

SALUTATORY.

Having taken the responsibilities of the Editors chair, it becomes our duty in compliance with a "time-honored custom," briefly to define the position in which we stand, and the course we intend adopting in our editorial career.

Believing as we do, that Roman Catholicism is diametrically opposed to American republicanism, and dangerous to civil as well as religious liberty, we shall endeavor by all lawful means in our power, to check its baneful influence in our country.

We cannot look quietly on and see the reins of government placed in the hands of men who have been educated in the belief of the "Supremacy of the Pope." Who acknowledge him to be the "Head of the Church on earth;" whose bulls constitute a "higher law," before which, even the "majesty of the people" must bend. The influence of foreigners in our government, a thing to be dreaded by every American, has been fearfully on the increase. Already they fill many important posts; and are we safe in trusting the "Ship of State" to the guidance of men who are foreign to our soil? True they may be hostile to despotism in every form; but their very hatred to those tyrants under whose oppressive hands they have so long groaned, renders them unfit to stand at the helm during the many "political storms" that will inevitably assail us.

Occupying as we do, a position high among the nations of the earth, we should look well to our rulers, and see that they are men possessing all the talents necessary to fit them for guiding aright the destiny of this republic. We would say to every true patriot, at the ballot box declare in tones not to be misunderstood, we will not have men to make laws for us who acknowledge a temporal power of higher authority than our glorious Constitution; or who, by birth, are strangers to our native land. Casting aside all "party prejudices" which have so long entrained us, we should place those, and those alone in power, who would purge both our general and State government from those evils which have so long sat like an incubus upon our energies.

No one can doubt, but we have men who are American born, possessed of as much talent, and as capable of managing the machinery of government as those of any other nation. Why not entrust it to them? They have no Lord, spiritual or temporal, to whom they are amenable, save their country and their God.

No hatred to foreign powers, the gratification of which might plunge us into a labyrinth of difficulties from which all their ingenuity might fail to extricate us with untarnished honor.

AMERICANS SHOULD RULE AMERICA, is the motto which should be inscribed on every page of our political history.

One of the prominent features of the TRUE AMERICAN, will be decided and unqualified opposition to Political Romanism—believing as we do, that it has been the design of the Roman Pontiffs ever since the institution of the Popedom, to subjugate civil rulers—and not only to connect church and State, but to invest the priesthood with the civil magistracy, and punish the heretic with pains and penalties. With these views firmly settled and fixed on our minds, we intend, stungly, to rebuke the political demagogues of those who may be detected in succumbing to the minions of an Ecclesiastical Despot, for the purpose of obtaining foreign votes.

It is our design to devote a large portion of our paper to that kind of reading matter which is calculated to enlighten and instruct; and at the same time to gratify and amuse, making it at once a welcome visitor to the domestic circle. Great care will be taken by the editor in this department, to avoid whatever is contrary to sound morals and good taste.

We this day unveil the banner of American Republicanism—the banner of America's freedom from every political and spiritual foe. We mail it to the mast head of the ship of State, by the side of the American Eagle, and over the head of the Father of our glorious republic. Here we take our stand. Our country demands that we should do so; and in doing so, whatever risk we may run, whatever personal danger we may encounter, are matters to us of trivial consideration. The path of duty is the path of safety. It is plain before us, and we intend to travel it. The position thus taken we believe to be in accordance with the indications of Providence.

We take it in humble dependence upon the God of the Protestant Bible, believing that his blessings will continue to rest upon this land of ours—and that it, with the "Star Spangled Banner" still waving over it, may ever continue to be the "land of the free and the home of the brave."

We send extra copies to several of our friends, for distribution, hoping they may obtain new subscribers, and forward their names at their earliest convenience. Editors to whom the American is sent, will understand it to be a proposition for an exchange.

THE AUSTRIAN ALLIANCE.

