AMERICAN BANNER.

R. B. MAYES, POLITICAL EDITOR.

Friday Morning, Aug. 17.

AMERICAN STATE TICKET.

FOR GOVERNOR;
GENERAL CHARLES D. FONTAINE,
(of Pontotoc County.)

FOR SECRETARY OF STATE;
A. G. HORN, *of Clark county.*

For Auditor of Public Accounts;
F. L. SWANN, *of Hinds co.*

For State Treasurer;
R. S. STITH, *of Marshall co.*

For Chancery Court Clerk;
J. C. CARPENTER, *of Hinds*

For Judge of High Court, 2d District;
C. P. SMITH, *of Wilkerson.*

FOR CONGRESS.

1st Dis., Capt. J. H. R. TAYLOR, *of Marshall.*
2d do LOCKE E HOUSTON, *of Monroe.*
4th do W. A. LAKE, of Warren,

FOR STATE SENATOR,
P, B, STARKE, of Bolivar,

For the Legislature.
E. M. YERGER.
B. R. HOLMES.

Mr. N. G. NYE, Office opposite Banner office is specially authorized to receipt for monies due this office.

☞ For Local items, commercial, &c., third page.

☞ Announcement of Candidates must b paid always in advance.

"Protestant"

Having disposed of certain points in the article written by "Protestant," we will attempt to answer his arguments. In regard to the charge brought by Wesley, that it is a Roman Catholic maxim that no faith is to be kept with heretics, you say, Mr. Protestant, that Six Catholic Universities denied this—the action of the British parliament controverts it. As well might you say there is no law for collecting debts in this State because, (if it were the fact) six primary conventions in the State had denied such law, or because the legislature of Maryland had controverted it. Six thousand Universities cannot disprove the fact, nor six thousand parliaments, unless they be such parliaments as are known by the name of œcumenical Councils. The fact still stares us in the face," as Wesley says, "and will do so, till another General Council publicly and explicitly repeals that infamous determination of the Council of Constance." And as he again says to the Romanists, "you fix it upon yourselves in every new edition of the Councils; in all of which this Council stands for a perpetual monument of the fact, and this very determination, without the least touch of blame!" It stands upon their statute books a constant source of terror to Protestants, and of consequent molestation to Papists, then why does not some Council at once repeal it? It lies dormant now to be used when "the good of the Church" may require it, and the power of Church can enforce it.

You quote from the Banner, "This canvass has produced nothing stronger or more powerful against the aggressive policy of the Romish Church than this letter written seventy five years ago." This remark we adopted from the Vicksburg Whig, but adopted it because we thought it just. You proceed, "how a letter written in 1780, can prove the aggressive policy of a church, seventy five years after it was penned is beyond my humble comprehension.' Any Popish priest would laugh (in his sleeve) at the "humble comprehension" of his ally, and ask, how can it be the immutable, true, infallible unchangeable, Holy Apostolic Church, if it have not the same policy now which it had seventy five, three hundred, yes, eighteen hundred years ago? It is the boast of that Church that it is *always the same.* And its "aggressive policy" has certainly been well sustained ever since it was made the instrument to fix the assassin Phocas on the throne. But hear the language of an approved writer of that Church, Josepho Guevera, on the Veneration of Images, as quoted, with approbation, from the original Latin, and translated by Mr. Brownson, in the January Number 1850, of his Quarterly Review.

"The Catholic dogma in regard to every subject whatsoever has been always the same from the beginning, remains always unchargeably the same, and will always continue in every part of the world immutable. For "the word of the Lord remains forever. Heaven and earth shall pass away, but the word of the Lord shall not pass away." Nevertheless a dogma is not always equally manifest, or brought before the minds of all with an equally brilliant light.—The Church, who possesses an admirable gift of discretion, has prudently judged that she would not *declare* all things, explicitly, from the beginning, but at a given time, and in suitable circumstances, would bring into the light some things which were hitherto in concealment, and covered with a certain obscurity."

