PILOT & TRANSCRIPT.

DUFF GREEN--EDITOR.

BALTIMORE.

FRIDAY MORNING, OCT. 23.

DEMOCRATIC WHIG NOMINATIONS.

FOR PRESIDENT,

WM. HENRY HARRISON,

OF OHIO.

FOR VICE PRESIDENT.

JOHN TYLER,

OF VIRGINIA.

WHIG ELECTORAL TICKET

FOR MARYLAND.

DAVID HOFFMAN, for the Western Shore.
JOHN L. KERR, for the Eastern Shore.
THOMAS A. SPENCE, of Worcester county.
THEODORE R. LOOCKERMAN, of Talbot
GEORGE HOWARD, of Anne Arundel county
JOHN P. KENNEDY, of Baltimore city.
RICHARD J. BOWIE, of Montgomery county.
JACOB A. PRESTON, of Harford county.
JAMES M. COALE, of Frederick county.
WM. T. WOOTTEN, of Prince George's county.

Election—Monday, Nov. 2d.

☞ "The obvious definition of a Monarchy,' says Gibbon, "seems to be that of a State, in which a single person, by whatsoever name he may be distinguished, is entrusted with the *execution of the laws, the management of the revenue and the command of the army.*"

The Presidential Election in Maryland will be held on the *first* Monday, being the SECOND DAY of November, and not on the *ninth*. The election in North Carolina on the TWELFTH, and not on the *nineteenth* of November.

OURSELVES.

Since our leading article was prepared for the press, we learn that our Prospectus has given offence to many of the Whig party, who do not concur with us in opinion, and more than one have discontinued their subscription. One of them in terms which we hope he will live to regret.

We wish it to be distinctly understood, that in the position we have taken, both in relation to Bishop England and the modification of our naturalization laws, we have acted on our own sense of duty. We know that there are many in both parties who concur with us, and that there are many in both of the present political parties who disagree with us. No man, or any party, is responsible for our acts. It is the act of the Editor, and of him alone.

We have said nothing to which any foreigner should take exception. We would act justly to all; and to those who are now in the country, we would give all the privileges to which they are entitled under our present laws—but we would modify the law so as to protect our institutions from the controlling influence of those to come hereafter. We believe—indeed, we know, that there are many naturalized citizens who concur with us in opinion, and we believe those who suppose that they will oppose General Harrison because of our opinions on this subject, do them great injustice.

BISHOP ENGLAND.

In the Catholic Miscellany of the 26th September, Bishop England says:

We again adduce Gen. Green, as a witness, to show more distinctly the nature of the charge.—In his first article of Sept. 3d, he says:

"The Protestant community have been warned, as well from the pulpit as from the press, that the money expended in getting up schools, as well as that used in sending PAUPER *and other Catholic population* to this country, is part of a system which looking to the nature of our institutions, contemplates a great religious, as well as civil, revolution by means of imported Catholic votes."

Now so far as relates to the charge of the Catholics contemplating a change in religious as well as in civil matters, we admit that the General gives a very fair representation of the unfounded assertions of the prejudiced accusers,—but although we have attentively perused the tirades that for years have been printed and circulated upon this subject, we must avow that we have no recollection of any charge made upon either the Catholics of Europe or those of the United States, that they expended money in sending or bringing hither a Catholic population; for it is a notorious fact that the Catholic immigrants paid their own expenses. They themselves, and not agents or others, bargained at the foreign ports and paid the passage money, and we defy any one to prove any agency but that of the individuals themselves. We shall, for the present, hold the opinion that this is a gratuitous assertion of General Green to subserve the purposes of a party, until he shall have shewn evidence that this was previously and openly charged.

He specially states that this money was spent in bringing hither Catholic pauper population. The General has been guilty of wantonly inflicting the grossest insult upon the great body of Catholics in the United States unless he can shew the truth of two propositions, neither of which is true.

1. That Catholic paupers were sent hither. 2. That it was commonly and generally charged that they were sent hither by the Catholics of Europe. We may add—3. That they were sent by them for the purpose of revolutionizing our institutions.

We dislike retorts, but we must here give the General what he richly deserves. The only imported paupers that we ever have known sent to these United States, were Protestant paupers, sent by the Protestant overseers of the Protestant Workhouses of Protestant England, in order to save their own good Protestant country, the expense of supporting its own Protestant paupers. Our Protestant brethren will perceive that this is no assault upon them: it is but a gentle admonition to a liberal patron of Catholic schools, who is justly desirous to procure for his children the best education to be [illegible] he insults Catholic immigrants [illegible] member the commodious [illegible] of our Northern States at discovering the ragged, the wretched, the maimed, the lame, the decrepid and the sickly hordes of this unwelcome accession from "the bulwark of Protestantism." We fully concur in the propriety, as we have witnessed the efficacy, of the American remedy.—The poor creatures were re-shipped, and sent to the doors of their heartless exporters. We desire that when a cargo of Catholic paupers may be landed on our shores, they who sent them may have them in like manner returned upon their hands.

