was asked what he would do if a man told him he was a liar? "What would I do," said he, "I would not knock him down, but I would tell him to prove it, *prove it*, PROVE IT. And I would say to him that if he couldn't prove it, he'd be the liar, and then I should have him!" The Archbishop may make the application, and the public will judge upon the evidence given, and coming, whether I have John Hughes or John Hughes has me.

In vindication of my veracity, and to relieve myself from the charge of FALSEHOOD, I have given from the record the legal conveyances to John Hughes of THIRTY pieces or parcels of Property. I add ELEVEN more to-day, and the end is not yet. What I said in the Senate on the 6th of March last, qualified by "a supposition of fact," and from data recorded by the searches of "a friend of mine," as to the main fact,—which the Archbishop twice directly misstates to-day, will turn out to be a soberer reality than the Archbishop or myself ever dreamed of when I called public attention to his possessions, and when he pronounced my statements FALSE. The work of investigation is only fairly commenced, and I shall proceed with it disregarding all irrelevancy and abuse.

First, now, as to "the parcels of property," and "squares of land." I enumerate the THIRTY-TWO lots of ground on 50th and 51st streets, in two parcels, one 350 feet by 210 feet 10 inches, and the other 105 by 85 feet. This would make one or two handsome squares, each sufficiently large for that "ERASTUS BROOKS LIBRARY," which the Archbishop now seeks to get rid of by an open plea of poverty. The pretence comes too late, is not warranted by the record, was not denominated in the bond, and I therefore claim the fulfillment of a promise so carefully considered and so deliberately made. The Cathedral Property also rests upon a very spacious and pretty spot of ground, and upon one quite large enough both for the Cathedral, and in its vacant lots, for the Library. The Archbishop may preside over the one, and, with his permission, some friend of mine, over the other. There is also another very pretty square at Manhattanville, which would answer very well for the library, if it were not so far out of town, and another Square, also under the control of his Grace, between the First Avenue and Avenue A, which might, by permission, be exchanged for some property more favorably situated, for a public Institution designed "for the use not of any one profession, or class of men, but for all mankind."

If the Archbishop is still doubtful about those "squares of land," I will direct his attention to conveyance No. 8, 100 by 100 feet, No. 19, which is quite as large, No. 23, from which a very handsome square can be selected, No. 24, 100 by 100, No. 27, 100 by 102 feet and *two inches*. (The Archbishop will see I am particular now as to the *two inches*.) No. 28, 100 by 103 feet *three inches*, No. 29, 143 feet by 99 feet *ten inches*, one way, and 134 feet the other.—No. 30, 100 by 104 feet, &c., &c. It would weary the public, the Archbishop and myself, to cite all those parcels of property recorded in his name, which would answer very well for an edifice so honorable to his promised bounty, and which would perpetuate his name, as well as mine, "in large gilded letters," to the latest posterity.

I have not yet deemed it necessary to enumerate all the Archbishop's church and other possessions in this city and elsewhere. By a confession of his, altogether unexpected, to myself, he admits, what it was almost the sole purpose of this branch of my speech in the Senate to show, that HE WAS A LARGE OWNER OF CHURCH PROPERTY. This, I believe, is what the lawyers call the plea of "confession and evidence," or an acknowledgment of the truth, when there was no longer power to evade or avoid the issue. Here is "the confession and evidence:"—

"In reference to my ownership of the real estate property, as Mr. Brooks calls it, there is no question. The title of many Catholic Churches in the city of New York is vested in me, and so far I am the owner. My intention, even, is to add to this property by purchasing such additional lots, or accepting the gift of them, as I may find from time to time to be desirable for the purpose of providing religious instruction for the wants of the Catholic flock committed to my charge. If Mr. Brooks will examine the records of the city of New York three months from this time, he will probably find conveyances made to me by parties who have the right to sell or bestow, as they think proper."

This admission is made still broader in the letter of to-day. The "title of ownership," then, is vested in the Bishop. The pulpits are his. The keys are his. Doors are open and shut at his own good will and pleasure. Priests come and go, speak and act, at his bid-

ding. The congregations are his servants. One may not even say Mass over the soul of the dead, except the dead are buried where the Archbishop prescribes and commands. Greenwood and Cypress Hills, Protestant burial places everywhere, are now all un-sanctified or accursed ground. The Archbishop seeks to be the master of the living, and to prescribe just where the dead shall be laid, and what price shall be paid for the privilege of interment. But more of this hereafter. I am dealing with a living man, and his estates now,—and with one who, in the space of a few years, has come into the possession not merely of the honors of an Archbishopric, but of princely possessions, and all as the head of a church, whose office, I had supposed, pledged him to poverty. It is not every minister of the Gospel who can thus suddenly be transformed from extreme poverty, to luxury, with country seats, retainers, and bountiful provisions for relatives and friends. Good catholics tell me,—and the fact seems probably enough from the record, however violently denied,—that the Archbishop is more attentive to the fleece than to “the flock committed to his charge.”

I must remind him, too, of that other “confession and evidence” of his,—more than two years old,—embodied in his Circular Letter of the 16th of March, 1852, and printed in the New York Freeman’s Journal, wherein, as by public advertisement, he claimed for himself and others, a full legal ownership in even more than the churches of their respective Dioceses. The Archbishop then said:—

“That the Catholic Bishops of New York, Albany and Buffalo ARE NOW OWNERS IN FEE SIMPLE of nearly all religious and charitable property existing within their respective Ecclesiastical jurisdictions!”

When the Archbishop again charges me with *falsehood* he will realize what a compound of accusations he makes against himself. In self-defence I turn him over now to his circular letter of 1852, and to his recent declarations, above quoted:—

“The title is vested in me.
“I AM THE OWNER,” &c., &c.

It is because the title is vested in him, and in others of similar power and state, that Trustees of his own Church have prayed the Legislature for redress. Those who build Churches themselves claim the right, having paid for them with their own money, of governing the Church temporalities as they please. The Legislature of this State have answered their prayers affirmatively, and hence the anathemas which he has, in his ebullitions of temper, exhausted upon me rather than upon the State.

But I shall continue my record of conveyances to-day, and hereafter, to show how far the Archbishop has been justified in accusing me of falsehood. I hope to be excused for thus furnishing him with small doses at a time. It is a rule of practice with skillful men of the Faculty, I believe, not to kill but to cure, and hence the necessity of continuing these prescriptions from day to day. I may not restore the Archbishop to a sane state of mind, nor to equanimity of bearing, but it is enough for me to know that if I have opened public wounds, so that the community can behold them, as they are, the exposure may lead to a speedier cure of the disease than would have resulted from concealment.

CONVEYANCES TO JOHN HUGHES.

NUMBER THIRTY-ONE.

Thomas Farrell, Clergyman,	} Date of Con. June 7th, 1854. Record in liber 663, p. 366, June 15, 1854. Consideration, one dollar.
John Hughes.	

All those certain two lots, pieces or parcels of ground, situate, lying and being in the 13th Ward of the city of New York, on east side of Pitt street, between Delancey and Rivington streets, known by the street numbers 54 and 36 Pitt street, said lots being each 24 feet in width in front and rear, and 100 feet in depth, be the said dimensions more or less.

THIRTY-TWO.

Edw'd C. Richards, and Emily M., his wife,	} Deed dated Dec. 1, 1852. Consideration, \$2,500. Recorded in liber 622, p. 101.
to John Hughes.	

THIRTY-THREE.

Charles Toal, and Ann, his wife,	} (April 15th, 185—, date of Con.) Record in liber 658, p. 669, May 8th, 1854. Consideration \$20,000.
to John Hughes.	

All that certain lot of land situate, lying, and being in the 4th Ward of the City of New York, and the building thereon erected, now known as the Mariner’s Church, being lot No. 1067 on the Tax Commissioner’s map of 4th Ward, and bounded and described as follows:—Beginning on W. side of Roosevelt street, at a point distant 157 feet and 11 inches N. from NW. corner of Roosevelt and Cherry streets, running thence W. and at right angles to Roosevelt street, 61 feet and 4 inches thence N. and parallel with Roosevelt, 71 feet 4 inches thence E. 60 feet 10 inches to W. side of Roosevelt street, thence S. along W. side of Roosevelt st. 71 feet 4 inches to the point or place of beginning.

THIRTY-FOUR.

Mathew Flynn, and Margaret, his wife,	} Date of Con. April 6th, 1854. Record in liber 661, p. 86, April 7th, 1854. Consideration \$6,000.
to John Hughes.	

All those two certain lots of land situate, lying, and being in 16th Ward of the City of New York, and bounded taken together, as follows:—Beginning at a point on the N. line of 25th st., distant 400 feet E. from NE. corner of 9th avenue and 25th street,

running thence E. along said N. line 50 feet thence N. parallel with 9th avenue, 98 feet 9 inches to middle of block between 25th and 26th streets, and to a point equi-distant from the two, thence W. parallel with 25th street 50 feet, thence S. in a straight line to place of beginning.

THIRTY-FIVE.

Jas. D. Oliver, and } Date of Conveyance, May 1st,
Sarab, his wife, } 1850. Record in liber 599,
to } p. 700, May 1st, 1852. Con-
John Hughes. } sideration, \$3,500.

All that certain lot or parcel of land, situate in city of New York, on north side 19th street, formerly a part of the old Warren road, which was closed by Corporation of the City of New York, and known and distinguished on map No. 10, of an atlas made by Edwin Smith, City Surveyor, in the month of April, 1835, and entitled atlas of that part of the 12th Ward of the City of New York, between 14th and 21st streets, by the number 2,495, bounded on the south, in front, by 19th street, on the west by lot number 2,494, on the north, in the rear, by lot number 2,505 on said map, and on the east by the centre line of the old Warren road, being about 20 feet wide, more or less, in front and rear, and about 90 feet 1 inch deep, more or less. Also, all that certain other lot or parcel of land situate in City of New York, adjoining the lot or parcel above described, bounded on the south in front by 19th street, on the west by lot number 2,498 on the aforesaid map, on the north in the rear by lot belonging now or late to John F. Winslow, and on the east by lot number 2,495, being about 26 feet 7 inches wide (more or less) in front, about 23 feet 4 inches wide on rear, about 90 feet deep on the west side, and about 90 feet 1 inch deep on the east side.

THIRTY-SIX.

Stephen C. Burdett, } Date of Con., Nov. 27th, 1852.
and Eliza, his wife, } Record in liber 609, p. 305.
to }
John Hughes. } Dec. 1st, 1852. Consideration, \$4,300.

All those certain lots, pieces or parcels of land, situate, lying and being in the former 12th, late 16th, now 18th Ward of the City of New York, which said lots are bounded and described as follows, to wit:—Beginning at a lot on the southwest side of 29th st. distant 100 feet northwest from southwest corner of 3d avenue and 29th street, running thence southwest on a line parallel with 3d avenue 93 feet and 9 inches to the centre line of the block between 28th and 29th streets, thence running northwest along said centre line 45 feet, thence northeast on a line parallel with 3d Avenue 98 feet and 9 inches to 29th street, and thence southeast along 29th street 45 feet, to place of beginning.

THIRTY-SEVEN.

Wm. H. De Groot, and } Date of Con., April 15, 1853.
Alice, his wife, } Recorded in liber 641, p.
to } 79, April 19, 1853. Con-
John Hughes. } sideration, \$1,400.

All those two certain lots, pieces, or parcels of land, situate, lying, and being in the — Ward of the City, County, and State of New York, Bounded and described as follows: Beginning at a point on the southerly side of 84th street, distant 220 feet westerly from the southwest corner of 84th street and 4th Avenue, running thence westerly along the south side of 84th street 50 feet, running thence south and parallel with 4th Avenue 102 feet and 2 inches, running thence east and parallel with 84th street 50 feet, and thence north and parallel with the 4th Avenue 102 feet and 2 inches, to place of beginning.

THIRTY-EIGHT.

Daniel Cumming, silversmith, } Date of Con., April
and } 23, 1853. Record
Mary, his wife, } in liber 640, p. 382,
to } May 2, 1853. Con-
John Hughes. } sideration, \$8,000.

All that certain lot, piece, or parcel of land, situate, lying, and being in the 6th Ward of City of New York, and now known by street number 29 Mott street, and bounded and described as follows, on a map thereof, made by Edward Ludlam, City Surveyor, dated New York, December, 1848, and filed in Office of the Register of City and County New York, 24th April, 1850, that is to say: Easterly in front, by westerly side Mott street, 19 feet and 9 inches; southerly, by land now or late of Zion Church, 86 feet 10 inches; westerly by land now or late of Luther Baldwin, and lands now or late of the estate of Cornelius Schenck, 26 feet and 2 inches; and northerly by land now or late of John G. Flammer, 87 feet and 7 inches, as laid down on said map.

THIRTY-NINE.

Henry Heyward, and } Date of Con., November 27,
Tefa, his wife, } 1852. Recorded in liber
to } 609, p. 342. Consideration,
John Hughes. } \$8,000.

All those four certain lots, pieces, or parcels of land, situate, lying, and being on former 12th, late 16th, now 18th Ward of City of New York, which said lots, taken together, are bounded and described as follows, to wit: Beginning at a point on N. side 25th street, distant 120 feet W. from N.W. corner of 28th street and 3d Avenue, running thence N. and parallel with 3d Avenue, 93 feet and 9 inches to centre line of block between 25th and 29th streets; thence W. along said centre line, 25 feet; thence again N. and parallel with 3d Avenue, 93 feet and 9 inches to the S. side 29th street; thence again W. along S. side 29th street, 50 feet; thence S. parallel with 3d Avenue, 98 feet 9 inches to the centre line of the block; thence E. along said centre line, 25 feet; thence again S. parallel with 3d Avenue, 98 feet and 9 inches to N. side of 28th street aforesaid; and thence again E. along 28th street, 50 feet to place of beginning; each of said lots being 25 feet in width, on front and rear, and 93 feet 9 inches in length, on each side.

FORTY.

Watson B. Prentiss } Date of Con., August 1st, 1853.
to } Recorded in liber 645, page
John Hughes. } 201, August 31st, 1853. Con-
sideration, \$4,700.

All that certain lot, piece, or parcel of land, situate, lying, and being on S. side of 8th street, in 11th Ward of City of New York, and which is bounded and described as follows, viz.: Commencing at a point on said S. side of 8th street, distant 115 feet S.E. from the corner formed by the intersection of the E. side of Avenue B and the S. side of 8th street, and running thence S.W., and in a line parallel with Avenue B, 97 feet 4 inches to centre line of block between 7th and 8th streets; thence southeast along said centre line of the said block, and in a line parallel with 8th street, 25 feet to the line of a lot numbered on the Ward map of the said 11th Ward as 2551; thence northeast along the line of said last-mentioned lot, and in a line parallel with Avenue B, 97 feet 4 inches, to the south line of 8th street; and thence northeast along said south line of 8th street, 25 feet, to the place of beginning.

FORTY-ONE.

Rector, Wardens, and } Date of Con., April 30th,
Vestry of Zion Church, } 1853. Recorded in liber
to } 640, p. 380, May 2d, 1853.
John Hughes. } Consideration, \$30,000.

All that certain piece or parcel of ground, situate in Mott street in 6th Ward of city N. Y., with the church edifice and school-house thereon erected, bounded and containing as follows: E. in front by Mott street, W. in rear partly by ground now or late of James Miller, partly by ground now or late of James Wellers, and partly by ground now or late of James McKay; S. by Cross street; and N. by ground now or late of — Williams, containing together in breadth in front on Mott street, 83 feet 4 inches, in the rear 86 feet, and in length on each side 85 feet.

I have nothing to do now with the Archbishop's elaborated charges against the "bankruptcy of no less than four boards of Catholic lay trustees in this city alone;" but I claim much for the extorted admission, that "*it has been the practice,*" since this bankruptcy, "*to invest THE TITLE OF NEW CHURCHES IN THE BISHOP,*" and that—

"This was conformable to the discipline of the Catholic Church as regulated by the Provincial Councils of Baltimore."

But the Archbishop goes on to threaten nullification or disobedience to the Church Property Law. The other day, he told the public that "*professional gentlemen were to discover some defect in the framing and wording of the enactment, which will render it inapplicable.*" Now we are more boldly informed that nothing—

"Less than coercion will induce them to put their property, and their reputation as a religious community, at the irresponsible disposal of lay trustees, armed with legal power to mortgage their property, and impose upon them, as has been done already, the burden of debts by which their churches may become bankrupt, and sold for the benefit of creditors."

And again :

"And whatever law the state may pass, there is one thing certain, that nothing less than coercion will induce the Catholics to discontinue or withdraw the confidence which they have in their bishops as the natural guardians of such property."

We shall see whether the one-man power of the Archbishop, or the sovereign law of the People of the State of New York will prevail.

Nor do I believe that the Archbishop's churches in this city are so poor in means or in men, that Catholic lay Trustees cannot be found of sufficient capacity and integrity to administer the dollar and cent Temporalities of the Church, quite as well as one who, towards the end of a letter,—beginning with such words as "deliberate falsehoods," "brand," "theft," &c., &c.—tells us in words of meekness that he has made "an offering of his mind and heart and life for the glory of God in promoting the spiritual and temporal welfare of the flock over whom he (I) was placed as a Pastor by the great Bishop and Shepherd of our souls."

The text and context, in the judgment of even worldly men, will not harmonize with each other.

But while acknowledging titles in churches and other property, the Archbishop now seeks for sympathy by pleading poverty. He owns, he tells us, "a library, and part of the furniture of the house in which he lives." It almost excites one's commiseration to read such doleful, lamb-like statements as the following :—

"I am the owner of the bed I sleep on, but not of the roof or the walls that protect me from the inclemency of the seasons. I do not however complain of my poverty, for I am not poor. I know that any one invested with the office which I hold in the Church of God is the more honored in proportion as his condition assimilates to that of his Divine Master, who had not whereon to lay his head."

Alas! that one thus invested with the office of Bishop "in the Church of God," should so far forget the precepts and example of "his Divine Master" as to indulge in the foul language I have quoted, and in a denial of the statements I have proved.

The Archbishop in this Diocese has assumed a power over Church Property and Catholics, unknown to the priesthood in many of the Catholic Governments of Europe. The oppression and despotism exercised here would not be tolerated there. It is an arbitrary exercise of power, both over the living and the dead. We exhibit, therefore, in a Government eminently Protestant, which separates Church and State, and which forbids all interference in matters of faith, the strange anomaly of a Priesthood not only holding property worth millions in value, but ruling the members of his church with a rod of iron.

But the wolf now clothes himself in lamb's wool, and cries humility, penance, and poverty. He who has time and money to visit the island of Cuba, the gem of the seas, to pass a season of delightful luxury amidst tropical fruits and flowers, when thousands of his poor flock are cold and hungry at home,—who spends days and weeks of delightful ease within the walls of Rome,—whose steps are familiar with the interior splendors of the Vatican and the Quirinal,—who has studied Theology from the Laocœon, and Poverty in the summer gardens of the Pope,—to whom the Sistine Chapel, decorated with Raphaels and Michael Angelos, are as household objects,—who can fly for pleasure from the city to Newfoundland, to the Lakes, to the Springs, or to Newport,—who has a town residence and a country seat,—now appears before the people to state, "how poor I am," and to declare that his bed, his books, and his furniture, *in part*, are his only worldly fortune!

But enough for to-day.

Very respectfully yours,

ERASTUS BROOKS.

NEW YORK, April 30, 1855.

SENATOR BROOKS NOT ALTOGETHER DEAD TO THE MORAL DEGRADATION OF HIS CONDITION.

To the Editors of the Courier and Enquirer :

Our Senator has a vague idea of respectability, under the influence of which he intimates that falsehoods, with the deliberate utterance of which he is charged, and with which no honorable man would suffer himself to be branded, are by no means complimentary to him. But it is impossible to relieve him from these charges. Falsehood he has been guilty of in almost every paragraph of his speech on the 6th of March, and of his writings in reference to it since.

For the present, I shall only enumerate the last falsehood from his pen. It is found in the following words, viz. :

"First, now as to the parcels of property and squares of land, I enumerate the thirty-two lots of ground, on 50th and 51st streets, in two parcels; one three hundred and fifty feet by two hundred and ten feet ten inches, and the other one hundred and five feet by eighty-five."

