

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 10.

NEW YORK, FIFTH-DAY, AUGUST 24, 1848.

WHOLE NO. 218.

The Sabbath Recorder.

For the Sabbath Recorder.

THE JUDGES JUDGED—NO. 3.

NATURAL AND CONSTITUTIONAL RIGHTS INVADED.

The Court say, "The conclusion at which we have arrived is after much reflection." The delay to which the case has been subjected doubtless afforded time for "much reflection." Of what kind those reflections were, we have but little information, except from the Judge's published "Opinion" and the declaration of other members of the Bench. From the contradictory character of parts of the first-named document, and the widely different grounds on which the different judges of the same bench rest their decision, it is fair to infer, that this "much reflection" was had to bring about a concurrence in a decision that should suit the prevailing party, and avoid the just charge of violating the sacred rights of conscience, and the principles of religious liberty, which are inherent to all truly American institutions. But none of their flimsy pretences can hide the real design of the Court. That Judge Bell understands the intent of the Constitution just as we Sabbatarians do, is obvious from his own construction of it. Thus he says, "No man living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practice any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan, and the Pagan are alike entitled to protection; to which he adds even the Infidel. To make the matter still plainer, he adds, in the language of a well-understood Judge, "The right of conscience, as understood under our organic law, is simply a right . . . to do or forbear to do any act for conscience's sake, the doing or forbearing of which is not prejudicial to the public weal." Doubtless in this authoritative exposition we have the very gist of our organic law on the natural rights of conscience; and Judge Bell knew that the very object of the suit before him was to defend, against "the Act of Assembly," this natural right, on the constitutional declaration which seeks to foster and protect it. Every authoritative ordinance, from Constantine's on the Domitianic Day, A. D. 321, to that of the Pennsylvania Legislature, A. D. 1794, rests the obligations of the law on religious considerations only, which have no force but as they apply to conscience. All the terms employed to designate the day, carry with them this religious import. This Judge Bell has admitted; and on this Judge Coulter has rested all his argument for concurring in the decision of the Court. Now it is impossible but that the Court must have known that the Jew and the Christian Sabbatarian reject, with all the solemnity of a conscientious protest, these religious reasons for the observance of Sunday, Lord's day, or the Christian Sabbath, inasmuch as they regard these pretensions as in palpable opposition to the institution and perpetuation of Jehovah's holy Sabbath. "The civil regulation" of Papist cities, requiring all by-standers and passers-by to kneel at the approach of the "sacred host," is not more repugnant to the consciences of devout Presbyterians, than the Sunday law of Pennsylvania is to Sabbatarians, while it requires a seeming reverence to the Puritan Sabbath by a coerced abstinence from labor. Judge Bell's exposition of the Constitution is, that it allows all living under its protection, "to do or to forbear to do" what conscience dictates as duty. He knows that conscience dictates to them that they should reverence the seventh day of the week by a religious rest unto Jehovah, and that conscience equally dictates to them that they ought not to rest on the first day of the week; and yet he affirms the constitutionality of the Act of Assembly which fines and imprisons these conscientious people for not honoring Sunday by such a religious rest; thus giving sanction to coercion in his decision, which he repudiates in his premises.

Judge Bell thinks to escape this gross contradiction by calling the Sunday law "a civil regulation for the government of man as a member of society." Suppose it were so; does the Constitution guarantee no natural right, but the religious considerations of conscience? The National and State Constitutions guarantee to all citizens equal civil rights, as well as religious ones! Now be it remembered, that it is allowed by all parties, that the Constitution guarantees the right of Sabbatarians religiously to observe the seventh day as a day of rest to Jehovah. By what right, then, may the State take away one day in six from a portion of its citizens, after allowing them their conscientious observances? Suppose the Commonwealth of Pennsylvania should tax all Sabbatarians one-sixth more taxes than the observers of Sunday are taxed for State purposes! Would it be constitutional? Would it not be a violation of natural right and equality? If this were so, in vain would the canting officers

of the law tell us that we were protected alike with other citizens, and that it was at our own choice that we held property and followed particular trades. We should tell them that "our organic laws" make no invidious distinction between Sabbatarians and Sunday people! We would point to the national declaration, and tell them that "our organic law" said, "all men are born free and equal, with certain inalienable rights." Free from what? Every unequal yoke of all men! Equal in what? Not fortune, nor talent; but civil and religious rights. What is the Constitution for, but to protect the minority from the oppressions of the majority; the feeble from the power of the strong. Unless this is its operation, it is not worth a straw. The Supreme Court are constituted the guardians of these natural, constitutional rights; and the seventh-day people carried their case up to them to ask their protection from the Act of Assembly which invades these rights in their persons. But instead of judging them on these principles of the Constitution, the Court adroitly dodged the question, evaded the application of the acknowledged principles of the Constitution, and wantonly sacrificed the rights of "a portion of its citizens belonging to a respectable Christian sect," to surreptitiously established usages and popular clamor. Be it known to the world, that the Sabbatarians understand their own rights, and if they are wrested from them by the strong arm of power, they will not sit still to be hoodwinked while it is done. The false issues and artful evasions of the perpetrators of these outrages, shall be held up to view so long as liberty is left us to speak and write. What if Sabbatarians were to ask "a civil regulation" to compel the inhabitants of the towns and villages where they dwell to cease their labors on the seventh day with them! They could tell those who disliked it, that they were not obliged to keep Sunday; but if they choose to do so they are protected in it. In the courtly language of Judge Bell, we could say of such a civil regulation, "It says not the Sunday man nor Christian Sabbath man, You shall desecrate the day you esteem as holy, and keep sacred to religion that which we deem to be so." Constitutionally we have as good a right to this as Sunday people have to our cessation from labor on the first day of the week! But what a murmuring I hear over the land! Hush! We ask no such thing; we ask only to be let alone. On the premises of Judge Bell, it cannot be pretended that we have ever injured the public weal. It is decided that the organic law of the land knows no more of the Christian religion than it does of the Jewish, the Mohammedan, or the Pagan. It administers nothing but "civil regulations." Is this so? We challenge the world to prove that the labor of Sabbatarians is more prejudicial to the public weal than that of Sunday folks. If any one called a seventh-day man, do act prejudicial to the public weal, let him suffer as a wrong-doer, and not as a Seventh-day Baptist or a Jew. The organic law of the land knows nothing of these distinctions; it protects all equally. The Jews and the Seventh-day Baptists have asked equal protection, at the hands of the several State Legislatures and Judiciary Benches to which they have appealed. In some instances it has been honestly awarded them. But in others they have been treated as though they were not equals in the eye of the law with those who observe the first day of the week! Questions submitted to these authorities, have been treated as though there was no organic law, but the will of the majority, and time-honored observances of partially enlightened forefathers. These are commonly the principles of bigots and persecutors. They are alike repugnant to the genius of the free institutions of our great republic, and to the letter and spirit of real Christianity; and must sooner or later be held in contempt. The abettors of them are usually thereby involved in measures that lead to results, at which, abstractly, they feel abhorrent, as we propose to show hereafter. S. D.

A DAUGHTER-IN-LAW IN CHINA.

The situation of a daughter-in-law in most Chinese families is not an enviable one. The very phraseology in regard to them is not a little remarkable. People, in speaking of a little woman lately married, instead of saying she has been married to such a person, say, she has gone to be daughter-in-law in such a family; and this is the title by which she is known as long as she remains in the family, that is, as long as the husband's parents are living. Her relation as a wife to a husband is buried in the more important relation to her husband's parents. In point of fact her duties to the parents, especially to the mother-in-law are considered paramount to all others, not excepting the affection she owes to her husband. What is not a little strange is that, in many cases, she is obliged to depend for clothing, both for herself and her children, on her own parents, and not on her husband. Situated as they are, and sometimes receiving much ill treatment from the mother-in-law, the death of the latter must often be a cause of real joy. This seems to be so well

understood that the daughter-in-law is expected to cry louder, and wear deeper mourning, than any other member of the family. An instance of the treatment they sometimes receive, fell under my observation a day or two since. A respectable looking young woman, accompanied by a little girl came to my house, desiring to be received into the family as a servant, asking no compensation for her services except her food. Her husband has recently died, leaving her with one child. Her mother-in-law is a common street beggar, and is determined to sell her to a person, who desired her as a concubine. She could not submit to this, and wished to escape from the power of her mother-in-law, who has the legal disposal of her person. She seemed distressed, and has been taken in by Miss Aldersey, having put her little girl into the school. [Foreign Missionary.]

WHAT MIGHT BE DONE.

BY CHARLES MACAY.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another?
Oppression's heart might be imbued
With kindling words of loving kindness,
And knowledge pour,
From shore to shore,
Light in the eye of mental blindness.
And Slavery, Warfare, Lies and Wrong,
All Vice and crime might die together;
All fruit and corn
To each man born,
Be free as warmth in summer weather.
The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.
What might be done? This might be done—
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

PERSECUTION OF THE QUAKERS AT BOSTON.

Rev. Charles A. Goodrich, in his history of the United States, speaking of this subject, says: "In 1656 the Quakers making their appearance in Massachusetts, the legislature of the colony passed severe laws against them. No master of a vessel was allowed to bring any one of this sect into its jurisdiction on the penalty of £100. Other still severer penalties were inflicted upon them in 1657, such as cutting their ears, boring their tongues with a hot iron, &c. They were at length banished on the pain of death, and for refusing to go, were executed in 1659."

I find copies of various laws enacted in regard to the Quakers, in a work entitled, "An abstract of the sufferings of the people called Quakers, Printed and sold by the Assigns of F. Sowle at the Bible in George York, Lombard street, London, 1738." From which I copy the following:

"An Act made at a General Court held at Boston the 20th of October, 1655.

