Roman Catholics, whom he forced to abandon their religion, and forced by cruelty, by misery, and by the lash under which thousands and thousands of Roman Catholics perished, having been treated as the unfortunate Minsk Nuns were proven to have been treated to death.

So much for the charge that the cause which I plead—the cause of millions of Roman Catholics—is hostile to the Roman Catholic religion. Should I be forced for the future to enter upon this topic once more, I will take the heart revolting history of those who thus calumniate my cause, into my hands, and recall to the memory of public opinion, the terrible pages of blood, ambition, countless crimes and intolerance; but I hope there will be no occasion for it.

Now as to Ireland. Where is a man on earth with uncorrupted soul and with liberal instincts in his heart, who would not sympathise with poor, unfortunate Ireland? Where is a man, loving freedom and right, in whom the wrongs of Green Erin, would not stir the heart? Who could forbear warmly to sympathize with the fatherland of the Grattans, of O'Connels and of Wolf Tones? I, indeed, am the man; wherever is oppression and a people, there is my love.

But why do I not plead Erin's wrongs? am I asked. My answer is: Am I not pleading the principle of Liberty? and is the cause of freedom not the cause of Ireland? Let me tell you, gentlemen, that not always that man serves best the one cause who makes the most of empty noise in empty words.

I see all the despots of the European continent united in a crusade against liberty; there are two powers neutral, yet the position of which may well decide for or against despotism: these two powers are Great Britain and America. If the Almighty blessed my endeavors—if I could succeed to contribute something, that America and by its influence over the public opinion of the people of England, Great Britain itself should side with Liberty but of whatever consideration—out of whatever interest, against despotism; then, indeed, I boldly declare before God and man, that I have achieved a greater benefit and done a better service to the future of Ireland, than all who go about loudly crying about Erin's wrongs, and not doing anything for the triumph of that cause which is about to be decided, and is the cause of all nations, who are oppressed, and of all who are, or will be free.

Whereas, if by uniting in the chorus of empty words, I should contribute to alarm not only the Government, but also the people of England, and to force that government to side with Despotism, in its decisive struggle against liberty, to which that government, being as it is aristocratical, feels but too much inclined: then, indeed, I am sure I would do such a wrong to the future of Ireland, as the sacrifice of my life and torrents of blood, and the sufferings of generations, could not expiate.

Be sure, therefore, gentlemen, that every man who pleads for liberty, pleads for Ireland; be sure that every blow stricken for liberty is stricken also for Ireland; be sure that not always the most noisy, are the best friends, and prudent reticence is often better service than whatever show of eloquent words.

And so let me hope, that while it is sure that he who is for freedom is for Ireland, it also will be found that Irish blood can never be against liberty.

And as to you all, gentlemen, let me hope that, by rejecting the advocates of despotism may try to mislead public opinion in free America, the uncorrupted noble instinct of the people, will prove to the world that it is not in vain, that the down trodden spirit of Liberty raises the sign of distress towards you, and that the wronged and the oppressed can confidently appeal for help, for justice and for redress, to the free and powerful Republic of America.

I thank you, gentlemen, for the patience with which you have listened during this torrent of rain to my bad speech. It shows that your sympathy is warm and sincere—one which cannot be cooled down or washed away by artificial showers. [Tremendous cheering.]

PITTSBURGH GAZETTE.

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THURSDAY MORNING, MARCH 25, 1852

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

ALLEGHENY VALLEY RAILROAD.—We notice yesterday the appointment of Milnor Roberts, Esq., as Chief Engineer, and Mr. Geo R. Eichham as assistant engineer of this road.—The reputation of Mr. Roberts as an engineer is widely and favorably known. Mr. Eichham is a younger man. He has recently served on the Cleveland and Wellsville road in the capacity of Principal Assistant, in which post he evinced talents of a high order.

We are glad that the directors have ordered a vigorous prosecution of the surveys of the several routes—three below Kittanning and four above—all to be entered upon immediately by three distinct corps of competent engineers—That the gentlemen to whom the work has been entrusted will give us a reliable report we feel perfectly assured; and from our general knowledge of the country, we are equally sanguine that their report will be highly favorable, both as to cheapness of construction, and easy grades and curvatures; and what is even more important, that they will be able to show from undeniable data that the amount of business which the road will be required to do at once will cause it to be a very profitable investment.