When Mr. Brooks wrote this, he knew as well as I do, that I am not the owner of a solitary square inch of ground on 50th or 51st street; and, with this knowledge in his mind, Mr. Erastus Brooks has exhibited himself in the light of a man who has no regard for veracity, and who is, therefore, utterly unworthy of notice. I take him, consequently, with covered hands, to the nearest open sash of a window, and send him forth, with the single mental observation—"Go hence, wretched and vile insect: the world has space for you as well as for me."

† JOHN, Archbishop of New York.

NEW YORK, May 1st, 1855.

 THE PARCELS OF PROPERTY—SQUARES OF LAND—THE WAY AN ARCHBISHOP DISMISSES AN ANTAGONIST.

To the Editors of the Courier and Enquirer :

The Archbishop is as profuse of epithets as ever. To-day, he is brief in words and abundant in accusations. In a single paragraph he dismisses me, not for good I hope, in the following laconic and amiable manner :

"I take him consequently, with covered hands, to the nearest open sash of a window, and send him forth, with the single mental observation—"Go hence, wretched and vile insect: the world has space for you as well as me."

† JOHN, Archbishop of New York."

Preliminary to this, are charges that "almost every paragraph of my speech on the 6th of March, and of my writings in reference to it since, are FALSE." I am "branded," too, again and again, as "guilty of deliberate falsehood," as "no honorable man," &c., &c. Having sufficiently damned and accursed me with his official †, I am taken *with covered hands* to the nearest window, and dismissed "*as a wretched and vile insect.*"

But, good Archbishop, I am not to be so dismissed. You commenced the war, and I intend to end it. If the *insect* has stung you, and you have been unable either to heal the wound or have the sting extracted, it is your fault, not mine. There is something to me even more ludicrous than wicked, if possible, in the bitterness and boldness of your denials of the truth, and in the frequency of your personalities. Early in life, I was taught that, in controversies and intercourse among men, no gentleman ever insults another, and nobody else can. I know the advantage I have over you in this respect, and mean to maintain it to the end, by an absence of all foul epithets, and all exhibitions of bad temper. You forced me into this controversy, by reiterated charges of FALSEHOOD. You endeavored to hold me up to contempt, by satire and ridicule, and finding that your curses upon me, like chickens, have come home to roost upon yourself, and that your satire and ridicule have rebounded to the point from whence they started, you now, "with covered hand," would throw the insect from the window into the street—that is, if he would let you. I shall buzz under your window, during my own good time, and, may be, find ingress again within your Grace's quarters.

This controversy commenced in an attempt to show that you were a large owner, lawfully, and in your own name, of PROPERTY, and that it was repugnant to the spirit of our

Government for Ecclesiastics to be large possessors of Church Property. It was incidentally stated by me that you received some of this Property from Trustees. It was also stated that you owned several plats and squares of land, nearly all of them of great value. I named several parcels of this character, in the recorded conveyances of the city, as, for example, Nos. 8, 19, 23, 24, 27, 28, 29, 30, &c. These more than made good my declaration in the Senate.

I also alluded to the thirty-two lots opposite the Deaf and Dumb Institution, which, after great trouble, I found, through a friend, recorded, not in the Register's office, but in the office of the Comptroller.—[Book A of Deeds, page 271. Date, August 1st, 1846.] I found your name acknowledging the gift of this splendid public property from this city, for the benefit of the Roman Catholics over whom you are the Chief. I found a receipt for this property signed "John Hughes," President, and by your Secretary, M. O. Donnelly.

Now, sir, though I was warranted in saying you owned *this* property, after your circular letter of the 16th of March, 1852, declaring that you did owe "*in fee simple*," "*nearly all charitable and religious property existing in your Diocese*," and after your admission, in a letter to the public, that "titles were invested in me"—John Hughes—"I," John Hughes—"am the owner," and "my intention is even to add to this property by purchasing additional lots," &c., I did not, as you very well know, rely upon this rich possession, received by you, to prove your ownership in City Property generally, or in squares. The public, who read your letters and mine (and it is my highest wish that they should read both sides of the discussion), will condemn you both for the omission of the record of Conveyances, and the parade you make of these thirty-two lots of ground, which, with the Property made over to you, your heirs, and assignees, you call the "property of God," and thus evade the real, and almost the only point at issue.

It was only on the last Sabbath, when speaking, in Brooklyn, of the question of temporalities, you declared to the congregation that it would be "a calamity for them and the sanctuary to have persons placed between them and the sanctuary of this holy temple, *as middle men, touching with profane hand the sanctuary of which they should stand in awe*, and sinking your church in debt even though you (they) had freed it from all responsibility."

And again you said:—

"But you, in the meantime, should be faithful to Almighty God, and not permit men—well meaning men if you please, but incompetent between the clergy and the faithful laity of the Catholic Church—between you and the devoted pastor whom you so much respect."

Herein is shown your disrespect for popular intelligence and popular right, and your determination, notwithstanding the law of the State, not to allow Lay Trustees to control the Temporalities of the Church.

But let me compromise with you in regard to the squares on 50th and 51st streets, by substituting, if you prefer it, the property in Manhattanville, adjoining C. W. Lawrence's residence. This property covers four acres of ground, cost \$32,500, and has the dwelling and grounds of the Archbishop—though he would probably call it, "the property of God"—while making the best possible use of it for himself and friends, as he does with the most beautiful portion of the property at Fordham.

I now add—the "Catholic Almanac," for the current year being my authority—the following record of Roman Catholic Church Property in this city at this time. I take the word of the Archbishop himself, that he is, by the Baltimore Ordinances of '49 and '52—by his Circular Letter of March, 1852, by his Sermon on last Sabbath, against "*middle men touching with profane hands, the sanctuary of which they should stand in awe*"—the controller, director, and practical owner, even where the title does not rest in him, of all this property. Added, to what has not before been enumerated, the reader will be enabled to form some estimate of its value, by the price it would command in market, if offered for sale. I think the value of the whole "is not much short of five millions of dollars," and that the value of the Property, owned or controlled by the Archbishop, even in his territorially very limited Diocese, is worth a great deal more.

Cathedral of St. Patrick, between Prince and Houston streets.
 St. Peter's, Barclay street.
 St. Mary's, corner of Grand and Ridge street.
 St. Joseph's, 6th Avenue, corner of West Washington Place.
 St. James', James street.
 Transfiguration, Mott street.
 St. Nicholas', Second street.
 St. Andrew's, Duane street, corner of City Hall Place.
 Church of the Nativity, 2d Avenue.

St. Vincent de Paul, Canal street.
 Church of the Most Holy Redeemer, Third street.
 St. John Baptist, 30th street.
 St. Columba's, 25th street.
 St. Francis', 81st street.
 St. Alphonsus', Thompson street.
 St. John's, Evangelist, 50th street.
 St. Paul's, Harlem, 117th street.
 St. Bridget's, corner of 8th street and Avenue B.
 St. Stephen's, Madison Avenue, corner of 27th street.

St. Francis Xavier's, 16th street, between 5th and 6th Avenues.
 St. Ann's, 5th street, between Broadway and 4th Avenue.
 St. Lawrence's, 84th street.
 Church of the Holy Cross, 42d street.

Convent of the Sacred Heart, Manhattanville.
 St. Catharine's Convent of Sisters of Mercy, Houston and Mulberry streets.
 Mount St. Vincent's Mother House, between 5th and 6th Avenues.
 Manhattanville Church of the Assumption.

I have how to add the following to the City

CONVEYANCES TO JOHN HUGHES.

NUMBER FORTY-TWO.

Abner Benedict, and Hannah Catharine, his wife, to John Hughes. Date of Con., March 8, 1844. Recorded in liber 443, p. 446, March 16th, 1844. Consid., \$1,950.

All and singular those six several lots, pieces, parcels, and gores of land, situate, lying, and being on north side of 31st street, in the 16th (late 12th) Ward of the City of New York, and laid down and distinguished upon a certain map made Sept. 18th, 1835, by Saml. S. Doughty, City Surveyor, and filed in the office of the Clerk of the Court of Chancery, and upon which said map the said several lots, pieces, parcels, and gores of land, hereby intended to be conveyed, are known and distinguished as numbers 4, 5, 6, 41, 42, and 43, the dimensions of the several lots, pieces, parcels, and gores of land above mentioned being laid down and particularly specified on the map above referred to.

NUMBER FORTY-THREE.

Michael Curran, jr., to John Hughes. Date of Con., Oct. 30th, 1849. Recorded in liber 529, p. 173. Oct. 30th, 1849. Consid., \$1.

All that certain lot, piece or parcel of land, with the improvements thereon, situate, lying, and being in the 12th Ward of the City of New York: Beginning at the N.E. corner of 5th Avenue and 50th street, and running thence N. along the E. side of 5th Avenue, 100 feet and 5 inches to a point equi-distant from 50th and 51st streets; thence E. and parallel with 50th street, 100 feet; thence S. and parallel with 5th Avenue, 100 feet and 5 inches to 50th street; thence W. along 50th street, 100 feet, to place of beginning.

NUMBER FORTY-FOUR.

Wm. Wood and Edward Wood, Executors of John Wood, to John Hughes. Date of Con., May 1, 1850. Record. in liber 378, page 372, June 12th, 1851. Con., \$700.

All that certain piece or parcel of ground, situate, lying, and being in the 4th Ward of the City of New York, in the interior of the block, being in the rear of the building now fronting on James street, called Christ Church, and partly in the rear of an alley or passageway leading along the N. side of the church, bounded as follows: Beginning at a point distant 100 feet E. from James street, and 100 feet N. from Madison street, thence E. parallel with Madison street, 32 feet 6 inches, to ground, formerly the Jew's burying-ground, now belonging to party of 2d part, thence N. parallel with James street, 26 feet 3 inches, to ground late of Robert Brown, thence W. parallel with Madison street 32 feet 6 inches, and thence S. parallel with James street 26 feet 3 inches, to place of beginning.

NUMBER FORTY-FIVE.

Thomas Smith and Ann, his wife, of Baltimore, Maryland, Patrick Smith and Mary, his wife, of Ohio, and Peter Smith and Ellen, his wife, of Brooklyn, to John Hughes. Date of Convey., Oct. 8th, 1850. Record. in lib. 553, page 369, Oct. 9th, 1850. Con., \$5,500.

All that certain house and lot of land, situated on west side of Oliver street, in the 4th Ward of City of New York, which said house is now known as No. 23 in said street, and which said lot is designated as

lot No. 5, on a map, dated January 13th, 1832, made by Thomas R. Ludlum, City Surveyor, the said lot being on file in Register's Office, in the case No. 57, the said lot being more particularly described as follows: Beginning in the said west side of Oliver street, aforesaid, at a point at the middle or centre of the brick part of the party wall, which divides the said house from the adjoining house, known as No. 25 in said street, said adjoining house being on the lot designated as No. 6, on map aforesaid; running thence north from said point along west side of Oliver street, 21 feet 11 inches, to a point in the centre of the brick part of the party wall which divides the said house hereby conveyed from adjoining house known as No. 21 in said street, said house being on lot designated as No. 4 on said map; thence west, in a straight line through the said middle of the said brick part of the said party wall, and the south side of the said lot designated as No. 4, 69 feet and 1 inch, to land now or late of Samuel Milbank; thence south along the said last-mentioned land, 21 feet 11 inches to the adjoining lot first above mentioned; thence east in a straight line along north line of said lot, and passing through the middle or centre of said brick part of party wall first above mentioned, 70 feet 1 inch, to place of beginning.

RECAPITULATION IN PART.

Conveyances to John Hughes.	Lots.	Place.
Trustees St. John's R. C. Church	3	16th Ward
Patrick Doherty	1	117th street
George Wildes, et. als.	2	25th street
Ebbe Marie	3	6th Ward
D. D. Field, et. als.	2	16th Ward
Wm. Patton, D. D., et als.	1	2d avenue
B. O'Connor, fr. Trust. Christ Ch.	6	James street
George Cammann, et. als.	1	See No. 9
Andrew Byrne	3	11th Ward
Andrew Byrne	1	17th Ward
Z. Kuntze	2	16th Ward
Jas. Foster	2	11th Ward
Sarah Remsen	1	11th Ward
James Rea	1	14th Ward
G. W. Hall	6	14th Ward
Geo. W. Coster	1	Avenue B
Mary Ann Gaffney, et. als.	2	Madison Av
Westervelt, Sheriff	4	117th & 118th sts
R. Klein	1	11th Ward
Gregory Dillon	5	3d Ward
Trustees Transfig. Church	2	Chambers St
Peter Johnson, et. als.	2	18th Ward
Michael McKeon, et. als.	2	9th Ward
T. E. Davis, et. als.	1	12th Ward
Jas. R. Bayley	1	Lease
Thomas Lennon	4	19th street
H. Grinnell	4	14th street
G. W. Lawrence	6	12th Ward
S. Newby, et. als.	4	42d street
Thomas Farrell	2	13th Ward
Wm. H. De Groot	2	4th Av
D. Cummings, et. als.	1	Mott St
Zion's Church	1	6th Ward
Henry Hayward, et. als.	4	18th Ward
Walson B. Prentiss	1	11th Ward
Charles Toal, et. als.	1	4th Ward
Walter Flynn, et. als.	2	9th av & 25th st
Jas. D. Oliver, et. als.	1	19th street
Stephen C. Burdett	2	18th Ward
Edward C. Richards	1	3d Avenue
Thomas Smith, et. als.	1	4th Ward
Abner Benedict, et. als.	6	16th Ward
Michael Curran, jr.	1	sqre 12th Ward
Wm. Wood, et. als.	1	4th Ward

Number..... 101

I am now, Messrs. Editors, in the condition of one who has been an expected heir to a large fortune, from a rich citizen, the expectancy being founded upon conditions on my part, and promises on his. The conditions imposed upon me were three in number (both agreeing, at the start, that the fortune should go to found a Public Library.)

First,—that I would prove the promised donor to be the rich citizen I had previously declared him to be.

Secondly,—that I would show that he had received conveyances of Property from Trustees. And

Finally,—that I would prove this rich citizen,—meaning Archbishop Hughes, all the time,—had a great fortune in this city.

The promise was that if I proved all this, the city of our common residence should have a public edifice to be called "The Erastus Brooks Library."

My records to day and before give good evidence that I have offered good proof as to the first, second, and third of my propositions. The only doubt there can be is as to the second, and I therefore put the Archbishop's statements and my facts side by side :

STATEMENT.

"I have always denied that I ever asked, sought, received, or accepted any property from lay trustees. This denial I repeat to-day with increased emphasis.—[5th letter of John Hughes.

"I have never received or accepted ANY transfer of any property whatever from Trustees."—[1st letter of John Hughes.

FACT.

"Trustees of St. John's Roman Catholic Church to John Hughes.

Lease 999 years—consideration one cent a year—liber 451—page 249—July 20, 1844."

"Trustees of the Transfiguration Church to John Hughes." Liber 591, p. 265.

"Bartholomew O'Connor," Assignee of a Board of Trustees, to John Hughes.

And now, where are the promises of the Archbishop? Where is the Public Library? What is to become of the People's interest in this controversy, and which, in order that I might win an Institution for them, was with me the grand motive, for prosecuting it in so much detail, and at so much length.

Encouraged by the hope of seeing this Public Library established, I have resorted, first to the Books, to see what is meant by Property, and finding it to mean "ownership," "possession in one's own right," "that to which a person has a legal title, whether in his possession or not," an estate, whether in lands, goods, or money," I have investigated the case on this basis, and claim the reward.

But have I proved my case? Fortunately the Depository of the Records of Private Property—in order that every man owning an estate may record and show his claim,—is open for public inspection. I have resorted to the office of the Sworn Register of the City, and among the Deeds and Conveyances, I find, in the first place, a large number of Conveyances of valuable Property to John Hughes, his heirs and assignees. They include all kinds of Property, ecclesiastical and secular. So far all is well.

I look further and find a lease for 999 years, consideration one cent a year, from the Trustees of St. John's Roman Catholic Church. This lease I had called "Property," because law and custom so described it. I look further, and I find a conveyance "from the Trustees of Transfiguration Church" to the same John Hughes, and if I could be mistaken about the fact, that a 999 years lease, at one cent a year, is Property, I am no longer in error, for here is no limitation of time. Pursuing my investigation, I also find a conveyance from one Bartholomew O'Connor, who is acknowledged to be the Assignee of a "Board of trustees," to John Hughes.

And I might enumerate almost without limit. But *cui bono*? I claim that the Archbishop shall make good his promise. I demand, for the people of the city, the Public Library. If the Archbishop will not trust me, I renew the offer to leave the case out to Arbitration.

I propose again that John Hughes shall name one person, I a second, and the two selected, shall elect a third, to decide, not so much upon this question of veracity between us,—for that is a matter more personal than public,—but what is more important, whether I, upon the record, have not made out a good claim to that Public Library promised, upon certain conditions specified, in the Archbishop's first letter. I rely upon the record and the fact. I know no distinction between John Hughes, and † John Hughes, Archbishop. The record is of Property, which he claims and acknowledges to be his, or which is in his own name, and that of his heirs and assigns. It is his to give away, will away, sell away, and dispose of as he pleases. The following record of a conveyance from him to others, will show that he is as prompt to sell as to buy :—

DEED MADE THE SIXTH DAY OF JANUARY, 1855.

JOHN HUGHES

TO

HARLEM RAILROAD COMPANY.

Consideration of \$46,000.

All those certain lots, pieces, or parcels of land, situated, lying, and being in the 18th Ward of the city of New York, on the easterly side of Madison avenue, and the southerly side of 27th street.
Recorded April 2d, 1853, in liber 616, p. 640.

If this, which was Church Property, was "the property of God," how could John Hughes sell it? If it was not his own property, how could he deed it away in fee to others? Would not the Harlem Railroad Company do well to look to the validity of a title received from a man who sells "the property of God," and conveys away property which he declares he does not own?

Yours respectfully, for to-day,
ERASTUS BROOKS.

NEW YORK, May 2d, 1855.

A CARD TO THE PUBLIC.

The citizens of New York and of the United States must have seen, and the decent portion of them must have regretted, the progress of what seems to be a controversy between the undersigned and Mr. Erastus Brooks, Senator of the State of New York. The point involved is a point of veracity, in which Senator Brooks is responsibly charged with falsehood. Although the case would warrant it, the charge has not been extended to a more degrading term. The undersigned, although not born in this country, is far from being insensible or indifferent to the necessity of maintaining an honorable character for those who represent its high functions in the Legislature, the Judiciary, or the Executive. And it is no pleasure to him, but directly the reverse, that Senator Brooks has placed it in his power and made it an obligation for him to prove as he is quite prepared to do, that he, the said Senator Brooks, is a man of falsehood.

All this shall appear in less than ten days from the date of this card.

In the meantime the undersigned feels humbled at the necessity of saying or writing anything which should bring infamy or disgrace upon his country, even though the falsehoods of a person like Senator Brooks should be the immediate occasion of it.

The physical and material powers of the United States are becoming more and more recognized, from day to day, by the civilized nations of the world. Unfortunately, the moral attributes of our progressive greatness are, in the estimation of the same nations, sinking from day to day. And what with the unfavorable portion that is perhaps true in this unsettled account, and the prejudices of foreign nations who are unprepared to believe any favorable report in our regard, the probability is that, whether we like it or not, our course in the esteem of the civilized world has at this moment a rather downward tendency.

The undersigned is but a cypher, yet he feels an interest in the reputation, and honor, and prosperity, and progress of the United States, which makes it a very painful duty for him to charge any one who has officiated as a Senator of the country at large, or of a particular State, with falsehood.

But under present circumstances there is no alternative. He charges Senator Brooks with multiplied and deliberate falsehoods, and he only solicits from the right-mindedness and patience of the American public a suspension of judgment for ten days.