But who are they whom the General styles paupers? They are the bone and sinew, the nerve and muscle, of the country; they are the men who give unceasing labor in return for common wages, but upon whom the generosity of General Green's associates bestows more than they bargained to receive. Yes, for they bestow obloquy, they bestow insult to themselves, reproach to the country of their birth, vituperation to the religion of their choice; and their best efforts to keep them beloted during life; to allow them the enviable privilege of seeing themselves surrounded by men enjoying political and civil rights, without being permitted a hope of ever becoming citizens themselves. This is more than their contract required.

We know also, that not unfrequently the have been swindled and cheated of the money they contracted to receive; and when worn down with toil, and maddened by disappointment, destitute of friends, bereft of the aid of religion, and provoked by the sarcasms and false charges upon themselves, their religion, and the land of their nativity, they violated the peace, but were appeased by the remonstrances of a priest, the very associates of General Green in his *present partizanship*, were the first to complain of this *undue influence* as destructive to our liberties, by substituting the priest for the constable, and teaching foreigners rather to bow before the shrine of a "false church," than before the tribunal of Justice—thus introducing the spirit of clerical despotism on one side, and of abject slavery on the other.

We recollect the story of an unfortunate man, who was subjected to the lash of a drummer; when he was cut under the shoulder blade, it was too high, the touch on the loins was too low, and the unfortunate executioner finding him equally out of humor with all sorts of whipping, resolved to follow his own judgment—so with the haters of our *Catholic paupers*. If the *imported voter* is turbulent, he is a *riotous foreigner*; if he listens to the voice of religion, he is a *popish slave*. If the laborer be disposed to hear us, we will say to him,—"Do as the drummer did; follow the dictates of your own judgment. These men do not love you, and will not love you! Have Christian charity for them, and care as little for them as we do; that is, just nothing. Hold to your religion and to the Republic; and be independent of those who, in truth fear you, though they affect to despise you." We leave to the recollection of Gen. Green himself the contemplation of what he said and wrote on a former occasion, to excite anything but sympathy for those hard working *Catholic paupers*.

The men whom General Green has dared to call paupers, and whom his associates habitually stigmatize, are they who have built our cities, dug our canals, levelled our rail-roads, labored in our mines, felled our forests, and cultivated our soil. These are the men who create the wealth of a nation, and who can, if necessary, maintain the rights of the country in the face of her foes: but they are *paupers!* CATHOLIC PAUPERS, and they must be driven from the ballot box, lest these *imported Catholic voters* should, at the back of the monarchs of Europe, destroy our free institutions!

This is a fair specimen of Bishop England's logic. It is unfair—it is uncandid—*it is Jesuitical*. We said that "the Protestant community had been warned, as well from the press as from the pulpit, that the money expended in getting up schools, as well as that used in sending paupers, and other Catholic population to this country, is part of a system, which, looking to the nature of our institutions, contemplates a great religious, as well as civil revolution, by means of imported Catholic voters."

Bishop England charges that we specially state "that this money was spent in bringing hither *Catholic pauper population*." We made no such statement. We did not vouch for the truth of the charge. We said that the Protestant community had been warned, as well from the pulpit as the press, that the money expended in sending *pauper*, and *other Catholic population* to this country, is part of a system. What system? The system by which the Catholic monarchies of the old world prepose to revolutionise our institutions—of a system contemplating the use, as well of the money paid by Protestant parents for the education of Protestant children in Catholic schools, as of the money paid by Catholic despots;—the money paid for the erection of schools and the introduction of paupers, is but *part* of the plan—which is not less objectionable because it uses the money paid by Protestants as well as that paid by Catholics.

Bishop England charges that we have been guilty of wantonly inflicting the grossest insult upon the great body of the Catholics in the United States, unless we can show the truth of two propositions, both of which he denies:

1. That Catholic paupers were sent hither.—2. That it was commonly and generally charged, that they were sent hither by the Catholics of Europe, and adds, "that they were sent by them for the purpose of revolutionising our institutions." We quote to show how unfairly this Jesuit argues. We made no charge. We said that others had made the charge. Nor did we assail or insult the great body of the Catholics in the United States.

At present we pass over much that Bishop England has said, and meet the question of veracity which he has raised between us.

We said that the "Protestant community have been warned, as well from the pulpit as from the press, that the money expended in getting up schools, as well as that used in sending pauper and other Catholic population to this country, is part of a system which contemplates a great religious as well as civil revolution, by means of imported Catholic voters."

