estate, as well as large tracts of personal property within the county, upon which they are required to pay taxes, and which are annually assessed upon the duplicate for county, State, and other purposes of taxation.

The bill alledges that this vote was procured by fraud and misrepresentation on the part of its advocates, and that complainants voted against the said subscription, and have never given their assent to it.—

This is the case of JOHN CAREY, et al., vs. the Commissioners of Wyandot county.

In the case of Griffith et al., vs. Com'rs of Crawford County, et al., it is alleged in the bill, that the county commissioners have subscribed $100,000 to the capital stock of the Ohio and Indiana railroad, and have issued bonds to the amount of $10,000, and delivered them to the railroad company, payable in fifteen years, at interest at the rate of six per cent. per annum; that the directors of the company are now about to negotiate, them, to raise money to build the road; and that the commissioners of the county were to meet on the 23d of the then month of November, for the purpose of issuing bonds for the balance of said subscription.

The bill prays for the allowance of an injunction, to restrain the county commissioners from issuing any more bonds, upon their aforesaid subscription, and against the negotiation and sale of those already issued, and against the levying and collection of any tax, for the payment of interest or principal, on account of said bonds.

Injunctions were allowed by a single Judge of the Court of Common pleas, in vacation, restraining the subscription of stock by the Commissioners, and continued by the Court of Common Pleas of Wyandot and Crawford counties, until the removal of the causes into this court. On the 24th of March, 1851, the Legislature passed an act to amend an act entitled an act directing the mode of proceeding in chancery, in the counties of Wyandot and Crawford;" by the terms of which, "any cause in equity, then pending, or which might thereafter be instituted, wherein an injunction has been allowed by the Court of Common Pleas, or any President Judge thereof, any party against whom said injunction has been allowed, may file a motion in the Supreme Court, in the county in which such case is pending, or in the Supreme Court in Bank, setting forth the grounds of the same; and the Supreme Court in the county, or the Court in Bank, shall have competent power and jurisdiction to hear and determine said motion to dissolve the injunction on ten day's notice to the other party," &c. Vol. 49, Local Laws, 321.

Under this law, applicable to the two counties named, motions were in the Supreme Court of Wyandot and of Crawford county, at the July term, 1851, to dissolve these injunctions; which motions were reserved for decision in the Supreme Court in Bank. The original cases are still pending in the courts where they commenced, the Common Pleas of Wyandot and Crawford counties. Nothing was pending in the Supreme Court but the motion to dissolve injunctions under the special law of March 24th, 1851.

The cases were considered by the Supreme Court in the absence of Hitchcock, C. J., who was called home by sickness in his family.

Upon these facts, and under the laws, particularly under the special law of March 24, 1851, the Court decided that the Supreme Court had no constitutional jurisdiction of the motions to dissolve the injunctions. It seems that the special law attempting to give jurisdiction of the motions to dissolve the injunctions conflicted with the jurisdiction of the Common Pleas, and was unconstitutional.

No decision has, therefore, been made by the Court inflecting the validity or touching the question of the constitutionality of county subscriptions to railroad companies. If such an idea prevailed, it is a mistake.

True, Judge Spalding expressed his own individual opinion, in pronouncing the decision that the Legislature has no constitutional power to authorize the majority of citizens in a county to vote a subscription of stock to a railroad company that shall be binding on the property of the minority. But he expressed this as an *obiter dictum*—as his opinion alone, and, as he said, without committing any other judge of the Court.

These are the facts, as we understand them. We do not think they are of a character that should alarm capitalists, or that should sudden ly stop the great undertaking of railroads in Ohio. Such an event would be a serious injury, and we are not prepared to believe that the new Judges of the Court will follow Judge Spalding in his interpretation of the old Constitution upon this subject.

FROM WASHINGTON.

(Correspondence of the Pittsburgh Gazette.

WASHINGTON, Jan. 27.

The lovely little family quarrel among the Democracy has been continued to-day, and the evidences of radical discords and ineradicable dissensions which the debate elicited have been perfectly charming to impartial heads; they have fallen out by the way-side, and will not be pacified. I grieve at the necessity of the comparison, but the majority have been behaving for the last three days like the band of thieves who, after returning from a most successful foray among sheepfolds and hen coops, quarrelled over the division of the plunder, and falling with mutual fury one upon another, continued the bloody game until the whole fraternity was put *hors du combat*, and the liberated booty found its way back into its owner's possession. The census printing is the object of contention, and amidst these furious broils there is just a chance that the treasury will escape, by the aid of its Whig defenders, the meditated pillage.

