

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 213.

The Sabbath Recorder.

SKETCH OF THE ARGUMENT OF THADEUS STEVENS, IN THE CASE OF

JACOB SPEECH,

vs. THE COMMONWEALTH.

Question.—Is the 1st Section of the Act of 22d April, 1794, unconstitutional?

May it please the Court: This record raises the question of the constitutionality of the Act of 22d April, 1794. The first Section of the Act provides that "if any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, et cetera, every such person, so offending, shall for every such offence forfeit and pay four dollars to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county."

At common law it was no offence to transact innocent business on Sunday. It is made criminal by Act of Assembly alone. That act of Assembly, we contend, violates the 3d Section of the 9th article of the Constitution of Pennsylvania, which is as follows:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry, against his consent. No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship."

We are aware, that more than thirty years ago this question was decided against us by the Supreme Court of this State, by two Judges, one of whom was just closing a long life of usefulness, and was then of great age. The other was just entering upon his judicial career. But questions of much less importance to the happiness of society, and the unalienable rights of man, have been, not infrequently, reconsidered by this Court. An important principle of the law of evidence, which has stood the test of more than forty years, and of repeated deliberate decisions of this Court, was lately reversed and totally changed in Post vs. Avery, and subsequent cases, because it was believed to work injustice in questions of property. The Legislature, as in this case, had refused to alter the law as established in Steele vs. the Phoenix Insurance Company; and the Court, in the exercise of an undoubted right, corrected it themselves. We are, therefore, bold to ask them to re-judge and correct the judgment of the Supreme Court in a question which deeply affects and grieves the consciences of inoffensive and pious men, eminent for honesty, peacefulness, and orderly conduct.

Does this Act of Assembly "control or interfere with the rights of conscience?" It evidently treats the first day of the week as a holy, sacred day; and it prohibits labor on that day, not for the purpose of giving rest to man, as a mere civil regulation, but because it profanes the Lord's day. The 4th Sec. of the Act provides that:

"The Justices of the Supreme Court, severally, throughout this State, every President of the Courts of Common Pleas within his district, every Associate Judge of the Courts of Common Pleas, and every Justice of the Peace within his county, et cetera, are empowered, authorized, and required, to proceed against and punish all persons offending against this Act, and every person who shall profane the Lord's day—and for that purpose, the said Magistrate may and shall commit such offenders on his own view—and in a summary way inquire into the truth of the accusation on the testimony of witnesses—and if the person so committed neglect or refuse to satisfy such forfeiture immediately with costs, or produce goods or chattels thereon to levy such forfeiture with costs, then the said justices or magistrates shall commit the offender without bail or mainprize to the house of correction of the county wherein the offence shall be committed, during such time as is herein before directed, there to be fed on bread and water only, and to be kept at hard labor."

We have other holidays. We have political sabbaths, such as the 4th of July, and 22d of February. We reverence them as days of great political events. But we do not enforce their observance by legislation. But the act in question compels all to observe Sunday as a sacred day. To oblige men to refrain from labor out of regard to its holiness, is to "control" their religious observance, as much as if they were ordered to kneel before the altar, or the images of the Saints. And to all those who conscientiously believe that it is not a holy day—that it is not the true Sabbath of the Lord, it is an "interference" with, and a constraint of their rights of conscience. It is no answer to say that the day of rest should be uniform among all. If it were a mere civil regulation, there might be some reason in it; but then it would be made a day of recreation—of relaxation; and most probably those days would not come so frequently. The French, when they discarded its religious character, when they worshipped the Goddess of Reason, and provided only for the rest of the people, fixed the tenth day. But I suppose it requires no other argument than reading the several acts upon this subject, to prove that our legislation looks to enforcing the religious observance of the day. If the Legislature can direct that religious observance, then there is no limit to their power over religious subjects. If they can direct the people to stay at home quietly, they can direct them to go to church, and if they can direct them to attend church, they can indicate the

church to be attended. In short, if they have any power over religious subjects, they have an power. Such power would be a perfect union of Church and State, so much abhorred by the people of this Republic. It would inevitably lead to religious persecutions, and finally to civil and religious tyranny.

The doctrine that the "Christian religion is a part of the common law," is, I suppose, the foundation and justification of this act. That doctrine was promulgated in the worst times, and by the worst men of a government that avowedly united Church and State; in times when men were sent to the block or the stake on any frivolous charge of heresy. To deny transubstantiation or the supremacy of the Pope, was a capital offence under one reign; and to admit them was a capital offence under another. Men were punished as blasphemers for denying the divinity of our Saviour, because the "Christian religion was a part of the common law." Men were executed in great numbers by the civil power for denying the *real presence*, because that was a part of the Christian religion—and the Christian religion was a part of the municipal law. When the Protestants gained the ascendancy, to believe in the real presence was contrary to the Christian religion, and therefore a violation of the law, and punished by the secular arm. For it is truly observed: "That no set of men ever found willing to suffer martyrdom themselves for conscience's sake, who would not inflict it upon others the moment they obtained power."

As late as the nineteenth century, this pernicious doctrine led Lord Eldon to decide that Unitarians may be punished as blasphemers at common law, and not treated as Christians, notwithstanding the repeal of the Statute of 9 and 10 William the III.—(3 Marivale, 353 Atty. Genl. vs. Pearson.)

How dangerous, therefore, is the apparently pious doctrine that the "Christian religion is a part of the common law!" If it be true, all who disbelieve that religion, are habitual breakers of the law. The Jew, the Hindoo, the Pagan, are perpetual malefactors. They, of course, are beyond the protection of the law, or continually subject to punishment for conscience's sake. These consequences of the doctrine were very satisfactory to the English Government, in its origin. They enabled the tyrants of the 16th and 17th centuries to find a convenient excuse for sending to the block any one who became obnoxious to them. If such tyrant were a Roman Catholic, the heresy of the reformation was sufficient. If he were a Protestant, adhering to the Church of Rome was equally so. This lauded principle found ready advocates in such bloody tools of tyrants as Jeffries, Audley, and Rich.

What else was it but the doctrine "that the Christian religion was a part of the law," and to be enforced by the civil arm, that gave the Holy Inquisition such horrid force, and placed the civil and religious liberty, and the lives of nations of men, at the mercy of the bloodiest power that ever inflicted misery upon the human race, in the name of Demons or of Gods!

This convenient doctrine enabled Henry the 8th to dispose of all whom he chose to call his enemies, whether they were learned and conscientious gentlemen, like Sir Thomas More; or were wives, of whose beauty he was weary. His successor, after robbing all the Jews of the Kingdom of all their wealth, either sent them to death or banished them from the Empire. And he was right, if this principle be right, for they were always violating the law, and of course deserved punishment.

If this doctrine is to be the rule of action, where do you find its interpretation? Where are to be found adjudged decisions of what this law teaches, so that the people may escape the perils of its violation? Are they to be seen in the doings of the council of Nice, or the Diet of Augsburg? Are they in the bulls of Hildebrand, or the writings of Luther—in the rigid doctrines of Calvin, or the more liberal opinions of Wesley? Does this part of the "common law" (adopted in Pennsylvania,) command us to bow down before the image of the Virgin and the Saints; or, discarding all visible symbols, to worship the Unseen God? This doctrine must drive us for refuge to the infallible Church of Rome, where the decrees of the Pope are the unerring rule of this part of the "common law."

Those who have a sincere regard for the Christian religion, can fear no greater evil to it than to have it mingled with affairs of State. Those who love civil liberty must shudder at the idea that this doctrine is ever to prevail in this Republic. Its practical results may be found in the fires of Smithfield; in the dungeons of the Inquisition; in the desolation of Italy, and the moral and political degradation of Spain. It is true, there was a time when this dangerous doctrine had a practical existence in some of the American colonies. The Pilgrims, who had been driven by it from their native homes, and took shelter in the forests of New England, brought with them the very spirit which possessed the tyrants who expelled them. Some of their first acts of legislation regulated the religion of the people. Frequent, cruel, and disgraceful punishments were inflicted for thoughts and opinions, which concerned only the creature and his Creator. Quakers were executed because they did not worship God as the Pilgrim Fathers did. Witchcraft was a capital crime. In short, all oppression of conscience has arisen from this fatal doctrine.

