Poetry.

For the Herald. A VALENTINE. FOR LITTLE MARGARET.

BY EDWARD STILES EGE. A kind good girl is Margaret-Of all her kindred " charming pet"-Whate'er friends bid her do-'t is done, From early morn till set of sun. And, when her nightly prayer is said, Sweet dreams come hov'ring round her bed-For angels speak, in accents mild, To every good and gentle child.

Fair little one, from day to day, Your friends and kindred e'er obey; So, when the hours of youth have flown, The past will come with pleasant tone And Conscience, (Virtue's soutinel,) Shall say, "sweet one thou hast done Repaying those with love and truth Who guarded well thy tender youth.

From earth to heaven a ladder stands, And duties are its rungs and bands: Its frame is made of Charity-Cross-pieces Love and Kindness be. By virtuous deeds all must ascend Who hope to reach the heavenly end Where angels stand, with loving eyes, To ope the gates of Paradise.

Dear child, remember this, with care, The kind and good are ever fair; And those who tread the path of truth Have guardian angels round their youth. Love's lamps along tife's pathway stand To guide them to the " better land :" And Faith at last shall point the shore Valentine Day, 1855.

Original Essay.

HUMILITY.

BY W. T. B.

There is a peculiar power in a silent spirit. It acts secretly, but uncersingly; and every one feels its influence. Its impressions, like those of the stars, burst open the fountains of morality-and oh! how they gush forth into the great Spirit of the Universe!-And then, Poesy, in her fairy-bark of Love and Virtue, spreads, her sails to the peaceful breeze, and floats down with the smooth current.

Solomon said, that "The fool is known by the multiplicity of his words:"-how many fools there are then! Another ancient philosopher said, "If you wish to be wise you must listen much and speak little"-there be few who thus pursue the proper path of

The power and beauty of a' silent spirit is its Humility. To the student of Human Nature, it conveys the most beautiful conceptions; while it subdues the envy and jealousy, which are always hovering upon the surface of the heart, and whose firegleaming eyes are ever darting their rays of hatred upon the successful. An humble individual can form but a small estimate of the power he exerts in a community. That moral atmosphere in which he moves, repels the vicious and vain-glorious; while the inmocent of heart, the true christian and the philosopher are attracted by it, and love to teast on its heavenly sweetness. It matters not in what sphere he moves,-for all spheres are alike to him; -he is quickly remarked and appreciated. This power acts upon the heart-excites those solemnly sweet emotions, which melt the soul to tenderness and wraps it in reflection.

But the beauty of Humility! Who can depict it?-It is not the harmonious blending of colors; -it is not regularity and symmetry of proportions; -it is not that fantastic splendor, with which art is dressing everything to strike the eye and pervert the heart! Oh, no!-Like the dying strains of the lute, it fills the soul with the most beautiful associations, arouses those noble principles of love, and peace, and charity sunk deep in the heart by the weight of those more selfish ones, which are always in a state of feverish excitement; -it carries us back to the sunny days of youth when Innocence with her beautiful white mantle spread over us, stamped everything with the glow of life .- All these beautiful associations and emotions we naturally transfer to the object that excited them.

Every one should be humble; the Lawyer, because he subsists by the errors and misdoings of men; the Physician, because he is the servant of all; the Divine, because he is the follower of the meek and lowly Saviour -all should be humble, because all are dependent!

MEN AND BRUTES .- "Now, gentlemen." said a nobleman, to his guests, as the ladies left the room, "let us understand each other; are we to drink like men, or like brutes?" The guests, somewhat indignant, exclaimed, "Like men, of course." "Then," replied he, "we are going to get jolly drunk, for brutes cover drink more than they want."

Miscllaneous.

THE POPE'S TEMPORAL POWER Letter from Professor McClintock Hon, Joseph R. Chandler

DEAR SIR :- I beg leave to offer a few remarks upon yuor speech made in Congress on the 11th instant. It has been widely circulated among "the people," and is therefore open to criticism from the humblest citizen. Permit me to say, in the beginning, that I can sympathize with no efforts, made or to be made, either by a "secret combination" or an open political party, to deprive Roman Catholic citizens, as such, from any political rights which other American citi-Nothings" or otherwise; I shall belong to none, for I have as profound a sense of their dangerous tendencies as you can possibly have. I do not write to you in the interests of any party, but solely to vindicate the truth of history, which you have (I trust unwittingly) violated.

