FOR THE REGISTER.

LETTERS OF CIVIS.

NO. XII.

[CONCLUDING LETTER.]

I have already shown in former communications, how the Church of Rome oppressed her own subjects, and likewise persecuted "the heretics and schismatics who were deserters," as well as all others without her communion. I desire to add a few more authorities to those heretofore given on this subject.

In the fourth general council of Lateran, held in the early part of the 13th century, in the chapter "concerning heretics," it is declared that, "We excommunicate and anathematize every heresy extolling itself against this holy, orthodox, catholic faith, which we before expounded, condemning all heretics by whatsoever names called, having, indeed, different faces, but having their tails bound together by a common agreement, in falsehood, one with another." And further on it saith, "And because some, under the form of Godliness, but denying its power, as the Apostle saith, have assumed the authority to preach, although the same Apostle saith, 'How can they preach unless they be sent?' Therefore, let all who [illegible] without the authority of the Holy See, or [illegible] publicly or privately, be bound with the [illegible] excommunication, and unless they quickly repent, let them be visited with other condign punishment." Thus all those who preached without authority from Rome, or taught doctrines differing from those held and propagated by the Church of Rome, or called her jurisdiction in question, were barbarously and inhumanly persecuted as so many heretics. "During the whole of this century, (the 13th) the Roman Pontiff," says Mosheim, "carried on the most barbarous and inhuman persecution against those whom they branded with the denomination of heretics, i. e. against all those who called their pretended authority and jurisdiction in question, or taught doctrines different from those which were adopted and propagated by the Church of Rome."

So, likewise, the catechism of the Council of Trent, framed in the times of the Reformation, in naming those who are excluded from the church, but who are still subject to her jurisdiction, according to her theological tenets, asserts that, "Heretics and Schismatics, because they have separated from the church, and belong to her only as deserters, belong to the army from which they have deserted. It is not, however, to be denied, that they are still subject to the jurisdiction of the Church, as those liable to have her judgment passed on them, to be punished by her, and denounced with anathema." Here is a claim of most despotic authority for the Church of Rome; and while she is compared to an army governed by rigorous discipline, all dissenters from popery are regarded as so many rebellious heretics and deserters, who are still subject to her tyrannical rule. Thus, refractory Catholics, who were born under the spiritual dominion, and Protestants who were originally baptized out of the pale of the British Church, and all others who rejected her authority, have equally felt her cruelty and power, both in the flames and on the racks of the Inquisition. Llorente informs us of the horrible punishment inflicted by the Spanish Inquisition on French and English subjects who happened to be traveling or sojourning in Spain, while Mosheim mentions, "That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman Pontiffs persuaded the European princes [illegible]

[illegible]

shall answer." "Arius, Calvin, Luther, and all that confessed them in their evil doctrine, are [illegible] disobedient." These are commentaries on Luke ix. [illegible] On Revelations xvii. 6. On John x. [illegible]

Cardinal Bellarmine boldly avows "That heretics (Protestants) condemned by the Church may be punished with temporal penalties, and even with death;" and that "the Church has the power, and it is her duty" to do it. This he thinks is proved from the Scriptures, from the opinions and laws of the Emperors—by the laws of the Church—and by the testimony of the fathers." He also alleges that "there are three grounds on which reason shows that heretics (Protestants) should be put to death. The first is, lest the wicked should injure the righteous; second, that by the punishment of a few, many may be reformed. For many who were rendered torpid by impunity, are roused by the fear of punishment; and this we daily see is the result where the Inquisition flourishes. Finally, it is a benefit to obstinate heretics to remove them from this life; for the longer they live the more errors they invent, the more persons they mislead, and the greater damnation do they treasure up to themselves." What a cruel and bloody code for a CHRISTIAN PRIEST! How unlike the doctrines of Christ and his apostles! The strength and numbers, therefore, of protestants, and not their inalienable rights, RELIGIOUS OR CIVIL, secure them against persecution and death as so many heretics.

The Inquisition, it is true, has ceased its terrible work of cruelty and death, but not because Rome has changed—Rome never changes, says Bishop Hughes, who is an avowed apologist for the Inquisition, if not an open defender of that bloody institution. The reason, is only contained. To repeat that institution, Catholicity must change. But that never happens; for does not Pius IX, to whom bishop Hughes is bound by a feudal oath of awful import, at this very moment, in virtue of the spiritual [illegible] have bloated in his [illegible] by spite of arms, sit upon a throne as "the head of the Universal Church, and centre of Unity," and "as chief of all inquisitors and king of men?" Certainly he does; for the claims of Rome are the same in the nineteenth century that they were in the thirteenth. That she does not enjoy the fruits of those claims now as then, is not her fault. Times and circumstances change, but Rome does not change with them. Tempora mutantur, sed Roma non illis mutatur, is the motto of all genuine Roman Catholics; and every conscientious Protestant might honestly add—Et si semper eadem, sic semper Tyrannus—and if always the same, so always a tyrant.