ROSSUTH'S VISIT TO LOUISVILLE.—There are four daily newspapers published in this city, three of which concurred in representing Kossuth's visit to Louisville as highly gratifying to the great Hungarian, and the fourth strove to prove that it was quite a failure. The anti-Kossuth journals republish the statements of the one, and utterly neglect to mention the fact that its statements are directly contradicted by the testimonies of the three other papers! Isn't that very fair and just? And will not the readers of these very respectable papers have a clear and accurate opinion of the appreciation which the citizens entertain for Kossuth?—*Louisville Journal.*

It is useless for our brother of Louisville to complain. There has been a studied and systematic course of determined unfairness and bitter hostility manifested toward Gov. *Kossuth*, by presses considered respectable, that is perfectly astounding. We hardly know on what principle to account for it, as it is so different from the previous straight-forward course of those papers. Two things may be deduced from this ungenerous, unfair, and implacable hostility, to wit—there is *less* of real devotion to the principles of true republicanism in this country than we have heretofore imagine; and there is *more* of the influence of Romanism and Slavery felt in the press than the people are aware of. The hatred to Kossuth lies deeper than appears on the surface. It shows that even in this country we have yet to contend for social, civil and religious rights.

KOSSUTH'S St. Louis speech will be found on our first page. We hope all our citizens will read it, especially all our Roman Catholic citizens. He most triumphantly defends himself and his cause from the attacks of the Jesuits, and pays a high tribute to the Republican Catholics of Italy and Hungary.

A meeting is called for Friday evening, to take active measures to increase the stock subscriptions of the Pittsburgh and Steubenville Rail Road. The importance of the object should secure a full meeting.

The second article of "*Honos*," on Bishop O'Connor's Lecture, will appear to-morrow. A Correspondent of the Chronicle, who signs himself "Vindex," does not like the first number. He will like the second one still less.

A person who signs himself C. Frank Powell, and who says he is employed in the Census Office at Washington, is sending out printed circulars to all the Assistant Marshals, asking them to enclose to him $1, as a retaining fee, to ensure his services to procure them extra compensation for taking the census. As there is not the slight est probability that Congress will pass any bill for the purpose, those who send their dollars to this volunteer agent, part company with them forever.

NAVIGATION OF LAKE ERIE—The Cleveland True Democrat says, "the steam boats Northerner and Ruby, both of which went down last week, returned here on Saturday morning. The Northerner had a severe time of it, and the Ruby assisted her.

Neither of these boats were able to get into Erie. Their passengers had a pleasant journey to the shore. They walked on the ice a distance of five miles.

At Conneaut, where they put in on their return, the Northerner got aground and was hauled off by the Ruby. What is better than all, she is not damaged, but came, as the Hutchinsons would say, "right along." She left here on Saturday evening, for ports below.

REMARKS UPON BISHOP O'CONNOR'S LECTURE.

We propose to offer some remarks upon the late Lecture of Bishop O'Connor, on the influence of Catholicity on the Civil Institutions of the United States, an approved report of which we published last week.

There are many sentiments in the lecture before us with which we entirely coincide, especially that which declares CHRISTIANITY to be the only sure foundation of civil liberty and national greatness. For this great truth we have ourselves often contended, and trust that we ever shall contend. But to use the terms Christianity and Catholicity as identical and convertible, as Bishop O'Conner does in the discourse under consideration, is a very different thing. We insist that the latter term shall be allowed no higher place, than any other distinctive term by which any form of belief, claiming to be Christian, occupies, to be tried upon its own merits, by the application of the only test known to men—Divine Revelation. But as this discussion is political and not theological, it is not our present business to apply that test.

The lecturer professes to treat of the influence of Catholicity on the Civil Institutions of the *United States*: but the reader will have perceived that he says nothing directly on that subject, for the reason, doubtless, that he could find nothing that would answer his purpose. Catholicity ever seeks, both by reason and force, to bring every nation, in which it is predominant, to a unity of faith. This government does not interfere at all with the faith of the citizen. Catholicity ever seeks to mingle ecclesiastical with civil power: but the founders of this government avoided with scrupulous care that great error. Catholicity denounces freedom of opinion and of the press as mischievous and dangerous; while our fundamental laws jealously guard both, as amongst the most precious of rights. In our institutions, the Christian religion is recognized in various ways; but we would search in vain for any trace of Catholicity. This the Bishop tacitly acknowledges, by plunging at once into the history of England, at periods anterior to the Reformation. This portion of his argument—even were we to admit it, which we shall not—proves nothing, because it proves too much. He traces back the common law of England, the representative system, the rights and privileges of municipal corporations, to Catholic times, and insists therefore, that they are all the offspring of Catholicity. As well might we ascribe to Catholicity the blessings which have dowed from the Reformation, because Luther, and Zwingle, and Calvin, and other illustrious men of that day were Catholics. As well might he claim for Catholicity the honor of the scientific and astronomical discoveries of Galileo, because he was a Catholic, which would be rather an absurd claim, when we call to mind the fact that he was thrown into prison by the Church, and compelled to abjure truths which he had demonstrated, and which every body now believes. As well might Catholicity lay claim to the discovery of America by Columbus, because he happened to be a Catholic. By this process of reasoning all the virtues and all the vices of five centuries, might be claimed by or laid to the charge of Catholicity. It will not do. Luther reformed the Church in spite of Catholicity. Galileo burst through the fallacious doctrines of the philosophers of the middle ages, and for so doing incurred the vengeance of Catholicity, and was persecuted until he was obliged to deny what he knew to be true. Columbus reasoned correctly when he said that the Indies could be reached by sailing westward, as well as by sailing eastward, although learned ecclesiastics of that day derided him mad, and told him that if he sailed far enough, he would *tumble over the rim*. So, Englishmen, in spite of Popery, have always maintained some degree of freedom. The Saxon spirit has never been altogether subdued.