Whereas there is a pernicious sect (commonly called Quakers) lately risen, who, by word and writing, have published and maintained many dangerous and horrid tenets, and do take upon them to change and alter the received and laudable customs of our nation, in giving civil respect to equals, or reverence to superiors, whose actions tend to undermine the civil government, and also to destroy the order of churches, by denying all established forms of worship, and by withdrawing from orderly church fellowship, allowed and approved by all orthodox professors of the Truth, and instead thereof and in opposition thereto, frequently meeting themselves, insinuating themselves into the minds of the simple, and such as are least affected to the order and government of church and commonwealth, whereby divers of our inhabitants have been infected, notwithstanding all former laws made upon the experience of their arrogant and bold obtrusions to disseminate their principles amongst us, prohibiting their coming into this jurisdiction, they have not been deterred from impetuous attempts to undermine our peace and hazard our ruin;

"For prevention thereof, this court doth order and enact, that any person or persons of the cursed sect of the Quakers, who is not an inhabitant of, but is found within this jurisdiction, shall be apprehended without warrant, where no magistrate is at hand, by any constable, commissioner, or selectman, and conveyed from constable to constable to the next magistrate, who shall commit the said person to close prison, there to remain (without bail) unto the next Court of Assistants where they shall have a legal trial. And being convicted to be of the sect of the Quakers, shall be sentenced to be banished upon pain of death. And that every inhabitant of this jurisdiction, being convicted to be of the aforesaid sect, either by taking up, publishing, or defending the horrid opinions of the Quakers, or stirring up mutiny, sedition, or rebellion against the government, or by taking up their absurd and destructive practices, viz. denying civil respect to equals and superiors, and withdrawing from our church order, or by adhering to or approving of any known Quaker and the tenets and practices of the Quakers, that are opposite to the orthodox received opinions of the godly, and endeavoring to disaffect others to civil government and church orders, or condemning the practices and proceedings of this Court against the Quakers, manifesting thereby their complying with those whose design is to overthrow the order established in Church and State; every such person, upon conviction before the said Court of Assistants, in the manner aforesaid, shall be committed to close prison for one month, and then, unless they choose voluntarily to depart this jurisdiction, shall give bond for their good behavior, and ap-

pear at the next Court, where continuing obstinate, and refusing to retract and reform the aforesaid opinions, they shall be sentenced to banishment upon pain of death. And any one Magistrate, upon information given him of any such person, shall cause him to be apprehended, and shall commit any such person to prison, according to his discretion, until he come to trial as aforesaid."

Who would have thought these law-makers themselves had left their own native land because they could not join with the established form of worship? [Jour. of Commerce.]

CHRIST THE END OF THE LAW.

The following paragraph is from Dr. Chalmers' 78th lecture on the Romans. It explains very satisfactorily a passage of Scripture which is often perverted to support the worst of errors:—

"For Christ is the end of the law for righteousness to every one that believeth." There is one obvious sense in which Christ is the end of the law; and that is when the law, viewed as a schoolmaster, brings us to the conclusion, as to its last lesson, that Christ is our only refuge, our only righteousness—thereby shutting us up unto the faith. But this is not the sort of end which is meant here. We should have a more precise understanding of the verse by taking the word end as equivalent to purpose—and that a purpose, too, which the law was fitted to serve, not merely after it was broken, but at the time of its original institution, and when it was first set up for the moral government of men. Now that the law has been violated, and we are the outcasts of its rightful condemnation, it is good to be schooled by it into the lesson that Christ is our only hiding place in whom there is no condemnation; and thus to make Christ the end or the final landing-place of that educational process through which we are conducted, when studying the high precepts and authority of the law, and our own immeasurable distance and deficiency therefrom. It is not thus, however, that this verse is to be understood; and for the right determination of what it signifies, we shall go back to one of the purposes for which the law was given at the time of its first ordination—a purpose to be gained, not after the breaking of it, but which would have been gained by the keeping of it. One of these purposes was to secure the moral rightness of man's character and conduct. But another of these purposes was to secure to him a legal right to eternal life. The one was the end of the law for his personal holiness. The other was the end of the law for his judicial righteousness, and this is what we hold to be precisely the 'end of the law for righteousness' in our text. Its direct and primary object was that man should be justified by his obedience thereto; but man falling short of this object or only by falling short of perfect obedience, can only now obtain it in Christ, in whom alone we have righteousness, even a part and an interest in that everlasting righteousness which He hath brought in by His obedience—which righteousness, with all its associated privileges and rewards, is unto all and upon all who believe. It is the merit of His obedience imputed unto us and made ours by faith, which forms our right or title-deed of entry into the kingdom of heaven. He is the Lord our righteousness; and in receiving Him we receive that righteousness which it was the end of the law to have secured for us had it been by us fulfilled; but which we in vain seek by the law, now that it has been broken.

A HINT TO MINISTERS.

There was a husbandman that always sowed good seed, but never had good corn. At last a neighbor came to him, and said, "I will tell you what probably may be the cause of it; it may be," said he, "you do not steep your seed?" "No, truly," replied the other, "nor did I ever hear seed must be steeped." "Yes, surely," said his neighbor, "and I will tell you how; it must be steeped in prayer." When the party heard this, he thanked him for his counsel, reformed his fault, and had as good corn as other persons.

May not this little anecdote afford a useful hint to those whose office it is to sow the seed of the divine word? Too frequently it is found that but very little good fruit is produced within the limits of their exertions. What can be the cause? Alas! the seed which they sow, although of the best quality, even of heavenly origin, is not steeped in prayer. To the want of scrupulously attending to this practice, may be traced the barrenness of our favored land. Let then the spiritual husbandman in future be more diligent in his attention to that important duty, and then may he hope to see the vineyard committed to his care abounding in all the fruits of righteousness. [Flavel's Husbandry.]

IT IS A PARTING—NOT A LOSS.

Thou hast lost thy friend—say rather, thou hast parted with him. That is properly lost which is past all recovery, which we cannot hope to see any more. It is not so with this friend whom thou mournest. He is only gone home a little before thee; thou art following him. You two shall meet in your father's house, and enjoy each other more happily than you could have done here below. How just is that charge of the blessed Apostle, that we should not mourn as men without hope, for those who sleep in Jesus. Did we think their souls vanished in air, as a heathen poet profanely expressed it; and their bodies resolved into dust, without any possibility of reparation; we might well cry out our eyes, for the utter extinction of those we loved. But if they do but sleep, they shall do well. Why are we impatient at their silent repose in the beds of death, when we are assured of their awaking to glory? [Hall

THE PRIEST AND THE IRISH MILKMAN.

The following amusing instance of Irish wit, on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up the reading of the Bible, was related by Dr. Dowling of New York in an address during the anniversary week.

On reaching the milkman's humble cabin in the county of Kerry, the priest thus addressed him—"My good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure, it is true, please your reverence, and a fine book it is too."

"But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures." "Ah," replied Pat, "but you must be agher provin that same, before I consent to leave it off."

"That I will do from the book itself. Now turn to 1st Peter 2: 2. 'As new born babes, desire the sincere milk of the word, that ye may grow thereby.' Now, you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to 'desire the sincere milk of the word,' and one who understands what the 'sincere milk' is, must give it to you and tend to you."

Pat listened attentively to the priest's authoritative address, but no way at a loss, replied—"But be aisy, your reverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? why, instead of giving me rale milk, he chated me by puttin wather into it; and if you get my Bib'e, perhaps you may be agher serving me the same. No, no, I'll keep my cow and milk it myself, and then I shall get the sincere milk, and not, as I might from you, mixed with wather."

The priest thus finding himself defeated, and desirous that the mischief should spread no farther, said in a conciliatory tone—"Well, Pat, I see you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible, but do n't lend it or read it to your neighbors."

Pat, eyeing his admonitor very cunningly, but seriously, replied—"Sure enough, your reverence, while I have a cow, and can give a little milk to my poor neighbors who have none, it is my duty to do so, as a Christian; and saving your reverence, I will."

The priest, concluding that the honest milkman was rather a tough customer, gave up the argument, and walked off abashed.

RITCHIE AND THE PROFANE SWEARER.

The late Doctor Ritchie, Professor of Divinity in the University of Edinburgh, was one day preaching in Tarbolton church, where he was at that time minister, against profane swearing in common conversation, while one of his principal hearers, who was addicted to that sin, was present. This gentleman thought the sermon was designedly addressed to him, and that the eyes of the whole congregation were fixed upon him. Though he felt indignant, he kept his place till the service was concluded, and then waited on the preacher, and asked him to dine with him, as he was quite alone. The invitation being accepted, the gentleman immediately after dinner thus addressed the minister—"Sir, you have insulted me to-day in the church. I have been three times in church lately, and on every one of them you have been holding me up to the derision of the audience; so I tell you, sir, I shall never more enter the church of Tarbolton again, unless you give me your solemn promise, that you will abstain from such topics in future, as I am resolved I shall no more furnish you with the theme of your discourse." Mr. Ritchie heard this speech to a conclusion with calmness, and then looking him steadily in the face, thus replied: "Very well, sir; if you took to yourself what I said to-day against swearing, does not your conscience bear witness to its truth? You say you will not enter the church, till I cease to reprove your sins; if such is your determination; it is impossible you can enter it again; for which of the commandments have you not broken?" On observing his firmness, and feeling that he was wrong in attempting to make the minister of the parish compromise his duty, the gentleman held out his hand to Mr. Ritchie; a mutual explanation took place; and while the minister would abate none of his faithfulness, the hearer endeavored to overcome his evil habits. [Rel. Anec.]

WALKER AND THE RECTOR.

After the late Rev. Samuel Walker, of Truro, had begun to feel the unspeakable importance of the truth as it is in Jesus, his preaching became of a different character to what it had previously been. When he urged the importance of regeneration, and devotedness to God, those who were living in a sensual and dissipated manner, or who were building their hopes of heaven on the morality of their lives, were offended. Accordingly, some of the most wealthy inhabitants of the town complained of him to the rector, and requested his dismission. The rector promised compliance with their wishes, and waited on Mr. Walker to give him notice to quit his curacy. He was received with much politeness and respect, and Mr. Walker soon took an opportunity, from some passing remarks, to explain his views of the importance of the ministerial office, and the manner in which its duties ought to be performed. His sentiments and manner were such, that the rector went away without having accomplished his purpose. He endeavored the second time to effect the wishes of the people, but was again thwarted by Mr. W.'s superiority, that he could not speak to him on the subject. Being afterwards pressed by one of the principal persons on the topic, he replied, "Do you go and dismiss him, if you can; I cannot. I feel, in his presence, as if I were a being of superior order, and an abashed ed, that I am uneasy till I can retire from it."

The Sabbath Recorder.

New York, August 24, 1848.

CHRISTIANITY A PART OF THE COMMON LAW.

In the Recorder of July 27th was published the Philadelphia Ledger's report of Judge Coulter's remarks on the Pennsylvania case, as it is called. As there has not been much notice taken of Judge C.'s remarks, by those who have handled the subject thus far, some remarks may be acceptable and useful.