"If any one says or pretends to insinuate," says Francis Plowden, a bold and accredited champion of Romanism, "that modern Catholics differ in one iota from their predecessors, he is either deceived himself or he wishes to deceive others—semper eadem, (always the same) is not less emphatically descriptive of our religion than of our jurisprudence." And so must have thought Bossuet, who says; "The followers of Luther, assuming the title of Reformers, gloried that they had fulfilled all CHRISTENDOM'S desires, inasmuch as a reformation had been long the desire of Catholics, people, doctors, and prelates. In order, therefore, to authorize this pretended reformation, whatsoever church-writers had said against the disorders, both of the people and even of the clergy, was collected with great industry. But in this lay a manifest conceit, there not being so much as one of all the passages alleged, wherein those doctors ever dreamt of altering the church's faith; of correcting her worship, which consisted in the sacrifice of the altar; of subverting the authority of her prelates, that of the Pope especially—the very scope which this whole reformation, introduced by Luther, tended to."—Now, these religious and juridical claims, bishop Hughes, and every other Roman Catholic bishop in this country, has sworn to "preserve, defend, increase and advance," in taking the following Episcopal oath of Allegiance to the Pope and his successors, which, mind you, is in futuro as well as in esse, and is, therefore, considering its nature, a perfect juramentum oath. "Here is a portion of it:—'The rights, honors, privileges and authority of the Holy Roman Church of our Lord, the Pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance, [illegible] the Roman Church, anything to the [illegible] and prejudice of their persons, right, honor, state or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power, and as soon as I can, I will signify it to our said Lord, or to some other by whom it may come to his knowledge. The rules of the Holy Fathers, the Apostolic decrees, ordinances, or disposals, reservations, provisions and mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels, to our said Lord, or his foresaid successors, I will to my power persecute and oppose.'"

How bishop Hughes, and the other Roman Catholic bishops in this, and other Protestant countries, accommodate this oath, which all of them take, to the circumstances surrounding them, we shall see presently. De Pratt, who was a Catholic and one of the first writers and politicians in Europe, says: "Jesuitism (and is not bishop Hughes a Jesuit?) embarrasses itself very little with the means—scruples are trifles.—This is what Mirabeau called la grande morale; leaving what he disdainfully termed la petite morale to the community." So I judge the difficulty cannot be great with those who hold to the rule that the end sanctifies the means, whatever they may be, if adopted from the force of circumstances. Fraud and misrepresentation and even bearing false witness are regarded by them at least as venial sins, if not as themselves pious, provided such means can be used to secure the ascendancy of the Papal system. Pascal, in the history of the Confessional, says it is laid down as the doctrine of the Jesuit society, that, "It is only a venial sin to calumniate and accuse of false crimes, in order to ruin the credit of those who speak ill of us. It is certainly a probable opinion, says Caramouel, that there is no mortal sin in calumniating falsely, for the purpose of preserving our honor. For it is maintained by more than twenty grave doctors, Gaspar, Hurtado, Dicastillus, Suarez, &c. &c., so that if this doctrine be not probable, there would hardly be any which could be so called in all theology."—Roman Catholic bishops, who reside in Protestant countries, therefore, especially if they belong to the society of Jesus, (what a mockery!) will have no difficulty in the premises.

In the meanwhile, it will be remembered by the reader, that I proved, in my last letter, from the canons of the council of Trent, that force is to be applied to compel persons baptized in their infancy, whether before or after birth, and no matter by whom they are baptized, whether by nurses, physicians, laymen or priests, by pagans, heretics, schismatics or faithful Catholics, it matters not; for when baptism is conferred with the [illegible]

[illegible] those who may have been forced to adopt the Catholic faith, according to the fourth council of Toledo, which declares, "that even those who by force or necessity adopted the faith, should be forced to hold it."—"Ejecti ad fidem, etiam quam ex vel necessitate susceperunt, tenere cogantur."

From Dens' Theology, which has been adopted by the Roman Catholic bishops of Ireland, as a standard work on Romanism, since the year 1808, and which is at this time a text-book in Maynooth college, Ireland, where all the Roman Catholic bishops of this country, I understand, have been educated, we learn that, "Although heretics are without the church, nevertheless, they remain by reason of baptism, subject to the church, whence she justly solicits them as deserters from the camp of the church, and so they are under the obligation of returning."

In answering the question, "Is it lawful to tolerate the rites of unbelievers?" he declares, "The rites of other unbelievers, viz: of Pagans and Heretics, are not in themselves to be tolerated; because they are so bad, that no truth or utility can from thence be derived to the good of the Church." I wish the reader to notice this remark.

"Unbelievers (he continues) who have been baptized, as heretics, and apostates generally, and also baptized schismatics, can be compelled by corporal punishments, to return to the catholic faith, and unity of the Church."

"The reason is, that they by baptism are made subjects of the Church, and therefore, the Church has jurisdiction over them, and the power of compelling them, by the ordained means, to obedience, to fulfil the obligations contracted in their baptism."

"This also obtains in the case of those who have been baptized in their infancy, as the Council of Trent teaches, Sess. 7., Can. 14, and the fourth Council of Toledo, Canon 56, Vol. 2, pp. 78-81."

