FOR THE REGISTER.

LETTERS OF CIVIS.

NO. IX.

It may have been thought, and very properly, too, that the letter of Bishop White, which constituted a part of my last communication, while it was sufficiently clear and explicit upon the subject of the validity of non-episcopal baptism, was not quite so pointed and satisfactory in regard to the validity of non-episcopal ordinations. This matter is easily remedied. It is well known that, for about six years after the declaration of American independence, we were without bishops in the Protestant Episcopal Churches of the United States, and that there was, during this time, great probability we would not be able to obtain them in succession from England, in consequence of the ecclesiastical as well as political severance which existed between the mother country and the revolutionized colonies then struggling for their independence. In this state of things, the churches in the country friendly to the episcopal form of ecclesiastical government proposed a plan for the establishment of a voluntary system of episcopacy, or its substitute, rather than wait longer, to see if an independent episcopacy could not be obtained eventually from England. The plan for the accomplishment of this purpose was drawn up by Bishop White, then a pastor of a congregation of worshipping Christians in the city of Philadelphia, with the approbation of his friend, afterwards Bishop Provoost, and was made public in a pamphlet entitled, "The Case of the Episcopal Churches in the United States considered." This document also received the approval of the Archbishop of Canterbury, to whom it was submitted by Messrs. White and Provoost, when they were consecrated, with the assent of the English nation, independent bishops of the Protestant Episcopal Church of the United States. The following quotations from this pamphlet will show conclusively that Bishops White and Provoost did not believe that Apostolical succession was necessary to the existence of a church. After describing, at some length, the plan for the organized and united action of the Episcopal churches in the United States, the author says: "They should elect a clergyman their permanent president, who, in conjunction with other clergymen to be also appointed by the body, may exercise such powers as are purely spiritual, *particularly that of admitting to the ministry.*" "This is founded on the presumption, that the worship of God and the instruction and reformation of the people are the principal objects of ecclesiastical discipline; if so, to relinquish them from a scrupulous adherence to Episcopacy is sacrificing the substance to the ceremony." And again: "It will be said, we ought to continue as we are, with the hope of obtaining it (the Episcopacy) hereafter. But are the acknowledged ordinances of Christ's holy religion to be suspended for years, perhaps as long as the present generation shall continue, out of delicacy to a disputed point, and that relating only to externals? It is submitted, how far such ideas encourage the suspicion of want of attachment to any particular church, *except so far as is subservient to some civil question.* All the obligations of conformity to the divine ordinances, all the arguments which prove the connection between public worship and the morals of the people, combine to urge the adopting some speedy measures to provide for the public ministry in these churches."

It is also known that bishop White adhered to these views of his early life in matured and even advanced old age. In his Lectures on the catechism, alluding to this very question of Episcopal succession, he says: "We may freely confess, (it agreeing with their conduct in a variety of ways,) that in laying down articles of faith, the Reformers had no design of condemning other Protestant churches on points of discipline."

"The deliverer of this present charge," says bishop White in 1834, still discussing this question, "in the exercise of like freedom of opinion, is rather disposed to adopt the sentiment of an able and learned archbishop of Canterbury (Dr. Wake) when he says in a letter to an eminent foreign divine,—"far be from me such an obdurate heart, as that because of this defect (the want of Episcopacy,) I should say of some churches that they are to be cut off from our communion, or should pronounce, with over ardent writers among us, they had no valid sacraments, and are scarcely christians. Many English prelates may be cited to the same effect."

