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SATURDAY MORNING, APRIL 10, 1852.

We place on our first page a report of the very interesting proceedings of the stockholders of the Pennsylvania Railroad, at a meeting held last Monday, in reference to a subscription of $250,000 to the Ohio and Pennsylvania Railroad Company. We trust the stockholders by their votes will ratify the recommendation of the meeting. The subscription asked for is just as important to the Central road and Philadelphia, as to the Ohio and Pennsylvania road and Pittsburgh.

The great length of the Lecture of Dr. M'Gill, has precluded our usual variety to-day.—The reader gains by the exchange, for that masterly, learned, and profound address will command universal attention. Let no one, who would not lose a rare intellectual feast, pass it by without a careful perusal. Our report of it will be found correct in every particular—almost verbatim—the peculiar, terse, and striking phraseology of the learned lecturer being given with great fidelity.

We have printed extra copies, which may be obtained at the counter during the day.

In the House of Representatives of the United States, on Monday, a series of resolutions were passed, re-iterating and reaffirming the compromise measures of the last Congress, and especially endorsing the Fugitive Slave Law. The vote was 101 to 64. Our Representative, Hon. Thos. M. Howe, voted in the negative on every test of the yeas and nays, thus correctly representing his constituents' opinions on the subject, which we have reason to know are also his own. We shall give an analysis of the vote as soon as we can find room.

Ohio and Pennsylvania Railroad.—The Express train arrived last evening before six o'clock, and made the connection with the evening train on the Pennsylvania Railroad. At the time of the late high freshet, the Ohio river did not reach the track by eight or ten feet, and the small obstructions caused by hill slips have been removed. The Ohio and Pennsylvania Railroad is in good running order, and passengers by this route reach Pittsburgh from Cleveland in about nine hours.

The Maine Law has been defeated in the House. See Harrisburgh letter on first page.

We invite attention to the advertisment of the Rev. Dr. Killikilly's Young Ladies Seminary, near Kittanning. This is an institution of well established reputation. It is beautifully situated on the bank of the Allegheny river, about a half a mile above the pleasant town of Kittanning.

The Lake Navigation.—The Cleveland Democrat, of April 8, gives the following items:

—The schooner, Speed, arrived at Chicago, April 3d, from Milwaukie, with a cargo of iron, brick, tobacco, wood, and matches, all the production of Wisconsin!

—Steamer Ohio is yet in the ice, some twenty-five miles below Erie, and the harbor of Erie is still closed. The story told of the conduct of Gen. Reed, the owner of the Ohio, is a hard one, and if true, he ought not to be spared. Certain it is, that the passengers suffered severely, that the women and children, some of them sick, were most sadly neglected. We hear that the passengers on board the Ohio have passed resolutions, &c., &c.

—Steamer Alabama arrived at our port, yesterday afternoon, with a goodly lot of passengers, part of them from the steamer Ohio. She came from Ashtabula.

DR. M'GILL'S LECTURE.

[Reported exclusively for the Daily Pittsburgh Gazette.]

The Protestant Chapter in History.

A Lecture delivered at Masonic Hall, Pittsburgh, Thursday evening, April 8th, by the Reverend Alexander T. M'Gill, D. D., Professor of Ecclesiastical History in the Western Theological Seminary.

Ever since the prevalence of evil in our fallen world was met by the protest of a promise to our mother Eve, there has been a Protestantism extant; which we define to be an earnest opposition to the corruption of God's truths, and the consequent oppression of man's right. All true religion may well be called a protest, for hitherto it has been minor in proportion to the extent of darkness, impiety and crime. Not only has it been a lone witness against the evil which reigns beyond the visible incorporation of its own peculiar institutes; but even within the limits of such a visibility the longest chapter in its history, is filled with stories of sad and bitter contest. Before the deluge came to crown its testimony against a world in wickedness, it had signalized an epoch of reformation, when, as it is said in Scripture, "men began to call upon the name of the Lord," and thenceforward was diminished more and more, until it shrunk to the person of a solitary man, even in the covenanted family of Seth. Noah, called by the Spirit of Inspiration, a preacher of righteousness, was clearly a Protestant minister, and yet the ethnological expansion of his family itself could not make Catholicism out of the true religion. Again it became a protest, narrower and narrower, more and more sectarian, if you please, until it shrunk once more to the person of a solitary individual, Abraham. Down from the first accents of the Gospel in Eden, through all the ages of antidiluvian and patriarchal piety, the spirit and the form alike of true religion were emphatically Protestant. And afterwards, when the lineal church was made identical with a Commonwealth among the nations, the protest of pietism within its bosom against dead formality in religion, satisfaction with mere outward ceremonies, dependance on the vicarious functions of a human priest, sanctimonious hypocrisy, vain traditions, and neglect of the Scripture, was ever owned and cherished of Heaven as preeminently the Church, even in distinction from that gorgeous and highly favored shell of Jewish Catholicism. Wherever, under any dispensation, a struggle has been revealed of reality against form, truth against error, liberty against bondage, and sound conservatism against a rotten apostacy, there Protestantism has put its chronicle in the history of man.

We reject, then, of course, that arbitrary limitation of the term Protestant which attaches it only to the followers of Luther and Calvin after the Diet of Spire in 1529, and still more the invidious limitation of it which attaches it to all that is factious, erratic heterogeneous and infidel in religious opinion. Our definition is not arbitrary. We claim appellative propriety in our use of the term, and an etymological right, infinitely more obvious and fair, than that cool convertibility with which Popish Prelates make Popery and Christianity the same thing. So far as Protestantism is opposed to Popery, it has five distinct periods or ages in history.

Firstly.—An age of prophecy, extending from Enoch to John the Divine.

Secondly.—An age of predominance, from John to Constantine.

Thirdly.—An age of struggle within, extending from Constantine to the Great Reformation.

Fourthly.—An age of antagonism without, from the Great Reformation to the present time.

Fifthly.—An age of glorious consummation, which is yet in the future.

Indulge me in a brief descant upon each of these periods, in succession. First, an age of prophecy. Prophets and apostles were all Protestants, and, not the least illustrious of them Protestants against Popery in particular.—Enoch, the seventh from Adam, prophesied of those who go in the way of Cain—run greedily after the way of Balaam for a reward—raging waves of the sea, foaming out their own shame; their mouth speaking loud swelling words—having men's persons in admiration, because of advantage. How far this whole passage delineates a body of false teachers who are intolerant, venal, greedy, boastful, shameless, meddling politicians, and sycophantic courtiers, and how far these characteristics are identified in Popish priests and prelates, judge ye.

Daniel portrayed with still more exact and exclusive prediction, this same Papal apostasy, in the 7th chapter of his prophecies, where confessedly are symbolized the successive powers of principal importance which fill up the political history of the world from Daniel to the present time. The fourth, or Roman empire, appears as a beast with ten horns, denoting the ten Roman-Gothic kingdoms, into which that stupendous power was distributed by the irruption of Northern barbarians. The prophet, considering, or attentively observing these ten horns, beheld another little horn coming up afterwards, precisely the development of the Papacy in Rome, which began to figure in history immediately after this partition of the Western empire, and came up by degrees, answering with perfect exactness to the prophet's description. It is a little horn, a small political power in respect to its territory, compared with other kingdoms of Europe. This little horn grew up among the ten horns, after they were established. The Papal power sprang up in the very midst of the ancient kingdom, which was thus distributed.