This Bishop England denies—and says that our having said so is "the grossest insult upon the great body of the Catholics in the United States."

As to the question of fact between Bishop England and ourselves, we quote the following from a work, entitled "Popery an enemy to Civil and Religious Liberty; and dangerous to our Republic: By W. C. Brownlee. D. D., of the Collegiate Protestant Reformed Dutch Church, New York." Fourth edition, page 218.

"But (says Dr. Brownlee) we have most abundant evidence that these foreign conspirators are doing as much mischief by the material of *mobs and pauperism*, thrown upon our shores, in one continuous stream of turbulence and crime, as by their colleges and seminaries."

And the same writer says on page 203:

"Bishop England, in a circular published in Ireland, shows that '*there is an organized system of means in operation to throw in upon us immense bodies of Popish emigrants.*'"

Will any one, after reading these extracts, say that Bishop England has not done us great injustice by charging that, in referring to these publications, we had offered a gross insult to the great body of the Catholics of the U. States." Have we not fully proved every thing that we [illegible], and is not Bishop England convicted of want of candor, to say the least

The statement was "that *many believe* there is a well arranged plan on the part of the Catholic monarchies in the old world, to revolutionise our Government, by the introduction of Catholic emigrants—and that the money expended in getting up schools, as well as that used in sending paupers and other Catholic population to this country, is part of the system which, looking to the nature of our institutions, contemplates a great religious, as well as civil revolution, by means of imported Catholic voters."

And so far from stating this as an insult to the great body of the Catholics in the United States, we stated the existence of *this belief*, as a reason why Bishop England should not put himself forward as a partisan of the administration. We did not then say that it was charged that Bishop England himself was an agent of the Austrian Government, and that he was believed to be one of the principal instruments by which this great religious, as well as civil revolution was to be accomplished. Who does not see, that the existence of such an opinion, is a good reason why Bishop England should abstain from thrusting himself into politics.

We confess our surprise at the boldness with which he has thrown off the mask—at the manner in which he has endeavored to enlist American as well as foreign Catholics in the cause but we rejoice that he has made the issue now Why did he throw the weight of his influence in the scale of the administration? It is well known that there is nothing in the life of Gen Harrison that will justify naturalized citizens as such, to oppose him. That question was full discussed in the late election at Cincinnati, and it demonstrated that no statesman had done more for the naturalized citizens, or had stronger claims upon their confidence and support; where as it was fully proved that, in the convention in New York, Mr. Van Buren opposed and denounced them.

Does Bishop England believe that the election of Mr. Van Buren and his standing army of 200,000 men, will advance the object which Prince Metternich and his associates have in view?

But why does Bishop England assert that, by publishing that others believe in the existence of a plan to overthrow our republican institutions, by the the introduction of foreign voters we have been guilty of wantonly inflicting the grossest insult upon the great body of the Catholics in the United States?

We have said nothing against "*the great body of the Catholics in the United States*."

We have not charged or intimated that others believe that *they* desire to overthrow our institutions. On the contrary, we have acted on the belief that "the great body of Catholics in the United States" are friends to our republican institutions, and that they will be among the first to resist any attempt of the foreign Despots to accomplish their overthrow, whether it be by the introduction of foreign voters or otherwise. We have acted on the presumption that American Catholics are not under Bishop England's influence, and that they are as much interested as the protestants in ascertaining the truth of the charge made against these "*foreign Despots*."

Why did Bishop England, we repeat, charge that we had insulted the great body of the American Catholics, by stating that others believe in a European conspiracy against American liberty?

Why did he not meet that charge and deny the existence of such a conspiracy? If there be such a conspiracy, it is as much a conspiracy against the civil liberty of Catholics as of Protestants—why not charge that we have insulted Protestants as well as Catholics?

The reason is obvious—Bishop England does precisely as he would have done if the charge was true. If it be true that there is such a conspiracy, and that the Emperor of Austria and Prince Metternich have sent Bishop England as the chief agent of the conspirators against American liberty, what would be his course when charged with it? Would he make an issue as to the existence of the conspiracy? No. He would do precisely as he has done—Turn to the Catholics of the United States and endeavor to rally them on his side, by denouncing as a personal insult to them the belief in the existence of such a conspiracy.

We again repeat that the issue between Bishop England and us, is the propriety of his interference in our elections, and that the other question to be discussed hereafter is, whether there be or not a conspiracy, under the guidance and patronage of foreign despots, to revolutionise the institutions of this country by the introduction of foreign voters.