You deny the Bishop of Rome any "right resulting from his divine office, to interfere in the relations between subjects and their this denial, expressing it merely as your own private and personal opinion, or even as that of many jurists, theologians and doctors of your church, you would have shown only that you and they were bad Papists,* nothing more. But the very aim and essence, so to speak, of your speech, is that your riew is that of the Roman Catholic Church; that it is maintained by all her authorities from layman to priest, from priest to bishop, from bishop to archbishop, and from arch bishop to Pope; and that the contrary opi nion, if held in the Church at all, is held only by "certain weak persons"-"individuals of less discretion than zeal," and is taught only "in the careless writings of some Cath olic scholars.

In maintaining such a thesis as this before

the American people, you have shown yours self either exceedingly disengenuous, or else thoroughly ignorant of the history of the question, and of the state of opinion in your own church. For many years I have been accustomed to rely upon your integrity. I om still willing to give credit for candor, and therefore nothing remains for me except to conclude you ignorant, and to offer you some information. Certainly, had you been well informed on the subject, your own selfrespect (not to speak of the risk of detection and exposure) would have required you to tell your auditors that there are two parties in your Church on this question; one (the Ultramontane party) affirming, and the other (the Gallican or Liberal party) denying that the Pope, "by reason of the spiritual power, has also a supreme power, at least indirectly, even in temporal matters." Some of the Ultramontane writers even go further, and assert a temporal power, as well as an indirect, but you and the Gallicans deny both.) You would have told your hearers, also, that the Ultramontane party is a vast majority, including the Pope, all the Cardinals, all the Jesuits, and a large part of all the Bishops; while the Gallican minority is considered and declared by strong Papists to be, "the half-way house to Protestantism," to be "stingy, narrow-minded, and frozed-hearted, always studying to split the difference between Peter and Cae sar, God and the Devil." Had you made this statement clearly and distinctly, and had you then avowed yourself one of this despis ed Gallican minority, your position would have been an intelligible and manly one, consistent at once with the truth of history and with your own high reputation as a man of culture and of integrity. Instead of this, your speech seeks to substitute Gallicanism or Romanism; the doctrine of a small and constantly diminishing faction for the doctrine of the church. It is as if a Baptist should deny that his church holds to the practice of "close communion" because Robert Hall and other eninent men have written against it.

The rhetoric of your speech is quite effecive. One piece of it seems to have touched the sensibilities of your audience so strongly hat I cannot forbear to quote it, and to furnish you with a criticism on it, from a Roman Catholic hand, written months before your speech was delivered, with prophetic from that oath whereby they were wont to

"If, by any providence, the Bishop of and a fleet, and, in a spirit of conquest or um, vii. 484. any other spirit, should invade the territory

antagonists than the Roman Catholics. And for myself, if not here in this Hall to vote supplies for a defending army, or if too old Scriptures: upon the power of the keys o take part in the active defence, I should, if alive, be at least in my chamber or at the foot of the altar, imploring God for the safety of my country and the deleat of the

The anticipatory criticism on this "eloquent onssage" you will find in a Review edited by he ablest Roman Catholic writer in Ameriea, and endorsed on its cover by nearly every Bishop of your church in the country:

"It has been customary here (i. c. among the Catholics in Great Britain and America to deny in the most positive terms all author ity of the Pope in temporals ex jure divino, and to indulge in no little abuse of the Sov ereign Pontiff hypothetically. We have read in Catholic journals, and heard from the zens do or can enjoy. I belong to no secret rostrum, and even from the pulpit, exprespolitical organization, whether called "Know sions with regard to buckling on ones knapsack and shouldering one's musket, and and marching against the Pope, in case he should do so or so, that have made our blood run cold-expressions which we should hardly have ventured on ourselves even when a Protestant. The writers or speakers knew very well that the case they surpose could never occur, and that therefore they were safe but they little considered, we must believe the impression they conveyed, or the effect they were producing on the minds of the simple catholic public, or that they were teachsovereigns, between citizens and their gov- of courtiers and demagogues which create ernments." Had you confined yourself to so many difficulties for the Holy See, and which apparently justifies the non-Catholic world in its war against the Papacy."—Bronson's Review, April 1854, p. 214.