Upon this Mr. Brownson adds, in a note, "the reader need hardly be admonished, that here is nothing resembling Mr. Newman's doctrine of development. The doctrine is from the beginning, but it is not always and everywhere declared with equal distinctness." Pages 40, and 41.

Now the "*admirable gift of discretion*" requires that the right to overthrow and build up governments and whatever is dangerous to "the secular order" should be *covered with a certain obscurity,* whenever they may not safely be avowed and "at a given time, and *in suitable circumstances,*" be brought "into the light," for the purpose of advancing the power of the Church. What is seventy five years in the history and policy of such a church?

As little will avail your argument from the good citizenship of Papists in those localities where any attempt to carry out openly the persecuting spirit of the Church would result in an indignant uprising of a superior force which would crush them at once. The Papists, let alone, left to themselves, may be as good citizens as any. It is only when their spiritual tyrants perceive that something may be accomplished "for the good of the church," and call upon them to carry out their designs, "in the name of religion, it is only then that they become dangerous. It is the policy of the church by all means and every where to increase her power, waiting for "a given time and suitable circumstances," for the exercise of that power. It is the policy of the American party to resist this "aggressive policy" by constitutional means, for surely they have a constitutional right to vote for the best interests of their country.

In the closing part of your communication you wax eloquent in exhortation, and quote from Washington a noble sentiment which every American can consistently endorse. Though we cannot compete with you in the hortatory style yet we will exhort all American citizens, whether native born or foreign born, to join the great American party in their efforts to purify our political atmosphere and preserve our country from impending dangers, so that "the bosom of America" may be always "open to receive, not only the opulent and respectable stranger; but the oppressed and persecuted *of all nations* AND ALL RELIGIONS, whom we should welcome to a participation IN ALL OUR RIGHTS AND PRIVELEGES, &c., &c., to the fullest extent of Washington's meaning; and to this end, let us exhort you, like him, to beware of "the insidious wiles of foreign influence."

Responsibility.

One of the corps of scribblers for the Yazoo Democrat, in a lengthy article about poor little "Jack," says—

The public are informed that as long as the Democrat is made the medium of assault upon the FEELINGS of Jack, the Banner will endeavor to defend him. Mr. J. W. Wood, of Holmes county, considered that an unprovoked assault had been made upon himself by an anonymous contributor to the Banner. He demanded the name of the writer, but without success. A resident of Marshall County, Mississippi, whose character as a gentleman has been vouched for by one of the most respectable citizens of Yazoo City, considering himself as slandered by the same anonymous writer, demanded his name, and yet he met with no better success than Mr. Wood had previously met with. Each of these individuals are *white* men and *gentlemen*; yet they happen to be Democrats and therefore the editor of the Banner sees no injustice in refusing to give the name of the writer who assails them; but this negro Jack, it seems, has claims upon the K. N party, for *services rendered* in getting up "*tremendous applause,*" and therefore the editor of "*The Organ*" will defend him "so long as the Democrat is made the medium of assaults upon HIS FEELINGS.

We only notice this paragraph to correct the misstatements in it, hardly worth noticing, it is true, considering the scurce they come from; but still, as respectable people might be misled by them we will notice them in brief.

First, then, in regard to Mr. Wood, it is false in conception, false in utterance, false *in toto,* that any attack was ever made in this journal upon Mr. Wood. We have before proposed, and do so now, that if a committee composed of men that any picayune college in the land will pronounce and endorse as *belle lettre* scholars, will take "Madison's" first communication and so render it that it looks like an assault upon Mr. Wood, we will give up the name of the author. But to gratify intense curiosity, even when told that Tom, Dick, or Harry is insulted, we give up no author's name. We believed at first, and believe now, that Mr. Wood was persuaded that he was insulted, by men having sinister motives, thinking that a quarrel or a fight might be got up at other people's expense, while they would enjoy the spectacle.

As the epithets "villifier and scoundrel," in Mr. Wood's "card" did not touch a gentleman, Madison felt no special vocation to apply them to himself, believing most firmly they could find more fitting owners in the camp from which such missiles come.