Among other things to the same effect, Judge C. is reported to have said thus: "General Christianity enters into the very frame of our civil existence; it is part of the common law of the State." General Christianity part of the common law of the State! What can this mean? When did all this come to pass? Is it true? Does this Judge know what law is? If he will make good what he has said, all will be well. But until he does so, and that by showing us the proof, we shall take the liberty to deny that the doctrine is true which is contained in the quotation we have made. Strange indeed it is, that our civil officers must fall into the common snare of their predecessors, that is, to suppose that it pertains to their duty or office to enforce the duties of any system of religion whatever. If Judge C.'s doctrine be true, then we suppose the citizens of the State are legally bound to submit to all the ordinances of Christianity which are therein set forth as obligatory upon men generally. Well, suppose I find in community men who reject Christianity; and looking over the requirements of that system, I find that faith in Christ is there demanded of every individual to whom the gospel is preached. Suppose then I prosecute the unbeliever; I present to the court the law, the general requirement of faith in Christ; I present the evidence of the infidelity of the accused; he is proved guilty; can he possibly escape being condemned? No, verily, he must be condemned; there is no escape. Can we accept the doctrine of Judge C., when such are its unavoidable results.

It will avail nothing to say, it is only general Christianity which is affirmed to be part of the common law. For if the first day of the week is the Christian Sabbath, there is no more reason to suppose that to be embraced in general Christianity than that the requirement to believe in Christ is. Indeed, keeping of the Christian Sabbath (if there be such a thing) may not as properly belong to general Christianity as faith in Christ does; for this is required of all—that, like baptism, may only become duty after faith has been exercised. However this may be, there is no requirement of Christianity which is more designed to obligate men generally than the requirement to believe in Christ. Yet there are other claims of Christianity which are equally as generally binding as this, and the pains and penalties of the law might be employed to enforce them all on the same principle upon which Judge C. would enforce abstinence from labor on the first day of the week. But should it be said, that we ought to understand Judge C. to mean that Christianity generally, or in some general sense, is part of the common law of the State, this will only make the matter worse for him still. For, with this view of the expression, the word general, used by him to qualify the Christianity, has no particular meaning whatever, and only serves to obscure the sense of the statement; and Judge C. might just as well have said, flatly and plainly, that Christianity is part of the common law of the State. Then there would have been no disguise about it, and all would have understood at once that the Church and State were united in earnest. So then, Christianity in a general sense having become a part of the common law, of course each particular part of that system, or each requirement of it, must be part of the common law, and ought to be enforced as such, for it is a rule in logic, (and which accords with common-sense,) that what may be affirmed of a whole may be affirmed of its parts. Therefore Judge Coulter's doctrine is either that the State Courts have authority to force men to obey all those demands of Christianity which are therein shown to be made upon men generally, or otherwise that said Courts have authority to force men to obey the Christian system as a whole, and consequently all its particular parts. Now, who could have believed that a Judge of any court in these United States could ever have dared to affirm any system of religion to be part of the law of the State, under any qualifying terms or any disguise whatever. This is truly amazing! What strides we take! How truly Christian the State has got to be! The Christian religion has been practiced so long universally and faithfully among us by our Courts, and they have so long enforced its various ordinances by their decisions, that it is now become part of our common law!

But no—stop; this is not so. Christianity is in no sense part of our common law. Our laws allow, and (would if consistently administered) protect all religions, but they require none. Does not Judge C. know, that neither Christianity nor any other religion can be part of our common law? Does he not know, that while our fundamental laws, our constitutions, remain as they are, what he has affirmed is impossible? We suspect that Judge C., while looking at the very general regard that is paid voluntarily by our citizens to Christianity, has been led to mistake such a state of things for the right to enforce the same as by common law—a very

great mistake, and one which ought not to pass uncorrected. Is it not evidently the interest that the men of the church feel and manifest in the Sunday rest, as a support to their religious organizations, which prompts our judges to decide in favor of the constitutionality of the Sunday statute, rather than any clear and well-defined reason for so doing in their own minds? What more is necessary to prove this, than to see them unitedly affirming that the statute in question is constitutional, one because the thing required by the statute is, and another because it is not, a religious duty! Were this question left to the care of the State, to decide simply in respect to the interest it has in the matter, independently of any bearings it may have in gratifying impertunate religious sects, or upon the popularity of individuals or parties, men would at once no doubt enjoy their rights on this subject; that is, they would labor or rest when they pleased, and not be questioned by their fellow citizens or their rulers about it. But that will not do. The courts must be besieged; they must be made to understand that the Sunday law must be sustained—that all the interests of religion and morality will perish if it is not—that there will be no Sabbath kept by the people, and the worship of God will be abandoned, if they are allowed to act for themselves, or unless they are made to lay aside their business by the force of law—and that, should the courts not sustain the Sunday law, it would be an awful dereliction from their duty—a deplorable catastrophe, which must upheave all the sacred foundations, and dissolve all the moral and religious bonds, of society. Thus they give a most melancholy comment upon the devotedness of professed Christians, as they understand it, and also upon the notorious weakness of those evidences by which they undertake to convince men that the first day of the week is the Christian Sabbath, and that they are by the requirement of God bound to keep it. No doubt, in such a case, it is highly important that the civil authorities should do all in their power. But when they have done, how much more real morality and piety will there be in the land for all the success which may attend their efforts to force men to mimic those virtues, while in their hearts they despise both them and the tyrants who compel them to it.

And now we earnestly ask, SHALL WE NEVER UNDERSTAND THE TRUE LIMITS OF THAT AUTHORITY WHICH THE STATE HAS OVER THE CITIZEN? Why should this sea of civil authority be ceaselessly, and to all generations, breaking over its well-marked shores, engulfing the peace and rights of men beneath its wild careering and desolating waves? If what the State requires of a citizen be necessary in order that the privileges of others, as citizens, be equal to his, then the authority of the State is just at its proper limits. But if that which the State requires is not necessary for such purpose, then the authority or requirement of the State exceeds its just limits, and oppression is the result; because the only proper business of the civil government, in all its doings, is to secure to each citizen, as such, an equal share of privileges, and not to dictate any, unless they assume or attempt in some way or other to appropriate to themselves more than they can have and leave an equal share to others. Now, the great majority of the citizens in this country choose to keep or rest on the first day of the week, and work upon all the other days. Now, if it be necessary for the State to require any thing of either of these parties, in order to equalize the privileges which they as citizens derive from the State, while pursuing their respective courses, then and for that purpose the State may and ought to interfere; but if the interference of the State is not necessary for that purpose, the moment the State requires any conformity of one of these parties to the other, it prostitutes its authority to the direct and positive destruction of that equality in respect to privileges among its citizens which is its only proper business to preserve. Each citizen has a right to follow any calling for a support which is not of itself a violation of the rights of others. And for the ends of life, liberty and happiness, he has a right to occupy, in the pursuit of his calling, not only his own private premises, but also all public roads, thoroughfares, landings, and the like which have been provided by the State, and which, in common with his fellow-citizens, the State requires him to support. The reason of this is plain; he has property in these, and as long as he so occupies them as to leave an equal opportunity to others to do the same, he has a right to use such public premises on all days of the week, month, or year. And if the State ever refuses him the privilege thus to do, he is a wronged and injured man by that very power which, in receiving his money or services for its support, has pledged itself to defend him from wrong.

But it may be urged, that should this doctrine be carried out into practice, it would result in the disturbance of worshipping congregations on the first day. We shall not allow, however, that any thing would disturb a congregation on the first day, or any one day, which would not disturb it on any other day. Now it is common for congregations, both "in the country and in cities," to worship on any day of the week. And sometimes they meet to worship for weeks and even months together, and that too while the great mass of community are busily employ-

ed in their ordinary pursuits; and it often happens, that the busy multitudes make a great deal of noise in the immediate vicinity of these worshipping assemblies. Yet, if all this is done without any signs of an intention to disturb or discommode those at worship, no complaint is heard; and indeed there is no ground for any, for all are enjoying their rights. And even should the noise in the vicinity of a house of worship amount to a preventive of the use of the building as a place of worship, and yet it were only the result of one or more citizens pursuing their common vocations in a common way, the only remedy the congregation could justly have, would be to buy out those whose business disturbed them in their worship, or appropriate their place of worship to some other purpose, and seek somewhere else a place of worship that would accommodate them better. The practical justice of this doctrine can readily be seen, by supposing that in the vicinity of a place of worship some person or persons own an establishment in which they are transacting some kind of business, say school-teaching, which they are as really prevented from carrying on when a congregation is at worship in the adjacent house of worship, as the congregation was supposed to be prevented from worshipping in the other case by the noise made by the transacting of business in their vicinity when they wished to worship—and then asking what these school-teachers can do to relieve themselves. No one would be at a loss how to answer such a question. Only one answer will be thought of, or can be given to it. These teachers may either buy the congregation out, or accommodate themselves as the congregation in the other case was obliged to, by selling out and going somewhere else. This too is as applicable to the first day as any other. What if all who are not conscientious in regard to keeping the first day, should attend to business on that day just when business should seem to require. It might then appear very proper that those who regard that day as the Sabbath should try to instruct and convince others of the correctness of their opinions. But they would have no reason to find fault, as though any body had trespassed on their rights, or to invoke the magistrate to befriend them. At all events, it would seem, since the practice of observing the first day is so nearly universal in the community, and not only the great but also the small affairs of the Nation, States, Counties, Towns, and even neighborhoods, are shaped to the custom of suspending business on that day—we say, it would seem at all events as though it ought to satisfy, in regard to their accommodation, the most craving dispositions that could be bred in a republican government—and especially those that pretend to be pious. But if, when enjoying all these advantages, they chance to desecrate in the distance, as it were, a small fragment or mere fraction of the people, who, from conviction of duty, take upon themselves a practice which operates almost as a prohibition against their enjoying any of the lucrative and desirable stations in society—a people who, though they may escape the vengeance of God, yet the customs of men will hardly suffer to exist—we say, if under such circumstances, the privileged class, in the exercise of an insatiate spirit of tyranny and oppression, concentrates its might, with such rapacious lust of malign and cruel power, to CRUSH such a scathed and peeled people as those who observe the seventh day are, there is something in the transaction too desperate to be put into words, or, in other words, inexpressibly desperate. For one branch of community to be allowed to keep and try to worship upon a day on which even more than an average amount of the noise and tumult of business is heard in every direction, and then to bear the odium and inconvenience of going to their work when nearly the whole population is resting around them, and the opportunities of business generally are fast closed up against them—these are too great privileges for gentle to enjoy, even in the most retired and obscure abodes, in which their peculiar faith and practice may have destined them to live. But for another branch of community to have the customs, arrangements, and prejudices of society in their favor, and almost universal silence to prevail on the day when they choose to rest and worship; and when they go to work to have all the doors of business thrown open to suit their inclinations of enterprise or ambition—this, all this, is too little for them to enjoy, if there are any who are too conscientious to do them reverence, or bold enough to dispute the soundness of the dogmas they advance. If there be a man who thinks he ought to go about his ordinary business on the first day, he must be forced to stop till these his republican—Christian—fellow-citizens tell him that he may proceed.