The groundwork of the common law of England was laid in the admirable code given to the kingdom by Alfred, by which it was divided into tithings and hundreds, and counties, placing each under appropriate magistrates, all of whom were subordinate to the king, the supreme magistrate, through whom justice was dispensed to every part of the realm. Here we find the origin of the English law courts, which, modified from time to time according to the spirit and intelligence of the age, have come down to our own times, and have been transferred to our own country. Yet amidst the rigors of justice this great Prince preserved the most sacred regard to the liberties of his people, the memorable sentiment is preserved in his will, "that it was just that the English should ever remain as free as their own thoughts." This, bear in mind, was before the Popes began to interfere in the civil polity of other nations. Alfred reigned in the ninth century.

Passing over the intervening period, we come to the reign of King John. That ignoble prince quarrelled with the Pope respecting the choice of an Archbishop of Canterbury, then, as now, one of the highest ecclesiastical dignitaries in Christendom. John took high ground, expelled the monks from their convents, and confiscated their property. Finally the Pope laid the kingdom under an interdict, which deprived it of all public exercises of religion, and of the christian burial of the dead. Still John continued his contumacy, until at last the then dreadful sentence of excommunication was pronounced. Still he resisted. The Pope next issued a decree absolving his subjects from their oaths of fidelity and allegiance, and declaring every one excommunicated who had any transactions with him, public or private. Even this did not subdue him; so, as a last and final step, he passed sentence of deposition upon him, and directed Philip, king of France, to execute it, promising him as a reward for his service, in addition to the remission of his sins, the property and possession of the kingdom of England. Philip prepared for this purpose a large army, and was about to execute the order, when John succumbed to the Pope. Now he was as abject as he had previously been obstinate. He yielded at discretion. Falling on his knees before the Pope's Legate, he placed his hands between those of the Legate in token of the most abject submission, begging him to name the terms upon which his master would restore him to favor. The Legate instantly demanded that, as the first trial of his obedience, he should resign his kingdom to the Church. Accordingly he issued a charter by which he resigned England and Ireland to God, to St. Peter and St. Paul, and to Pope Innocent and to his successors in the apostolic chair. He agreed to hold his dominions as a feudatory of the Church of Rome, by the annual payment of a thousand marks. Philip was enraged at being cheated out of his expected prey; but the Pope did not care for that. John was now received back into high favor, and fancied that his troubles were over.

But, disgusted at his craven submission, and outraged by his unmitigated tyranny, the Barons of England, to the number of several thousands, and supported by immense numbers of Englishmen of the humbler classes, banded together, and compelled the king to sign that great charter of the rights of Englishmen, commonly called *Magna Charta*. This was in the year 1215. The Pope was highly incensed at the barons for their temerity, in exacting such a charter from a king who had just placed himself under the papal protection. He issued a bull, annulling and abrogating the whole charter, as unjust in itself, as obtained by compulsion, and as derogatory to the dignity of the Apostolic See. He prohibited (says Rymer) the barons from exacting the observance of it: he even prohibited the King himself from paying any regard to it, absolving him and his subjects from all oaths which they had been constrained to take for that purpose. He even went so far as to pronounce a general sentence of excommunication against every one who should persist in maintaining such treasonable and iniquitous pretensions.

Armed with this bull, the king attempted to recover his lost prerogatives; but the barons, the people, and even many of the priests remained firm in the defence of liberty and right. But after a gallant struggle, in which they lost their best officer, William de Albiney by captivity, they were discomfited by the enraged and brutal monarch, and England was almost laid waste by the excesses of the contending parties. We cannot follow the sad history of these early struggles between liberty and despotism. Suffice it to say that the great principles embodied in that immortal instrument have never been lost sight of.

Blackstone, in his Commentaries on the Laws of England, thus enumerates the several provisions of the *Great Charter*:

It fixed the forfeitures of lands for felony in the same manner as it still remains; prohibited for the future the grants of exclusive fisheries, and the erection of new bridges so as to oppress the neighborhood.