The "resident of Marshall" whose respectability is vouched for by a gentleman of this place, we suppose means the Book pedler that has been canvassing our county for the last few weeks. On this head we have only to say that he did apply to the *political editor* for the name of our correspondent and was told very properly too that "Madison" was not his correspondent. If he had called upon *us* we should not have felt authorized to give "Madison's" name to him till we had been assured that *he* was the one that Madison warned the people against and also till he could prove that he is innocent, of the charge made against him.—There are men in this county who have strong reasons to suspect that there is an itenerant pedler in this county that sells more books than he shows to everybody. Is the gentleman from Marshall the one? Where is General Quitman's vigilent committee to overturn that cart and see if there is not a little inquisition in the bottom of it. Once for all, we reassert that no man has ever been attacked privately or publicly in this paper and could not get as much satisfection as a *gentleman* wants. Ruffians and cowards can't draw us into treachery to our correspondents by threats or insults.—We have never, editorially or otherwise, violated the strictest rules of publishers' etiquette and propriety.

The Democrat devotes a column to the litte "opossum looking nigger' Jack, which is in keeping with its usual taste and dignity. For our part we think neither Jack nor his opponents worthy of further notice.

Quære. When a calm reflecting foreigner declares himself in favor of the American party, the Antis pounce upon him as a renegade, who has deserted and opposes his own countrymen. Well, if this be so, is it not equally true that when a native born American is found on the side of the foreigners, he is a renegade, who has deserted and opposes *his own* countrymen? It is a poor rule that will not work both ways.

Consistency.

A distinguished Methodist preacher comes out in a letter denouncing the American party, and calling on all Methodists and especially preachers, to leave the order; and to make his appeal more effective, he warns them by the shade of the venerated Wesley. The Antis do not see in *this* any appeal to "denominational prejudices," but land him to the skies. Another distinguished Methodist sends to the Memphis Eagle and Enquirer a letter from John Wesley, showing that he argued the cause of the American party seventy five years ago. At once the Antis see that *this* is an appeal to "denominational prejudices."

The presses of the Antis have long been crying out that the time of the Methodists would come next, and are now parading around the opinion of some individual who pronounces that the Methodist Church government is not republican in its form, and they cry aloud that this long predicted attack is at last commenced. They do not even show that the individual is a K. N., and cannot show that the American party are more responsible for his opinions than the Democratic or the Whig party. But at the same time, an orator in Louisiana takes the opposite mode of attack. Instead of seeing an attack upon the Methodists, he sees that the whole movement is a Methodist affair. He says:

"Out of the city of New Orleans, the only parts of the State in which Know Nothingism is stubborn and unyielding, are those in which the Methodist persuasion largely prevails; the people in those parts are not crowded by foreigners; there are none amongst them; but the hostility of the Methodists to Catholicism is well known, and, as they consider themselves engaged in a religious crusade against it, they cannot be changed.

"The war against foreigners is little more than a pretext. War to Catholicism is the true aim and object of the association. It must remain exclusively Protestant or it cannot live."

We leave it to the Antis to reconcile all these inconsistencies.

☞ Our friends, Cowan, Chapin & Jack, of Vicksburg, have just received a general assortment of fall goods; all of the very best quality.—See advertisement in another column.

[Communicated.

The worst Time on Record!

ED. BANNER:

Permit me to present you with the subjoined account of the great race of last week, which came off at the Yozoo course, between a couple of "nags," (of purely foreign abstract,) owned and entered by the *Jackson Jockey Club,* against Young America, of Yazoo.—Entered at Deasonville, on five appointed heats, against *time.*

One of the 'Club Horses,' apparently the oldest, seemed to have been an 'old stager,' about sixteen hands high, slightly crest-fallen, somewhat 'hog-backed,' with a severe tremulousness of the knee joints; occasioned doubtless by long service and hard strains in trying to pull on the coach of State, long owned by *Tricksters, Caucus, &c.,* with some marks of the collar upon his neck, and several supposable signs of the lash, and affected by something like 'spavin,' or 'ringbone' at the time of the race, seemingly 'grass-fed' in the bargain.