Such are the practical fruits of the Doctrine of Intention of the Church of Rome upon the subject of baptism. But this is, in fact, nothing more nor less than her old war horse of unrighteousness, or doctrine, that the end sanctifies the means.—This is the abominable and corrupting error that underlies all those monstrous abuses and perversions of the truth, which are so characteristic of this wonderfully flexible, and, apparently, universally adapted system of theology of the Roman Church. This theological principle, I have already discussed, both in its direct and collateral relationship with the question of the spiritual supremacy of the pope, and I shall put, therefore, trouble the reader with the further [illegible] of it, other than [illegible] of Christ's Church, that is, [illegible] of God and an inheritor of the kingdom of Heaven, by the Intention of the person who performs the ceremony of baptism? If the efficiency of baptism, notwithstanding it was instituted by Christ, been in itself no saving grace, ex opere operato, how is it possible for an open enemy of the Saviour of men, as, [illegible] for example, although a professed follower of the Prince of Peace and therefore two fold more the son of perdition, to confer upon it by his Intention such efficacious merit? In a word, does the efficacy of baptism depend, in any manner, whatever, upon the will, Intention or purpose of the person who officiates in the performance of this rite?—On the contrary, are we not taught by the holy scriptures to know that is done [illegible] although it be only done with water, and in the name of the Father, Son, and Holy Ghost, and with the purest motives and holiest purposes, and by one possessing competent authority? Will any one question the integrity of purpose, and worthiness of motive, or competency of authority of Philip when he baptized Simon Magus? Or will it be pretended that the circumstance of Simon Magus having been thus regularly baptized, for the purpose and with the Intention of making him a member of Christ's Church and child of God and an inheritor of the kingdom of heaven, actually did confer upon him those privileges and blessings? So far from any such thing, does not every one know that all that Philip did in the premises was utterly void and inefficacious, because Simon's "heart was not right in the sight of God?" And does not every reader of his bible know also, that "repentance toward God and faith toward our Lord Jesus Christ, and love toward our neighbor as our self," are the required conditions to make the "heart right in the sight of God," while baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost, is only an outward and visible sign of this inward and spiritual grace, but not the means by which it is obtained?—What says St. Paul in his epistle to the Romans? Does he not limit the blessings of the promises to the truly faithful and to them only. "For," he declares, "he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and the circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." And what does Christ himself say? Does he not tell the stiff-necked Jews, the uncircumcised of heart, although outwardly belonging to his church founded by his authority under Moses and Aaron, "ye are of your father the devil, and the lusts of your father ye will do." Thus, as we find it written in respect to the Jewish rite of circumcision and the Jews, just as it is in respect to the christian rite of baptism, and the christians. What then becomes of this Romish Doctrine of Intention? Why, clearly, as a tenet of the Christian Church, it is not only void and inefficacious [illegible] and Hierarchal, and as damnable an error as the [illegible] doctrine, that the sacrament of orders impresses an indelible character of sacredness upon the priest. "In the ministry of God who sits in the tribunal of penance, as his legitimate judge, he (the penitent) venerates the power and person of our Lord Jesus Christ," says the catechism of the Council of Trent. And also, that "they (the priests) hold the place, and power and authority of God on earth." How blasphemous, for this makes every priest a God, and the Pope the head God of them all!! Surely, Romanism is Pantheism! What an awful and unearthly power! The priest claims to be able to open or shut the gates of heaven or hell at his pleasure. But with all this power, mind you, no act of his is valid unless he intends to make it so; for such is the Doctrine of Intention. Is it at all wonderful then, that all devoted Catholics should be servilely obedient to their priests? "They hold the place, and power and authority of God on earth;" and once a priest, always a priest. Hence they hold and teach that however wicked a priest may be, yet he is to be venerated as holding "the place, and power and authority of God on earth." Thus it is written in the catechism of the Council of Trent: "And of this the faithful are frequently to be reminded, in order to be convinced, that were even the lives of her ministers debased by crime, they are still within her pale, and therefore lose no part of the power with which her ministry invests them."—Does the Anglican Church obtain her XXVI Article from this section of the Catechism of the Trent fathers? Or are both dogmas the natural fruit of the same fundamental error?—the "Divine rights of apostolic succession."—Now can any one be surprised at the influence which the priest exercises over the "faithful"?—Or that he should be able to control the Roman Catholic masses as one mind, at pleasure? The order of Jesuits, who are the Pope's propagandists, (and all our Roman Catholic priests, it is believed, belong to this order,) never did prevail in any country that they did not destroy its liberties and its morals. The political advocates of American rights commit an error in constantly endeavoring to fix the attention of the public on the question of temporal supremacy only; for, in regard to this question directly, the Romanists make a show of independence. The true question, and the only one of real and great practical importance, in reference to the Roman Catholics of this country. Slavery genuine American heart and head, is this: Can the Pope, in virtue of what Roman Catholics of the Irish and Dutch schools especially believe [illegible]

[illegible] any engagement to disobey the Pope in such cases?

The reader who has been strictly attentive to the facts and arguments which I have laid before him in the course of this inquiry, will be able to answer these questions without difficulty. He will have discovered that toleration is against Canons, against Councils, against "the Pope and his foresaid successors," and against the Catholic Religion, "without which none can be saved," says bishop Hughes.