It is now nearly two years since the latest rupture between Nicholas and the Porte became a palpable fact of history, and in the mean while curious, interested and sympathizing people have been regarding the successive results of that rupture with a concern proportionate to their curiosity, interests and sympathies. Before them has passed a diorama of events with all the varieties of the tragic, melodramatic, and comic, presented pretty much after the stage manager's art. Diplomacy, that is to say, cunning, hypocrisy, lying and cheating in high places, attended with a kind of comic denouement always, has alternated with marches and countermarches, with an occasional display of fireworks.

Now, the four great Powers, which means simply, Powers who arrogate to themselves the authority to dispose of the rights and privileges of millions outside of their own jurisdictional limits, at the price of a temporary, and frequently, illusory gain to themselves,—professing overtly to maintain a "balance of power" among the nations of the continent—sit in grave and serious conclave, each trying to cheat the other and sell the rest of mankind, to satiate a criminal ambition, or to replenish a bankrupt treasury. Then, and while in Vienna these arch traitors and foes to human rights are playing their game, a Russian fleet steals quietly out of port, and almost within the hearing of the Right Honorable members of the Peace Society in the Black Sea, perpetrates a deed of infamy, which will make, for all time, Sinope a by-word and reproach to both Russian and Ally.

And so, with hope and fear, has the great soul of humanity alternately throbbled as these things have successively transpired.

And when, after months of vacillation, trifling, and Machiavelism, upon the part of Austria, we had hoped that England and France would rebuke this contemptible conduct, in a way befitting the great interests of most shamefully wronged nationalities, we are at last told that this buying and selling—this courting and coquetting, and this political chess-playing—has ended in an alliance between Austria and the Western Powers—an alliance of neutrality, in fact, upon the part of the former—a contract stipulating that the "young hope of his country" shall within one month thereafter make an empty declaration—a paper declaration, of war against Nicholas, and that as a consideration therefor, England and France, upon their part, shall guarantee him against invasion and insurrection—a promise that these pretended champions of progress will quench the rising spirit of civil liberty in Hungary and Poland, and the Austrian States of Italy, if it becomes necessary so to do, to enable the dastardly oppressor to bind still tighter the fetters of European Liberty and Progress.

With this unfortunate piece of diplomacy, this Eastern question has become a cosmopolitan question. It no longer involves the integrity of the Ottoman Government and territory, regarding merely the map of Europe, affirming a boundary line here, and changing one there, but with its present complications are involved nationalities which have years since faded from the view in the gloomy night of despotism. What may be the ulterior result of this unnatural alliance, of course nothing short of the gift of prophecy can foretell. Indeed the event has struck us with a twofold surprise and with repugnance. It could hardly be expected that in so short a time Austria should be overcome with such an ungrateful forgetfulness of the signal favors of Nicholas bestowed upon her but a few years since, in the hour of her peril and merited chastisements;—but still more strange is it, that England, the self-constituted champion of civil and religious liberty in the Old World, and France, the France of '89 and '48, where even in this, the hour of her despotic rage, may yet be heard the soul-stirring "Marseillais" upon the lips of her liberty-loving sons—should barter so cheap the inestimable boon of Providence to the human race!—the right of self-government.—Next to the Hungarian, who thirsts after the traditional liberties of his forefathers, and to the brave and patient Pole, who sighs over the unbelieved partition of his country, and dreams of the restoration of his beloved nationality, we, in this Land of Promise, must sorrow over this, the great and most regrettable event of the past year.

It would seem strange if the sturdy old Nicholas, autocrat and despot as he is, should himself excite the very popular risings which this unholy alliance has, in part, been formed to suppress, and besides apply combustible to the embers of the revolutionary fire, smouldering under the throne of Napoleon III. But very strange things have happened since the world began. From the present sad and gloomy aspect of things in the Old World, light may emanate. We take hope from history. Caesar had his Brutus, Charles the First his Cromwell, George the Third his Sons of Liberty in America, and the tyrants and despots of Europe "may profit by their example."