The other was a coltish-looking, unbridlewise, two-year-old, long letlocks, and peculiarly formed head, indicating, by a visible protuberance of the probosal organization, a cranium somewhat affected by a disease, commonly denominated by modern farriers, as the 'big head;' which, if my *Diagnosis* of the issue is correct, promises a rapid development, unless checked; his body presented somewhat of the symmetry of a 'racer,' but the awful brusing which the air received by the fore-legs of the little colty, and the imminent danger to which his 'hind-legs' exposed the bystanders, strongly attested the fact that he, when led out, had rather cut up flourishes around the standing point, than hazard his wouted reputation as a fast *horse,* or the high-toned expectations of his admirers upon his real merits as a '*Turfer.*'

But Young America was there, standing upon the track, as sits a swan upon the smoothly moving bosom of the waters—Young America! that modern Peytona of the Southren *turf;* combining in his symmetrical composition, all the beautifully adjusted proportions of the most elegantly formed and thorough-bred racer; together, with the grace, ease and movement of the rein deer, added to a becoming calmness, significant of a fore-knowledge of the laurels, (if there are laurels in vanquishing *such* a foe,) that would perch upon his brow, already wreathed with dazzling inscriptions reflecting the approbation of those who on former occasions, had trusted abidingly to the developments of his yet untold prowess.

Well, the hour arrived, and the order of the day being pre-arranged, by mutual consent, Young America was first turned upon the track, and moved off with a dignity becoming his wide spreading reputation, amidst the deafning shouts of his friends, and with an easy press of canvass, made the last quarter-post inside of one hour and five minutes, yielding the track to others coming from a distance. Next, after much rubbing and currying, that old aforesaid Fogy horse, came limping out, evedencing by his 'gait' and would-be erect carriage, the peculiar workings of a malady, most ungraceful in its effects, ordinarily known as the 'string-halt,' and showing by the peculiar manner in which he moved this affected part, that the track was rather 'heavy,' or that there was a shoe loose.

He was turned upon the track without a 'rider,' and made off at a tolerable 'gait,' assimilating more the zig-zag movements of a cow in a trot, than the clock-work action of a turf-horse. The first quarter was made in ordinary time, but a wood intervenes to shut out from view the flagging speed of the venerable old Steed.—Part mad with excitement, he assumed a fearful shape: all were warm with burning desire to see the alternated form of the old Rosenante turn down upon the home stretch, but they waited in vain, nor was their suspense relieved until a spectator, stationed upon the 'back-stretch,' came carousing across the 'wood' and detailed the startling intelligence to the wondering crowd, that, 'the spirit that was in him had flagged,' that a sudden enlargement of the 'spavin-bone' had stifled the action of the tan-board cylender of the old Fogy's machinery, and that he, writhing in shame and disgrace, had '*flewed the track,*' and was seeking at an easy pace, the Augean stables of his masters—the Club at Jackson. Yours, &c.,

BLACK HAWK.

☞ Rev. Samuel Bard, one of the Anti-American candidates in Louisiana said in a speech,

Some had said that the Democratic party was dead. This is not so. It was like old brass; the more it was rubbed the brighter it became.

Upon which the Creole remarks:

But the Doctor might have discovered other resemblances between the Democracy and "old brass" if he had felt disposed to pursue the subject. Like brass, it is not a pure metal, but an alloy of a base character. Like brass it possesses little marketable value, and a larger portion of the compound is rank poison.

Mississippi College.—The last Annual Catalogue of this institution, has been laid on our table by Mr. A. C. Caperton. The College seems to be in a flourishing condition, and doing good service in the cause of education;—number of students, 129. The Baptist Convention of Mississippi has done a great work in raising nearly $90,000 within four years past for its endowment. We perceive however that there is no President, and suppose the Trustees will ere long proceed to elect one, in which case we hope they will not overlook the claims of our friend, Rev. W. Carey Crane, of Hernando; though we do not know that he would accept it. With a competent President and a good faculty, a brilliant future is before this institution.