I was not quite correct yesterday in stating the motion of the printing committee. That committee, composed for the most part of persons who had defended all the rascalities of the last printer, did indeed make a zealous attack upon the present contractor, but it was only a prelude to the introduction of a resolution, like Bright's in the Senate, for giving the census printing to a gigantic job to Donnelson and Armstrong. But so effective and untiring have been Mr. Kennedy's efforts to save that prey from the clutches of mere speculators, that the House Committee had been compelled to incorporate two very important and salutary restrictions in their proposition. These were, that the Secretary of the Interior should have a special control of the work, and that Mr. Kennedy should have power to stop the payment as it proceeded if it should not be done in accordance with the contract.

But even in this comparatively innocent form the scheme could not be forced through. Indeed the mention of the subject was sufficient to set the Democrats by the ears. The discussion at length afforded abundant indication that they are not agreed upon their organ, and to show that they will have infinitely greater toil and trouble in concentrating upon a candidate for the Presidency. This little scrimmage is, indeed, the virtual ending of the campaign, and if the Whigs profit by the lessons which their adversaries are now teaching they will learn to beat them in the coming struggle.

The Senate are still engaged upon the very interesting subject of home land. The President's recent communications are so numerous in this branch, and their love of votes is so intense, that it would be a wonder if some any body if they finally settle their domestic difficulty by voting each landless man a farm, out of pure benevolence of feeling.

I have forgotten to refer to the confirmation of Mr. Ogles' appointment as Chargé at Copenhagen. The vote of the Senate was unanimous. He will start upon his mission early in the spring.

It is stated that Mr. Slaughn, the special messenger recently dispatched to Mexico, to make enquiries relative to the justice of some claims decided by the late board, has departed again to make other investigations in reference to the Gardner affair. He will go to San Luis Potosi, where it was alleged Dr. Gardner's operations were carried on, and where his losses were said to have occurred. His report will have great influence in determining the result of the prosecution against Gardner.

Yesterday, the majority in the House passed a resolution for electioneering purposes, calling upon the executive to inform the House of all the claims which have been allowed by this administration after having been suspended by the the preceding one. The Whigs tried in vain to amend it, and to bring out an expose of the transactions in the way of allowances to favorites during Mr. Polk's term, but the Democrats magnanimously and prudently declined any amendments. As an electioneering document the answer will hardly be of any great service to them. It may prove a Tartar, for if the question of economy and purity in the disbursement of the public funds be raised, any past Democratic administration cannot fail to suffer by a comparison with the present.

JUNIUS.

M. Y. STEWART. A. W. GILL.
STEWART & GILL, Attorneys and Counsellors at Law—Office Avery's Row, Fifth street, above Smithfield, Pittsburgh, Pa. ad6:w1y.r.

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☞ *READING MATTER WILL BE FOUND ON EACH PAGE OF THIS PAPER.*

REPLY TO BISHOP O'CONNOR'S LETTER.

(Printed on first page.)

In discussing the subject of the influence of the Roman Catholic church upon the political affairs of the world, it is necessary to discriminate clearly, distinctly, emphatically, between the Catholic church as a whole, and the order of the Jesuits. We know that it is the unceasing endeavor of the members of that order, as it certainly is their policy, to make it appear that they are identical. But they are not so. Again and again, it has been found necessary to suppress the order in the most Catholic countries of Europe, including Rome itself. They are politicians rather than religionists; but taking the garb of religion, and, like the Pharisees of old, assuming, where it suits them, the extreme of sanctity, they worm themselves into the courts of princes, and, as confessors, possess themselves of the secrets of every government, controlling insidiously where control is needed, and thwarting, by their intrigues, any measures which may not suit their purposes. Trained to perfect obedience to the General of the order, they are ever ready to go even to the ends of the earth to carry out the behests of their superiors, whatever risk, whatever sacrifice of ease or of principle. From the gay and dissolute saloons of Paris to the lonely mission among the savages of the upper Orenoco—handling the dice-box or the rosary, no matter what, so that the grand objects of this vast secret empire are promoted. They are all things to all men, not that they may save them, because their unhallowed means, to accomplish equally unhallowed ends, preclude that idea, but that they may get them into their power. Those whom they cannot bend they break—what they cannot use, they endeavor to destroy. Hence the cruel persecutions experienced by that mild and benevolent society of Catholics, the Port Roqgalists of France. Hence the sorrows of the amiable Fenelon, and the persecution experienced by the erudite and ingenious Pascal. The horrors of the Spanish Inquisition bear damning testimony the ruthlessness of Jesuit zeal.