With respect to private rights: It established the testamentary power of the subject over part of his personal estate, the rest being distributed among his wife and children; it laid down the law of dower, as it hath continued ever since; and prohibited the appeals of women unless for the death of their husbands.

In matters of public police and national concern: It established a uniformity of weights and measures; gave new encouragements to commerce, by the protection of merchant strangers; and forbade the alienation of lands in mortmain."

With regard to the administration of justice: Besides prohibiting all denials or delays of it, it fixed the court of common pleas at Westminster, that the suitors might no longer be harrassed with following the king's person in all his progresses, and at the same time brought the trial of issues home to the very doors of the freeholders, by directing assises to be taken in the proper counties, and establishing annual circuits; it also corrected some abuses then incident to the trials, by wager of law and of battle, directed the regular awarding of inquest for life or member; prohibiting the king's inferior ministers from holding pleas of the crown, or trying any criminal charge, whereby many forfeitures might otherwise have unjustly accrued to the exchequer; and regulated the time and place of holding the inferior tribunals of justice, the county-court, sheriff's tourn, and court-leet.

It confirmed and established the liberties of the city of London, and all other cities, boroughs, towns, and parts of the kingdom.

And lastly (which alone would have merited the title that it bears, of the *great* charter), it protected every individual of the nation in the free enjoyment of his life, his liberty, and his property, unless declared to be forfeited by the judgment of his peers, or the law of the land. [*Com. Book IV*, 424.

Will Bishop O'Connor say that we are indebted to Catholicity for the first announcement of these ever-during principles? True, as the Bishop says, they "came down from Catholic times;" but they were first promulgated, as we have seen, and they have ever since been maintained, in spite of Catholicity, between which and these principles, there has ever been a stern and unyielding antagonism. Is this denied? If so, we ask is every individual in Rome and Naples, where at this day Catholicity, unmixed and unadulterated prevails, protected "in the free enjoyment of his life, his liberty, and his property, unless declared to be forfeited by the judgment of his peers, or the law of the land."

The Bishop, in his broad claims for Catholicity, makes very few specifications; but here is one. He asks: "Were not the independence of the Judiciary, and *trial by jury*, of Catholic origin? We answer no; and cite in proof Sir William Blackstone, who says of Trial by Jury, that it is, "a trial that hath been used time out of mind in this nation, and seems to have been coeval with the first civil government thereof. Some authors have endeavored to trace the original of Juries up as high as the Britons themselves, the first inhabitants of our island, but certain it is that they were in use among the earliest Saxon colonies, their institution being ascribed by Bishop Nicholson, to Woden himself, their great legislator and captain.—(*Com. Book III* 349.) So that assertion fails to the ground.

Speaking of the characteristic institutions of the United States, the lecturer asserts that "these institutions, so far from differing from those congenial to the spirit of Catholicity, that they were in perfect unison with them." This is most extraordinary assertion to make in the face of the present condition of the Catholic world. Nothing is more notorious than that the church is and ever has been in deadly hostility to Republicanism in every form, else why are not Rome, Austria, Naples, Spain, and Portugal republican? In all those countries Catholicity reigns with undisputed sway over the minds of a vast majority of the people. These nations are not republican—they have not even constitutional governments. The people have no voice in the affairs of State; they have not even personal freedom. They dare not so much as discuss the politics of their respective nations. They are allowed to read only such books as the church sanctions. And last, and worst of all, to them the Bible is a sealed book. Eighteen hundred years ago, in an age supposed to be darker than the present, St. Luke commended the people of Berea, and said they were more noble than others, because they searched the Scriptures daily, to ascertain whether the things which St. Paul told them were true; but such a liberty would by no means be allowed by Catholicity now. Personal, political, and religious freedom are all withheld from the people wherever Catholicity predominates, and yet Bishop O'Connor solemnly and deliberately asserts that the British Commons, and the Democratic institutions of the United States are in perfect unison with the spirit of Catholicity! It is astonishing that any man who has a character worth preserving would hazard it by making such a declaration.

Again he asks "Was he not justined in saying that a sympathy for this government [ours] existed in every Catholic heart?" Perhaps it does; and hence we have seen the earnest desire and heroic efforts of the Italians, the Neapolitans, the French, and the people of many other Catholic countries to cast off the fetters of despotism, and establish institutions like ours, but they have been beaten down by the minions of the Pope and other tyrants; and at this hour many a noble heart is pining in anguish and despair for, having cherished the very sympathies which the lecturer so highly commends.