Thus it is evident, that for at least six years during the revolution, the Protestant Episcopal church of the United States existed without Episcopacy, and in the opinion of bishops White and Provoost, who may be considered as her founders, might have continued her existence without detriment to her integrity, had the Anglican succession been refused; for they believed that in cases of necessity Episcopacy might be started by self-consecration. And so, in the opinion of the Anglican Reformers, and, indeed, of a very large majority of the English divines, up to the time of the passage of the Uniformity Act, we could have churches without bishops, yet having a valid ministry and duly administered sacraments; while, in the opinion of the founders of the Episcopal Church of the United States, Bishops White and Provoost, together with Drs. Wharton and Smith, from whom the present preface to the Prayer Book emanated, and whose views can be therefore taken in aid of its construction, we could have had churches in this country with a self-consecrated Episcopacy, yet having a valid ministry and duly administered sacraments. Episcopacy, therefore, is not unalterably binding upon the churches of Christ, and for this obvious and sufficient reason—that there is no precept in the canonical Scriptures which positively enjoins it. Nor should it be; for the doctrine of Episcopal grace by Apostolical succession is only a step behind the Romish dogma, that there is an infallible judge, beside the Holy Scriptures, in the Church of God—which is the true source of bigotry and intolerance; and whoever believes it in his heart, is necessarily and conscientiously a persecutor. Indeed, Episcopacy is strictly a question of discipline or church government. How very absurd, then, for Christians, devout followers of the meek and lowly Jesus, to be disputing, with all the hatred and envy incident to the bitterest worldly contentions and strifes, about a matter that relates only to externals, but which need not have, necessarily, any connection either with the practical administration, or their valuable effects, of those ordinances of religion which were instituted by Christ and practiced by his Apostles, or with the existence even of God's Holy Church. Yet the doctrine of the divine rights of an apostolically-descended episcopacy is the foundation-stone of Popery. Remove it, and the whole Papal fabric, church and all, tumbles to atoms. Is the spiritual supremacy of the Pope, then, which rests upon this theological dogma, derived from God's Holy Church, agreeably to his will and pleasure, as revealed to man in the sacred Scriptures? And if it is not, whence does it emanate? These are the questions which I have been directly and collaterally investigating; and it has been observed already, in the course of this inquiry, that as the idea of the outward individual representative of Christ in his holy church, through the successors to the Apostle Peter, in the Episcopal chair of the Church of Rome, came to be more fully settled as a tenet of the Roman Church, and, therefore, as this church came to be more and more regarded, throughout the West especially, as the Cathedra Petri, *against which the gates of hell should not prevail*, just in the same proportion do we find the worldly-minded bishops of this see setting up those lordly and monstrous pretensions which eventually led on to their wicked and presumptuous claims of spiritual and temporal supremacy that have characterized these pretended successors of St. Peter for so many centuries past. In the course of my inquiries upon this subject, I have also spoken of the strife and contention that arose between the two principal dignitaries of the church, the bishops of Rome and Constantinople, in regard to supremacy; and I have also stated, in part, in what manner the Roman Church was able to maintain its influential position and standing against the apparently over-riding pretensions, at one time, of the Patriarchs of Constantinople. And in resuming directly the further prosecution of this inquiry, it may be mentioned, in addition to what has already been said upon this subject, that the Eastern or Greek churches were much less independent of the whims and caprices of the political authorities than the Latin church was, particularly after the fall of the Western Empire.—Thus the practice of sacrificing their opinions and convictions, even in matters of doctrine as well as discipline, became more and more confirmed as a habit among the Eastern bishops, under the exactions of the Greek Emperors, which destroyed, in a great degree, their stability and usefulness, either as conservators of the "*faithful word*," or proper administrators of primitive church government. The bishops of the Latin and Western churches, on the contrary, favored by the political condition of their country, were much more successful in preserving their ecclesiastical independence; for the German princes, who had now become their *quasi*, if not absolute sovereigns, permitted them to have greater freedom in conducting the affairs of the Church than was allowed under the Byzantine yoke. This indulgence, for the time, enabled the Romish bishops successfully to resist the innovations of the changeable Greeks, and the hierarchal pretensions of the Patriarchs of Constantinople, who desired to be regarded as universal bishops or ecclesiastical chiefs of the Catholic Church. All this was especially gratifying to the German princes, or rulers of the Western Empire, because it tended to secure them against hierarchal combinations and reactionary influences of the Church, in the prosecution of their political schemes, while it would likewise tend, they thought, to weaken the power and influence of the Emperors of the East. Another circumstance, meanwhile, had favored the increasing power and growing ecclesiastical influence of the bishops of Rome. The speculative theological questions which agitated so fearfully the Eastern churches, and which will always bring trouble and affliction upon God's people, whenever and wherever they are acrimoniously discussed—nay, I had almost said, discussed at all—had hitherto produced but little impression on the Western churches, which sometimes, indeed, acted as umpire between the aspiring Patriarchs and fiercely contending theologians of the Eastern churches. On these occasions, the Western churches were generally represented through the see of Rome, as the *Sedes Apostolica* of the West, and whatever of influence and power were gained in this way by these churches, was sure to be turned, by the worldly-minded and crafty bishops of Rome, to their own account, as the successors and representatives of St. Peter, and to magnify the character and power of the Roman Church as the Cathedra Petri. Under all these circumstances, the ecclesiastical ambition of the Roman bishops matured very rapidly; for they not only claimed to have the *Sedes Apostolica* of the West, and, therefore, to be entitled to the highest consideration and authority in all that region, but they soon began to think of assuming, as the successors of St. Peter and occupants of the Cathedra Petri, the supervision of the true church everywhere. These claims, it is true, they sometimes pretended to found on imperial edicts, and sometimes, as suited their purposes, on the decrees of councils. And yet another source of influence to the Roman bishops was the custom of referring to them as the head of the only apostolic church of the West, particularly after the decree of the Council of Sardica, by which all condemned bishops were allowed to appeal to the bishops of Rome, all questions concerning the apostolic customs, which, in the East, were addressed indiscriminately to the bishops of any church founded by an Apostle. This gave them occasion to issue a vast number of letters, *epistolæ decretales*, or DECRETALS, as they were afterwards called, which soon assumed a tone of apostolic authority. These didactic letters, wretchedly interpolated, together with others unquestionably forged and suited to occasions, were brought forward, in after ages, as evidence of the highest dignity—equal if not superior to, in fact, the epistles of the Apostles themselves,—not only to prove the apostolic traditions in the Church of Rome, but also as the *res gesta* of former Popes, as the successors of the Apostle Peter and acknowledged heads of the Catholic Church. But in fact, while they cunningly contrived to make all adventitious aids contribute to their power and importance, they really founded their claims and pretensions upon the *peculiar princely rights and sovereign authority in the Church*, with which they vainly pretended the Apostle Peter, as the Prince of the Apostles, had been invested, at the time when, as I have already shown, Christ founded his church, not upon the person of St. Peter, as the Romanist foolishly supposes, because that *could become* common to no man, but upon the faith of St. Peter, which *could become* common to all men, *by "repentance toward God, and faith toward our Lord Jesus Christ, and love toward our neighbor as ourself."*

Such, in a great measure, had already become the actual condition of things, under the Arian Ostrogoth Theodoric, who rejoiced, from political considerations, at the schism between the Western and Eastern churches, when there occurred at Rome one of the fiercest and most shameful contests recorded in history, in regard to the *succession* to the Roman see. This circumstance, although it carries us back a little as regards the progress of this investigation, is too intimately connected with the subject under consideration, namely, the divine right of apostolic succession, as the foundation principle of Papal supremacy, to be passed over without notice.—The history of this matter, as stated by church historians, is this: "What sort of men," says Mosheim, "the bishops of Rome were, who wished to be thought the chiefs and fathers of the whole Christian church, and also the body of the clergy under them at Rome, best appears from the long and violent contest between *Symmachus* and *Laurentius*, which broke out in the year 498, and was at length settled by the Gothic king, Theodoric. Each maintained that himself was the regularly-constituted Pontiff; and each accused the other of the most abominable crimes, and not without an appearance of truth. Three councils, assembled at Rome, were not able to terminate the dreadful quarrel; in the fourth, soon after the commencement of the century, Theodoric having taken up the business, *Symmachus* was at length pronounced innocent. But the adverse party continued to deny that justice had been done *them* by this decision; and this led Ennodius of Pavia to write his *Apology for the Council and for Symmachus.* From this treatise, which abounds in rhetorical coloring, we may clearly learn, that the foundations of that exorbitant power which the pontiffs afterwards obtained, were already laid; but not that *Symmachus* had been inconsiderately or unjustly accused."

