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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, OCTOBER 21, 1852. NUMBER 203.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

In addition to the proper editorial corps, Rev. R. S. Storrs, Jr. (S.), Rev. George B. Cheever, D.D. (C.), Rev. Henry Ward Beecher (✱), and Mrs. Harriet E. Beecher Stowe (H. E. B. S.), are stated contributors.

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THE PRISON-HOSPITAL.

Sad scenes pass here in the Prison-Hospital, which few know of in the gay world around; and the look beyond is very hopeless,—we cannot easily understand how hopeless—to these outcast women.

A clergyman lately was visiting the various wards here, when he came to the bed of a young girl, with so sweet a child's face, but so utterly unhappy in its expression, that he could not refrain from stopping and saying a kind word. He found her attentive, and he spoke farther. He told her of the happiness of purity; of the love of Christ which might encircle her, as a father's love. He pictured scenes and friends that had been, and would not be any more. She wept. He drew out before her, in warmer language, the unspeakable happiness of feeling once more that she was respected, loved. Her past life must have been miserable beyond description—would she not change it? "Will you not go right again?" She was in an agony of tears, and gasped that "she would try!"

"You will leave here soon," said the clergyman, "and start on a new life; now resolve, promise before God, that it shall be a better life!"

In a low, choked voice, the sick girl said she would never live so any more; she would be a different woman. She was very sorry.

"You see," said the clergyman, as he turned away, to the doctor in attendance, "the most hardened of these poor creatures can be reached. There is an immortal soul saved."

"I am not so sure," replied the physician; "allow me to ask the girl a question or two."

"Jane! when you get down into the city, have you any acquaintances?"

"No, sir; I haven't."

"Do you know of any good, decent house, where you could board?"

"No; I don't."

"Do you know any place where you could get work? Can you support yourself in any way, at once?"

"No, sir; I don't know."

"Well, Jane, have you any money left?"

"No."

"Have you enough to pay your fare to the lower end of the city?"

"No."

"Well, what do you mean to do?"

"I don't know, indeed"; and the poor girl burst into tears again.

"You see," said the physician, as they walked away together, "it is not so easy a matter after all."

A benevolent gentleman of the city, without any pretensions to piety, came there soon after, and finding the hard case, left his ten dollars, to be used as the physicians should think best, for the prostitute.

Some of our readers well remember the account, a few months ago, in this journal, of one of these patients—a young woman who had been in better circumstances, with traces still of a noble beauty; one who had been cast off by her seducer, and then driven by her own pride and desperation into crime. The late facts in her history are striking, and are worth a brief narrative.

From the very first, she had gained, all her physicians tell me, a singular interest with those who attended her. Her disease was one of the most painful possible, yet she never in the extremest spasms uttered any conscious complaint or groan. There seemed an unflinching courage and heroism in her; or an indomitable purpose to bear, as of one perhaps who was making an atonement for wrong. They said you would have at first thought of her as passive or indifferent, so calm was all her appearance; but an occasional outburst of passionate feeling would disclose her nature. The physician of her ward, to whom she had become much attached, had occasion one day to reprove her for something. She received it with her usual indifference; but in coming back an hour afterwards, he found her in such an agony of tears and grief, as with her disease—a heart disease—added to the usual disorder, to endanger her life. She could be induced to say but little of her past life; and there was such a firmness and natural dignity in her, that few wished to ask her questions. One night, however, in her delirium, the agony of heart could not be held in. and she raved hour after hour of old scenes, of loved ones disgraced, of "*the mother she had killed*"! When sane again, she was the same quiet, uncomplaining, unmoved person.

There was nothing which pleased the physicians more in her, than her truthfulness. They could always depend on her, and on several occasions of difficulty in the ward, she confessed her own mistake or fault with perfect openness.

As she knew those attending her more intimately, she revealed more of her past life, of which it is not necessary here to speak, except to say that her sin seems to lie almost as much at the doors of harsh and injudicious friends as at her own. Her course in crime had been short, and to herself infinitely disgusting; and I suspect would have been gladly ended in the grave. To me, she said once, "I thought to revenge myself on others, and I have injured myself most"; and afterwards, "No one is to blame but myself; if I had not loved him better than myself, I should not have been here. Yes, and I love him still."

One night in a fearful paroxysm, Dr. O., who attended her, thought she was going to die, and said a few words to her of repentance and of the love of God. She was perfectly conscious. "What is repentance to me?" she replied bitterly. "It would be all folly. That God should love *me*!"