So much for your rhetoric; now for what ogic and history can be found in your speech-You admit that the Pope has "proceeded to dethrone kings and thus to release subjects;" but at the same time you deny that this was "ever done under claim of devine right."-You adduce as a crucial instance, the case Gregory VII., (not Ganganelli, as you unfortunately styled him, but Hildebrand,) that great and in many respects good man, whose life was spent in efforts to corect abuses in the Church, and at the same time to consolidate the Papal power. Your startling assertions about Hildebrand are enough to dis turb his mighty bones in their grave. He 'deposed Henry IV.," you admit; but" he did not claim that his action in deposing the Emperor was of divine right." This is sufficient ly explicit. You shall be held to this declaration. True, you qualify the assertion a little in other parts of your speech, by such words as "merely" "solely" &c., in connection with "Divine right;" but I have too much confidence in your native American honesty to think that you mean to use evasion in this matter. It might do for a Jesuit; but not for Joseph R. Chandler. Indeed you have bound yourself still more strongly by asserting that "if it was Divine right, a right inherent in the spiritual office of the Bishop of Rome, as successor of St. Peter, then it can never and may never lapse." Now, sir, I mean to show that not only Gregory, but many of his successors, did claim this power jure divino; that the Popes have condemned the contrary doctrine; that this condemnation has never been retracted; that consequently "the power has never been lapsed;" and that you, Joseph R. Chandler, and all other Roman Catholics, are bound to admit it, or else be stigmatized by your more orthodox brethren, as "halfway Protestants."

Let us begin, then, with Gregory VII. The whole aim of his pontificate, as stated by the Roman Catholic (Gallican) historian Dupin, was to bring all his crowned heads under his subjection, and to oblige them to hold their kingdoms as fiefs of the Holy See, and to govern them at his discretion."—(Dupin ix. 48.) I might fill up this whole letter with passages from Gregory's bulls and epistles, vindicating this very "Divine right," which you so boldly assert he never claimed. Did you think your speech was to blot out all history? Or am I, with the same charity that I have extended to you heretofore, to infer was not Ganganelli, that you have never so much as seen his act excommunicating Henry IV., from which I extract the following:

"It has pleased thee, O Peter, Chief of the Apostles, and does please thee, that the people of Christendom (Christianus populus) committed specially to Thee, should render obedience to me. In this confidence, for the dignity and defence of Thy holy Church, in the name of Almighty God, the Futher, Son, and Holy Ghost, I depose from imperial and plight their faith unto true kings; for it is right that he should be deprived of dignity who doth endeavor to diminish the majesty Rome, should become possessed of armies of the Church."-Conc. Rom. iii. ap. Bini-

Gregory used even still stronger language

Scriptures; upon the power of the keys given by Christ to Peter, and from him descending to the Popes; and upon the usages of his predecessors. He calls the opposite doctrine "madness" and "folly" (insunia et futuitas). Want of space hinders me from giving more ample citations; though they are needless, except for such persons as have never looked into the controversy.

The doctrine established by Gregory, (and maintained by his successors with greater or ess strictures from that day to this,) is, that he Pope is Christ's vicegerent and representative in the administration of human affairs; and that "the deposing power is inherent in him as head of the spiritual authority, as the guardian and judge of the law under which Kings and Emperors hold their crowns, and have the right to reign," (this last is the language of a Romanist writer, not mine.) By this authority Paschal II. in 1099 deposd Henry IV.; Innocent III., in 1210, deposed Otho IV.; Gregory IX., in 1239, excommunicated Frederick II., and absolved his subjects from their allegiance; Innocent IV., in 1245, pronounced sentence of deprivation against the same Frederick II.; Boniface VIII .. in 1302, thundered forth against Philippe le Bel of France, the famous bill Unam Sanctam, containing the most extraragant assertions of the power of the Holy See; Paul III., in 1536 and 1538, deposed and damned Henry VIII. of England and absolved his subject's from all oaths of alle giance; Pius V., in 1570, uttered a bull gainst Queen Elizabeth, in which "out of the fulness of Apostolic power" he deprived United States. Probably they will both come the said Queen of "her pretended title to the Kingdom," and released her subjects from and obedience." The list need not end here; but I am tired of citing facts known to all nankind-except yourself.

The remainder of Prof. McClintock's letter. which our limited space precludes our copyng entire, is made up of quotations from Roman Catholic authors clearly establishing his position and demolishing the argument of Mr. Chandler.

ALL OF A SIZE. The American Courier, eporting a case of disputed title in pigs which had been suffered to run wild, gives the following examination of a deaf witness: Lawyer-Do you know plaintiff's pigs? Witness-Eh? (very loud.) Lawyer, (raising his voice)-Do-you-know-plaintiff's pigs? Witness-Yes. Lawyer-How long have you known them? Witness-Eh? Lawyer, (louder still)-How long have you known them? Witness-Fed 'em all last spring. Lawyer-Were they all about a size? Witness-Eh? Lawyer, (rises on his feet petulantly, and shakes his forefinger at the conclusion of each word, at the witness)-Were-they-all-of-a-size? Witness-Some ov um wur and some ov um worn't.