This little horn, again, was diverse from the other horns; and the Papal power is neither political altogether, nor yet ecclesiastical merely, but a politico-ecclesiastico state, diverse from any other which the world has ever seen. Before this little horn, "three of the first horns were plucked up by the roots," which is afterwards explained as "subduing three kings." Now history has recorded exactly that the Heruli, the Ostro-Goths, and the Lombards, were respectively subdued through the influence of the Roman Pontiff, and for his sake, to give him dominion over the territory which they successively attempted to hold. This little horn has "eyes like the eyes of man." What could be more expressive of that keen, wakeful, and universal vigilance with which this peculiar despot has watched the whole world for the purpose of extending his power; and by means of his spies, and emissaries, and closets of auricular confession, sees with almost ubiquitous observation, whatever may conduce to the advantage of his ghostly dominion. Again, it has "a mouth that spake very great things"—"great words against the Most High." This same prophet had said to Nebuchadnezzar, "the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will." But precisely this prerogative the Papal power has always usurped, since ever it appeared amongst the ten. From the day when Pope Zacharias gave the kingdom of the Franks to Pepin, the usurper, until the day when Pius the Ninth burst forth in joyful gratulation at the tidings of the *coup d' etat* by which the perjured Louis Napoleon crushed the Republic of France, and made himself a lawless dictator, the Pope, whenever he dare, has affected the attribute of omnipotence, in disposing of thrones and empires.

Further of this little horn, it is said 'that his look was more stout than his fellows.' Who does not remember Gregory VII, that made the Emperor of Germany, Henry IV, stand three days together, barefooted and bareheaded, at the gates supplicating his mercy, while the Pontiff himself was ensconced with Matilda of Tuscany, within the castle of Saint Angelo, and a score of similar illustrations. Again, this little horn is said to make 'war with the saints,' and to 'wear out the saints of the Most High.' What scenes of bitter persecution does faithful history recall, to identify this persecution with Papal Rome. Think of the ferocious wars of extermination against the Albigenses, the Waldenses, and the Huguenots of France: the thirty years' war in Germany, so brutal, violent and perfidious; the murders of Ireland; the flames of Smithfield in England—in short, an aggregate of bloody persecution which has driven from life, according to careful and credible historians, more than 50,000,000 of human beings since the developement of that power in 606. 'Again, this little horn is said to 'think to change times and laws.' Our Lord himself fixed the time of separating the tares from the wheat at the end of the world. That must be changed, says the Pope; I will separate the tares from the wheat, now, and accordingly this is made the pretext for every crusade which he enjoins against the heretics. He changes laws, both of God and man. The marriage relation was ordained as a law in Paradise itself, confirmed by the lips of Jesus Christ, practised by Saint Peter himself, and pronounced honorable in all, even by an unmarried apostle. But the Roman Pontiff forbids it to all ecclesiastics, and annuls and dissolves it at pleasure among all others. Thus we might say also of the second commandment, and the injunction 'search the scriptures:' and many another positive law of God is changed at the pleasure of the papal authority. And as to human laws, it is a logical necessity from the whole tenor of papal usurpation, the dictates of Hildebrand, the teachings of Bellarmine, and a world wide observation that all human laws and constitutions are held to be absolutely at the disposal of the Pontiff.

Once, more, it is predicted of this little horn that, "they shall take away his dominion to consume it, and to destroy it unto the end." Now the temporal dominion of the Pope has been virtually taken from him, ever since the day when Voltaire remarked that 'the kings of France kiss his feet and tie up his hands." It was taken in 1798, when Rome was sacked by the French, and a Roman Republic proclaimed, and then again, when he was degraded by Napoleon, and most of all, when he sealed his own deposition before earth and heaven by abdicating, *de facto*, in 1848, and left a patriot people to decree with all possible solemnity that his temporal dominion and spiritual dominion are divorced forever. Nor is this sublime declaration nullified by his bloody return, and inquisitorial vengeance upon the patriots of Rome:—"A man may do anything with bayonets," said a Popish prime minister, "except to make a seat of them," and as to his spiritual power, we may say with a distinguished writer, that "it is dead at heart, and living at the extremities."

Such is but a specimen of the prophetical chapter in Protestant History.—Other excerpts from its literature [illegible] read. See Second Thessalonians, 2d chapter; First Timothy, 4th chapter, and first four verses; Hebrews, 6th chapter, from the 4th to the 6th, inclusive—a passage which cannot be understood aright, in my judgment, either by Calvinist or Arminian, without referring it to the Church of Rome—not an individual, but a corporate apostacy. How striking does the latter clause of the sixth verse describe the unbloody sacrifice and blasphemous deification of a wafer in the mass.

Popery is fulfilling the Scriptures every day; let it therefore come and work out its nature in our own happy land. Let it come and muzzle a cowardly and venal press, whenever it can, and buy up the politicians of every party with its suffrages, and march its minions to the ballot box with perfect concert and irresistible triumph—let it come and dictate to Congress what laws shall be suspended for its special benefit, and to Cabinets who shall be appointed Ministers abroad and Attorneys at home, and Agents among the Indians of the West, and all the while insult and despise the magnanimity of Protestant forbearance. Let it then make its bonfires of Bibles high as the clouds of Heaven, and from the ashes of that pyre one Bible will chase a thousand, and two put ten thousand to flight, for one that the Bible had won from infidelity before. These, and a thousand similar atrocities, are doing a great work for God and his truth—the Protestant miracle—the ever ascending bulwark of our holy faith—the fulfilment of ancient prophecy, which is destined, on the day of its maturity, as surely as the ordinances of Heaven exist, to explode Popery and Infidelity at once and forever.

We come to the second age, that of predominance. For some three centuries of early Christianity, the welling of its own pure fountain, and the power of its apostolic spirit, mastered the elements of corruption which assailed it on every side, from false philosophy, pagan idolatry, Jewish legality, and internal strife. Troubled as may have been the apprehension of such as saw the enemy coming in like a flood, and dissolved as must have been the beautiful incorporation of her pristine form, by the tossing of the persecutions through which the primitive church was driven, there was a protest during all that martyred age, which made Satan fall like lightning from Heaven, and of course kept "him whose coming is after the working of Satan," down in comparative abeyance, until it traversed the world with the glorious gospel, and then wrapped the scarred militancy of its figure in purple to sit upon the throne of the Cæsars.

The virgin glory of our noble religion was altogether and distinctively Protestant. Protestant; for the Bible was read with Berean research by the common people, and made a text book in churches, families and schools—Protestant; for prayers were offered and sacraments administered, and offices of every kind performed in the vernacular tongues which all the people could understand—Protestant; for the conscience was free, and the yoke of ceremonial bondage was broken, and the right of private judgment universally exercised—Protestant; for the diversity of opinion among ministers and people was as great as at the present day, and was made by the earliest infidels, such as Celsus, in the second century, an engagment against a vital christianity, just as it now is by Infidels and Papists in common, and explained then as now, by able Apologists, as an evidence of the very life it infuses into ignorant souls, and a means of evicting and conserving the truth in its purity; and at the worst a necessary drawback which all intelligent free wills must allow, for the precious privilege of freedom. Yes, the age when christianity triumphed gloriously over learning and power, prejudice and persecution, until it conquered the accessible world, was an age of Protestant peculiarities, to the whole variety of their excellencies and defects. And yet it was predominant merely, not Catholic in the Papal sense, nor absolute in the future sense which we anticipate, but protesting all the while against that "mystery of iniquity" which had begun to work beneath the eye of Apostolic discernment.

"Ithuriel and Zephon with winged speed,
Search thro' this garden, leave unsearched no nook,
They tell of some infernal spirit seen,
Hitherward bent, (who could have thought) escaped
The bars of Hell, on errand bad, no doubt;
Such, when ye find, seize fast, and hither bring."

The notion of a priest instead of a presbytery, a separate order of men, and of a priestly caste to stand as mediators between God and man; the notion of a charm in the sacraments to convert the soul by its own efficacy; the whimsy of some purgation beyond the present life—the austerity of living in some lonely place, aloof from wedlock, and the duties of life; the moral obliquity of telling a lie for some good end, these were some of the elements which make up that sad apostacy which we denominate the "Church of Rome," and these were creeping in, and rapidly gaining prevalence; when Paganism was formally vanquished. They did prevail, and we must now pass on to the third great age of Protestantism.

Third.—Its age of struggle within.

