

MORNING STAR AND CATHOLIC MESSENGER.

NEW ORLEANS, SUNDAY, FEBRUARY 9, 1868.

Death of Right Rev. Frederick Baraga.

He had been ailing, says the Cincinnati Telegraph, since 1866, from the effects of an attack of apoplexy, which confined him to his room almost constantly since. He was a native of Austria, and born in 1789. We quote:

After a thorough course of collegiate studies, he qualified himself as a lawyer, but like some of the most distinguished of the saints, finding the profession of the law both irksome and dangerous, he quit it and embraced the ecclesiastical state. Soon after his ordination, he devoted himself to the North American Mission, having his field of labor assigned him among the Indians, half-breeds, and others destitute of spiritual instruction and care along the shores of Lake Superior and in the interior of Upper Michigan. Devoted to the salvation of his scattered flock, subsequently consisting of portions of the dioceses of Milwaukee and Detroit, he added to his knowledge of German, Italian, French, English, and Italian, a perfect knowledge of several Indian dialects in all of which he was enabled to preach with facility.

From another source—the Pittsburgh Morning Chronicle—a secular paper, we derive the following particulars regarding this saintly prelate: On Monday last, says the Detroit (Mich.) Tribune, January 25th, Right Rev. Frederick Baraga, Catholic Bishop of Sault Ste. Marie and of Marquette, in the Upper Peninsula, died at Marquette, aged seventy years. The deceased prelate was born at Dobernitz, in Austria, in 1797, and was of a noble family, and of great wealth. More than thirty years ago, indeed, it is believed nearly forty years since, being a priest, he determined to come to America and enter upon missionary work. With this in view, he assigned all his large property to his brothers and sisters at home, only reserving for himself an income of \$300 a year, which pittance he afterward gave up also.

Almost at once, on arriving here, he went to the Sault and took up his residence there, at a time when the north of Michigan, and especially the Lake Superior region, was almost an unbroken wilderness, inhabited only by Indians and a few trappers and explorers. Catholic priests had more than two centuries ago passed through portions of this country and up Lake Huron, through the Straits of Mackinac into Lake Michigan and so on west to the Mississippi, but the territory of the Upper Peninsula and the other shores of Lake Superior had never been visited by them to any extent, and the tribes scattered over that vast district were almost entirely unacquainted with the truths of Christianity. Father Baraga applied himself to the task of converting them, making his headquarters at first at the Sault. He commenced his labors among those Indians who lived in that vicinity and those who resorted to the station, and soon made many converts to the Catholic faith among the Indians and also among the half-breeds and other trappers who visited the shores of the Upper Lakes in search of game. Gradually he became well known and greatly beloved by all the people of that vicinity, and was wont, as much as possible, to draw together and form into villages his converts as soon as Christianity dawned. With means obtained from Germany, where he had great influence, notwithstanding his residence in a far-off wilderness, he procured for them and furnished them with tools and household apparatus of such simple characters as suited to their wants, and other means of civilized life. As the Indians in the neighborhood of the Sault became converted to the faith and subject to his directions, he began to extend his excursions farther and farther throughout the country; traveling exactly as did the Indians, and enduring all their hardships, until at last he acquired all their endurance, ability to bear fatigue, and simple habits of diet. It is not too much to say that to his efforts all the Catholic Indians of the Upper Peninsula and most of them living along the shores of Lake Superior owe their conversion.

At length the country in that vicinity began to be settled up somewhat by whites, and it was foreseen that it must soon contain a large population. Originally the Catholic diocese of Detroit embraced all Michigan, Wisconsin and even stretched as far as the Mississippi in the northwest. On the recommendation of Bishop Lefevre, Michigan was constituted a diocese by itself, over which he was Bishop, and when he left that office the Upper Peninsula was about to assume great importance, and especially in view of the fact that communication with that district was cut off during a great portion of the year, he deemed it advisable to constitute a bishopric of it, with headquarters at the Sault. He accordingly recommended Father Baraga to the Council of Bishops, and November 1, 1853, the new diocese was sanctioned by Rome and Father Baraga was confirmed as the bishop. He was authorized to make his headquarters at the Sault or at Marquette; accordingly during the early part of his bishopric he resided at the Sault, but for several years had lived in Marquette, in consequence of its greater size and the greater magnitude of the interests arising there. Though appointed a bishop, he did not in the least alter the severe simplicity of his life, which almost rivaled that of the monks of the most gloomy and ascetic orders. He never slept on a bed, but on the floor or on a bench, and when on the occasion of his frequent visits to Bishop Lefevre in Detroit, of whom he was a most intimate friend, and by whom he was most respectfully respected; he walked his forty miles per day on snow shoes, over the northern snows during the winter, and slept, like the Indians, under the snow at night; he traveled completely over his wide district, confirming and making converts both among Indians and whites, at frequent intervals, and by a most self-sacrificing and laborious life sought in every way to Christianize the heathen and advance the interests of the Catholic Church.