But when the great men of the Revolution set about establishing a government, which should secure the liberties of the people, they took especial care that the civil administration should be separated from affairs of Church. They left questions of mere sin to be settled between God and His creatures. They left every man to judge, of the requirements of Heaven as his own conscience might dictate. And to Heaven alone they left the judgment and the sanction.

The Constitution of almost every State in the Union contains a section securing liberty of conscience.

The Constitution of the United States, as originally adopted, had no such provision. But the first Congress that met under it, added the following amendment:

"ART. 1. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This article is not as comprehensive as the one in the Constitution of Pennsylvania.

It has already received a construction by both the Senate and House of Representatives of the United States, which has a strong bearing on the present question.

In the sessions of 1829 and 1830, a large number of moral and religious persons sent memorials to Congress, setting forth:

"That the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises, and consider the transportation of the mail, and the opening of the post offices, as a violation of it," and prayed for their suppression.

Two committees of the House and one of the Senate were charged with these memorials, and made reports which were adopted by the respective bodies. The one made by the committee of which R. M. Johnson was chairman, became particularly celebrated, and has done more to establish a permanent reputation for the chairman, than all his warlike deeds, however gallant. These reports maintain, that to compel men to refrain from work on the first day of the week because it is set apart as holy, would be a violation of the Constitution: (Vide Report of 4 and 5 March, 1830, House.) To declare any day to be the true Sabbath, and more holy than another, would infringe upon the religious belief, and grieve the consciences of some portion of our citizens. It would bring us back to that fatal evil of all other governments, the union of Church and State. For all governments but ours, whether Pagan, Mahomedan, or Christian, have directed religious worship by human laws. Hence, all the bloody persecutions that the world has seen. It is a melancholy truth, that those who believe in one God, have been more intolerant than Pagans. Polytheism, however erroneous, by allowing the worship of numerous gods, became indulgent to the introduction of new ones. But the Mahomedans, the Jews, and above all, I am compelled to say, the Christians, have been guilty of the cruelest persecutions that ever afflicted the human race. True, the Romans, instigated by the Jews, put to death many of the early Christians. But where do we find anything to compare with the religious murders of England, Germany, and France—with the tragedy of the Cecilian Vespers? More blood has been shed by the fanatics of the Holy Inquisition, than was ever offered a sacrifice to their hideous deities on Pagan altars. Nor can this spirit of holy ferocity be ever restrained so long as the civil power is lent to support religious belief.

Seeing this, the fathers of the Revolution took care that our government should be wholly disconnected with all religions. Instead of that being a defect, connecting them together in any way would greatly injure both.

Such was the opinion of the celebrated reports to which I have referred, and which were ratified by both branches of Congress.

I think I may safely say, that the Constitutions of the United States and of Pennsylvania, are founded on no religion, but on purely civil considerations—on the inalienable rights of man; one of which is, that man shall not interfere with the rights of conscience.

The Constitution of South Carolina contains the following provision: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall hereafter be allowed within this State to all mankind; Provided, That liberty of conscience to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State."

This provision, qualified by the proviso, is not nearly as strong as ours.

The City Councils of Charleston passed an ordinance, prohibiting under penalty, all worldly employment on the Lord's day—"to preserve peace and good order within the city"—thus proposing to bring it within the proviso. In 1836 a Jew sold goods on Sunday, and was prosecuted under this ordinance. Judge Rice, a very able and learned Jurist, decided that the ordinance was unconstitutional and void. The opinion is elaborate and able, but has since been reversed on the strength of the proviso in an opinion more pious than able. (Law Rep. for May 1848, p. 7.)

Virginia had previously declared a similar ordinance of Richmond void.

The Supreme Court of Ohio, in the 15th vol. of her Reports by Griswold, page 225—the city of Cincinnati vs. Rice—declared a like ordinance void, as against those "who conscientiously observe the seventh day of the week as the Sabbath."

The section in her Bill of Rights is an exact copy of ours.

So far then as the authority of the United States, and of other States goes, this Act is unconstitutional. And it seems to me it would be a reproach to this State, if it were not declared so.

But suppose it were competent for the Legislature to prohibit labor on the Sabbath, on account of its sacred character, it is certainly not competent for them to declare which day of the week is the Sabbath. That would be a palpable "interference with conscience." For I suppose it will be admitted, that there is an honest diversity of opinion on that subject. My clients are firm believers in the holy character of that day, and they strictly keep it, as the record shows. But they believe that the Lord, who alone had the power to fix it, rested the seventh day, and sanctified it as His Sabbath.

And that designating the first day of the week as the Lord's day was a mere human invention.

Is there not enough in sacred history to justify honest and intelligent men in holding such opinion, without being stigmatized as "capricious." God having labored six days, rested the seventh, and sanctified that day, as we are told in the history of creation. But I am not aware of any injunction to man to keep it holy, until God condescended to give laws to the Jews after their flight from Egypt.

One of the Ten Commandments, given from the smoking top of Mount Sinai, says: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work."

Here the time in which man shall work, and in which he shall not, is fixed by Deity himself in a manner too solemn to be forgotten or disregarded. It was pronounced with the voice of a loud trumpet, amidst the lightnings and the quakings of the Mount. And this day has been always kept by the Jews, from that time to the present; and by the early Christians until the fourth century. (Vide Justin Martyr and Origen, *passim*.)

Our clients believe that part of the decalogue which commands them to work six days, to be as binding on them as that which directs them to rest the seventh. And it must be confessed, that so far as earthly interests are concerned, it is quite as important. Did the world generally hold that salutary belief, and act accordingly, we should have less need of poor-houses, jails, and vagrant laws.

But if conscience directs them to work six days, and forbids them to work the seventh; and if the Act in question prohibits their working on the first day of the week; then such Act "gives a preference to other modes of worship." It allows some six full days to labor, and restrains others to five. This subtraction of one additional seventh of their time of labor, and consequently of their means of profit, operates as a penalty on their religious belief.

It will not do to say that they are not compelled by law to work six days; they believe themselves to be so commanded by the Decalogue—and that the Act cutting off one of those days runs counter to the Eternal mandate.

Our Saviour kept the Jewish Sabbath, but seems to have treated all days as holy alike. After his crucifixion, his disciples assembled not only on the first day of the week, but on many other days. But when their first day is spoken of, it should be remembered that it commenced at sunset in the evening, and ended the next evening. "For the evening and the morning were the first day." They usually met at night; of course it was on our seventh day. My clients believe that the Christian dispensation has not abrogated the Sabbath fixed by the law of God. They believe the Saviour to have been sincere when he said: "Think not that I am come to destroy the law and the Prophets; I am not come to destroy, but to fulfill." 5th Matthew, 17. And again: "It is easier for Heaven and Earth to pass away, than for one tittle of the law to fail." 16th Luke, 17.

It may seem unimportant to men of loose or liberal religious notions, which day is kept as holy, provided there be uniformity. But it weighs heavily upon the consciences of my clients, who sincerely believe that the neglect of that injunction will bring upon them the eternal wrath of the offended Law-Giver. Rather than expose themselves to that anger, I doubt not they would sacrifice property, liberty, and even life itself. All these the Legislature may wrest from them, if this Act be constitutional.

The first day of the week came to be treated as the day of worship among Christians after the conversion of Constantine from Paganism. He had previously worshipped the god Apollo, whose sacred day was the first day of the week. When he abandoned Apollo for Christ, he retained some of the relics of Paganism. Among the rest was the holy day of his ancient god. By a formal decree, he directed his subjects who lived in towns and cities, (he exempted country people from it on account of inconvenience,) to worship God on the "day of the *Sundae solis*." Hence that day came to be called "Sunday." His decree may be found at length in the "Corpus Juris Civilis, Book 3, Tit. 12," in these words:

"Omnes Judices, Urbanaeque plebes, et cunctarum artium officiales *venerabatur die solis*, quiescent. Ruri sed tamen et cetera."