The court decided in this case, that a citizen could not claim the right to work on the first day, on the account of the fourth commandment requiring any thing of that kind. But whatever that part of the subject may involve, one thing is certain, in spite of all argument to the contrary, namely, that a man may conscientiously believe, on other and scriptural grounds, that it is imperiously his duty, to himself or to those for whom God has required him to provide, that he should work or labor at his ordinary business, whatever that may be, even on the first day of the week. Wherefore there is no real difference in the principle involved in these two cases, that is, whether the State force a man to rest on the first day of the week, or to work upon the seventh. The only difference

is, that in the one case the man is forced to violate or suffer the violation of his conscience in being passive, and in the other by being active. The conscience is violated as really and as much in the one instance as in the other. And for this reason our rulers will never arrive at consistency, and complete their present course of government, on this point, and in respect to these men, until they force all who attempt to keep the seventh day to go to work on that day as other people do. We may therefore reasonably calculate, that the government will either abandon its present position, and give all their rights, or proceed to the consummation of the work in which it has engaged, and absolutely prohibit the keeping of the seventh day altogether.

SUNDAY IN CONGRESS.

A part of the Sunday before the adjournment of Congress was used by the Senate in a way which we presume most of the sticklers for a strict observance of that day would disapprove. It seems that the question before the Senate throughout the Sabbath, was, whether to accept the Oregon Bill as it passed the House, with the Wilmot Proviso, and without the Missouri Compromise, or to insist upon its amendment adding the Missouri Compromise, and so defeat the Bill. The discussion was continued throughout the night following the Sabbath, and up to near ten o'clock on Sunday morning, when the vote was taken, and the Bill, as it came from the House, adopted. Here then we have the Senate of the United States in session during at least ten hours of what is by the mass of professing Christians regarded as sacred time. If Judge Coulter's notion be true, that Christianity is so much a part of the common law of this country that the magistrate ought to punish those who desecrate the "Christian Sabbath," here is business for some body to attend to. We have no fellowship for the system of petty persecution which lets the big sinners go, while it searches out and punishes the quiet and conscientious Sabbath-keepers. Only think what an example to offenders it would be, if all the members of the Senate of the United States were arraigned for desecrating the Sunday, fined four dollars each, with costs, and imprisoned for a few days in case of non-payment of the fine. Such a spectacle would show the majesty of law, the sacredness of the institution which in this case it is designed to guard, and the danger of those who dare to defy it. If we believed in hunting out men for such crimes, we should much prefer taking up a case of this kind to sneaking about in some farming district to discover and inform against the man who should happen to be found hoeing corn or drawing rails. We commend this business to some of the magistrates or informers who are accustomed to exercise themselves in such matters. Perhaps, however, it may be supposed that this was a case of necessity or mercy, and that the parties ought to be excused on this ground. But if that plea were allowed in this case, we think it might be urged in almost any case. The only score on which there seems any real justification, is that they were doing good, which is generally allowed to be lawful on the Sabbath. But even this would not suffice for all; one party was trying to do directly the opposite to the other, and the plea of doing good cannot certainly apply to both. We should be glad to see this subject unraveled by the learned.

SLAVERY NOT A BIBLE INSTITUTION.

It is a little amusing to see what arguments our southern brethren will resort to for the justification of the traffic in slaves. A correspondent of the New York Tribune, who hails from Virginia, in a communication which appeared in that paper a few days since, rather arrogantly asks permission to refer the editor to 1 Peter 2: 18, which says, "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward," and then asks the question, "Why are you so bitter against slavery, when it was not condemned by God himself, and was ordained from the beginning of the world?" Now I think the writer had overlooked Exodus 21: 16, which says, "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death." I have no doubt that servants have been common from the earliest ages, but every servant is not a slave. "Servants ye are to whom ye yield yourselves servants to obey." Hence the beauty and propriety of the exhortations, Servants obey your masters; Children obey your parents; Wives submit yourselves to your husbands, &c. It is certainly a commendable virtue for servants of every grade to be obedient to their rulers, or to those placed in authority over them, while they so remain.

Some refer to Abraham for an example to justify their traffic in human flesh. We admit that Abraham had servants (not slaves) to the number of 318, and no doubt he had employment them, for "he was very rich in cattle and in gold, and his substance was very great." But from whence did he procure his servants? Not from Africa or any other nation by stealth or purchase, but they were born in his own house, and needed not the laws of Virginia to enable him to retain them, or keep them in subjection. Hagar was an exception, for she was an Egyptian; but it is very evident that she was not treated with much severity or cruelty. Fortunately we have the laws of the Hebrews that were in force in the days of Abraham, from which to correct misapprehensions. It appears

that they had three classes of servants. One class was composed of those who were poor, and sold themselves, or were sold, to pay their debts, or delivered up by their parents in cases of necessity; but this kind of servitude could not be extended beyond the term of six years, when they might return to liberty again, and their masters could not retain them against their wills. Another class were those who had forfeited their lives by being prisoners of war; and those who held such, kept them, exchanged them, sold them, or disposed of them as their own goods; but they could not be retained beyond the next jubilee. Servant is also taken for a man who has dedicated himself to the service of another by the choice of his own will and inclination. Thus Joshua was the servant of Moses, Elijah of Elijah, and the apostles were servants of Jesus Christ. But I do not find the word slave in the whole code of Hebrew laws. The only distinctions in their domestics are servants and bond-servants; the one goes free in six years, and the other at the next year of jubilee. Perhaps another may be added, though I think an occasion of the kind has seldom if ever happened; I mean those who sign their own bond of perpetual servitude by going to the door-post and having their ears bored through with an awl by their master in the presence of the Judge.

Upon the whole, I am well satisfied, that the present system of slavery, as maintained in the southern States, never received its origin in the days of Abraham, nor from his posterity, nor from any Christian nation up to the present day; but I think more likely it originated with some of the ancient heathen nations, who knew not God, nor regarded his laws, or anticipated a day of final retribution. J. S.

IMMERSION OF AN ENGLISH RECTOR.—According to the London Patriot, the cathedral town of Winchester, Eng., has been thrown into considerable excitement by the public immersion of the Rev. C. Proby, rector of St. Peter's, in that city. The particulars are as follows:—The Rev. J. Branch, minister of the Baptist Chapel, Waterloo road, London, attended and took part, some time ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting, a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. On a subsequent Sunday, Mr. Branch again visited Winchester, to preach there in behalf of the Sunday-school, when he received a request from the rector of St. Peter's to baptize him, which he did accordingly, in a running brook, in the presence of between one and two hundred persons, after the rector had made a solemn and public profession of his faith. In the afternoon, the rector partook of the Lord's Supper at the Baptist Chapel, and in the evening preached a sermon at St. Peter's church, although forbidden by the churchwardens, stating what he had done, and giving his views on the subject of baptism. We understand that Mr. Proby immediately informed his diocesan of the whole matter; the result, of course, is his immediate suspension.

NO TOBACCO FOR MINISTERS.—There is a paper published at Covington, Ky.—"the Golden Rule"—which goes dead against the use of tobacco, treating it as a sin of the same dye with the use of intoxicating drinks. In a recent number we find a resolution passed by a Ministerial Association held in Lockland, Ohio, July 12, which we commend to the particular attention of the class of persons whom it names. Perhaps it may be interesting also to others who use the weed, for it is difficult to see how that which is "incompatible with ministerial character" can be compatible with Christian character:—

"Resolved, That the use of tobacco, in the shape of the quid, pipe, cigar, or snuff, except as a medicine, is incompatible with the ministerial character."

A QUAKERESS MISSIONARY.—The Boston Post says that Susan Howland sailed on Wednesday morning in the Europa for Liverpool. She was accompanied by her husband, Joseph Howland, a wealthy, retired merchant, of New Bedford. This benevolent friend, moved with sympathy for Europeans on the continent, in their darkness, now struggling for that liberty which the gospel alone can bestow, has relinquished the comforts of home and a large circle of devoted relatives and friends, to carry the light of the divine word to France and other adjacent countries, as Providence may open the way. Their children, and numerous friends of the society, accompanied them to the Europa, in the bay, where they silently commended this devoted missionary to the protection of the Almighty, and received the parting benediction.

PUBLIC LANDS FREE TO ACTUAL SETTLERS.—In our notice last week of the Free Soil Convention at Buffalo, we stated that the members of it were in favor of granting public land to actual settlers without charge. Here is the resolution passed by the Convention on that subject:—

"Resolved, That the free grant to actual settlers, in consideration of the expenses they incur in making settlements in the wilderness, which are usually fully equal to their actual cost, and of the public benefits resulting therefrom, of reasonable portions of the public lands, under suitable limitations, is a wise and just measure of public policy, which will promote in various ways, the interests of all the States of this Union; and we therefore recommend it to the favorable consideration of the American People."

General Intelligence.

FOREIGN NEWS—SEVEN DAYS LATER.

The steamer Cambria arrived at New York on Sabbath last, bringing English papers to the 5th inst.

The news from Ireland is of course first in interest, but it is exceedingly unsatisfactory. All the Irish papers friendly to the insurgents have been suppressed, and the English papers doubtless give such a coloring to the facts as will be least likely to awaken sympathy in this country.

From France, there is nothing of special interest. Ledru-Rollin, Louis Blanc, Caussidiere, and Proudhon have been inculcated in the revolts. Lamartine is not compromised in any of the outbreaks.

From Northern Italy, we learn that there has been a long and close battle between the Austrians in effecting the object he had in view, and in finally declared for Radetzky, who has succeeded the Piedmontese, and victory has for the present been won.

Letters from Pesth announce that the Hungarians have met with a severe defeat near Szegedin; the statements are conflicting, but it appears that, after bombarding and taking St. Thomas, they encountered a body of 15,000 Illyrians and Sarvians, and were completely defeated.

The war with Holstein is to be renewed. The Provisional Government of the Duchies has issued a proclamation declaring that the negotiations are at end, and throwing the responsibility of recommencing the war on the Danes, who, it states, desired from Gen. Wrangel dishonorable conditions, and rejected the most reasonable demands.