Dr. Murdock, the learned and accomplished translator of Mosheim, in a foot note accompanying the above extracts thinks this portion of the history of the church of Rome worth a fuller description, and says: "On the death of the pontiff Athanasius, in the year 498, not only the clergy, but the people and the senate of Rome, were divided about a successor. *Symmachus* a deacon, and *Laurentius* the arch-presbyter, were both chosen on the same day by their respective partisans; and so eager were both parties to carry their point, that the whole city was in an uproar, and many battles and much bloodshed took place in the streets and in the public places. To end the dire contest, the leading men on both sides agreed to refer the contested point to the decision of *Theodoric*, the Arian king resident at Ravennia. He decided, that the one who should be found to have had the most votes, and to have been elected at the earliest hour, should be considered the legal pontiff. This secured the election of *Symmachus*. The king likewise ordered the bishops to make regulations for the election of future popes, which should prevent the recurrence of similar difficulties. This was done in the year 499. But the party of *Laurentius* were not yet quiet. In the year 500, they accused *Symmachus* of several heinous crimes before the king; and the tumults and civil wars of Rome were renewed with increased violence. Some senators informed the king of the state of Rome, and requested him to send a visitor to Rome, with full power to settle all the difficulties. *Peter*, bishop of Altino, was appointed. He repaired to Rome, and at once suspended *Symmachus*, and took the goods of the church into his own hands. This enraged the partisans of *Symmachus* to madness, and prostrated all order and subordination. Being apprized of the state of things, the king now repaired to Rome in person, and spent six months in tranquillizing that distracted city. He ordered all the bishops of Italy to meet in council, and decide on the charges against Symmachus. The council held several meetings in that and the following years. *Symmachus*, when sent for, set out to go to the council, attended by a mob; a battle ensued in the streets; several were killed; *Symmachus* himself was wounded, turned back, and refused to appear before the council. The council, after some delay, proceeded in his absence; decreed that the witnesses, being slaves, were incompetent to prove anything; and therefore dismissed the complaint. The friends of *Laurentius* protested against the decision.—The council met again, and adopted as their own the apology for them drawn up by *Ennodius*." The council which acquitted Symmachus, without examination of the charges brought against him by the party of his rival, was called the *Synodus Palmaris*. On this occasion, *Ennodius*, bishop of Ticinum, writing in defence of this synod, *first hazarded the assertion that the* BISHOP OF ROME WAS SUBJECT TO NO EARTHLY TRIBUNAL. Shortly afterwards, other efforts were made to give this principle something of an historical foundation, by bringing forward forged acts of former popes, and corrupted or interpolated letters from St. Cyprian in regard to the dignity and honor of the bishop of Rome. But this was attempting more for the gratification of the ambition of the haughty prelates of the Roman church, than could be accomplished yet awhile; although, when taken in connection with other circumstances, it was a foreshadowing of events, which fully justifies the remark of Mosheim, that hence "we may clearly learn, that the foundations of that exorbitant power which the pontiffs afterwards obtained, were already laid." Baronius, a distinguished theologian of the Romish church, speaking of these contests between *Symmachus* and *Laurentius*, says, that "murders, robberies, and numberless evils, were perpetrated at Rome during these struggles," and that "there was a risk of their destroying the whole city."

Now let me ask the [illegible] reader of candid mind and genuine christian [illegible], whether he believes this pope Symmachus possessed that heavenly inspiration which moved and directed Peter, when he answered his divine master, who had asked him, "But whom say ye that I am." "Thou art the Christ, the son of the living God." What a glorious proclamation of faith, upon which, as upon a firm and steadfast rock, Christ has declared, "*I will build my Church; and the gates of hell shall not prevail against it.*" "For," as St. Augustine says, "the rock is not so called after Peter, but Peter is so called after the rock; just as Christ is not so denominated after the christians, but the christians after Christ; for it is on this account our Lord declares, On this rock I will found my Church, because Peter had said: Thou art the Christ, the son of the living God. On this rock, which thou hast confessed, he declares, I will build my Church; for Christ was the rock on whose foundation Peter himself was built; for other foundation hath no man laid than that which is laid, which is Christ Jesus." Or will the reader believe *Symmachus* was ever actuated by that scriptural faith which influenced Peter, when, "girding his fisher's coat around him," "he cast himself into the sea and swam to the shore," that he might be the first to throw himself at the feet of the risen Jesus, his indulgent Saviour, the Holy one of God? Was *Symmachus* prepared, as Peter had been, by godly sorrow and repentance and conversion, to prove the reality of his love for Christ, by answering, as Peter had answered, under the sorest grief and soul affliction, the question, a third time asked him by Jesus, "Simon, son of Jonas, lovest thou me more than these," "Lord thou knowest all things, thou knowest that I love thee," that he should be considered worthy of active sincerity and obedience, and, therefore, receive the instruction of the Good Shepherd.—"*Feed my sheep!*" Can he believe that this bishop of Rome was actuated by the Holy Spirit that animated Peter on the day of Pentecost, when, in the presence of the assembled multitudes, at the peril of his life, he unhesitatingly declared, "Let all the house of Israel know assuredly, that God had made that same Jesus, whom ye crucified, both Lord and Christ;" and thus, by preaching Christ and him crucified, so pricked the hearts of his hearers, that they with one accord cried out, and "*said unto Peter and to the rest of the Apostles, men and brethren what shall we do?*" Or can there be discovered in him any of those unquestionable evidences of faithful devotion to Christ his Lord and Saviour, which made Peter, who was so fiery and impatient before his conversion, afterwards so humble, meek, loving, and obedient; inferior to none, save St. Paul perhaps, in every good and perfect work, in labors of love, and in the conversion of souls? St. Paul says *a bishop should be no striker;* and the Prince of Peace said to his disciple Peter, "Put up thy sword;" yet this bishop of Rome and pretended successor of St. Peter was the leader of a mob that deluged the streets of Rome with blood!—Christ also says: "Another commandment give I unto you, love one another;" and, "Ye are my friends if ye do whatsoever I command you."—But did Symmachus keep this or other of God's commandments, when he was "not unjustly accused of several heinous crimes," besides being the instigator of violent tumults and civil wars among God's people? Is this to be a disciple of Christ? And if a man is not a disciple, how can he be a spiritual successor of this blessed Apostle Peter? St. Paul says, "they that are in the flesh cannot please God." "If any man have not the spirit of Christ, *he is none of his* . . . . For as many as are led by the Spirit of *God, they are the sons of God.*" It is perfectly idle and absurd, therefore, for the Romanists to set up the claim of Apostolic succession for one implicated in so many crimes. Jerome, Chrysostom, and Gregory Nazianzen assure us, that the *true succession is that of doctrine, not that* of merely sitting in the same chair, or possessing the place once occupied by an apostle or evangelist. Jerome and Chrysostom I have quoted before; but this Gregory, speaking of Athanasius succeeding in the chair of St. Mark, says: "He was not less the successor of his piety than of his seat; in point of time, distant from him; but, in piety, *which indeed is properly called succession*, directly after him. For he that holdeth of the same doctrine is of the same chair; but he who is an enemy to the doctrine, is an enemy to the chair!"