Soon after the union of Church and State under Constantine the elements of what is now called Catholicism, constituted the prevalent force of religion, and that mighty power of transformation, which had constituted the force of primitive christianity, fell into the condition of minority in numbers, and futility in efforts. A vast hierarchical despotism came on, which like Pagan Rome, incorporated in her own body all the idolatries she professed to vanquish, and all the cruelties she pretended to meliorate. But always, somehow and some where, a spirit of resistance within troubled that fungous and foul corporeity. Athanasius protested against the Arian heresy which had won at length the Emperors and even the Pontiff Liberius. Augustine protested against the Pelagian heresy which had also proselyted even the Pope Zozimus. Jerome protested against the divine right of prelacy, and insisted that the whole hierarchical structure was a mere invention of man. Vigilantius protested against the growing superstitions of virginity, pilgrimages and adoration of relics and dead saints. Gregory the great himself, the first of the name, protested against the claim of being universal Bishop, by any man, as blasphemous and damnable presumption. Claudius, of Turin protested against the worship of images; Berenger against the absurdities of transubstantiation; Bernard against absurdities of mariology. The Albigenses protested against the besotted adoration of crosses and temples, and the Waldenses against the prohibition of God's word to the laity and the corrupting wealth of the Church. Wickliffe against the wickedness of monkish fraternities, and the lawless tyrannies of Popes. Huss, and Jerome of Prague against the neglect of preaching the gospel, and the denial of wine in the Sacrament to the common people. These are but salient points in the line which might be crowded with innumerable illustrations equally pertinent. Every abomination of Papal Catholicity has had a renowned protest against it, within her own bosom. Sometimes this Protestantism was partially triumphant, and made its mark upon the symbolic developments of what is now called Catholicism, as when Athanasius succeeded in fixing the doctrine of the Trinity in the creed and Augustine succeeded in winning back the Papacy from an approbation of Pelagian infidelity. But far more frequently it failed under storms of anathema, silenced in dungeons or driven forth to the wilderness by the sword of murderous persecution.

Nor was this inextinguishable spirit of protest confined to a succession of brilliant individuals, and occasional sects or societies that shone athwart the Egyptian darkness of Papal Apostacy. Kings and Emperors, schools and councils were often signally Protestant. And I do confidently assert that everything good in law, liberty and learning, everything that has contributed to the glory of modern civilization, having its origin prior to the great Reformation, is the product of this same sempiternal protest, which Catholicism could never shake out of her bosom, until God himself sent it forth under the lead of Luther and Calvin.

Popish prelates tell us that the common law, trial by jury, representative government, and constitutional freedom, are pure legacies of Roman Catholicity. Wonderful magnanimity of the old mother church, to bequeath all those benefits only to heretical children! Strange that the faithful nowhere upon this earth enjoy such benefactions at her hand! Why does not Catholic Italy, or Austria, or Spain, or Portugal—why do not even the so called republics that are Papal—France, Mexico, South America, or San Marino, (that little thing which Archbishop Hughes has brought to light, and which Pius IX. is about to put in his breeches pocket) enjoy this common law, this profound, quiet, secure constitutional liberty, which the heretics alone have established in two worlds? The truth is, and I tell a truism when I speak it, these peerless liberties were won, and do exist in spite of Catholicity.

Bishop Hughes and Bishop O'Connor contradict each other as to the origin of Common Law. The Pittsburgh Prelate says that it is wholly the production of Catholics, but Bishop Hughes has told us in his lecture on the decline of Protestantism that it is a Protestant law. A small specimen this, of unity among the infallibles.—Not only so, but we have something like an Irish bull from Bishop O'Connor himself. He affirms the common law to be wholly a Catholic boon, and yet when he speaks of Augustine's mission to convert the Anglo Saxons, who were Pagans of course, the British Christianity having been driven away, he says that Pope Gregory pointed out to the Missionary the superior excellence of the English institutions already existing.—How these institutions could be of Pagan origin first, and of Catholic origin afterwards, is rather incomprehensible, unless the inner consciousness of the Prelate betrays what we believe to be the fact, that Paganism and Romanism are in all important particulars identical. In this way alone his consistency is saved, and viewing the matter in this light, with the additional remark that the whole structure of Papal Catholicity is political, more than religious, we pass [illegible] religion of tradition, and the Common Law of England.

More egregiously arrant paradoxes were never uttered by learned and sane men, than the assertions of these dignitaries respecting the origin of our institutions; and I would be too much like a Papist in doing work of supererogation to attempt an elaborate reply. Every great epoch which you can make in the history of English jurisprudence, and constitutional liberty was a memorable day of Protestant conflict with Papal Catholicism. The first of these occurred in the reign of Henry the II, the first Plantagenet King, who is commonly considered the Father of English Common Law; and although the early years of his reign—the first six or seven—were years of bigoted devotion to the Papal power, the whole remainder was one continued struggle against its lawless usurpations. You remember Thomas a Beckett, who from being a dissolute knave in early life, and a gay, voluptuous and prodigal courtier in serving the State, became the most ascetic of mortals, and marvellous of saints just as soon as the pallium was dropped upon his shoulders, and he was made Archbishop of Canterbury.—A certain Priest committed an act of vile debauchery, and then murdered the Father of the woman he destroyed. A voice of public indignation throughout the realm, united with the demand of the Monarch himself that the wretched malefactor should be brought to justice, in the civil tribunals of the land, which only were competent to punish such a crime; but the Papal Clergy, with a Beckett at their head, refused, alleging "the privileges of the Church."—The affair led at length to the Council of Clarendon, in which Sixteen Canons were enacted for the purpose mainly of making ecclesiastics amenable to Common Law like other men, for the trial and punishment of such offences.—These Canons were in every important particular annulled and cursed by the Papal authority—resisted with a martyr's zeal by Thomas a Beckett; and when he fell at the altar of Benedict, beneath the bludgeons of Henry's faithful friends, he was enrolled as a Saint of the highest order, and miracles were said to be performed at his tomb. Was not this a Protestant struggle?

The next great epoch of the Common Law and Constitutional Liberty, was that of the Magna Charta, wrested from the infamous John by his valorous barons, who persevered through all the thunders of the Vatican, and the terrors of excommunication, just as Luther afterwards did, until they accomplished their object. Was not this also, a Protestant struggle? The next great epoch in the history of the Common Law was the reign of Edward I, who is regarded as the Completer, as Henry II was the Father of English jurisprudence—when the Magna Charta obtained final establishment, and the right of popular representation was greatly enlarged, and many and important regulations made alike for the consolidation of the legitimate power, and the secure protection of popular right.—But the reign of Edward was in one particular, the most highly Protestant which England ever enjoyed before the days of Edward VI, for during his reign, the Clergy of England protested against the Pope of Rome, and the King and people protested, even to acts of violence, against both clergy and Pope. In his reign the first statutes were enacted against mortmain, that Gorgon evil in the civil Commonwealth. Look down through the whole sequel, how the enemies of British liberty and law, upon the throne, were always Papists, open or disguised, and the safety of the constitution was settled only by the total overthrow and perpetual banishment of the Papal James and his son, the Pretender.