For the Banner.

DEAR CORNELIA,

Your letter has been handed me by my friend the fair and talented editress of the Banner, of whose friendship I assure you I am very proud, and I hasten to reply, though to tell the truth I am a poor simple girl and cannot make out what you are driving at, though I know it must be something grand and sublime judging from your inflated and toploftical style. I I did compliment Mr. Henderson and I believe all the boys and girls of Young America approved of what I said. It was my first attempt at Newspaper writing and fell far short of the merits of our talented young townsman Mr. H. You seem to disapprove of the interest the young people of our City are taking in the political topics of the day. I have not space to discuss the point with you now, but will merely say that you are probably a great deal older than I am and have a right to your opinion, but you differ very much in opinion from many other people who are quite as competent to judge of the fitness and propriety of things as you are. I am fresh from my school books and remember that Hamilcar the great Carthagenian made his son Hannibal swear upon an altar when a boy, that as long as he lived he would oppose the Romans. Should our boys do less? And you remember when the British occupied Boston they used to destroy the Snow balls and that the boys rolled upon the Common, and a deputation of their number waited on Gen. Gage and told him, as for the other wrongs that the British had done their country their father would settle them, but as for them, they were American boys and knew their rights and would maintain them. And now my dear Madam permit me to say that I am sorry one America woman can be found favoring the cause of our common enemy. I would rather err in over zeal in love for my country than to lend the small influence that a little inexperienced girl has to the side of foreignism and Romanism. It is a noble motto "Our country right or wrong" a little improved by a modern patriot 'OUR COUNTRY'S SAFETY, OUR OWN HONOR."

There is one part of your letter that I do not understand and seems to be addressed to some bolter. I never bolted and the chains you allude to I know nothing about If you will just please get down from your his high heeled shoes and tell me what you do mean I will be so glad. What do you mean by O. Trumpery, O. Moses. In my old spelling book there was something that sounded something like it, only it was this, Sick Transit Gloria Sunday.

I say to the little boys and the little girls and the big boys and the grown up women stand firm to the American party, for they at least are our brothers.

Yours in all humility,
MOLLY STARKE.

Mr. Brownson's Letter.

We publish to-day the letter of Mr. Brownson, which we mentioned some weeks ago. Concerning this letter the Lynchburg Virginian remarks:

"As there has been a great deal of discussion of late as to the extent to which the Catholics of this country acknowledge, the temporal power of the Pope, we lay before our readers the letter of the Rev Mr. Brownson, in answer to certain enquires on the subject. Mr Brownson is the editor of the Review, which bears his name, and which is the authorized exponent of the principles of the Roman Catholic Church in this country. The reverend gentleman is a most learned and abstruse metaphysician and theologian and his letter requires careful study in order that we may arrive at a truthful conception of his doctrine. We find some mystification and apparent contradictions in his letter, but we venture to say that no intelligent and unprejudiced man can carefully peruse this document, without coming to the conclusion that the Roman Catholics of this country recognise a higher law than the Constitution of the United States, and that the American party are right in their understanding of the Catholic doctrine on the subject of Papal Allegiance.—An isolated sentence of Mr. Brownson's letter torn violently from its context has been going the rounds of the Democratic papers, because it seemed to favor their views, but if these journals will publish the whole letter, their readers will have a much better chance of getting at the truth.

Mr. Brownson declares in substance, that the State or temporal power is under the law of the spiritual; that the Pope and Romish Church are at the head of the spiritual, and that the Pope is the proper authority to decide for American Catholics, whether the Constitution of this country is or is not repugnant to the laws of God. He also contends that the deposing power or the power of absolving a people from their allegiance to an established government is vested in the Church, and the Pope as head of the Church! ! We invite particular attention to Mr. B.'s letter.

Relations of the Pope to the Civil Powers; Letter from O. A. Brownson.

BOSTON, Tuesday, June 13, 1855.