DREADFUL FIRE IN ALBANY.

Our city is literally desolate. A fire broke out at about noon yesterday, in a stable in the rear of the Albion Hotel, corner of Broadway and Herkimer-st., between Broadway and the river. The wind was a gale from the south, the heat of the weather and the fire intense, and every thing dry and combustible.

The fire was not arrested till after 5 in the afternoon; and only then by a providential change of the wind, which threw the current of flame back upon its vast track of devastation, followed by a heavy and drenching rain.

Full four hundred buildings are consumed, and property probably not less than two or three millions, although no estimate of value is yet attainable. We hear of two forwarding lines that estimate property under their charge to the amount of \$90,000, all consumed.

The area of the fire embraces many acres, perhaps forty, of the most compact and valuable part of the city. It includes at least twenty squares. Amid the ruins which every where meet the eye, it is difficult to trace the outlines of the former state of things; but those familiar with the city will perceive the extent of this most calamitous visitation, by a few generalities.

Broadway, from the intersection of Herkimer, to the south corner of Hudson-st., on the west side, and to Van Schaack's Variety Store on the east side, nearly half a mile, is, with all its structures and stores, including the Eagle Tavern, the Townsend House, and the United States Hotel, level with the earth.

From Broadway to the river, including the ranges of lofty stores on Quay-st., throughout nearly the entire space above-mentioned, all is a heap of ruins.

adjacent buildings were saved by the prompt efforts of the two Schenectady fire companies. But the scene of the most striking and absolute desolation is the Pier. Scarcely a vestige of it remains. Throughout its entire length, from Hamilton-street to the cut opposite the Boston depot, it is utterly consumed, including the wharves, ware-houses, nearly all the shipping in the Basin and outside the Pier, tow-boats, barges, canal-boats, huge floating warehouse arks, with all their valuable and vast contents of goods and products, the three bridges at Columbia, State, and Hamilton streets, lumber-yards, flour stores, in short every thing that floated or teemed with life and value in that great mart yesterday morning.

The conflagration of the Pier, so utterly sweeping, was as rapid as it was unexpected. It was supposed to be safe, owing to the intervening Basin. Its only danger was from the flying cinders; and every store had its look-out and its buckets. When all danger was supposed to have passed, a spark caught under a clap-board on the east or river side of the Pier, and in a few moments the flames were beyond all control, and throughout the entire length of the Pier, such was the rush of the flames, that many of the merchants, cut off from escape from the basin side, abandoning all hope of saving property, hastily threw their books and valuable papers into boats, and put out into the river.

The scene in State-st. beggars all description. Thousands, flying from the conflagration, pressed every conceivable vehicle into their service, depositing goods, furniture, families, children, every thing animate and inanimate. Every point in that wide street—at the Exchange, at the City Bank, at the corner of all the intersecting streets, in front of St. Peter's Church, all along the Parks, and finally at the State Hall and City Hall—were crowded with bales, boxes, furniture, goods of every description, &c. No point was deemed too remote from the devouring element. The stores every where were closed, or were only opened to the flying citizens and their effects.

Later accounts say that 439 buildings were destroyed, and property to the value of about three millions of dollars. The total amount insured is said to be about five hundred and seventy thousand dollars. Several lives were lost, but the exact number is not yet ascertained.

THE WAY THE MONEY GOES.—Just before the adjournment of Congress, according to the Tribune, the members voted themselves the 'usual' allowances of books all round—about \$600 worth each, we believe, to those who have not already received them. The cost to the Treasury is estimated at \$120,000; and the members might with equal propriety have voted themselves a hoghead of Madeira each, and a silver goblet to drink it from.

MELANCHOLY BEREAVEMENTS.—The N. Y. Tribune, after noticing the deaths at the Emigrant Hospital, says that cases of melancholy bereavement frequently occur among the immigrants who arrive here. A Welch minister, named Hughes, called at the office yesterday and inquired for a little son. Mr. H. arrived here a few weeks since with his wife and four children. He left for Pittsburgh, the child mentioned being in the Hospital. On returning he finds that his wife and four children are all dead. His grief may readily be imagined. Not long since, a woman arrived here, in one of the long-passaged vessels, with seven children, the whole of whom were sick and were sent to the Hospital at Ward's Island, she assisting to take care of them. Her husband died during the passage. One after another, in the course of a short time, she saw her little ones pass away, till they were all gone, when she herself fell a prey to grief. Thus all perished.

ACCIDENT ON THE L. I. RAILROAD.—On Wednesday morning, Aug. 16, a pleasure excursion from Jamaica, Springfield, Reslin, Manhasset, and Hempstead, for Greenport and Sag Harbor, met with a sudden disappointment. The train of ten cars and two locomotives, with at least five hundred passengers, while under full headway, ran into a descending train, about six miles west of Greenport, injuring the cars, killing two persons, and wounding several. The passengers waited here in the hot sun, without refreshment or food, ten hours, when the train for New York came up and conveyed them back. All this was owing to an over-eager desire of the engineer to make a quick trip and reach another turn-out before stopping. It is supposed he did not see the descending train, which had halted, and whose engineer was unhappily scalded to death.

LAMENTABLE CASE.—The N. Y. Tribune says that two girls of high respectability, aged about 14 and 16 years, whose parents reside in one of the beautiful towns on the banks of the Hudson, were induced to leave their homes about six weeks ago and come to this city, where they were soon placed by their seducers in houses of ill-fame, and would probably have remained in them until they had become so degraded as to preclude all hopes of reform had not a quarrel ensued between the persons to whose charge they had respectively been committed. Prompt measures will now be taken to restore them to their afflicted parents, who recently dispatched officers in every direction in search of the deluded girls.

THE RED MAN IN CONVENTION.—In the second annual convention of the diocese (Episcopal) of Wisconsin, held on the 14th of June, among other business, a chief of the Oneida tribe of Indians, a man of considerable intelligence, was elected a lay delegate to the next general convention. The tribe was represented by four of our red brethren at this convention.

OFFICERS FOR OREGON TERRITORY.—The following officers for the new Territory of Oregon have been appointed by the President and confirmed by the Senate, viz: Gen. Shields, Governor. Kitzing Pritchett, of Pennsylvania, Secretary of the Territory. William P. Bryant, of Indiana, Chief Justice of the District Court. James Turney, of Illinois, and Peter H. Burnett, of Oregon, Associate Judges of the District Court. Isaac W. R. Browsley, of New York, District Attorney. Joseph L. Meek, of Oregon, United States Marshal.

INSURRECTION IN SIAM.—We see it stated in an English paper, says the Boston Transcript, that there has been a serious disturbance in Bangkok, the Capital of Siam. According to this account, an *emute* occurred among the Chinese in that city, who are very numerous, and two battles were fought between the insurgents and the Siamese authorities, in the former of which 300 Chinese were killed, and in the latter 1,000. Since these contests, it is alleged that there has been an indiscriminate massacre of some 5,000 persons.

SUMMARY.

The Albany Atlas says that at the recent session of the Grand Jury, Theodore Olcott, Cashier of the late Canal Bank, was arraigned on five indictments: two for perjury in swearing to false statements of the condition of the Canal Bank, one for embezzling the funds of the Onondaga County Bank, one for embezzling the funds of the Ogdensburg Bank, and one for obtaining money by false pretences from I. A. H. Cornell. He pleaded not guilty, and in default of \$24,000, was committed to jail.

An unknown malady has made its appearance in Greene, Chenango Co. Twenty-four deaths have occurred in two weeks. A correspondent of the Albany Evening Journal says, "The subject baffles the skill of all our physicians in Binghamton, Oxford, and Norwich. It is very gloomy times here. The bells do not toll, as the effect upon the sick is bad. Several families have fled to the mountains."

The Utica and Schenectady Railroad Company, by the President, have settled with Mr. J. R. Howard, Esq., of Felt's Mills, for the death of his son, killed by a collision of the cars near Herkimer, in May last. The President of the Company proposed to pay all the incidental expenses attending the accident, including the physician's bill, coffin, sending the remains home, &c., and \$2,200 beside. The offer was promptly accepted, and the money paid over to Mr. Howard.

It is stated that within the last eighteen months, not far from sixty new flouring mills have been erected in Michigan. There is an immense surplus of grain in the peninsular State, particularly in the northern part, but the erection of so many new mills will have the effect of causing a less amount from that region to reach Buffalo in the berry, than heretofore. In Macomber county alone nine mills, with forty run of stone, commence business this fall.

The Congregationalists in Massachusetts have just raised \$100,000 for their College at Amherst, and within the last three months \$150,000 have been donated to Harvard University, in the same State.

A nest of white swallows has been found on the premises of Capt. Pratt, near Lewiston Falls, Me. The old swallows, which are perfectly white, were seen last summer in that neighborhood. There are now three young ones in the nest, all perfectly white.

A meeting was recently held in England to found an institution for the training of nurses and the encouragement of acts of charity. The plan contemplates something like the Roman Catholic Sisters of Charity. It has called forth some distinguished men as its supporters.

The German farmers of Penn., have formally protested in many of the journals against the transit of electric telegraph wires through their lands, as injurious to life and property, and pernicious to the crops.

"I hold," says a western editor, with dignified emphasis, "I hold it, as a self-evident principle, that no man should take a newspaper three consecutive years without at least making an apology to the editor for not paying for it."

In 1785, the soil of England was owned by 240,000 proprietors; in 1815, the number had decreased to 30,000, and is still diminishing, and only one person in every 800 has any ownership in the soil. Of course pauperism is steadily on the increase.

A sad accident occurred at Williamstown, Berkshire Co., Mass., on Saturday, P. M. Aug. 12. Two fine boys, by the names of Charles Blackington and James Sherman, of eleven and nine years of age, were drowned while bathing.

A man named Nelson Sandford, aged 22, was killed Tuesday, Aug. 15, on the railroad between Schenectady and Albany, by striking his head against the turnpike bridge. Mr. Sandford's father was formerly a member of Congress, and is now an extensive carpet manufacturer at Amsterdam.

The steamer Robert Wrightman burst her boiler below Wheeling, on Monday, Aug. 14, by which one person was killed, and three others fatally scalded.

It is said that Gen. Santa Anna intends to take up his residence in Havana, because in Jamaica there is no society, no theatre, no kind of amusement.

A western Judge decided, in a case which came off a few months since, that the presentation of a daguerreotype, from a gentleman to his lady love, was equivalent to a promise of marriage.