Our Act of Assembly is but a copy, and an enlargement of this decree of a bloody despot, who earned the glory of sainthood by assisting at the Council of Nice, and enforcing its decisions by his civil magistrates. (Eusebius, Bishop of Caesarea.)

"The 4th section of our Act enjoins upon Judges and Magistrates to proceed and convict in a summary way, all persons who shall profane the Lord's day, as aforesaid; and if the forfeiture be not paid, to commit the offender without bail or mainprize to the house of correction to be kept at hard labor on bread and water only."

Religious intolerance could not invent a more odious law; nor one more repugnant to our Constitution; and more opposed to the noble and independent injunction of St. Paul: "Let no man therefore judge you in meat and in drink, and in respect of an holy day, or of the new moon, or of the Sabbath days." Col. 2d, 16, 17. Can this Act be held consistent with religious liberty, by an independent Judiciary of the land of Penn, which was sought out and settled as a refuge from religious persecution, by its great founder, who, holding all days equally sacred, allowed all men to judge of such questions for themselves, without hindrance from the civil power? If so, we have unhappily retrograded; we have gone back to the days of the Henries, of Philip, and Mary; of the repeal of the edict of Nantes; while the States of the South have almost redeemed the stigma of their crushing domestic slavery by adopting the true doctrines of religious liberty!

Is not the same spirit embodied in this Act that kindled the fagots around the Martyrs of Europe; and which gave a melancholy immortality to the Rock of Plymouth?

It is no answer to say that a majority of the Legislature can repeal it. The great glory of written, paramount constitutions—that noblest invention of the New World—which was forged and fashioned in the purifying fires of the Revolution, is that they protect minorities against the will of majorities. Were it not for this necessity, written, uncontrollable constitutions would be useless. The true, if not the only way in which a Judiciary can acquire a name, which shall be respected while they are here, and shall live when they are dead, is to stand by the Constitution, and interpose their protecting shield between the many and the few. If they fail to do this out of respect to a majority, that sovereign of Republics, history will rank them with Scroggs, and Impey, and Rich, who sacrificed the rights of conscience and of humanity to please their sovereigns. It was this same influence—the voice of the PEOPLE, crying, "crucify him! crucify him!" that bore down the judgment of Pilate, and made him the judicial murderer of Him, who suffered for conscience's sake. When the temples of Justice cease to be a refuge for the oppressed, there will be none left for them on earth.

Mr. Jefferson, when seeking for a lasting foundation for his fame, passed by the authority of the Declaration of Independence, and caused to be inscribed upon his tombstone, that he was the "Founder of the University of Virginia, and the author of the Statute for religious toleration." He thereby showed the independence of his character, and the soundness of his judgment; for education and perfect religious freedom are the foundation of all true liberty.

Can they trust to popular justice, or an Executive trembling before the people? Let the unhappy Mormons answer. Because they were foolish enough to believe, and independent enough to express, the belief that the golden plates of Mormon were as authentic as the tables of Moses, an infamous majority of their Christian neighbors voted them out-laws, murdered their prophets, robbed them of their property, expelled them from their homes, and drove them as exiles to the shores of the Pacific Ocean. Although this was all planned and avowed in open day, and proclaimed for months, yet they found no protection from a weak, despicable Executive, who stood in greater awe of the sovereign people, than he did of the Constitution, which he had sworn to support. If the Constitution sleep, is there any safety in the teachings of the pulpit? Every sect is orthodox itself, and all others are "no better than one of the wicked." All should respect true religion, but none should give it civil power or aid except to protect it. It thereby becomes debased. Do not the clergy, almost universally, find justification in Scripture for sustaining, or at least acquiescing in the ruling temporal power? Did they not there find the "Divine right of Kings?" If the Ruler be a despot, they still remember that they are to "render unto Caesar the things that are Caesar's." If they live in a country whose domestic institution is unmitigated slavery, they find in ancient Scripture accounts of barbarous nations, where man forgot that his fellow man was a brother. To contend with them against the temporal interests of their church, that the Christian doctrine intended to give freedom of conscience, and freedom of action to all the children of one blood—of one common Father, would be idle—would be a wasteful scattering of the pearls of reason and religion before the fat and rending swine of the altar.

To the Judiciary then, and to them alone, can civil and religious liberty look for relief, when assailed by majorities forgetful of the true principles of our government. That they will prove true to their high duties, we have the most confident hopes.

"YOUR SIN WILL FIND YOU OUT."

Dr. Donne, afterwards the celebrated Dean of St. Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate. It happened that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or other engaged the Doctor's attention. While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the gravedigger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one night having been guilty of his usual intemperance had been found dead in his bed in the morning. Dr. Donne then asked, "Had he a wife?" The answer was in the affirmative. "What character does she bear?" The sexton said, "A very good one, only she was reflected upon for marrying immediately after the death of her husband." This was enough for the Doctor, who, upon the pretence of visiting all his parishioners, soon called upon the woman in question; and in the course of conversation he inquired of what sickness her husband had died. She gave him precisely the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, "Woman, do you know this nail?" The unhappy criminal was struck with horror at the demand, and the sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

Good Advice.—That was capital advice given to a pious son by Rowland Hill, to preach nothing down but the devil, and nothing up but Jesus Christ.

The Sabbath Recorder.

New York, July 20, 1848.

SACREDNESS OF THE CIVIL REST-DAY.

To the Editor of the Sabbath Recorder:—

I embrace the earliest moment of leisure, from most arduous duties, to indite a few remarks, to accompany the Argument of Thaddeus Stevens, Esq., before the Supreme Court of Pennsylvania, on the Sunday case, recently tried before that tribunal; which I have had in my possession some time, but held it back out of respect to the Court, until their decision, which they were very tardy in arriving at, should be delivered; as I did, also, from the same consideration, deference to that tribunal during the pending of the case, withhold, since last fall, a work which will form a volume of upwards of an hundred octavo pages, designed to exhibit an unvarnished narrative of the early history, the recent persecution, and the struggle of the German Seventh-day Baptists of Pennsylvania to maintain their civil rights and religious immunities; which I deem to be an imperative duty to transmit to posterity, that future ages may judge, understandingly, of our position and our principles—the wrongs and injuries inflicted on a Christian Society, of good report, in the middle of the nineteenth century—a period distinguished for the dissemination of liberal opinions and expanded views of human rights and the immunities of conscience, even in the most rigidly despotic countries.

Mr. Stevens' main argument was directed to combat the assumed position, that "Christianity is the common law of the land," and which he did in the most masterly and conclusive manner. Whatever may be the common law of our so-called mother country, England, our Constitution supersedes it entirely. It can not be claimed in any country, where they have a Constitutional Government, and in which it is not, specially, made part of the organic law; nor can it be inferred, save where a union of Church and State is recognized and actually exists. He might have gone farther, and contended, that if admitted, that Christianity is the common law of our Republic, so far from its militating against our cause, it would operate in our favor; for we claim to be Christians, and to have the true Christianity of the Bible—that we have all our practices founded on the practice and example of the Divine Founder of Christianity, and would be perfectly willing to rest the issue on that point—that we adhere to the Christianity of the New Testament—that the Sunday-sect have departed from the law of the King in Zion, have sought out many inventions, and instead of preserving their loyalty to their rightful Law-Giver, are following "the commandments of men." While they countenance and maintain a pagan institution—the worship of a day, dedicated by the heathen idolaters to the Sun, and which is not commanded to be so regarded in the Scriptures, we observe the day required by the Almighty—the day recognized by the Master, the Head of the Christian church. The admission that Christianity is the common law of the land, could, legitimately, do us no damage—be no detriment, whatever, to our cause. We are recognized as Christians, and are on a common platform with all other Christians—entitled to the same rights and immunities. The Supreme Court has no power to make inquisition and determine between the shades of Christian doctrine and the conscientious practice of religious rites; and this they saw clearly, as the issue proves. That would be too delicate a matter to touch—too glaring an usurpation to assume, though that tribunal has tortured the rights of conscience into a very circumscribed, contracted nutshell. Religious conscience is a sacred treasure; and in that we have decidedly the advantage over the Sunday-sect; for our conscientious regard for the Sabbath, is founded on the express word of God, while our oppressors cannot adduce a single commandment, from the Scriptures, to show that their conscience, in regard to His holy day, hinges on any requirement of the Master. Yet, while the Judges shrank from the flagrant act of adjudging between Christian sects, openly, still they did not hesitate to fritter away the strong claims, the strongest and dearest rights of the soul, into a mere matter of expediency. More of this hereafter.