My Dear Sir—I have received the [illegible] yours of the [illegible] inst., with its enclosure. [illegible] a little at a loss to determine what course to take. There are no numbers of my Review wherein I have maintained the civil authority of the Pope in this country; but as there are several numbers in which I have discussed the relations of the two orders—temporal and spiritual—I think I shall upon the whole gratify your wishes by sending them. [illegible] order my publisher to send all the numbers of 1853 and 1854.

You will find in the articles entitled the "Two Orders," Jan[illegible] 1855, "The Spiritual not for the [illegible]," and "The Spiritual Supremacy," [illegible] same year, the statement of the [illegible] subject; and in "You go[illegible]" 1854, "The Temporal [illegible]ers of the Popes," April, 1854, and "Uncle Jack with his nephew," for October, of the same year, my explanations and defence of my doctrine.

May I ask you to read these articles in the order in which I have named them? If you will, although you doubtless will find much which, if a non-Catholic, you will object to, I am sure you will find no such doctrine as I am accused of holding. The subject I treat has been much obscured by controversy, and I am liable to misapprehension by those who have not studied it somewhat profoundly from the Catholic point of view. I treat the subject only under certain aspects and for Catholics, and many of the terms I use have in Catholic theology a technical sense, which those not familiar with that theology may misapprehend I say this in excuse of those who have misrepresented me.

I claim—and never have denied for the Pope, out of the Ecclesiastical States of which he is the temporal sovereign—no temporal or civil jurisdiction, power, or authority, properly so called.

The only power the Pope has in this country, is his power over Catholics as the spiritual head of the Church. It is purely a spiritual power, and can be exercised only for a spiritual end, and even then only over Catholics, for the Church does not judge those who are without.

In matters purely temporal, I, as a Catholic, owe no obedience to the Pope, because he has received from Jesus Christ no authority as a temporal sovereign over me. He cannot make or unmake the right of the sovereign, or the duties of the subject—abrogate the former, or absolve from the latter.

Thus far, all Catholics, whether the so-called ultra-Montanes, or the so-called Galicans, are agreed. The dispute lies not here. All agree that the State is supreme and independent in its own order—that is to say, in the temporal order. But what I mean is, that the temporal order is not supreme and independent, but, in the very nature of things, subordinated to the spiritual, since the end of man—the end for which God made him, directs and governs him by his providence—lies in the spiritual, not in the temporal. Every man who believes any religion at all, whether Catholic or non-Catholic, does, and must admit this; for it is only saying that we must obey God rather than man, and live for the Creator rather than the creature. This premised I think I can state to you, in a few words, the doctrine I do really hold.

Inasmuch as the temporal order is subordinated to the spiritual, it follows that the State is under the laws of justice, consequently the prince holds his powers as a trust, not as an indefeasible right, and therefore forfeits them when he abuses them, and loses his right to reign. This is the common doctrine held by all of us Americans, and all Catholic doctors teach and always have taught it. It lies at the foundation of all true liberty, and is the only doctrine that can ever justify resistance to the temporal powers. This right of resistance of power when it becomes tyrannical and oppressive, I take it for granted it is held by every American.

But here is a difficulty. The Church following the Holy Scriptures, makes civil allegiance a religious duty, and says with Saint Paul, Romans xiii, 1—2: "Let every soul be subject to the higher powers, for there is no power but from God. Therefore, he that resisteth the power resisteth the ordinance of God, and they that resist purchase damnation to themselves." Here you see I am forbidden by the law of God to resist the power, and commanded, on peril of damnation to obey. Here is my conscience bound to obedience, and my conscience as a Catholic can be released only by a declaration of my Church, as the divinely appointed director of conscience, that the prince of tyranny and oppression has forfeited his right, fallen from his dignity, and ceased to reign. What I claim for the Pope, as visible head of the Church, is the power to release my conscience from this religious bond, and to place me at liberty to resist the prince become a tyrant. This is all I understand by the deposing power.

The power itself, every body not a tyrant or a slave asserts. The American Congress of 1776 asserted it, and deposed George III. The only difference is, some give it to the people, some to the individual; and I claim it for the Church, and the Pope as head of the Church.