The stopping of work at the Alleghany Factories, because of a law limiting the hours of labor, is likely to prove a serious matter. The Pittsburg Gazette of Aug. 15 says: "It was reported yesterday, that the factories would all resume work this morning, and that a posse had been summoned to protect the proprietors in the exercise of their rights; but we learned last evening, from the Mayor of Alleghany, that all the manufacturers had convened and unanimously resolved to suspend operations until next spring, in consequence of the mobocratic demonstration made yesterday, and threatened for to-day.

Speaking of the St. Croix insurrection, the New Orleans Crescent says that of the 500 soldiers who went upon a British steamer to St. Croix, recently, from St. Johns, P. R., to put down the slave insurrection at the former place, above 100 of them were killed, and a number taken prisoners. A Provisional Government was then formed by the white inhabitants, to protect themselves from the blacks, accompanied with a protest against the decree of the Governor, freeing them after the 5th inst.

Speaking of the cost of Government, the Chronotype says that in South Carolina there were in 1844 about 340,000 slaves and 260,000 free people. As the slaves are governed personally by the free, State government has almost nothing to do with them. The expense of governing the State, that is to say, the free population, that year, was \$347,000, or \$1.33 to each individual. In Massachusetts, the same year, the population was about 800,000 and the expenses of State government about \$461,000, or \$0.57 to each individual.

According to a letter from Vera Cruz, as soon as the military officers, and those belonging to the government returned to the city of Mexico after the departure of the U. S. troops, they caused to be published a handbill with the names of all the Mexican ladies of respectability who had been visited by the American officers during the occupation, as if the receiving of them was a serious crime.

An arrival at New Orleans, Tuesday, Aug. 15, from Vera Cruz, brings advices to the 3d inst. from that port. The revolution has been suppressed throughout Mexico, the Indians disarmed, and all the prisoners discharged upon pledging themselves to support the Government. Most of the Americans who remained in Mexico have gone to Yucatan, to aid in subduing the refractory Indians of that province.

A meeting of the Newark (N. J.) Anti-Slavery Society was dispersed the other night, by a crowd of men and boys, who rushed into the room and commenced yelling, upsetting the benches, &c., and not content with this, they took the books belonging to the Society, carried them into the street and burned them.

The correspondent of a New York paper, describing the incidents of the "Four Days" in Paris, gives the following curious item: "The largest and finest battalion of Garde Mobile I have seen during the day, was led by a full-blooded negro, tall and erect, and full of military ardor."

On the 26th ult., at New Orleans, a flatboat freighted with coal, when descending the river, was struck by lightning opposite the Bonnet-Carre, St. John the Baptist Parish, and sunk immediately, with three men on board. So sudden was the disaster, that no assistance could be rendered them.

The State of Massachusetts granted within the past year \$10,000 for the establishment of agricultural schools.

New York Market, Monday, August 21. ASHES—Pots \$5 37; Pearls 6 00.—FLOUR AND MEAL—Flour ranges from 5 18 to 5 37. Rye Flour and Meal are in moderate demand, the latter selling for 3 18.—GRAIN—Wheat is very dull, and scarcely anything doing. Corn has fallen since the steamer arrival, and round new sells at 65c; good mixed 55c. Rye 70c. Oats 38c. A 40c.—PROVISIONS—Pork 9 00 a 11 37. Mess Beef 11 55. Good Butter, wholesale, 12 a 17c; retail 15 a 22c. Cheese, wholesale, 5 a 6c; retail 7 a 9c.

DIED. At the residence of her father, in Butternuts, Otsego Co., N. Y., Aug. 13, 1848, of consumption, RUTHA A. SISTER, wife of Joshua G. Sister, in the 24th year of her age. Sister Sisson embraced religion when young, and connected herself with the Free-Will Baptists, and with that people continued to fill her place as a Christian until called to join the great Church above. Her last sickness was protracted about ten months, which she bore with great resignation and patience. She has left an affectionate husband and aged parents, with a number of brothers and sisters, and a large train of relatives to mourn their loss, which we trust is her gain. S. B. C.

In North Stonington, Conn., DELIA AUSTIN, wife of Stephen C. Austin, aged 71 years. For a long time this aged saint had borne her afflictions with Christian fortitude, and she died in the full hope of a blessed immortality. CON.

LETTERS. W. B. Maxson, I. Hale, L. P. Clark, J. Whitford, J. B. Wells, Abel Stillman, N. Howard, G. Babbitt, J. G. Sisson, M. S. Bunde, G. W. Hinkley, G. B. Jones, S. B. Crandall, G. P. Burdick, D. Babcock (next week) W. M. Fahnstock (next week.)

RECEIPTS. I. Hale, Providence, R. I. \$6 00 pays to vol. 4 No. 52. P. Saunders, Hopkinton, R. I. 2 00 " 5 " 52. E. H. Babcock, " 2 00 " 5 " 52. F. Champlin, Mystic Bridge, Ct. 2 00 " 5 " 52. G. P. Burdick, Pittsair, 2 00 " 5 " 52. R. S. Geer, " 2 00 " 5 " 52. Amelia Green, Berlin, 2 00 " 5 " 52. Betsey Saunders, " 2 00 " 5 " 52. G. R. Babcock, Leonardville, 2 00 " 5 " 52. W. B. Maxson, Stepentown, 2 00 " 5 " 52.

MISSIONARY NOTICE. To the Churches composing the Eastern Association:—It will be remembered, that the sum of five hundred dollars was considered necessary to sustain missionary labor at Newport and Green Hill. As only about one-half that amount has been pledged, and as the Board are not permitted to involve the Association beyond its available funds, at a late session of the Board the Secretary was ordered to notify the missionaries in its employ accordingly, and also to make one more appeal to the churches to raise the amount required.

Pursuant, therefore, to such resolution, I hereby request the pastors and ministers of the several churches immediately to ascertain the amount each church will raise for this purpose, and inform me accordingly. And I am the more particular to request special attention to this, as I made a similar call some months since, but not a solitary church has designed to respond. Thus the Board has been under the painful necessity of informing its laborers of the probability that they could not be sustained, but one-half of the present year.

Brethren, these things ought not so to be. Must these fields be vacated? Must our missionaries be recalled from their labors, and these waste places of our Zion be left without an inhabitant? God forbid. I wish each church to forward to me a reliable pledge of the amount it will raise, as soon as practicable. In behalf of the Board, S. S. Gaisword, Cor. Sec. Hopkinton, R. I., Aug. 14, 1848.

THE ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Sixth Anniversary at New Market, N. J., on the fifth day of the week before the second Sabbath in September, (7th day of the month,) commencing at 10 o'clock A. M. The session will be opened with a discourse by Eld. E. S. Bailey; after which a full report of the proceedings of the Executive Board will be read, and other business attended to.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Fifth Anniversary at New Market, N. J., on the sixth day of the week before the second Sabbath in September, (8th day of the month,) commencing at 9 o'clock A. M. The Delegates appointed by the several Associations to mature a plan for a Publishing Establishment, will meet at New Market on the third day of the week (5th of 9th mo.) at 10 o'clock A. M.

New Market is on the line of the Elizabethtown and Somerville Railroad, about two hours ride from New York. Passengers can leave New York at 9 o'clock A. M., or 1 and 5 o'clock P. M., by steamboat from Pier No. 1 North River.

THE SOUTH-WESTERN ASSOCIATION.

The Seventh-Day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us. JEPHTHA F. RANDOLPH, Cor. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 376 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87 1/2 cents; ditto gilt edges, \$1 00; ditto, full gilt, \$1 12 1/2; in morocco, full gilt, \$1 37 1/2. These wishing books will please forward their orders, with particular directions how to send, to Geo. B. UTTER, No. 9 Spruce-st., New York.

DEUTYER INSTITUTE.

REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. EDWIN B. CLAPP, Instructor in Mathematics. AURELIA F. ROGERS, Preceptress. MARY M. CLARK, Teacher of Music and Painting. Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS. The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each. First, commencing Wednesday, Aug. 23, ending Nov. 29. Second, " Dec. 13, " March 21. Third, " April 4, " July 11.

COURSE OF STUDY. The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES. TUITION, according to studies, \$3, \$4, or \$5 00. EXTRAS—Drawing, 1 00. Penitence, 2 00 or 4 00. Teaching Piano, 8 00. Use of Piano, 2 00. Chemical Lectures, and Experiments, 1 00. Writing, including Stationery, 1 50. Study rooms, with stove, chairs, table, and bedstead, 1 50. Board in private families, per week, \$1 00 to 1 50.

TEACHERS' CLASSES. Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, \$2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY. Instruction in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices. N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D., President of the Board of Trustees. DeRuyter, Madison Co., N. Y., June 12, 1848.

U. S. SCHOOL AGENCY. WANTED IMMEDIATELY. A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish; and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circulars of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be post paid. B. H. WILCOX, PROPRIETOR. 120 Nassau-st., N. Y.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, including a Review of Tracts by Dr. Wardlaw and others, the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, London; and one of the Assistant Keepers of the Public Record Office, London; 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

LOCAL AGENTS FOR THE RECORDER.

- NEW YORK. Adams—Charles Potter. Alfred—Maxson Green. " James H. Goeman. " Hiram P. Burdick. Berlin—John Whitford. Brookfield—And W. Babcock. Clarence—Samuel Hunt. Darien—Ethan Saunders. DeRuyter—B. G. Stillman. Durhamville—John Parmelee. Edinboro—Ephraim Maxson. Friendship—R. W. Uter. Genesee—W. P. Langworthy. Hounsfield—Wm. Green. Independence—J. P. Livermore. Leonardville—W. B. Maxson. Newport—Abel Stillman. Peterburg—Geo. Crandall. Fortville—Albert B. Crandall. Persis—Eldridge Eddy. Pittsair—Geo. P. Burdick. Richburgh—John B. Cottrell. Richmond—Elias Burdick. Rodman—Nathan Gilbert. Scio—Rowse Babcock. Scott—Luke P. Babcock. Unadilla Forks—Wm. Uter. Verona—Hiram Sherman. Watson—Wm. Quibell. CONNECTICUT. Mystic Br.—Geo. Greenman. New London—P. L. Berry. Waterford—Wm. Maxson. RHODE ISLAND. Westerly—S. P. Stillman. Hopkinton—Daniel Coon. " A. S. Griswold. " S. B. Burdick. Newport—E. D. Barker. NEW JERSEY. New Market—W. B. Gillet. Plainfield—E. B. Titworth. Shiloh—Isaac D. Titworth. Salem—David Clawson. PENNSYLVANIA. Crossingville—Benj. Stelle. Coudersport—W. H. Hydrum. VIRGINIA. Lost Creek—Eli Vanbort. N. Salem—J. F. Randolph. N. Milton—Jon. F. Randolph. PITTSBURGH. Oporto—Job Tyley. Tallmadge—Bethuel Church. WISCONSIN. Albion—P. C. Burdick. Milton—Joseph Goodrich. Stillman Coon. Walworth—Wm. M. Clarke.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged in the paper as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York.