The other principal point of Mr. Stevens' argument, was, to show, that the law of April 22, 1794, under which our people are persecuted, is unconstitutional, inasmuch as it sets up and enforces Sunday, as a sacred, a holy day—as a religious institution; for it expressly declares the first day of the week to be the "Lord's day," and gives it a religious character by imposing penalties for "profaning" it, as a day sacred and holy—which could not be profaned unless invested with a religious character. This was so self-evident, that the Court acknowledged, that it possibly was the motive of those who enacted the law; yet while the motive was not constitutional, the statute might still be so, shorn of its superfluous intent; and I have reason to believe, that this point was a serious stumbling-block to the Bench in coming to a decision. One or two of the Judges were not only willing, but anxious, to declare it a religious institution—a sacred day—possessing holy obligations on man to reverence it; while at least one was decidedly opposed to that view of it; and the majority would never have consented to affirm the constitutionality of the law on that ground; yet they had not the moral courage to brave the prejudices which would have followed a reversal of the former judgment. The present decision, I think, is a compromise—the only platform on which they could unite to affirm the constitutionality of the law, namely, a civil regulation, a mere "social and political day of rest," without any reference to any sacred character whatever; and which will be equally sacred, should any future Legislature see fit to change it to a fourth day or any other day of the week. They never would; they never could, have been brought to decide it on the ground of being a holy, a sacred day.

Thus, we have gained something; we might have gained more had there not been prejudiced, bigoted partisans on the Bench. The temper of the Court, and our chances with it, may

be inferred from an extract of a letter before me, written by a gentleman—a Sunday man, yet one of liberal heart—who was present at the pleadings. "Judge Coulter, (says the writer,) could not hold in, whilst Mr. Brady was pressing certain points upon the Court; and when he, in concluding his argument, expressed a hope, that if the Court felt themselves bound, by former precedent, to affirm this judgment, the day was not far distant, when the Legislature would repeal the Act of 1794, and extend the rights of conscience to all, he (Coulter) rather ill-naturedly remarked, that 'they would first have to dethrone the Almighty!' So much for bigotry, without pure religion or liberality, (continues the writer.) Burnside, of course, sneers that it would be destructive of Christianity to decide in favor of the plaintiff in error. Bell is with you. Gibson and Rodgers have not intimated any opinion either on or off the Bench." With such inveterate prejudices and sworn opposition on the Bench, arrayed against plain, obscure, honest-hearted Believers, what could be expected in the case? So far from our case having a fair and impartial consideration from all the Judges, it was prejudged by more than one long in advance of the Argument. A year ago, one of the Judges, on meeting one of our Counsel in the State Library, a room vis-a-vis to the Court room, in the same building, accosted him somewhat thus: "Well, sir, they say you are engaged in the Sunday case." On the attorney nodding assent, the Judge continued, "G—d—n your eyes, I'll floor you." A worthy Judge, indeed—a right redoubtable defender of Constantine's day—a paragon of an advocate for a pagan institution. Such Christian charity and blasphemous piety was meted out to our friends in advance. No one can imagine the influence brought to bear against us in this case. The clergy throughout the land, were indefatigable in their efforts, to influence the result, and left no stone unturned to accomplish their ends. One of their number, even as far "down east" as the extreme end of Vermont, volunteered a lecture, a severe anathema, in a written epistle, to one of our Counsel, for consenting to advocate our cause. With such inveterate prejudices, and such jesuitical influences, could we expect any thing better?

However, not any decision, short of a full recognition of our rights and immunities, and an award of exemption from the operation of that iniquitous law, could be more calculated to soothe our disappointment, than the decision of the Court. The Court has given the "cold shoulder" forever, in the Keystone State, to the sacredness of Sunday—stripped it entirely of all the sanctity and holiness claimed for it. With whatever sacredness it was invested as a religious institution, and whatever were the motives of the makers of the law, in designing to confer upon it the character of a sacred, a holy day, the Court has, unhesitatingly, shorn it completely of those pretensions. If, then, we have not gained our point, the advocates for the sacredness of the first day of the week have gained a great loss. The Court has declared to the world, that whatever may have been the motives of the law-makers, or the wording of the Act, they do not recognize it as conferring any sacredness on it, but that they regard it only and merely as a civil rest-day, to be changed to any day of the week, at the pleasure of the Legislature. This is the basis of their decision, and therefore all the sacredness it derives from the statute, and possesses in the eyes of the Supreme Court, is from human legislation. Alas! for the sacredness of Sunday—Constantine's "Christian Sabbath!" The same power may throw the same shield over Easter and every other holy day of the calendar, as it does around the retailer of "liquid fire and distilled damnation;" and the same power may throw the shield of protection and sacredness over trafficking in human flesh, around gambling establishments and race-courses; all of which are done in some of the States. They give them sacredness and security on the same grounds, and by the same power, that the law of Pennsylvania gives sacredness to the first day of the week. Truly have the sticklers for Constantine's day gained a loss, a great loss, an irretrievable loss.

Whether its greatest advocates ever believed it to possess any holiness, or whether the decision of the Supreme Court, which was first published on the seventh instant, has torn away the film from their eyes, I cannot divine; yet a funny matter followed so closely on the heels of that decision, within the atmosphere of the court-room, that I cannot but presume that that decision has dissipated all regard for the holiness of the day of the Sun, among its quondam admirers, from the fact of the Governor of the State executing a civil, political act, not one of "mercy or necessity," but purely from political considerations, on the very next "civil rest-day." And so ludicrous, in inconsistency, is this act, and some matters connected with it, and so important may be its bearing on the questions it may give rise to hereafter, that I am constrained to introduce the transaction, at length, as a "sign of the times"—a commentary on "professions and practice." Two days, two short days, after the decision of the Supreme Court was announced, publicly, Governor Shunk, whose health has been on the decline for some time past, was induced, at the instance, the incessant importunity of some craven politicians, to resign his office as Chief Magistrate of the State, on the ninth instant, Sunday! Otherwise, in the event of his death, the Speaker of the Senate, a Whig, the constitutional successor, for the interregnum, would discharge the duties of acting Governor, twelve months longer; and from this political consideration he was induced to resign on Sunday, "the holy, Christian Sabbath"—ostensibly, that the election for a successor might take place at the ensuing election in October, but in reality to prevent the Speaker of the Senate from exercising the duties, and being in fact Governor, a year longer.

Had this been purely an act of necessity, a State act in an extremity, there might be some show of an excuse for desecrating "the sacredness of the holy Christian Sabbath," but as the Governor, who was fully aware of his impending fate for some time past, might have done so some days sooner, as he was repeatedly urged to do, on a legal day, or might have delayed a few days longer without any detriment to the public service, it is strange, passing strange, that men can be found thus to tamper with "holy time." What a wax-nose these people do make of the holy Scriptures, and of the holy civil rest-day. As it was done from political considerations, partly purposes, and was no State act in an extremity, it must be illegal and

invalid. The Constitution makes ample provision for an event of that kind, death or resignation; therefore, there was no necessity for executing that civil act on that day; and as no civil act is valid when executed on that day, the resignation of the Governor cannot be affirmed by the Supreme Court, before which it may be brought for adjudication, in accordance with the established precedents of that tribunal, which has decided on other occasions, that any and all civil acts, or contracts, done on that day, are null and void.