Thus was the papal succession broken off in the person of Symmachus, for want of all the scriptural requirements of discipleship, and by the application of the only proper rule in regard to apostolical succession. However, this pretendedly golden chain of unbroken links, in succession from St. Peter, has been often broken in the same manner, and sometimes even more violently. Platina, in his life of Damasus, a bishop of Rome, says, "that when he was elected pope, he had a rival in the church called Sicinus; where many were killed on both sides, in the church itself: since the matter was discussed, not only by votes, BUT BY FORCE OF ARMS." But these tumults and bloodshed, so disgraceful to humanity unenlightened by Christian examples, which took place at the election of so many popes, prove that Christian Rome was oftentimes converted into a Pandemonium, or kingdom of Satan, far worse, perhaps, than pagan Rome had ever known, because it was all done in the name of the Prince of Peace, whose *kingdom is not of this world.*

Let us take another example to show how this chain of succession from the Apostles was broken, even according to the rules and requirements of the Romish Church herself. In the midst of violent contentions, which rent and distracted the Roman Catholic Church, Pelagius I., the successor of Vigilius, was *appointed to be Pope of Rome*, and approved the *fifth general council*, which assembled at Constantinople in the year 553, which, by the order of the Emperor Justinian, condemned the three Chalcedonian *chapters*. It was, doubtless, a most rash act in Justinian to condemn the three *chapters*. But having done it, he determined to persevere in it; and it was through his imperial exactions that Pelagius was induced to approve the decree of the council condemning them. This act of approval, which had the effect to shape the creed of the Roman Catholic Church from that day to this, increased the fires of ecclesiastical tumult and wars to such an extent, that this man, who had been appointed Pope, could not find a bishop of Rome who would consecrate him; and he was therefore constrained *to beg a priest* of Ostium to do this service for him; "a thing," says Baronius, "which never had occurred before." Here we have the regular Papal succession broken off, not only by a direct violation of the canons of the universal church in regard to the selection and consecration of bishops, but likewise by a most palpable violation of all the rules and regulations prescribed by the church of Rome herself for the preservation of the PRIMACY OF PETER. According to the canons and practice of the western churches, a bishop had the *sole power of ordination.* No ordination could be performed without him. He alone could do it, and generally, if not universally, when assisted by other bishops. St. Cyprian informs us, "that Cornelius had advanced, gradually, through all the inferior stations;" and consequently had been a *presbyter or priest* before he was made bishop of Rome, at which time he was ordained or consecrated by sixteen bishops. But Pelagius I. was only a deacon, when the emperor Justinian ordered him to be made Pope of Rome, and this was done, not by the imposition of the hands of other bishops, pious and godly men, through prayer and fasting commending him to Almighty God, after the manner of the apostles, as a pure-minded and devout christian, and worthy to be, in their estimation, through God's help, a faithful shepherd of Christ's flock, and successor of St. Peter, but by a *poor priest of Ostium.* I am fully acquainted with the extreme flexibility, the deluding slipperiness of Roman Catholic theology, but there is no escape for them here.—Pelagius I had not been constituted Christ's faithful shepherd and successor of Peter to "*feed his lambs*," according to any regular system of ordination or plan of succession, but in violation of them all. Even the great apologist for the Romish succession, Baronius, says it was done in a manner "WHICH NEVER HAD OCCURRED BEFORE." But he also says: "*Let every man recollect that even to the* SHADOW OF PETER, *immense virtue was given of God.*"

Many other examples might be brought forward to show the invalidity of orders, and the irregularity of Papal succession, in the church of Rome; but I have given enough to prove that the chain of succession has been broken, as well by an utter disregard of the scriptural requirements for a bishop, as by a palpable violation of the canons and practice of the church in cases of ordination, and by this special manner of making a Pope, "*which never had occurred before.*"—*Ex uno disce omnes.*