Miscellaneous.

THE PHILOSOPHY OF WAR.

BY ELIZUR WRIGHT.

Bloodstain, the Giant, lives sole in his den, Breakfast, dining, and supping on men; Chained to his chair with a horrible gong; He rises but seldom, and never goes out; Yet piled is his table with roasted and raw— Men, women, and babes come alike to his maw, Hugs platters of soldiers descend at a gulp, Small children by spoonfuls, all smashed to a pulp— Bright maidens by forkfuls, not dressed alomede, But shrieking with terror, go down the same road, Full beakers of blood stand for wine at his dinner, And tears are the tea of the merciless sinner.

"How catch you, old Giant, your grog and your grub, Of a race you no longer can follow or drub, Whose ears are of lightning, whose legs are of steam, Who fathom the sky with a tube or a dream?"

"Right easy, he! ha!" he replied with a roar, "Right easy my larder and cellar I store With barrel of man-meat and barrels of wine, When I need something fresh to drive famine away, Calling Newsmen and Poets that serve in my pay, 'To the Kings and Presidents, go you,' I say, 'Rab the ears of their spunk, pull the tails of their pride, That they for my household may further provide.' They set them agoing and give them a puff, And straightway my house has provisions enough."

STATISTICS OF THE WAR.

The whole number of Americans who were killed in the recent war, including the line of the Rio Grande and that of Vera Cruz, is estimated at 2,000, and the wounded at 4,000. It is impossible to say how many of the latter have died in consequence of their wounds, but we should suppose not less than one-fourth, say 1,000, making in all 3,000 deaths from battle.

This, however, bears but a small portion to the number who have sunk under disease. We state under the authority of several officers of rank that on the left flank of the Castle of Perote, there are 600 American graves, all victims of disease. A still larger number perished in the Capital—the deaths there for a considerable time, were one thousand monthly, and we learn that at no time did they fall below 300 to 400.

The first Mississippi regiment that went out to the Rio Grande, buried 135 on the banks of that river before it ever went into battle, and finally brought back less than one-third of their number. They suffered dreadfully at Buena Vista.

The first and second Pennsylvania regiments, recently returned, went out 1,800 strong (900 each), brought home about 600 of the original number—about 220 fell in battle, nearly 400 died, and about 600 were discharged as unfit for duty—how many of the latter have since died is of course unknown.

The 3d and 4th Tennessee regiments, also recently returned, lost 360 by death—neither of these regiments have been in action.

Capt. Naylor, of Pennsylvania, took down a company of 104 men, he brought back seventeen! He entered the battle of Contreras with 33 men, he brought 19 out of it.

The most frightful instance of mortality, however, that we have heard of, was in that gallant corps, the Georgia Battalion, commanded by a gallant and accomplished officer, Col. Seymour. They were considered acclimated, and actually suffered much less while in the lower country, than when marched into the interior on the high land. The battalion went to Mexico 419 strong; about 220 actually died; a large number were discharged with broken-down, ruined constitutions; and many of them, no doubt, have since gone to their graves; and the battalion was reduced to thirty-four men fit for duty! On one parade, when a certain company was called, that had mustered upward of 100 men, a single private answered to the call, and was its sole living representative! The captain, the three lieutenants, the four sergeants, and the four corporals, (every commissioned and non-commissioned) officer were dead!

We have heard from the officers of other regiments, details very similar to those we have given above, which may be taken as about the fair average losses for all the volunteer regiments. The regulars did not suffer to the same extent.

Such is War! such are the results over which we are called upon to rejoice!

THE NITRE LAKES IN EGYPT.

What a singular scene; in the midst of this sandy waste, where uniformity is rarely interrupted by grass or shrubs, there are extensive nitre springs rising from the earth like crystallized fruits. One thinks he sees a wild waste overgrown with moss, weeds, and shrubs, thickly covered with hoar frost. And to imagine this wintry scene, beneath the fervent heat of an Egyptian sun, will give some idea of the strangeness of its aspect. The existence of this nitre upon the sandy surface is caused by the evaporation of the lakes. According to the quantity of nitre left behind do these fantastic shapes assume either a dazzling white color, or are more or less tinted with the sombre hue of the sand. The nitre lakes themselves, six in number, situated in a spacious valley, between two rows of low sand hills, present a pleasant contrast in their dark blue and red color, to the dull hues of the sand. The nitre, which forms a thick crystallized crust upon those shallow lakes, is broken off in large square plates, which are either of a dirty white, or of a flesh color, or a dark deep red. The Fellahs employed upon this labor stand quite naked in the water, furnished with iron rods. The part which is removed becoming speedily renewed, the riches of its produce are inexhaustible. It is hence that nearly the whole of Europe is exclusively supplied with nitre; and this has probably been the case for ages, for Sinard mentions, at the commencement of the last century, that then six hundred and thirty thousand weight of nitre was annually broken by the Grand Seigneur, to whom it yielded thirty-six purses.

A CURE FOR THE ASIATIC CHOLERA.—The London Globe states that letters have been received from Dr. Androsky, physician to the commander-in-chief of the Russian forces, stating that the mineral napha, obtained from Beker, on the shores of the Caspian sea, given in doses of from ten to fifteen and twenty drops, repeated, if necessary, had proved a cure for Asiatic cholera, even during the most severe collapses. The napha is of a white or rose color, and is used undistilled. It is much stronger than the ordinary napha of commerce.

INVENTIONS AND IMPROVEMENTS.

FIRE ANNIHILATOR.—The London Builder gives an account of a Fire Annihilator, which is described as a small machine of the size of a common pail, containing several iron enclosures, and in the middle seven pounds of nitre, carbon, and gypsum, in the proportions of six, two, and two, and also one quart of water; at a touch of the finger on a small piston, charged with a small quantity of chlorate of potass and sugar, the compound is in a moment converted into steam to an amount so enormous, that it equals the quantity produced by a five-horse steam-boiler, and is equivalent to a brigade fire-engine. The whole machine can be made for five dollars, of which the combustible spent is worth only about three dollars and a-half.

INDIA RUBBER PAVEMENT.—The court-yard of the English Admiralty, Whitehall, has been covered with a paving of India Rubber. An experiment tried upon it resulted very satisfactorily. It is laid down in pieces about twelve inches square and one in thickness. The quadrangle at Buckingham Palace, formed by the erection of a new wing, will also be covered with this material, which its projectors have named "Kampolite." Its chief recommendation is, that it deadens all sound, rendering the passage of a vehicle of horses perfectly noiseless.

GEOLOGICAL DISCOVERY.—Not far from the right banks of the Nicolaïskaia, in the Government of Tobolsk, in Siberia, a rich mine of stones has been discovered, in the midst of the establishment for the washing of auriferous sands. These stones, says Galigani, present a perfect resemblance to diamonds, except that they are a trifle less heavy and less hard, though harder than granite. Russian mineralogists propose to call them DIAMANTOIDS.

A NEW OPERATION FOR DEAFNESS.—M. Bonafout of Paris, a military surgeon, gave an account before the British Academy of Sciences, at a recent session, of a method used by him in cases of deafness, to discover whether the nerve of sound had lost all its susceptibility. He has ascertained that the skull is a good conductor of vibration, and that if it be struck by vibrating objects, the nerve of the ear is acted upon whenever its susceptibility has not entirely been destroyed.

AN IMPROVED FAUCET has been discovered, which discharges the water only so long as a small handle is pressed. On the moment of removing the hand and releasing the stop-cock, the water is immediately shut off by its own action—thus obviating the danger of overflows and damage from the carelessness of servants, who frequently leave the Croton running from the contrivances now in use.

IMPROVEMENT IN CARRIAGE SPRINGS.—Mr. E. T. Sprout, of Springfield, Pennsylvania, has invented a new improvement in the carriage, by connecting the spring and reach together—the spring forming part of the reach. They serve thus combined as braces to the hind axle-tree. The body loops are also a spring, and there is nothing but steel from the axle-tree and bolster to the body of the carriage. The motion of the carriage is thereby rendered very easy, and only about fifty pounds of common steel spring is needed for a one-horse vehicle. By this improvement carriages can be made lighter, cheaper, more suitable, and more durable. The spring used is the half elliptic. [Farmer & Mechanic.

BEAUTY OF JEWESSES.

It is related that Chateaubriand, on returning from his Eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following one: "Jewesses," he said, "have escaped the curse which alighted upon the fathers, husbands, and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourging him, crowning him with thorns, and subjecting him to infamy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in a case of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the women in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him spices; and weeping, sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance after the resurrection was to Mary Magdalene. He said to her, 'Mary!' At the sound of his voice, Mary's eyes were opened, and she answered, 'Master.' The reflection of some beautiful ray must have rested on the brow of the Jewess."

PHILOSOPHIC COURTSHIP.

Sir Isaac Newton was persuaded by one of his friends to marry; he excused himself by saying that he had no time to court a wife; his friends said they would assist by sending to his apartment a woman of worth. He thanked them for the offer, and promised to receive a visit from her. His friends applied to the woman, and requested her to dispense with the usual ceremonies of courtship, and wait on the philosopher, which she consented to do. When she came to his apartment, and produced her letter of recommendation, he received her politely, filled and fired his pipe, sat down by her side, took hold of her hand, and conversed on the subject. Before they had brought the point to a close, some questions about the magnitude of the heavenly bodies struck his mind with such force that he forgot what he was about—he turned his eyes up to heaven, took the pipe out of his mouth with his left hand, and, being lost in study, without design, took the lady's left hand, which he laid in his own, and with one of her fingers crowded the tobacco in the bowl of his pipe, and held it there so long that her heart, as well as her finger, took fire, and she in a huff sprung up and went off, leaving the philosopher to finish his study alone.

"Every misery that I miss is a new mercy," said good old Isaac Walton. How few of us in enumerating our blessings think of this.