As to the trial, by jury, even that is alien to the whole genius of Popery. Allow me to read from a Papal newspaper, published in Italy, a paragraph or two, penned by Catholics during the late jubilee of freedom which the flock enjoyed when their shepherd was absent at Gaeta. Unlike the Romish Bishop in his lecture, I do not gather my testimony from enemies to the Church of Rome, but from its friends. He selects against Presbyterians the most inadmissible of all authorities, that of the renegade who naturally hates the church he has forsaken; and by all the rules of Christian courtesy, his malign allegations should be taken with the utmost allowance, or rather wholly excluded. I shall render good for this evil, and read only from Papists themselves, and these also perverts from Protestant ranks, who will not wantonly disparage their new religion. I hold in my hand a volume of the Roman Advertiser, edited by Mr. Hemans, son, alas! of the celebrated English poetess—one of those morbid *dilettanti* whose extreme love of the arts became his only religion, and could find rest for him nowhere but in the antique, and beautifully painted lap of the Old Scarlet Mother that sits in the Eternal City. The paper from which I read is dated September 16th, 1848. The editor himself thus writes: "The inauguration on the Italian Peninsula of one of the most important civil institutions which has hitherto distinguished Great Britain from the Continental nations, has lately taken place at Turin. The altered political state of Italy could certainly have been demonstrated in no stronger light than by the appointment of a jury to try a newspaper editor for libel, &c." Mark, as we pass, the first trial by jury, when appalled Despotism was lifted for a little from Italy, was held at Turin among the vallies of Piedmont, where a Protestant struggle had been held for some twelve hundred years. The editor goes on to quote from a contemporary, who is also a Roman Catholic editor, on the same subject. "This institution is of great antiquity, since it flourished in Italy in the time of the Lombard domination, which admitted the principle that in criminal cases no freeman could be judged except by freemen, his peers. The various people of Germany who were always esteemed great lovers of liberty, originally possessed this privilege, but absolute despotism, by little and little, finally destroyed every trace of so liberal an institution, and in our times we have seen military and mixed commissions judge of political misdeeds according to the supreme dictates of the Cardinal Secretary of State. England alone has preserved this free mode of judicial proceeding. Now that Italy, also, has received her share of freedom, the tribunal of jurymen has resumed its existence," &c.

The Church of Rome has not only struggled to stifle the Common Law of England, but has labored to deprive the world of every other code by which enlightened nations are now governed. She would not suffer the civil law, the Pandects of Justinian, a collection of the old Roman Jurisprudence, which was accidentally discovered at the siege of Amalfi in the twelfth century, to fall into the hands of the eager and enthusiastic lawyers of Bologna, without extreme uneasiness, which led her to employ John Gratian and others to mix up with that law her own despotic ordinances, and thus produce that miserable amalgam known as the Canon law, and founded on forged decretals as Laurentius Valla demonstrated even before the Reformation.

But while we maintain that no law by which enlightened nations of Christendom are governed at present owes its origin to Papal Catholicity, there is one code which is certainly her own, stamped with her own genius, emblazoned with her glory, and still restored, and perpetuated wherever she has power to rule. I mean the Holy Office for ruling out heretical depravity, or the Inquisition. There the tribunal for you, perfectly unique, complete and preeminently Papal, and no definition so exactly sets forth its nature as to say that it utterly reverses every maxim of the common law, and every principle of constitutional liberty. Is it a great maxim of English and American freemen that trifling offenses shall not be rigidly arraigned before the tribunal of the land, *de minimis lex non curat!* There, a word, a look, a smile, a blunder in genuflection to the sacrament, or in the presence of a Priest, was enough to forfeit one's liberty and life. Is it a principle of Common law and constitutional freedom, that no man should be immured without cause shown, and a trial given him at his own demand or that of his friends? There the suspected was consigned to a dungeon, without the slightest knowledge of his offence, and without a possibility of a trial, until it pleased the inquisitors themselves; and every friend without, who would dare to ask a question in his behalf, was liable to the same terrible consignment.

Is it a principle of Common Law and Constitutional Liberty that the accused shall be confronted with the witnesses against him, and no man shall be compelled to criminate himself? There no man could ever see or hear a witness or informer, and every man was compelled to be a witness against his own liberty and life. If his ingenious persecutors could not trap him with questions and cross questions, they put him to the torture and the rack, until innocence itself pleaded guilty in order to obtain that respite in judgment which could not be found in the trial. Is it a fundamental provision of our own constitutional freedom and law, that cruel and unusual punishments shall not be inflicted? There all the horrors of suffering, all the varieties of ingenious torment, all the gloomy and mysterious terrors which Hell itself could imagine were employed to take the [illegible] men and children, whose only crime was to dare the exercise of that private judgment which God has committed to every one's individual responsibility.

Remember how the French soldiers, themselves Roman Catholics, so far as they had any religion, when they broke into the Inquisition at Madrid in the year 1809, and saw the infernal arrangements there for giving anguish to humanity, became so much exasperated at the scene before them that they seized the Inquisitors themselves, whom they had captured, and doomed them to a capital experiment on their own machines as a result retributive vengeance for the two millions lives which that hellish office cost the nation of Spain itself.

Also in 1848, just as soon as the Pope and his Cardinals fled from Rome, at the rising demonstrations of constitutional liberty, the Roman Representative Assembly abolished the Inquisition as [illegible] everything opposed to the sentiments of humanity, justice and freedom.

We have been told by Balmes, a recent writer of great popularity in the Papal Church, that, speaking of Rome, "there where the sovereign pontiff resides, and where they best understand how the principle of intolerance should be understood, and what use ought to be made of it, the inquisition has been mild and indulgent in the extreme. Rome, is the part of the world where humanity has suffered the least for the sake of religion, and that, without the exception of any countries, either of those where the inquisition has existed, or of those where it has been unknown—those where Catholicity has been predominant, or where Protestantism has triumphed."

Let us compare with this unblushing statement the testimony of a Roman Catholic editor at Rome, from his own personal observation, dated April 7th, 1849.

"The occasional and mysterious disappearance of individuals who had rendered themselves obnoxious to the church, even in a period extending to two or three years ago, of which we have abundant testimony from the Romans themselves, clearly shows that the dismal underground prisons, and other places of confinement, have at no time hitherto been without their unhappy tenants. The dark dungeons, the arched caverns full of bones, the pitfalls by which unwary victims were precipitated to the regions below, excited the horror of the holiday keeping Romans on Sunday last, as they flocked in crowds to every part of the building, and their sympathy was excited by the despairing and complaining inscriptions which covered the walls of a set of prison cells ranged around the garden. One of these in the English tongue, forms a powerful comment on the atrocity of the institution, and conveys with touching simplicity, a world of condemnation against its unholy originators. It is as follows: '*Is this the Christian faith?*'"

But now, that very inquisition is restored by the immediate direction and approbation of that Man whom Bishop O'Connor is bound by a dreadful oath, and by the first principle of his faith to regard as an infallible head and worshipful master. Think you that if the Roman Catholics had the supremacy in numbers over this Republic, and the Sovereign Pontiff regarded it as necessary for the extirpation of heresy to establish the inquisition among us, to the utter subversion of every principle of our enlightened jurisprudence, that the prelates who now praise our glorious law and constitution, would hesitate a moment in zealous co-operation? It is true, indeed, that the common sense and common humanity of many Catholic people would revolt from it. It is also true that there is everlasting war among the sects of Popery—Benedictines, Capuchins, Carmelites, Augustinians, Franciscans, Jesuits, and Jansenists, and what not hosts of bitter internecine sects, which ever embroil and convulse the old mother with a mutual jealousy and hatred, infinitely more intense than that of Protestant denominations towards one another. These numerous fraternities are jealous of the Dominicans, to whom belongs by Papal grant the Holy Office of managing the inquisition: and just as Archbishop Hughes affirms that the jealousy of Protestant sects towards each other led the Americans after the revolution to extend equal constitutional rights to Catholics also, which even Washington himself would not otherwise have been willing to concede, so we may well say that if we escape the horrors of inquisitorial jurisprudence when Papists get the upper hand, it will be owing to the jealousy of sects in Popery itself, and to the deeper sentiments of humanity still surviving in the people, certainly not to any love of law, liberty, or justice in a band of ecclesiastics bound at all hazards to obey the man of sin on the seven hills.