Bishop Baraga was a remarkably well educated man, being conversant with many languages, and was thoroughly familiar with the Indian dialects of all the tribes with whom he came in contact. He had the religious books of the Catholic Church translated into their dialects, and printed and distributed among his subjects. His life had been so laborious that when nearing the age of seventy his constitution was almost worn out; and while in attendance upon the Council of Bishops, at Baltimore, in 1866, he was attacked by a stroke of palsy, which rendered him an invalid during the remainder of his life, and it was only with the greatest difficulty that he could use the pen at all. Not many months before his death he wrote to Bishop Lefevre, of this city, expressing his belief that he could not hope to live long, that his constitution was steadily failing, and that it was impossible for him to regain his strength. So, when the news of his death reached the Bishop and his clergy here, the blow, though sudden, cannot be said to have been unexpected. It excited the utmost regret, however, among all, by whom he was regarded as a man of heroic character, an honor to the Church and a devoted Christian. It is, of course, not without extreme difficulty that the bishop could go to Marquette at this season, or he would celebrate funeral services for his dead friend there, but it is believed that the Bishop of Wisconsin will go from Milwaukee. It is thought that the successor of the shop will be a clergyman from this State, as his confirmation has not, of course, been received from Rome, it would be improper, at an early day, to give his name.

PIUS IX. AND QUEEN VICTORIA.

What on earth have they to do with each other—and what parallel or contrast can be drawn between them? Well, they are both Constitutional Monarchs; and they are each the recognized head of a certain number of Christians. Pius the Ninth is the father of 200,000,000 of Catholics, and Queen Victoria is the spiritual head of—well, we cannot say how many—but we are right in saying some millions of Protestants. Pius the Ninth is a Pope; Victoria the First is called a Popess, because she is the female head of the Protestant Church in this land, by law established.

Now, let us draw out the parallel. Englishmen say: "Your Pope is a good man; but let him be content with his ecclesiastical position. Let him rule the Catholics throughout the world, and be satisfied with the honor and the dignity which they accord to him. The head of the Catholic Church ought not to be a Temporal Prince. All his cares and anxieties should be spiritual." Now, let us reverse the argument. Queen Victoria is the spiritual head of the Protestant Church; she is the Popess of the Anglican Establishment; and we might as well ask why she, the spiritual head of the Protestant Church, should be a temporal Queen, more than Pius Nono should be a temporal Prince. If we were to follow out the legitimate logical consequences of Protestantism when they speak of the Pope's temporal power, we should say that Queen Victoria, as spiritual head of the Protestant establishment, ought to vacate the throne to retire into a (Protestant) monastery; and thence, without any fear of temporal distractions, issue her ecclesiastical mandates to her spiritual children.

So much for the contrast ecclesiastical. Now for the temporal. "The Pope's own subjects rise in rebellion against him, therefore he ought to be deposed." "Give the Romans their own way—let them vote, and the Pope will be gone to-morrow." "If the Pope is not safe against the machinations of his own people" (the machinations are foreigners though), "he should quit his dominions and allow his people to have their own way." Such has been the tone of English journals during the past year. Let us reverse the picture, and see what view it presents to us. Queen Victoria's own subjects rise in rebellion against her—(Hyde Park, Dublin and Cork)—therefore, according to their conclusion, but not according to ours, she cannot govern her subjects. "Give all Ireland the right of voting for its own government." "Who would then be Queen of Ireland?" "The Holy Father has passed safely through every ordeal and trial. He has taken no extra precautions against the attempts of his subjects, though he has guarded against the invasion of foreigners. Queen Victoria is guarded, and jealously, strictly guarded against her own subjects. Vessels of war are hovering around Osborne; and although she declines the interference of special constables she does not and cannot refuse to be guarded and protected by her army and navy. If the truth be known it would be manifest to the world that Pius the Ninth wears an easier crown than Victoria the First; and why? Because he has ever been the enemy of revolution; and her ministers, while fostering it abroad, have striven in vain to repair it at home. They have sown the storm, and now they may reap of the whirlwind.—London University.

