

LIFE AND CATHOLIC JOURNALISM

—OF THE LATE—

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CHAPTER XII—CONTINUED.



AN EPISCOPAL SENSATION.

GR. DUPANLOUP, one of the bishops of the Catholic Church in France, has written and published a letter, the professed point of which is to ask the clergy and the people of his diocese to pray especially for the negro slaves in the United States of America, Brazil, Cuba and Surinam. Sincere prayers are good 'for all sorts and conditions of men.' We wish that prayers might be said, not only in Bishop Dupanloup's diocese, but throughout the world, for several other classes of population in our country, who are in much more desperate need of the special mercy of God. We wish Bishop Dupanloup would request prayers for the infidel abolitionist editors, and the Puritan abolitionist preachers and lecturers who have plunged this country into a war that will prove disastrous for the poor black slaves at the South—whatever it may prove for the whites. Then there are the shoddy-patriots, who by swindling the people of so many millions, have burthened the white laborers of the North with inextinguishable taxes. These several classes of white sinners stand in far more perilous relations to the just judgments of heaven than poor Cuffy—and the Christian faith teaches us that the vilest as well as the blackest of mortals are proper objects for charitable prayer.

"Bishop Dupanloup discusses in his letter the general object of negro slavery. It is impossible to avoid the impression that his letter has been called out by the newspaper articles that appeared some time last winter in the *Monde*, the Catholic journal in Paris that succeeded to Louis Venillot's *Univers*, when the latter was suppressed

by Louis Napoleon's despotism. There was a sharp controversial passage of articles in the columns respectively of the *Monde* (Catholic) and the *Journal des Debats* (Huguenot Protestant), about infidel abolitionism as the cure for the evils of slavery. These articles had some echo on this side of the ocean from Archbishop Hughes' name having been brought into them. Bishop Dupanloup, while yet one of the Vicars General of Paris, used to be an editor of the *Ami de la Religion*, and, in that capacity, received rubs that he did not take graciously from his more able contemporary in the old *Univers*.

"As a newspaper man we always found Dr. Dupanloup more remarkable for vehemence than for either breadth or depth. Even when he had a subject indisputably true, it was his *forte* to seize on a minor point, and to leave out of view what was vast in its support and connections. His present letter on 'slavery' is marked by the same characteristics. There is nothing in the grasp he takes of the subject that authorizes him to assume the part of 'reminding the world,' or of expressing commiseration for 'the situation of a Catholic missionary between masters and slaves—suspected by both!!!' The Catholic missionaries of the slave-holding States, with one voice, would tell Dr. Dupanloup that his words were not calumnious, only because they are romance founded on misinformation.

"Dr. Dupanloup's letter is, nevertheless, interesting, as showing how Catholic principle retains man and keeps him so far aloof, even on a sensational subject, from the unbridled rant of the New England Protestant preachers and infidel lecturers. He states truly that the *unity of the race* is a dogma fundamental to the Christian faith—that the *source of slavery* is to be explained only by original sin; that it was