This act may open a curious question in the Keystone State, and may have a considerable bearing on the recent decision made by the Supreme Court in our case. The law regulating elections requires the Proclamation of the Speaker of the Senate, to be issued three months before the ensuing election, to supply a vacancy in the office of Governor, by death or resignation; while the Constitution simply says, that the resignation of the Governor must be made three months before the election ensuing, to have a successor elected at that time. The Governor resigned just in time to have it registered, though it was on Sunday, to be in three months before the election; but the Proclamation cannot be issued in time. Here arises the difficulty. The election will go on; but which ever party may be defeated, they may question the legality of the proceedings, and an appeal be taken to the Supreme Court; and in the issue, the legality of the Governor's resignation will come up. Peradventure it may be brought up on a Quo Warranto!

Here was a Sunday business with a vengeance. The resignation was signed, attested, handed over in form by a learned Judge to the Secretary of State, registered and certified to by the proper officer—all for party, political purposes—on Sunday, "the civil day of rest;" and what is the queerest part of the business, is, that one of the witnesses to the act of resignation, is a Doctor of Divinity—a most strenuous advocate for the "sacred stillness" and "devout observance of the holy Sabbath"—one who has been wont to speak, from the pulpit, in accents of most solemn, fearful admonition, to his hearers, as if man's whole future destiny hung on one act of desecration of that day, or as if giving the least countenance to any secular affairs was sufficient to seal his doom forever! Such was his holy horror against desecrating the first day of the week—"the holy Christian Sabbath." I am at an utter loss to understand, how so great an advocate for the sacredness of that day, could so far forget his own solemn admonitions to his congregation, as to certify to a civil instrument—a political act—on that day. He is no politician—he was not, I am sure, actuated by any political consideration. What can it mean? Has the recent decision of the Supreme Court destroyed his sense of the sacredness of Constantine's day, or did he certify to the resignation, as a Minister of the Gospel, to sanctify the deed? Does he consider, that, in virtue of his office, he is competent to certify to other civil matters than matrimony, on a day he himself regards as sacred, and unequivocally desecrated when any other individual executes any civil act, or performs any secular labor? If so, we have fastened upon us, what the Constitution expressly prohibits—a privileged class; and, as history proves, the worst of all privileged classes, the priesthood.

These sticklers for the sacredness of the legal rest-day, do perpetrate many funny, laughable things. Within a few weeks past, the ludicrous spectacle was exhibited in a meeting-house, dedicated to the worship of the Majesty of Heaven, in a village not an hundred miles from this place, which church owning and occupying the building regularly, regards the first day of the week as the "Christian Sabbath," the "holy Sabbath," and are the most strenuous advocates for the Sunday law, actually permitted, countenanced, and encouraged, the sale of books, in their meeting-house, after their regular service, and from the "sacred desk," on a Sunday evening—and did it with impunity. O consistency, thou art a jewel!

Such are the workings of the "civil rest-day" in Pennsylvania, and the Sunday law in New Jersey—"fish for one, and flesh for the other." The projectors, the law-makers, and the executive officers, are the first to violate it, and violate with impunity; while other honest citizens, who have no lot nor part in making such unequal, iniquitous laws, are persecuted and fined for not being alike inconsistent in their professions and practice of religious duties. "Tell it not in Gath," says David Benedict, one of the most aged and venerable ministers of the First-day Baptist denomination, in his "General History of the Baptist denomination in America and other Parts of the World," recently published, in noticing the persecution of the German Seventh-day Baptists in Pennsylvania—"Tell it not in Gath, (he exclaims,) publish it not in the streets of Askalon, that in this land of freedom, any religious community, so distinguished as this has been for piety and good order, should be harassed and persecuted, fined, imprisoned, and maltreated, as many of the observers of the ancient Sabbath, both German and English, have been for a conscientious observance of their peculiar opinions. Tell it not in the Roman Vatican, in the Spanish Inquisition, or any tribunal, civil or ecclesiastical, that any legislative body in this free Republic, should authorize any portion of citizens to insult and injure another, because they differ from them just twenty-four hours in the time, which in their opinion should be devoted to the worship of their Maker." Yet, even so the Supreme Court of Pennsylvania has decided.

I have not time at present to review the opinion of the Court, and point out some of its absurdities and contradictions; but in conclusion only add, that the tide-bound Sunday-sticklers, though they approve the award, are much more dissatisfied with the principles on which the award was rendered, than the Seventh-day Baptists themselves. Judge Coulter, though exceedingly anxious for declaring the constitutionality of the law in question, yet expressed his dissent, on the bench, to the reasoning of the delivered opinion of the Court, and maintained the propriety and necessity of sustaining, distinctly, the religious character of the day; and the swearing Judge, more zealous than pious, but who, Pilate-like, feared the populace more than he cared for the day, declared the delivered opinion, to which he assented, "a Pagan opinion." It is truly a Pagan opinion in more than one sense. But it was the only way that they could obtain an award for the constitutionality of the Act. As I have already intimated, it was a compromise; and as Judge Bell

was regarded as inclining to favor our rights, it was given to him to deliver the Opinion of the Court, and clothe it in a manner that might make it palatable enough for him to swallow. It was a bitter pill, even for the Bench to swallow, and much more so for the Sunday folks. Still their end is attained, though it entails a wanton, irreparable injury on other free men of the State. While all the other nations of the earth are making rapid advances in liberal opinions, and especially in regard to religious rights, Pennsylvania has taken a retrograde step, and thrown herself back into the bigotry and intolerance of the dark ages—the days of the Inquisition and proscription for conscience sake. More anon. W. M. F. BORDENTOWNS, N. J., July 14, 1848.

AN OLD MINISTER.—A correspondent of the Christian Reflector and Watchman says that the Rev. Thomas Snell, D. D., of North Brookfield, Mass., preached his half-century sermon on the 27th ult. It was founded on Acts 26: 22, 23—"Having therefore obtained help of God," &c. In this sermon, he gave a simple account of what the church and town were when he came there, their present condition, and the means used to effect the change. In reply to the question how he had remained fifty years the pastor of one church in this age of ministerial change, he stated—1. That he had always tried to gratify the wishes of his people so far as he could consistently. 2. He had never supposed that wisdom would die with him, but if with any body, with his people. 3. He had never suffered himself to take sides with any faction that has arisen in his church or society. 4. He had always been content to preach the simple doctrines of the cross and the duties that immediately grow out of them. A large number of the former inhabitants of the town were present, and the speeches from them and other visitors from abroad, added not a little in recalling the reminiscences of by-gone days. There are three contiguous parishes whose pastors' ages average 76. A whole generation has grown up and died; and nearly all their present congregations, when they were ordained, were unborn. Most of the parents of the present generation were married by these venerable patriarchs, and by them accompanied to their graves.

CAN'T TAKE CARE OF THEMSELVES.—In a letter from the Corresponding Secretary of the N. Y. State Colonization Society to the editor of the Commercial Advertiser, mention is made of a slave family of six persons, who have redeemed themselves, and now propose to leave this land of boasted freedom for Liberia, in hope of enjoying real liberty there. The father is a carpenter, and has paid two thousand three hundred dollars for himself, and one thousand three hundred dollars for his children. Such are the men who "can't take care of themselves," and must be kept in slavery or sent out of the country, for fear that they will become a tax upon the whites!

MISSIONARIES DROWNED.—Letters recently received from China bring the sad intelligence, that Dr. J. S. James, and his wife, missionaries of the Southern Baptist Board to China, were drowned on the 15th of April last. It appears that soon after their arrival at Hong Kong, they went, on the invitation of an American ship-captain, to visit Canton. In returning by a schooner, they were overtaken by a squall, up-set five miles from Hong Kong, and seven persons drowned, among whom were Dr. and Mrs. James.

LATE FROM MR. ABBOTT.—The Macedonian has a letter from Mr. Abbott, dated Sandoway, Feb. 12, full of Christian ardor and hope. He had just spent five or six weeks visiting the Karen churches in the jungles, of which he gives interesting accounts. The thirty native preachers, too, won his approval, with a single exception, for the manner in which they had performed their duties during his absence. One of the native pastors during that period had baptized 600, and another 550. Mr. Abbott speaks of districts north of Bassein and Pantanau where 1,200 converts wait for baptism.