In the meantime it would be unbecoming and perfectly disgusting to the eye if foreign journalists and his countrymen at home, as well as humiliating and painful to his own feelings, to see and read in the American journals that a Roman Catholic Archbishop, who claims to be an American, and who, if he is not an American, has no right or claim on any other country in the world, should appear an accuser of an American Senator, whose place of nativity is unquestioned,—charging upon the same Senator falsehoods deliberately and repeatedly uttered. This is the issue to which Mr. Erastus Brooks has urged and brought me. I meet it. And whilst I would shield as much as possible the dignity of character which is implied by the word *Senator*, I hope that the justice of American public opinion will give me full liberty to repel and expose the falsehoods of the man called Erastus Brooks. I appeal with entire confidence to the patience as well as justice of that American public opinion—which has never disappointed me in matters of truth and justice—for a suspense of ten days or two weeks.

† JOHN, ARCHBISHOP OF NEW YORK.

NEW YORK, May 3d 1855.

THE ARCHBISHOP HIMSELF AGAIN.

To the Editors of the New York Courier and Enquirer :

THE Archbishop is not content to leave the "wretched and vile insect," "Senator Brooks," where he thrust him in his letter of Wednesday last—"outside of the nearest open sash of a window." As I expected, I am again "worthy of the notice" of the Archbishop. I am recalled to his closet to be blessed again with such amiable epithets as "falsehood," "deliberate falsehoods," repeated, and even duplicated six times, in seven brief paragraphs.

All this has been said so many times, and in so many ways and forms of phrase, that the Archbishop seems to be apprehensive that the public will forget the harsh names he has called me. I admit that he has called me all these things, and that the public may not forget them, I intend to have them stereotyped. I admit their high, official origin—"† John, Archbishop of New York." I have recorded their frequency by quotation, and by the republication of all the Archbishop's epistles—but I have not been so impressed with their appropriateness, coming from one who so recently formally proclaimed that he was "invested with an office in the Church of God, which assimilated to that of his Divine Master, who had not whereon to lay his head."

It is more than three weeks since the Archbishop addressed his first contemptuous letter to me—because of a paragraph in my speech of the 6th of March last, wherein I ventured to "SUPPOSE"—that was the word, sir—that "the value of the amount of property held by John Hughes in this city was worth not much short of five millions of dollars"—and wherein I stated, as proofs in part, that "A FRIEND OF MINE" had copied fifty-eight entries of as many distinct parcels of property held in this name." I was careful of my statement, and of my authority, who in this case, was a city lawyer, in good standing, a member of a Christian Church, and a gentleman. It was his copies of "the number, book, and page" of the Register's office that I exhibited, as stated in my speech to the Senate, along with a huge volume, rare with American readers, but familiar to you, I suppose, entitled "Corpus Juris Canonici Academicum," and a book, equally rare among Protestants, known as the "Pontificale Romanum," from both of which I may have something to read to the public by and by.

How I could be justly charged with FALSEHOOD for a *supposition* of fact as to your wealth, founded upon such a record, passed my dull comprehension. If I should *suppose* William B. Astor worth \$10,000,000, and his property, in value, should turn out to be even greatly less, I could hardly be called, by a Christian or a gentleman, a liar. If I should state the authority and reason for that *supposition*, an intelligent and honest public or person would hardly see the justice for reiterating, from day to day, and from week to week—all the time without any proof to the contrary of the supposed fact—the cry of "*falsehood*."

But, as three weeks have not afforded time enough to prove that "Senator Brooks is a man of falsehood," the Archbishop now, in "A Card to the Public," desires "the citizens of New York and of the United States," to suspend their judgment for "*ten days or two weeks longer*." By all means. As many days or weeks as you please. Confined to my room and bed for some days past, by an illness contracted in Albany, I shall be better able to meet you then than now, though God giving me strength, I am ready now, to meet you step by step, and day by day, as long as you please.

I have two or three letters more in preparation as to your property, and practices in regard to it, in and out of the city, which, as convenience may suit me, I may or may not publish in advance of your promised concentrated labor of "ten days or two weeks" against me.

I am, for to-day, very respectfully yours,
ERASTUS BROOKS.

NEW YORK, May 4, 1855.

THE "SINKING CONDITION OF OUR COUNTRY"—THE PROPERTY IN CALVARY CEMETERY, &c., &c.

To the Editors of the N. Y. Courier and Enquirer :

The following are the texts of the Archbishop's "Card to the Public :"

"Unfortunately the moral attributes of our progressive greatness are, in the estimation of the civilized nations of the world, sinking from day to day." * * * "Whether we like it or not, our course in the esteem of the civilized world has at this moment a rather downward tendency."

"The undersigned, although not born in this country, is far from being insensible or indifferent to the necessity of maintaining an honorable character for those who represent its high functions in the Legislature, the Judiciary or the Executive."

The American public ought to appreciate the zeal of a high official personage *not born in this country*, but who has grown rich and powerful in it, who thus undertakes to degrade it in the eyes of "*the civilized world*." If the United States is "sinking from day to day," and if our government has "that downward tendency" so much deplored, the best thing the Archbishop can do is to shake the American dust from his feet and leave this land for the country where he *was* born, and which perhaps can better appreciate him than America.

"True Patriots they, who be it understood,
Leave their country, for their country's good."

It is you, "†John, Archbishop of the *Province* of New York," who have recently given us poor, "sinking," "downward-tending" Americans some dim idea of Imperial Rome which you have pictured as so "splendid that none ought to attempt to describe it." The greatest ruin there I know is the ruin of the national character. But I know, also, that it is very beautiful, and that you have passed a delightful winter there, while so many thousands of your flock have been fed or clothed, or fed *and* clothed, from the charity of the nation at large, whose good name you abuse, and the calumnies upon which you reiterate in your Card to the Public. With almost equal assumption in your controversy in regard to the Bible in our Common Schools you said as Bishop Hughes, "We come here denied of *our rights*." Then as now you held your commission from Rome,—from the Crowned Ruler of the States of the Church, and not from the country which, if it is in any sense going "morally downward," has sunk by the influence and power of such foreign-born men as yourself and your coadjutors. If this great city of the new world, or this free land of ours, has not ample room and verge enough for you, do not abuse us any more, but take your leave peaceably and in good temper. The Vatican is the largest palace in Europe, and in the 4,420 halls and galleries, filled with ancient and modern art, there must be a welcome for an Archbishop flying from this *sinking* land. The Church of St. Peter tells its own history, in the fact that it cost \$160,000,000, and was 111 years in building. Your mind must be dwelling upon St. John's of Lateran, where Cardinals who would be Popes, and Bishops who would be Cardinals, witness the regal ceremonies of the Pontiff's coronation. The score and a half of your churches here, in a city of more than three times the population of Rome, are counted there by hundreds, with monasteries, gardens, squares and palaces, almost without number. It must have been in anticipation of enjoying such a residence, or possessing such dominion as this, that you have ventured to speak of our sinking character and of our moral degeneracy.

But all this has more reference to yourself than it has been the object of my letters to occupy space with. When you speak of me, whether as editor, man, senator or otherwise, I smile at your anger. Your epithets, frequent and foul as they are, have left neither remembrance nor sting, beyond the regret that the Archbishop of an entire diocese, and the head of scores of Churches,—filled, many of them, I doubt not, with devout worshippers,—should have made use of them. When, however, you publish at home the evil opinions of "the civilized world" towards the United States, and send them officially as cards to the public, I feel that you have grown proud and arrogant in the country where you have been elevated to the highest position in the Roman Catholic Church of America. Learn to speak well of the bridge that has given you a safe passage.

If, however, it be true that we have been arrested as a nation in "the moral attributes of our progressive greatness," I think the cause is to be found in the elevation of men who deem it not undignified to use the highest church office and its symbol of humility for the purposes which have characterized your correspondence. When an Archbishop condescends to charge me with numberless falsehoods, in numberless times and ways, and adds to such epithets, others equally vulgar and personal, there is indeed sad evidence of moral degradation.

But it is for deeds not words, for acts more than language that you are addressed in a correspondence begun by yourself.

In Spain and Italy, as in most other countries where the supremacy of the Papal See is recognized, they refuse the customary rites of burial to the dead, if the deceased are Protestants. There is not only a denial of all religious ceremonies over the bodies of Protestants when dead, but a cruel interdiction of religious services even for the sick and dying, as well as for those who are living and in health. In Madrid, the other day, a Protestant minister, with a small, peaceably assembled congregation, was brutally outraged for daring to engage in divine worship. In some parts of Italy out of reach and view of what is called consecrated ground, the dead, rather by stealth than by right, are allowed to be entombed, but rarely with any of those attentions which are due to the

memory of the dead, and which afford so much consolation and satisfaction to the living. The recent treatment of the Madai family in Italy illustrates the feeling of European Catholics towards Protestants there, and the following extract shows the spirit of one of their leading presses here towards Protestantism throughout the civilized world :

"For our own part, we take this opportunity to explain our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but when, we ask, *did we ever profess* to be tolerant of Protestantism, or to favor the question that Protestantism ought to be tolerated? On the contrary we HATE Protestantism—we DETEST it with our whole heart and soul, and we pray our aversion to it may never decrease."—[Pittsburgh Catholic Visitor, 1848.

In this country the Roman Catholics are protected in their Archbishops and Bishops, their Priests and Convents, their Churches and Property, and in every form and ceremony of their faith. They are allowed their own burial places, permitted to consecrate them, and to regard all other places of interment as unsanctified or accursed. But in this city they have *privileges granted to no other denomination*. Of this I complain, as I did in a recent letter, of the gift to them, without any consideration whatever, of the valuable City Property (thirty-two-lots of ground) between Fifty and Fifty-first streets, while a Protestant Benevolent Association were denied their prayer of relief, and charged by the same City Government \$28,000 for a much smaller tract of land in the immediate neighborhood.

PARTICULARS AS TO CALVARY CEMETERY.

CONTROLLED BY ARCHBISHOP HUGHES.

This Cemetery ground covers eighty acres, cost \$18,000, and is situated in Newtown, Queen's County, Long Island. The Archbishop who regulates not only the religious affairs of men before they die, but the price and place of burial when dead, in the form of grave fees, tomb-stone fees, fees for re-opening graves, &c., &c., has established the following rates :—

Price of graves 3 feet wide and 7 long,	\$7
Right to erect a tomb-stone,	\$10
Cost by acre, at \$18,000,	\$225
Cost as sold per order John Hughes, at \$14 a grave,	\$30,000!
Cost of whole at this rate,	\$2,400,000!!!
Deduct 50 per cent. for gifts, excess, &c.,	\$1,200,000!!!

The people of New York will see the justice of the complaint that the Dead, when of the poorer class, and of those unable to pay anything by themselves or by friends, are buried like dogs in trenches, four or six bodies one upon another. Those who have seen the horrible spectacles of burying the dead at Naples, or at the Campos Santos, near Havana, can realize the cruel inhumanity of such interments here. The expenses of new ground and tomb stones, even among a class with means to secure a respectable burial, often lead to the interment of more than one body in one grave.

The Germans, in 1840, bought a piece of land in the same town of Newtown, as a Burial Place for their own people, in order to escape the impositions practised by the Archbishop in the Calvary Cemetery. They began to bury their dead there, feeling that they had the right even as Catholics to commit their friends to the earth which they had purchased with their money, and consecrated in their hearts. But the Archbishop was resolved to prove himself both their master in temporal as well as spiritual matters. He refused to consecrate the ground thus bought, and the Germans were compelled to abandon it as a place of rest for their dead. Hence, the value of this consecrated property, at Calvary, nominally under the title or name of "The Trustees of St. Patrick's Cathedral," but in reality, the Archbishop's own property. Hence, too, the reason for crowding the poor in trenches, four and six deep, and which led to the complaint to the Board of Health, to a petition from the people to the Legislature for the enactment of a law to restrain such modes of interment. I now wish to know of the Archbishop, if, in his own ease, the ordinances of the corporation have been complied with, in regard to the Burial of the Dead. I wish to know if the City Inspector has "granted permits for the removal of the bodies of deceased persons from the city," to the Archbishop's burial ground, as is required from all sextons and churches. I wish to know if the 9th and 11th sections of the City Ordinance, of April 23d, 1839 (amended June 2d, 1842), have been complied with in regard to Calvary Cemetery, and whether dead bodies have not been conveyed out of the city "without having first received a certificate, stating the name, apparent age, birth-place, date and place of death, and the disease he or she shall have died of, signed by the attending physician, or in case no physician shall have attended such deceased person, then by some of the family of the deceased; or, in case of an inquest having been held, by the Coroner, which certificate shall be deposited with the return in the office of the City Inspector."

Has the Archbishop and his responsible subordinates conformed to this ordinance? Are they exempted from paying the \$250 imposed upon others for each and every violation of this just local law? In one Sabbath last summer, I am told, there were 236 Roman Catholic funerals from this city. The dead were interred on Long Island, in the Archbishop's Cemetery, and the receipts for the benefit of the owner of this property were large in proportion to the number of funerals. I have been told, too, and from those who ought to know, that the sums received have been, upon some such occasions, as the one I have named, two or three thousand dollars a day.

ONE-THIRD OF ALL THE PERSONS WHO DIE IN THE CITY ARE BURIED IN THE ARCHBISHOP'S CEMETERY. It is unlawful and against the discipline of the Archbishop to bury anywhere else. About EIGHT THOUSAND BODIES WERE BURIED from this city in this cemetery last year. During the month of August, 1854, there were TWENTY-TWO HUNDRED INTERMENTS, of which I have a record before me. From January 6th, to April 28th, of the present year—sixteen weeks—there were 2,643, varying from 144 to 188 each week.

To return to the City Ordinances for a moment, I wish to know if the ordinance I have quoted, has not been set aside, even when some of its provisions have been compulsory, through neglect, evasion, or otherwise, on the part of those conducting the funerals to Calvary Cemetery? Under the ordinance of 1839, every Sexton in this city has to apply to the City Inspector for burial permits, and all this being merely inconvenient for the extensive business of the Archbishop, an amendment or exemption from the law was passed August 3, 1848, as follows:—

“Amendment to ordinance entitled, ‘Of the Interment of the Dead,’ passed April 23, 1839, by adding—
 “SECTION 12. ‘It shall be the duty of the City Inspector to grant a GENERAL PERMIT TO THE SEXTON OF SAINT PATRICK’S CATHEDRAL, FOR THE REMOVAL OF DEAD BODIES TO BE INTERRED IN THE NEW ROMAN CATHOLIC CEMETERY, in Newtown, Long Island, provided that the said Sexton comply with the ninth section of this chapter, and all captains, agents, or other persons attached to any steamboat, ferry-boat, sailing or other vessel, or to any stage, railroad, or other conveyance, shall convey said dead bodies to be interred UPON THE CERTIFICATE OF THE SAID SEXTON.’”

Here is a *special* city ordinance, granting a GENERAL PERMIT, in favor of Archbishop Hughes and his cemetery, the earth of which he disposes of at the enormous profit I have named. When the Archbishop buys land, houses and other PROPERTY, it is made over to him, his heirs and assignees for all time, but when he disposes of Property in his cemetery, he only gives an acknowledgement of so much money received. He demands a DEED in the one case, and places it upon RECORD, according to law. He gives a mere RECEIPT in the other case, and the man who possesses it feels no certain assurance, that what he has paid for is his own. The loss of a receipt is a loss of title. New York Roman Catholics have complained of this to me, both in Albany and at home, and of the ruling of the Archbishop in this matter as a most selfish and unjustifiable proceeding. A receipt for money paid for land may be lost, whereas a deed and conveyance can be placed beyond all such accidents. Some of the Calvary lots, 16 by 16, are sold for \$200, and 8 by 8, for \$150, and in proportion for smaller lots.

But once more, while upon this ordinance, let me ask,—why should Roman Catholics or the Archbishop's Sexton be exempted from labors imposed upon other Sects and Sextons. If others are required to secure “Permits” of burial from the City Inspector, why should not he and they. The City Ordinance was passed not only to secure order and regularity in regard to the burial of the dead, but to enable the City Coroners and others to investigate the causes of death. One may die the victim of a riot, or foul play, or be put out of the way by some summary means to gratify the vengeance or passion of an enemy. All that is necessary is for the Sexton to secure a nurse's or physician's certificate of death, and to return a general record of deaths to the City Inspector at the end of a week. The thousands who die in this City, and who are interred at Calvary Cemetery, are placed beyond the reach of Coroners, and in a measure beyond the reach of our entire City authorities. The partial exemption is UNJUST to others, UNSAFE in itself, and ought to be removed by the repeal of the Act of 1848.

The wrongs perpetrated by the Archbishop in regard to the Calvary Cemetery PROPERTY, and which so many Roman Catholics complain of, those who believe in the spiritual power of the Archbishop, but not in his temporal power, ought to reform, as friends of the dead and of justice between man and man.

It ought to shock the moral sense of every Roman Catholic,—as it does that of almost every other man in the community,—to see an Archbishop engaged, through his subordinates, and for his own benefit, in the business of selling graves and lots in a grave-yard,—receiving all prices, from TWO HUNDRED DOLLARS down, according to the place used or the size of the lot.

Is it not bad enough to rob the poor of their tithes and offerings when alive, without following them, through their friends, to the very grave when dead?

It is impossible to name the sums received per annum by the Archbishop for the burials at Calvary Cemetery. The lowest sum I have heard is an average of five dollars for each interment, and eight thousand interments, at five dollars each, amounts to FORTY THOUSAND DOLLARS a year! I suppose it to be more. Many of the very poor are buried at small cost, or without cost, and buried like dogs in pits, as at Naples and Havana, but then the rich pay for the luxury of riches, at the rate of \$200, to possess not a deed of the land they pay for, but merely for holding a receipt of the money they paid.

As the Archbishop compels all Roman Catholics of the city to be buried in a prescribed place—refusing peremptorily to consecrate any other—so, like a true monopolist, as he is, he commands his own price and terms for lots, land fees, headstone fees, &c., &c.

That I may do him and his no wrong in this matter, I furnish the following letter in this connection, sent to me by a responsible person, in business in the city, who is a Roman Catholic, and telling its own story.

LETTER TO MR. BROOKS.

"I have for some time been at a loss to discover wherein lies the blame of much of the evil incident to our lives as Roman Catholics—whether it is to be attributed to the Bishop or to the Priests. Inquiry of my friends has not enlightened me, but from facts such as follow, the public, as well as myself, can judge.

"Recently, it was my misfortune to lose my father, and, by request of my surviving parent, I was induced to call upon the 'Canal Street Jesuits,' whom I politely invited to perform the last act of earthly respect over the body of the dear deceased, in accordance with the ritual of the Roman Catholic Church. In making application, I was first asked: 'Where are you going to bury your father?' I replied, 'In the family lot in Greenwood, where lie other members of the family.' The priests then positively refused, saying that it was contrary to their rules, and that † John Hughes had forbidden them to go to any funeral except where the body should be buried in the Catholic Cemetery, in Williamsburg. I then told them that I would call upon the minister of another creed, to which I got answer that, if I did so, the whole population of New York would blame my family for ever. They also advised me to bury my father secretly. Knowing that the priests had no power to disgrace me or mine, I went to a Protestant minister, (Mr. Verien, of Franklin street), since which time, the Canal street gentlemen have been at much pains relative to the character of my family, and have gone so far as to refuse to offer up 'mass for the dead,' as is customary, saying that they 'pray alone for those buried at the Williamsburg Catholic Cemetery.' Their anger has even descended to my niece, a girl fifteen years of age, who, according to custom with R. C.'s, went to communion at Easter. At her confession to the Jesuit, he recognizing her, and, though having naught against the child to prevent her from communing, asked her if she had eaten meat during Lent. The girl, in her innocence, told the truth, saying: 'Yes, father;' upon which he told her to 'Go away; you will go to h— with all your family; and I pity you, my poor child, to belong to the family of M— S—.'

"The above statement of facts I send you, that the public may judge of some of the doings of John Hughes, relative to the dead, for the benefit of his temporalities.

** **"

The Archbishop is also the controlling power of the Roman Catholic burial place in 11th street, where large fees are had for interment.