This much is necessary to a proper understanding of the subject before us, that we may keep clearly in view the distinction between the order of the Jesuits and the Catholics as a great body of religionists. Amongst the Catholics of Great Britain and the United States the influence of this order is supreme, and has been so for many years. Since the reaction of 1849 their power has been restored in France, Austria, and, in fact, in every country where their all-pervading, all-powerful influence was necessary to stop the progress of liberal principles. When in 1847, Pope Pius IX. began to give liberal institutions to his people, the Jesuit influence arrested his hand, and hence the revolution in Rome. Jesuit influence in France, guided by such men as Montalambert and Falloux, lay Jesuits, and ruling spirits of the order, sent an army into Italy to put down the Republic of Rome, and restore the Pope to power. Of course, the order is now in high favor at Rome, and at the Courts of all the despots of Europe. Hence the bitter invective poured upon the heads of the Italian republicans by the Jesuit presses and ecclesiastics of the United States.

Kossuth, in his speech at the Masonic Hall, cites the case of the cruel persecution of the Polish Catholics by the Czar of Russia, the real head of the Greek church. He says—

"Certainly more than 166,000 human beings had died of misery, or under the lash, in the manner in which the unfortunate Minsk nuns were proven to have died, before he terrified into unhappy millions into a submission against which their conscience revolted."

Bishop O'Connor remarks upon this, that "the Old Man at the Vatican" administered a manly and terrific rebuke to the Czar for this; and in this the "Old Man at the Vatican" did right; but mark the sequel. The Emperor Nicholas, dreading the consequences, and anxious to make favorable terms with regard to Poland, repaired to Rome in person. The result was that the Holy Father, notwithstanding the atrocities perpetrated upon his people in Poland by the Czar, notwithstanding the fact that some of the surviving of the nuns of the Minsk, whose bodies bore frightful scars caused by the Russian stilettoes, were then in the convents of Paris, notwithstanding his "manly and terrific" rebuke, in his very next "allocution" he *preached submission to the Polish Catholics*, and delivered them over to the spiritual guidance of a man whose hands were reeking with the blood of their brethren and sisters! The rebuke was well. Poor old man! he could do nothing else than rebuke, for he could not cope with the powerful monster against whom it was directed. But why did he undo it by a shameful bargain with the murderer and oppressor of his people? Because the Jesuits would have it so; because they saw in this affair a means whereby they could get a foothold even at the Court of Russia. And they got it. With that burning emphasis do the words of Kossuth apply to this abominable compact and its authors. We quote.

"Yet with this man, red with blood, and damned with the million curses of their co-religionists, have the men of that order which rules Popery, now made an alliance, or rather a compact of submission, like that which evil does, according to the superstition of past ages, made with the evil spirit. A peculiar character of that order is the ambition to rule the world; hence its alliance with the Czar. Hence is the Pope an obedient satrap of the Czar, the sanguinary persecutor of Catholics in the Polish Provinces. Hence we see High Priests of that church, misusing their ecclesiastical authority, opposing every movement for liberty, and supporting the cause of despotism on earth. In this enormity, enlightened Catholics themselves see clearly but that ambitious power which it was a Pope who had been foremost to suppress, but which, with a reptile like vitality had writhed from under the heel that bruised it, and succeeded in wreathing itself again and again around the neck of Catholicism, for whom the ascendancy of that power had always been a period of disaster and confusion"

At the commencement of the Pontificate of Pius IX., the Papacy emancipated itself from the influence of the Jesuits and of Austria. The Pope himself was liberally inclined, and some of the more liberal of the Italian clergy advised him to give free institutions to his people, and to extend his spiritual empire, by forming a union with the Greek church in Turkey. The government of Turkey favored this anti-Russian enterprize; the Greek Patriarch at Constantinople was favorably disposed towards the project; but Monsignor Ferrari, the Pope's Legate, was gained by the Jésuits, now in the interest of Russia, insulted the Patriarch, and broke off the negotiation.