About thirty or forty years after the time of Pelagius I., the flames of controversy were once more kindled with greater violence than ever, between the two first and most important dignitaries of the Catholic Church, mainly through the excessive vanity and ambition of John, Patriarch of Constantinople, who had, with the assent of the Emperor Mauricius, assumed the title of Universal Bishop. Pelagius II., then bishop of Rome, was greatly incensed at this peice of arrogance and presumption on the part of John, and issued counter decrees, declaring his pretensions void. Gregory I., successor of Pelagius, continued this opposition to John most vehemently, and, in the Council of Chalcedon, holden at this time, claimed the title in dispute, as having belonged to his own predecessors, though waived by them in courtesy. Gregory urged the Emperor to prevent the assumption of the title of "Universal Bishop" by John of Constantinople. But all his praiseworthy efforts and protestations made but little impression on Mauricius, who was disposed to gratify the ambition of his favorite, John.—The truth is, Gregory was so enraged by his passionate zeal for what he believed to be the injured honor of the Roman Church, and by his earnest convictions of the injury that might be done to the real integrity and union of Christ's churches, by the use of an EPITHET OF SUCH DANGEROUS IMPORT, that he would not be reconciled in any manner whatever with this instance of *Oriental ambition and vanity.* HE DECLARED THAT THIS EPITHET, WHICH ALONE BELONGS TO OUR SAVIOUR, SHOULD NOT BE APPLIED TO MORTAL MAN! "Verily," he said, "when Paul heard that some said, I am of Paul; others, I am of Apollos; others, I am of Cephas; he exclaimed, with the strongest abhorrence of this rending asunder of the body of Christ, by which his members were, so to speak, attached to other heads—Was Paul crucified for you, or were ye baptized in the name of Paul? If, then, he could not tolerate that the members of the Lord's body should be arranged in parcels, as it were, and become attached to other heads than Christ, even though these heads were apostles, what wilt thou say to *Him*, the head of the universal church, at the final judgment? In truth, what is Peter, the first of the Apostles, other than a member of the holy and universal church? What are Paul, Andrew, and John, other than heads of single communities? And yet, all subsist as members under the one only head." "None of my predecessors, bishops of Rome, ever consented to use this ungodly name; no bishop of Rome ever took upon him this name of singularity; we, the bishop of Rome, will not receive this honor being offered to us." And, also, he says that "it is a presumptuous, a profane, a sacrilegious, and an anti-Christian name; that he who durst assume it is the king of pride, Lucifer, who preferreth himself before his brethren, and who hath forsaken the faith, and is the forerunner of Antichrist." And again, growing still warmer, he declares: "*He is Antichrist who shall claim to be called* UNIVERSAL BISHOP, *and shall have a guard of priests to a tend upon him.*" However, in the midst of all this vehement opposition to John, bishop of Constantinople, Mauricius, in consequence of his avarice, incurred the hatred of the soldiery, who rose in mutiny, so that he was obliged to fly to Chalcedon. During his residence there, he was murdered, with his wife, his children, and, indeed, every branch of his family, by the centurion Phocas, who was raised by the mutinous army to the imperial rank. Boniface III., a successor of Gregory, by repeated and urgent entreaties, obtained from the usurper Phocas a rescript, conferring this title of *Universal Bishop or Pope* upon himself, because, as he alleged, he was possessed of greater dignity and higher authority in the Catholic Church, as the bishop of the Cathedra Petri, and therefore the outward individual representative of Christ, through his succession from St. Peter.

From this time, there was comparatively but little let or hindrance to the indulgence of these worldly-minded and ambitious Prelates of the Church of Rome; so that Pope Boniface VIII. concluded, by solemn sentence and declaration, "*That every creature must submit itself unto the Bishop of Rome, upon the pain of everlasting damnation;*" while another Pope has said, "*The accusing of him is* THE SIN AGAINST THE HOLY GHOST, *which shall never be forgiven, neither in this world, nor in the next.*" And so, a distinguished cardinal, in the Lateran Council 1512—17, A. D., under Leo X., and, indeed, over which he presided, alleged that "IN THE POPE IS ALL POWER, ABOVE ALL POWERS, AS WELL OF HEAVEN AS OF EARTH." "*In papa est omnis potestas, supra omnes potestates, tam celi quam terræ.*" Such bold and blasphemously wicked assumptions have no foundation or support in the *Book* of the law and the testimony. There is to be found there no "THUS SAITH THE LORD" to sustain them. The Pope of Rome, therefore, with his pretended spiritual and temporal supremacy, and with "*his body-guard of priests*," is "*the man of sin that sitteth in the temple of God, showing himself that he is God,*" who is Antichrist. But God, in his good time, will destroy him and all his hosts, "*with the breath of his mouth,*" which is the Word of God, saying: "*I am the Lord thy God, that brought thee out of the land of Egypt, out of the house of bondage.* THOU SHALT HAVE NONE OTHER GODS BUT ME."

CIVIS.

From the Baltimore Republican.

ADDRESS OF HON. W. W. VALK.—The subjoined address, from the highly distinguished Representatives of the First District of the State of New York, will ring throughout the land like the blast of a trumpet, startling those who know not what their representatives are doing, and causing the knees of the latter to smite together as did those of Belshazzar when he read the message of wrath written upon the wall. It is one of the clearest, the most luminous, and comprehensive statements we have ever read on a subject, with regard to which there has been so much pains taken to mystify the public. It is creditable, not less to the heart than to the head of its author. It evinces a high tone of sentiment with regard to the duties of a Representative, and a manful determination never to resign the banner which his constituents have placed in his hands. The conduct of Mr. Valk, and of the spirits who stand by him, is worthy of immortal honor, and proves to the world that however degenerate an example others may have set, the fire of Revolutionary freedom still burns with intense brilliancy in the breast of a remnant.

HOUSE OF REPRESENTATIVES,
WASHINGTON, Dec. 17, 1855.

To the American People:—It is not for a moment to be doubted, that from the unusual delay in the organization of the House by electing a Speaker, the people have become in a reasonable degree impatient, and may not truly understand the *causes* which have been instrumental in perpetuating this unpleasant state of affairs at the Capitol. Briefly then to disclose these causes, as far as the writer understands them, and upon his own responsibility as a member of the House, does he deem it proper and right to refer to them now.

It has by this time become thoroughly known to the country, that previous to the meeting of the House, on the 3d of the present month, the Democratic or Administration party held a caucus, nominated Mr. Richardson for Speaker, and passed a resolution embodying their sentiments upon some of the present issues before the country, and most unnecessarily, as well as offensively, charging the American party with "*violently assailing civil and religious liberty.*" The unanimity exhibited in adopting the resolution was only broken by the withdrawal of the Hon. Wm. Smith, of Virginia, who retired from the caucus immediately after its reading. Here, then, we have the Democratic members of the House of Representatives, (forty-eight of them,) assuming to be exclusively patriotic and national, denouncing the American members of the same body, and resolving it to be their highest duty to maintain and defend the principles of the Kansas-Nebraska bill, and the constitutional rights of every section. They declare themselves the opponents of the Americans, the Republicans and the Fusionists, and there they take their stand before the people.