The Irish in England.

At the last census in 1861 among the 20,086,221 persons found in England and Wales 601,631 were natives of Ireland, being nearly three in every hundred. At the preceding census in 1851 the number was not quite so large, being only a little over 2.9 per hundred. One thing, however, must not be overlooked: that the children born in England of Irish parents are counted among the English people, and that, partly at least as the result of this, an unusually large proportion of the Irish in England, in 1861 nearly five-sixths—are adults of 20 years and upwards. Reckoning only males, the census of 1861 shows 9,776,259 male persons of all ages in England, and among them were 2,872,929 natives of Ireland, being 3 per cent. of the whole number; but the Irishmen in England 20 years old or upward were more than 4.5 per cent. of the whole population of that age. It was estimated by the Registrar General that the Irish in England were sustained at their number by an immigration of nearly 18,000 a year. Of the Irish male persons of all ages in England at the last census rather more than 100,000 above a third of the whole number were in Lancashire. In Liverpool, with a total male population of 215,716, 40,039 males were natives of Ireland. In Manchester and Salford 22,096 of the 217,956 males were persons born in Ireland. Other Lancashire towns show considerable numbers of natives of Ireland. In Bolton there were 2,424 of the 33,759 males, and in Preston 2,810 in 38,068. Many other towns in the north show the tendency of the Irish part of the population to the towns. The census gives 4,333 natives of Ireland in the 100,123 male persons of all ages in Leeds; 2,458 in 49,268 in Bradford; 3,265 in 92,140 in Sheffield; 2,524 in 22,574 in Stockport; 1,970 in 16,826 in Gateshead; 1,426 in 46,528 in Hull; 2,237 in 37,818 in Sunderland; 3,322 in 54,092 in Newcastle. The town of Warrington is not separately given, but in the district the numbers are 1,935 in 22,035 males of all ages. Coming south, we find 1,834 in the 30,610 males in Wolverhampton; 5,812 in 143,996 in Birmingham; 1,966 in 69,013 in Bristol; 2,472 in 43,863 in Merthyr Tydvil; 1,048 in 11,458 in Newport. In London there were at the last census 1,307,781 male persons, and 47,587 of them 3.6 per cent. were born in Ireland. In Scotland the Irish are chiefly clustered in places where there is a good demand for unskilled labor. In Glasgow, and also in Dundee, the census showed nearly 10 per cent. of the inhabitants natives of Ireland; in Edinburgh, 5 per cent.

GEN. DYER.—There has been a sharp correspondence between Gen. Sherman and the Chairman of the Ordnance Investigating Committee. Gen. Sherman complains at the manner in which the committee has treated Gen. Dyer, of the War Office Ordnance Bureau, his idea being that they have acted in a partisan manner; having raked up everything they could find against him, and have given him no fair opportunity of being heard in his own defense. The chairman of the committee writes and denies the charge of unfairness toward Gen. Dyer.

The Empress in the Hospital.