The Bishop then dwells at length upon the importance of religion to the government of society. To this we cordially agree; but let it be religion. True religion breaks every yoke both from the bodies and the minds of men, while Catholicity, as we have seen, imposes every yoke. In this it is the opposite of Christianity. We think the history of that church and of the world abundantly proves that the more a nation becomes *Romanized* the further it departs from the great principles of freedom which distinguish the United States. Italy, Spain, and Naples have long been completely won over to the Church of Rome. In those countries Protestantism scarcely exists even in name, and is not tolerated; and what similarity is there between their institutions and ours? None whatever. There, where Catholicity has had undisputed sway for centuries, may we properly look for its legitimate fruits. And what do we find? Ignorance and superstition, social degradation, and commercial decay, the sad consequences of ecclesiastical and political oppression. England, on the other hand, was never thoroughly Romanized, as the frequent resistance which the Popes met with abundantly proves. For more than six hundred years the great principles of the Magna Charta have been kept, to a greater or less degree, in life and vigor; yet we have shown that this immortal declaration of the rights of man was resisted by Rome to the utmost of its power; and we have shown that long anterior to that period King Alfred gave to that nation a code of laws which to this day are regarded as the foundation of the common law of England, and of the spirit of which the Magna Charta was but a revival.

Many of those abuses which have from age to age been engrafted upon Christianity, and which give to Catholicity its distinguishing features, particularly the assumption by the head of the Church of secular power, were unknown when the Saxons were converted to the Christian faith. This was in the early part of the seventh century, whereas it was not until the eleventh that Gregory VII, (Hildebrand,) brought the temporal power of the nations into subjection to the Pontifical throne, decreed the celibacy of the clergy, and organized the various orders of ecclesiastics into a vast and well disciplined army. These outrageous usurpations on the part of those who professed to be disciples of Him whose kingdom is not of this world, were never cordially acquiesced in by the English. The celibacy of the clergy, for instance, was not established in England until almost a century after the death of the indomitable spirit who first decreed it. Two centuries later, Wickliffe arose and protested earnestly against the tyranny and corruption of the Church; gave the Scriptures to the people in their own language, and left a strong and abiding impression upon the English mind—an impression which was not eradicated when the great Reformation of the 15th century burst upon the world, and which the people of England received and embraced with singular unanimity, when the quarrel of Henry VIII. with the Pope gave them the opportunity. Henry was himself a zealous Catholic, as far as such a ruffian could be zealous in any thing. He wrote a book against Luther, for doing which the Pope gave him the additional title of "Defender of the Faith," a title which the sovereigns of England, absurdly enough, nominally retain to this day. Henry subsequently applied to the Pope for a dispensation to allow him to put away his wife and take another, an application which the Pope very properly refused. A quarrel ensued, which ended in the abolition of the Papal authority in England, the suppression of Papal religious establishments, and the establishment of the Church of England by Archbishop Cranmer, aided by some of the greatest and purest names which that nation has ever produced. Now what does all this prove? It proves that the Church of Rome had but a feeble hold upon the affections and consciences of the people, when they so readily seized upon such an opportunity to throw off its yoke, a thing which they would unquestionably have done in the days of Wickliffe but for the free and unscrupulous use which the Church made of the secular power. It proves what we have before asserted, that England never was thoroughly *Romanized*, and therefore the spirit of liberty never was altogether extinguished—They disregarded the thunders of the Vatican when hurled at their really guilty Monarch, of whose conduct they could not and did not approve, and whose cause, so far as his individual quarrel was concerned, they did not espouse. England for centuries, had within it the seeds of the Reformation, which only needed the fitting occasion to burst into full and glorious development. These seeds were also the seeds of political liberty, which only needed to be relieved from the incubus of Catholicity to start into the full and vigorous life and energy which we now see them have. And yet Bishop O'Connor will stand up and tell us gravely that we are indebted to Catholicity for the liberal principles which lie at the foundations of our Government. As well might he contend that the ice and snow of winter, which long covered our fields, originated the beautiful and beneficent herbage with which they are found to be clothed after the ice and snow have been removed. No, Bishop, we are not indebted to Catholicity, nor are we indebted to Luther or Calvin, or Knox or Cranmer, for the blessings of free institutions. We must go farther back than any of these. We find them in the words of Him who is the fountain of every thing that is good. These words we have, and their effects are before us. We see that wherever they are freely circulated and read, there the people are free—where they are not, the people are in bondage. This is a truth obvious to us all, and is without an exception. Never did Rome do any thing better calculated to enslave mankind and strengthen her own unhallowed power, than when she interdicted their circulation. We have an excellent constitution; we have the best governmental, legal and municipal institutions, all these, however, are but secondary agencies, the work of fallible, though wise and excellent men but after all, the Bible is our *Magna Charta*. With it we cannot be reduced to bondage, without it, all our constitutions and laws would be but "refuges of lies." The Catholic may boast of his system, and the infidel may sneer at ours, but we defy them both to resist the argument which is furnished by simply pointing at Catholic Rome and Spain, and at half infidel half Catholic France, and contrasting them with Great Britain and the United States. Can either of them account for the fact that the former are at this moment in bondage, and the latter free, on any other hypothesis than the one we have given?