The Pope does not in this exercise a civil power or jurisdiction, and it is called his temporal power only because it is a power exercised over sovereigns, or in relation to the obligation of the subject to obey the prince. But even here the Pope does not relieve from civil allegiance; for that the prince had forfeited by his tyranny. He releases the subject only from the spiritual or religious obligation, superadded by Christianity to the civil, and this only in case of the Catholic conscience.

The Pope is the proper authority to decide for me whether the constitution of this country is or is not repugnant to the laws of God. If he decides that it is not, as he has decided, then I am bound in conscience to obey every law made in accordance with it, and under no circumstances can absolve me from my obligation to obey or interfere with the administration of government under it, for the civil government is free to do according to its constitution whatever it pleases, that is not repugnant to the laws of God or to natural justice. That it is free to do more than that, I presume no man in this country will pretend.

I have made these remarks to aid you to understand the doctrine of the articles to which I have called your attention.

You are a stranger to me, but I take you to be a serious minded man, and a lover of truth and justice; as such I have addressed you. I have no doctrines or opinions that I wish to conceal. I am a Catholic. As such I aim to be true to my God and my fellow men.

I have the honor to be your obedient servant.
O. A. BROWNSON.

HUGH J. DAVIS, Esq., Warrenton, N. C.

ED. BANNER,

It was not my intention to notice the misrepresentations made in the "Yazoo Democrat," a week or two ago, in regard to a speech delivered by me on "Piney;" but it having been alluded to again by that paper, and having heard that the statement there made has been taken for true, I deem it justice to put myself right.—I did not say that O. R. Singleton was a fool, nor did I ask my audience 'if he was not,' as asserted by the Democrat. The respect I entertain both for Mr. S. and myself forbad it. I did not say that "no member of the order (Native American) could vote it without perjuring himself" as alleged by the Democrat. I expressed no opinion of my own upon the subject. I was not "inconsistent" in the remarks made upon proscription. It would be folly to attempt to teach an "anti" the distinction between proscription and the right which every citizen or any party has to vote for whom he or they please. The position I took upon the subject of naturalization I think I can sustain, and in the opinion of those COMPETENT TO JUDGE, did [illegible] the 'Democrat' to the contrary [illegible]standing.—I did not VOLUNTEER to make a speech that day, as charged by the Dem,—all of which I am ready to verify by a goodly NUMBER of respectable witnesses. If the Editor of the Democrat can't understand what is said in order to REPORT, some one else had better be sent on such business.—I have here entered a general denial, and can and would give in detail, what I said on each point and my authorities, but I do not wish to burden you or your readers with a long history of what I said in order to defend myself against charges which I can but think were made for the purpose of injuring the Native American cause or myself.—I am not apprehensive however, that what the Democrat has said or can say will do either.

N. T. PUGH.

Aug. 15th, 1855.

Council Proceedings.

CALLED MEETING.

YAZOO CITY, July 11th 1855.

Present, H. Harrison, President. H. B. Kidd, A. B. Johnson, J. C. Young, N. G. Nye, and O. W. Henderson, Councilmen.

The minutes of the two previous meetings were read and on motion adopted.

The committee appointed to select a suitable location for the purpose of a Quarantine Station, report as follows, which was received and adopted:

Your com. to whom was refered the duty to select a suitable site to establish a Quarantine, would report that they have examined the points below this, and have concluded that the dwelling house at the lower saw-mill will answer a very good purpose for a Hospital, and the old saw-mill will answer as a ware-house; the whole can be rented for three hundred dollars for the season. It will take one hundred dollars to put the property in good repair for quarantine purposes, and your com. would recommend the Board at once to rent the place and have it put in repair as soon as practicable.

J C YOUNG,
S T MASSEY, } Com.
A B JOHNSON,

The following resolution was offered by N. G. Nye, and on motion adopted:

Resolved, that the com. appointed to select a location for a Quarantine Station, be authorized to rent the property mentioned in their report, and that they be further authorized to have the same repaired at an expense not exceeding one hundred dollars.