On 123d and 124th streets, there is a burial ground covering eight lots, belonging to the Church of St. John the Baptist, built on 30th street. The owners were Germans. They built a church and selected a suitable place for the burial of their dead. For some time, without restraint from the Archbishop or others, they were permitted to inter the members of their congregation in these grounds, which were sacred both to the memory of the dead and to their friends. The Archbishop interposed, and prohibited the use of the grounds for this purpose. The congregation, in a spirit of German independence, continued to bury their dead there, notwithstanding the prohibition of the Archbishop. It was then announced by authority from the pulpit, that burial services would not be permitted there any longer. Still the congregation persisted in exercising their rights as men, and in discharging their duty to the dead. For a time the dead were buried without the usual funeral ceremonies or services. The Archbishop in the exercise of his high-handed power, then took the Priest from the congregation, and, as a consequence, the Church had to be closed, and was closed for some time. Submission to the Archbishop, or the denial of a Pastor, was the only alternative, and tyranny in the end prevailed over right, but not without protests and heartburnings which are still felt as an exercise of Priestly power against general justice.

It may be said, perhaps, of Calvary Cemetery, that as it is not within the limits of New York City, it is not Property owned by the Archbishop in the city. But I am dealing with a PRINCIPLE now, and not a quibble, nor a technicality. It is unworthy of an Archbishop to attempt to escape after the manner of his previous epistles. The dead referred to died in the city. The friends of the dead live in the city. The money for the Archbishop's land is supplied in the city, where also the Archbishop lives, and where he receives the money for the land sold by his agent, and at his bidding. What the value of this land is, from which so many thousands of dollars are annually received, the Archbishop can inform the public by opening his books for their inspection. It is fair, however, to judge the value from the monopoly and profit.

Very respectfully, for to-day.

ERASTUS BROOKS.

PROPERTY IN BROOKLYN.—THE CONVEYANCES TO AND FROM JOHN HUGHES.

To the Editors of the Courier and Enquirer :

UNDER date of April 21, I find a letter to me signed "† John, Archbishop of New York," which contains this statement :

"I may tell him (Mr. Brooks) that all church property in the dioceses of BROOKLYN, Albany, and Buffalo, BELONG TO THE CATHOLIC PEOPLE OF EACH."

Now, so far as Brooklyn is concerned, this statement is not correct, and the Archbishop ought to have known it. Every man of sound mind must certainly know the truth or falsity of every statement which he makes upon his own responsibility. Therefore, every person who misstates or perverts a known truth, especially when charging another with falsehood, does that which the Archbishop has done in his controversy with me.

A cursory examination of the records in the Register's office in King's County, shows that the following conveyances have been made to John Hughes :

No. 1.

Nicholas Luquer and Sarah L., his wife, to Right Rev. John Hughes of the city of New York. Deed dated 1st Oct., 1851. Recorded in liber 275, page 3. Consideration, \$2,500.

Conveys five lots of ground on the northerly side of Luquer street, 6th Ward, Brooklyn.

No. 2.

Charles Constantine Pise, pastor of the Roman Catholic Church of St. Charles Borromeo, to the Most Reverend John Hughes, Catholic Archbishop of New York. Deed dated 6th March, 1852. Recorded liber 274, page 210. Consideration, \$1.

Conveys brick dwelling and lot of ground southerly corner of Sidney place and Livingston street. Lot 27 by 105 feet.

No. 3.

Francis Weeks and Ellen J., his wife, to Most Rev. John Hughes, Archbishop of New York. Deed dated 20th June, 1851. Recorded liber 250, page 88. Consideration, \$2,800.

Conveys eight lots of ground, 9th Ward, Brooklyn, known as Nos. 138, 139, 140, 141, 142, 143, 144 and 145, on map of land formerly belonging to Cornelius Van Cleef.

No. 4.

William T. Dugan and Eliza, his wife, to Most Rev. John Hughes, Archbishop of New York. Deed dated 20th of June, 1851. Rec. lib. 250, page 91. Consideration, \$2,500.

Conveys eight lots, 9th Ward, known as Nos. 146, 147, 148, 149, 150, 151, 152 and 153, on same map.

No. 5.

Isaac Allen and Charity, his wife, to Most Rev. John Hughes, Archbishop of New York. Deed dated May 16th, 1851. Rec. lib. 246, page 339. Consideration, \$2,500.

Conveys lot 40 feet by 100 feet, on the east side of Jay street, 4th Ward. [A large brick building, called "St. James' School," has recently been erected on this lot.]

No. 6.

Smith W. Anderson and wife, and Aaron Clark, to the Most Rev. John Hughes, Archbishop of New York. Deed dated Oct. 12th, 1850. Rec. lib. 223, page 44. Consideration, \$40.

Conveys a small strip of land in 8th Ward.

No. 7.

Sylvester Malone (Rev.) to John Hughes, of New York. Deed dated Sept. 8th, 1850. Rec. lib. 226, page 478. Consideration, \$1.

Conveys lot, with three story brick dwelling thereon, southerly side of South Third street, between Second and Third streets. Lot 25 feet by 75 feet.

No. 8.

Rev. Edward Briardy, to the Most Rev. John Hughes, Bishop of New York. Deed dated June 5th, 1850. Rec. lib. 220, page 81. Consideration, \$1.

Conveys five lots of ground in the town of New Utrecht, and on which a church has been erected.

No. 9.

Same to Same. Deed dated 5th June, 1850. Rec. lib. 220, page 84. Consideration, \$1.

Conveys section of land with church, situate in Flatbush.

Dan. H. Arnold and wife, and others, to the Right Rev. John Hughes, of New York. Deed dated 1st Dec., 1849. Rec. lib. 209, page 58. Consideration, \$10,000.

Conveys three lots and church, easterly side of Sidney Place, between State and Livingston.

No. 10.

James Duffy and wife, to the Right Rev. John Hughes, Bishop of New York. Deed recorded lib. 200, page 464. Consideration, \$2,700.

Conveys a piece of land at Flatbush, containing 17 acres, 2 rods, and 5 perches of land.

No. 11.

Rev. Charles Smith, to John Hughes, the Right Rev. Bishop of New York. Deed dated Nov. 1848. Rec. lib. 194, page 149. Consideration, \$1.

Conveys lot westerly side of Jay street—No. 367 Lands Map.

No. 12.

Same to same. Deed dated Nov., 1848. Rec. lib. 194, page 150. Consideration, \$1,500.

Conveys lot westerly side of Jay street—No. 369 Lands Map.

[Mr. Smith was formerly pastor of St. James' Roman Catholic Church, and erected a beautiful Gothic School House on the above lots.]

No. 13.

George Hall and wife, to John Hughes. Deed dated 8th July, 1848. Rec. lib. 181, page 339. Consideration, \$675.

Conveys six lots in 8th Ward.

No. 14.

James Feeny and wife to John Hughes. Deed dated 25th July, 1846. Rec. lib. 151, page 45. Consideration, \$700.

Conveys lot in 9th Ward.

Since the appointment of John Loughlin to the diocese of Brooklyn (so called), this John Hughes has conveyed the property named to him; but that does not alter the misstatement contained in the paragraph above quoted; and the power to convey, no doubt, embodied the power to get back again. But how can property be said to belong to "the Catholic people" of Brooklyn, when the Bishop is the owner thereof in *fee simple absolute*? This is the question for the Archbishop to settle. Here is property, too, in houses, property in single lots, 40 by 100 feet, in strips of land, property in eight lots, in eight lots again, in parcels of five lots, property in lots and churches upon it; property in a quantity of more than seventeen acres, used as a burial place, at Flatbush, and controlled by the Bishop as Calvary Cemetery is, and made a source of large revenue, and the richest of all the conveyances. The "Catholic People" are buried here, and in that sense only is it conveyed to them. In city and country, places for living in, and burying in, the *fee simple* is complete in the man, and not in the Trustees or Church.

I now give a record, from Queens County, of conveyances to John Hughes.

COUNTY CLERK'S OFFICE, QUEEN'S CO.

No. 1.

David O'Connor and Margaret, his wife, to John Hughes, Bishop, &c. Deed Warranty dated 8th January, 1841. Recording lih. 533, p. 445. Consideration, \$650.

Two houses and lots on Liberty street, in Flushing; dimension, 40 feet front and rear, by 120 feet.

This property was conveyed by Hughes to Andrew Ryan, on the 6th June, 1841, for \$600, by a like deed of warranty.

No. 2.

Daniel Higgins, John Leonard, and Michael N. Brennan, Trustees of R. C. Church, in town of Flushing, to John Hughes, Bishop, &c., and his successors, for the Catholic Congregation of the town of Flushing. Warranty deed, 1st May, 1849. Consideration, Love and Affection, and \$1.

Lots Nos. 16, 15, 14, and part of 13, on a map made by Samuel S. Doughty, of city of New York, surveyor, August, 1838. Bounding and containing as follows: Beginning at the southeast, and running thence northerly to the west side of Union street, 110 feet 4 inches; thence westerly, 144 feet 10 in.; thence southerly, 100 feet 6 inches; thence easterly, 155 ft 2 inches.

No. 3.

Alfred C. Smith and Elizabeth T., his wife, to John Hughes, Bishop, &c., and his successors, for the

Roman Catholic congregation at Flushing. Deeds dated 1st May, 1849. Rec. liber 79, p. 111. Consideration, \$1,700.

Conveys lot No. 12 and part of No. 13, on above map, and bounded as follows, to wit: Beginning at the southeast corner of No. 11 on said map, and running thence northerly 109 feet 3 inches, thence eastwardly, 81 feet, to place of beginning.

No. 4.

John Titus of North Hempstead, and Sarah P. Titus, his wife, to John Hughes, Bishop, &c., and his successors in office. Deeds dated 17th Feb., 1851. Rec. liber 87, p. 84. Consideration, \$140.

Conveys two acres, near the Westbury Railroad Depot. This deed conveys property in trust for the benefit of the Roman Catholics of Westbury.

No. 5.

George Clancy and Jane, his wife, to John Hughes of the City of New York. Deed dated 14th August, 1851. Recorded in liber 193, p. 136. Consideration, \$10.

Conveys lot 25 by 100, in Hicksville.

No. 6.

Andrew Brady and Margaret, his wife, to John Hughes, Right Rev. Bishop. Deed dated 18th April, 1853. Lih. 195, p. 410.

Conveys a lot at Rockaway, opposite Marine Pavilion, of the dimensions of 150 feet by 75 feet.

THE FORDHAM PROPERTY

Is one of the richest estates in this neighborhood. I have traced it from its conveyance by John M. Bixby and Alexander Watson to Andrew Carrigan, recorded liber 86, July 19, 1839, Clerk's Office, County of Westchester, to the conveyance of Andrew Carrigan and wife to John Hughes. Deed dated August 9, 1839, and recorded as above lib. 92, p. 125, con. \$29,500. Excepting eight acres and 103 perches reserved to himself, 98 acres, 1 rood and 5 perches of this splendid property is nominally held from John Hughes for St. John's College. The Archbishop, however, as I have shown, is the Supreme head and Director of this property, even to the regulation of its grounds, fences, switches for the railroad in front, and even for a covenant for free travel to and from the College daily, with fifty pounds of baggage for himself or any one person he may name. Its value, as property is and has been sold in the neighborhood, is estimated at \$350,000.

Aud now, if the Archbishop will excuse me,—as I am in the pursuit of knowledge under difficulties,—I want to know on what terms the possessors are allowed to hold or use this St. John's College Property, secured from, and controlled by, the Archbishop. I understand that the said Archbishop is paid annually for the privilege the interest on \$60,000. I believe that besides this interest, which may be paid into the College for the education of Priests as bold and skillful as the Archbishop, a collection is taken up once a year in all the Churches of the Diocese for the support of the Seminary. Some persons of the Archbishop's own faith, would also like to know the use to which the reserved grounds are put, and who pays for the support of the occupant,—whether it comes from Church contributions, and, if it is a fair business transaction, all about it. Honest, intelligent Roman Catholics are the authority for the facts stated by me in this paragraph.

But to leave this part of the State, for the present, I find full deeds of Conveyance to Archbishop Hughes, and in his own name, of two and a half acres of land in the town of Watertown. Also conveyances from him (from the Clerk's Office of Jefferson County) of two valuable tracts of land, originally conveyed to Bishop Dubois for "love of God, veneration for the holy Catholic religion and the sum of one dollar," and two acres of land in the village of La Fargeville, Jefferson County, to Bishop McCloskey.

The Archbishop seems to have spotted himself all over the State, and to have had an eye to the useful and beautiful as well as the profitable, wherever he indulged in his love of what the politicians call "Squatter Sovereignty." Thus I find in September and October last, the counsel of the Archbishop in this city, advertising, in your columns, 436 acres of this Jefferson County Property, good for agriculture, good for a dairy, with a garden of three acres with a limestone wall, a stone mansion fifty feet square, two barns, and everything of the most complete and substantial character. No artist could picture a brighter scene than this, and a history is connected with it which may be given hereafter. "One of the most valuable farms in the State," as it is called, may have been secured for that Jefferson County College, which was originally designed for the Claremont or Catholic College.

ERIE COUNTY furnishes the following record, besides THIRTY-FOUR CONVEYANCES TO JOHN TIMON, SINCE 1847. I select those held in the name of the Archbishop of this Diocese.

No. A.

James Milnor to the Right Reverend John Hughes, of the City of New York. Deed dated 20th Feb., 1844. Liber 74, p. 373.

All that certain piece or parcel of land, being a part of outer lot No. 116, in the city of Buffalo, and bounded and described as follows: Beginning at the point of intersection, of the southerly line of Batavia street, with the westerly line of Pine street, 212 feet, thence easterly at right angles, and parallel with Batavia street, 132 feet, thence northerly, parallel with Pine street, 212 feet to the southerly line of Batavia street, and thence easterly along the southerly line of Batavia street, 132 feet, to the place of beginning.

No. B.

Theodore Nathan to the Right Rev. John Hughes. Dated June 19th, 1845. Liber 80, p. 17.

All that certain piece or parcel of land, situate, lying and being in the town of Surherst, County of Erie, and State of New York, and being part of lot

No. 102, in the 12th township and 7th range of the Holland Land Company Survey, and bounded as follows, to wit: Beginning at the southeast corner of said lot, 102, and running thence west on the south line of said lot, 20 rods, thence at right angles east, 20 rods, and thence at right angles 16 rods west, to the place of beginning.

No. C.

Conrad Moritz, and six other Trustees, to the Right Rev. Dr. John Hughes. Dated Nov. 3d, 1845. Liber 80, p. 411.

All that certain piece or parcel of land, lying and being in the town of Hamburg, Erie County, being part of lot No. 2, in the 9th township, 8th range, and commencing on the township line, and running on the said township line 2 chains and 75 links; thence north, 85½ deg.; west 3 chains; thence south 2 chains and 75 links; thence south 85½ deg., along centre of highway, 3 chains, to place of beginning, together with the house of worship heretofore erected thereon.

And now may I here ask, what was the La Fargeville property bought for, and why was it advertised for sale? When and where was the purchase-money for this property obtained? Was not each priest in the diocese assessed for its purchase, and why was it not used for the purpose for which it was bought by this tax upon the people? These are questions which interest men of your own faith more than me, and they interest men also who would like to have some fuller account of your stewardship than you are in the habit of giving them through your official organ or elsewhere.

I am, for to-day, very respectfully yours,
ERASTUS BROOKS.

ARCHBISHOP HUGHES' LETTER ON THE CHURCH PROPERTY LAW—
AMOUNT OF REAL ESTATE IN THE HANDS OF THE BISHOP.

" * * * * Mater veritatis dies non permissura sit longum fraudibus regnum."—*Grotius de Imp. S. P.*, 100 b. 6.

" * * * * Light, the mother of Truth, will not permit deception to enjoy a long reign."

TO THE PUBLIC.

During the last session of the New York Legislature, a petition was presented by the trustees of St. Louis Church, Buffalo, complaining of pretended grievances which they had suffered, as they alleged, at the hands of their ecclesiastical superiors, and praying

for an act of evil legislation on the part of the State, by which their religious grievances might be brought to an end, and similar ones henceforth prevented in other congregations. In that petition they avowed, among other numerous falsehoods, that "Bishop Hughes had attempted to compel them (the trustees) to make the title of their church over to him." The Hon. Mr. Putnam drafted a bill of contingents, confiscations, and penalties against the Catholics of this State, unless their bishops should henceforth govern and regulate all matters affecting church property according to the provisions of the act. The undersigned denied that there was one word, or syllable, or letter of truth in the statement quoted from the petition, and Mr. William B. Le Conte has since admitted its entire falsehood, even while attempting to vindicate his own course and that of his fellow-trustees. Notwithstanding the falsehoods of the statement in the petition, they are entirely adopted by Mr. Putnam, and the one already mentioned is specially incorporated in his speech in favor of the bill. There is no evidence that Mr. Putnam was then aware of the falsehood which he had adopted from the text of the petition. But he must be aware of it now.

Mr. Senator Brooks of this city also made a speech on the same side. By him the falsehood or falsehoods of the Buffalo petition, adopted by Mr. Senator Putnam, were entirely thrown in the shade by the gigantic scale on which he projected his. According to him, Bishop Hughes was the owner, in his own personal right, of an immense amount of real estate in the city of New York. He supposed its value to be little short of \$5,000,000. It consisted, according to him, of no less than fifty-eight distinct parcels of real estate—some of them covering "whole squares of land," and all recorded in the Register's office, to the number of fifty-eight entries. Of this property there were, according to Mr. Brooks, "numerous transfers from trustees," and lest any Senator should doubt his veracity, he sported a pretended reference as from the records in the Register's office, giving book, number, and page for the correctness of his statements.

One is at a loss whether to be surprised more at the boldness of this man's falsehoods, or at the imbecile credulity of a public calling itself enlightened, who nevertheless seemed to receive his statements as so many gospel truths.

Shortly after my return from Europe, I called the attention of Senator Brooks to the wantonness and extravagance of his assertions. My letter was written in a spirit of playfulness. I intimated that, after reserving to myself, against the wants of old age, out of this property, little short of \$5,000,000, as Mr. Brooks had asserted, the sum of \$2,000,000, I should appropriate all the balance, say \$2,750,000, to the founding of a magnificent library, which should be worthy of New York; and as I was indebted to the Senator for my immense fortune, it should bear his name, and be called "The Erastus Brooks Library."

I intimated, however, in a tone sufficiently serious to attract his attention, that his statements were untrue, and called upon him either to prove or retract them. He chose the alternative of proof, and the public will see how desperate is the condition of a man who undertakes to prove a falsehood, since truth will ever seem to be a handmaid in such an enterprise, and will leave him entirely dependent on his ingenuity for the inventing of secondary falsehoods in support of those which were primary.

Out of this grew the late controversy between Mr. Brooks and myself. It was not my business to prove that the statements of his speech were false. It was his to prove them true. It was but fair that he should have full scope to accomplish this awful task in his own way, and the public have witnessed the industry with which he has prosecuted the work.

It has been matter of surprise to some that I should not have had at any moment my proofs at hand to refute both the primary and secondary falsehood of Mr. Brooks, in other words, that I was not prepared to prove a negative, which no man has ever done by argument, and which no man can ever do. The proof of a negative must always be by deduction from argument which is positive; and how could I bring my proofs of a negative through the medium of positive facts to a close until Mr. Brooks should have completed his whole winding and tortuous career of mendacity. I believe he has done this at least, and now it is time for me to bring my positive facts to bear upon his positive falsehoods, scatter them to the winds, and leave him standing before the community a self-degraded, self-ruined man.