We are aware that all that we may say is liable to misrepresentation, and deferring to the opinions of others, we would say nothing until after the Presidential election, did we not feel bound to vindicate ourselves from the unjust imputations cast upon us by Bishop England—did we not desire to show that what we have said is true.

But we will not let the matter rest here. In an address put forth to his diocese at Charleston, on his return from Europe, Bishop England said:

"During my absence, I have not been negligent of the concerns of my Diocese. I have endeavored to interest in its behalf several eminent and dignified personages, whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administration of those societies from which it has previously received valuable succor. In Paris and Lyons, I have conversed with those men who manage the affairs of the Association for propagating the Faith. This year, their grant to this Diocese has been larger than usual. *I have also had opportunities of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns.* The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has, this year, contributed to our extraordinary expenditure; as has the Holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economizes to the utmost, for the purpose of being able to devote the savings to works of piety, of charity, and of literature.

"The prelates of the Church of Ireland, are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry, that are found in the *island of Saints*, (Ireland) a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who I trust, *have been judiciously selected.*"

☞ See the Constitution of this Austrian Association below.

Nor we will not let the matter rest here. We have before us a work, published in London in 1835, by one of the most intelligent citizens of Great Britain. He, speaking of the political condition of the country, says:

"But we are, from another motive of self-interest, far more deeply concerned in the tranquility and improvement of our sister kingdom; for it ought to be borne in view, and impressed upon the minds of the industrious classes of this country, that unless we can succeed in laying the foundation of some plan for elevating the people of Ireland to an equality with us, they will inevitably depress us to a level with themselves. *There cannot permanently be, in a free community, two distinct castes or conditions of existence, such as are now to be found in this united empire.* Already is the process of assimilation going on, and the town in which we write furnishes, amongst others, a striking example of the way in which the contagion of Irish habits is contaminating, whilst the competition of that people is depressing the working classes of Britain.

"Manchester is supposed to contain fifty thousand Irish, or the immediate descendants of Irish. The quarter in which they congregate is, like the district of St. Giles's of London, a nursery of all the customs that belong to savage life. In the very centre of our otherwise civilized and wealthy town, a colony, which has acquired for its *locale* the title of Little Ireland, exhibits all the filth, depravity, and barbarism that disgrace its patronymic land. Nor is the evil confined within such limits. Its influences are felt in the adulteration of character, and the lowering of the standard of living of our citizens generally; it is a moral cancer, that, in spite of the effects of science or philanthropy to arrest its progress, continues to spread throughout the entire mass of our laboring population.

"No part of England or Scotland is exempt from its share in the natural consequences of his terrible state of degradation to which the people of Ireland are reduced. There is not a village or parish of the kingdom into which its [illegible]mine-impelled natives do not, at [illegible] of the year, penetrate to share the [illegible] of our peasantry; thus dragging [illegible] down to their own level, and, in return, imparting to them the sad secrets of their own depraved modes of life.

But, great as this evil has hitherto been, it is only a subject of astonishment to us, that the immigration of the Irish people into this portion of the empire has not been more extensive; sure we are, from the accounts we have of the present state of the southern portion of that island, that nothing short of Berkley's wall of brass can, for the future, save us from an overwhelming influx of its natives.

The writer then proceeds to draw a picture of Ireland and her degraded condition, which he attributes to the influence of such men as Bishop England, and says:

"Here let us demand why some forty or fifty of our frigates and sloops of war, which are now, at a time of peace, sunning themselves in the Archepelago, or anchoring in friendly ports, or rotting in ordinary in our own harbors, should not be employed by the government in conveying these emigrants to Canada, or some other hospitable destination? The expense of transporting an individual from Limerick to the shores of America, by such a method, would, probably, not exceed two pounds. On arrival, the government agents might, probably, find it necessary to be at the charge of his subsistence for a considerable time, perhaps not less than twelve months.

Altogether, however, the expense of a project of emigration, on a scale of magnitude, must be enormous. But again, we say, that any present sacrifice, on the part of the people of this country, by which the Irish nation can be lifted from its state of degradation, will prove an eventual gain."

We are sensible that this community are extremely sensitive on this subject. Many Whigs suppose that our remarks will prejudice the Whig party. We cannot concur with them in opinion. In the first place, we have been assailed and misrepresented. We have been charged with having insulted the whole body of Catholics in the United States. We have offered no such insult, and we have the right to defend ourselves against the charge. On the other hand, all that Bishop England could do, he has done. His statement, if unanswered, might do us prejudice. It was proper that his want of candor should be demonstrated. In the next place, the public do not know that Bishop England is the agent of the Austrian Government, and that the purpose of his attack on this press was to prevent the proof of that fact. We deem it to be our duty to prove it on him. We have quoted his own language, admitting it, and call the attention of the public to the further proof as given in the following articles of association:

The Rules of the Leopold Foundation, the Letter of Fenwick, of Ohio, to the Emperor of Austria, and Prince Metternich's Answer, are appended.