When she recovered from these spasms, she devoted herself to the other patients; and one night, entirely contrary to orders, sat up till morning, taking care of one of the nurses.

She gradually recovered, and at length, one day presented herself to the doctors for permission to leave. They remonstrated long with her; they showed her how, with her heart-disease, it would be impossible for her to do much sewing; that she was too delicate for hard work; and she would be forced to prostitution again in order to live. She understood it all, but she was determined to go. They offered her a place as nurse, which would at least support her. She refused. One of the doctors, who had treated her with great kindness, and on whom she had seemed to depend, now took her aside, and held a long and earnest conversation with her. He appealed to old feelings, spoke of parents and sisters; of the loving kindness of Christ which she was rejecting; of the Eternity which, with her complaint, might be so near; of the tremendous chances. It had no effect. Desperation seemed to be goading her on. The world had thrust her out, and she would defy the world.

He asked her if she believed those things true which he had been saying. "Yes, I do."

"How can you avoid thinking of them, then?"

"I shall make myself forget them; I can stop the thoughts."

He then offered her money enough to support her some weeks, if she would go to the "*Home*," or look about for a place. She would make no promises.

He then put the money at her own disposal, and would leave it to her honor to use it. She would not accept it, and went off in the same proud, defiant way.

However, the kind words, so unusual to the ear of the prostitute, were not without fruit. She went to her old haunts in the city, and then, without passing a night there, directly to the "*Home*"; but there was again attacked by a paroxysm; and, as she was not a fit subject for the charge of this Institution, owing to her weakness, she requested to be sent back again to the Prison-Hospital. Under the care of these kind, Christian men, the long steeled heart seemed to soften again; there were some in the cold, proud world who cared for the outcast woman. She seemed inclined to accept a respectable place in the building as nurse, and to spend there the few and bitter days left to her. It was hoped, too, more and more, that the gentle words of the Bible might find a lodgment in her heart; and that the Love of Him who had so tenderly taken up the repentant prostitute and adulteress, might reach even her. At length, in one of the changes of her disease, she became suddenly worse, and her physician thought she could live but few days. It seemed to him now, that a word from the childhood friends—a sight of the old home faces, and the gentle affection of sisters or brothers—might even yet bring back the prodigal. Love was the only thing, he thought, which could soften the embittered and despairing heart. She had always before steadily refused to let her friends see her condition, and now it was only with difficulty that she consented. The letter was sent to her family—a respectable New England family. In the mean time, her sickness took another turn and she became suddenly better; perhaps the near prospect of forgiveness and affection again, after this long, bitter time of disgrace and hopelessness, cheered her.

The letter at length, after some weeks' delay, came, and was shown to her. It said, that her family were willing to take her back, but that she must not think of concealing her bad deeds from them; they knew of them, more than she suspected; that she had brought shame and disgrace enough upon them; still that they would bear the burden of her, &c. In fine, a cold, proper, decent letter, which would sting her to her very soul.

She said little in regard to it, but in a few days presented herself, and abruptly demanded leave of departure. They attempted to dissuade her. She was inflexible. They pictured the sure life of sin and pain, and the quick and disgraceful death which must await her, if she went out in this way. Yes, she knew it; she knew that she was going to death and ruin; she did not care!

And the proud woman, with these unspeakable pangs gnawing at her heart, hopeless, disgusted at the very life she was entering upon, went out, to throw herself into that fearful vortex of crime, whirling forever through New York. She is still in some of the city brothels, and though efforts will be made to rescue her, there are few hopes.

Nothing in language can convey to others the impression which this woman's history made on me. Of all the memories of my life, if I should ever need one to recall me to the tremendous facts about me, it would be the picture of that fine, womanly face in the darkened chamber of the Syphilitic Hospital—the features made to express a touching tenderness, and the full love of woman, now set or writhed with the uncomplaining, unhoping pain—covering a nature which God had framed to be of the noblest, acute in sensibilities, self-commanding over pain and suffering, fearless, indomitable, with affections inexhaustible—now perverted, soured, given up to Pride and Hate and Despair.

I cannot close, without expressing my respect and esteem for the physicians whom I have had the pleasure of meeting in this Prison-Hospital; earnest, Christian men, who deal kindly with the outcasts thrown under their care, and who acknowledge and act under the duty of ministering to the minds as well as the bodies of these miserable women. Of all persons, the one most capable of influencing the heart of an abandoned man or woman is the physician. With him religious words are not professional. The sick one generally confides in him, depends on him; and he can adapt his influence to the state of the body, as no other can. It has often seemed to me the world needed a body of Christian physicians, quite as much as of Christian ministers. Especially is this true of New York.