But before I commence, it is proper to state that whatever property may be found on the records of the Register's books, in the city of New York, in my name is, in equity and truth though not in a legal form, the property of the several congregations, to be enumerated hereafter; that the management of this property has been by a rule of the dioceses, dating as far back as 1843, in the hands of the respective pastors of each congregation, who are required to associate with them one or two respectable and competent laymen, to assist them in the administration of the temporalities of their church—to keep regular accounts of its income, its expenditures, &c.—to make and publish, from time to time, at least once a year, a report of the condition of the church, to be distributed

among their pew-holders, and a copy of the same to be forwarded to the archiepiscopal residence, in order to have it inserted in a diocesan register, kept for that purpose. The title of these church lots was vested nominally in the bishop. But he never considered this as giving him any more right to the ownership in the sense of Mr. Brooks, than he would have to regard as his own an offering of charity handed to him for the benefit of the orphan asylum. Neither has he ever received so much as one farthing of revenue or income from this property, in consequence of his nominal ownership. Neither has he troubled himself with the management of the temporalities of these congregations, except in so far as to prevent the church property from being mortgaged or exposed to alienation, as had been the case under the irresponsible management of lay trustees. Whenever the clergyman and his advisers reported to the Bishop the expediency of their doing something in regard to such property, he acquiesced as often as his judgment approved of their proposal. In this way deeds, and titles, and transfers, and mortgages, &c., were brought to him from time to time for signatures, and, as a matter of course, he went through the legal formality of appending his name. So also when new lots were purchased for the erection of new churches required by the increasing numbers of the faithful, the deed was made out in the Bishop's name, and the local pastor and his associates managed all the rest.

It is hardly to be wondered at, therefore, that the Bishop himself should have been almost taken by surprise by the display of documents exhibited by Mr. Brooks, purporting to be extracts from the records in the Register's office. The Archbishop was perfectly aware, in a general way, that Mr. Brooks had entered boldly on a career of falsehood; but he was not prepared to suppose that a Senator of the State of New York, in order to brazen it out against him, would have dared to falsify the public records. This, however, Mr. Brooks has done.

Before proceeding to exhibit the secondary falsehoods of Mr. Brooks more at length, I shall give a statement of all the property recorded in my name in the Register's office on the day of the Senator's speech. It is the same to-day, as nothing has been added to or taken from it since.

The property, then, which is recorded in my name is the aggregate of lots on which fifteen different Catholic congregations have their places of worship, their priests' residences, and in some instances their schools. The number of these lots is seventy-seven (77), giving a fraction over five lots each for the church edifices of these fifteen congregations. I am told by competent judges that if these lots were to be sold, the buildings on them, though exceedingly valuable to the Catholics as places for the purposes of Divine public worship, would not add to their value in the estimation of purchasers. I am further told by competent judges that, scattered as they are at various points, from Barclay street to Manhattanville, they would not fetch more, one with another, than \$5,000 each lot. This would produce, as the total value of property recorded in the Register's office in the name of the

Archbishop, the sum of.....	\$385,000
But in the same Register's office there are recorded, as incumbrances on these 77 lots, mortgages to the amount, in the aggregate, of.....	\$245,640
<hr/>	
Reducing the net value of property recorded in the name of Archbishop Hughes, to the alarming sum (not of a little short of \$5,000,000 but) of.....	\$139,360

It is to be observed that, before the Archbishop could realize even this sum, it would be necessary for him, not only to become a dishonest man, but also to go through the process of turning fifteen Catholic congregations, with their respective priests, into the streets of the city.

Such are the length, and breadth, and height, and depth, of all the real estate recorded in the name of Archbishop Hughes, in the books of the Register's office. I trust the Protestant community will breathe more freely in consequence of knowing this fact. I trust also that our Catholic laity will be better prepared to give an answer when the supposed immense wealth of their Archbishop is made a reproach to them.

I may as well add here, that the property of the Cathedral, including Calvary Cemetery, is managed by the trustees of St. Patrick's Church—that they receive and expend and keep an account of all income and all outlays connected with their trust—that the Archbishop's relation to it is precisely the same as that of his predecessor—that he has no personal income even to the amount of one farthing from these revenues, except what is annually appropriated by the board for his decent maintainance; that the sum thus appropriated, though sufficient, is yet moderate enough; and that if it is not more, the reason is, that the Archbishop has more than once declined to accept a larger amount.

There was a period during the late controversy between Mr Brooks and myself when I almost doubted whether falsehood would not gain the victory over truth. A perfect novice as regards deeds, and titles, and formalities of law, I should not have known where to com-

mence my refutation of the man of falsehood. Accordingly I referred the matter to two respectable legal gentlemen, namely, Messrs. T. James Glover and W. C. Wetmore. When I asked the public to suspend their judgment for ten days or two weeks, it was that these gentlemen might have time to examine the records in the Register's office. This they have done. They have followed Mr Brooks, number by number. They have examined everything alleged by him as on the authority of the public records. And from their reliable statements now submitted I shall be able to show that Mr Brooks has been guilty of numerous deliberate and wilful falsehoods, including the daring experiment of perverting and falsifying the very records which he pretended to cite. Here are the letter and report of Messrs. Glover and Wetmore :—

TO THE MOST REV. ARCHBISHOP HUGHES :—

In compliance with your request, we have examined the various records of conveyances to you mentioned in the several letters of Senator Brooks, as well as others made by you; and we beg leave to present to you, as the result of such examination, the accompanying report, upon the accuracy of which you may confidently rely.

We have only to observe that the respective deeds are numbered to correspond with the numbers used by Senator Brooks, and that those which are not noticed are correctly cited by him, except some inaccuracies of reference.

We have the honor to be, with great respect, your obedient servants,

T. JAMES GLOVER.
W. C. WETMORE.

NEW YORK, May 11th, 1855.

REPORT.

No. 1 is a lease for 999 years at a nominal rent, but with a covenant on the part of the lessee to maintain a church according to the rights and discipline of the Roman Catholic Church.

No. 2 is an assignment of a lease affecting the same premises mentioned in No. 19. The lots belonging to St. Paul's Church at Harlem were assessed for the opening of 117th street, in 1840. They were sold to P. Doherty, for non-payment of the assessment, and the same not being redeemed, were leased to him by the Mayor, &c., of the City of New York, for twenty years. This is the lease assigned by P. Doherty to the Right Rev. John Hughes, as stated in No. 2. The identical premises were conveyed by the Sheriff, in an execution sale against the Trustees of St. Paul's Church, to the Right Rev. John Hughes, as set out in No. 19. The two deeds convey but one and the same piece of property.

No. 3 is between the same parties, and for the same premises mentioned in No. 7.

No. 6 is a deed by Patton and wife, of the half part of a vault for burial on the premises mentioned in No. 10.

No. 7 is the same as No. 3, as above stated.

No. 8 is correctly stated as follows:

Bartholomew O'Connor, of the first part, to Right Rev. John Hughes of the second part. Deed dated 7th Feb., rec. 22d Sept., 1845, lib. 465, p. 514.

This deed cites a conveyance by the Trustees of Christ Church to Bartholomew O'Connor, dated 5th Jan., 1843, whereby the trustees, with the consent of the Court of Chancery, assigned their lands, &c., upon trust to sell the same, and out of the proceeds to pay their creditors. It then, in consideration of \$42,000, conveys the four lots on James street, and also the vestments, church furniture, and organ. Mr. O'Connor is nowhere styled Trustee to Christ Church, nor Trustee of Christ Church, nor was he such in fact or in law, nor can he with propriety be so styled. He was simply an assignee for the benefit of creditors, by virtue of an assignment made January, 1843, and conveyed the premises in February, 1845, to the Right Rev. John Hughes, in the same manner as he might have done to any other purchaser.

No. 9 is a conveyance of the property of the Sacred Heart, at Manhattanville, the whole of which was subsequently conveyed to Aloysia Hardy, by deed dated 10th February, 1847, recorded on the 17th of January, 1848, lib. 497, p. 292.

No. 11. The premises mentioned in this deed, executed by Z. Kantze, though separately numbered on the map, really form but one lot, having a front on the street of 25 feet by about 160 feet deep.

Nos. 14, 15, 16 all relate to the property of the Convent of Mercy. No. 14 is an assignment of a lease for life of one lot on Mulberry street. No. 15 is a confirmation of a previous deed by the attorney; in fact, of Mr. Rea to W. H. Butler, the power of attorney having been lost. No. 21 is the main source of title to this property. The whole of it was conveyed by the Right Rev. John Hughes to the "Institution of Mercy," as soon as incorporated according to law, by deed dated 1st June, 1854, recorded 15th June, 1854, lib. 663, page 368.

No. 17 is a conveyance of a "strip of land," not a lot, being only two inches in width by 100 feet in depth, adjoining another lot.

No. 18 is the conveyance of an irregular piece of land on the corner of 27th street and Madison avenue; on the preceding page of the record, is a release of dower in the same premises, in consideration for the \$3,377 63-100. The whole of this piece of land was conveyed by the Most Rev. Archbishop to the Harlem Railroad Company, by deed dated 6th January, 1853, recorded 2d April, 1853, lib. 616, page 640.

No. 19 is the Sheriff's deed mentioned above, under the head of No. 2, and conveys the same premises.

No. 22 is a deed of confirmation of the same premises described in No. 46. The latter (No. 46) is a deed from the Rev. Felix Varela to the Most Rev. John Hughes, of the property known as Transfiguration Church. It bears date April 23d, 1850, and was recorded on the 1st day of November, 1850, in liber 554, page 486. The conveyance No. 22 bears date December 9th, 1851, and was recorded in lib. 591, page 268. This deed recites upon its face an order of the Supreme Court, dated 22d November, 1851, authorizing the trustees to execute it in confirmation of the title of the grantee. The whole of those premises mentioned in the above deed was conveyed by the Most Rev. Archbishop to L. J. Wyeth, by deed dated 2d May, 1853, recorded the same day, lib. 649, page 644.

No. 26 is an assignment of a lease for the unexpired portion of a term, having originally only three years and six months to run, from November 1, 1850.

No. 41 is a conveyance from the corporation of the Protestant Episcopal Church, known as Zion Church.

No. 43 is a conveyance of four lots on the corner of Fifth Avenue and 50th street, being 100 feet 5 inches on the Avenue, by 100 feet in depth. It is not a conveyance of a "square of land," in the sense in which the term is used, nor indeed in any sense.

But the entire premises described in this deed were conveyed by the Most Rev. Archbishop Hughes to the

trustees of St. Patrick's Cathedral, by deed dated February 5th, 1853; recorded March 9th, 1853; lib. 630 page 337.

No. 46 has been already disposed of.

The deed of the Orphan Asylum property is correctly stated as follows :

The Mayor, Aldermen, &c., of the City of New York, of the first part, to the Roman Catholic Orphan Asylum Society in the City of New York, of the second part, deed dated August 1, 1846, recorded in book A of Deeds, p. 271, Comptroller's Office, conveys a piece of land on 5th Avenue, between 51st and 52d streets, and extending easterly 450 feet, upon condition that the parties of the second part erect thereon, within three years, a building to be approved by the Mayor, and that they keep the premises for the purposes contemplated by their charter. The counterpart is signed by the President and Secretary of the Board of Trustees of the Asylum.

T. JAMES GLOVER,
W. C. WETMORE.

The foregoing authentic statement, taken from the records, will warrant me in summing up the result of the examination made by Messrs. Glover and Wetmore as follows :—

I. Mr. Brooks has falsified the record by styling Bartholomew O'Connor "trustee to Christ church."

II. He falsely cited the deed from the trustees of Transfiguration church, executed in 1851. The falsehood consisted in suppressing what appears on the face of that deed—that it was simply in confirmation of a title previously vested in the Archbishop. The premises had been, in truth, conveyed by Rev. F. Varella, in 1850.

III. He intentionally falsifies when he declares that the deed by Michael Curran conveyed a "square of land."

IV. He wilfully counts the following premises twice :

1. The property of St. Paul's church—in one case under the lease from P. Doherty, and again under the deed from Westervelt.

2. The half part of a vault for burial under the deed from Patten and wife, the same being embraced in the premises conveyed by Rev. Andrew Byrne.

3. The lot described in deed from Mr. Rea—in one case under that deed, and again under deed from G. W. Hall.

4. The Transfiguration church property—first under the Varella deed, and again under the deed of confirmation.

V. He includes the following property, though conveyed away by the Archbishop :—

1. The property of the Sacred Heart, at Manhattanville.

2. The property of the Institution of Mercy.

3. The property at the corner of Madison Avenue and twenty-seventh street.

Senator Brooks will not deny that he knew the Archbishop had conveyed away this property, for he cites the deed to the Harlem Railroad Company in the very letter in which he falsely attributes to the Archbishop the ownership of it.

4. The property of the Transfiguration church. Not content with setting it down as still vested in the name of the Archbishop, though it had been conveyed away, Mr. Brooks counts it twice.

5. The four lots at the corner of Fifth avenue and Fiftieth street.

VI. He counts the following as entire lots :—

1. The half of a vault for burial.

2. The strip of land two inches wide, conveyed by Costar's executors.

3. A piece of land 15 feet by 97 feet 4 inches, conveyed by R. Keim.

4. A piece of land 26 feet 3 inches by 32 feet 6 inches, conveyed by Wood's executors.

VII. He counts the leasehold lot assigned by J. R. Bailly, although the term had expired on the 1st of May, 1854.

VIII. He counts the property conveyed by Z. Kantz as two lots, the same forming in truth but one.

This reduces the number of deeds of lots now vested in the Archbishop from fifty-eight, as stated in his speech of the 6th of March, and from forty-six as stated in his false reports purporting to be from the records, to thirty-two ; and the number of lots is reduced from one hundred and one, as reported by Mr. Brooks, to seventy-seven. Thus, between the statement of his speech in the Senate as regards the number of entries, and the truth as attested by Messrs. Glover and Wetmore of twenty-six, and between the number of lots as reported by him after a pretended investigation to the records and his truth, as attested by the same gentlemen, a difference of twenty-four lots appears. Thus the whole number of lots stated by Mr. Brooks..... 101

Strike out the following :—

1. Lease, St. John's,.....	3
2. Lease, J. R. Bailey, expired May, 1854.....	1
3. Lease, P. Doherty, counted twice.....	1
4. Deed, Patten, do. do.....	1
5. Deed, Jas. RCA, do. do.....	1
6. Deed, Trustees of Transfiguration Church, do.....	2
7. Deed, Cammann, conveyed away.....	1

8. Deed, G. W. Hall, do. do.	6
9. Deed, M. A. Gafney, do. do.	2
10. Deed, Rev. F. Varella, do. do.	2
11. Deed, Mich'l Curran, do. do. square.....	1
12. Deed, Costar's executors, a strip.	1
13. Deed, R. Kein, part of lot.	1
14. Deed, Wood's executors, part of lot.	1
Making in all.	—24.
Which subtracted from 101, as reported by Mr. Brooks, leaves a balance, as has been elsewhere mentioned.	77.

It would require a small volume to develop at length all the circumstances of meanness that characterize the falsehoods of which Mr Brooks has been guilty. I may say in general that all falsehoods range themselves under either one or other of these two heads, namely:—1st. The assertion of something that has no existence in reality; or second, the denial of something which has. It follows, therefore, that falsehood has no real existence except as the negative of truth, and consequently what is called public opinion has no power either to create truth from falsehood, or to destroy truth and render it false. Public opinion to be worth anything, as regards things which exist, or things which do not, ought to be the legitimate offspring of truth—its creation, not its creator.

A friend of mine has preserved some four columns of scraps taken from different newspapers, published for the most part in the interior, and copied into the *Express* of this city, as evidence of public opinion in regard to the issue of the late controversy between Mr. Brooks and myself. The generality of the press, however, and especially in the large cities, have had the kindness to abstain from pronouncing a judgment on the question of veracity until the evidence should be all in, and the testimony closed on both sides. For this just course of forbearance, pending the controversy, and especially since I solicited a suspension of judgment for ten days or two weeks, I now make my grateful acknowledgments. But I have no such acknowledgments to make to the journals which have pronounced a premature judgment, and whose hasty opinions have been eagerly gathered into the columns of the *Express*. Having endorsed Mr. Brooks without waiting to know what they were about, it was but consistent that they should vilify Archbishop Hughes, which they have not failed to do. I do not ask them to retract what they have said. I do not ask them to recall or change their opinions on the subject; but I do ask them, as the only reparation which it is in their power to make, to publish this letter in their respective papers. If they are honourable men they will do so. If I were their enemy, which I am not, I could not desire to inflict on them a more humiliating punishment for their unfair and rash judgment. If they only publish this letter, they may, of course, if they choose, still continue to encourage falsehood and the falsification of public documents by their continued endorsement of Mr. Senator Brooks.

It is customary throughout nearly all Christendom for a Catholic bishop to prefix the sign of the Cross to his signature. Most of the editors just now referred to, and who have been fabricating public opinion for the New York *Express*, seem to be too poor in the resources of their printing offices to possess any type which would represent the symbol of Christianity, and as the next substitute thereto, or rather in ridicule thereof, they have adopted the symbol of the assassin—the dagger. They imagine, apparently, that this substitute will make tremendous havoc on the reputation of Archbishop Hughes. But they seem to forget that the sign of the Cross is the sign of man's redemption; that symbol in which St. Paul gloried, and the symbol which, when represented by a dagger, they are giving over to the scandal of youth, the ridicule of the infidel, and the scoffer at Christianity. And yet our type foundry are not surely so barren of ingenuity as not to be able to invent something outside of the alphabet which would give a grave and decent idea of the sign of His Cross. Every civilized nation is familiar with symbolic language. Nor are we, as a people, at all deficient in this respect, with the single exception which I have just mentioned. Outside the alphabet we have our symbolic type to represent, for instance, a section of railway, a steam engine, a tree, a house, a stray horse, or a runaway negro. In fact, we have in our printing offices symbolic type for almost everything except the sign of the cross. Surely it cannot be that our printers are so excessively American, according to the late and improved sense of that term, that they reject the sign of the cross, because it symbolizes a foreign religion. Alas, if all Americans were like some of our modern legislators, Christianity—the thing symbolized, as well as its type—would be foreign enough. Be this, however, as it may, I will forgive those editors if they will only publish this letter, and allow their readers to see and study the melancholy evidences it exhibits of the humiliating position into which their rash, hasty, unjust conclusions in my regard, and their blind reliance on the veracity of Senator Brooks, have betrayed them. Their readers will perceive that the Hon. Senator has left no species of falsehood unemployed. Being, no doubt, acquainted with the rules of evidence, they will perceive that he has

perpetrated falsehood direct—*assertio falsi*—which, if such a term can be applied in such a case, is mauly and undisguised falsehood—as, for example, the “whole squares of land” which, in his speech, he said were mine. This is the out and out *assertio falsi*, without a shadow of mitigation. The next species is the insinuation of what is false—*suggestio falsi*. Take, for example, the case in which he intimates and would have the public to believe that the property given to the Orphan Asylum by the corporation of the city, was given to me, on the plea that my name, as President of the society, and that of its Secretary, were signed to the conditions on which the conveyance had been made. The third species is the suppressing of the truth—*suppressio veri*. This has been exemplified by our Senator; for instance, in the case of the deed which has on its face, as certified by Messrs. Glover and Wetmore, “in confirmation” of a previous title. If the first species of falsehood here alluded to be regarded as at least bold, open, manly and out-spoken, the second and third, wherever a question of veracity is involved, are always looked upon as low, sneaking and base. On the whole, it appears from records and testimony, which Mr Brooks will not dare deny, that he is an expert in every department of falsehood, and that we can say of him, but in a different sense, what the poet said of Sheridan—he

* * * * Ran
Through each mode of the *lyre*, and was master of all.

Time will not permit me to go into further details on this melancholy subject. I presume the public is disgusted with the exhibition which Senator Brooks has rendered it my painful, but imperative duty thus to furnish, on the authority of witnesses and records, which he cannot gainsay. The reader, however, cannot be more disgusted with it than the writer is; and if he will cast his eye back over the correspondence which has taken place, he will see that I left nothing undone, at an earlier stage of its progress, to warn and save Mr. Brooks from results which he was determined on realizing to the bitter end. I spoke of the bad example to our youth which would result from his course. I reminded him that his reputation belonged not to himself but to his country, and that he was not at liberty to trifle with it. I tried to rouse him to the dangers of his career by language approaching insult, in order to bring him to an issue on some specific question of veracity, before he should have accumulated on his head this mountain, which not only hides but crushes. It was all in vain. If I was content with my “epithets,” he said, he was content with his “facts”—and by this bold but desperate course, Mr. Brooks must have flattered himself that he should carry a large portion of the public with him, or at all events, that he should so befog the question as to enable him to escape detection and exposure. That mass of “public opinion,” so called, which has been gathered from various newspapers into the columns of the *Express*, shows that for a brief period Mr. Brooks succeeded in his purpose. But should he ever enter on a controversy again, let him not forget the motto prefixed to this letter, in which the great Dutch philosopher proclaims an important principle, namely, “Light the mother of Truth, will not permit deception to enjoy a long reign.”