Rules of the Institution erected under the name of the Leopold Foundation, for aiding Catholic missions in America by contributions in the Austrian Empire.

1. The *object* of the institution under the name of the *Leopold Foundation*, are, To promote the greater activity of Catholic missions in America; To edify Christians by enlisting them in the work of propagating the Church of Jesus Christ in the remote parts of the earth; To preserve in lasting remembrance her deceased Majesty, Leopoldina, Empress of Brazil, born Archduchess of Austria.

2. The *means* selected to obtain these ends, are *prayer* and *alms*.

3 Every member of this religious institution engages daily to offer one Pater and Ave, with the addition: "*St. Leopold!* pray for us," and every week to contribute a crucinix; and thus by this small sacrifice of prayer and alms, to concur in the great work of promoting the true faith.—As, however, every one is free to enroll himself in this society, he may also leave it at pleasure.

4. Every ten members shall appoint one of their number a collector to receive the weekly alms. The collector shall see that the small number of his company, after the death or removal of any, is filled up. The alms collected, shall be paid monthly by the collector, to the parish minister of his district.

5. Every parish minister shall pay over, as opportunity offers, the alms collected in the manner prescribed, to the deacon, (in Hungary, the the vice-arch deacon,) and he to his most reverend ordinariate.

6. If any one intends a greater sum for this pious end, and that to be paid at once, his alms may be given either to the parish minister, with his own inscription inserted in the rubric designed, or to the deacon, (or vice deacon) or immediately to the most reverend ordinariate.

The most illustrious and reverend lords, bishops of the whole empire, are fully authorized to forward alms thus obtained, from time to time to the central direction of this religious institution at Vienna.

8. The Central Direction at Vienna, undertakes the grateful office of carrying into effect this pious work, under the protection of his most sacred majesty, and in connection with Frederick Rese, now Vicar General of the Cincinnati bishopric in North America, and of employing the funds in the most efficacious manner, to promote the glory of God, and true faith in Jesus Christ; so that the alms collected by means of the most reverend ordinariates, or those sent immediately to them, shall be conscientiously applied, and in the most economical manner, to the urgent wants of American missions as they are made known by authentic accounts and careful investigation.

9. The Central Direction will see that all the members of the society, for their spiritual consolation, and in reward for their pious zeal, shall be constantly informed of the progress and fruit of their munificence, as well as of the state of the Catholic religion in America, according to accounts received.

10. The Leopold Foundation being a private religious institution, the central direction will solemnly celebrate the feast of the immaculate conception of the Blessed Virgin, the universal patroness of all religious assemblies, as the feast of St. Leopold Marchion, the given name of the Empress Leopoldina, and special patroness of this institution; also every year on the 11th December, (the anniversary day of the death of Leopoldina, Empress of Brazil,) it will seen that the solemn mass forthe dead, to be said for the repose of her soul, and all the souls of the deceased patrons and benefactors of the institution, called by her name, all the members being invited to unite their pious prayers with the prayers of the Direction.

11. His Holiness, Pope Leo XII., eleven days before his most pious death, having declared his approbation of the institution, (which must serve as a great incitement to all good Christians,) did grant to its members large indulgences, permitted by his Majesty on the 14th of April, was made by the most reverend ordinariates, to wit: "Full indulgence to each member on the day he joins the society, also on the 8th of December, also on the day of the feast of St. Leopoldina, and once a month, if through the former month he shall have daily said a Pater and Ave, and the words *Sancte Leopolde! ora pro nobis*, (St. Leopold pray for us,) and on condition, that after sincere confession he partakes of the sacrament of the Holy Eucharist, and pray to God in some public church for the unity of Christian princes, the extirpation of heresies, and the increase of Holy Mother Church.

12. The most serene and eminent Arch Duke Cardadal Rudolphus, Archbishop of Olmutz, has kindly taken the supreme direction of the Leopold Foundation, and appointed the most high and Rev. Lord Prince Archbishop of Vienna, his locum tenens. Vienna, 12th May, 1829.

THE POPE'S LETTER OF APPROBATION.

The following is the letter of approbation of Pope Leo XII, to the above.