The Americans, those *elected as such*, and sent here to represent the true sentiments of the American organization, found, on comparing notes, and ascertaining each other's views, that instead of harmonizing and standing on the same basis, they were a duality, the men of a section, and the men of the country.—With the former, the latter *could not* act, for there was but a limited identity of principle, nor could the sectional men be regarded as the exponents of the broad and comprehensive views of the national men. It was evident, then, that in the House there would be three parties contending for the organization, or rather two in the attitude of contestants, while the third stood in the gap, and stand there still, with the black flag of Republicanism waving on one side of them, and the Democratic banner, stained with an insult, flung to the breeze on the other. It is due to themselves, and due to the country, that they should maintain their position, and refuse their aid to place in the Speaker's chair either Richardson or Banks. They will not assist in organizing the House upon a sectional issue, nor are they disposed to perpetuate the blessings heaped upon a noble and generous people by the policy or measures of the present Administration.

At the commencement of the session, the National Americans decided to cast their votes for the Hon. Humphrey Marshall, because he was with them in sentiment, and feeling, and deprecated sectionalism as wholly out of place in the popular representative body. He stood up on the American platform, and believed that we were all citizens of a common country, under the broad ægis of a Constitution, whose every obligation it is our highest and most patriotic duty to fulfil. Mr. Marshall's name being subsequently withdrawn as a candidate, the votes of our small but resolute band became somewhat scattered, but finally concentrated upon the Hon. Henry M. Fuller, of Pennsylvania, a noble son of the Keystone State, and a man who dignifies the appellation of an American citizen. He knows no North, no South, no East, no West, but, giving thanks to God that his lot has been cast in this land of promise and hope, he bears aloft the flag of his country, and, pointing to its broad and ample folds, he bids us witness the insignia of freedom's last refuge, and our passport through the realms of civilization.

Forty-odd Conservative National Americans now hold the balance of power in the House, and are struggling with fidelity to arrest the consummation of a sectional or Administration success. An intelligent people cannot fail to perceive the dignity and propriety of their position. The black flag shall never wave over the Speaker's chair, if their efforts and constancy can avert so dire a calamity. If the people *desire* the success of either the Democratic or Free-Soil Republican aspirants now before the House for the honors and emoluments of the Speakership, the accomplishment of their wishes can be in some way, I presume, brought about. The signs of the times are ominous of prospective calamities to the Union—who shall avert them, if the National Americans do not?

WM. W. VALK, of New York.

TOO MUCH CROWING.—In one of our English exchanges we find the following decision against an over-clamorous rooster:

"A curious point of law has been decided by a County Court Judge at Exeter. The question was whether an inhabitant of a town was at liberty to keep animals whose noise proved a serious annoyance to their nieghbors. It was shown on the part of a Mr. Abraham, that his neighbor, Mr. Minty, had a cock which crowed one hundred and fifty times in twenty-five minutes. The learned judge thought this was an amount of crowing which human nature was not bound to put up with, and awarded to the plaintiff one shilling damages."

When they get a Speaker of the House of Representatives at Washington, he ought to have a present of a rooster of this kidney. The triumph of Banks, Richardson or Fuller—especially Fuller—will justify the employment of a bird for a whole day that can crow one hundred and fifty times in twenty-five minutes, with all the old cackling hens of the successful party thrown in for good measure.—*N. Y. Herald.*

We are informed, says the *Union*, that a person who desires to remain unknown has addressed to the chief of the Russian Legation a check for four thousand dollars, to be transmitted to his government. The unknown donor, who signed the initials M. Y., states in his letter that, full of admiration for the gallant defence of Sebastopol, he sends this liberal sum of money to be distributed among the widows and orphans of the Russian soldiers who fell bravely fighting for their homes against foreign aggressors.

EXTRAORDINARY SALE.—On Tuesday last, says the Clarksville (Va.) Tobacco Plant, a sale of negroes and other personal property, belonging to the estate of the late John S. Jeffries, took place on Bluestone in this county, surpassing in high prices any sale we have known in this region of the world.

A negro boy, only 18 years of age, and only an ordinary field hand, brought $1300, and another not quite as likely $1250 or more. Corn brought $5.35 per barrel, and other things sold in a like ratio.—*War. News.*

THE PRESIDENCY.

The Presidential Campaign is drawing near and the friends of the American party in every section are begining to look forward with considerable anxiety to the time, and to the man who is to be chosen to bear aloft the proud banner of our *party*, the glorious "stars and stripes" of our *country!* It is generally conceded that our friends, should they manage the matter rightly, have the Presidency in their own hands. And the most important part of the proceedings, in the impending struggle, will be the selection of a proper man. While we know numbers of men, in our ranks, who would do honor to themselves and their country, should they be elevated to such a position, and to whose election we would give a cordial support, yet whenever the idea of the Presidency suggests itself to our mind, the name of MILLARD FILLMORE involuntarily comes to our lips. He is, in our humble opinion, *the man* for the times, *the man* for the people, *the man* for the *National Union*, and *the man* to check the raging tide of fanaticism and sectionalism which now threatens, in its turbulent course, to overturn every thing that is near and dear to the people, even the very fabric of our Government. He has been tried in the balance and *never* found wanting. His heart beats with no impulse save that of the *Union*, and his feet keep step with none but "the music of the *Union*." In these days of party strife and bitterness, when *the man* is almost lost sight of in *the partizan*, it is no ordinary man, who, occupying the responsible position of the President of the United States, can so shape his political course, as to meet the approbation of the entire people, and to quiet the raging waters of politics into a calm—hushing every discordant note. Such a man, and such a President, was MILLARD FILLMORE, of New York! After the close of a term of office, which was one of great honor to himself, and which redounded greatly to the prosperity, glory and happiness of his countrymen, he retired to the quiet of his home, followed by the best wishes of the entire people,—without respect to party—and the merited plaudit of "*Well done, thou good and faithful servant!*" MILLARD FILLMORE, we believe, is the choice of the *Southern* people at least. He has in the hour of trial stood by their interests, and they honor and are willing to reward him for it.—Should he be the nominee of the American National Convention, as we confidently hope and believe he will, he will certainly be the next President, and we may expect again to see an Executive in power who will act without regard to party or personal considerations, only looking to the best interests of the country, knowing "no North—no South—no East—no West—but his country, his *whole* country and nothing but his country!" As we said before, he is *the man* for the *people*, and as sure as he is nominated by the National Convention, just so sure will he be our next President! So mote it be!

