

hibited from exercising jurisdiction over offences committed against the State. The Tribunal Stataria alone examined and adjudged by way of a court-martial. General Gorzkowski, in all his proclamations and bulletins, signed himself as civil and military Governor of Bologna. The functions of M. Bedini as Papal Commissioner or Pro-legate was suspended; he was the civil magistrate in time of peace, but by the proclamation of martial law his functions were suspended. Ugo Bassi was captured by the Austrian soldiery with arms in his hands promoting civil war. He was in holy orders, but refused all protection and immunity by reason of his profession. He was tried by the Austrian military tribunal, condemned, allowed time to prepare for death, and was executed.

All this was done, too, not only without the order or co-operation of M. Bedini, but without his knowledge of the fact until it was accomplished. The Austrian commander kept M. Bedini in close conversation during these transactions in the city, purposely to prevent his having any knowledge of them at the time. It has been charged that M. Bedini, in his capacity of Bishop degraded Ugo Bassi from the priesthood before his execution, whereas M. Bedini was not a bishop at all till about three years after the date of Ugo Bassi's execution. Ugo Bassi had forfeited his life under the laws, and was accordingly executed. M. Bedini had no jurisdiction over his case, did not even counsel the proceedings against him, nor even know of his condemnation and execution till they were over. It is but just to the memory of Ugo Bassi to state that before he made his confession, he abjured the errors of his course, and repented for the scandal he had given.

"It is hoped that this historical outline will relieve the distinguished stranger, who is now amongst us on a mission of peace and mercy, from the unjust and unfounded accusations that have been made against him. This is the only object of my communication." C.

The above communication from a native citizen and neighbor we yield a place to, as an act of justice towards a distinguished foreigner, who, as a mere stranger visiting our country and demeaning himself indifferently, would be entitled to all kindness; but as a public envoy to our Government, clothed with the inviolability of a minister of peace, he is, whatever his religion or politics, invested with a sacred claim to the rights of hospitality and protection, which every American should be ready to admit and defend.—Editors National Intelligencer.

QUITE A "FIX."

A new version of the Protestant Bible is called for; on this point all the Protestant sects are unanimous. But to which sect shall the important task of making this new version be entrusted? There's the rub! If to the Methodists, the Methodists, it is feared, will make the Bible speak Methodism; if to the Anglicans, Anglicanism; and so on throughout the sects. A recent number of the Frederickburg Christian Banner has an amusing article on the subject, from which it would appear that Protestantism has not, and never will, have, the pure Word of God:—

"That the present English translation of the Bible is entirely free from all errors, is what we by no means allow. That our present version may be greatly improved, we readily admit. But who are to be the revisors of this important work? If a revision of the Bible be made by any one party of religionists to the exclusion of all others, such a revision will be a denominational work, served up in such a manner as to prove, conclusively, the correctness of the doctrines, rites and ceremonies of the party engaged in the revision. It cannot be otherwise, unless depraved nature has improved considerably, and divines and revisionists have become more sincere and honest, since the time King James' Translation was made. Of what can the present advocates of a new version complain in the revisors of King James' Translation, unless it be of ignorance, or dishonesty? Are they more sincere, and do they possess more moral and Christian honesty, than did the King's revisors?—Will they give us a more correct version, than the one now in use? Who are to settle these questions? Do they assume to be more profoundly skilled in the critical knowledge of the ancient Hebrew and Greek languages, than were the revisors of King James' translation? The idea is preposterous, and the assumption ludicrous. None, but profound linguists, that is, none but those skilled in the Hebrew and Greek languages, are capable of passing a correct judgment, and of deciding satisfactorily upon an accurate and faithful translation of the holy Scriptures, when made. And here we would remark, for the information of our readers, that there is not more than one in every ten thousand of the readers of the present English Bible who is able to read the Greek Testament with tolerable fluency, much less of being capable to pass a correct judgment on a proper translation of these original languages. And we venture the assertion, that there is not more than one in every fifty of those termed preachers, or clergymen of the present day, who can translate a single chapter of the Greek Testament into good English. We have often been disgusted with little petty criticisms made by those who can neither read nor write their vernacular tongue, correctly. And we have almost uniformly found it true, that the greatest croakers about a new translation, a new revision, &c., of the sacred writings, are those who know but little of the first principles of any language.