All that can be said on this subject is, that we are free in spite of Catholicity, and that we are indebted for that freedom, so far as we owe it to human agency at all, to that indomitable Saxon spirit which in all ages opposed more or less resistance to the encroachments and usurpations of Rome.

We have spoken of the political degradation of some countries which are almost exclusively Catholic; we might also cite cases nearer home of the moral and social degradation of men who have been reared under the influence of undiluted Catholicity, whose savage and murderous feuds among themselves frequently throw whole neighborhoods into confusion and alarm. What kind of depositories of political freedom or power would such men be? Or is this the way Catholicity prepares the votaries for the enjoyment of either? We must judge of the tree by its fruit; so if we find that its effects are destructive of liberty, of peace and security, and productive of tumult and riot; if we find, as we certainly do, that the nations of Christendom where it most prevails are the most degraded and crushed, as well as the most unruly, we cannot rationally come to any other conclusion than that it is inimical to the cause and the principles of freedom; that consequently its influence on the civil institutions of the United States is bad; and that if ever that influence shall become predominant, those institutions will most assuredly be subverted. The time was, we admit, when Catholicity had its use. It did a good work when it broke the brutal power of the feudal lords of Europe, when perhaps nothing else could have done it so well; but to talk of its good influence in this country and in this age of the world, when the principles of liberty and truth and right are generally understood and acknowledged, and which principles find in that system their most formidable antagonist, is simply absurd.

With what the Bishop says about the decline of protestantism, based as it principally is upon the testimony of an erratic genius, who in the title page of his little book, calls himself "One of three hundred," and who professes to be "in search of the true church," we shall not give ourselves much trouble. His statements are too extravagant to carry much weight; but if any of your correspondents, who are better versed in such statistics than we are, see proper to give us some facts upon this point, we shall give them place. Our part closes with the political bearing of Catholicity.

The Maine Liquor Law has passed both Houses of the Massachusetts Legislature, but the people are required to vote on it before it becomes a law of the Commonwealth.

The Legislature of Minnesota Territory has passed the "Maine Liquor Law," with a clause, however, requiring its submission to the people before it goes into effect. The vote is to be taken on the first Monday of April, and if a majority are in its favor, the law will go into effect on the first day of May.

HENRY CLAY—HIS PREFERENCE.

The following extract from a private letter, addressed by Mr. Clay to one of his friends in New York, concerning his preferences for the Presidency, is published with his permission:

"You rightly understand me in expressing a preference for Mr. Fillmore as the Whig candidate for the Presidency. This I did before leaving home, and have frequently here, in private intercourse, since my arrival at Washington. I care not how generally the fact may be known, but I should not deem it right to publish any formal avowal of that preference under my own signature in the newspapers. Such a course would subject me to the imputation of supposing that my opinions possessed more weight with the public than I apprehend they do. The foundation of my preference is, that Mr. Fillmore has administered the Executive Government with signal success and ability. He has been tried and found faithful, true, honest, and conscientious. I wish to say nothing in derogation from his eminent competitors. They have both rendered great services to their country—the one in the field, and the other in the cabinet. They might possibly administer the government as well as Mr. Fillmore has done. But then neither of them has been tried. He has been tried in the elevated position he now holds, and I think that prudence and wisdom had better restrain us from making any change without a necessity for it—the existence of which I do not perceive. I am truly your friend and obedient servant,

H. CLAY.

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☞ *Insures against loss or damage by FIRE. Also, against the perils of the SEA and INLAND NAVIGATION and TRANSPORTATION.*

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C. G. Hussey, Wm Larimer, Jr.
Wm Bagaley, S. M. Kier,
Hugh D. King, Wm Bingham,
Robert Dunlap, Jr., D Dehaven,
F. Burbridge, Francis Sellers,
Edward Heaslton, J. Schoonmaker,
Walter Bryant, Samuel Rea.

Isaac S. Pennock, Agt.

NORRISTOWN, PA., 1st mo 29, 1852.

☞ MR. SAM'L M. KIER—Let me know what you can put the PITTSBURGH at, for me to wholesale it, if it comes off with a rush, since I had the Circulars distributed. The article is giving universal satisfaction. Yours truly,

A. W. BARTOLET.

LEVIATHAN, UNITED CO., NEW HAMPSHIRE.

S. M. KIER, Esq. PITTSBURGH—Dear Sir: I have left with us, a quantity of Petroleum, it is all sold, and more is needed. Send us 12 dozen, from present appearances, it will sell rapidly.