Oh that a company of missionary-physicians might at length be found, to go about here in the cellars and lanes of the poor; to teach the laws of health; to drop words of Christian love and kindness, which shall not be thought professional, or paid for, or mere words of duty; to instruct the community how sickness springs in these low haunts and how it can be removed; and to prove, from the laws of science as well as the instructions of the Bible, how closely the well-being of the highest is bound up with that of the lowest.

The world will never advance to that state of which the good have dreamed in all ages, until the idea is thoroughly spread, that no one useful business or profession is more a "divine profession" than any other; that all which truly aids Humanity in love to Him, is equally His service.

C. L.

'UNCLE TOM'S CABIN' IN ENGLAND.

BY OUR ENGLISH CORRESPONDENT.

The greatest English fact is the circulation of *Uncle Tom's Cabin*, and this is written without hesitation, although at this hour the word is passing from one to another through broad England, that '*the Duke of Wellington is dead*'; that, indeed, is a great fact, prompting reflection and suggesting a thousand things; but "princes and lords may flourish or may fade,"—the dead must bury their dead, and we have to deal with a living fact, and with imperishable truths, having a wider scope, and more lasting influences, than all the victories of Wellington, from Assaye to Waterloo. The circulation of Uncle Tom is incredible, and the press has been unable to meet the growing demand of the public. The means of its diffusion, too, are very noticeable. The ordinary booksellers have not been the chief agents in the work. At nearly all of the English railway stations there are now book-stands, some of them quite elegant little shops, and "the literature of the Rail" is now among the most remarkable of our social phenomena. Glancing over the book-stall at Reading, in Berkshire, I observed a new face, remarkable for its deep orange-colored complexion; looking closer I discovered it was the long-desired *Uncle Tom*, which the booksellers at home had not yet recognized. I learned that "a great many had been sold" at that station, and a new supply had just been received. Inquiring a few days later of a gentleman if he had seen the book, I was informed that three members of his family coming home for a visit had each brought a copy. Another traveler replied to the same question,—No, but I left three gentlemen in the carriage, each with a copy. In the most secluded part of the Isle of Wight, I last Lord's day evening observed a lady and gentleman walking in company with Uncle Tom. On the pier at Ryde, it was being studied; on board the little swift steamers I observed eyes withdrawn from the lovely shores of the island, and from the naval magnificence of Spithead, and fixed upon the humble 'Cabin.' I know of a copy put aside by the tender-hearted lady of a village curate, as unreadable,—as too tragical and terrible in its revelations, too penetrating in its pathos to be read. It is the universal book. Circumstances have not permitted the writer to collect the notices of the press, but the reception of the book, the strong interest which it has excited, its hold upon the mind of thousands of readers, supersedes the critic and attests beyond dispute the genius and the artistic power of the author. There is one consideration which appears to have escaped notice both here and in the United States, one which the present writer cannot contemplate without emotions of thankfulness and gratitude:—it is *not* that the infamous and degrading Fugitive-Slave law has by a kind of moral compensation elicited the antagonistic influence of Uncle Tom,—neither is it the certainty that the obvious ultimate aims of the author must be accomplished in elevating the northern mind from its subserviency and degradation, and carrying conviction even into the southern mind. Nor, besides this, is it, that to hundreds of thousands of English minds the negro will speak for himself, not by missionary or by fugitive lecturer, but in his own tongue, and out of the depths of slavery, to the heart of humanity. But it is to something more and apart from this that we refer.—*To thousands here who from social circumstances and a strange church system,—to thousands of others who may be willingly ignorant, and desire not the knowledge of the truth,* Uncle Tom is presenting the simple evangelical truth of the Gospel, and exhibiting living Christianity, unencumbered with ritualism, uncorrupted by priestcraft. The Word of God is honored; its power to enlighten, comfort and sustain is embodied, and as it were demonstrated. When the soil of the human heart has been stirred, and the fountain of tears unsealed, then has the author, whether consciously and as an artist or not, dropped in the precious seed of the Kingdom.

And for this we give thanks to the Author and Giver of all good; and in this let the writer of Uncle Tom rejoice before Him.