We send the paper to a number of our personal friends, whose names we have not heretofore had the opportunity to obtain as subscribers, hoping that it will be their pleasure to patronize us. Should any of them decline, they will please signify their desire by returning the paper in the next mail.

The True American is not the official organ of any political party, or organization. We go upon our own "hook;" and, we may here say, that the American Party has no official organ—the efforts of some private enterprises to make the impression to the contrary, notwithstanding. We are alone responsible for the matter contained in our paper. We trust, however, that it is not presuming too much to expect the friends of American interests to aid us by their subscriptions, their councils, and with their pens.

Friend Bailey of the National Era has been laboring for some time past to make the impression on the minds of his patrons, that the design of the American move is to favor the institution of slavery.

Some of the Northern fogies have, with great avidity, taken hold of this idea as a real "God-send." Now, how any man, with the history of the last six months fresh in his memory, can believe such buncumbism, is perfectly inexplicable. As well might he assert that the object of the move is to find out the perpetual motion, the philosophers stone, or the Elixir of life.

Where is the Nebraska man who has been elected by this organization, either to the National or State Legislature? The truth is, Br. Bailey happened not to be the prime leader in this move, and therefore, he cannot see any redeeming qualities in it.

Where have the Catholics been found on election days, since the organization of the new party in the various States? They have been with Senator Douglas & Co., and with him they will go into the shade. Br. Bailey, then, in order to make out his case, must turn a complete somerser and maintain that the present administration is anti-slavery. Is he prepared for such a result as this?

Stuebenville and Indiana Railroad.

The stockholders of this road, at their annual meeting, this week, have re-elected the old Board of Directors, with the exception of one or two gentlemen, whose other engagements required them to decline a re-election. In a few days we expect to take a trip to Newark, on the occasion of the opening of the road to that point. This completion of the original undertaking of the Company, places our people in direct communication by rail with Columbus and Cincinnati, and gives us a connection with all the important Western Railroads. The Directory of the Company, and their energetic chief officer, are entitled to the highest praise for their past devotion to the interests of the Company, and we congratulate them upon the near completion of this enterprise.

CONSERVATISM.

The Conservative desires to keep things fixed. He would transcribe the Past upon the Future. As his fathers thought, so thinks he. As his fathers did, so does he. He worships the good old way. Like the vane upon the steeple, he is always found, pointing dead head against the current.

Imbued with an excessive veneration for the old, long-tried, time-honored, he looks upon them as the offspring of immaculate wisdom. To assail these is blasphemous; to question, sacrilegious; to disbelieve, an unpardonable sin.

Should any one, whose mind is free from an excessive veneration of the past, exempt from the prejudices of a defective education, fully imbued with the spirit of progression, and which looks forward to a better future, discover and advocate new principles or truths—whether physical, political or moral—he denounces him as an innovator, a disturber of the peace, denies his new doctrines, and brands them with the classical, the elegant, the stereotyped cognomen of "Humbug."

The history of the world is replete with instances of this. In every age, in every clime, the ignorant, the bigoted, the superstitious have waged a perpetual hostility against the attempts of improvement of those who move as

"The eternal steps of Progress beats, To the great anthem, calm and slow, which God repeats."

Thus a perpetual conflict between truth and error, light and darkness, liberality and bigotry, has been maintained. A conflict which has called into action the energies of the greatest minds, which has roused the martial prowess of every age, and oftentimes, drenched the earth in blood.

No truth has ever been established without great opposition. Its growth has ever been amid storms and persecution.

Often has the true reformer been crushed beneath the prejudices and ignorance of the age at the time in which he lived. A Galileo was condemned and consigned to the dungeons of the Inquisition for having taught the doctrines of Copernicus, "the great Columbus of the heavens," which doctrine was decided in the year 1663, by the Pope and a council of Cardinals and Bishops, to be an "absurd proposition, false in philosophy, heretical in religion, and contrary to the testimony of the Scriptures."