The Paris Moniteur of December 27, contains the following: "On Friday morning last, which was cold and wet, a small vehicle occupied by two ladies, stopped before the entrance to the hospital of Versailles. Friday is not an ordinary day in that establishment, as it is the one set apart for the weekly cleaning of the wards, changing the linen, etc. How did these two ladies contrive to obtain admission at such a time? However that may be, they arrived at the Lady Superior. "I have come," said one of them, "because I am told that the asylum is not quite as you would wish it to be—not adequate to the wants of the children. If you would accompany me, we shall satisfy ourselves on the subject." "Pardon me, madam, but on Friday everything is in disorder; besides, the hour for attending the patients and changing the dresses is at hand, and that is an unsightly spectacle." "I know that; but those who suffer and those who soothe offer a double and touching lesson." "But your Majesty"—(for the Superior had by that time divined the Empress.)—"Come, my dear madam, let us not have any calling of Majesty; I am only a charitable visitor who feels for my fellow-creatures—that is all." They then proceeded to the wards—"I am bound to inform you, madam," said the Superior, "that just at the present moment you are exposed to see the hospital in its real state." "I prefer it so, my dear lady; it is in that condition that I wish to see it." There was nothing for it but to obey. The poor children were some asleep, some at play, and a few crying. The august visitor questioned the Lady Superior on all matters that presented themselves, just as a good-hearted mother initiated into the knowledge of all this world's wretchedness would have done. All of a sudden, in the middle of one of the corridors, an old man of tall stature and prepossessing features, approached the Empress and fell upon his knees. "You are the patroness of helpless children; the providence of Maternal Societies; the fondness of the Orphan's Home of the Prince Imperial—I recognize the Empress. OBT your Majesty, obtain for me my pardon—I have passed through forty years of good and loyal service." And the old man burst into tears. The Empress, turning to the Superior, asked in a low tone, "Who is he?" "A guilty man, who, for a single moment of folly has been condemned to three years' imprisonment, and who has already undergone a third of his punishment, at eighty-one years of age!" "Pardon! pardon!" again he cried, still kneeling. "I promise you, that I shall remember this cry for forgiveness." A scene of a different kind awaited her Majesty, for in one of the beds lay a young girl of seventeen, affected with incipient consumption. The Empress approached and spoke to her. The next day her Majesty sent Dr. Corvisart to see her; she had thought that if the patient were sent to the climate of the south the poor girl would have some chance of recovering, and the doctor came to consult the hospital physician. The Sisters of the establishment and the patients will never allow this august visit to fade from their minds; the heart is a living page on which benefits like this remain engraven."

Optical Illusions.

If the eye sees objects pass before it at a greater rate than eight a second, it runs one thing into another, and thus produces a continuous string of objects. You know, when you light a stick, and wave it in the air, you see not the spark at the end, but a line of light—a succession of sparks joined together in fact. Another toy may be a disk of card, and so fasten pieces of string to two opposite edges of it that you can make the card spin round by twisting the strings between your fingers and thumbs. Now draw on one side of the card a bird-cage and on the other side a bird. Set the card spinning, and you will see the bird in the cage. Place two small but conspicuous objects—say two wafers or coins—upon a table in front of you, and about three inches apart. Close the left eye, and place the right eye about twelve inches straight over the left hand wafer, keeping the direction in which the wafers lie parallel to the line of the eyes. Look steadfastly at the left-hand wafer, and the right-hand one will disappear completely; if it does not, it will be because the eye is not exactly in the right position, but this position will be found, and the wafer will vanish by moving the head a very little up or down. The reason of the disappearance is, that the image of the vanishing wafer falls upon a point in the retina where all the minute nerves of the eye converge and pass out of the eyeball to go to the brain. The left eye may be tried in a similar manner, by bringing it over the right-hand wafer, and closing the right eye. If you will take two small circular disks of paper, one black and the other white, if exactly equal size, and lay the white on a black ground and the black on a white ground, and place them in a strong light, you will see the white disk larger than its black partner. This is because a bright image falling upon the retina spreads its light, or excites the nerves of the eye, to a short distance around the natural boundary of the image, somewhat as a spot of ink let fall upon a piece of blotting paper spreads itself upon the absorbing surface.

THE SOUTHERN PACIFIC RAILWAY.—A correspondent of the New Haven Palladium writes from New Mexico:

You are aware, probably, that it is the desire of the Union Pacific Railway Company, Eastern Division, now pushing their road through the State of Kansas, to extend it in a southwesterly direction through southern Colorado, New Mexico, Arizona and Southern California to the Pacific coast, and that it will be so extended promptly, provided the aid that will be asked of Congress at its present session is granted. During the past season the engineering parties of the company completed their surveys and examinations through New Mexico and are now pushing rapidly through Arizona, expecting to reach the Pacific by the close of the present month. The surveys in this territory resulted in the finding of a most excellent railway route, the mountains being detached in their character, with low elevations to their passes; the principal stream—the Rio Grande—being easily bridged; and plenty of timber for purposes of construction abounding, as well as large beds of anthracite coal for fuel. To these advantages might be added the great ones of mildness of climate, absence of severe snows, abundance of cheap labor and subsistence in profusion for man and beast. The great extent of country that would be tributary to the road are proposed, and consisting of New Mexico, Arizona, southern Colorado, southern California, Northwestern Texas and the northern rich mining States of Chihuahua, Sonora and Durango in the Republic of Mexico, contain in the neighborhood of five hundred thousand souls, and are extremely wealthy in natural resources.—N. Y. Eccl. Post.