The Christian man in England must feel this strongly. We glory in our literature, the literature of the past and of the present; we tell of a million sterling a year here paid by the people for periodical literature, newspapers excluded; we are complacent in the improved tone, as well as in the unexampled diffusion of literature. But how will the facts stand if the religious test be applied? Is it not true that the writings of the most popular and admired writers of the day, those of the Dickens and Chambers school, are pervaded with the anti-evangelical spirit, and that, at best, their religion is a not wholly tolerant Deism? It is so. In truth, is there any single household book, any book which is part of the universal national life, in which naturally and distinctively simple evangelical truth is blended, and by the power of consecrated genius, presented to the mind? In the long interval from De Foe and Crusoe to Uncle Tom, has any pillar of light been erected in the great morass of general literature?

Can any enlightened Christian man, thoroughly acquainted with English general literature, venture to suggest 'Addison,' 'Richardson,' 'Johnson,' or point to any record or memorial; and if not to these to whom can they?

This truly glorious and exceptional peculiarity in "Uncl Tom" explains to the present writer what has surprised and puzzled many in a professed review and criticism in the *Times*. That journal of Sept. 3d devoted three and a half of its columns to Uncle Tom's Cabin. This of itself is unwonted homage to genius. Moreover the critic agrees in the general verdict: Mrs. Stowe's production is striking and meritorious; the lady has great skill in the delineation of character; her hand is vigorous and firm, her mastery over human feeling is unquestionable, and her humorous efforts are unimpeachable; the critic knows of no book in which the negro character finds such successful interpretation, and appears so life-like and so fresh. But notwithstanding all this, and more, the tendency and the ethics of the work are strongly objected to; it argues that the very readiest way to rivet the fetters of slavery in these critical times is to direct against all slaveholders in America the opprobrium and detestation which such works as *Uncle Tom's Cabin* are sure to excite. But this is the minor objection; the critic is shocked by the ethics of the work, and accounts the moral transformations described as effected by the influence of Tom to be "monstrous."

In order to give a color to these representations the critic suppresses, exaggerates, and misrepresents to a degree which is indeed monstrous; and as the *Times* is not pro-slavery the tone of the review would be altogether unaccountable were it not for the religious or irreligious animus of the chief of the literary corps of the leading journal. The critic cannot believe in the power of religion as exhibited in the character of Uncle Tom; and because Mrs. Stowe has presented one negro as an example of faith and patience in suffering, the disengenuous critic assumes that he is presented as a type of the negro race, and with the idea of establishing the superiority of the African nature over that of the Anglo-Saxon and of every other known race! Of Topsy—'one of the best sketches in the book'—it is said that "without time to remove from her soul the rubbish accumulated there from her birth and to prepare her mind for the reception of the most practical truths, before—*without any sufficient reason*—'a ray of real belief, a ray of heavenly love, penetrates the darkness of her heathen soul' and enables her in due time to accept the responsible appointment of missionary to a station in Africa"—to the critic there is no kind-hearted St. Clare, no patient and humane Ophelia, no Eva, irresistible in her heavenly tenderness and love, acting upon Topsy; or else these combined influences are 'not sufficient' to prepare the mind of the little heathen to receive a ray of real belief. Tom's patience in his great agony is distorted in like manner; he is described as quietly informing Cassy that a chapter in the Bible is better than drink; this it is said is the language of well fed and comfortably housed hypocrisy, and not that of true piety in its hours of agony. The breaking up of the long, dark winter of despair of Cassy, and her yielding to Christian influences, is described as "monstrous." The reader, says the critic, has felt "that it will take years to restore human tenderness to that bruised soul, to say nothing of belief in Heaven and its solemn and mysterious promises." According to this theologian there must be a purgatory on earth for sinners—a long preparatory process ere they can receive the Gospel. This monstrous instance is accounted to be outdone by another—the influence of the dying exhortations and prayers of Tom upon Sambo and Quimbo. These descriptions of the power of living and greatly suffering Christianity, and of the words which are spirit and life, the reviewer accounts to be "absolute and audacious trash"; and adds, "that it would be blasphemy to believe in such revelations." We may not say of the once vile, "and such were some of you." It is farther charged, as an error almost as fatal, that Mrs. Stowe has disfigured her whites with the very blackest black; but the critic does not venture to give an example, though he himself does blacken Mr. Shelby, and describes him as being obliged to part with Tom *and* Eliza. There is the farther disingenuousness, that the reviewer, while suggesting, by inference, that Mrs. Stowe holds opinions which are not put forth by her, oracularly proclaims ideas which it has been the obvious purpose of Mrs. Stowe to disseminate. The Fugitive-Slave law, making the citizens of free states men hunters, is the measure of the degradation and subserviency of the North; and yet as if the reverse were the actual state of things, the *Times* says,—"Let the attempt be made imperiously and violently to dictate to the South, and from that hour the Union is at an end." Mrs. Stowe asks for preparation, nay first for the practical recognition of the evil. The *Times* pleads, that "the difficulty of slavery cannot be forcibly removed without instant anarchy," and by the worst form of suggestive falsehood asks, "Would Mrs. Stowe have liberty proclaimed thoughout the states at the present moment?"