A similar union with the one just spoken of has long subsisted between a large body of Greek Christians and the Church of Rome, in some of the eastern provinces of Hungary. They are in communion with Rome, and acknowledge the Pope as their spiritual head; but retain the rites of the Greek Church. The sacrament, in both kinds, is administered to the laity, the wine and the wafer being taken together from a spoon. They have pictures in their churches, but no images; and the priests are not forbidden to marry. This union still continues.

Bishop O'Connor alleges that the diplomacy of Austria has been hostile, to Catholicity for the three quarters of a century. We know that at times it has been hostile to Jesuitism, because Jesuitism is a dangerous political element in any government; but that it has been hostile to the faith of a large majority of its people including the royal household, is rather too strong a statement. That he means Jesuitism when he says "Catholicity" is evident from the fact that for a considerable time anterior to "the last two years," that order was under the ban in the empire. But when the spirit of liberty had to be crushed in the empire and its dependencies, the government removed the ban, as a man would slip the leash from a bloodhound.

We now come to the main subject before us: the "indifference or opposition to Kossuth which is perhaps not unjustly attributed to the Catholics of the United States."

Kossuth, on the occasion in question, as well as on previous occasions, bears honorable testimony to the patriotism and love of freedom of the Catholics of Hungary. The, mingled with their Protestant fellow citizens, both in the cabinet and in the field of battle, in their efforts to liberate their country from the thraldom of the House of Hapsburgh. Would they have done so had the anti-catholic portion of the nation been tinctured with what the Bishop calls Red Republicanism? Or is there any evidence that any of the wild and destructive principles which he attributes so liberally to that class in Europe, existed among the Hungarians? It is not pretended. Why then should American Catholics be hostile, or even indifferent, to the cause of freedom in Hungary? Can they be pleased to see their Hungarian brethren crushed under the iron heel of despotism?

We come now to Italy, and demand of Bishop O'Connor the evidence that the republics of Rome "discarded God and his revelation," "pronounced property but robbery, the stability of the marriage bond an insufferable and unwarrantable yoke—religion a mockery." We say we demand the evidence, or else lack of that, a retraction of the calumny. Perhaps it may be said—for the good Bishop always leaves a way of retreat—that these charges are not particular, but general; that they apply to a class of men who are scattered pretty plentifully over Catholic Europe, and some of whom have found their way to our shores. But that will not do. He has said that Kossuth "has made common cause and professed community of interest with" men whom he has thus stigmatized. We deny it. As common friends of freedom he met the republicans of France, both at Marseilles and London; but it is gratuitous to assert that these men were such as he has described, or, even if they were, that Kossuth harmonized with them in such principles. The very opposite is the fact. A deep, true and fervent religious sentiment runs through all his speeches both in England and America; and to class him with men who discard God and his revelation, and hold the other monstrous principles of which the bishop speaks, is an outrageous calumny.

Kossuth knows, and we all know, that dangerous political, social, and religious heresies have sprung up, and probably are gaining strength But where did they originate and where have they attained the greatest and most dangerous strength? In free Protestant countries? No. Do we find them flourishing side by side with the ballot box and an open Bible? Far otherwise. But we find them where we might rationally expect to find them—where Jesuit influence has most prevailed. They are the fungous excrescence of a rank moral soil from which the light of Heaven has been excluded. Kossuth favor such principles! By no means.—In his speech to the clergy in this city he spoke of them as he only can speak. "There is," said he, "a dangerous enemy to the practical triumph of the true word of God, worthy of the most earnest consideration of the ministers of the word of God. Warn oh! warn ye ministers of the gospel—warn your nation against all overshadowing materialism; and as you, sir, have alluded also to the erroneous doctrine of socialism, let me assure you that nothing is more hostile to the greatness of a nation, nothing more apt to spread socialistic aspirations amongst the poorer classes, than to see the richer classes ruled in their action by materialism, which leaves no place to nobler aspirations in man's heart."

Whereon will Bishop O'Connor hang his accusation now? Does this sound like discarding God and his revelation? Is this the language of a man who would break up the foundations of society?