Public Execution in Illinois.—The Ga lena (Ill.) Jeffersonian relates the following occurrences at the execution of Taxtor:-'One man was drowned in crossing the Mississippi opposite Dubuqe, another was killed imperfect sense of possession, it becomes by a blow upon the head received near the every day a less possession. place of execution, by a team running away. A mother fell from the fence near the scaffold with a child in her arms and broke its arm; another woman's foot was crushed in going week, on the question of appointing a redifferent to the pain, wept bitterly because she couldn't see the man hanged!"

A WELCH PATRIARCH .- There has just been interred at Blaina Church, South Wales the body of William Rees, aged 104 years. The deceased was a hard-working man at his profession as a "baller," which is the heaviest department in an iron manufactory, He is also remarkable for his moderate livthat you have never even read so much of ing. He could see to read his bible in his the life of Gregory as to learn that his name hundredth year, and dress himself and take his food up to his death. He lived with his daughter, who is the mother of 16 chil- the bank. dren, and whose age is 66 years. Her husband is 72 years old.

> "SARVED HIM RIGHT."-A few days ago young lady of Cincinnati, Ohio who had received an offensive valentine, suspecting a neighboring bachelor of having a hand in the matter, took a convenient opportunity in the afternoon, while he was passing an alley entrance overlooked by the window, of empty ing the contents of a slop bucket over his devoted head.

SATISFACTORY EXPLANATION.—A few years ago a schoolmaster was wanted for the vil lage of Limekins, Scotland. A pompous little fellow, one of the applicants, being of the United States, or assail the right of in his letter to the Bisbops, accompanying reason why cream was put amongst tea reour country, he would find no more earnest the above act, and especially in one written plied, "Bocause the globular particles of the THE WINKING MADONNA COMING.

The New York Express is informed, by what it considers good authority, that his Holiness the Pope, in token of his gratitude o Archbishop Hughes, and the other digniaries of the Roman Catholic Church in the United States, from the zeal and earnestness exhibited in the Immaculate Conception, has consented that the famous Winking Madonna, of Rimini, shall come to this country. Arrangements were making at last dates for its transportation hither, and the distinguished stranger may be looked for on or about the lst of April. The most of our readers, probably, are well acquainted with the supernatural powers attributed to this wonderful picture. The winking of its eyes, superin luced by no apparent human agency, is considered an especial manifestation of the favor of the august original above, and the priesthood who have it in keeping, as might naturally be supposed, were disinclined to have so good a card taken from them. The good Pio Noño, however, insisted that the Madonna should come to America, and come it will, if wind and tide favor. The Winking Madonna must not be confounded with the medals having her likeness, which the Holy Father had previously presented the American Bishops were deserving of-it was thought at first-but, in view of the troublous state of the times, as affect the church, on this side of the Atlantic, on second thought, it was resolved that the original picture should be transmitted, in order to make all due impression upon the laity.

3. The Express is also informed that the Weeping Modonna is also coming to the in one and the same vessel. Their appearance here-time and circumstances con-'all manner of duty, dominion, allegiance sidered-will be an event in the Roman Catholic world of no ordinary interest and importance.-Newark Advertiser.

> ONE DROP AT A TIME .- "Life," says the late John Foster, "is expenditure; we have it, but are as continually losing it; we have the use of it, but are as constantly wasting it. Suppose a man confined in a fortress, under the doom to stay there till death; and suppose there is there for his use a dark re servoir of water, to which it is certain none can ever be added. He may suppose the quantity is very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perrennial spring to go to. Not, "I have a reservớir, I may be at ease."-No! but "I had water yesterday-I have water to day; but having had it, and my having it to-day is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure! So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming and that even in this

AN INTELLIGENT BANKER .- At a hearing before the Supreme Court of New York, last to the execution, and she poor creature, in ceiver to take charge of the affairs of the defunct Empire City Bank, Mr. Bininger, the President, was examined, but could not tell what the assets were, or what they amounted to. The close of his examination was as follows:

Judge-Were you not selected as President because you had the same name as your well known namesake, the grocer. Answer-No.

Judge-What was the reason then? Answer-I do not know, but suppose it vas because I lived in the neighborhood of

Judge-Have you had any experience in banking? Answer-No.

Judge-Do you know anything about banking?

Answer- No. Judge-Was that the reason you were ap pointed?

Answer-Yes.

A Useful Hint.—The difference between rising every morning at six, and at eight, it the course of fourty years amounts to 29,20 hours, or three years, one hundred and twer ty-one days and sixteen hours, which ar eight hours a day for exactly ten years, a that rising at six, will be the same as if te years of life were added, wherein we me command eight hours every day for the cu * I use the word "Papists" as it is employed by controverialists within the Church of Bono, to designate those who are not inclined to restrict the Papal power.

The designate of the dispate obtuse.

The designate of the dispate of the tea more of business.