A Hard Case of Proselytism.

TO THE EDITOR OF THE BOSTON PILOT.—Dear Sir: A short time ago there appeared in your valuable paper an account of the abduction of a young girl from her home in Adams Basin. John Managh, a native of Vermont, his father, who died there about three years ago, left him some property, and he has a brother and sister living there. Rosa, when she went there, was thirteen years old, and was a good and attentive girl until they began to talk to her. Mr. Managh received the assurance of his family that they would not proselytize his child; that they would allow her to attend the Church of her choice—the Catholic Church. During the first two years of the girl's service, the family violated the solemn promise made to her father. The successful means of perversion were resorted to. They induced her to attend the night revival meeting. The oft-repeated old slander was rehearsed in her hearing—that is, that she was too good to be Irish, or a Catholic, too good to pray to saints, and too smart to believe that the priest could forgive her sins for money.—Mr. Managh on hearing of the defective tendencies of his child, took her away, to the great chagrin of the family. He next hired her to his neighbor, under his eye and protection, where Mr. Haskins's family kept up a private correspondence with her, and from which place she was taken away on Sunday night, February 29, and the family—she was with her in her escape.

Mr. Managh has been informed by a neighbor that she is in safe hands, and that Baptists furnished her with the means of getting away. She has dark brown hair, brown eyes, small size, slim built, talks Yankee, walks with an air of pride, is smart and good to do housework, and her education is good. She is supposed to be in Vermont, or Michigan, or Leavenworth, Kansas, as their two sons are there. The oldest boy visited her a short time before she went, and carried her a large bundle of clothes for her escape. Her parents have been informed that she is to change her name.

Any person who may know of a girl of the above description in the hands of Baptists, who may use her as a means of creating a religious revival, and of exposing the errors of Popery, would confer a lasting favor on her distracted parents. Address, John Managh, Adams Basin, N. Y.

Manifesto of the Clergy of Limerick.

A declaration, signed by the Roman Catholic Dean of Limerick, and a number of Roman Catholic clergymen, has been published. After stating that "the idea of coming and seizing Ireland is now the idea of millions," it proceeds:

"This country, always looking for a change—thinking any change whatever a chance to be prayed for and seized upon—any enemy of England becomes, by the fact of such enmity, a friend to Ireland; Ireland ready to condemn or misunderstand, or oppose the views of the Imperial Government, on the principle of antagonism, whose mission is active resistance to a change everywhere; all is injurious to Imperial influence everywhere, and however long it may have to wait, it will find its hour of retaliation. We think ourselves no enemies of the Commonwealth by seeking to preserve it from such trials as are shadowed forth in the state of affairs just described."

The document further states that "the only means of effectually tranquilizing Ireland is a restoration of her nationality"; that "general legislation by the Parliament of Great Britain will never be equal to the task of teaching, cherishing, developing and raising Ireland"; and that "such a Parliament will never satisfy the yearnings of a whole people whose intellects and whose hearts combine in the cry for nationality." They conclude by stating:

"Before the face of Ireland and the whole world we make this declaration in the interests of Heaven, earth, the present, and the future. With the thoughtful men who sway the destinies of these kingdoms, we leave the issue, but our own honor and conscience require that we should tell the truth and nothing but the truth, in the face of eventualities which Christian clergy should not desire to falsify the responsibility. We have discharged our duty, and on the statesmanship of England now rests the deeply important issue."

NIAGARA FALLS IN WINTER.—The Niagara Falls Gazette has the following in regard to the winter scenery about the Falls:

The extreme cold weather last week formed a great deal of ice in the river and lake above. The prevailing wind blew the spray upon the trees on the islands and near the ferry, until they were loaded with ice, clear as crystal, and presenting a most beautiful appearance. Huge icicles form on overhanging rocks from the spray and from water issuing from the banks, the latter giving the icicles beautiful lines of variegated colors. Mountains of solid ice, formed from the constant accretions of spray, rise in various places from the rocks at the foot of the Falls, and aspire to an even height with the cataract itself. Thus Niagara is now to be seen in a winter dress of rare splendor, well worth a long journey to view. On January 4, an ice-bridge formed below the Falls, and hundreds of ladies and gentlemen have since crossed thereon at the ferry, and some even from Goat Island. The river was running fast quantities of slush ice which very soon formed a wide bridge, after the passage was once arrested. The bridge extended from near the tower to nearly half-way to Suspension Bridge. It is of great thickness and solidity, and bids fair to remain for a considerable length of time.