The spirit of Conservatism is founded on the supposition that "every principle necessary to the good order and harmonious action of society has been discovered." What is new, whether in politics, philosophy, or theology, is false, is the dogma of the Conservative.

The history of the whole physical and

moral world up to the present moment, furnishes ample proofs with which to confute this dogma. It is unnecessary to present any at the present time.

The spirit of Conservatism is inharmonious with the works of nature. Progressive improvement is one of her fundamental laws. It had its potency in the great Law Maker. The elements of which our earth is composed were formed by His Almighty hand, and obedient to this law became fitted for the habitation of man. Its course is not yet stayed. Numberless have been the revolutions from the inferior to the superior, since that time when the Divine Creator said, "it was very good."—Onward, and yet onward is its course. Like a huge boulder, it is rushing down the steep declivities of Time, gathering force and velocity at every bound. Thus it will continue, until "and all that are therein shall be burned up."

The spirit of Conservatism is subversive to the best interests of a republican form of government. What but resistance to the spirit of progress, caused the separation of the Colonies from their unnatural and unreasonable mother? Did not the oppressive hosts of aristocracy and proud pretence endeavor to crush the mass in their efforts to elevate themselves in the scale of being, to enjoy their prerogative, "life, liberty and the pursuit of happiness,"—to quench the spark of freedom struck into existence at Lexington and Bunker's Hill, and prevent its kindling into a flame that might sweep tyranny and oppression from off the face of the earth, and hurl kings and their thrones over the battlements of the People's strength?

Freedom grew out of tyranny, and has budded and blossomed and brought forth a rich harvest of fruit. We have now a government built on the spirit of progression; and by that spirit only can it be maintained. Let us as a nation refuse to avail ourselves of the new truths that hail in stream, as we a goodly vessel sail down the stream of Time, our cargo human rights, human elevation, and human happiness, and we shall shipwreck on the shoals of despotism and ignorance, and eventually sink into utter annihilation.

But in proportion as we receive and welcome them, as they appear "rolling the turbid waters of error and sophistry into their own living ocean, thereby accomplishing the purposes of the Great Infinite, and unfolding the secrets and mysteries of His government," just in that proportion shall we rise in wealth, influence and real power. Is it not then the duty of every wise man, of every American citizen, of every Christian, to weigh and examine carefully, thoroughly, dispassionately and impartially every truth presented to their consideration?

Does not a constant prejudice against progress, now, and a blind devotion to the past, betray a great lack of practical knowledge, paucity of ideas, and infirmity of understanding?

But the great, manifest destiny of our nation must be wrought out. IT WILL BE. Truth is mighty and will prevail in every department of science, in politics, in theology. In vain will be the efforts of every Conservative to keep things fixed. They may delay the progress of the car of Truth, but in vain are their efforts to stay its course. As well might they attempt to dam up the waters of the Mississippi with a straw.—Their resistance is like that of the adamant granite to the internal elements, which, when they have need for expansion, shake the great globe with convulsive throes, and with an earthquake effort, heave the ponderous loads from its back. G. W. B. STUEBENVILLE, Dec. 25, 1854.

Appointments by the Governor.

William Kemm, of Belmont county, Judge of the Supreme Court, to fill the vacancy occasioned by the resignation of William B. Caldwell.

Robert B. Warden, of Franklin county, Judge of the Supreme Court, to fill the vacancy occasioned by the resignation of John A. Corwin.

John McCook, of Columbiana county, Trustee of the Benevolent Institutions, vice Richard Warner, resigned.

Oliver H. Perry, of Fairfield county, Trustee of the Benevolent Institutions, vice George E. Eels, appointed Superintendent of the Lunatic Asylum.