Before closing this communication, I must be allowed to say a few words in reference to the style of vituperation employed towards me by those editors whose adverse opinions have been garnered in the columns of the *Express*. They hold it as an impertinence for a foreigner like myself to venture on any criticism of the language which a native born American Senator may think proper to employ to his prejudice. They have endorsed the career and position of Mr. Brooks in reference to the issue of the late controversy, and in opposition to facts and truths. I hold their opinions, therefore at a very low estimate. Nevertheless, I must tell them that I am not a foreigner. I renounced foreignism on oath, nearly forty years ago. I have from the proper court a certificate of political and civil birthright, as an American citizen; and I am not disposed to relinquish one jot of the privileges to which, on the faith of the country, it entitles me. But if I renounced foreignism, I did not renounce humanity. And whilst I hold myself to be as true and loyal an American as ever claimed the protection of the national flag, I would not exchange the bright memories of my earlier boyhood, in another land and beneath a different sky, for those of any other man living, no matter where he was born. These editors who fabricate public opinion for the *New York Express* say that I am not an American; but they are mistaken. If principles and feelings which are theorized, though perhaps, not always realized, in our system of free government, constitute an American, they were mine from earliest memory. They were innate—they were inherited—they were a portion of my nature. I could not eliminate them from the moral constitution of my nature and being, even if I would. In this sense, I was an American from birth. I revered justice and truth, as it were by instinct. I hated oppression and disposed falsehood. I cherished both for myself, and as far as practicable for all mankind, a love for the largest liberty compatible with private rights and public order. Of course, then, when penal laws enacted on account of my religion, had rendered my native land unfit for a life-long

residence, unless I would belong to a degraded class, America, according to its professed principles, was the country for me. But I came not merely to be an inhabitant, but a citizen of the United States. I have, therefore, been an American. I am an American. I will be an American. I shall be an American in despite of all the editors that have rushed into the *New York Express*, with only half the evidence before them, to record judgment in favor of Senator Brooks, and against Archbishop Hughes.

In regard to the recent enactment of our Legislature, forcing an unsolicited bill on the Catholics of the State of New York, out of which the late controversy with Senator Brooks arose, it is not, perhaps, becoming for me to say much. It is, I think, the first statute passed in the Legislature of New York since the Revolution, which has for object to abridge the religious and enroach on the civil rights of the members of one specific religious denomination. Hitherto, when any denomination of Christians in the State desired the modification of its laws affecting church property, the Legislature waited for their petitions to that effect—took the same into consideration, and when there was no insuperable objection, modified the laws so as to accommodate them to the requirements of the particular sect or denomination by whom the petition had been presented. Thus the law of 1784, though still on the statute book, had become practically antiquated and obsolete. From its odious and oftentimes impracticable requirements, the Episcopals, the Presbyterians, the Methodists, the Dutch Reformed Church, the Quakers, and perhaps others besides, have at various times solicited exemption at the hands of the Legislature, and obtained special enactments more in accordance with their faith and disciplines respectively. Now this antiquated law is the one which is revived, re-invigorated, strengthened by provisions for contingent confiscation of church property, and forced upon the Catholics of the State of New York as sufficiently good for them. They had not petitioned for it—they did not desire it—they will not have it, if they can lawfully dispense with its enactments.

I am indebted to the kindness of a friend perfectly competent to form a judgment on the subject, for the following synopsis of the hardships provided for in the different sections of this Church Tenure bill :—

1. It makes void a deed of land, if intended for religious worship—that is to say, it takes from every man (ecclesiastical or layman) the right either to give to any individual, or to buy a lot, to devote it to the highest purpose to which it can be devoted—the adoration of the living God.

2. It avoids a last will of any real estate so used. It thus makes it unlawful for any man to leave such property by will to any person, even his own children, and this, notwithstanding he may have purchased it and built a church upon it with his own money.

3. It attempts to affect lands held in fee simple absolute, with a newly created trust in law, by a usurpation of judicial functions, which, if tolerated, would destroy the judiciary, and make the Legislature supreme and despotic.

4. It would thus not only impair the validity of a vested title, in violation of the constitution of the United States, but it would deprive a man of his property without judicial process, in violation of our State constitution and bill of rights.

5. By a short summary sentence it would wrest from the individual, and from his heirs and devisees, all title to such property on his death (no matter how lawfully acquired), declaring by a stretch of power equalled only by the assumed omnipotence of parliament, that on his death it shall vest in the State.

The constitution declares that the entire and absolute property in lands is vested in the individual owner, subject only to the law of escheat for defect of heirs. Yet here we have a statute above the constitution—a statute of confiscation and of usurpation. Moreover, it is the legislation of the strong against the weak—the legislation of political and religious animosity, forcing, in the nineteenth century, and in this free land, upon one religious body a system of church management hostile to their church discipline. How many are the private rights hitherto deemed sacred and inalienable, which are stricken down by this bold enactment? Surely there is matter in this act to make thinking men pause, and wonder that the transition from unrestricted freedom to absolute despotism is so easy and so rapid.

Such is a synopsis of the effects contemplated by what is called the Church Tenure bill. And the reader who has had the patience to peruse the whole of this communication, will have seen by what means it was introduced, and by what means its enactment has been accomplished.

† JOHN, Archbishop of New York.

NEW YORK, May 14, 1855.

THE FACTS—THE EVIDENCE—THE RECORD, AND THE LAW.

To the Editors of the Courier and Enquirer :

My statements in the Senate of New York, which the Archbishop has, so many times, and in so many ways “branded” as “falsehoods,” were as follows :

“I have taken occasion during a visit of a day in New York, to secure references, taken from the Register’s office there, of the amount of property held by John Hughes in that city. I suppose its value to be in New

York alone, not much short of *five millions of dollars*. So far from this property being held, when in Churches, by Trustees, there are numerous transfers from Trustees to John Hughes! Beginning with February, 1842, and continuing through 1854, A FRIEND OF MINE COPIED FIFTY-EIGHT ENTRIES OF AS MANY DISTINCT PARCELS OF PROPERTY made in the name of, and for John Hughes, all in the space of twelve years!—not to John Hughes, Bishop, nor to John Hughes, Archbishop, nor to John Hughes, as Trustee for the great Roman Catholic Church, but to plain John Hughes, in his own *propria personâ*. Some of these parcels of property cover whole squares of land, and nearly all of them are of great value. The rule of that church is never to part with property, and to receive all that can be purchased. What is true of New York city is true of the State, and fifteen or twenty cases of property assigned to Bishop John Timon, were named by the Senator from Monroe.

"[To those who were curious in such matters, Mr. Brooks exhibited copies of the number, book, and page of these several entries in the city of New York in behalf of John Hughes.]"

The Archbishop has never once quoted the first paragraph fully, and he has more than once misquoted it, and with a coolness that has astonished the intelligent readers of our joint correspondence. He has taken pains to omit the words "*I suppose its value to be,*" &c., "a friend of mine copied," &c., and to change the word "Property" in regard to Leases, to the words Real Estate. I carefully and designedly used all these words—"suppose," "a friend of mine," and "Property." The one statement was a belief founded upon the information, furnished by a friend, and the other was the use of the word Property in order that there should be no opportunity of using even a technicality against me. The law held a lease for three years to be Property, and common sense holds a lease for 999 years, at one cent a year, to be Property held on terms equal to a fee simple possession. But even the idea of calling it Property at all the Archbishop has said in his letter of April 21, is—

"Radicalism and Fourierism such as has not been put forth before."

In regard to "the number, book, and page of the several entries in the city of New York," I have them before me now, as they were presented by me to the Senate, in March last, and they can be seen by the Archbishop, or by any of his friends, as a part of the notes, from which I then addressed the Senate.

There has been so much equivocation in the Archbishop's letters, thus far, that I design in this letter to place him on record against himself. I mean to prove, in the first place, that, in this country, it is a part of his creed for the Archbishops and Bishops to own and control the temporalities of the Church, including not only the Churches proper, but all other ecclesiastical property, acquired by gift, acts of fidelity, lease, purchase, or otherwise, except when, by writing, it has been confined to some Order of Monks or congregation of Priests for their own use.

I mean to show that the Council of Bishops, convened at Baltimore, in 1852, forbid the interference of the Laity in any Church matters, except as they were directed by the Bishops.

I mean to prove that not only the Baltimore Ordinance of 1852, especially sets the State power at naught, if interposed against the Authority of this Council of Bishops, but that Archbishop Hughes himself has issued an official Circular Letter, in direct opposition to the State Law of 1784, providing for the Incorporation of Religious Societies, which law, in spirit or in letter, has been upon the Statute Book, from that time to the present.

I mean to show that the Archbishop is preparing to evade or avoid the Church Property Law of this State, and to concentrate the entire temporalities of the Church, equally with its spiritualities, in the hands of the one "Archbishop," and the "eight Suffragan Bishops," over whom, with "close upon five hundred Priests, and near one million of Catholics," he assumes authority in what he is pleased to call "the Ecclesiastical Province of New York."

I mean to show that there has been the widest contradiction of statement by the Archbishop, in his different published letters, in regard to the same facts. Read and judge.

I put his "titles," "investments," "fee simples," "Real Estate," and boasted pomp and power, side by side, with his Records of Property, and his avowals that he owns nothing but "the bed upon which he sleeps," "a part of his furniture," and "his library."

The alternate denials and admissions of ownership and non-ownership of property on the part of the Archbishop have puzzled the public not a little, as well as the alternate avowals of Poverty and Riches. I find an explanation of this double-dealing where I would be glad to know that none existed, in a book on Church Property, as well as other matters, known as the "*Secreta Monita Societatis Jesu*," where it is enjoined—in Chapter I, Section 8—"in every Province to let none but the Provincial (or Principal) be fully apprised of the real value of our revenues, and let what is contained in the treasury of Rome be kept as an inviolable secret."

And now let me address myself to you, my amiable antagonist, with a little more directness of purpose.

I have quoted the Revised Statutes to show that leases for a very limited period are pro-

perty, and that you, the Archbishop, are recorded as the owner of such leases. You cannot, by a quibble, equivocation, or any sort of evasion, get over this fact any more than you can get rid of such a "wretched and vile insect" as myself, by the mere volition of easting him, "with covered hands," from your upper window upon the pavement below. Amiable man—your power is not equal to your will, and you will have to address the public, myself, or somebody else, many times, before this Church Property Controversy is closed. I am not boastful, I hope, but in a war thus forced upon me, my motto is that of Old Grip (rather a large "insect," perhaps)—the Raven of poor Barnaby Rudge, when he cried—"Never say die." The cause I represent, you will have to consider both with clean and covered hands before the end.

" You little thought that day of pain,
When launched as on the lightning's flash,
You bade me to destruction dash.
That one day I should come again. * *
But time at last sets all things even ;
And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong."

Personally, however, I bear no malice towards you, my antagonist, and from first to last I have felt that you were your own worst enemy. I have, on more than one occasion, had demonstrated the fact, that there are men of your own faith, in this city, who, while they fear you, dare expose you to me, and through me to the public. And but for anathemas, excommunications, and persecutions, through life and death—or where your will is law, you are alike merciless towards the dead and living—many of them would relate their own unvarnished tales before the public, and reveal a state of fact and of despotic power which would shock the moral sense of the whole community.

It was an honest believer in the creed of the Romish Church who went to Albany to tell me of your cruel and mercenary rule in regard to the dead, in Calvary Cemetery. It was a believer in the same Church who exposed to me the existence of the property at La Fargeville, so long occupied by one bearing your own name and of your own family. I hear, too, of your recorded possessions all over the Island and all around it, and I also hear of them far in the interior. You have felt yourself so much a man of power, as either to transcend the law or to come short of it, as suited your convenience.

All this I have this morning deemed pertinent as preliminary to my rejoinder to the "ten days or two weeks" labor of yourself, and those "professional gentlemen" whom you have several times announced as employed to aid you in answering the letters of "a vile insect" like myself. We shall see whether you have made good your promise to the public, "to prove Senator Brooks a man of falsehood," and "guilty of multiplied, deliberate, and repeated falsehoods." I am no lawyer, and therefore denied the wisdom taught by Blackstone, Coke, and Mansfield, and the more important advantages of measuring swords with skillful men of the profession. But though not bred to the bar, I think I can tell a hawk from a handsaw, and show that a lease conveyed to John Hughes for 999 years, at one cent a year, is Property, and that a legal conveyance of sundry parcels of land and other possessions to the same distinguished person, is Property also.

Let me ask you, sir, if in giving Mortgages, on Property, of which you were, or are, owner, if you did so by order of Court, as required by the statute; or whether you acted in regard to such Property, as if it were absolutely your own? If you have not conformed to the order of the Court, and there is no evidence that you have done so, then even in regard to this Property there is abundant evidence that you have used your own name for property which belonged to Trustees. Worse than this even. You have conveyed Property to Bishops personally, which stood recorded as belonging to Trustees, and you have also conveyed Property to the Bishops, personally, which you have also declared "belonged to the Catholic People of the Diocese." If those "middle men," the "laity" of your Church, whom you speak of so contemptuously, in the pulpit and out of it, as unfit to govern the Temporalities of the Church, were to take you in hand, they would make you amenable to the laws of the State, if not to that Sovereign of "the State of the Church," to whom you owe your highest allegiance, and whom you so recently visited in all the pride and pomp of state at his Imperial Palace.

Indeed, I rejoice that you, as my opponent, have invoked the aid of counsel, as a careful reference to their statements will confirm the material portions of my own record in regard to conveyances of Property to John Hughes. The principle embodied in my speech as to the ownership of Property in you, is over and over again admitted, and yet you persist I see in the same clerical temperament and language as in previous epistles. It was not enough to "brand" me scores of times as guilty of "falsehoods" in your previous letters, but in this, your last eard, your usual flowers of rhetoric adorn the whole

garden which you have planted and watered during nearly-two weeks of very careful labor. Prose and poetry are both invoked to impeach my veracity. I am treated with epithets like the following :—

- “Self-degraded and self-ruined man.”
- “Primary and secondary falsehoods.”
- “Tortuous career of mendacity.”
- “Bold career of falsehood.”
- “An expert in every department of falsehood.”
- “Numerous deliberate and wicked falsehoods.”
- “No species of falsehood unemployed,” &c., &c., &c.

“We can say of him, but in a different sense, what the poet said of Sheridan,—he

* * “ran
Through each mode of the *lyre*,
And was matter of all.”

These are the texts of one who uses “the symbol of Christ,” and claims to be “the Shepherd of Souls.” And not content with assailing me personally, you assail the American Press, mind and people, in style and epithet most offensive to them, and to the country.

Now let me in perfect equanimity review your very long labor, and see where you stand. I intend to condemn you, not by epithets, but by facts, and out of your own mouth. I shall follow you through all the windings of your unfair and contradictory assertions, and shall begin with the statements signed by Messrs. Glover & Wetmore, which, let me hope the reader will, just here, again peruse in full. This statement declares that Nos. 9, 16, 18, and 22, were subsequently reconveyed, and that one lot, though separately numbered on the map, is the same, and that a conveyance, cited by me, has expired. Granted. In what respect does all this impugn my veracity? I had charged you, the Archbishop, with doing this very thing in order to show that you were a General Broker in Real Estate. I had even published conspicuously your sale and conveyance of property, “the property of God,” as you called it, “to the Harlem Railroad Company,” for \$46,000, in January, 1853, and recorded in April of the same year [lib. 616, p. 640.]

More than this. Unused to the skillful examination of legal papers, I did not even trust myself to investigate the Records. A gentleman in good practice at the bar, and of high legal and moral standing in society, performed this service for me, and gave me authority for what I stated in the Senate, and an *exact copy of all the city records I have published conveying property to John Hughes*. I knew with whom I was dealing when I thus relied upon truthful and competent gentlemen to search the records.

I now propose to give from gentlemen, and legal gentlemen, too, of undoubted veracity, a thorough endorsement of the spirit and substance of all I said in the Senate, and of all I have written since touching the Conveyances of Property to John Hughes. Here are my witnesses :

LETTER FROM MORTIMER DE MOTTE, ESQ.

237 BROADWAY, NEW YORK, }
16th May, 1855. }

HON. ERASTUS BROOKS.

DEAR SIR:—In reply to your note of this date, I would state that the memorandum of the property held in the name of John Hughes, stating the book and page of the several entries, as stated by you in the Senate, was the result of my own personal examination of the book in the Register's Office of, and containing the names of the grantees of real estate in this city. It was my original design to procure not only a full list of the conveyances to, but description and value of the property, the title to which was vested in John Hughes, but my engagements would not permit, and hence simply the memorandum of the book and page recording such conveyances. Whatever inaccuracies there were in that memorandum, as to the number of the conveyances, if any, are attributable to me alone, and arose from want of time, in which to identify the grantee as the Rev. John Hughes, Archbishop of the Roman Catholic Church in New York.

The result, however, shows the memorandum given by me to you to be correct, as to the number of conveyances made to the Archbishop, with a trifling diminution, and the number of conveyances to him, vesting in him absolutely the title in fee simple, fully establishes the principle asserted by you.

In this connection I would say that I regard the Church Property Bill as one of the most important acts ever passed by our State Legislature. The rapid and constant accumulation of property by the Prelates of the Romish Church, to descend and be added to by them in perpetual succession, would, in the first place, carry into operation the principle of entailment, wisely forbidden by our National Constitution, and, in the next place, would in time concentrate in them an amount of property and power which would render them formidable adversaries to cope with.

With this communication, in compliance with your further request, I send you the statement of Mr. Hanson C. Gibson, a young man of character and intelligence,—a student in our office, to whom I entrusted the examination of the records from the memorandum prepared by me for the purpose of obtaining a description of the parcels mentioned in said conveyances.

I have the honor to be very respectfully, your obedient servant,

MORTIMER DE MOTTE.

LETTER FROM H. C. GIBSON, ESQ.

16TH MAY, 1855.

HON. ERASTUS BROOKS:

DEAR SIR—In pursuance of your request, through Mortimer De Motte, Esq., I hereby state and certify that I received a memorandum containing minutes of records of conveyances, and at his request went to the office of the Register in and for the City and County of New York, and examined the books of conveyances, and took therefrom the descriptions of property, which have been published in your paper; and I further state and certify that the extracts taken by me from such records are true copies of the same, to the best of my knowledge and belief.

Your ob't servant,

H. C. GIBSON.

Let me now come to analysis :

[From the Archbishop's 2d letter, April 19.]

1. "Mr. Bartholomew O'Conner in that case was only the Assignee of a *Bankrupt Board of Trustees*."

[From his letter of May 15.]

1. Mr. Brooks has *falsified* the record, by styling Bartholomew O'Conner "Trustee to Christ Church." Messrs. Glover and Wetmore say:—"This deed cites a conveyance by the *Trustees of Christ Church* to Bartholomew O'Conner."

Isn't this a beautiful distinction upon which to hang such a charge as "*falsified the records* !"

2. See Mr. Brooks's record of conveyance, April 23d, for answer to this charge.

2. He *falsely* cited the deed from the Trustees of Transfiguration Church, executed in 1851—the *falsehood* consisted in suppressing what appears upon the face of that deed, that it was simply in *confirmation* of a title previously vested in the Archbishop.

3. This is the property of which I gave the entire history as given by the city, in 1846, and received by the President John Hugbes and his Secretary.

3. He *intentionally falsifies* when he declares that the deed of Michael Curran conveyed "a square of land."

4. One of these four relate to the Transfiguration Church, which see April 23—another to half a burial lot—the 3d is first of a lease and second of a conveyance, and Nos. 14 and 15 of Records will show that the conveyance of one party was June 19th, the other April 1st, 1848—and that the lots are entered as six in one case and one fifth part in another.

4. He *wilfully* counts the following (four) 'premises *twice*.

This is what is called "*a wilful falsehood*."

So in regard to the vault under the deed from Patten, I am assured to-day, from one who knows what the facts are, that there were two conveyances as stated, two parties being owners.