Be it remembered. Although there are many things which disturb and grieve our mind in the most weighty discharge of our apostleship, while we learn that some are not only opposed to the Catholic religion, but seek to draw others also into the error; yet the God of all consolation does not suffer us to be without solace, but alleviates the labors, cares and anxieties which we continually bear. This has recently happened, and we are filled with the highest joy, on hearing that in the kingdom of our well beloved son in Christ, Francis I, Emperor of Austria, and King of Hungary, a society has been formed, called the "Leopold Foundation," which is designed to aid the cause of missions. For what is more useful to a Christian community, what is more excellent than by preaching the word of God to confirm the just, and to lead the wandering from the paths of vice to those of salvation. And, indeed, as the Apostle says, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" We, therefore, desiring to favor, as far as God permits, such a society, do with a ready and willing mind grant the requests that have been made for the endowment of the same, with some holy indulgences. Therefore, trusting in the mercy of Almighty God, and the authority of Peter and Paul, his Apostles, we grant to all truly penitent co-operators in this society, who shall confess their sins, and partake of the feast of the Lord's body, on the day on which they shall be received into the society, full indulgence and remission of all sin. Also, we grant full indulgence to them after they have been cleansed from the pollutions of life by holy confession, and receive the Eucharist, on the eighth day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month, they shall have said the Lord's prayer, the salutation of the angels, and the words "St. Leopold, pray for us," and in some public church have said pious prayers to God for the harmony of Christian princes, the extirpation of heresies, the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to copies of them, signed by the public notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.

Dated at Rome, at St. Peter's, under the ring of the Fisnerman, on the 30th day of January, 1829, in the sixth year of our pontificate.

T. CARD. BERNETTI.

This apostolic letter is sanctioned by the royal leave.

By his Sacred Imperial Royal Majesty,
VINCENTIUS SCHUBERT.

Vienna, 20th April, 1829.

First Report of the Leopold Foundation in the Austrian Empire, for the support of Catholic Missions in America.

The members of the Leopold Foundation are united to aid by their prayers and their contributions, the messengers of God in America, in building churches, founding cloisters, establishing schools, and in providing all that is essential for the performance of divine worship.*

We shall first give a view of what the Leopold Foundation has done since its establishment to the end of October, 1830: then will follow accounts from the missions. The institution went into operation on the 13th of May, 1829. The constitution and the addresses delivered on the day of its establishment, were translated into the different languages of our monarchy, and sent in great numbers to the various dioceses, to give publicity to the undertaking. In Vienna an office was opened, which was given to the Society, free of rent, by the Prior of the Dominicans. The result soon appeared in contributions from all quarters to the central treasury, exhibiting a lively proof of the zeal and efforts of priests and people to advance the kingdom of God on earth. Before giving a statement of the receipts and expenditures, we cannot withhold the letter which the pious Bishop of Cincinnati in North America, Mr. Edward Fenwick—(whose Vicar General, Frederick Rese, as is known to you all, by his visit to Vienna, gave occasion to the formation of your pious society)—wrote to his majesty, our all-gracious Emperor, who had patronized the society of the Leopold Foundation, together with the answer which in the name of his Majesty, was given by his Serene Highness, the Chancellor of State, Prince Metternich

Letter of the Bishop of Cincinnati to his Majesty, the Emperor of Austria.

CINCINNATI, 15th January, 1830.

SIRE,

May it please your Majesty to receive the most grateful homage of a man who is penetrated with feelings of gratitude for the good, wise, and distinguished zeal of your imperial Majesty for the Catholic religion. We feel ourselves irresistably led to express to your Imperial Majesty the consolation derived by the assembled bishops and directors of missions in America, at the recent news, that in the States of your Imperial Majesty, a society has been formed for the support of Catholic missions in America. We have the pleasure, also, to mention the safe return of our friend and Vicar General, Mr. Fred erick Rese, whose apostolical labors and unwearied zeal are above all praise. He brings me the most gratifying accounts of the kindness with which he was received and honored by pious and distinguished persons in your Imperial city, especially of the flattering kindness with which he was received by your Imperial Majesty, who was pleased to lend your protection to the pious work of supplying the pressing wants of our poor missions and our new diocese. We venture here to flatter ourselves that the worthy intention of the virtues of St. Leopold and the great Empress Maria Theresa, will continue to support us in our weak endeavors to extend the Catholic religion in this vast country, destitute of all spiritual and temporal resources, especially among the Indian tribes, who form an important part of our diocese. We will not fail, daily to offer up our poor prayers to the Lord of Hosts, the King of Heaven, that he may shed his richest blessings upon your Imperial Majesty, your illustrious family, and your whole kingdom. Be pleased to accept graciously, this expression of the sincere gratitude and reverence with which we subscribe ourselves your Imperial Majesty's most grateful, most humble, and most obedient servant,

EDWARD FENWICK,
Bishop of Cincinnati and
Apostolical Administrator of Michigan,
In the North-West Territory.

Answer of his Serene Highness, Prince Metternich, Chancellor of State of his Imperial Majesty.

VIENNA, April 27, 1830.