Eliz. City Sentinel.

Public Sale of Residence, Land, &c.

HAVING determined to change my location, I will sell at Public Auction WITHOUT RESERVE on Thursday, the 13th December ensuing, at 12 o'clock, my present residence, with 220 acres of land. The Land adjoins and forms a part of the village of Forestville, 15 miles North of Raleigh, and 1 mile south of W. Forest College. It is proportionably divided into Woodland, that which is cleared and in cultivation, with some low grounds and grown up old Fields, is particularly adapted to corn, cotton, wheat, &c., produces well, and [illegible] lies admirably for manureing. The dwelling House is large and conveniently arranged having 4 rooms below and 3 above stairs, [illegible]—a front Porch, back Piazza and Cell[illegible] in complete order, situated in a beautiful grove of natural oaks and hickory, and in sight of the Depot. There is an office in the yard, [illegible] by 20 feet, with a chimney. The Kitchen has 2 fire places and 4 rooms,—good Smoke House and Dairy with Crib, Stables, Carriage House and Black Smith shop—pure Spring and Well water, and choice fruits, viz. the Scuppernong grapes, Almonds, Honey Cherries, Apples, &c., &c.

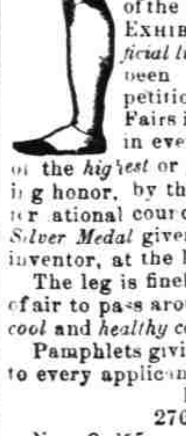
To any person seeking health, having children to educate, wishing to combine a farm and settle in a highly moral and cultivated community, the above property offers unusual inducements. On the same day I will also sell my crops of Corn, Fodder and Shucks—Horses—Cattle—Household and Kitchen Furniture, embracing Feather Beds and Bedsteads, Mattrasses, Bureaus, Sideboards, Chairs, Sofa, Piano, &c—1 Barouche and harness, 1 Buggy and harness, 1 horse Wagon and gear, Farming tools, &c., &c.

Terms—All sums under Ten Dollars cash; over, 9 months credit. A cash payment of One Thousand Dollars will be required on the Land, the remainder in three annual payments, each note to carry interest from date. The sale will positively take place.

WM. M. CRENSHAW.

Forestville, N. C., Nov 9th, 1855. 90 w5w.

PALMER'S PATENT LEG.



This American invention stands unrivalled both in this country and in Europe. It is worn by 1,200 persons, and with most astonishing success. In competition with 30 other substitutes of the best French, English, and German manufacture, it received the award of the GREAT MEDAL at the WORLD'S EXHIBITION IN LONDON, as the *best artificial limb known*. In this country it has been thirty times exhibited, in competition with all others, at the annual Fairs in the principal cities, and has, in every instance, received the award of the *highest* or *first premium*. And as a crowning honor, by the unanimous approval of an international council, the "First Premium"—only *Silver Medal* given for Limbs—was awarded the inventor, at the late New York Crystal Palace.

The leg is finely ventilated, allowing a current of air to pass around the stump, keeping it in a *cool* and *healthy condition.*

Pamphlets giving full information sent gratis to every applicant.

B. FRANK PALMER & Co.
276 Chesnut Street, Philadelphia.

Nov. 8, '55. 6 mos. nd 90.

GOLDSBOROUGH STEAM, GRIST, AND FLOURING MILLS.—The Subscriber has enlarged his establishment in Goldsboro', and is now prepared to grind Wheat as well as Corn, on a more extensive scale. One Hundred and Fifty Thousand Bushels of Wheat and Corn will be required to keep the mills in operation for the current year, for which the highest market price will be paid. The farmers of this county and the counties along the line of the N. C. Rail Road and the interior will find it to their advantage to call on or address me at the Mills before selling, and thus build up a market in this State for their Wheat and a manufactory of our own flour.

Constantly on hand a fresh supply of superfine Family Flour, Meal, Hominy, Horse feed, Cracked Corn and Husk. Also, Lime and Hair. Wheat and Corn ground [illegible].

Mr. Lynn [illegible], at Raleigh, is authorized to purchase Wheat for the above mills.

D. L. [illegible]RBANK.

Goldsboro', [illegible] 1854. wtf 78

Lippitt's Specific

FOR THE CURE OF

Dysentery, Diarrhœa, and Summer Complaints.

WILMINGTON, N. C., Feb. 1, 1855.

MR. W. H LIPPITT.—Dear Sir:—Without any suggestion or solicitation whatever on your part, I take pleasure in adding my testimony to the efficacy of your Specific for the cure of Dysentery and kindred complaints. Having been for three years afflicted with a disease of this character, and employed the services of three of the best physicians in this place, with but slight advantage, I was induced to try your medicine, and after following the prescriptions and taking several bottles, am now perfecly restored. I believe your Specific to be a most excellent and valuable medicine, and feel no hesitation in recommending it to the public. So far from being a nostrum, as too many of the popular medicines of the day are, I believe it superior, for the cure of the disease indicated above, to any other medicine.

I am truly yours, &c. M. BRYAN.

Prepared and sold, wholesale and retail, by W. H. Lippitt, Druggist and Chemist, Wilmington, N. C., Williams & Haywood, Raleigh, and by Druggists generally.

June, 1855. 50

BOOKS! BOOKS! BOOKS.