T. L. Clark, of Lucas county, Collector of Tolls on the Canal at Maumee City, vice E. S. Frost, deceased.

A PUZZLE.—An ingenious device is going the rounds of the press. A sea captain on a voyage, with 30 passengers, being overtaken by a violent tempest, found it necessary to throw half of them overboard, in order to lighten the vessel. Fifteen of the passengers were Christians, and the other 15 were Turks. But in the exigency they unanimously agreed to the captain's proposition, that he should place the whole 30 in a circle, and throw every ninth one over till only 15 were left.—The shrewd captain placed his passengers in the following order, thus saving the Christians. The letters represent the Turks and Christians, and the captain began at the left—CCCC TTTT CC T CC T C TT CC TTT C TT C TT C.

FATAL ACCIDENT AT COSHOCTON.—A boy, the son of a poor widow woman at Coshocton, was caught between two freight cars, and instantly crushed to death, on yesterday. We did not learn his name. Too much care cannot be taken by parents to prevent their children from exposing themselves to such dangers.

Written for the True American. DEAD, DEAD.

I dreamed that I stood on a snail hill By the verge of a mystic sea; Nature was hushed, and the air was still— As still as the air could be; A weird-like influence softly stole Through the senses and over the soul.

The gorgeous dress of the autumn green Enveloped the earth around; And bouquets of flowers with fruit between Her blushing forehead bound; And the sunbeams fell like flakes of snow In a crimson tide o'er the vale below.

The broad-arched sky with its azure hue, Like the dome of a Gothic pile; Spanned the hill and the waters blue, And smiled, as the sky can smile, And the deep below and the deep above Imaged the depths of an Infinite love!

On that snail hill by my side there stood One that I long had known, In all the beauty of maidenhood— A loveable, peerless one! Her small white hand in mine was press'd, And her head reposed on my heaving breast.

A light shone forth from her deep blue eyes. That my soul could not resist; And moved by kindling sympathies, Our spirits met and kiss'd. Yet her looks went out o'er the mystic sea With a steadfast gaze, as she sang to me: "There is a sea that forms the verge And bounds the shore of time, Whose waters flow with a mournful dirge, And a ever ending chime. And there the disembodied souls Of countless numbers throng, (Time With measured tread, and their steps keep To the wild sea's mournful song, Dead, dead, is the solemn sound Which the echoing caves prolong."

Days had fled as a meteor's glare, And I stood on that snail hill; But winter had breathed on the frosty air, And my heart was cold and chill, For the light and love of my soul had gone, And I gazed on that mystic sea—alone!

I gazed on the sea with a steadfast gaze, And by the morning tide; I seem'd to see that phantom host, With measured footsteps glide. And my heart beat time to their muffled tread And mournfully answer'd them, dead—dead!

Dead, dead! In the chambers of thought These echoes come and go: 'Tis the pendulum's stroke in the glass of time That points to "long ago." How, And oh! what pleasures, what hopes have To the shadowy past since that clock struck one!

Off and again does that vision rise, That song smite on my ear; While a voice that beckons me far away My spirit seems to hear. Then my heart grows sad, and I long to be With that solemn throng by the mystic sea. C.

The Pope claims Temporal Power.

Yes, and where he can, exercises it too. Politicians of a certain class, and sympathizers of a religious type, have been late attempting to vindicate the Pope and Popery, from any principles hostile to our government. They admit his monstrous assumption of Supreme power over the church of Rome, and the faith of men; but deny that he usurps sovereignty over Kings, Princes, States, Kingdoms, or Commonwealths. The Pope once had immense power in Europe. The superstition of Rome gave him a control over the minds of men, that he does not now possess. He could awe into silence and submission, the ignorant and superstitious Kings and Clergy, with a frown. But jealousy arose in the bosom of the Holy Catholic Church, and factions strong and influential, sprang up, even on the question of the Pope's Supremacy. Four different factions exist, as follows: 1st. The FRENCH SCHOOL maintain that the Pope has only a presidency over the church, and that he is only the first among his equals.