As if Mrs. Stowe had not presented, in the case of Ophelia, an example of the northern character, and of the feeling in respect to color in the North; as if St. Clare had not been made to express with the keenest point the argument of the southerner on this subject; as if the demand had not been made, whether the northern people would receive, and civilize, and Christianize emancipated slaves, the critic says, "Let it be borne in mind that instinctive and openly proclaimed physical disgust and abhorrence of the negro race is not peculiar to the South"; and then examples are given of the insults to which even "white complected," free, native Americans are subjected in the free North.

This must suffice to show the tenor of this clever and ingenious, but disingenuous and dishonest review.

But, as it has been intimated, this strange effusion does not originate in a pro-slavery animus, but in the portentous and infatuated, and almost malignant anti-evangelical spirit of a Romanized Anglo-Catholic writer. It is the evangelical spirit of Uncle Tom which offends. Tom, and his creator, are 'Bibliolators,' and as such are to be treated without justice or mercy; they are out of the pale of either. The present writer would not pronounce positively in this case, were it not that he has seen for years, and wondered at, the bitterness and violence, the utter unscrupulousness with which the literary warfare has been carried on against simple evangelical truth by the men of the Oxford or Anglo-Catholic school—chief among these the brother-in-law of the perverter and pervert Dr. Newman, who was some time editor of the notorious *British Critic*, and who is now chief of the literary staff of the *Times*. It was a sin against the Church, against priests and their efficacious sacraments, to make one not in "holy orders"—to make a mere negro a living epistle, a teacher of the truth of Christ in word and in action, and as such the instrument of the conversion of sinners unto God. This to the Roman Catholic, and to the Anglo-Catholic, is an unpardonable sin; and it is a lamentable truth that in these men works the same spirit which animated inquisitors in the day of their power and cruelty.

THE EARL OF CARLISLE AND UNCLE TOM.

The Earl of Carlisle, who as Lord Morpeth is numbered amongst Englishmen the most friendly to the United States, and whose truly benevolent and Christian spirit reflects honor on his order, has addressed a short letter to Mr. Edward Baines, the accomplished editor of the *Leeds Mercury*, a paper which stands at the head of the country press. It will be seen that the noble lord had the review of the *Times* in his mind, and was in part prompted by it to write:—

Naworth Castle, Sept. 6.

My Dear Mr. Baines:—I write a line to thank you, as privately or as publicly as you think fittest, for your admirable comment upon an admirable book, "Uncle Tom's Cabin." It gave me the more special pleasure, from having been somewhat disheartened and disappointed *in other quarters*. There are, however, very few subjects, I will not say there are none, upon which I have not found that our sympathies flow in common. With respect to the work in question, its genius, its pathos, its humor, must sufficiently commend themselves to its nearly unparalleled number of readers; I feel that I have seen and known enough to convince my own mind equally of its general fairness, fidelity, and truth.

Very faithfully yours,

Carlisle.

Editions of the book are rapidly multiplying. Of the sixpenny edition it is said that 5,000 copies are now issued daily. The orange-colored railway edition is a 12mo of 329 pages, in boards, price one shilling, and on the cover is an engraving of the interior of the cabin, as described in the fourth chapter. There is a preface to this edition written with strong feeling, but it is too rhetorical, and instead of calm strength there is something of distortion. The more costly edition, in which it is believed Mrs. Stowe has some interest, is said to have a good sale.

Agricola.

PROCEEDINGS OF THE CONGREGATIONAL CONVENTION.

CONCLUDED.

THE DEBATE ON SLAVERY.

Thursday Afternoon, Oct. 7.

Dr. Peters made the report from the committee to whom was referred the resolution relating to the system and operations of the Am. Home Missionary Society.