"Catholicism," says De Pratt, "is not organized like other worships. The latter have no common centre, no exclusive source from whence flows power in every religious society. They have no Rome, nor precedents of Rome, nor pretensions of Rome. The exaltation or depression of these worships is of no importance in the political order of States. It is not so with Rome. The Pope is chief of 120,000,000 of followers." "Catholicism cannot have less than 40,000 ministers." The Irish and American priests are more obsequious to Rome than the German or French priests who are placed nearer to her.—Reverence is increased with distance. Rome viewed at a distance is a colossus." "The Pope counts more subjects than a sovereign, more even than many sovereigns together. These have subjects ONLY ON THEIR OWN TERRITORY. THE POPE COUNTS SUBJECTS ON THE TERRITORY OF ALL SOVEREIGNS. These command only the exterior. The Pope penetrates WITHIN. He commands the interior. The seat of his empire is placed in the conscience itself. If the whole world were catholics, the Pope would command the world—what a power!—what would it leave to others? In a word, he would shake the world! He did for ages in respect to Europe. Not to know how to foresee is not to know how to govern or to judge the world." "In Ireland, Holland, and the UNITED STATES, Rome does everything by apostolical vicars, as in the countries of missions. This regime pleases Rome; for it gives her the means of being MISTRESS everywhere. The CLERGY OF THE UNITED STATES, like that of Ireland, is very DEVOTED TO THE POPE. It is very vigorous. IN TIME IT WILL GIVE EMBARRASSMENT TO THE UNITED STATES, AS THAT OF IRELAND DOES TO THE BRITISH GOVERNMENT."

Now let us see what actually happened in the Netherlands, under a new constitution and king pledging toleration, and we shall see that popery, in its very nature, is essentially intolerant, and therefore necessarily opposed to liberty.—When the king of Belgium took possession of his kingdom, which occurred but a few years past, the Popish Prelates within his dominions endeavored to establish the [illegible] they offer the public [illegible] to the king, [illegible] "the existence and privileges of the Catholic Church in this part of your kingdom are guaranteed with an article in the new constitution, by which equal favor and protection are promised to all religions."

"Sire, we do not hesitate to declare to your majesty, that the canonical laws which are sanctioned by the ancient constitutions of the country are incompatible with the projected constitution which would give to Religion equal favor and protection to all religions. The canonical laws have always rejected schism and heresy [illegible] from the bosom of the Church."

"Granting the same protection to all religions would be incompatible with THE FREE AND ENTIRE EXERCISE OF OUR OFFICIAL DUTIES. For, "we are bound, are, to protect the people from the doctrines which are in opposition to the doctrines of the Catholic Church. We could not release ourselves from this obligation without violating our most sacred duties; and if your majesty, by virtue of a fundamental law, protected in these provinces the public profession and spreading of these, the progress of which we are bound to oppose with the care and energy which the Catholic Church expects from our office, we should be in formal opposition to the laws of the State, to the measures which [illegible] [illegible] tranquillity [illegible] Here are a set of Catholic followers [illegible] declare that whenever the laws of the State shall tolerate any other religion, then, by what the Catholic Church has a right to expect from them on account of their office, they will necessarily be found opposed to those laws, and to the government which shall attempt to maintain them.—How, then, shall we account for the quiet state of our Roman Catholic Prelates? The answer is at hand. Jesuitism readily explains it. The doctrine of Intention, or that the end sanctifies the MEANS, is the ecclesiastical talisman that solves our difficulty. With us, Protestants are the dominant sects. The Intention and end of the Roman Catholics is to gain "Influence, Power, and Place." To attain their end, secrecy, quiet, and a quasi toleration of Protestants are the necessary means, and hence our public tranquillity as yet has not been disturbed. Cardinal Bellarmine says: "But when in reference to heretics, thieves and other wicked men, there shall arise this question in particular, 'shall they be exterminated?' it is to be considered according to the meaning of our Lord, whether that can be done without injury to the good, and if that be possible, they are without doubt to be extirpated; but if that be not possible, either because they be not sufficiently known, and then there would be danger of punishing the innocent, instead of the guilty; or because they are stronger than ourselves, and there be danger, lest if we make a war upon them, more of our people than of theirs should be slain, then we must keep quiet."

James II, of England, who was sincerely attached to the Roman Catholic Faith, and whose religious scruples [illegible] him his throne, when he asked [illegible] his persuasion, whether the King [illegible] promise to give his favor to all [illegible] to propose for the greater security of the Church of England, was [illegible] particularly, not to become [illegible] only that he shall [illegible] [illegible] for the peace of his subjects and his own safety." "The Catholics [illegible] the state in which they are, and the small portion they form of the population of England, which oblige them not to ask what is impossible of their King, but, on the contrary, to sacrifice all the advantages with which they might vainly flatter themselves, to the real and solid good of having a king of their religion, and securing his family on the throne, though Catholic, which may lead them naturally to acquire, in time, the entire establishment of their Church and Faith."

In 1660, when it was attempted in Poland to reconcile the Popish doctrine of sacramental benediction with the civil nature of a marriage contract, the Pope issued a letter stating such a transaction as marriage to be "essentially privileged, and dependent on the power of the keys;" but if the temporal princes did "put his hand to the censer and make his laws prevail over the laws of the church," then "the bishop should have [illegible] and [illegible] a disorder impossible to be [illegible]." Such is the unmeasured stretch which can be given to the Roman Catholic principles in the toleration of any theory which dissents from the Roman faith, and this is the fruit of Jesuitism, and "Jesuitism," says De Pratt, "is only by religion." The general of the Jesuits is a veritable king!" "It is organized into [illegible]." "Who is chief of this immense family, this [illegible] presence everywhere? The Pope," from whom bishop Hughes says catholics receive their "doctrine and faith;" and "who is the head of the universal Church and the centre of unity."