RECEPTION AND PROFESSION IN ST. MARY'S CONVENT, NEAR SOMERSET, PERRY COUNTY, OHIO.—On last New Year's Day, in St. Mary's Convent, Miss M. Dittor (Sister Imelda) received the white habit of St. Dominic. Miss M. Cullerton (Sister Catherine) and Miss L. Durkin (Sister Augusta) having completed their novitiate, made their religious profession, and thus solemnly consecrated themselves for life to the service of God.

Two other estimable young ladies, formerly pupils of the Academy, received the white veil as postulants on the same occasion, viz: Miss L. Robinson (Sister Angela) who is also a convert to our holy religion, and Miss Hewitt (Sister Genevieve) daughter of our esteemed townsman Mr. J. Hewitt. Both of the young ladies were former pupils of St. Mary's, and by returning to their convent home to assume the religious habit, they have shown that the good seed sown in their youthful hearts has not failed to bring forth its fruit in due season. May God bless them and enable them to preserve to the end.—Correspondence Cincinnati Telegraph.

The Pope on the Situation.

Advices from Rome of December 26, state that on the preceding day, after the Pontifical Mass, the Cardinals offered their compliments to the Pope on the occasion of the opening of the new Christian Church. His Holiness, in an unprepared reply, commended the moral position of Jerusalem and of Rome at the time of the advent of Christ. At that epoch Judea was profoundly divided and torn by opposing factions, while Rome presented the image of strength and power. At the present moment Rome still offers the example of the most perfect unity; that of the Church concentrating all the forces of the faithful of the earth; her enemies, on the contrary, are broken into factions, which must hasten their ruin; but they will no doubt attempt a final attack, therefore it is necessary to watch and pray, and be prepared for all. The Pope has blessed the velvet hat and sword of honor which is to be presented to the prince best deserving the title of Defender of Rome. It is said that the hat and sword have been sent to Monsignor Chigi, the Pope's Nuncio at Paris, to be presented to the Emperor Napoleon.

CHARTER

OF THE

NEW ORLEANS CATHOLIC PUBLICATION COMPY.

Parish of Orleans, City of New Orleans.

BE IT KNOWN THAT ON THIS DAY in the year of our Lord one thousand eight hundred and sixty-eight, and of the Independence of the United States of America the ninety-second, before Wm. J. Castile, Notary Public and for the Parish of Orleans, State of Louisiana duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the parties hereinafter named and undersigned, who declare that, availing themselves of the provisions of the statutes of Louisiana relative to the organization of corporations, they do, by these presents, form themselves into and constitute a corporation for the following specified objects and under the following stipulations, to-wit:

ARTICLE I. The official name of the corporation shall be the New Orleans Catholic Publication Company.

ARTICLE II. The business and legal domicile of the corporation shall be in the City of New Orleans, subject to removal only by a vote of three-fourths of the bona fide stockholders with the consent of the President.

ARTICLE III. The object of this company is to publish a newspaper in the City of New Orleans and make such other publications as may afterward be deemed advisable by the Board of Directors.

ARTICLE IV. The Vice President of the Company is the officer on whom, as such, citations may be served, and to whose name suit will be brought.

ARTICLE V. The Capital Stock of the Corporation is fixed at One Hundred Thousand (\$100,000) Dollars, in Five Thousand Shares of Twenty Dollars each, one half of each subscription to be paid at the time of signing, and the remainder whenever called in by the Board of Directors, at any time after sixty days shall have elapsed from the recording of the act of incorporation, provided said remainder may be paid at any time, voluntarily by the stockholder without any call of the Board, entitling him to a proportional dividend.