But how would Bishop O'Connor deal with such errorists? Would he crush them under the iron heel of despotism and oppression? We can come to no other conclusion. Did he learn this at the feet of Jesus? Did he command us to put fetters on men, because their notions do not square with ours? Will oppression reform men? or can they believe in and love a cruel and sanguinary church? Is it to be wondered at that many men have abjured a religious establishment, the head of which is sustained by foreign bayonets, and the most stringent oppression? And having got their eyes partially open, and having no knowledge of Christianity but in this monstrous and disgusting form, is it surprising that they try to few out for themselves some substitute, however utopian and worthless?

The Bishop says, that although Kossuth may not himself patronize these doctrines, yet if he lean to himself with them they will necessarily form the majority. Of this there is no evidence whatever. Neither in Rome nor in Hungary did these monstrosities show themselves during the ascendency of the Republican parties. In Rome, life and property were more secure than they are now. Neither the rights of property nor the rights of conscience were invaded by the Republican government. Can that be said now?

He complains that Kossuth complimented the institutions of England. Well, suppose he did. Are there not many excellencies in those institutions? Have not thousands of Americans done the same, and even some Catholic Americans? But, again, he did not denounce the government for some recent legislation respecting the Catholic Hierarchy of Great Britain. True, he did not. He said nothing about it; and it would have been in very bad taste if he had. We know not what Gov. Kossuth's opinion of that legislation may be; but we have never approved of it ourselves; so we have no controversy with his Reverence on that point. He characterizes it in language stronger than we could use however. We condemn that law consistently; but how a Catholic Bishop, who approves of the existing state of things in Rome and Spain, can do so, is what we cannot understand.

The Bishop talks about the United States going abroad as "armed propagandists" of a political creed, and says that when they do so, "their fate as a nation is sealed." Agreed; but pray, who is talking about going abroad in that character? Not Kossuth, certainly, nor any of his friends. The very opposite is their doctrine. If Rome wants the Pope, and Hungary the house of Hapsburgh, to rule them, we shall never interfere with their choice. And more; if the people of Hungary cannot of themselves break the Austrian yoke, they must wear it: for we have no *right* to interfere; but we have a right—many of us think it is our duty as a nation—to put a stop to propagandism as it has been and is likely to be again, practiced by Russia. Put to you have the question fairly stated. It is hardly worth while for Bishop O'Connor to set up a false issue in a reading and thinking community like this. "It is a poor device" (to use his own language) to attribute to opponents designs which they never thought of.

We have thus treated the letter of Bishop O'Connor with that respectful freedom which the importance of the subject and the weight of character of the writer seemed to require. Towards himself personally we entertain no other feelings than those of kindness and respect; and if he should desire to reply to our strictures, the courtesies of life require us to open our columns to him.

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COUNT BATTHYANY'S LETTER.—Count Casimer Batthyany, formerly a member of the Hungarian Cabinet under Kossuth, now in Paris, has written a long letter to the London Times, in which he endeavors to change the character of Kossuth's acts. The letter bears abundant evidence of envy, or of that still meaner and more zeal necessary to discharge the part of a hired calumniator. Batthyany is in favor with Austria, and is now living in inglorious ease in Paris, apparently well satisfied with the state of things in his unfortunate country. We have room this morning for the entire letter, which is very long, so we take a few of the closing paragraphs in which he sums up his charges.

We also publish a reply to this letter, written in this city by FRANCIS PULSZKY, who was also a member of the Hungarian Cabinet, and who is now the friend and companion of Kossuth in his exile. This reply was communicated simultaneously to the London Times, some of the New York press, and to this paper. Thus our readers have both sides of the controversy, and can form their own opinions of its merits.

The generous sympathy of the English nation cannot be quashed by being told that Austria was the benefactor of Hungary, while the Hungarian Diet was a factious assembly, and the majority of the Hungarian ministers a set of rebels. In doing honor to Kossuth the English people have shown their sympathy for the cause of an unfortunate country that has been bereaved of its chartered rights and liberties, and in fomenting this sympathy Kossuth has been obliged to pay a tribute to the feelings of loyalty that animate even the humblest classes in England, by eschewing in his speeches the demagogical rant in which he had indulged only the week before at Marseilles. The applause of the English people was not given to the revolutionary character of the man, but to the able manner in which he brought the grievances of his country before them. Several unprejudiced and impartial journals have already begun to enquire how far Kossuth has a right to the distinction that has been accorded to him and the Examiner in particular, has cast a sharp glance on his past career, and on the presumption with which he presumes to lecture his own people. It is not, however, for the English people to settle his right as to the position he is to hold among his own countrymen. The right belongs exclusively to the latter, and not to those who are scattered over the world in exile, but to those in whom repose the will of the nation at home.