The Abbe De Pratt, that distinguished Frenchman, an able writer, and theoretically a friend of liberty. The French Catholics, although attached to Rome, are not ultramontane in their [illegible] [illegible] of Ireland and bishop Hughes is an Irish Catholic [illegible] who is said to belong to the society of Jesuits, and who we know is Rome's principal apostolical [illegible] in these United States, as in a country of [illegible]. To the society of Jesuits he avows to be "almost to extirpate the heretical protestant doctrine, and to destroy all their pretended powers, regal or otherwise [illegible]

[illegible] defend, increase, and [illegible] this, for that eternal vigilance is the price of liberty," expressed their distrust of the French Papal emigrants and influence, in an Address of the continental Congress to the people of Great Britain, dated Oct. 21, 1774. [illegible] And by another act, the dominion of Canada is to be so extended, modelled, and governed, as that by being disunited from us, detached from our interests, by civil as well as religious prejudices, by their numbers daily swelling with Catholic emigrants from Europe, and by their devotion to an administration so friendly to their religion, that they might become formidable to us, and on occasion, be fit instruments, in the hands of power, to reduce these ancient, free, PROTESTANT colonies to the same state of slavery with themselves." Nor can we suppose our [illegible] that a British parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion, through every part of the world."

Does any one doubt the sincerity, and wisdom, and well grounded fears of our Protestant forefathers? If so, let him turn to the last chapter in the ecclesiastical history of the kingdom of Austria, as it has been furnished to us by the late arrivals from Europe, and he will there learn that the Pope of Rome, by a Concordat with the Emperor, Francis Joseph, has established Roman Catholicism upon its ancient footing throughout that Emperor's dominions. By the concordat, which, in ecclesiastical court [illegible] a treaty securing and establishing certain things between the Pope of Rome on the one [illegible] and a foreign prince or potentate on the other, and in this instance, the Emperor of Austria, I say by this concordat, the Pope of Rome is invested with exclusive jurisdiction and control [illegible] over the clergy, the public and private [illegible] the funds of "Religious Foundations," [illegible] property, and the censorship [illegible] [illegible] of books within the Austrian [illegible] [illegible] this is not establishing [illegible] [illegible] superior to the throne [illegible] happened in the middle of [illegible] tury, there there is but little [illegible] the history of the past. [illegible] al princes of Europe [illegible] past ages, the "mercy [illegible] Church. Well may her [illegible] and learned doctors [illegible]

But if the reader is still [illegible] this clearly the [illegible] of the [illegible] [illegible] Catholic [illegible] through the length and [illegible] turing to persecutions [illegible] part of Roman Catholic [illegible] ligious denomination [illegible] ate, in favor of their [illegible] tenets? What is this [illegible] Co, with its Roman Catholic [illegible] State and from the Catholic [illegible] political in it? Let [illegible] history—let go read [illegible] and political [illegible] stand this important [illegible] Roman Catholics in [illegible] forewarned, we shall [illegible]

CIVIS.

A good anecdote is told of a Chippewa Indian, who was in the North. [illegible] asked why Indians did not copy the white people. He replied, "He Nishe write your Indians. [illegible] as we do, and [illegible] your brothers."

For every thing you buy or sell, let us make an exact bargain first; and be not off to an hereafter by me that says to you, shall not disagree afterwards."

FOR THE REGISTER.

THE NEXT PRESIDENCY.—MILLARD FILLMORE.

The year 1856 will form an important era in the history of the country. Within the cycle of this year, questions are to be decided, which will greatly influence our destiny as a people. Already, the great political parties, which divide our nation, are marshalling their forces for the coming contest, and in a few months the party-leaders and wire-pullers will be deeply engaged in concocting schemes, in finessing and in counter-plotting. Every means, however dark and ignoble,—every effort, however unscrupulous and dangerous, will be eagerly resorted to by the cormorants, who feed and fatten on the spoils of office, to secure the triumph and success of their favorite. In a word, all the base ingenuity, the knowledge of which political experience too often supplies, will be employed in the seekers to elevate that person from whose bounty is to flow the stream of plenty that is to satiate the greedy office-seeker or the political time-server.

We are on the eve of a great struggle—the bugle has already sounded the note of preparation; its echoes are heard on mountain and in dale; and in a few more days the friends of the Union will assemble for consultation. We repeat, we are on the eve of a prodigious struggle, upon the event of which depends much of that unity and relief of those blessings which we derive from our inestimable Constitution, the solemn and priceless boon bequeathed us by our fathers,—a struggle, destined, perhaps, to be of lasting moment to the Institutions of the South, and of a mighty issue, for weal or woe, to the Union. In such a tremendous hour, it will become every genuine patriot to look around and select from the multitude of men, that person as our great Captain and standard bearer, whose devotion to the Union, whose capacity and honesty, most command our admiration and confidence. And who among American Statesmen, is so worthy of our preference and esteem as MILLARD FILLMORE? Who has so well borne himself amid the trials and dangers that environ a stormy political career? Who has proved more and more devoted to the Constitution and Union? Who has exerted so much power and such a healthful influence in allaying the distrusts and contentions of sectional warfare? I know no politician, if measured by the just standard of honesty, capacity, conservatism and virtue, who will bear the test as well as Millard Fillmore. He has been President, and the nation gratefully remembers how admirably and wisely he administered the government, ever regarding the Constitution as the protecting Ægis of our rights, and the Palladium of our liberties. It was during his term of office that this country was agitated from one extremity to the other by sectional strifes and we all know how nobly and patriotically he acted during the impending crisis, how manfully and vigorously he opposed the progress of the accursed ploughshare of fanaticism, which sought to tear up and lay waste the virgin soil of our Republic, and overwhelm in final ruin the fair proportions of our Constitution; how high and serene and incorruptible he was amidst the discord that raged around and about him; how, in the eloquent language of Rufus Choate, "he joined himself to no party that did not carry the flag and keep step to the music of the Union," and how he gave the sanction of his name and authority to those measures which lulled the storm and calmed the angry passions of men.