SCORCHING A HORSE'S NOSE.—They had a destructive fire in Rochburg, Pa., a short time since, the origin of which is thus accounted for by a correspondent of the Chronotype:—

A man having a sick horse, took him into a field, and placing some dried herbs in a tin pan, tied the same very securely to the horse's under jaw, and set the herbs on fire, that the poor beast might inhale the fragrant odors of the burnt offering, and so be cured of his ailings. Unfortunately, not only the odors but the flame also ascended the horse's nostrils, which caused him to break from his owner, and in mad fury he galloped away to his stable, the door of which was open. The fire of the herbs was in an instant communicated to the dry hay, and in one hour the barn, a large and valuable Hotel, and six or seven other buildings, were level with the ground. So much for scorching a horse's nose.

EXPENSE TO INCUR PAIN.—In Borneo, little is known of medicine, and less of surgery. While there, Captain Buxman was under the necessity of submitting to the operation of phlebotomy, and he thus describes the effect it had upon the natives:—"One day being indisposed, I ordered the surgeon to bleed me; Cay Dessonatte, a native, with several others, being in the room, and strangers to the operation, were in great amazement to know what we were about, till at length the vein being opened they saw the blood gush out. On this they were so frightened that they immediately ran out of the room, crying out, 'Oaan zela attie,' which means, 'that the man's heart and mind is foolish.' After which they told us, we let out our very souls and lives willingly. To this I replied, that their diet being mean, and their drink only water, they had no occasion for bleeding, but that we, who drink so much wine and punch, and feed upon flesh, rendering the blood hot and rich, were absolutely obliged to resort to that operation to prevent illness. Cay Dessonatte replied, 'I think that shows you are still greater fools in putting yourselves to such expensive charges on purpose to receive pain for it.'"

IMPROMPTU BUTTER.—We yesterday saw sweet milk converted into butter in four minutes, probably a dash of iced-water would have brought the butter in less time. This wonderful effect was produced by one of the most simple churning machines that we have ever seen. It consists of a square box, having a hollow perpendicular shaft with two hollow arms or tubes at the lower end. The shaft rests on a pivot, and is turned by a small crank and cog wheel; the motion causes the air to rush down the tube to the milk, and produces a commotion like boiling water, the butter began to come immediately, and it was as sweet as new. By this process good churn butter can be made for breakfast by any family after the milkman has come in the morning, and the luxury of pure fresh butter enjoyed the year round. While the cakes are baking, or the muffins toasting, the head of the family may be amusing himself by churning the butter to eat with them. [Mirror.

CHINESE EMPIRE.—"The Chinese Empire," said Mr. Williams, who has long been a Missionary in that country, in a recent discourse, "was held together rather by loyalty to the Emperor than by power. The great honor paid by children to parents, he thinks, has been noticed by the special favor of heaven, in the perpetuation of the nation through such a long succession of centuries. The influence of Confucius has been beyond that of any other sage, and is as great now as at the close of the first century after his death. The language and literature of China are the product of millions of minds for thousands of years. Prior to the year 1842, the labors of missionaries were mainly directed to Chinese living out of China; now the country is opened, and the gospel may be preached by the sixty-seven missionaries in the free ports in all parts of the Empire. More than five thousand Chinese now hear the gospel at fifteen different stations.

HOW TO ENDURE CONVERSATION.—When Rousseau once retired to a village, he had to learn to endure its conversation; for this purpose, he was compelled to invent an expedient to get rid of his uneasy sensations. "Alone, I have never known ennui, even when perfectly unoccupied; my mind, filling the void, was sufficient to busy me. It is only the inactive chit-chat of the room, when every one is seated face to face, and only moving their tongues, which I could never endure. There to be a fixture, nailed with one hand on the other, to settle the state of the weather, or catch the flies about one; or, what is worse, to be bandying compliments,—this, to me, is not bearable." He hit on the expedient of making lace-strings, carrying his working cushion in his visits, to keep peace with his country gossips. [D'Israeli.

CURIOS MODE OF MAKING BUTTER.—If I want butter only for my own breakfast, I lay a sheet of blotting paper upon a plate and pour the cream upon it. In a short time the milk filters through, and the butter is formed. If I wish to expedite the operation, I turn the paper over gently upon the cream, and keep it in contact for a few moments, and the butter is formed in less than two minutes. If you submit it to severe pressure by a screw press it becomes as hard as when frozen. I cannot think but the simplicity of this mode of proceeding would be universally adopted, if any better material than blotting paper could be thought of for the filter—the paper adhering too firmly to the butter, and the finest muslin admitting the passage of the cream. [Gardener's Chronicle.

NOVEL LOTTERY.—A curious lottery came off lately in a small village of France. A very popular and handsome, but poor young man, put himself up as the one prize in a lottery of ten thousand tickets—two dollars a ticket. His advertisement was addressed particularly to widows, consoling, and maids without dowers. The town of X—, and all the neighboring towns, were absorbed in this interesting game of hazard, and the tickets were all sold in a few days. At the time of drawing, a young lady who had no interest in the affair, beyond the frolic, turned out to have the prize number. The young man immediately called to offer her the winnings, and they fancied each other so violently at first sight that they were married within twenty-four hours! The lottery had, of

course, produced a fortune of a hundred thousand francs, and they began the married state with a promising outfit. There remained, however, consequently, nine thousand, nine hundred, and ninety-nine dames and damsels (blank) in the village of X— and its neighborhood, who are on the look out for a husband.

THE DEAD SEA EXPEDITION.—The Dead Sea exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were May 19th. They sounded the sea in its parts to the depth of 600 fathoms, and found the bottom crusted with crystallized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen swimming over the surface, and partridges abounded along the shore. The party were upon the sea in their boats, or encamped on its borders, for some two months, and their researches and estimates have been of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident have occurred. By the Arabs they had been received, and uniformly treated with the utmost kindness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieutenants Lynch and Dale will visit, under the most favorable circumstances, all the places made memorable in Scriptural history, and we may expect from them a highly interesting account of their exploration of the Dead Sea, and their adventures in the Holy Land.

FRUIT TREES.—Instead of continuing the old practice of having alternate bearing and barren years, for fruit trees, those who cultivate them would do well to note this fact: "When young trees come into bearing for the first time, about the time the fruit is setting, if the most of it is taken off and this continued for a few years in succession, leaving every year about the same quantities on the trees, they will by the time they have become of sufficient size to be profitable, acquire the habit of bearing every year.

Mr. Pell, of New York, claims to have made his apple trees bear annually, by laying the bark of the tree open with a sharp knife from the ground to the limbs, and by manure and culture.

TO STOP BEES FROM FIGHTING.—I am a peace man, and a teetotaler, and will make known the best use to which spirits can be applied. Put a little alcohol, or almost any kind of spirits, on the bottom boards around and under the hive of belligerent bees, and it will allay their fury like a charm. Having heard of this remedy, I was induced to try it, and found it a "fixed fact."

VARIETY.

A writer in the National Intelligencer says that spirits of hartshorn is a certain remedy for the bite of a mad dog. The wounds, he adds, should be constantly bathed with it, and three or four doses, diluted, taken inwardly through the day. The hartshorn decomposes chemically the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed pain and inflammation instantly. Subsequently he tried it for the bite of a rattlesnake with similar success. At the suggestion of the writer, an old friend and physician in England tried it in cases of hydrophobia and always with success.

Under our office window a vault is being dug, says the Cincinnati Commercial. As it was determined to go down to the gravel, it is dug very deep. After digging through various kinds of soil, chiefly clay, at 35 feet in depth the miners reached a stratum of blue clay, which is one of the characteristics of this region. But at 49 feet depth they reached a log of wood, of 30 inches in diameter. As this was several feet below the stratum of blue clay, it seems that this could hardly have been on the surface at any time since the memory of the white settlers. A tree, at 50 feet below the top of the soil, indicates that the whole of that depth has been made by deposits.

It is related of Charles James Fox, that when a tradesman called upon him with a bill, and found money before him, he congratulated himself that he should be paid, but was told by the gambling statesman that the whole was bespoken by debts of honor. "Then," said the tradesman, throwing the securities into the fire, "I'll make mine a debt of honor." "I thank you for your confidence," was Fox's reply, "and here is your money."

If milk be introduced into bottles, then well-corked, put into a pan of cold water, and gradually raised to the boiling point, and after being allowed to cool, be taken out and set away in a cool place, the milk may be preserved perfectly sweet for upwards of half a year. Or it may be evaporated to dryness by a gentle heat and under constant stirring. A dry mass will, when dissolved in water possess all the qualities of the best milk.

No living, sleeping, or working room should contain less than 140 superficial feet at the bottom, nor should be less than eight feet high, with at least one window opening at the top, and if possible it should not be without an open fire-place, or an opening for ventilation near the floor.

A beautiful writer says, that children may teach us one enviable art—the art of being happy. Free from artificial wants, unsated by indulgence, all nature ministers to the boy's pleasure. He can carve out felicity from a bit of hard twig, or fish for it successfully in a puddle.

Trees and vines which are kept the cleanest bear the best: like the human body the pores of their skin become clogged with dirt and retains gases which should escape. Trees, the bark of which has been scraped and rubbed become more thriving and more vigorous.

An Irish orator, speaking of an opponent's love of praise, described him as so vain in that respect, "that he would be content to give up the ghost, if it were but to read the stone-cutter's puff on his grave."

"How," said Mr. Munsel to Mr. Yates, "do you accomplish so much in so short a time? I have you any particular plan?" "I have. When I have any particular thing to do, I go and do it."

ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRUCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air; a method decidedly the most pleasant and economical.

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The Health, the Manners, and the Morals of our Students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

- 1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
- 2. Punctuality in attending all regular Academic exercises will be required.
- 3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
- 4. Playing at games of chance cannot be allowed.
- 5. Using profane language cannot be allowed.
- 6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
- 7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
- 8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperative necessity, and then it must not be done without permission previously obtained from one of the Principals.
- 9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
- 10. All students are required to retire regularly at the ringing of the bell designated for that purpose, on occasion may require; and to rise at the ringing of the morning bell, also designated.
- 11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
- 12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declarations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Further, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, and be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms, as follows:—
The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.
The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.
The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.
N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Further, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

Board, per term,	from \$14 50 to \$18 00
Room-rent,	1 50
Washing,	2 50
Fuel,	spring and fall, 75 cents, winter, 1 50
Tuition,	from \$3 50 to 5 00
Lights,	1 50
Incidental Expenses,	1 25
Extras—Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except unreservedly above mentioned, need not exceed eight or nine dollars. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.
SAMUEL RUSSELL,
President of the Board of Trustees.
ALFRED, June 20, 1848.