ARTICLE VI. This Corporation shall commence operations as soon as Twenty Thousand Dollars of the Capital Stock is subscribed, and immediately thereafter the Stockholders may meet and elect a portion of the Board of Directors. Directors must be stockholders; each share of stock shall be entitled to one vote, and the stockholders may vote in person or by proxy of another stockholder.

ARTICLE VII. In case it should become necessary to place this corporation in liquidation, there shall be appointed by the Board of Directors, some one of the stockholders to represent them, and whose signature shall be binding on the Company, in such capacity.

ARTICLE VIII. No stockholder will be held responsible for any liability of the Company beyond the amount of his stock.

ARTICLE IX. There shall be no sale of stock without consent of the Board, and no transfer of stock will be recognized unless approved by the Board.

ARTICLE X. The First President of the Board of Directors shall be the Most Rev. Jean Marie Olin.

ARTICLE XI. The Board of Directors shall consist of, besides the President, four members, who shall be Clergymen, and one of them shall be named by the stockholders, and three other members to be elected by the stockholders.

ARTICLE XII. The Directors of the first class shall be appointed and removed by the President, and their places filled with others appointed by him, and they shall hold office without any responsibility in and out of the stockholders, or any objection to their re-election. The President of this article is to secure in the hands of the Board, the complete control of the newspaper and of the general business of the corporation whenever he may see fit to exercise it.

ARTICLE XIII. The three Directors of the second class shall be elected by the stockholders, at an election to be held annually in the month of December, and the election shall be on such day as may be appointed by the Board of Directors, whereof due notice shall be given in the newspaper of the company. At this election each share of stock shall be entitled to one vote, and the stockholders may vote in person or by proxy of another stockholder. In case of a vacancy occurring during the year, the place shall be filled by vote of the remaining Directors of this class. The Vice President to decide in case of a tie vote.

ARTICLE XIV. This annual election of Three Directors shall be the only mode in which Stockholders, as such, may claim any influence in the control of the paper or the affairs of the corporation.

ARTICLE XV. No member of the Board of Directors shall receive any honorarium, or services, or salary, or any other office or employment in the paper for which he will receive any compensation.

ARTICLE XVI. The President shall hold his office until his death or voluntary resignation.

ARTICLE XVII. Upon a vacancy in the office of President occurring in either of these two modes, his successor shall be elected by the Directors of the first class, or by a majority of them, may then be in office. During his absence or incapacity of the President, his place shall be filled by such one of the Directors of the first class as he shall appoint Vice President.

ARTICLE XVIII. The Board of Directors shall have entire control of the business of the Company. They shall appoint editors and employees of the newspaper, and shall have the right to regulate the issue, size, name, frequency and time of publication of the paper. They shall have the power to buy material and make all arrangements for the conduct of the business, such as contemplated in Art. III. They may convene meetings of the stockholders whenever desirable, and declare dividends of profit, if any.

ARTICLE XIX. This act may be amended by a vote of the stockholders. To effect this there must be cast in favor of said amendment three-fourths of all the votes entitled to be cast, each share of stock entitling the holder to one vote. Said amendments must have been proposed by the Board of Directors and approved by the President.

ARTICLE XX. The term for which this Corporation is formed shall be twenty-five years.

ARTICLE XXI. Should any subscriber refuse or neglect to pay punctually, or her installment, or should he fail to do so, interest at the rate of eight per cent. per annum shall be added thereto from maturity until payment, and if any subscriber refuses, or neglects to pay his or her installment, within thirty days after the expiration of the time of payment, the Board of Directors shall have the right of causing any share or shares upon which any installment may be due, to be sold at auction or otherwise, as the Board may deem advisable.

NEW ORLEANS, JANUARY 21, 1868.

I, CHARLES H. LUZENBURG, District Attorney, in and for the First Judicial District of Orleans, do hereby certify that I have carefully examined the foregoing Charter of the New Orleans Catholic Publication Company, and that I find nothing therein contrary to the Constitution and the laws of the State of Louisiana.

C. H. LUZENBURG, District Attorney, First Judicial District.
J. M. ODIN, THOMAS J. SMITH, C. C. K. J. N. PERCHÉ, JOHN B. DUFFY, C. S. K. J. HOLTON, JOHN FLANAGAN, JAMES T. DOWD, J. THOMAS KENNEY, P. G. MOHAN, D. S. LAFAYETTE, W. J. CASTILE, W. J. LANCASTER, Secy.