2nd. THE ITALIAN SCHOOL, which holds the doctrine that the Pope has an unlimited sovereignty. This doctrine was adopted by some Roman councils, many distinguished theologians, and by the JESUITS, who, since the reformation, have been the greatest support of Popery. 3d. The Transalpine party hold that the Pope is equal to God. This party is also sustained by the decisions of some Roman councils, popish theologians, and Popes. 4th. The fourth party adopt the opinion, that the Pope is superior to God. They advocate the monstrous blasphemy, that in changing the bread and wine of the Eucharist into body, soul and divinity, "he creates the Creator." The canon law declares, that the Pope, in the plenitude of his power, is above right; he can change the substantial nature of things, and transform unlawful into lawful. Cardinal Bellarmine asserts, "The Pope can transubstantiate sin into duty, and duty into sin." "He can," says the canon law, "dispense with right." It was claimed in the council of Lateran, that "Leo" the Pope, "possessed power above all powers, both in heaven and earth." These are the leading opinions adopted by the great parties that divide the papal church on this point. The first is comparatively harmless. The last three, if carried out, their consequences would be, to destroy the happiness of any people.

The Jesuits, adopting the doctrine of the Pope's unlimited temporal authority, labor with all their resources, to propagate his teaching, and uphold his authority unimpaired. They are assiduously engaged in this free land of ours, in their Colleges and Seminaries, to inculcate in the minds of the young, a most blind obedience to the great Ecclesiastical Head of their church, both in temporals and spirituals.

But it may be claimed, that the Papacy never interfered with civil governments.

The gentleman who wrote an article which appeared in the "Union" of the 20th or 21st of October, either thought the readers would probably be ignorant of the past history of popery, or wished to vindicate it, for, perhaps, a political purpose. But every school boy who reads history, finds evidences of its temporal assumptions, and dreadful inflictions of temporal penalties. The inquisition which was for the punishment of heresy, with its implements of torture, is a historic monument of papal temporal power. Dominic who invented it, was canonized as a worthy saint. The deposition of Kings, the sanction of dethronement, and even regicide, is another monument of the papal claim to temporal control. Phocas, a centurion in the army of Mauritius, assassinated Mauritius in the 6th century. Pope Gregory sanctioned the murder, and congratulated Phocas upon his accession to the imperial dignity. The Hierarch, it is said, "hailed the miscreant's accession, in strains suited to the advent of the Messiah." Pope Zachary, in the 8th century, sanctioned the deposition of King Childeric of France by Pepin, and the usurpation of the throne by the ambitious minister. Gregory the VIIth, otherwise known as Hildebrand, flourished in the 11th century. He dethroned Henry, the Emperor of Germany, and transferred his dominions to Rodolph. Clement the VIIth, degraded Lewis, another Emperor of Germany. This was in 1344. Pope Boniface VIth, attempted the deposition of Phillip, the Fair of France.

Pope Julius, in 1510, deposed and anathematized Louis, King of France.—He cursed all who should aid the French Monarch. Henry the II, King of England, asked the consent of Pope Adrian, to invade Ireland. This was in 1155.—The design which Henry professed, was to convert the Irish, who were only nominal real Christians. This the Pope granted. He, also, in a papal bill, gave Ireland to the King of England, on condition of the Pope's receiving an annual payment of "peter-pence," which was a penny from each family. Pope Innocent attempted to divest John, King of England, of his throne, by a papal bull, and give it to another. Paul the III, in 1585, issued sentence of deposition against Henry VIIIth, of England. Pope Pius, in 1750, pronounced sentence of deposition against Elizabeth, the great protestant Queen of England. This Pope, with some of his successors, intrigued with the King of Spain, for the invasion of her kingdom, and its temporal destruction. Popish Pontiffs have claimed temporal sovereignty.—Hildebrand, in 1076, declared in a Roman council, that the power of "binding and unloosing," extended to temporals, and was given by God himself to the Pope.