Most worthy Bishop!

The Austrian Council-General at New York, forwarded me the letter which your grace directed to the Emperor, my most illustrious master, on the 15th of January, of this year. I did not delay to give it to his majesty, who was highly gratified with the sentiments expressed in it, and commissioned me to answer your grace.

The Emperor, firmly devoted to our holy religion, feels a lively joy at the account that the truth makes rapid progress in the vast countries of North America. Convinced of the irresistable power which the Catholic doctrine must necessarily have on simple and uncorrupted hearts and minds, when its truths are proclaimed by truly Apostolical Missionaries, his Imperial Majesty cherishes the most favorable hopes of the pious progress which our holy religion will make in the United States, and among the Indian tribes.

The Emperor commissions me to say to your grace, that he cheerfully allows his people to contribute to the support of the Catholic churches in America, according to the plan laid down by your worthy vicar-general, Mr. Frederick Rese.

While I discharge myself of the commission of my illustrious master, to your grace, I feel happy in being his organ, and beg you to accept the assurance of the sentiments of respect and esteem, with which I remain, your grace's most humble and obedient servant,

PRINCE VON METTERNICH

ELECTORAL ELECTION.

A number of tables have been published, giving the times of holding the Electoral Elections. Most of them have contained errors The subjoined we believe is correct:—

		No. OF VOTES
Maine	Nov. 2	10
New Hampshire	" 2	7
Vermont	" 10	7
Massachusetts	" 9	14
Rhode Island	" 4	4
Connnecticut	" 2	8
New York	" 2, 3, 4	42
New Jersey	" 3, 4	8
Delaware	" 10	3
Maryland	" 2	10
Pennsylvania	Oct. 30	30
Virginia	Nov. 2	23
Ohio	Oct. 30	21
Indiana	Nov. 2	9
Illinois	" 2	5
Michigan	" 2	3
Missouri	" 2	4
Arkansas	" 2	3
North Carolina	" 12	15
SouthCarolina	by Legislature	11
Georgia	Nov. 2	11
Alabama	" 9	7
Mississippi	" 2	
Louisiana	" 3	5
Kentucky	" 2	15
Tennessee	" 3	15
		294

On the second of November 148 electors are chosen, by fourteen States, being just the number necessary for a choice. Fifty-one electors are chosen on the 30th of October.

MARRIED.

On Sunday evening, 18th inst., by the Rev. Mr. White, WILLIAM L. CAMPBELL to Miss ROSINA CARROLL, all of this city.

On Tuesday evening, 20th instant, by the Rev. Mr. Hanner, JOHN J. PURCELL to Miss SARAH ANN KEMP, all of this city.

At Washington, on Tuesday morning, 21st instant, by the Rev. O. B. Brown, CHARLES J. R. THORPE, of Baltimore, to JANE SUSANNAH, eldest daughter of the late Thomas Dunn, Esq. of the former city.

At Washington, on the 20th instant, R. B. ALLYR, Esq. of Belfast, Me., to REBECCA P. UPTON, daughter of Samuel Upton, Esq. of Washington.

At Saratoga Springs, N. Y., on the 18th inst., DAVID GOODRICH, of that place, to Miss SERENA GREGORY, of Rutland county, (Vt.) Their combined ages amount to one hundred and twelve years.

DIED.

On Tuesday evening last, Mr. MARTIN POTTER, in the 60th year of his age—for many years an inhabitant of this city.

On the 20th inst., Mr. RICHARD SHEPPARD, in the 79th year of his age, a native of Yorkshire, England, and for the last 23 years a resident of this city.

On the 19th inst., of pulmonary consumption, JOHN A HALL, aged 31 years, son of the late Capt. Joseph Hall.

At Castleton, Vt., Dr. THEODORE WOODWARD, Professor of Surgery, &c. in Vermont Academy of Medicine.

At Bristol, R. I., Mrs. PHEBE SMITH, aged 92 years.

At the Pavilion, New Haven, Ct., on the 8th instant, EDWARD HUGGINS, Esq., of Nevis, West Indies, aged 58.

The deaths in Boston last week were 26.

ALMANAC.

1840. OCTOBER.	SUN RISES.	SUN SETS.	MOON'S PHASES	D.	H.	M.	
23 Friday	6 40	5 20					
24 Saturday	6 41	5 19	First qr.	3	12	37	A
25 Sunday	6 42	5 18	Full	11	2	13	M
26 Monday	6 44	5 16	Last qr.	17	6	57	E
27 Tuesday	6 45	5 15	New	25	3	57	M
28 Wednesday	6 46	5 14					
29 Thursday	6 47	5 13					

LATEST DATES.