Meanwhile, we have decided opinion on the subject in this—that Kossuth has not the least right to set himself up as the sole and exclusive representative of his country—not the least right to assume the title of Governor and the functions of Dictator, as he does in his address from Brussa to the citizens of the United States; and that it is most unwarrantable, as well as most illegal proceeding on his part to contend, as he does in the same document, that the Hungarian nation could not legally enter into any engagement or adopt any measure that would be incompatible with the act by which he was raised to the dignity of Governor; that by doing obvious, even if he had not resigned this dignity, that when the nation was reconstituted on its former constitutional basis, its legal representative in Diet assembled would have the right to act in whatever way they might deem the most conducive to the welfare of the country. I am also of opinion that so far from following a sound policy in wishing, as he does, to remodel the reformed constitution of 1848 and engraft on it principles of republicanism and unleavened democracy—principles which are at variance with our national laws and institutions, as well as with the manners, customs, and genius of the people—he would have acted more wisely and rendered a more essential service to his country, if after his liberation from the thraldom of detention, he had appeared before the world in the simple character of a private individual. The conspicuous part which he took in the affairs of his country, and his subsequent misfortunes, would have secured him general respect, while the moderate dignity of his demeanor, by effacing from the minds of his countrymen the recollection of the faults and errors he committed, and through which Hungary has been brought to her present state of misery and servitude, would have given him a presidency of courtesy among his companions in exile, and placed him in a position to receive that useful advice and assistance which they would have gladly offered him for the purpose of hereafter repairing by a course of sound and moderate policy the injuries inflicted on the land of their birth. But instead of acting in this manner he has set himself up as the Dictator of his country. It is, therefore, the sacred duty of those who, although far from wishing to fetter his activity, are not disposed to admit his claims, publicly to protest against his proceedings.

Without dwelling any longer on the weighty motives for caution which may be deduced from his past career, I will merely observe that his pretensions to be still regarded as governor is the more barefaced from the circumstances attending his resignation. The circumstances are these: He was summoned by Gorgey and other members of the ministry to resign. He instantly complied, and resigned the Governorship without convening the Council of State, that he was bound by the law to consult on every important occasion. He resigned without intimating his intention of doing so to the three other ministers, (of whom I was one,) and who were consequently quite unaware of the fact. He did not resign his authority into the hands of the Ministers—as under such circumstances he was bound to do—but into the hands of Gorgey. He even invested Gorgey with a power and authority with which he had not been invested himself—viz: the Dictatorship. He delegated a power which he not held himself personally, and in fact, provisionally, by a direct mandate of the Diet. He resigned in the name of the Ministry, which he had no right whatever to do.

Although it may be safely affirmed that he was in a state of moral and physical coercion when he gave in his resignation, it must be borne in mind that he voluntarily confirmed this act when he was free from all restraint, and could never be persuaded to reassume his abandoned power, neither at Lugos, in the camp of General Bem's army, nor subsequently at Mehadia, when Bem urgently requested him to do so, and try the last chance that remained of success, to which his Reverence on that point. He characterizes it in language stronger than we could use however. We condemn that law consistently; but how a Catholic Bishop, who approves of the existing state of things in Rome and Spain, can do so, is what we cannot understand.

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PRINCE ESTERKAZY, COUNT CASIMIR BATTHYANY, AND GOVERNOR LOUIS KOSSUTH.