LARGE DONATIONS.—On the fourth of July, Augustus Graham, Esq., of Brooklyn, gave the Brooklyn Institute twenty thousand dollars, and on the same day he gave to the Brooklyn City Hospital twenty-six thousand five hundred dollars; having previously given it five thousand five hundred dollars. Of this aggregate sum of thirty-two thousand dollars, he appropriates thirty thousand to the Hospital proper, and the remaining two thousand to the creation and support of a Dispensary branch, with certain specific directions as to the application of the former sum.

SUCCESS OF THE GOSPEL IN COLORADO VALLEY.—A correspondent of the South Western Chronicle says that within the last six or eight months, from the best information he has been able to get, there have been from five to six hundred who have professed religion in the Colorado Valley, including Baptists, Methodists, and Cumberland Presbyterians, amongst whom there is much unity of feeling. He thinks the advancement of the Redeemer's kingdom in Texas is the great object of each denomination.

NOTICE is hereby given, that Bro. Sebeus M. Burdick is restored to the communion and fellowship of the Seventh-day Baptist Church in Lincklaen. By order and on behalf of the church. SANFORD B. STILLMAN, Church Clerk.

THE CHURCH IN BERLIN, N. Y.—Information reached us several weeks ago, that there had been a revival of religion in the vicinity of Berlin, Rensselaer Co., N. Y. We now learn, from Bro. J. L. Scott, the preacher at Berlin, that the work was very powerful and extensive, affecting not only the Sabbath-keeping Church at Berlin, but also that at Petersburgh, and other churches in the vicinity. Nearly fifty persons have been added to the Seventh-day Baptist Church in Berlin, several to the Petersburgh Church, and some have joined other churches. The change is said to be very great and happy. In this connection it may not be amiss to say, that our brethren in Berlin are now occupied in enlarging and improving their meeting-house—a work in which they have engaged with a zeal and liberality worthy of all praise.

We regret to learn that Father Satterlee, long the venerated pastor of the Church in Berlin, is now in very feeble health. He has been for some time past confined to his house, where meetings have occasionally been held for his gratification.

THE CHURCH IN PETERSBURG, N. Y.—Some of our readers know, that for a considerable time past the Seventh-day Baptist Church in Petersburgh, Rensselaer County, has been in a depressed condition, without a preacher, and often without Sabbath meetings. We are glad to learn that things are assuming a better aspect there. Last spring Bro. Libbeus Cottrell, of Union College, spent a few weeks in laboring among that people, which was followed by a gathering of the church together, and something of an awakening. Since he returned to his studies, Eld. John Green has visited them and spent several weeks. They are now making an effort, in which it is believed they will succeed, to secure the labors of a minister.

THIRD BROOKFIELD CHURCH.—A business letter from Bro. Ephraim Maxson, dated Edmeston, N. Y., July 11, says that on the Sabbath previous four persons were baptized by Eld. Samuel B. Crandall. Among them was Mr. Benjamin Stillman, a man eighty-three years old, who espoused the cause of Christ in his youth, but has not until now followed his Saviour in the ordinances of the Gospel. Another was formerly a member of the Methodist church, and was sprinkled on her admission to it; but when she became acquainted with our people, she thought it her duty to be baptized and join a Sabbath-keeping church.

THE SABBATH, AND SUNDAY LAWS.—From a business letter, dated at Ulysses, Potter Co., Pa., May 26, we clip the following paragraphs:—

"Four adult persons, professors of religion, have embraced the Sabbath of the Bible in this place, within a short time.

"An elderly gentleman, and one of the most respectable men in this county, was fined a short time since, for a breach of the Sunday laws. He had a load of goods come in late the night previous, and because he removed them to his store on Sunday, there was a complaint entered against him by a worthless drunkard, to gratify a revengeful disposition. Thus the Sunday laws, instead of serving any good purpose, serve only for the gratification of the worst passions of the human heart."

SABBATH ACCIDENTS.—Several weeks ago there happened two or three railroad accidents on a Sunday, between Albany and Buffalo, and the circumstance furnished a text for many sermons about the wickedness of traveling on Sunday. Here are a couple of items from the Albany Argus, which show that accidents sometimes happen on Saturday as well as on Sunday. Who will preach the sermons?

At noon on Saturday last, as the train was leaving the depot at Little Falls for the west, Mr. J. H. Tomlinson, of Syracuse, in attempting to get upon the train, slipped and caught his foot in one of the wheels of a car, was thrown violently to the ground, and one of his legs broken in three places below the knee, and the flesh of the leg cut open to the bone from the knee to the ankle. Before any medical aid was procured, Mr. T. was taken from the station to a house about a quarter of a mile distant, losing during this time great quantities of blood, the loss of which hastened, if it did not cause, the fatal termination of the accident. Medical aid was then procured, and Dr. Armsby of Albany went up to Little Falls, but Dr. A. found the condition of Mr. T. precluded all hope of recovery. He died about an hour after Dr. A. arrived. Mr. T. was an enterprising citizen of Syracuse, actively engaged in business, and was married to a daughter of Col. Voorhees, of Onondaga county, who, with a family of two or three children, survives him.

We regret to learn that while Mr. Geo. S. Brown, of this city, was engaged on Saturday last in painting the front of a house in State street, the ladder upon which he was standing slipped, throwing him to the ground and so severely injuring him that he died yesterday morning. Mr. Brown leaves a wife and family to mourn his loss.

THE STEAMER OREGON, which used to ply on Long Island Sound, and take the lead there in point of speed and comfort, is now running as a night boat between this city and Albany. She is fitted up in the richest style, and has every convenience for the accommodation of passengers. Those who go up the river on Tuesday, Thursday, and Saturday nights, or come down on the alternate nights, will not find a better boat than the Oregon, or a more gentlemanly set of officers than those who manage her.

Several articles intended for to-day are crowded out by matter relating to the Pennsylvania case. Next week we shall begin upon the missionary letters, and endeavor also to find room for various other waiting communications.

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LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

The principal subject before the Senate was the Oregon Bill, which furnished an occasion for speeches without number on the subject of slavery.

THE FOREIGN NEWS.—BLOODSHED IN FRANCE.

The steamship Niagara arrived at Boston on Wednesday afternoon of last week, in less than eleven days from Liverpool.

One of the bloodiest dramas the world ever witnessed, one of the most ferocious and obstinate insurrections which the sanguineous history of France has had to record from her earliest annals, has just been brought to a close in the streets of Paris.

The commencement of the rebellion appears to have been by a deputation of officers who waited upon M. Marc at Luxembourg.

On Thursday night, the 22d of June, the first barricades were raised, and the troops and the National Guards called out.

On Friday, the 23d, the insurgents possessed themselves of the right bank of the river Seine, stretching from the Foubourg St. Antoine to the river, while on the left bank they occupied all that portion called the cite, the Foubourgs St. Marcel, St. Victor, and the lower quarters of St. Jacques.

On Saturday, the 24th, the National Assembly declared itself in permanent session, and Paris was placed in a state of siege.

The Executive power was delegated absolutely to Cavaignac, and at half-past 10 the members of the Executive, too, resigned.

On Sunday morning, at the meeting of the National Assembly, the President announced

that the Government forces had completely succeeded in suppressing the insurrection on the left bank of the river, after a frightful sacrifice of human life; and that Gen. Cavaignac had given the insurgents on the right bank till 10 o'clock to surrender.

On Monday the reinforcements Gen. Lamoriciere had received from Cavaignac, enabled him to hem in the insurgents in the Eastern part of the city, and although reduced to extremities they still fought with incredible valor.

The loss of life has been terrible—no fewer than fourteen general officers had been killed; a greater loss than in the most splendid engagements of Napoleon.

In the House of Representatives, considerable time was spent in discussing a bill in favor of establishing branch mints in New York and Charleston, which was finally lost.

SUMMARY.

The Yorkville (S. C.) Messenger, of July 1, says:—“From a source on which we can fully rely, we learn that Gov. Johnson recently had a negro house burnt, and what is almost incredible, twenty negro children out of twenty-eight in the building were consumed with it.