He is, then, pre-eminently the man for the [illegible] He is the man for the Union and the South! [illegible] [illegible] We should select a man true to his country and himself, whose political life is [illegible] but just blame, and whose [illegible] is above reproach. He should be a statesman, moderate and resolute, but "rich in saving common sense." The times sternly require as a President

"A man with heart, head and hand,
Like some of the simple great ones gone
For ever and ever by,
Some still strong man in a blatant land,
Who can rule, and dare not lie."

Such a man I conceive Millard Fillmore to be.—Let North Carolina manifest her appreciation of the man by giving him her undivided [illegible] [illegible] considering his manifold claims, will, I sincerely hope and believe, bestow a large majority of their suffrages upon him. But whether or not he is ever again a candidate, or occupies for another term that high office which his virtues and ability once adorned, his fame as a just, firm and pure man will be perpetual.

"Others may hail the rising sun,
I bow to him whose race is run."

GRANVILLE, Feb. 13, 1856.

ANECDOTES OF AVARICE.

My Lord Hardwicke, the late Lord Chancellor, who is said to be worth £800,000, sets the same value on half a crown now as he did when he was worth only £100. That great captain, the Duke of Marlborough, when he was in the last stage of life, and very infirm, would walk from the public rooms in Bath to his lodgings, on a cold dark night, to save six-pence in chair hire. If the duke, who left at his death more than a million and half sterling, could have foreseen that all his wealth and honors were to be inherited by a grandson of my Lord Trevor's, who had been one of his enemies, would he have been so careful to save a sixpence for the sake of his heir?—Not for the sake of his heir, but he would have always saved a sixpence. Sir James Lowther, after changing a piece of silver in George's coffee house, and paying two-pence for his dish of coffee, was helped into his chariot (for he was then lame and infirm) and went home; sometime after, he returned to the same coffee-house on purpose to acquaint the woman who kept it that she had given him a bad half-penny, and demanded another in exchange for it. Sir James had about £40,000 per annum, and was at a loss whom to appoint his heir. I knew one Sir Thomas Colby, who lived in Kensington, and was, I think, a commissioner in the Victualling Office; he killed himself by rising in the middle of the night, when he was in a very profuse sweat, the effect of a medicine which he had taken for that purpose, and walking down stairs to look for the key of his cellar, which he had inadvertently left on a table in his parlor; he was apprehensive that his servants might seize the key and rob him of a bottle of port wine. This man died intestate and left more than £1,200,000 in the funds, which was shared among five or six day-labourers, who were his nearest relations. Sir William Smythe of Bedfordshire, who was my kinsman, when he was near seventy, was wholly deprived of his sight; he was persuaded to be couched by Taylor, the oculist, who, by agreement, was to have sixty guineas, if he restored his patient to any degree of sight. Taylor succeeded in his operation, and Sir William was able to read and write without the use of spectacles during the rest of his life; but as soon as the operation was performed, and Sir William saw the good effect of it, instead of being overjoyed, as any other person would have been, he began to lament the loss of his sixty guineas. His contrivance, therefore, was how to cheat the oculist; he pretended that he had only a glimmering and could not see anything perfectly; for this reason the bandage on his eye was continued a much longer time than the usual time. By this means he obliged Taylor to compound the bargain, and accept of twenty guineas; for a covetous man thinks no method dishonest which he may legally practice to save his money.—Dr. King's Anecdotes of his Own Times.

A GOOD PROCEEDING.—The Aldermen of the city of Chicago, a short time since, passed a bill making an appropriation for the purpose of presenting themselves with gold-headed canes of the value of $50 each. The Mayor vetoed the bill, but in one of the Albany [illegible] of the Board [illegible] the appropriation of the city.

One of the London papers says Father [illegible] is laboring as a priest at Rome, one of [illegible] Pyrenees.

PUNCH AND PRINCE ALBERT.

The following is capital. The Prince cannot but wince under such a severe shock—

[From Punch.]

AN INVOCATION FROM THE ARMY.

To an Illustrious Field Marshal:

By the service thou hast seen;
By each hour that thou hast been
Under fire in trench or field;
By that sword which thou dost wield—
First in breach or upon wall;
By thy daring actions all;
By thy charges and attacks;
By thy halts and bivouacks;
By thy nights which thou hast spent
In the cold and dreary tent;
By the hard and scanty fare
Thou hast often had to share;
By the country thou hast saved;
By the nations thou hast braved;
By the Minnie bolts of lead
Which have whistled past thy head;
By the countless cannon shot,
Round, grape, canister, red hot,
Near thee, which plough'd the ground;
By the bombs that have burst around;
By the rockets that have dropp'd
Right before thy feet—and popp'd;
By each sabre, bayonet, lance,
Which thy breastplate made to glance;
By each gallant charger slain
Under thee upon the plain;
By the mines which thou among
Oft has been when they were sprung;
By thine honorable scars;
By the wounds in all thy wars;
By thy cut, and by thy thrust,
Which have caused to bite the dust
Many a hero, and to fall
Heads of Legions—by them all;
By the hazards thou hast run;
By the battles thou hast won;
By great armies forced to flee;
By great cities ta'en by thee;
By all thy strategic feats,
Bold advances, wise retreats;
By thy sieges and campaigns;
By thy captured ordinance trains,
By thy booty and thy spoil;
By thy length of warlike toil;
By thy boots, thy spurs, thy belt,
By the powder thou hast smelt,—
By the coat, frock, all the clothes
Which to thee the soldier owes—
Rest thee, Albert, rest thee, now,
With thy laurels on thy brow.
Rest thee, warrior, let the fame
Thou hast earn'd suffice thy name;
Rest, and, as a man of peace,
Meddling with our army cease;
Martial business leave alone,
Be content to mind thine own.