To the Editors of the Pittsburgh Gazette:

Before Gov. Kossuth arrived in England, nobody could surmise the deep impression he has since made upon them. The cause of Hungary seemed dead, and the noble hearts which had already shed a tear over the grave of the once so mighty Hungarian Nation, were ready to bid a mournful welcome to the exiled chief, and to offer a home—a safe asylum and a comfortable resting place for the man thrust about by the chances of fortune. But his arrival on the shores of England was an electric spark thrilling through the masses, and the power of his eloquence, the purity of his designs, the cool statesmanship with which he steered through all the difficulties thrown in his way, kindled a fire of enthusiasm in all hearts, unknown in history since the time of Peter the Hermit. His progress through England and America was a series of triumphs never witnessed before: the people turned out wherever he arrived, by thousands and hundreds of thousands: all the internal party feuds were forgotten in the ovations prepared for him; and the leading statesmen, though differing in opinion, united to express their sympathy for his cause, and their admiration for his person. In monarchical England and Republican America he boldly proclaimed his principles and his mission; and the nations listened to his voice with respectful attention, and greeted him as the man of the future, as the leader of freedom's next battle on the continent. It was not the Martyr whom they cheered for his past struggles and sufferings, but the Apostle of Liberty who had the ear of the nations ready to act upon his eloquent advice. What a mortification for Austria and Russia—what a disgrace to their diplomacy! They had succeeded by their combined forces—by diplomacy and treachery—to subdue poor Hungary, and to expel the Governor from his native country. They had succeeded to have him detained by Turkey though unwilling to become the jailer to Austria; and after two long years he was to be carried away from the Old World across the waters of the ocean to the United States, where they did hope that the kindness of the people would detain him by a hearty welcome in every State and in every City, until he would forget his native land, or be forgotten by his country. They had so well concocted the plan, that its failure seemed to be impossible, and yet they failed, because they did not comprehend either the greatness of his heart, or the power of his mind. They endeavored, therefore, to destroy him by calumny and slander. In Germany and in France, in England and in America, the papers were filled with invectives and accusations, now coarse and disgusting, now artful and malicious: they attacked his private and his public character. There was no baseness, no cruelty of which they did not accuse him. They exaggerated and misrepresented his words, and fabricated false statements to accuse him. But he did not heed these continued attacks. He went on in his holy mission; and the calumnies left no trace behind him. The world remembered that in the triumphs of the Romans, it was the custom to have the hero followed by a man who reviled him incessantly—it was a necessary feature of the triumph—and the world remembered also that this official slanderer was always a hired slave!

When the Austrians saw that anonymous calumny proved insufficient, they exerted themselves to degrade the cause of Hungary into a personal quarrel, in order to drown the general interest in a polemic war about personalities.—They induced, therefore, Prince Esterhazy to protest, in the London Times, against Governor Kossuth as the Representative of Hungary. The poor old man: He had introduced himself to Governor Kossuth on the 15th March, 1848, in the streets of Vienna, while the Hungarian deputation was entering the City, cheered by the people. Prince Esterhazy raised his voice, and in presence of the multitude, he placed his person at the disposal of Kossuth, who was then but a member of the Diet, and not yet Minister. The name of the Prince was well known in the diplomatic circles of Europe, and he became therefore, our minister for Foreign Affairs in the administration of Count Louis Batthyany, and retained his office until the first days of September, when he resigned his seat but five days before the Ministry broke up. Of a nervous temperament, he is always in fear of losing his estates; he was frightened in March by the populist movement, and he is frightened now by the Martial Law. In disgrace at court since 1848, he was to re-establish his position by his protest, and he protested accordingly.—But how could he blame a ministry of which he had been a member? To give some color to the retraction of his protest, he represents the action of Louis Batthyany of having published the deposition of Baron Jellachich, in June, against the solemn agreement entered into at Inspruck, that this publication should be delayed until a certain eventuality had taken place. Had this really been the case, why did Prince Esterhazy remain in office after such a breach of confidence on the part of his colleagues? This is the first question of every one who reads the letter of the Prince. But the Austrians do not care for the logic and consistency of the late minister, it is enough for them that Prince Esterhazy, allied in England with the Vilierg, disavows Kossuth in the Times. And the Prince himself forgets that I was his under secretary of State, and that his correspondence with me until the end of August, shows no disapproval of the policy of his colleagues.