Does it occur to any one in reviewing this third age of Protestantism, that the long protest during the dark ages did not bestow the same well regulated constitutional freedom and law which we inherit through Great Britain upon other Papal countries? The explanation is perfectly easy. Nowhere else was there the same impulse and opportunity of resisting the reign of Papal intolerance. The Isles of Great Britain were too distant from the despotic centre of spiritual thraldom to feel its immediate influence. And if you look far up upon the map at a group of islands at the north-west of Scotland, you will see one of the Hebrides, insignificant in size and position, called Hy, or Iona. There, in the middle of the 6th century, was planted a school, in which the Scriptures were taught, missionaries were trained, and an independent judgment in religious matters fearlessly cherished. From Iona, missionaries penetrated England as far as Northumberland, with benign and auspicious success, before the missionaries from Rome could make any considerable progress among the Anglo Saxons. Again, the ancient form of British Christianity had fled for asylum into Wales when the Anglo Saxons took possession of England, and thus two distinct centres of christian zeal were afterwards formed, to dispute with Rome the supremacy in England.—Long and obstinate was the contest between these three rival influences—the Presbyterian from Iona—the Independent from Wales, and the despotic from Rome, and though the last mentioned ultimately prevailed, it was a victory which could never stand absolute and undisturbed. The very impulse which the conflict had communicated to the British mind, made it strong for investigation, and comparatively wakeful and independent. Such, too, was the fact in relation to Ireland, from which, indeed, Iona had been evangelized. Irish prelates boast over the glorious memory of Saint Patrick, and the high religious civilization which in early times distinguished Irishmen, and their missionaries all over Europe; and it is very true that Ireland, for some 500 years after conversion to Christianity, was distinguished in Western Europe as the *insula sanctorum*, the island of the Saints. But I deny that Patrick was a papist in the sense that Bishops O'Connor and Hughes are papists. His times were too early by centuries to bring him into such a category, with historical fairness. His whole character, opinions, labors, sacrifices and success in teaching the common people, as well as ecclesiastics the Word of God, evince that he was infinitely more a Protestant than a Papist. The most palpable proof of this declaration, and the only one which I can stop to lay before you, is the fact that the Popes were never satisfied with the religion of Ireland until it was made subject to the crown of England, and brought under the influence of that Romanism which the Popish emissaries had given to the Anglo Saxons. You talk eloquently of the wrongs of bleeding, downtrodden and degraded Ireland, ye patriot Papists of the Emerald Isle, but ye have your holy father, the Pope, to thank for all the bondage in which you have groaned for centuries, and that too, a Pope, who was not ill informed respecting the merits of Irish christianity, for he was a native of England, the only Englishman that ever bore the keys of Saint Peter, Adrian IV. In 1156, he gave Ireland to Henry II, on these two conditions: The First—That he should convert those 'bestial men,' the native Irish,' over to the faith. These were his very words.

And Second—That he should be a publican for his holiness to gather Peter pence for every hearth in the kingdom, hence called by the impatient Irish afterwards, the Pope's "smoke money." There is your glorious religion of St. Patrick, countrymen of my father, for I am proud to know that he was an Irishman—there was your religion of St. Patrick, which you rightly boast made the Irish Christians the admiration of Europe for centuries, denounced by a Pope who knew it well, to be that of *bestial men*, who must be converted over again by an Anglo Saxon Papal Catholicism. And what could it be but a species of Protestantism—the ancient religion of Ireland—for *bestial men*, is a technicality at Rome for denominating Protestant heretics. Irishmen, I tell you the truth of history; when I say that you were robbed of St. Patrick's religion seven hundred years ago—robbed by an English Pope who sold you to an English King for the price of a penny a hearth, through all the homes of your fathers. For the paltry smoke money which his greedy holiness demanded over all that gem of the ocean, the precious traditions of Patrick were dishonored—his independent church was crushed—his beneficent institutions subverted—the brave chieftain, Roderick O'Connor, who may have been a sire, for aught I know, of your right reverend Bishop himself, was sold into vassalage, and Ireland—glorious old Ireland—has been kicked, and mangled, and trampled, ever since, at the pleasure of a crown that bought her in the commonmarket of kingdoms at Rome.

The Fourth Age is that of antagonism from without, extending from the Reformation until the present time. When all the efforts of many ages and many kinds had failed to reform the anti-Christian Hierarchy of Rome, or even to retard its downward progress, the voice from Heaven saying, "come out from her my people, that ye be not partakers of her plagues," was courageously obeyed, and Protestantism stood forth alone and triumphant. I can but indicate a few particulars in the antagonistic relation of Roman Catholicity and Protestantism since that memorable Reformation.

First—The vitality of Missions passed over to Protestantism. No Papal extension of territory by missionary effort has been permanently kept since the time of the Reformation. Even Xavier, the vaunted Jesuit, whose almost superhuman zeal carried Romanism to the remotest regions of the East, was but a meteor in the race, and all the resources of Popery have not been able to retain the conquests he effected. How quick was he driven out from China, India, Abyssinia, and Japan, not to mention many another place of failure. Our government has been fitting out a naval armament, it is said, to visit the Empire of Japan, in order, if possible, to open a commerce with its rich resources. And why is it that commerce denied to the whole Christian world at present, obliging this doubtful and discreditable effort to enter its harbors with the [illegible]? It is Jesuitical intrigue [illegible] that we have to thank for this trouble. Papal missionaries got into that kingdom after the Reformation, baptized its immemorial idolatries which were strikingly similar to her own, and called it Christian almost in a day. But just as they do in this favored country, they soon plotted to seize the power of government itself, and overturn and remodel according to their own political notions the administration of the Empire. Detected in this ungrateful treason, they were driven out with furious rage; and ever since that time the hapless foreigner meets death who happens to be cast upon the shores of Japan. Just in the same way, and for the same reason, they were driven out of Abyssinia. Commerce itself has claims for indemnity upon the Papal religion, which all her sale of indulgences could never suffice to discharge.

In South America it is granted her missions have had some permanent footing, but how?—By really converting the natives to the religion of Jesus, and overspreading their continent with millions of civilized people, transformed to the hopes and blessings of Christianity; as she had so much better opportunity, with all the ancient culture of the Aborigines at her end and middle of America? No, but by exterminating the natives for the most part, with blood thirsty conquest, or degrading them to slavery, or at the very best baptizing their idolatries, giving to their ancient gods, the Spanish names for the Trinity and Saints, as Humboldt has remarked, and letting them retain even their war dances around the Christian altar.

But how unlike these transient, nominal, and barbarous crusades of missionaries from Rome, have been the successes of Protestant missions. See the frozen continent of Greenland transformed abidingly by a handfull of Hernhutters, the Moravian brethren. See the isles of the Pacific, born anew in a day to light, and peace, and joy, and all the blessings of a christian civilization, with no enemy on earth to fear but the *Priest* and *brandy*, with which a Papal propagandism now seeks to enter that Eden! See the western coast of Africa, not to speak of its southern extremities, now lined with Protestant colonies for hundreds of miles, stifling the slave trade which was begun by Papists, and finds the only ports in Christendom which are open to its infernal traffic, in countries that are governed by the Papal religion. See India and, Australia, not to dwell upon them, nor upon this great North American Continent, where Protestant missions, and Protestant colonies have made already the most happy and prosperous people on the earth, and where the savage Indian fades away only because he refuses to be civilized by the mildest suasion of the Gospel. What effrontery, then, to tell us that Protestantism has not gained one nation since the first fifty years after the Reformation.

We are told of the vast decline of Presbyterianism in France, England, Geneva, Holland, &c. But why not in Scotland, and the North of Ireland, the only countries in Europe where it has had a fair opportunity for developing its true tendencies, and the operation of its own Representative government. I deny that Presbyterianism declines, where its nature is not corrupted by union with the State, as in Geneva and Holland, or crushed by the wicked intolerance of the civil power, through the influence of Popery, as it was in France, and in England too, by the very same Catholicity, hypocritically veiled in the family of the Stuarts. These calumniators take care to pass in silence a memorable fact which the world is reading, that as soon as Presbyterianism was put down in France by the persecuting fury of the Papal power, then Papal France from the very summit of her Augustine glory ran back to the most horrid infidelity which the world ever witnessed—many of the Priests themselves rushing along, and leaping foremost into the gulf of atrocious Atheism. And who does not know that infidelity is lurking throughout Europe in the bosom of Catholic Universities, and that every now and then, an avalanche from the bosom of the Papacy tumbles down to the vortex of infidelity, as in the late movement of Ronge, and the two hundred churches which went over to Neological infidelity through disgust at the ridiculous miracle of the holy coat at Treves. The malign authority which the Bishop quotes for the decline of Presbyterian and Independent Churches, is false in every particular. False in regard to France, for in spite of endless annoyances from Catholicity among the Priests and Magistrates, evangelical religion has been reviving, and but for the intolerance with which it has always hitherto been checked, might by this time have developed the beautiful contour of the Huguenot church. False in regard to Geneva, where we may say on the best authority that more than half the oldest and most intelligent families are evangelical professors, and where a renowned theological Seminary, with such men as D'Aubigne and Gaussen, are training Ministers to preach the doctrines and polity of Calvin in all their purity and freshness.