He said the committee were unanimous in regard to a portion of their report, and divided upon the remainder. The portion in respect to which they agreed was as follows:

REPORT ON THE OPERATIONS OF THE AMERICAN HOME MISSIONARY SOCIETY.

Your committee are unanimous in their approbation of the voluntary and unsectarian character of the American Home Missionary Society, and in the wisdom and efficiency with which its affairs have been conducted.

On the subject of the society's relation to the Presbyterian and Congregational systems of Church Polity, your committee are of opinion that any disruption of present relations is unadvisable.

This committee express their belief that this society has executed its trust toward both Congregational and Presbyterian churches with impartiality; and that any complaints on this head will be found to result from local interests, and not from the administrative policy of the society.

On the subject of giving aid to slaveholding churches the majority report the following:

MISSIONS TO SLAVEHOLDERS.

On the subject of aid to slaveholding churches, the committee present the following:

Believing that those who for their own advantage hold and use their fellow-men as slaves, violate a cardinal principle of true religion, and ought not to be received into Christian churches, it is our opinion that churches which recognize such slaveholders as worthy of membership, ought not to receive aid from the American Home Missionary Society; and, therefore, in dispensing the funds with which it is intrusted by the Christian public, it should give aid to such churches only as refuse such recognition.

The committee consisted of fifteen members, nine of whom presented the foregoing report, and six approved of the following form, and recommended it as a substitute:

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding states, in the support of such ministers only as shall endeavor, with simplicity of purpose, and with a wise discretion in their ministry, so to preach the Gospel, and commend it to the hearts and consciences of men, that, with the blessing of God, it shall have its full effect in mitigating the oppressions of slavery, and leading to its ultimate abolition.

Dr. Peters said those were the reports, and if they were accepted he would make some remarks upon the minority report.

The reports were accepted.

Dr. Peters then moved the adoption of the report of the minority, and said: The subject referred to the Committee was that of giving aid to churches in slave-holding states. I object to that report of the majority because its title is a misnomer, in speaking of "slave-holding churches." Then I object to the report itself. It first contains a declaration of faith on the subject of slavery which I think we are not called on to make in this assembly, and I think that it is undignified and out of place to be made here. "Believing that those who hold their fellow-men as slaves violate a cardinal principle of true religion and ought not to be received into Christian churches," &c. I think that declaration is uncongregational, and that it is inconsistent for this assembly to go into the interior of Christian churches and say on what conditions persons shall be received. We are not competent to act on that subject. There is no call for the expression of our views.

Again, it is stated, that "it is our opinion that churches which recognize slaveholders as worthy of membership ought not to receive aid from the American Home Missionary Society." The ground of granting or withholding aid should be, the character of the minister whom you propose to send, and not the character of the churches. The opinion of some of the members of the Committee was that ministers should not go to these churches. That is, the church must be converted from the worst of all its sins—in the reasoning of these gentlemen—before you send them the Gospel. And then the H. M. Society should give aid to such churches only as refuse the recognition of slaveholders as members. That must all be done in slaveholding states before you send them the Gospel.

Then, the subject of Home Missionary operations was not referred to us. But in this majority report, the Home Missionary Society is brought in, and this advice is given to that Society. Now I suppose this is uncalled for. For these reasons, I thought it would be better, certainly more in accordance with my own views, and, I suppose, the views of the great majority of our Congregational churches and ministers, to leave the propriety of sending the Gospel to, or withholding it from, slaveholding states, not upon the character of the churches at all—for the more sinful the more need they have of the Gospel—but to base it upon the character of the ministers only. And inasmuch as it is said there are ministers within the slaveholding states that do advocate slavery as a biblical system, and therefore sustain it, I am willing to say, and that churches should say, and that we should give our advice as follows: [See the Resolution above.]