Below, also, is something inexplicable, and which needs explanation from the "Report of Counsel."

"No. III. is between the same parties, and for the same premises mentioned in No. VII.
"No. VII. is the same as No. III., as above stated."

No. 3 is the same as No. 7, and No. 7 is the same as No. 3! There is something wrong here.

And now let us go back a little and leave words for facts, and mere statements for recorded truth. It is with no pleasure that I place the Archbishop on record against himself, although I should be warranted in using any language, becoming a Christian and a gentleman, after the assaults he has made upon me. Here are the records :

CLAIM TO CHURCH AND ALL OTHER ECCLESIASTICAL PROPERTY.

LOOK ON THIS PICTURE.

From the 7th Provincial Meeting of the Roman Catholic Council of Bishops, held in Baltimore.—
DECREE OF 1849.

"The Fathers ordain, that all Churches, and all other Ecclesiastical property, which have been acquired by donations or acts of the faithful, for religious or charitable use, *belong* to the Bishop of the diocese; unless it shall be made to appear, and be confirmed by writings, that it was granted to some religious order of monks, or to some congregation of priests for their use."

DECREE OF A SIMILAR COUNCIL, HELD IN 1852.

"We strictly forbid the interference of laymen (*laici*) in the administration of those things without the free consent of Bishops (*Episcopali*). Hence, when not called to this by the Bishop, they usurp the powers to use this property or in any manner frustrate or defraud the will of the donors, or if they try to wrest from the Bishop's hands, the things committed to his trust and care, EVEN BY MEANS OF THE STATE, we define and declare they fall *ipso facto*, under the punishment inflicted by the Fathers of the Council of Trent. (Ses. 23, chapter 11, De Reformatione) on the usurpers of ecclesiastical property."
The section above referred to from the

COUNCIL OF TRENT,

Anathematizes Emperors, Kings, and all persons, clerical and laical, who do not concentrate all church property in the head of the church. Rents, rights, even those held in fee and under leases are included with all fruits, emoluments or sources of reward.

From Archbishop Hughes' CIRCULAR LETTER, March 16, 1852.

"The CATHOLIC BISHOPS OF NEW YORK, Albany and Buffalo, ARE NOW OWNERS IN FEE SIMPLE of nearly all religious and charitable PROPERTY existing within their respective Ecclesiastical jurisdictions."

From the Archbishop's PASTORAL LETTER.

"It has been ordained as a statute of the Diocese, that no Board of Trustees shall be at liberty to vote, expend or appropriate for contracts, or under any pretext, any portion of the property which they are appointed to administer (except the current expenses as before alluded to) without the express approval and approhation of the Pastor in every case; and it is further ordained that even the Trustees of the churches, with the approhation of the Pastor, shall not be at liberty to expend an amount larger than the sum of one hundred dollars in any one year, without the consent of the Bishop, approving or permitting such expenditure."

CONFIRMATION OF THE ABOVE BY ARCHBISHOP HUGHES HIMSELF.

"It has been the practice, especially since the bankruptcy of no less than four boards of Catholic trustees, TO INVEST THE TITLES OF NEW CHURCHES IN THE BISHOP."—[Letter of April 23th.

"Nothing less than coercion will induce the Catholics to discontinue or withdraw the confidence which they have in the Bishops as the natural guardians of such property."—[Same letter.

"The title of their church lots was vested nominally in the Bishop."—[Letter of May 14th.

AND ON THIS.

"I am the owner of a library which would be of little use to many of those who take an interest in the question of my property, but which to me is very valuable."—[Letter of April 23.

"I am the owner of a part of the furniture of the house in which I live—but only a part."—[Same date.

"It appears to be a foregone conclusion, in the minds of the framers, that the law (Church Property) will accomplish in practice the results which are outlined in its theory. This is not so certain. Professional gentlemen may discover some defect in the framing and wording of the enactment which will render it inapplicable."—[Letter of Archbishop Hughes against the Church Property Act.

BOAST OF POWER IN NEW YORK, BY ARCHBISHOP HUGHES.

"We have, gentlemen, been anxious, for a long period of time, to establish among us the Society of the Propagation of the Faith; but the circumstances in which we find ourselves have precluded us from so doing in every diocese. The Priests of the Council of New York have resolved to take immediate measures to propagate it throughout their diocese, and they hasten to communicate to you this resolution, unanimously adopted at their first session. * * * God forbid that we should be discouraged!

"In reference to my ownership of Real Estate property, as Mr. Brooks calls it, there is no question. The title of many Catholic churches in the City of New York is vested in me, and, so far, I am the owner. My intention, even, is to add to this property by purchasing such additional lots, or accepting the gift of them, as I may find, from time to time, to be desirable for the purposes of providing religious instruction for the wants of the Catholic Church committed to my charge. If Mr. Brooks will examine the records of the City of New York, three months from this time, he will probably find conveyances made to me by parties who have the right to sell or bestow, as they think proper."—[Letter of April 19.]

"So, also, when new lots were purchased for the erection of new churches, required by the increasing numbers of the faithful, the deed was made out in the Bishop's name."—[Letter of May 14th.]

CHARGES OF FALSEHOOD.

"I have never received or accepted any transfers of any property whatever from trustees. In this particular, Mr. Brooks allowed himself to be deceived, and contributed his share towards the deception of his fellow Senators and the public."—[The Archbishop's first letter, promising "the Erastus Brooks Library."] "

"The matter is reduced at present to a question of veracity, and it is for Mr. Brooks to prove his assertion, or occupy the position which his failure to do so has in reserve for him."—[Same letter.]

"Mr. Brooks has done nothing as yet by way of attempt to sustain this falsehood. He has not shown one single such transfer" [of property from trustees].—[Letter of April 19th.]

"I have always denied that I ever asked, sought, received, or accepted any property from lay trustees. This denial I repeat to-day, with increased emphasis."—[Fifth letter.]

Immaculate Mary is our potent and glorious protectress, and the already increased extension of Catholicity among us is a pledge of the merciful views of God towards our Church.

"Thirty years ago, throughout the vast territory constituting at present the Ecclesiastical province of New York, there were only two Bishops, eleven Priests, and about forty thousand Catholics. At the present time, we have an Archbishop, with eight Suffragan Bishops, and close upon five hundred priests, and near one million of Catholics."—[Letter written in the name of the first Provincial Council of New York, to Messrs. the members of the Councils of the Propagation of the Faith, dated New York, Oct. 9, 1854.]

PLEA OF POVERTY.

"But I am not the owner of one square inch of ground within the city of New York. I am the owner of the bed I sleep on, but not the roof, or the walls that protect me against the inclemency of the season."—[Letter of April 28.]

"As representative of the diocese, I am personally indebted to the amount of thirty thousand dollars. But, by way of assets, I have in my personal right an amount of property which, I suppose, if its value could be realized, could cover the debt."—[Same date.]

"I am left the owner of my library and a part of the furniture of my dwelling."—[Same date.]

PROOFS OF FACT.

Trustees of St. John's Roman Catholic Church to John Hughes. Lease dated July 17, 1844. 999 years. Consideration, one cent a year. Recorded liber 451, page 449, July 20th, 1844. Three lots of land in 16th Ward, 100 by 75 feet.

CONFESSION OF JUDGMENT.

"Mr. Bartholomew O'Connor, who became legal assignee of one of our Bankrupt Boards of Lay Trustees, and who transferred it according to law, and entirely in his civil capacity as an agent of the law."—[Archbishop's Letter, April 21st.]

ANOTHER CONVEYANCE.

The following is from the books of record in the office of the N. J. County Clerk, Hudson County:

The Trustees of the Roman Catholic Church of St. Peter's, Jersey City, to the Right Rev. John Hughes, Bishop. Date of Con., A.D., 1842, Nov. 8th. Lease, 999 years. Consideration, \$1 per annum. Liber 3, p. 406.

The Trustees of St. Peter's Church, in New Brighton, Staten Island, to the Right Rev. John Hughes, Bishop of New York, his executors, administrators, and assigns. Lots 18, 19, 20, 77, 78, 79, 21, 22, 23, 80, 81, and part of 82. Leased for 999 years, at the yearly rent of two dimes. Recorded lease, March 14th, 1848. Lib. 16, p. 535.

Nor have I closed my record of Conveyances to you, John Hughes. I shall admit errors wherever they are discovered, and insist upon the record wherever it is found. I am not so ambitious of proving a literal, technical fact, such as, to use one of your illustrations "two and two make four," as I am to prove the greater truth, that you hold large amounts of property in fee simple, that your Estates are scattered far and wide, that they are of other kinds of property than Church lands and edifices. I wish to show, that you sell this property, the Property of God, that you deal in Bonds and Mortgages, that you speculate out of living men and in the dead. I wish to show that while pleading the poorest poverty, and warring upon laymen, even of your own faith, you are rich and fare sumptuously, that you are proud and arrogant, abusive and insulting, to all those who dare speak the truth of you and yours. I wish to show the necessity of passing such a Church Property Law, as the Legislature has enacted, when any Prelate of any denomination, undertakes to control not only millions of Church Property, but to prevent his

fellow-citizens of the same faith from administering its temporalities. To this end I add now the following additional conveyances, in the course already numbered, and admitting the corrections I have made, while they may take from the number 58, in one case, they will far exceed that number by the claims and admissions of yourself, as to the ownership "in fee simple" of the respective Churches in the Diocese.

ADDITIONAL CONVEYANCES OF CITY PROPERTY TO JOHN HUGHES.

NUMBER FORTY-SIX.

Rev. John Ryan, to John Hughes. Date of Con. April 17th, 1850. Record in liber 546, page 150, May 29th, 1850. Consideration, \$14,400.

All that certain piece or parcel of land, situate, &c., in 15th Ward in city of New York, bounded and described as follows: Beginning at a point on the southerly line of 16th street, distant east from corner of 16th street and 6th avenue 245 feet, running thence east along the said northerly line of 16th street 90 feet, thence south on a line parallel with 6th avenue 105 feet, thence west on a line parallel with 16th street 90 feet, thence north on a line parallel with 6th avenue 105 feet, to the point or place of beginning.

NUMBER FORTY-SEVEN.

Rev. Philip Gillick, Watertown, N. Y., to John Hughes. Date of Con. Aug. 19, 1842. Record in liber 443, page 194, Feb. 10th, 1844. Consideration, \$1,665.

All those four certain lots of ground situate, &c., in 12th Ward of the city of New York, and known and described on a certain map on file in Register's

Office, as Nos. 541, 542, 543, 544, and taken together and bounded as follows, viz.: N. by centre line between 117th and 118th streets; W. by a line drawn parallel to 4th avenue on E. side thereof, at the distance of 160 feet therefrom; S. in front by 117th st., and E. by a line drawn parallel to 4th avenue, on the E. side thereof at the distance of 260 feet therefrom, each of said lots being 25 feet in width on front and rear, about 100 feet depth on each side. ●

NUMBER FORTY-EIGHT.

John Mullen to John Hughes. Conveyance of lease. Record in liber 422, page 420, Feb. 23d, 1842. Consideration, \$5,400

NUMBER FORTY-NINE.

Lispenard Stewart, to John Hughes. Date of Conveyance March 19, 1855. Recorded in liber 679, page 399. Consideration, \$1.

Commences at a point where a line drawn parallel with 7th avenue, at the distance of 323 feet southeast therefrom, would intersect a line drawn parallel with 31st street, at a distance of 148 feet, 6 inches N.E. from said 31st street, running thence S.E. in a line parallel with 31st street 50 feet; thence N.E. on a line at right angles with 31st street 11½ feet, and thence N.W. in a straight line to place of beginning.

Now Sir, it amuses me to see with what cool assurance you persist in asserting that a lease for 999 years is not a lot, or three lots, and not property, when even your counsel, Messrs. Glover and Wetmore, *admit the fact thus at the start.*

"REPORT.

"No. 1, is a lease for 999 years, at a nominal rent, but will be covenant on the part of the lessee to maintain a Church according to the rites and discipline of the Roman Catholic Church."

You also strike out, No. 13 and number 14, because they are *parts* of lots, and No. 12 because it is a strip of land, and Nos. 7, 8, 9, 10, and 12 because they have been conveyed away by you, as if that interfered with the statement that they had been conveyed to you, as stated by me in the Senate, since 1842.

Look at this whole record,—analyze it,—turn it over and over again and again,—and see if, with all the aid of counsel, you have corrected any material fact or principle in all the cases furnished to me, and cited by me, on the authority of "professional gentlemen" of skill, ability, and uprightness. Even your "professional gentlemen," Messrs. Wetmore and Glover, say :

"We have only to observe that the respective deeds are numbered to correspond with the numbers used by Senator Brooks, and that those which are not noticed are correctly cited by him, except some inaccuracies of references."

And yet upon such flimsy pretences you deduct 14 from the 46 conveyances, and 24 from the 101 lots!!

You also say :

"The property, then, which, recorded in my name, is the aggregate of lots on which fifteen different Catholic congregations have their places of worship, their priests' residences, and in some instances their schools. The number of these lots is seventy-seven (77), giving a fraction over five lots each for the church edifices of these fifteen congregations."

Here you put down 15 churches when you know there are nearly twice that number in the city, besides those in the rest of your diocese, over which you claimed, even as far back as 1852, a *fee simple* ownership. It is in this, and other ways, you are endeavoring to convince the public that you now possess but \$385,000 worth of property, with two-thirds of this sum mortgaged against you, or \$245,000 in all!

Now, sir, it was only on the 28th of April you wrote, after several days' delay and deliberation, the following :

"As representative of the Diocese I am personally indebted to the amount of thirty thousand dollars. But by way of assets, I have in my personal rights an amount of property which I suppose, if its value could be realized, could cover the debt."

Let the public put these two declarations of April 28th and of May 15th together, and behold the broad and unqualified contradictions between them.

Declared indebtedness, April 28	\$ 30,000
Declared indebtedness, May 15	245,400
Difference	\$215,000
Declared Assets, April 28	30,000
Declared Assets, May 15	139,000
Difference	\$109,000

Again, while you anathematize me as guilty of falsehood, I perceive you equally wrong, Mr. Le-Couteulux when you charge him with "admitting that he told a falsehood." You know that as late as April 21, in his very last letter to you and the public, and in vindication of "The Trustees of the Church of St. Louis," his language was, "Our letters are before the public, and I leave it to them to decide which of us two has been guilty of falsehood." Equally groundless are your assaults upon Senator Putnam, one of the brightest ornaments of the State, and of the Senate. Upon the Church Property Bill which he introduced and you assail, I do not now dwell, nor upon your harsh and bold attacks upon the American Press and its editors. But let me say with Hamlet: "After your death you were better have a bad epitaph, than their ill report while you live."

Of your first letter, conditionally promising the city a Library, you now say:

"It was written in a spirit of playfulness!"

Then you said:

"I pledge myself solemnly there is NO JEST as to the project of the new Library.

What am I to think of a man, and an Archbishop, too, who thus, like a child, promises me a boon, and when I claim the pledge, tells me, like a child again, that he was only in fun!

Again, April 28, where you speak so derisively of "Bankrupt Boards of Catholic Lay Trustees," and of "irresponsible lay trustees," you declare that your "income has been derived from the free and voluntary offerings of the flock committed to your charge." So I supposed, and that under the rule which is called *Cathedraticum*, each large church of your diocese paid \$100 per annum for your support, and the smaller churches \$50 per annum. But now you tell us your income comes from "the Board of trustees of St. Patrick's Church," "including Calvary Cemetery." They it is, you now say, "who provide for your decent maintenance." Do you not receive support from more sources than these?

Heaven and earth knows there are abundant means to provide "a decent maintenance," from the princely incomes wrung from the friends of the thousands of poor Germans and Irish, whose bones are yearly buried in Calvary, at the rate of \$7 for one grave, eight or nine feet long, two feet and three-quarters wide, and nine feet deep, with five bodies sometimes piled one top of another, and seven dollars additional exacted as often as the the one piece of ground is opened, for each body interred, besides ten dollars paid for a head-stone, which head-stone alone can preserve the one grave from the intrusion of other bodies! For such a piece of earth from \$17 to \$45 is paid. My calculations, the other day, Roman Catholics come to inform me, were far short of the astounding fact of which they complain to one another, and some of them in the very bitterness of soul. Nor did I make a duly large allowance for the dead, who are thrown, like dogs, into trenches, at \$3 a head! The Potters' Fields of Italy, where a pit is opened and closed every day in the year, there being 365 in all, and in which the dead, when 'stripped,' are offensively crowded, like carcasses on a battle-field, present a scene hardly more revolting.

But I must close, and in doing so, let me remember, kind and considerate Archbishop, your advice to one whom, two weeks since, you thrust, "with covered hands," into the street. You say:

"But, should he (Mr. Brooks) ever enter on a controversy again, let him not forget the motto prefixed to this letter, in which the great Dutch philosopher proclaims an important principle, namely: 'Light the mother of truth, will not permit deception to enjoy a long reign.'"

Now, Sir,—by what authority do you claim to give me, whom you have discarded, branded, and a hundred times pronounced guilty of "falsehood," advice? By what

authority also do you speak in so *ex cathedra* a manner to the American Press and People? Who made you, "† John, Archbishop of N. Y., or of the Province of New York." Did not your title come from a foreign power,—from the Pope and King of "the States of the Church?" In the United States of America, and in the State of New York, in which you bear yourself in so lordly a manner, freemen possess no titles, and acknowledge no human masters. We have religious liberty, "without discrimination or preference" of sect, guaranteed to us in the Constitution of the State, and in the Constitution of the United States; but the holding "of any office, or *title* of any kind whatever, from *any King, Prince, or Foreign State,*" without the consent of Congress, is in violation of the Constitution of the United States!

Yours is a title from a foreign power, and under it you receive conveyances, sell property, regulate the temporalities of the Church, become an Ambassador to Rome, summoned there by the Pope, and owe more allegiance there than here.

I deny that in any enlarged, liberal, national, just sense, you are an American. No Autocrat could be more despotic, and no man, clothed with place and power, less Republican.

Sir, you profess to be a worshipper of Truth. Let the God of all truth judge between us, our motives, our records, and our acts. It is not by what Grotius says, but by what you and I say and do, that we are to be judged by men and by the Judge of men. The Spirit of Truth, it has been well written, is the Spirit of Meekness, and needs not the service of passion. I have endeavored to speak and write the truth without prejudice or passion; and for to day again I leave my cause with the public.

Very respectfully,

ERASTUS BROOKS.

OPINIONS OF THE PRESS.

It would require another book of the size of this one of the Controversy, to contain all the matter adverse to the position of † John, which has been published by the Press throughout the country; we are, therefore, obliged to omit the great mass of editorial comments in our possession. The following extracts form an average reflex of the opinions set forth by those terrors of the † Bishop—the intellectual fraternity of Editors.

THE NEW YORK JOURNAL OF COMMERCE, of May 18, devotes a column and a fourth of its great length to a searching article on the subject of the Controversy. THE JOURNAL says:

The palpable special pleading of all of Archbishop Hughes' productions, contributes even more than his unchristian bitterness to shipwreck every cause that he presents to the public. He seldom advances a proposition which is not refuted on the page that contains it, and he couples cajolings and sneers no oftener than assertions and their opposite. His letter of the 23th of March last, on the subject of Mr. Putnam's Bill, was full of contradictory statements. The letter to Mr. Hammond, disclaiming partisanship for Mr. Seward, was a broadcast electioneering manifesto to Catholics in favor of that Senator; and his productions in the Brooks' discussion teem with contradictions. A conclusive proof of the Archbishop's insincerity, is seen in the appeal he has made to Messrs. Glover and Wetmore's Report, after having rejected the fair proposition of Mr. Brooks, that the matter under discussion should be submitted to umpires, one to be chosen by each of the disputants, and a third by the two individuals thus appointed. He adopted the suggestion of appealing to third persons, but chooses them all himself, and, in his last letter, presents to the public a certified flaw, discovered in an unessential part of his opponent's evidence, and calls upon the community to receive it as proof that Mr. Brooks is a premeditated liar. This is not only dishonest; it includes also the assumption of utter imbecility on the part of the public who are to pass judgment upon the controversy.