But there was yet an another well known Hungarian name well known abroad,—Batthyany. The haughty Count Louis was popular in all Europe by his travels, by his high attainments, by his splendid career, and by the heroism with which he met his death on the scaffold; the halo of martyrdom surrounds his name. The Austrians, therefore, had published a letter signed by some obscure member of the family, repeating the charges of Prince Esterhazy. They knew our hearts and "improve" upon them, we have still a new one better than the old one

Money remains very abundant and cheap enough for all purposes. The result is speculation in Stocks of really considerable magnitude, commencing in Reading Rail Road which has taken the whole list along with it, still speculation does not extend beyond the usual balance of Wall Street, merchants merely keeping aloof until the future condition of the money market can be more safely predicted. The amount of Sterling bills upon the market is not yet large enough to check exports of specie, and the ship of to-morrow will take gold in amount. The imports are large, and require considerable coin to pay the duties, and also much more money in demand among merchants.—Complaints are much of a want of punctuality on the part of Southern purchasers in paying up, a prevalence not at all agreeable.

The ice in the harbor has disappeared partially, but steam tow boats will stop as absolutely barred, yet the $20 an hour for their services. One of them got $3,000 for towing a ship from the lower bay to town. On the north side of the town, the docks are full of ice, and ships unable to get out.

The bills of health continue to show the same favorable appearance, only 242 deaths being recorded in the past week, out of a population of four hundred souls, at the worst season for pestilence, and during a season of great prosperity.

An immense horde of the believers in Spiritual Rappings make a flitting to Virginia next May, under the leadership of the Rev. T. L. Harris. They have purchased a tract of land called the "Mountain of the Lord," and all who faith leads thereto thither, are never to know death. I have received a letter from Mr. Paul, transmitted by "spirit rap," to one of the sojourners who means to go. It is to a gentleman of sound mind, and one who is not apt to be disturbed in his mental faculties. He takes with him his wife and little one, and has all the confidence of a Mormon Hierarch.

☞ Spinal Affections, Palsy, Nervous Diseases, Rheumatism, &c. that have resisted the skill of the best physicians for years, can be speedily and permanently cured by a new and great Arabian remedy called the Parrell Arabian Liniment. It is excellent also for cuts, burns, sprains, bruises, bite of insects, reptiles, &c. and in the horse medicine ever discovered. Price 50 cts. Sold by

ALBERT, Ross & Co., Feb 18, 1851.

Messrs. J. Kidd & Co:—We wish to inform you that we have sold all of your Worm Specific you left with us. We wish you to send us some more as soon as possible, as it has given general satisfaction here. We have marvelled for it since we are out of the article. It has superseded all other preparations in this country, and for this reason we wish to keep a supply on hand.

R. & M. A. PATTERSON.

The above is one of the hundreds of similar communications which the proprietors of this medicine are daily receiving. Where it has been introduced it has become the most popular remedy in use.

When a medicine gains the reputation that this Vermifuge has, it is invariably counterfeited by some unprincipled person. We therefore caution all to take none but what has this signature, *"Charles McLean."*

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☞ A MOST REMARKABLE CASE OF TOTAL DEFAFNESS CURED BY PETROLEUM.—We invite the attention of the afflicted and the public generally, to the certificate of Mr. Hall, of this city. The case may be seen by any person who may be skeptical in relation to the facts here set forth.

I had been afflicted several years with a soreness of both eyes, which continued to increase until September, 1850, the inflammation at that time being so violent as to render me totally blind. Nothing relieved me until I had recourse to the Petroleum, both internally and locally, under which my eyes have improved daily until the present time, and I have recovered my right entirely. My general health was very much improved by the use of the medicine, and I attribute the restoration of my sight to its use. I reside at No. 102 Second street, in this city, and will be happy to give any information in relation to my case.

WILLIAM HALL.

For sale by Keyser & McDowell, 140 Wood street; R. B. Sellers, 57 Wood street; B. A. Fahnestock, & Co. corner Wood and Front streets; D. M. Curry, D. A. Elliott, Joseph Douglass, and H. P. Schwartz, Allegheny; also by the proprietor.

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DIED,

On Thursday evening, the 29th inst., Miss MARY JANE FLANNIGAN, at the residence of her father, in Chartiers township.

Wilkinsburgh Academy,

Wilkinsburgh, Allegheny County, Pa.

THE SECOND SESSION of this Institution will commence on Monday, February 9th. Three young lads will be received into the family of the Principal, if application is made soon.

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Refer to Rev. A. T. McGill, D. D., West. Theol. Seminary; Rev. D. McKinley, D. D., Pittsburgh; Rev. J. H. Hastings, Wilkinsburgh. fe2:tf

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