When I went into that Committee I thought it was doubtful whether I would say anything on the subject of slavery. I knew that it was an agitating topic, and irritating, especially in its connection with ecclesiastical order and political bodies, and I thought I would avoid it if it might be done. But I found the Committee was composed of gentlemen who had been, many of them, forward in discussing the slavery question in its various forms, and I found that those from the West thought that the West would not be satisfied unless we said something on this subject. I therefore was drawn from my determination in part, and willing to yield my own views as far as I could. When our western brethren wish us to say so much, that the world may know that we are not pro-slavery men, and that when we are said to be such in abolition papers and speeches we are slandered, we say we think it would not be worth while to send a minister to support slavery or give it countenance. There are two ways of letting our light shine. One is to light a candle and put it on a candle-stick, and let it light everything in the room, and burn only the material of which it is composed. Another is to light torches and fire-brands, and throw them broad-cast through the country, as if we were in sport. I differ from any member of the Committee as to the course to be pursued with regard to the evil of slavery. I differ with members of the Committee who have left the H. M. Society, and refuse to aid it because it gives aid to churches in slaveholding states. I hold that the cardinal principles upon which we have acted hitherto, of aiding ministers in good standing in their own communion, without going into the inquiry as to the mode of discipline of the bodies with which they were connected, whether they are Congregational or Presbyterian, or going into the question of the rule of government which would exclude any man who ever sold intoxicating drinks, are sufficient. So with regard to slavery. We send a minister to preach the Gospel, and we intend to destroy slavery in the end, but we do not wait for slavery to be destroyed before we commence. We go and preach the Gospel in the face of slavery. This is in accordance with our policy from the beginning. This is the only Congregational and only Christian policy, in my opinion.

I will only add that I wish the members of the Convention may meet this subject with great calmness, and remember that in this Committee I have felt myself to be in one of the most difficult positions in which I was ever placed, in being obliged to differ from good men on the Committee. And if the substitute for the report of the majority of the Committee is one that in substance meets all your views, I beg that we may not be detained by amendments and suggestions, and that we may not be led off into a protracted debate; for we have not the slightest prospect of converting each other on the subject of slavery now. Who is ready to be converted from his positions? Brother Blanchard is not, and I am not.

Rev. Mr. Blanchard replied, that his respected father Peters might have arrived at that stage of intellectual perfection which would make it impossible to be converted; but for his own part he was sincerely willing to be converted to better views than he then held. He said further, I feel it important to put some minor matters right before the Convention listens further to remarks upon the merits of the question. The father who has just addressed us remarked that the minority report was the report of six out of a Committee of fifteen, and included among the minority the gentleman from Rhode Island. What I wish to say is, there is certainly an error in the number.

Dr. Peters. The gentleman from Rhode Island told me he would go for my report if it should be made the basis of discussion.

Rev. Mr. Blanchard. I wish to treat the report of the father, and himself, with all respect. He objects to the majority report because it is headed by a misnomer—"On the subject of aid to slaveholding churches." Then he objects to the report, because we propose to convert slaveholders before we send the Gospel there. I ask if this is a fair statement of our position. The object of the majority 'hath this extent, no more.' "Believing that those who for their own advantage hold and use their fellow-men as slaves," &c. The majority wish that churches which ask aid from the free North will not hold and use their fellow-men as slaves for their own advantage. The father tells you that the majority are unwilling to send the Gospel till those churches are converted from their sins. So far from this being the object of the majority, the object is this; to send a missionary to those churches to convert them from their sins, and to send him under such circumstances as promise their conversion. We wish to send more missionaries into slaveholding states, but not to preach and administer a slaveholding discipline. We do not wish to put the consciences of our young men between the upper and the nether millstone and drag them down morally, by sending them to preach a gospel which shall root out and exterminate slavery, but on conditions which must have an effect in the future, as they have for the last century, to build up instead of destroy slavery. That is all the object of the majority. Now whether it be correct or incorrect to state that our object is to refuse to send ministers there till these churches rise up and convert themselves, this Convention must judge.

It was objected that the majority traveled out of the record in reporting on a subject which was not committed to them. I think it would have been more pertinent and proper if the chairman had instructed the Committee in the committee-room. But this is the first time I have heard these instructions from the father. I do not know but in casting the construction of his argument in his mind, this was reserved as a sort of forlorn hope. The minority report speaks well in many respects; but it speaks of "mitigating the oppressions of slavery and leading to its ultimate abolition." It takes a ground that would set us back half a century at least. Now we do not believe slavery is an evil to be mitigated, but that slaveholding where a man holds a slave for his own use, as property, is a sin to be repented of; and that is just the difference between the two reports. You were told in the warmth of the argument of the father that you were advised in our report to refuse aid till the churches would exclude slaveholders. Is that the language of the report, every word of which the worthy Chairman has attended to? The most that the majority wished, was that the Convention should take ground that those who hold slaves for their own advantage should not have aid.