"A revision made by any one party of religionists, would be a sectarian Bible, or revision, and therefore would not be entitled to the confidence of the Christian world. It is said, that the revision of King James' was made to favor the Established Church of England. Suppose we grant it. What is to be gained in this respect by the new and improved version?—Will it not be so revised as to conform to the established doctrines, rites and ceremonies of the party of religionists by whom it is made? But the advocates of this new enterprise may answer, ours shall be no party, denominational, or sectarian revision. This we deny. What denominations are engaged in this new revision? Is it a united work of the whole? No.—Have the Presbyterians as a denomination touched it? They have not. Is the Protestant Episcopal Church, or any of her learned Bishops allies of the new undertaking? No, so far as we are advised, not one. Is the Methodist Episcopal church, or any of her pious bishops allies of this benevolent scheme? No, not one. What religious denomination appears to be the most deeply interested in this work of revision? So far as our knowledge extends the Baptists appear to be the prime actors in this laborious and expensive enterprise. This is our impression. We are willing to stand corrected if in error."

DISEASES OF THE LIVER.

When the celebrated Dr. Rush declared that drunkenness was a disease, he enunciated a truth which the experience and observation of medical men is every day confirming. The many apparently insane excesses of those who indulge in the use of spirituous liquors, may be thus accounted for. The true cause of conduct, which is taken for intonation, is very frequently a diseased state of the Liver. No organ in the human system, when deranged, produces a more frightful catalogue of diseases. And if, instead of applying remedies to the manifestations of disease, as is too often the case, physicians would prescribe with the view to the original cause, fewer deaths would result from diseases induced by a deranged state of the Liver. Three-fourths of the diseases enumerated under the head of Consumption, have their seat in a diseased Liver. (See Dr. Gunn's great works.)

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This work is from the pen of the Rev. Father Bresciani, S.J., the distinguished editor of the Civiltà Cattolica, published in Rome, and one of the most eminent writers of Europe. The author, who was an eye-witness of many of the events which he relates, gives a truthful history of the convulsions of Europe, and more especially of the scenes of devastation committed in Italy and in Rome, from the death of Gregory the Sixteenth to the attack on the Quirinal Palace and the flight of Pope Pius the Ninth.

The principal object of the author in preparing the work, was to expose the wicked tendency and the treacherous designs of the secret societies. Of those nefarious associations, he draws the most vivid picture. He removes the dark cloud which envelops them, and exhibits them in all their hideousness.

As the design of the Jew of Verona was to open the eyes of the young men of Italy to the horrors of the secret societies, may we not indulge the hope that it may accomplish the same desirable object among the youth of America? May they learn from its truthful pages to avoid the snares laid for their destruction by the innumerable secret associations by which they are surrounded. But the warning voice which it raises against secret societies, is only one of the many merits of the work. The danger of bad books, their corrupting influence over the minds of the young, is distinctly marked out. They are ready vehicles in the hands of secret societies for disseminating their pernicious doctrines, and of ultimately accomplishing their nefarious ends.

It is superfluous to add a single word in reference to the character and the evil tendency of the class of literature in our own land, where perhaps it has acquired a wider circulation and is read with more avidity than in any other country in the world.

The true character of Mazzini, of Kossuth, of Lola Montes, and of other prominent actors in the late convulsions of Europe, and even that of "Father Gavazzi," is unfolded in the truthful pages of the Jew of Verona; and as many of these noted personages have visited our shores, and are at the present moment disseminating in our midst their poisonous principles, it is important that the public should know their history and understand their characters.

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