False in regard to Holland and England, and our own New England, for although Presbyterianism cannot be held responsible for any backsliding there, still it is a pleasure to say that the Pilgrim Church, to a vast majority of her people, is orthodox, and even in Boston, the stronghold of Unitarianism, that Infidelity is dying out every day, and Churches are springing up to adore, not the Virgin Mary and dead saints, but the Lord that bought them.—Can Popery, anywhere, boast of such recuperative life as this, unless it be in the political world, where indeed, it has a revival of its own peculiar Upas life, in the melancholy resurrection of despotic power which now fills the hearts of freedom and humanity with sorrow.

Secondly, Constitutional freedom and the principle of representation have come out to the side of Protestantism. Everywhere, and in all things, in church and state, in monarchies and republics, from the old notion of a ecumenical or universal council; to a modern charter, in Pennsylvania, for the incorporation of a Catholic cemetery, the Church of Rome has labored for 300 years to crush the principle of Representation. The first open quarrel after the Reformation with this principle was with the republic of Venice, where, but for the influence of Paul Sarpi, himself an enemy to Rome, the Venetians would have joined the followers of Luther. Look at Spain, which was once the most largely Representative country of Europe, not excepting England herself, but having become the most devoted of all kingdoms to Papal Catholicity, now has despotism annihilated the powerful Cortes, and the existence of her municipal immunities—a work of absolutism which Ferdinand and Isabella, the Catholic, began, who established the Inquisition in Spain, and who stipulated for one fourth of the slaves that her missionaries could gather in America—whom Archbishop Hughes delights to honor, and whose earrings he pants with pious longing to find, that he may have them tied to the hilt of Washington's sword! Yes, unfortunate Spain, having sprung to the highest renown, from an almost completely democratic representation of the people in her Government, which had been sustained by her ancient, independent Gothic church has become the basest of kingdoms in Europe by sacrificing to the genius of popery the last grain of that glorious admixture of Castilian aristocracy, Arragonese republicanism, and Catalonia democracy.

Remember also how the Papal hatred of representative government once filled the cellar of the British House of Parliament with gunpowder, and had the train laid, and everything ready for blowing to perdition the whole representation of that constitutional realm. And the wretched Garnet, a Jesuit conspirator in that plot, who was executed by the hands of the common hangman, is enrolled as a Saint in the Calendar, and actually worshipped in Rome and Spain under the name of Saint Henry. O! Saint Henry, by thine intercession and *thy pure merits*, procure for us the pardon of sin! Look at the tyrant of Naples, the special friend, and dear son, and generous host, of the fugitive Pope! how he grinds down to the dust what little constitutional freedom he was compelled, in a day of consternation, to concede. Look at Papal Republics, without a representation worthy of the name. France, ignominious France, truly a constitutional government, for she has had five constitutions in less than fifty years. Mexico and South America—wretched alternations between popular anarchy on the one hand, and unitary despotism upon the other.

I have hinted already how the Papal power raged against the Presbyteries, Synods, and General Assemblies with which the Huguenots once spread over France the beautiful developement of Representation, and ceased not to wrong, outrage, and perfidiously betray it, until the revocation of the edict of Nantz banished it out of her sight. Within her own bosom no general council has ever been held since the Council of Trent, at the Reformation, and no one asks any more for such a Representation, corrupt and managed even as it was by the overshadowing power of the Papacy. Dead, utterly dead in the bosom of Papal Catholicity, is every movement towards a representation of the popular will. Even the charter for incorporation of the Cemetery of Saint Mary's, in the neighborhood of our own beautiful Allegheny Cemetery, makes the Bishop himself always President, without any election, and gives him four votes out of the twelve Managers; and four more to the clergy of his Diocese, thus leaving to the whole body of Corporators besides, only one third of the votes in any management of its interests. Sole corporators they will be, as far as it is possible to manage the legislatures of this land, and unfortunately Papal intrigue now manages them quite successfully.

The law of 1730, in Pennsylvania, which limited so carefully our Protestant Corporations in the amount of property they might hold for religious uses, has been repealed, by the influence of Catholic Prelates, and now millions in this tax ridden Commonwealth may be held by these sole corporators, in *mortmain*, free from taxation. Too well, indeed, they boast that our country is not a Protestant one, and avow the hope that it may, at no very distant time, be decidedly Catholic.

Not a Protestant country, says Archbishop Hughes [illegible] the contempt of that Prelate for majorities, and therefore, in fact, for all representation. But Catholic Maryland, it is said, was the first among our States to give free and full toleration in matters of conscience. The first Proprietary of Maryland was George Calvert, or Lord Baltimore, an amiable gentleman who was born and bred a Protestant, and became a Papist because he had not strength of mind or patience enough to determine which was right of the three competing denominations, the Episcopalian, Presbyterian or Independent, and who carried along with his good natured lethargy of soul, the feelings and former associations of a Protestant education into the Roman Catholic Church. And whence did Catholic Maryland get the charter which thus made her free? Not from Spain, or Portugal, Italy or Austria, but from Protestant England, at a time when Puritan mightiness, like the injured Sampson of old, was laying its hands on the pillars of unconstitutional despotism. A time when the Hampdens and Cromwells, Vanes and Pyms and Miltons were abroad in the majesty of popular rights. The "sublime declaration of freedom" for conscience in that colony, which Bancroft admires and Hughes applauds him for admiring, as the politician had expected, was simply in all its circumstances, as these are betrayed upon the pages of Bancroft himself, a craven manifesto which trembling Papists put forth to protect themselves in their weakness, under an apprehension of being dealt with by Puritans as the Protestants in Ireland, the Huguenots in France, the Lutherans in Germany, and the Waldenses in Piedmont, were just then dealt with by Papists. No sarcasm of the Prelate can avail to hide the evil conscience which the Roman Catholic Colonists of Maryland must have felt when they saw the powers of their Church employed, all the world over, to crush the liberty of conscience where it lay in their grasp.

But there is another aspect in which we may view this boasted example of Catholic Maryland. Were the Roman Catholics a majority of the people when that "sublime declaration" was made in the Assembly of that Colony in 1663. If not, then the admiration of Bancroft and the boast of Archbishop Hughes are but little else than ridiculous. And that they really were not, is testified by no less an authority than the historian of Maryland, McMahon himself, in the following language, where, speaking of having the opportunity to persecute for conscience sake in Maryland, he says, "the proprietary dominion had never known that hour. The Protestant religion was the established religion of the mother country, and any effort on the part of the Proprietaries to oppress its followers would have drawn down destruction on their government. *The great body of the Colonists were themselves Protestants*, and by their numbers and their participation in the legislative power, they were fully equal to their own protection, and too powerful for the proprietaries in the event of an open collision. The safety of the latter was therefore identified with a system of religious toleration."

We might evince the opposition of Rome to the right of representation from her prohibition of the Bible, where it was first revealed to the human mind, and established in the Hebrew commonwealth. We might evince it also from the unblushing avowal of contempt for the right of private judgment by the Bishop of Pittsburgh, along with his declaration that our institutions are founded on religion; a religion that is based upon the most perfect slavery which the human mind can imagine—a slavery which a great Philosopher of History thus characterizes.