Truly Yours, EASTMAN, TELTON & CO.

For sale by Druggists generally, throughout the city. mar25 1aw1

☞ Go where you will, talk about what you may, and you will either see or hear of the great Arabian preparation, known to the people of the U. States as Dr. D. Parrell's Celebrated Medicine. It has done some of the most remarkable cures of paralysis, rheumatism, nervous affections, spinal complaints, &c., on record; and, indeed, as an external remedy, is applicable to near ly all diseases which could possibly be benefited by a medicine of that kind. (See advertisement.)

Rail Road Meeting!

A MEETING of citizens friendly to the immediate prosecution of the work on the Pittsburgh and Steubenville Rail Road, will be held at Phillips Hall, Third street, in Friday evening, 26th inst., at 7½ o'clock, to adopt measures for increasing the subscription to the capital stock of the company.

Several distinguished gentlemen are expected to deliver addresses on the importance and benefits of this work to the citizens of Pittsburgh and other localities. A general attendance of our citizens is requested.

By the Board of Directors.

mar24 3t

Hotel Furniture for Sale at Auction

THE subscribers will offer for sale, at public auction, commencing on the 1st day of April next, continuing until all is sold, the whole furniture and fixtures of the United States Hotel, in the City of Wheeling, valued at twenty five and six thousand dollars. It consists of every variety to be found in any hotel; to wit, Beds, Bedding, Carpets, Chairs, Sofas, Sideboards and Dining room furniture, Cooking, &c., &c. Terms made known at sale.

VAIN ALL & BOLSFORD.

The above sale is postponed until Monday the 12th day of April next. mar25

Dissolution of Partnership.

THE partnership between the subscribers, under the firm of Fenton & Co., is this day dissolved by mutual consent. The business of the firm will be settled by F. McCormick, who has taken all the interests of said firm in the Oriental Iron Works, and is authorized to collect all the assets of said firm.

F. MCCORMICK, EDWARD FENTON.
ROBERT H. PERRELES, JOHN H. PERRELES.
JOSEPH H. BROWN, JOSEPH HUSE.

New Castle, Pa., March 16, 1852.

The undersigned having purchased the interests of Perrelee & Co., in the Oriental Iron Works, will continue the manufacture of Iron and Nails.

mar25 3t F. MCCORMICK.

To Let.

THE three story brick dwelling house No. 54, Second street, between Redoubt alley and Ferry street.

ALSO—The three story Warehouse No. 21, Market st., between First and Second streets. Apply to

R. TOWNSEN & CO.
mar25 d1w No. 19 Market st.

BUTTER—Fresh roll just rec'd, and for sale at MORRIS' Tea Store, mar25 in the Diamond.

WRAPPING PAPER—

250 Reams Medium Straw.
300 " Tea.
500 " Crown.
50 " Extra size and weight, suitable for Hardware or Hams, for sale by J. SCHOONMAKER & CO.
mar24 24 Wood street.

COPPERAS—50 bbls. for sale by J. SCHOONMAKER & CO.
mar25

50 bbls. Whiting for sale by J. SCHOONMAKER & CO.
mar25

PAPER—Hardware and Dry Goods wrapping paper for sale by J. SCHOONMAKER & CO.
mar25

BACON—20,000 lbs. rec'd per O. & Pa. R. R., for sale by R. DALZELL & CO.
mar25

LARD—20 bbls. in store, for sale by R. DALZELL & CO.
mar25

MOLASSES—20 bbls. landing from stmr. Tuscarora, for sale by R. DALZELL & CO.
mar25

N. O. SUGAR—100 hhds., 9000 fair, just landing, for sale by J. S. DILWORTH & CO.
mar25

PEELED PEACHES—20 bushels rec'd and for sale by [mar25] S. & W. HARBAUGH.

TOBACCO—40 kegs 6 twist, just received on consignment and for sale low.
mar25 S. & W. HARBAUGH.

CHEESE—50 bxs. W. R. Cheese, in store and for sale by [mar25] S. & W. HARBAUGH.

FLOUR—40 bbls. Worth's Extra Family, received and for sale by
mar25 S. & W. HARBAUGH.

CIGARS—50,000 Common Cigars in store and for sale by [mar25] S. & W. HARBAUGH.

BROOMS—100 doz., in store and for sale by
mar25 S. & W. HARBAUGH.