A letter announces the decease of a distinguished matron, a relic of the era of the Revolution, in the person of Mrs. Julia Rush, widow of the distinguished Dr. Benjamin Rush.

A fearful and thrilling scene occurred at the suspension bridge, at Niagara Falls, on the 10th inst. Four men were passing over the bridge, when it was struck by one of those sudden and strong gusts of wind which frequently rush through the chasm with the tremendous force of a hurricane.

The trial of Drayton, Sayres, and English, charged with aiding the attempted escape of seventy-six slaves from Washington City last winter, is set down for the 28th inst.

The Paris National states that, from all quarters, the most satisfactory accounts are received of the state and prospects of the harvest in France.

The Newark Herald states, that Mr. John Daggett, of that place, has invented an improved carding-machine, which is to perform four times the work done by any other double carding-machine in use.

A very interesting patent case was recently decided in the U. S. Circuit Court at Boston, before Justice Sprague.

The fourteen sailors who mutinied on board the ship Kalamazoo, have been tried, convicted, and sentenced, at New Castle, where they were landed.

The Massachusetts Regiment number, all told, about 450. When they left Boston there were over 700.

His Honor the Mayor of Charleston, S. C., has issued his proclamation setting apart Thursday, the 13th inst., as a day of thanksgiving for the restoration of peace between Mexico and the United States.

Governor Young has offered a reward of \$500 for the apprehension of the murderer of Noah Smith and wife, in Rensselaer County, a few days since.

John Ross, the distinguished Chief of the Cherokee Nation, is at present sojourning at Brandywine Springs, Delaware.

Mr. Watt, jr. of Birmingham, recently deceased, bequeathed to Lord Brougham £50,000.

One of the hands on a North River steamer recently rode on the walking-beam, from Sing Sing to New York, at the rate of twenty miles an hour.

A small watch key chain, six inches long, contains ordinarily 42 rivets and 63 links in every inch, in all 630 pieces, and yet the entire chain will weigh only one grain and three quarters.

There is in operation at Vassalton, Me., a small shoe peg manufactory, which turns out 300 bushels per month.

Donations to Amherst College of \$75,000 during the past year, has placed it upon a firm footing.

Gurdon Trumbull, Esq., of Stonington, has been elected by the Legislature of Connecticut, Assistant School Commissioner, to become sole Commissioner at the close of the present fiscal year.

A most singular instance of terror is recorded in the Journal de Medicine, Salt-petriere. A female of advanced age was so affected with horror on hearing that her daughter, with two children in her arms, had precipitated herself out of a window, and were killed on the spot.

We learn from Harrisonville, that a man by the name of Isom, a resident of Van Buren County, in the early part of last week, was found dead in his door-yard, and his wife a corpse near him.

A most destructive hurricane passed over Orange County, Ind., a few days since, which swept almost everything before it.

Jason Mauly, of Seaville, Me., was found dead in his bed some days since. The Coroner's jury returned a verdict that he committed suicide by firing a loaded musket into his mouth.

The Cincinnati papers state that some two hundred Michigan Volunteers reached that city on the 4th, on their way from the war, in a most pitiable condition.

Over seven thousand blue-fish were taken off Stonington with hooks and line in one day, during the last month.

We have to record the death of J. Watt, Esq., the last surviving son of the illustrious improver of the steam-engine.

A Committee of the Senate of Wisconsin, has reported favorably on a bill to enable married women to hold property in their own right.

The Cincinnati Commercial says that the number of marriage licenses issued in that county during the last nine months was 1,534.

Gov. Shunk, of Pennsylvania, has resigned his office on account of illness, pulmonary, which it is thought will soon take him to the grave.

The Canal Bank of Albany failed last week. The Albany papers seem to think the assets will be sufficient to pay all bill-holders, whose claims will be first met.

Judge Martin, of La., died worth \$400,000 and upwards, yet he lived a poor rich man, although of stern integrity.

Why are fowls the most economical things farmers keep? Because for every grain of corn they give a peck.

New York Market, Monday, July 17. ASHES—Pearly \$5 87; Pots 4 87.—FLOUR AND MEAL—Flour has fallen a very little.

MARRIED, In Whitestown, Monday evening, 10th July, by President Green, GILBERT H. LITTLEJOHN to HELEN M. WILCOX, all of Whitestown.

DIED, In Hartsville, N. Y., June 29th, 1848, Mrs. FREDERICK GROVE, wife of Nathaniel Grove, aged 20 years.

LETTERS, Ephraim Maxson, James H. Cochran, W. M. Falmetock, S. P. Maxson, C. M. Lewis, G. Greenman, H. P. Burdick, J. B. Wells, L. D. Titsworth, A. W. Miner, David Mundy, M. Materson, J. Campbell (forwarded July 14)

RECEIPTS, C. M. Lewis, Newport, R. I. \$2.00 pays to vol. 5 No. 52

DEBUTTER INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON TRUMBULL, Instructer in Natural Sciences.

TERMS AND VACATIONS. The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

COURSE OF STUDY. The classic course gives full facilities to Students for an advanced standing in College. The Oratorical and Scientific Departments are such as to meet the advancing demands of this educating age.

EXPENSES. Tuition, according to studies, \$3, \$4, or \$5 00. EXTRAS—Drawing, 1 00. Painting, 2 00.

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. Instructors 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.

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 establish, and for every pupil added to an established school.

THE SCRIPTURAL CALENDAR AND CHRONOLOGICAL REFORMER, for the Sabbath Year 1848, including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question.

PEOPLE'S LINE.—ALBANY DAY AND NIGHT STEAMERS.—Day steamer, the Hendrik Hudak, Capt. A. Gorham, Tuesdays, Thursdays, and Saturdays, at 7 A. M., from the foot of Barclay-st.

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.

PRINTING TYPES. WILL be sold at Bruce's New York Type Foundry, after March 15, 1848, at the following very low prices.

NEW YORK. Adams—Charles Potter. Alfred—Maxson Green. James H. Cochran.

RHODE ISLAND. Westley—S. P. Stillman. Hopkinton—Daniel Cook.

NEW JERSEY. New Market—W. B. Gillet. Plainfield—E. B. Titsworth.

PENNSYLVANIA. Croasville—Benj. Stelle. Coadesport—W. H. Hyders.

VIRGINIA. Loet Creek—Eli Vanhorn. N. Salem—Jon. F. Randolph.

OHIO. Bloomfield—Charles Clark. Northampton—S. Babcock.

MICHIGAN. Oporto—Job Tyler. Tallmadge—Bertie Church.

Miscellaneous.

FANNY FORBSTER'S BIRD.

We mentioned the other day, that a paragraph in the Maulmain Free Press announced that a daughter had been born to Mrs. Judson, of the mission at Maulmain, formerly well known under her nom de plum.

See last year's moon had left the sky, A birdling sought my Indian nest, And folded, oh, so lovingly!

From morn till evening's purple tinge, In wondrous helplessness she lies, Two rose leaves, with a silken fringe, Shut softly on her starry eyes.

There's not in Ind a lovelier bird; Broad earth owns not a happier nest; O, God, thou hast a fountain stirred, Whose waters never more shall rest!

This beautiful, mysterious thing, This seeming visitant from heaven, This bird with the immortal wing, To me—to me, Thy hand has given.

The pulse first caught its tiny stroke, The blood its crimson hue, from mine; This life, which I have dared invoke, Henceforth is parallel with Thine.

A silent awe is in my room— I tremble with delicious fear; The future, with its light and gloom, Time and Eternity are here.

Doubts—hopes, in eager tumult rise; Hear, O my God! in earnest prayer: Room for my bird in Paradise, And give her angel plumage there!

THE INDIAN CHIEF.

The following beautiful story is literally true, and was first published in a lecture delivered by William Tracy, Esq., of Utica, N. Y., on the early history of Oneida County. It has been altered by somebody, but we have not the means at hand of correcting the alterations, nor are they sufficiently important to mar the beauty of the incident as gracefully related by Mr. Tracy.