"We can conceive the notion of that philosopher, who, when one told him that his house was on fire, said, go and tell my wife, I never meddle with household affairs. But when our conscience, our thoughts, our intellectual existence are at stake, to give up the government of one's self, to deliver over one's very soul to the authority of a stranger, is indeed a moral suicide, is indeed a thousand times worse than bodily servitude—than to become a mere appurtenance of the soil."

If the Papal religion be so congenial with our free institutions, why do not the most absolute despotisms in Europe labor and lavish their wealth for the propagation of it in these United States? There is the Leopold Foundation in Vienna, under the very brow of the despotic house of Hapsburgh, and within the pursestrings of its liberality, founded immediately after a course of public lectures there by Frederick von Schlegel. A memorable sentence of which lecture is as follows:

"But North America had been to France and the rest of Europe, the real school and nursery of all those revolutionary principles. Natural contagion, or willful propagation, spread this disorder over many other countries." Was Schlegel ignorant of the political tendencies of the Roman Catholic Faith, and Metternich too, the most sagacious statesman in Europe, that they would both labor to establish the Leopold Foundation for crushing this great source of revolutionary principles.

The *Savans* of despotism and of Popery know too well that just as surely as the effect follows the cause, the glorious fabric of our constitutional liberties so much detested, will tumble to ruins as soon as they shall have sapped and ruined it, by the dissemination here of Papal Catholicity.

The Reverend gentlemen finding his strength exhausted, was constrained summarily to indicate a few topics more without illustration, and desist. He concluded by stating the necessity which he had felt to call things by their right names. Honied diction, said he, may suit the deceiver who comes softly upon you as the Romish Priest at Madrid lately did upon the Queen of Spain; professing to kneel, in reverence to her Majesty, and unfold an humble petition to her clemency, while his traitor hand was grasping a dagger for the heart of his gracious sovereign. So Catholic Prelates come now upon the sovereign people of the United States, and accustomed as I have been in studying the history of the Church and the world for years, to mark the features and versatilities of their treason against the welfare of man, I cannot forbear to cry out a dagger, a dagger: even when the people may shout a petition, only a meek and modest petition.

FROM WASHINGTON.

[Correspondence of the Pittsburgh Daily Gazette.]

Washington, April 4.

Although the current of opinion among the whig Senators on Saturday appeared to be in favor of selecting Philadelphia as the place of meeting for the National Convention, yet I learn that the point is considered by no means settled, and it is believed that a majority of the House is disposed to substitute Pittsburgh or Cincinnati. New York also is advocated by some members of both Houses.

It may be considered determined that the Convention will not assemble before the 1st July, and, by consequence, that the adjournment will not take place before the 1st or the 10th of August. This latter result will be justly held a public misfortune.

I may have omitted to state yesterday that Judge Mangum, of N. C., a decided Scott whig, is chairman, and Senator Jones, of Tenn., one of the same sort, secretary. Those gentlemen, as officers of the meeting, were appointed a committee to confer with such a committee as should be appointed by the whig members of the House.

The intelligence from California and New York city has again sent up the Cass stock.—The rejection of the Douglass resolutions in the California democratic convention has taken the partizans of that gentlemen with unutterable surprise. Mr. Marshall, in his speech against the 'old fogies,' and in reply to Mr. Breckenridge, said that not only was the little Illinoisian first in the hearts of the California democracy, but the other candidates were 'no where.' At that very moment intelligence was on the way hither of the total discomfiture of the judge, the dispersion of his forces, and the triumphant success of his most prominent adversary. In New York city, too, the Judge was supposed to have had a strong hold upon the affections of the political leaders. But from that quarter he receives the unkindest cut of all. Both committees young 'uns, and old 'uns, have turned fogies, given Young America the cold shoulder, and come out for 'Old Quintuple,' as the boys call him. This is truly an awful stroke of fortune, and as a fast personal friend of the 'Judge,' I extend to him the assurance of my profoundest sympathy.

To-morrow we shall have a decision upon the compromise resolution of Jackson, the secessionist. The object of this movement is solely to endorse the fugitive law, and it appears to me that no friend of the constitution, no well-wisher to the permanent harmony of the Union, can hesitate to vote against it. Yet I greatly fear that the number of each will be found inadequate to resist the tide of servility that is swamping independence of sentiment in both parties. I presume the resolution will be passed by a very considerable majority.

The Gardiner case is beginning to attract attention from the apparently arbitrary course of the government in regard to it. Dr. Gardiner is charged with having defrauded the government, through forged papers, and fabricated testimony, of a quarter of a million of dollars.—The money has all been enjoined in bank, and the accused has voluntarily returned from Europe [illegible] under bail eight or nine months, and yet the District Attorney says he has not collected the requisite testimony on which to prosecute. On Friday Gardiner's counsel proposed to go to trial with what testimony each party had. The court refused. The counsel then filed a demurrer to the indictment, which is to be argued early next week. This indicates a strong confidence that the government cannot convict, for if beaten on the motion to quash, a prisoner is invariably prejudiced with a jury.

Dr. Baldwin, of California, has been arrested on the charge of purloining papers from the State Department, and has been indicted. It is said that duplicates remain of all the important papers in his case, alleged to have been abstracted. Junius.

Washington, April 6, 1852.

Jackson's resolution passed to-day by an average majority of twenty-five or thirty votes on the different divisions. Jackson is a Georgia Secessionist, who voted against what is called the Compromise when that scheme passed the House in 1850, and still repudiating and rejecting it, was re-elected. When such a man speaks of the compromises of the constitution, he means that something was intended to be conceded to Slavery, which the fact of the instrument does not express. He abandons, *pro hac vice*, the favorite Southern doctrine of strict construction, and falls back upon certain unrecorded fancies, which if admitted, may make, and do make of the Constitution whatever a time-serving majority desire it to be. Mr. Jackson has discovered that the South gained much more than she hoped for in the so called Compromise, and is now anxious to make his peace with his party friends by doing what he can to confirm it.

On motion of Mr. Haven, of N. Y., Jackson's resolution, which appeared to be an exclusive endorsement of the Fugitive Slave Law, making special mention of it alone, was amended by adding to it the extract from the President's Message, to the effect that he, the President, considered the Compromise measures, as a whole, a permanent settlement and adjustment of the questions involved in them. This perhaps drew out the sting from the animal's tail. It diluted, at least, the poison which moistened its fang. But the whole proceeding was gratuitous, and amounted to very little. There was some party management in it. Perhaps the passage of this resolution will keep the subject out of the Democratic Convention, where there will be both Secessionists and Free Soilers who will not care to commit themselves or their constituents to these extra professions.

There were many motions upon which apparently test votes were taken, but the disorder prevailing in the hall was so great that I could not get the yeas and nays. To-morrow I shall endeavor to analyze these votes, and show the position of men and parties upon this question, which no votes in Congress under the pretence of suppressing agitation can settle for the people. For the present I may say that the South generally supported the resolutions, while five-sixths of the negative vote was from the North.

The recent commercial intelligence from the Pacific shows the importance of rapid and direct communication with California and Oregon. The trade between the ports on that coast and China and the East Indies is increasing with unexampled rapidity. The completion of the Panama Railroad will furnish a facility which will diminish the time and expense of passage and transit between the eastern and western coasts. But it is principally in view of the negotiations alleged to be pending in relation to Central America, and the rights of the company which has undertaken the improvement of the river San Juan, and contemplates building a ship canal, that this sudden extension of our commerce is interesting at this time. That a ship canal is to be constructed over that route is hardly doubtful, and an American company has been chartered to perform that great work. If its plans be not foiled by British intrigues and opposition, the company will fulfil its engagements. This whole business was thought to be settled by the Clayton and Bulwer Trearty, but it appears the country was deceived. In any new arrangement that may be made, it is to be hoped that Great Britian will be allowed to acquire no further control over the canal than was contemplated in the last Convention.