The Hutchinson Family,

RETURN their sincere thanks for the enthusiastic reception given them in Pittsburgh, and respectfully announce that their *FOURTH VOCAL ENTERTAINMENT* will be given on THURSDAY EVENING, March 25th, at Temperance Hall, at 7½ o'clock, when they will sing among others:

"The Good Time Coming," "Song of the Farmer," "The Millenium," "Storm at Sea," "A Brother is Dead," "If I were a voice," "Kennedy's Horse," "Married Life," "The Italian operatic Burlesque" "Ben Bolt," "Away Down East," "Jasper's Funeral," "The Modern Belle," "Origin of Fire," "Kossuth Welcome Song," "Old Dan Tucker," "The Soul End Rest," "The Old Granite State," "The Scotch Bag Pipes," &c., &c.

Tickets 50 cents, two tickets $1, admitting a Gentleman and two Ladies.

Doors open at 6½, concert commence at 7½, o'clock. No postponement.

Books of Songs and book of Brothers, for sale at the usual place.

J. B. Baggs & Son,

Merchant Tailors, No. 180, Chestnut St. Phila.

(SECOND STORY, OPPOSITE MASONIC HALL.)

HAVE received their Spring Fashions and Goods and will continue to receive by every arrival, the latest styles.

Persons visiting the east are invited to call. All business of the late firm of Lewis & Baggs, will be settled by them.

Philadelphia, March 23, 1852—mar25d1y

John P. Scott.

WHOLESALE Dealer in Drugs, Paints, Oils, Varnishes and Dye Stuffs, No. 106, Liberty street, Pittsburgh, Pa.

All orders will receive prompt attention.

☞ Agent for Louden & Co's valuable family medicines. mar24d1y

Samuel Gray,

MERCHANT TAILOR,

St. Clair Hotel Buildings, St. Clair Street.

WHERE he is prepared to show his usual large and well assorted stock of FASHIONABLE GOODS, which will be made up to order in a style which he trusts will meet the approbation of those who may favor him with their patronage. mar24d6t

Great Sale of Dry Goods at AUCTION.

THIS morning, Wednesday, at 10 o'clock, will be commenced the sale of the entire Stock of Aeolus Morris, No. 75 Market street, consisting of a general assortment of FANCY and STAPLE DRY GOODS, as he is declining business. The sale will be positive and without reserve, and will continue from day to day, until all is sold.

P. McKENNA, Auctioneer.

Pittsburgh, March 23, 1852—mar24

J. J. GILLESPIE,

NO. 56 WOOD STREET, PITTSBURGH.

Manufacturer of Looking Glasses,

AND WHOLESALE DEALER in Combs, and Variety Goods, offers to his customers and the public, a most complete assortment of Goods in his line, suitable to the Spring trade.

Being extensively engaged in the manufacture of Looking Glasses, he is enabled to offer inducements to purchasers equal to any house in the Union. mar4

Steamboat Gilding.

J. J. GILLESPIE, is prepared to contract for decorating and gilding Steamboats, &c., at the lowest rate and shortest possible time. mar24

CLOVERSEED—15 bbls. prime Western, for sale by J. T. & J. J. BOONE, mar24 207 Liberty street.

GINGHAMS—of neat styles, fine quality, and light, medium and dark, rec'd by
mar22 MURPHY & BURCHFIELD.

LOCUST POSTS—1300 Locust Posts and 1000 Locust Pins, of superior quality, just rec'd on consignment, and for sale by WICK & McCANDLESS, corner Wood and Water sts.
mar24

DRESS SILKS—In great variety of styles now open at store of MURPHY & BURCHFIELD.
mar24

FLOUR—100 bbls. Extra & S. F., for sale by [mar24] J. T. & J. J. BOONE.

CORN MEAL—20 sks. rec'd, for sale by J. T. & J. J. BOONE
mar24

Bladders Wanted.

THE highest price in cash given for Beef Bladders, by R. A. FAHNESTOCK & CO., corner Wood and First sts.
mar24

PIG IRON—200 tons Mahoning Furnace, for sale by J. & R. FLOYD, Winfield
mar24 Round Church

SEEDS—20 bbls. Timothy Seed: " Clover " do for sale by J. & R. FLOYD.
mar24

To Let.

A THREE Story Brick Dwelling House, situated in Penn street, fourth door from the corner of Pitt. Enquire of JOHN H. RALSTON, or R. & C. HAYS.
mar24 d2w

A Good Bargain Offered.

THE undersigned offers for sale, the following machinery, in good running order, at the Manhattan Mill of Mason & Buntin, corner of Penn and Duquesne streets, for the purpose of making Window and Door frames, Sash, and Mouldings, &c. &c.: consisting of circular saws, and machines for mortising, slide joiner, sash, tenoning and moulding, and other necessary articles for such uses.

Any information that may be desired, can be given at any time by calling at the above mentioned place.

mar23d5w ENGHAM & DECKER.

Gilliott's Steel Pens.

GILLIOTT'S Victoria Pens No 303 ex. fine points
Do Ladies' do No. 170 do do
Do do do No.