The com. appointed to draft an ordinance for the purpose of establishing and carrying out an effective quarantine, present the following, which was on motion received and adopted:

AN ORDINANCE TO ESTABLISH A QUARANTINE FOR THE PROTECTION OF THE CITIZENS OF YAZOO CITY.

Section 1. Be it ordained by the Board of Council of the town of Yazoo city, that from and after the passage of this ordinance, and after five days notice of the same, by proclamation of the Mayor, to be published in the City paper, and also by posting generally in said town, that the following quarantine be established at the place below the city, selected by a committee of the Board, to wit: At what is known as the old steam mill place, situated on lot No. 1, section six, in township 11 of Range 2 West, and now owned by F. Barksdale and others. And all steam-boats arriving from an infected port where yellow fever prevails, shall be required to stop at said quarantine station; and shall be immediately boarded by the health officer, (to be hereafter selected by the Board of Council,) who shall thoroughly examine the same, and if there be found any person or persons aboard, sick of yellow fever, he shall have said person or persons landed at said quarantine station, and properly provided for; he shall, if deemed advisable, require said boat or boats to dsicharge their cargo, and store the same for the space of ten days, wash down their decks, open their hatches, and as far as possible to thoroughly cleanse and purify said boat or boats; and after said boats shall have remained 10 hours at said quarantine station, the health-officer shall reexamine the same, and if found in good condition and entirely free from any epidemic disease, may, in his discretion, permit them with their healthy passengers and cargoes to come to the city, and transact their usual business.

Sec. 2. Be it further ordained, that the health officer, and quarantine Marshall, [to be hereafter elected by the board of council,] be required to keep enforced the strictest nonintercourse between all persons (physicians and persons who have had the yellow fever excepted,) from the city, and the sick at the quarantine station.

Sec. 3. Be it further ordained, that no person who shall have been within any infected port within ten days, shall be permitted to come to the city, or to remain therein for one night, until he shall have first taken an oath before the Mayor, not to remain in the city, nor to return to the same for the ensuing ten days, provided, however, that persons having had the yellow fever, shall be exempted from the provisions of this section.

Sec. 4. Be it further ordained, that any steamboat, and the officers thereof, or any other person or persons, who shall violate any of the provisions of this ordinance, shall, on conviction thereof, in the Mayor's court of Yazoo city, be fined in the sum of, not less than ten, nor more than fifty dollars, and be imprisoned not less than five, nor more than ten days, at the discretion of the Mayor.

Sec. 5. Be it further ordained, that the health officer to be elected under this ordinance, shall receive for his services the sum of $75 dollars per month, while in actual service; and the quarantine Marshall to be elected under this ordinance, shall receive for his services the sum of $75 per month, while in actual service.

Sec. 6 Be it further ordained, that the officers of the board of council, shall keep a separate account, called "Quarantine Expenses," of all appropriations and expenditures made in carrying out the provisions of this ordinance.

Sec. 7. Be it further ordained, that the health officer shall be authorized to administer all necessary oaths at said quarantine station; that the Mayor of Yazoo city would be authorized to administer in accordance with this ordinance.

Sec. 8. Be it further ordained, that the health officer be authorized to hire nurses, and purchase necessary furniture and supplies for the use of said quarantine station.

The following resolution was offered and on motion adopted:

Resolved. That Q. D. Gibbs be permitted to change his lot in the Cemetry, from No. 187 to No. 100; and that E. Bowman be permitted to change his lot from 186 to 117, the mayor cancelling deeds previously made, provided they were not previously sold.

H. HARRISON, President.
W. B. RICHARDSON, City Clerk.

QUARANTINE NOTICE.

BY virtue of an Ordinance passed by the Board of Council of Yazoo city to quarantine said city, I do hereby give notice that said ordinance will be strictly enforced on and after the 21st inst., on all boats coming from the city of New Orleans. The quarantine officers will see that the ordinance is strictly enforced from and after that time, on all such boats

Given under my hand and official seal, at Yazoo city, this the 15th day of August, 1855.

J. H. LAWRENCE,
Mayor of Yazoo city.