The Japanese Islands occupy an important intermediary position between San Francisco and Shanghaie. If the squadron which is to concentrate before Jeddo, under Commodore Perry's command, shall obtain from the Emperor the liberty to establish a depot of coals at some point in his dominions with the privilege of touching there with our steamers, that one result will amply repay all the expense of the expedition. It is not probable that Congress will grant any money towards the establishment of a steam line between Asia and the North-west coast, but private enterprise will very soon accomplish the object, and it will be perfectly proper to encourage it by paying a liberal price for the transportation of the mails.

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Norristown, Pa., Dec. 29, 1852.
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Insures Hull and Cargo Risks on the Ohio and Mississippi Rivers, and Tributaries.
Insures against loss or damage by Fire. Also, against the perils of the Sea and Inland Navigation and Transportation.
DIRECTORS: C. G. Hussey, Wm. Larimer, Jr., Wm. Bagaley, S. M. Kier, Hugh D. King, Wm. Bingham, Robert Dunlap, Jr., D. Dehaven, S. Harbaugh, Francis Sellers, Edward Heazelton, J. Schoonmaker, Walter Bryant, Samuel Rea, Isaac M. Pennock.

Job Printing, of all kinds executed at this office with neatness, and at reasonable rates. Special attention will be given to Posters and Programmes for Exhibitions and Concerts. Cards, Bill Heads, Bills of Lading, Invitations, Labels, Blanks, Steam Boat Bills &c., &c., neatly and promptly printed. ap2

Removed,
W. McKendree Wright, M. D., Surgeon Dentist, has removed his office and dwelling to 252, Penn st., below Hand. ap7d2m

INVALUABLE DISCOVERY.—The Inventor of M'Lane's Vermifuge having disposed of his great remedy, the proprietors, Messrs. Kidd & Co. beg leave to offer it to the American public as the best [illegible] the country, and in cases which baffled the skill of the best physicians, and never without the most complete success. We caution parents against delay! If your children exhibit the symptoms of being troubled with worms, lose not a moment, but at once purchase a bottle of M'Lane's Vermifuge, and thus save them pain and perhaps their lives.
The sale of this Vermifuge increases every day, and therefore it must be superseding all others.
For sale by Merchants and Druggists in town and country.
And by the sole proprietors J. KIDD & Co., No. 60 Wood st. ap10-daw8

Lectures to Young Men.
THE Rev. W. D. Howard will deliver the next lecture of the series in the Second Presbyterian Church, on Fifth st., on the evening of Sabbath, April 11, 1852, at half past seven o'clock. ap10

Library Meeting.
THE regular Quarterly Meeting of the Young Men's Mercantile Library Association and Mechanics' Institute, will be held at the Reading Room, on Monday evening, 12th inst., at half past 7 o'clock. ALVIN WILKINS, Sec'y. (Journal and Post copy 1 time.) ap10

J. S. MORRISON, Attorney and Counsellor at Law, Office removed to No. 41, Grant street, near Fourth, Pittsburgh, Pa.

Rev. Dr. Kellikelley's Female Seminary,
AT KITTANNING, PENNA.
SEVENTH Session, commences on Wednesday, 28th inst. Teachers of high ability are associated with Dr. Killikelley in conducting this school. The number of Boarding Pupils is limited to 25.
TERMS PER SESSION OF TWENTY TWO WEEKS.

Board and tuition in English	$60,00
Piano	20,00
French, German and Latin, each	10,00
Drawing and painting	10,00
Bed, Bedding and washing	5,00
Stationary	75

References—A. B. Curling and J. W. Hallman, Pittsburgh. ap10:3tawim

Stolen
FROM the residence Mrs. Josephine Good, on Liberty street, between Market and Sixth, a Gold Watch and Chain. A handsome reward will be paid for the recovery of the above property. ap10dlt

AMERICAN HOTEL.
Broadway, Corner of Barclay Street,
NEW YORK.
THIS well known House has recently been put in complete order, new Furniture has been ordered and many improvements made, for the convenience of its Guests. The location is charming, being directly opposite the Park, with its delicious flowery verdure, and shrubbery, laid out in neat and beautiful walks and with a magnificent Fountain, throwing its cool water into the sunshine, makes it the most desirable situation in the city for Ladies and Gentlemen travelling for pleasure; it is also extremely desirable for the Merchant, being so conveniently situated to their business. The House is now conducted and in the firm of J. TABER & SON, assisted by J. C. TABER, who has returned, and will resume his duties in the office, and DEXTER F. DARDON, formerly Book-keeper of the United States Hotel, Boston, and late of Rathbun's Hotel, will attend the Books and Financial Department. J. M. LUCAS still officiates at the Bar, and dispenses all the desired Luxuries, assisted by O. F. WEBSTER, late of the Winthrop House, Boston.
All the delicacies of the season will constantly be found on the tables, and the hours for meals so arranged as to suit the convenience of all; every attention will be paid to their guests, to make them comfortable, and we ask a continuance of our former patrons, and solicit the kind patronage of the travelling community. ap10d1m

Wall Paper.
A FRESH arrival from Philadelphia and Boston, of almost every kind and description of Wall Paper, ranging from the lowest prices up to the most costly that may be desired. THOS. PALMER, No. 55 Market st. ap10

Figured Paper Window Blinds.
JUST rec'd from Philadelphia, a very extensive assortment of Window Blinds, comprising a great variety of new and beautiful patterns. THOMAS PALMER, 55 Market street. ap10

Shades and Blinds.
I HAVE rec'd a large stock of Window Shades and Split Blinds and Trimmings, for sale low. WM. NOBLE, Third st.

LARD GREASE—4 bbls. for sale, by BELL & LIGGETT, 69 and 70 Water st. ap10

W. A. GILDENFENNEY & CO. 76, 4th street, have received, Falkenbridge: a tale of Rhine; by the author of "Milford Vernon," "Germania," &c. Also, No. 21 Field Book of the Revolution, and Vol. 4 of Bancroft's History of the United States. ap10

HAMS—11 tcs. and 2 hhds. Liggett's (Ripley, O.) Extra cured—a rare article—expressly for Family use; for sale by BELL & LIGGETT, 69 and 70 Water st. ap10

The World's Fair PREMIUM SAFES.
DEPOT,
GREEN BLOCK, WATER STREET, (BETWEEN MAIDEN LANE AND WALL STREET.)
NEW YORK.
THE subscriber placed his Fire and Burglar-Proof Iron Safes in competition with the whole world at the great Exhibition in London, for which an impartial jury awarded a medal.
The American Fair, held last fall at Castle Garden, also awarded to him a gold medal for the best Fire proof Safe, and he has never failed to obtain the highest premium when his Safes have been put in competition with others for that purpose. Certificates have been received from the following well known mercantile houses, who have had their books, papers and money preserved in these superior Safes within the last thirty days, (and can, with many others, be seen at my store) viz: Messrs. Stillwell & Montross, and Mr. J. L. Watkins, in the Fulton st. fire; Messrs. Fisher & Robinson, and Messrs. John Lockwood & Co., in the great fire corner of Liberty and Nassau sts., and Messrs. Proud & Bowman, in Jersey city.
I am the proprietor of HALL'S PATENT LOCK, which obtained a medal (in the name of Adams & Co., Boston,) at the World's Exhibition, and is considered the best Lock for the price ever invented, being proof against powder, and the key is no larger than a cent, and can be made changeable.
I invite all purchasers to a close and careful investigation before purchasing, and decide for themselves, who makes the best Fire, Burglar and Damp proof Safes combined. SILAS C. HERRING. Nos. 135, 137 and 139 Water street, New York.
AGENTS. John Farrel, 34 Walnut street, Philadelphia. [illegible] Harmon, Chicago, Ill. Henry Williams, Milwaukie, Wis. Fry & McCandlish, Richmond, Va. ap12:lyw

FISH—100 bbls. large No. 3 Mackerel; 20 " " 2 " ; 40 half bbls. " 1 & 2 " for sale by ROBISON, LITTLE & CO. ap10