New Firm---To the Public.

BECKWITH AND CLAYTON WOULD INform their friends and the public generally, that they have entered into partnership, and have on hand for the *Fall and Winter Trade*, at the old stand of I. Beckwith, opposite Lawrence's Hotel, a heavy stock of

GROCERIES,

which the following list is part comprised:
A large stock of fine [illegible] Rio and Java
Coffee Sugar, Crushed and Clarified, of different grades and prices;
[illegible]

DRY GOODS

Among which are to be found Domestics [illegible] great wear, and a great many other articles [illegible] to mention.

[illegible] The goods will be sold upon accommodating terms for CASH. Please give us a call and examine for yourselves.

Raleigh, Oct. 26, 1855. 1y 94

A CARD.

THE subscriber begs leave to inform the citizens of Raleigh and the public at large, that he has permanently settled down in Raleigh to carry on the

COPPERSMITH BUSINESS

in all its branches, and that he is fully prepared to execute all work entrusted to him, such Turpentine and Brandy Stills, Cooking Utensils of brass, lead and copper, Pumps, &c.

Orders from a distance promptly attended to. Prices will be liberal to ensure a large patronage.

This Establishment is on Fayetteville Street, directly opposite the Market House.

HENRY HESSELBACH

Jan. 18, 1856. 1m 6

J. & J. L. Hathaway & Co.,

IMPORTERS OF MOLASSES,

AND

COMMISSION MERCHANTS,

WILMINGTON, N. C.

J. HATHAWAY.
J. L. HATHAWAY.
WM. R. UTLEY.

Jan. 8, 1856. 3 1ypd

JESSE G. SHELTON. DAVID C. SNEED.

SHELTON & SNEED,

ATTORNEYS AT LAW,

Will attend to all business entrusted to them in

WEST TENNESSEE.

Office in Somerville, Tenn.

Nov. 20, 1855. 96 w1ypd

RALEIGH, NOVEMBER 20, 1855.

THE KANE HOUSE

RE-OPENED

UPON THE CASH PLAN.

All the delicacies of the season served at all hours. (See Bill of Fare.)

N. B. Claggett's superior Ale on draft. (97)

For Sale

THE Store House and Lot on Wilmington Street, at present occupied by W. H. Penney, Esq. The Store House is Market Square, and has a stout [illegible] with a side alley [illegible] into the back yard, which runs back the width of the lot, 140 feet. It not disposed of privately before, it will be sold at auction, some time during the ensuing court week. Apply to

J. T. LITCHFORD,
Auctioneer and Com. Merchant.

Feb. 4, 1856. [illegible]

PLANED LUMBER FOR SALE

AT THE RALEIGH PLANING MILLS!!

200,000	feet Flooring	from $21 to	$22.
150,000	" Ceiling	" 14 to	21.
100,000	" Inch boards	" 14 to	21.
40,000	" Thick boards	" 16 to	23.
40,000	" Weather boards	16 to	21.

All the above is of the best seasoned long leaf lumber, brought to an exact thickness, ready for immediate use, and will be put on board the Cars, free of charge.

T. D. HOGG & CO.

April 26th, 1855. 3-tf

N. C. Mutual Insurance Co.

A MEETING of the Board of Directors of the North Carolina Mutual Insurance Company will be held at the Office of the Company, in the City of Raleigh, on Thursday, the 28th day of February inst., at 12 o'clock, M., for the purpose of filling the vacancy in the Board, and of electing a President in the place of Col. Jas. F. G. Hardy, dec'd.

JNO. C. PARTRIDGE, Sec'y.

Raleigh, Feb. 11, 1856. 4t 13

Sale of State Bonds.

TREASURY DEPARTMENT, N. C.
Jan. 17, 1856.

SEALED PROPOSALS will be received at this Office, until 10 o'clock, A. M. of the 17th Feb. next, for the purchase of $29,000 of Bonds, issued by the State of N. Carolina. They will bear date January 1st, 1856, and will run thirty years. Proposals will also be received for the purchase of $15,000 of Bonds, which will be dated January 1st 1856, and will run thirty years.—Both classes of Bonds will have coupons attached for interest at six per cent per annum, payable on the 1st of Jan and July, in each and every year, and both principal and interest will be payable at the Bank of the Republic, N. York, unless where the party prefers to have them payable at the Treasury of the State of N. C.

They will be issued in bonds of $1,000. They are expressly exempted from taxation for any purpose.

Parties bidding will please address their letters to the undersigned at Raleigh, N. C., endorsed "sealed proposals for N. C. stocks."