WESTWARD! — The New Purchase, or early years in the far West, by Robert Carlton, Esq.

Klosterheim, by DeQuincey

Song of Hiawatha, by Longfellow.

Hoary Head and McDonner by Abbott.

Strabo by Hamilton & Falconer

Memoirs of Catharine, of Russia, and her Successors.

Teverino, by George Sand.

Glenwood; or the Parish Boy.

Representative Women: From Eve, the Wife of the First, to Mary, the mother of the second Adam, by Baldwin.

Memoirs of Henry the Eighth of England, and his six wives, by Herbert.

The Planter's Victim, or incidents of American Slavery, with illustrations.

Walker's Manly Exercises: containing Rowing, Sailing, Riding, Driving, Fencing, Hunting and Shooting, illustrated

Gray's Elegy, illustrated

Lives of the Queens of England of the House of Hanover, by Dr. D. Doran.

Memoirs of Dr Sampson, late President of the Union Theological Seminary

Wheeler's history of North Carolina, illustrated.

The Arch Bishop, of Romanism in the United States. By Orville S Belisle, illustrated.

The American Cottage Cookery Book, or Housekeeping made easy.

The Prince of Peace, or Truths for Young Disciples, by a lady.

The Land of the Forum and the Vatican; or thoughts and Sketches, during an Easter Pilgrimage to Rome.

Foot's sketches of Virginia, 2d Series.

What is Presbyterianism, by the Rev. Dr. Hodge.

The moral and Intellectual diversity of Races, by Natt & Hatz

The little Episcopalian, or the Child taught by the Prayer Book.

Sermons by the Rev Robert South, D. D.

The Six Days of Creation; a series of Familiar Letters from a father to his children.

Dairy and correspondence of Samuel Pepys.

John Clifford, by a Lady,

Dairy and correspondence of John Evelyn, F R. S.

Historical and Descriptive Sketches of Norfolk and Vicinity, Illustrated by W. S. Forrest

The poetry and mystery of Dreams, by Charles G. Coffand.

Gerstaker's Travels

The Mysterious Story-Book; or, the Good Step-Mother.

Out of Debt, out of Danger. By Cousin Alice.

Lilly. A Novel. By the Auther of "The Busy Moments of An Idle Woman.

Mexico and its Religion. By R. A. Wilson.

Modern Pilgrims, showing the Improvements in Travel, and the Newest Method of Reaching the Celestial City. By George Wood, author of "Peter Schlmiel in America"

The Works of Charles Lamb, with a sketch of his Life, and final Memorials. By Sir Thomas Noon Talfourd.

The Great Iron Wheel.

Humboldt's Travels and Researches, Illustrated.

Palestine and the Holy Land. By Bishop Russell, Illustrated.

The African Continent A Narative of Discovery and Adventure. By Hugh Murray.

The Polar Seas and Regions. By Sir John Leslie, Illustrated.

The Northern Coast of America. By P. F. Titler, illustrated.

Circumnavigation of the Globe, and Progress of Discovery, in the Pacific Ocean, from the Voyage of Magellan to the Death of Capt. Cook, Illustrated.

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The Widow Bedott Papers with Picters to match.

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HENRY D. TURNER.
North Carolina Bookstore
No 1. Fayetteville St.

Raleigh, Dec. 1855 n100--tf

100,000 COPIES SOLD!—LLOYD'S GREAT STEAMBOAT WORK will be ready on or about the twenty-fourth of October.

CONTENTS:

First Application of Steam.
Life of John Fitch—Engraving of his first Boat.
Life of Robert Fulton—Engraving of his first American Boat on the Hudson River.
Rob't Fulton and Livingston's first Ohio River Boat—Correct Likeness—Full Particulars.
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Maps of the Western Waters; Cities and Distances laid down correctly.
List of Steamboat Explosions since 1812: Names of Killed and Wounded; List of Steamboats now afloat. Correct views of Pittsburg, Wheeling, Cincinnati, Louisville, St. Louis and New Orleans, in 1855; Sketch of each place; Population, Business, &c. &c.
Fast Time of Boats on the Ohio and Mississippi Rivers.
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The New Steamboat Law—With Comments—Life Boats.
Disasters on the Lakes—Names of Lost, Killed and Wounded.
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Oct. 3d, 1855. 80 tJan.1.

Oxford Female College.

THE next session will commence on the first Monday in January 1855, and close on the last Thursday in May.

RATES TUITION (PAYABLE ONE HALF IN ADVANCE.)

For Reading, Writing, with the first rudiments of English Grammar, and Geography,	$10,00
English Grammar, Geography and Arithmetic,	12,50
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For the College Classes, (without any extra charge for the Languages,)	20,00
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Needle Work,	5,00
Board per month,	8,00
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Musical Soirees will be given during each term.

T. T. GRANDY, Sec. of the Board of Trustees.

Dec. 22. 1854 102-1y

Agency at Washington City.

JENNINGS PIGOTT and JNO. W. HANCOCK
(*late of North Carolina.*)

WILL prosecute claims of every description before Congress, the several Executive Departments and Public Offices. Particular attention will be given to Claims for PENSIONS and BOUNTY LAND.

Mr. PIGOTT will practice in the Supreme Court of the United States, and the several Courts of the District of Columbia. Address PIGOTT & HANCOCK, Washington, D. C.

Feb. 6, 1855. 11—wly.

CARD TO MY PATRONS.

CONTEMPLATING a change in our business 1st January, 1856, renders it actually necessary for us to urge the payment of all notes and accounts due us. To grant indulgence beyond that time will be altogether inconsistent with arrangements already made, and our friends who are indebted to us will confer a great favor by coming forward at once and settling their notes and accounts now due.

E. L. HARDING.

Nov. 16, 1855. 92—6wi

GENTS' FURNISHING GOODS.—Just opened 10 dozen DeJoinville Ties, fancy and plain; 30 dozen English Cotton ½ Hose; 10 dozen grey mixed Merino; 12 dozen superior Silk; 12 dozen Kid Gloves, &c. E. L. HARDING.

Oct 4, '55. 80