One of the first settlers in Western New York was Judge W., who established himself at Whites town—about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child—a fine boy about four years old.

Judge W. saw the necessity of keeping on good terms with the Indians, for as he was alone, he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feelings, and to secure their good will in return.

True to his appointment, the sachem came; Judge W. received him with marks of respect, and introduced his wife, his daughter, and little boy. The interview that followed was interesting. Upon its results, the Judge was convinced his security might depend, and he was therefore exceedingly anxious of making a favorable impression upon the distinguished chief.

The chief heard him out, and then said—"Brother, you ask much, and you promise much. What pledge can you give of your faith? The white man's word may be good to the white man, yet it is wind when spoken to the Indian."

"I have put my life in your hands," said the Judge, "is not that an evidence of my good intention? I have placed confidence in the Indian, and will not believe that he will abuse and betray the trust that is thus reposed."

"So much is well," replied the chief, "the Indian will repay confidence with confidence; if you will trust, he will trust you. Let the boy go with me to my wigwam—I will bring him back in three days with my answer!"

But not so with Judge W. He knew that the success of their enterprise, the lives of his family, depended on the decision of a moment. "Stay, stay, my daughter," he said, "bring back the boy, I beseech you. He is not more to you than to me. I would not risk a hair of his head. But, my child, he must go with the Chief. God will watch over him! He will be as safe in the Sachem's wigwam, as beneath our own roof."

At least as the rays of the setting sun were thrown on the tops of the trees around, the eagle feathers of the Chief were seen dancing above the bushes in the distance. He advanced rapidly—and the little boy was at his side. He was gaily attired as a young chief—his feet being dressed in moccasins, a fine beaver skin on his shoulders, and eagle feathers were stuck in his hair.

"The white man has conquered!" said the Sachem; "hereafter let us be friends. You have trusted an Indian; he will repay you with confidence and friendship."

He was as good as his word; and Judge W. lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

THE TOWN OF SINGAPORE.

From the anchorage, the town of Singapore has a very pleasant appearance. Most of the public buildings, as well as some of the principal merchant's houses, face the sea. The church is also close to the beach, to allow the congregation the benefit of the sea breezes. It has no architectural beauty to recommend it, being a plain building, with a spiral steeple, surmounted by a cross.

On the western side of it, stand all the stone houses of the merchants, and it is here that all commercial business is transacted. It is densely populated with Armenians, Jews, Chinese, and people from every part of India; each nation residing in its own quarter, in the houses peculiar to and characteristic of their country.

Indeed, one of the first things that strikes the stranger in Singapore is the variety of costume. Chinamen, Malays, Indians, Armenians, and Jews, all mingle together in every variety of picturesque costume, giving you an idea of a carnival. The palanquins resemble an omnibus on a small scale; they are drawn on four wheels, have a door on either side, and seats for four people.

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mal, and on the morning of its death had struck it a savage blow on one of the tusks. After it had killed the keeper, the elephant ate the broom, as well as the stick, but was perfectly quiet.

RAISING QUINCES.

A correspondent of the Horticulturist, who raises this fruit of extraordinary excellence, pursues the following course:—He selects good, deep, dry, rich soil; which is deepened by a thorough use of the subsoil plough, and manure applied copiously and deeply, by dropping it in the bottom of each furrow as the plough proceeds.

The pruning is given in autumn, and consists of cutting out, as sparingly as possible, and only old, crooked, crowded, and decayed branches. Every autumn, manure is spread round each tree, and after a light ploughing in spring, salt is spread broadcast at the rate of ten bushels per acre.

The writer states that a good crop of quinces may be obtained three years after transplanting, and the trees will continue in a productive state thirty years.

NIAGARA—THE WIRE BRIDGE.

NIAGARA FALLS!—The same wonder of wonders! Rolling, whirling, trembling, thundering as ever. This is about the twentieth time I have stood awe-struck and confounded in view of this tremendous cascade of roaring waters!

The bridge will be 200 feet above the water, and will measure 800 feet in length. It will be 28 feet wide, will have one track for the cars, two side-walks, and two roads for carriages. There are two towers of solid stone, one on each bank, 68 feet in height and 14 feet square at the bottom.

Wonders never cease! [Chronotype.]

VIANDS OF ITALY.

Roasted chestnuts are the potatoes of Italy. You see them cooked in every street; they are very good, and are brought to the tables of the great. Pumpkins as large as a man can carry, are cut up into slices, and sold for a quarter of a farthing each.

Young wild boars, hunted in the Campagna, with porcupines from the same district, are considered great delicacies. The abundance of vegetables is quite surprising. Broccoli is a great article of food—very excellent and very cheap. All sorts are cooked in the street, whence you have them brought to your table.

Dr. Sparman tells a curious story of a hyena, which was told him at the Cape of Good Hope. One night the soldiers had a feast near the Cape, when one of them, who was a trumpeter, drank so much that he could not stand up.

HYENA.

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gan to carry him away, so as to make a meal of him without being disturbed. It was some time before the man awoke, so as to know the danger of his situation. When he did so, he found himself on the back of the hyena, who was making off towards the mountain with him as fast as possible.

GREAT MEN, HOW FALLEN!—One day some weeks ago, there were taken to the Tombs in New York, while in a state of beastly intoxication, a lawyer, who had been somewhat distinguished in his profession—a historian, the author of a standard work—an editor, once talented and of great respectability—and lastly a clergyman, a man of refined manners and highly educated.

CHECK TO A SCANDAL HUNTER.—"Of course, G. and his newly-married wife live happily together?" asked an inquisitive lady of a wag. The gentleman gave a significant turn to his countenance, but said nothing. "La, you don't mean that?" pursued his interrogator.

ABORIGINAL INDUSTRY.—By the census of the Indian tribes, which is now in process of being taken, it is shown that the seven bands of Ontawas about Michilimackinac, numbering about 700 souls, who rely wholly on Agriculture for a subsistence, have raised during the last year, 25,000 bushels of corn, and 40,000 bushels of potatoes.

TO TRANSFER ENGRAVINGS TO WHITE PAPER.—Place the engravings for a few seconds over iodine vapor. Dip a slip of white paper in a solution of starch, and, when dry, in a weak solution of oil of vitriol.

IMPROVED METHOD OF MAKING CHARCOAL.—A mode of manufacturing this substance, in France, is to fill all the interstices in the heap of wood to be charred, with dry powdered charcoal; then cover the whole mass with earth or sods, and burn it the usual way.

HOW TO MANAGE A KICKING COW.—Take a piece of rope about two feet in length, and tie, or splice, the two ends together so as to form a loop. Double up, by bending, the fore leg of the milking side of the cow and slip the loop over her knee.

VARIETY.

A writer in Hunt's Magazine, says, when he commenced trade in this country, many years ago, he sold English chintz for 75 cents per yard, and a servant girl received for wages 50 cents per week, and paid \$4 for a dress pattern; now a girl gets from one to two dollars per week, and yet can purchase a first-rate article of a dress at eighteen cents per yard.

The negroes of the West Indies have a method of stealing rum, which involves the principles of pneumatics. They take a bottle filled with water, and invert it, placing the neck in the bung hole of the barrel so as to touch the liquor—the water being the heaviest sinks into the liquor, leaving a vacuum in the bottle, which is then filled with the liquor forced up by the atmospheric pressure.

A lady who had married a man of great good nature, but a little deficient in point of understanding, was reproached by her brother-in-law, who told her in derision that she had coupled herself to a fool.

ALFRED ACADEMY AND TEACHERS' SEMINARY. Board of Instruction.

W. C. KENYON, Principals, IRA SAYLES, Principals.

Assisted in the different departments by eight able and experienced Teachers—four 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 eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage.

Regulations. 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

Apparatus. The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School.

Academic Terms. The Academic year for 1846—7 consists of three terms, as follows:—The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

Expenses. Board, per week, \$1.00 Room rent, per term, 1.50 Tuition, per term, \$3.50 to 5.00 Incidental expenses, per term, 25

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The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.

EDITED VOL.

The following the Missionary

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