Boniface VIth, claimed to be set over nations, and over kingdoms, by the appointment of God. Paul and Pius, in their bulls against Henry VIIIth, and Elizabeth, claimed to be "vicegerents of God," invested with sovereignty over Kings, nations and kingdoms. The fourth council of the Lateran, the general council of Lyons, the general council of Vienna, the general council of Pils, the general council of Constance, the council of Trent, all sanction the claim of the Popes to temporal sovereignty. They recognize in the Pope, a master over the bodies, as well as the souls of men. To one fact, I wish also to call the attention of American freemen. The Pope claims power to absolve subjects and citizens of civil governments, from their oaths of allegiance, or oaths of any kind. Roman theologians, and canonists who have advocated this doctrine, are numerous. Baily, Cajetan, Aquinas, Bernard, the Catholic ministry of Paris, and the French clergy, are instances. The Popes have, for ages, not only held this principle, but have been, for ages, violators of good faith. We select only the names of Gregory VIth, Urban, Gregory IXth, Urban VIth, Paul IVth, Paul Vth and Innocent Xth. Had I space in your columns, I could enumerate the names of ten others. I can also give details of historic facts to demonstrate the allegation made respecting these Pontiff's want of faith, and disregard of the binding obligation of oaths, whether imposed upon them, or on others. Popish councils have also encouraged the violation of oaths, both by their own example and laws. I instance the 3d general council of the Lateran, the 4th general council of Lateran, the general council of Lyons, the general council of Pils, and the general council of Constance.

This last Council was celebrated for its infamy in this department, as well as in the sacerdotal debauchery which attended it. They pledged to John Huss, and Jerome of Prague, a safe conduct, and when they had inveigled them within the power of the Council, tried, condemned and burnt them for heresy. The same Council also freed the subjects of Frederick Duke of Austria, from their oath of fidelity. Besides, the way in which this invalidation of oaths can be practised, is clear. It can be done by the Priest at the Confessional. He can either remit the moral obligation of the oath before its violation, or pardon his infraction after the deed is perpetrated. For what does a Popish Priest, or Bishop, or the Pope himself, care for our free government? It has not assisted Popery, for it sprang into existence a great Protestant system, because founded upon the great principles of civil and religious freedom.

WASHINGTON, PA., Dec. 20, 1854.

CONGRESSIONAL.

WASHINGTON, Jan. 3.—SENATE.—A communication was received from the President, enclosing the correspondence of Maj. Gen. Wool, respecting the operations of the Pacific division of the Army upon that coast. Laid on the table, and ordered to be printed.

Mr. Weller said he would discuss the subject at some future day.

The County Land Bill was then again taken up and debated until adjournment.

HOUSE.—Mr. Latham, from the Committee on Public Lands, reported back a bill to continue in force for one year from March 3d next. Acts for adjusting land claims in California. He said the Board of Commissioners have been in session two years and a half, and 813 cases have been brought before them. Of these they have acted on 397—236 have been confirmed, and 416 yet to be acted on, and unless this bill shall be passed, they will as a consequence be undisposed of, and persons interested will have to come to Congress for relief. Bill passed.

Mr. Pettit, in Committee on the bill for the relief of settlers on swamp and overflow lands, being the nominal subject of debate, made a dashing, argumentative, denunciatory, and slavish speech against Know Nothingism, looking on their secret machinations as calculated, if successful, to break down State rights, and inflict a fatal stab on republican government, and as a consequence, damaging the social relations.

Mr. Clingman changed the current of debate, and delivered a speech in favor of mediation by this Government between the belligerent Powers of Europe, giving many reasons why this should be tendered.

Mr. Bayly, chairman of the Committee on Foreign Affairs, said he had reason to believe from responsible quarters, that overtures were made on the part of this Government with regard to this matter, but on the whole it was thought advisable for us not to interfere with it.

The House soon after adjourned.

Two Roman Catholics who fought under the Duke of Alva, after having murdered a poor man, his wife, and six innocent children, sat down at table to enjoy the fruit of their labor. In the midst of their repast, the conscience of one of them became desperately alarmed, and with uplifted hands he thus exclaimed, "Holy Virgin, mother of God, as I hope for salvation, I have at last upon lent Friday!"