THE NEW YORK OBSERVER, with its accustomed ability, handles the subject of the controversy, in its issue of May 17:

THE SENATOR AND ARCHBISHOP.—The Archbishop, in his controversy with Senator Brooks has flatted out in the same style in which he broke down in his controversy some years ago with Kirwan. After again and again charging and declaring that he had proved Mr. Brooks to be guilty of falsehood, and having formally dismissed him as being altogether beneath his notice, he returns to the charge by publishing a card, and asking a suspension of the public opinion for ten days or a fortnight, until he shall have had time to gather the proofs of that which he has repeatedly insisted upon that he has proved abundantly.

* * * * *

Senator Brooks has done great service to the cause of truth and justice, by drawing out the great facts which he has exhibited to the public, and which he has established by the most irrefragable proofs. He is now in a condition to compare his original statement in the Senate, which the Archbishop impugned, with

the testimony which he has adduced in support of it, and it will be readily perceived that he has more than made good this charge, which was received with so much astonishment at the time it was put forth.

* * * * *

In this controversy, if it were possible for the Archbishop to sink to a lower depth than he occupied before, he must have found it now. The language to which he has descended cannot be equalled for vulgarity and intemperance in the annals of respectable newspaper discussion, while his facts have all failed him, and the opinion of the public, so far as it can be gathered from the press, and conversation, is united in his condemnation. We presume there are very few who now have any confidence whatever in the representative of Pius IX in the diocese of New York.

THE NEW YORK EVANGELIST says :

The Archbishop has damaged himself and his cause irreparably. In the present instance, we are convinced that he has made many blunders, from the effort of which he will not readily rally. With great fairness, Mr. Brooks has published in his own paper all that has been written on *both sides*. We are compelled also to say that the prelate has betrayed an irritability of temper throughout the controversy, not becoming an ecclesiastic. He has indulged in the use of language, not to the credit of his training or his taste. He has resorted, as it seems to us, to quibbles and sophistries, unworthy of one who ought to wear on his forehead that apostolic direction—"In simplicity and Godly sincerity, not by *fleshy wisdom, but by the grace of God.*"

After all, he has left his case in a position, which "casts ominous conjecture on the whole success." In his first letter he accuses Mr. Brooks of falsehood. Notwithstanding this charge, he enters into controversy with that gentleman. He does not yet deem him beneath his notice, but corresponds with him. Several letters pass between the parties, the Archbishop reiterating the first charge of falsehood against his opponent. Proof being advanced rapidly and incontestably by Mr. Brooks in support of his assertion, the Archbishop became restive and excited, like the author, under the peltings of criticism of Mr. Sheridan's rehearsal.

THE INDEPENDENT, speaking of † John, says :

Returning from the Vatican to proclaim to the faithful the glorious triumph of the Church in the doctrine of the Immaculate Conception, he finds his own inclosure invaded and the church trodden under foot by the profane. In sudden choler he issues a manifesto declaring that good Catholics will not regard the law, and threatening swift retribution upon its authors. Finding that this insolent document is met with a universal jeer, he proceeds to assail the Hon. Erastus Brooks, of the Senate, charging him with falsehood, in the assertion made by him in debate, that the Archbishop holds five millions of property. Mr. Brooks went quietly to work, and produced from the records of deeds the indisputable proof of his statement.

* * * * *

Mr. Brooks has kept his temper and maintained the courtesies of debate, persistently reiterating the facts with the evidence.

* * * * *

Mr. Brooks has acquitted himself with great credit. This is his first appearance in the political arena, and he bids fair to become a man of mark."

THE NEW YORK DAY BOOK, in posting up the subject, says :

It appears to us that the Bishop would have done much better if he had come out in the first place and proven Mr. Brooks' speech in the Senate false, and not wait until the Senator has piled up forty-five facts to sustain his assertion.

Now, after he has *proved* what he said in the Senate, and what Bishop Hughes said was a lie, the Bishop refuses to give up the property, but sticks to it that Brooks lies, and that all decent people will say so. In our opinion, there must be but very few decent people in New York, if all of them believe that Brooks has not proven the Bishop a falsifier. We are afraid that about nine-tenths of the reading community will say that the Bishop has come out of this controversy rather shabbily, and look upon him as a "used-up man."

FROM THE NEW YORK SUNDAY TIMES.

This controversy will have an immense effect upon the country at large. The clothing of the lamb has been stripped from the shoulders of the wolf. Americans perceive that there must be some cause for the recent upheavings of the masses against foreign influence and religious subtlety—that there is truth in some of the warnings against that influence of religion over politics which the latter has undertaken to destroy by the use of its own weapons. It is a great thing for the world at large, too, that the head of the Romish Church in America turns out to have been a blackguard in disguise, to whom equivocation is a charitable word for personal application. For drawing to a head a secret fester on the body politic of the country, Mr. Brooks should receive the thanks of the whole Union.

FROM THE ALBANY REGISTER.

WHY DON'T THEY PUBLISH THEM?

Will somebody tell us why the Seward organ does not publish the official documents lately issued by "† John, Archbishop of the Province of New York." They are full of matter for speculation, and are entitled to circulation at the hands of those organs. Governor Seward said of the Bishop, "He is my friend—I honor, respect, and confide in him;" and it is a marvel that his disciples should ignore the Bishop in this time of his need.

Are the Seward people sinking under the pressure of the Bishop's support? Are they apprehensive that the American people will start back from association with a party resting upon such pillars as Romish Bishops, and the foreign influence that cluster around him? Do they dread that the national instincts, the American

sympathies, the pride of country in the hearts of the people, will revolt at alliances against their countrymen, their republicanism, and their faith? Do they appreciate the spirit which pervades these issues from the Arch-Episcopacy of the Province of New York, and fear that they may be appreciated by the mass of the American people?

Where is the *Evening Journal*, the *Times*, the *Rochester Democrat*, and the *Buffalo Express*, that their voice is not heard in his vindication? Why are they silent? These organs have plenty of denunciation for the "Know Nothings,"—plenty of denunciation for American and Protestant men, for American principles and American policy; there is no lack of invention—no paucity of contrivance against them. While their genius for fiction has revelled to a degree mounting to the sublime, so far as the "Know Nothings" are concerned, had they no word of consolation for the Bishop? Do they mean to abandon him utterly? Do they lack the courage to confess his association, or the manhood to acknowledge his friendship? Have they forgot past favors, and, repudiating the obligations of common gratitude, do they intend to let him wander a political mendicant, and die in a political almshouse? Do they mean to let him be laid in the political potter's field?

We protest against this desertion by the Seward organs of their old friends. It isn't manly. It isn't honest. The Bishop has earned their support—he can claim it as the reward of past services. If he finds, however, that his claims are repudiated, his experience will have furnished another illustration of a melancholy truth: that politicians, as well as republics, are ungrateful.

FROM THE NEW YORK CRUSADER.

(Notes on † John, by W. S. Tisdale.)

The † Bishop of the "Province" of New York, may venture to call the managers of his property fools and bungling idiots, if he likes, but we are not disposed to insult them by accusing them of such stultish mismanagement as they are charged with by the † Bishop. This is supposing he is not, himself, the manager of "John Hughes'" property, but, if he "John Hughes," is the manager of his own property, then † John Hughes is a great †—— to so mismanage his own vast possession as to be unable to answer, under a fortnight, the simple question—whether he does, or does not, own certain property *deeded to him*.

Our amiable cross Bishop has another fling at the American people, in his last long letter, and talks of "THE IMBECILE CREDULITY OF A PUBLIC CALLING ITSELF ENLIGHTENED."

Such consummate impudence and brazen insolence, could only emanate from one so intensely scarlet as to be unable to blush more deeply.

Mrs. Opie may now hide her diminished head, for Bishop Hughes' dissertation on lying, throws her essays on detraction so far into the shade, that they will never be referred to again as good authority. He manifests so profound a knowledge of the analysis of falsehood, that we are constrained to believe his ability in handling the subject has grown out of an extensive practice of the art. His fine-spun theories are evidently founded upon those advanced in the "Secreta monita Societatis Jesus," or secret instructions of the Jesuits, wherein lying and stealing are made to be considered virtues, under certain circumstances—such, for instance, as bringing "treasure" into the church.

Hereafter, we shall not be surprised at any specimen of the bravo and ruffian style of literature which may emanate from the gall-dipped pen of that modern Wolsey, whose heart "is crammed with arrogance, spleen and pride."

Verily, † John, you are no part or parcel of this age, this country, or this people; you belong to other times, another place, and another race; and it is this stubborn fact, so forcibly brought to view by "the late and improved sense of the term Americanism," that rankles in your very soul, and makes you as snarly, and venomous, and ugly, as a cross-grained cur in the dog-days.

"Go! get thee to a nunnery!"

MIND YOUR BUSINESS.

THE UTICA TELEGRAPH, a paper entertaining no political sympathies in common with Senator Brooks, says:

Bishop Hughes will find that he cannot send anybody out of the window in this country, even with covered hands. God bless us! has it come to that and this? Let Bishop Hughes mind his business, and attend to his legitimate duties, and he will have no occasion to get out of temper with the press. His ambitious, tyrannical and un-American opinions and demeanor, are like curses coming home to roost upon him. His controversy with THE EXPRESS has placed him in the most undignified position we have ever before seen him. Our opinions concur with that of every respectable journal we have perused.

FROM THE PHILADELPHIA AMERICAN BANNER.

(From Tisdale's Correspondence.)

The controversy now going on between our American Senator, Hon. Erastus Brooks, and the celebrated clerical politician John Hughes, appointed by the Pope, Bishop of the "Province of New York," is commanding a large share of public attention. It grew out of the passage of a Church Property bill, by our Legislature, vesting the property of the churches in the hands of the trustees, instead of the bishops.

On Bishop Hughes' return from a visit to his "holy father" in Rome, he protested against the observance of the stipulations in the bill, and intimated in very broad terms that there were ways to avoid a compliance with the requirements of the law. As the Bishop is, and always has been, above our laws (being on the platform of his "higher law" friend Seward), he cannot now be called an outlaw; but if any one who had heretofore subscribed to, and acknowledged allegiance to our laws, had thus proclaimed his determination avoid the action of a law of the State, he would certainly be no more nor less than an outlaw.

DE WITT & DAVENPORT,

PUBLISHERS, BOOKSELLERS,

AND

Wholesale and Retail Dealers in Books,

CHEAP PUBLICATIONS, PERIODICALS, AMERICAN AND FOREIGN

NEWSPAPERS.

160 & 162 NASSAU STREET, NEW YORK.

D. & D. would respectfully call the attention of the Trade to their unequalled facilities for filling and forwarding all Orders for Books, Magazines, Cheap Publications, Newspapers, &c., at the publishers' lowest prices.

Dealers will find it to their interest to have their orders packed at our Establishment, as we will inclose in our package (without extra charge), anything else they may have to receive from New York, so that it will reach them without extra freight.

D. & D. do not say that they will supply Books, &c., in advance of any other house, but will abide by the universal decision of their customers, that the promptness with which their orders are always despatched, is of itself a sufficient guarantee that they cannot be beat.

HUMANITY IN THE CITY.

BEING A SERIES OF DISCOURSES RECENTLY DELIVERED IN NEW YORK.

BY REV. EDWIN H. CHAPIN.

1 vol., 12mo., cloth. Price \$1.

- | | |
|-----------|----------------------------------|
| DISCOURSE | I.—THE LESSONS OF THE STREET. |
| " | II.—MAN AND MACHINERY. |
| " | III.—STRIFE FOR PRECEDENCE. |
| " | IV.—THE SYMBOLS OF THE REPUBLIC. |
| " | V.—THE SPRINGS OF SOCIAL LIFE. |
| " | VI.—THE ALLIES OF THE TEMPTER. |
| " | VII.—THE CHILDREN OF THE POOR. |
| " | VIII.—THE HELP OF RELIGION. |

EXTRACT FROM THE PREFACE.

"This volume aims at applying the highest standard of Morality and Religion to the phases of every-day life. In order, however, that the view with which these discourses have been prepared may not be misconceived, I wish merely to say, that I am far from supposing that these are the only themes to be preached, or that they constitute the highest class of practical subjects, and shall be sorry if, in any way, they seem to imply a neglect of that interior and holy life which is the spring not only of right affections, but of clear perception and sturdy every-day duty. I hope, on the contrary, that the very aspects of this busy city life—the very problems which start out of it—will tend to convince men of the necessity of this inward and regenerating principle. Nevertheless, I maintain that these topics have a place in the circle of the preacher's work, and he need entertain no fear of desecrating his pulpit by secular themes who seeks to consecrate all things in any way involving the action and welfare of men, by the spirit and the aims of His Religion who, while he preached the Gospel, fed the hungry and healed the sick, and touched the issues of every temporal want. I may have failed in the method, I trust I have not in the purpose."

PROSPECTUS OF THE NEW YORK CRUSADER.

AN ANTI-JESUITICAL AMERICAN WEEKLY PAPER.

UNDER THE EDITORIAL CHARGE OF

G. F. SECCHI DE CASALI,

And having as regular contributors,

The Reformer of Italy—ALEXANDER GAVAZZI,

W. SCUDDER TISDALE, Esq., of New York City; JOSIAH F. POLK, Esq., of Washington City; Rev. T. BOURNE, Western New York; and other eminent writers, from all parts of the UNION, all of whom belong to the PROTESTANT NATIONAL AMERICAN PARTY.

Office 298 Broadway, N. Y. Subscription, \$2 00 per annum, in advance.

VOLUME IV.

PLATFORM OF THE NEW YORK CRUSADER.

- "AMERICANS SHALL RULE AMERICA.
- "Abrogation or alteration of the Naturalization Law.
- "Incessant war against the system of the Papacy.
- "Religious and civil freedom at home and abroad.
- "No persecutions nor inquisitions for diversity of opinions.
- "The maintenance of PUBLIC SCHOOLS *at any sacrifice.*
- "Protection to American citizens abroad, and their rights respected in whatever country they may be.
- "The prohibition to Catholic bishops of holding in their hands the monopoly of church-property."

The NEW YORK CRUSADER is also recommended by the following distinguished clergymen:

Rev. Dr. Murray ("Kirwan"), of Elizabethtown, N. J.; Rev. Dr. G. B. Cheever, Rev. R. Baird, D. D., Rev. Geo. Potts, D. D., Rev. E. R. Fairchild, D. D., Rev. Thomas De Witt, D. D., Rev. John Knox, D. D., Rev. John S. Inskip, Rev. Dr. Jessup, and many others.

The following eminent Americans endorse the principles of the N. Y. CRUSADER, as may be seen from letters, &c., addressed to us:

Hon. WM. R. SMITH, of Alabama, member of Congress.
Hon. E. JOY MORRIS, of Pennsylvania.
Hon. JAMES O. PUTNAM, Senator, of Buffalo, N. Y.
Hon. THOS. R. WHITNEY, member of Congress, N. Y.
Hon. ERASTUS BROOKS, Senator, N. Y.
DANIEL ULLMAN, Esq. Prof. S. F. B. MORSE.
JAMES W. BARKER, Esq.

THE MYSTERIES OF ROME IN THE 19TH CENTURY,

OR THE

COURT OF ROME, FROM 1814 TO 1855.

THE MOST THRILLING HISTORY OF MODERN TIMES.

WRITTEN BY TWO PENS,

FOR THE N. Y. CRUSADER.

The MYSTERIES OF ROME will be commenced in the Crusader the first week in June next, each number illustrated by an engraving expressly designed in Italy.

To the MYSTERIES OF ROME, will follow as a sequel,

THE MYSTERIES OF THE JESUITS,

AND

THE SECRET HISTORY OF THE INQUISITION

in Europe and South America—all illustrated.

THE NEW YORK EXPRESS.

TO THE PUBLIC.

THE NEW YORK EXPRESS newspaper is an old, well-known Journal, whose credit and character have been established for many years, and whose circulation is more or less throughout all parts of the United States. To extend the circulation, and thus to enlarge its sphere of influence, we take the liberty of laying before you its Prospectus for 1855, with the hope you will find it convenient and agreeable to use your efforts therefor.

PROSPECTUS OF 1855, OF THE NEW YORK EXPRESS.

This Newspaper is Published in the City of New York, by JAMES & ERASTUS BROOKS. Office, corner of Wall and Nassau Streets, New York.

The New York Express

is a Daily Journal, the first issue of which is about 4 A.M., but there are successive editions during the day, in order to publish the very latest news by Mail or Telegraph, until 5 or 6 P.M. The price is \$7 per annum, with a choice of any of the editions.

The Semi-Weekly Express

is issued every Tuesday and Friday, on a sheet of the largest size daily paper, full of select, commercial, miscellaneous and news intelligence. Price \$4 per annum.

The Weekly Express, Double Sheet,

is a quarto, published on Friday, containing fifty-six solid columns of reading intelligence, and is, by all odds, **the largest and fullest Weekly Paper in the World.** It is, of itself, a Book. Price, for a year, \$2, single copy. Twenty copies to one address for \$30. Ten copies for \$16 to one address.

FOR CLUBS.

THE DOLLAR (Weekly) EXPRESS

is a single sheet, published on Wednesday, containing the select news of the Daily; single sheet, \$1. Twenty copies will be sent to one address for \$15. Ten copies to one address for \$8. Five copies for \$4 50—making the cheapest newspaper in the United States.

Payments in all cases in advance. Clergymen and charitable institutions can have the Double Sheet Weekly for \$1 50. Current Bank Bills of any of the States receivable, and the Proprietors taking the risk of the remittance, if mailed in the presence of the Postmaster.

THE EXPRESS is a steady, straightforward Journal, wholly and thoroughly American in heart and sentiment—uniting a healthy and rational love of Progress, with that sound conservative spirit that tempers all progress with reason and moderation. Its Editors are most ardently devoted to a Union of these States, and they deem the preservation of that Union, in the spirit of the Constitution, and of the compromises in which it was formed, of the highest importance, not only to the existence of Constitutional Government, and of Liberty itself, but to the salvation of the people from civil and intestine wars. We shall, therefore, not only do nothing to make the North hate the South, or the South the North, but on the contrary, everything we can do to draw closer the bonds of the Union, and to make one section respect and love the other. Our aim will be to make the EXPRESS **a truly American Journal**, worthy the support of all those who truly love their country, and feel devoted to its future honor and prosperity.

The Editors of the EXPRESS spare no pains, or money, to collect, by correspondence, or through the telegraph, the very latest intelligence from all parts of the United States, and from other countries; and they allow no Journal to surpass theirs, in the publication of the very latest News, Political, Commercial, or Miscellaneous. Their Weekly sheet is a **Family Journal**, which, for the decency, decorum, and sound principles, moral and social, that pervade its columns, they can cheerfully commend to the introduction of any circle. Their Semi-weekly and Daily sheets, in the variety, extent and accuracy of their intelligence, as to Trade, Navigation or Currency, are seldom equalled, and never excelled. No Merchant, Trader, Farmer or Planter can afford to do without such a Newspaper, for, in the useful, money-making information it brings home to him, he will be repaid, every year, in his own pocket, twenty times over. Their mechanical work is done by a powerful steam-engine, now driving four different steam-presses; and hence they are able to print the quantity of useful matter they do, at so cheap a price.

The NEW YORK EXPRESS is intended to be both a **Family and Business Newspaper.** Its broad and ample columns will contain—

THE NEWS OF THE DAY.
THE PRICES CURRENT.
REVIEWS OF THE MARKETS.
THE RATES OF EXCHANGE IN NEW YORK and elsewhere.
BANK NOTE TABLE.
MONEY MARKET IN NEW YORK.

CORRESPONDENCE, FOREIGN AND DOMESTIC.
MISCELLANEOUS READING.
NOTICES OF NEW WORKS.
ESSAYS UPON THE ARTS AND FASHIONS.
SPIRIT OF THE AMERICAN AND BRITISH PRESS.
AN OCCASIONAL TALE.

Address, at our expense,

J. & E. BROOKS, NEW YORK.

Trials.

L65824

vol. 16.

DATE

ISSUED TO

L65824

vol. 16