London	Oct. 3	Rio de Janeiro	Aug. 29
Liverpool	Oct. 4	Canton	May 22
Havre	Sept. 30	New Orleans	Oct. 12

BOARD OF TRADE.

The following members constitute the Committee on Arbitration for the month of October, 1840:

F. W. Brune, R. D. Burns, John H. Orndorff, Frederick Brauns, A. Brown Davidson.

☞ BALTIMORE COUNTY.—ATTENTION!—FRIENDS OF HARRISON.—The friends of Harrison in Baltimore county are requested to attend public meetings to be held at 12 o'clock, on the days and at the places mentioned below, when addresses will be delivered by distinguished friends.

On MONDAY, 25th of October, at Cockey's Tavern, 7 miles on the York Turnpike.
On TUESDAY, 27th, at Reisterstown.
On WEDNESDAY, the 28th, at Franklinville, on the Franklin Turnpike.
On THURSDAY, the 29th, at Skipper's, 8 miles on the Falls Turnpike.
On FRIDAY, 29th, at Middletown.
On SATURDAY, 31st, at Parkton Depot, 25 miles on the Susquehanna Rail road.

oc23

BALTIMORE COUNTY, Oct. 21, 1840.—At a meeting of the Central Committee of Baltimore County, the following resolution was adopted:

Resolved, That the several Tippecanoe Clubs of Baltimore County be requested to meet at the usual places of holding their meetings, on SATURDAY, 24th, and MONDAY, the 31st instant, and that the Clubs be also requested to appoint Committees of Vigilance to attend the Polls on Monday, 2d of November.

oc22 PAG & LC

BALTIMORE COUNTY.—The Tippecanoe Club for the 9th election district, (Govanstown,) will meet at Shipping Tavern, on the Falls Turnpike, on SATURDAY EVENING NEXT, the 24th inst. at 6 o'clock.—The friends of Gen. Harrison and all those opposed to the present administration, are invited to attend.

JOHN W. WARD,
C. A. BUCHANAN,
oc23 Secretaries.

☞ HARRISON CONVENTION.—The Harrison Convention will meet at the Convention Chamber, "North Bend," on MONDAY EVENING NEXT, 26th inst. at 7 o'clock. By order,

LEVI FARNESTOCK,
ROBT. H. COLEMAN,
oc23 Secretaries.

☞ TIPPECANOE CLUBS.—The Presidents of the respective Clubs in the City are requested to meet at North Bend, on FRIDAY EVENING, 23d instant, at 7 o'clock, on business of importance. P oc22

☞ THIRD WARD TIPPECANOE CLUB.—The members of the Third Ward Tippecanoe Club will meet in their "LOG CABIN," at Head Quarters, Aisquith street, THIS EVENING, 22d inst., at 6½ o'clock, to march in procession to receive the Banner to be presented by the Ladies [illegible] ward. [illegible] of our Whig brethren as can [illegible] are respectfully requested to join [illegible] the Blues Band [illegible] been engaged for the occasion.

oc23 WM. R. JONES, President.

☞ FIFTH WARD TIPPECANOE CLUB.—The members of this Club, and the Whig voters of the ward generally, are requested to meet at Sharp's School Room, Exeter street, near Baltimore street, on FRIDAY, (tomorrow) EVENING, 23d inst. at 7 o'clock It is desirable that there should be a full attendance, as business of great importance will be presented to the meeting.

JOHN HENDERSON, Pres't.
JAS. H. VALIANT, Sec'y. P oc22

☞ SEVENTH WARD.—STILL THE RIGHT OF THE GLORIOUS WHIG LINE!—*The Old Seventh Ward can't be beat!*—The Whigs of the 7th Ward, rank and file, will meet at North Bend, on FRIDAY EVENING next, 23d Instant, at 7 o'clock, for the purpose of further and more complete organization for the Presidential Election. By order, oc22

☞ RIGHT OF THE WHIG LINE.—Whigs of the TENTH WARD, you have reduced the adversary's majority THIRTY ONE votes; assemble in full force, at Mrs. Temperley's, corner of Howard and Mulberry sts., on MONDAY EVENING, 26th inst, at 7 o'clock precisely, to make preparations for the final charge in the great contest of the PEOPLE AGAINST THE SPOILERS.

oc22 PG By order. ELLIOT O'D. POOR, Sec.

LESSON IN STENOGRAPHY.—*MR DRAKE*, Congressional Reporter, respectfully requests those gentlemen who have signified their intention to take a course of LESSONS IN STENOGRAPHY to make IMMEDIATE application to him, as no accession to the present number of pupils can be received AFTER THIS WEEK.

Terms very reasonable.

☞ Arguments, Speeches, &c. reported. oc19

Apply at Pilot Office, (No. 8, up stairs.)