Successful bidders, upon being informed of the acceptance of their bids, can deposit the amount, with the accrued interest, to the credit of the undersigned, in either the Bank of the Republic, New York, the Bank of the State, or Bank of Cape Fear Raleigh, N. C. The right of accepting such bids in whole, or in part, as may be deemed most advantageous for the State is reserved.

The bids will be opened in the presence of the Governor, Secretary, and Comptroller of State, and the President of the Bank of the State of N. Carolina.

[14] D. W. COURTS, Public Treasurer.

A Proclamation,

BY HIS EXCELLENCY THOMAS BRAGG, GOVERNOR OF THE STATE OF NORTH-CAROLINA.

WHEREAS, an act was passed by the last General Assembly of this State, by a vote of three-fifths of all the members thereof, a duly certified copy of which is as follows:

AN ACT to amend the Constitution of the State of North Carolina.

WHEREAS, A large number of the people are disfranchised by the freehold qualification now required of voters for members of the Senate. Therefore,

SEC. 1. *Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same,* (three-fifths of the whole number of members of each House concurring,) That the 2nd clause of the 1st section of the 1st article of the amended Constitution, ratified by the people of North Carolina, on the second Monday of November, in the year of Our Lord eighteen hundred and thirty five, shall be amended to read as follows: Every free white man of the age of twenty-one years, being a native or naturalized citizen of the United States, and who has been an inhabitant of the State for twelve months immediately preceding the day of any election, and shall have paid public taxes, shall be entitled to vote for a member of the Senate for the district in which he resides.

SEC. 2. *Be it further enacted,* That the Governor of the State be and he is hereby directed to issue his proclamation to the people of North Carolina, at least six months before the next election for the General Assembly, setting forth the purport of this act and the amendment to the Constitution herein proposed, which proclamation shall be accompanied by a true and perfect copy of the act, authenticated by the certificate of the Secretary of State [illegible]

[illegible]

Read three times and ratified in General Assembly, [illegible]

[illegible] HILL,
Speaker of the House of Commons.
WARREN WINSLOW,
Speaker of the Senate.

State of North Carolina,
Office of the Secretary of State.

I, William Hill, Secretary of State, in and for the State of North Carolina, do hereby certify that the foregoing is a true copy of the original on file and now on file in this office.

Given under my hand this 24th day of January, 1856.

WM. HILL, *Secretary of State.*

Now, therefore, in conformity to the [illegible] of the State and the requirements of the aforesaid act, I do issue this my Proclamation, making known to the people of North Carolina the purport of said act and the amendment therein proposed, and do cause the same to be published in the newspapers of this State six months before the election of members of the next General Assembly.

In testimony whereof I, Thomas Bragg, Governor of the State of North Carolina, have hereto set my hand and caused the [L. S.] great seal of the State to be hereto affixed. Done at the City of Raleigh, this the 24th day of January, A. D., 1856, and in the 80th year of our Independence.

THOS. BRAGG.

By the Governor:
PULASKI COWPER,
Private Secretary.

Raleigh, January 30, 1856. 8—w6m

Dissolution.

THE copartnership, heretofore existing under the name and style of MURRAY & O'NEAL, is this day dissolved by mutual consent.

D. C. MURRAY.
J. W. O'NEAL.

Feb. 4th, 1856. 4t 11

D. C. MURRAY Esq. is authorised to settle up the business of the old firm. Those indebted will please call on him. J. W. O'NEAL.

Feb. 4, '56. 4t 11

Spirit of the Age copy.

W. P. ELLIOTT,

General Commission and

Forwarding Merchant,

WILMINGTON, N. C.

Feb. 18, '56. 18 1y

TO NERVOUS SUFFERERS.—A Retired Clergyman, restored to health in a few days, after many years of great nervous suffering, is anxious to make known the means of cure. Will send (free) the prescription used. Direct the Rev. JOHN M. DAGNALL, No. 59, Fulton street, Brooklyn, N. Y.

Nov. 1, 1855. 6m 88

CLOTHING FOR SERVANTS.

RECEIVED TO-DAY AN INVOICE OF CHEAP Coats and Pants for servants which we will sell at a small advance upon cost. We are now reducing stock, and, consequently, many articles will be sold at cost [illegible]

Raleigh, Dec. [illegible], 1855. E. L. HARDING. [illegible]

TO HIRE!

A [illegible]

New Crop Molasses.

274 [illegible] of superior new Crop Cardenas Molasses, now landing from the Bark [illegible], direct from Cuba.

For sale by J. & J. L. HATHAWAY & CO.

Wilmington, N. C., Feb. 7, '56. 1m 12

A VALUABLE FARM FOR SALE.

THE Subscriber offers for sale one of the most desirable and valuable farms and tracts of land in the County of Lenoir, situated one mile from Neuse River, and three miles from the Atlantic and North Carolina Rail Road, and about equi-distant from Kinston and Goldsboro'.

This tract of land contains 1440 acres, of which 1100 acres are pine. The whole is well adapted to the growth of Indian Corn, and a considerable part to the growth of cotton, which produces 1200 to 1500 pounds per acre. There are about 400 acres in cultivation.

This is considered one of the healthiest localities in the country. There has been a single case only of billious fever on the premises for fourteen years, and very rarely a case of sickness of any kind.

If the purchaser shall desire, I will sell with the land fifty or sixty slaves.

Terms will be as accommodating as can be desired. The plantation can be examined by application to my Overseer on the premises, or to myself at Kinston.

Sept. 24, 1855. J. C. WASHINGTON. 77 tf