This is, after all, the main subject which has called this Convention together. I am entitled to say that, because, in the absence of a worthy brother, I drew the call myself in the Plymouth Church at Brooklyn; I know the views of those who called this Convention, and I know this was among the leading questions that led to the call. I hope the sons will have patience with the fathers and the fathers with the sons. I have been thankful to God for the manner in which you have been pleased to speak of us at the West, and I am ready to say that though I have no great veneration for men, there is no body of men for whom I have more veneration than this which is here assembled.

I will say one word in explanation of a remark I have made before. I said, when speaking on another topic, that we came from the West to see if we could take all of our New England brethren by the hand; and if I said it in soft tones, it is not the first time that words have been uttered in soft tones which had none the less of truth in them on that account. Did not President Edwards say, in 1791, that "while you hold negroes in slavery, you do exceeding wrong"? This was in 1791, two years before the constitution of the U. S. was adopted, in a day and time when none would be suspected of fanaticism. When I was at Andover, it was deemed almost a heresy not to receive and hold the theology of President Edwards. Now I want to ask if our morality is become the purer by the fires that burn out our freedom?

Rev. Henry Ward Beecher said, It was not my purpose to speak at all in this Convention, because some of the fathers said this was a Convention in which Henry Ward Beecher was coming to make a great racket; and as I did not know anything about it, I meant to disappoint them. I was satisfied all the more, because I saw there was no occasion for it. I saw the Spirit of God was here, and I should not have spoken under any circumstances if the chairman of the Committee had not, in making his report, stopped and interlarded the whole report by remarks and explanations that did not fairly represent the majority of the Committee. But I regret that the majority are put on the defense in this case, and not the minority, as is usual when committees disagree on their report. Now, with all deference to the father, the proper way to bring in a report is, to bring it in as a document of that committee, as a unit, and then the minority may, if they choose, bring in a report. I think it is wrong for the chairman of a committee to bring in a minority report, and make his remarks; and that is what has brought me to my feet.

The majority did not wish to take advantage of any local currents to pledge this Convention and give force to anti-slavery sentiments; for this reason. We have tongues to speak for ourselves. We have papers and pulpits, and we can give our opinions force according to our strength, and we do not ask any convention to indorse anything to give authority to it. I do not want this Convention to give force to our sentiments on the subject of slavery.

This was my object. There is in the West a large number of Christians whose minds are disaffected on the sole ground that the funds of the A. H. M. S. went to slaveholding churches, where slaveholding for selfish purposes was no bar to communion. There was but one wish in my heart, which was that the American Home Missionary Society might be helped by the report which should be brought before this body. We did not propose to take the H. M. S. and make it the snow-plow, and put the abolition engine behind, clearing the track with that. We saw that Society was liable to lose some of its helpers that loved it—some on this side and some on that, and this was declared in the Committee. By the bye, I would excuse myself from anything said in committee. It is the first time that I ever knew the conversation in a committee brought up before a body and cut up and analyzed. It was our wish to bring out such a paper as would put those churches, which were dissatisfied, at rest, and bring them into a perfect agreement with the A. H. M. S. That being the object, the question was not whether we should make a declaration of our opinions abstractly on slavery; for if our object had been to propagate these, then it would have been our business to draw up a paper and present them. But our object was to conciliate men and women. And a paper for such a purpose ought to have the grace of explicitness. It ought to say nay, and mean nay; or say yes, and mean yes. All we wanted was to bring back those churches who through their anti-slavery partialities were in danger of going off.

Now, brethren and fathers, I do not pretend that that was the best report which could be brought here. It did not suit me as I could prepare a paper to suit me, if I could sit down and deliberately draw it up. But we had a committee of fifteen men, and we were crowded for time, and had to adopt the best we could agree upon. There was another reason which I will not state. But I could not take the minority report, because it seemed to express nothing or anything. It had an excellent appearance of saying something; but under that appearance I could not find that it said anything. That is my trouble. There are churches in the West who say that if the H. M. Society does not do something they will wheel off. So we are told that slavery thrives under our contributions, and we did not wish to make the Gospel an under-strapper for slavery. I wanted to say, not that slanderous thing, that we did not want to send the Gospel until the slaveholders were converted from slavery, because that point was made by me explicitly that we thought they needed the Gospel. And we thought that when anything was said, it should be something temperate, but something that had a practical application to the wants of those who objected to the operation of the H. M. S. It was our wish to say, that while slaveholders need the Gospel, it is not wise to give aid to churches, nor, all things considered, best to send missionaries to the South to churches who receive slaveholders who use their fellow-men for their own advantage. If I have one wish in my heart it is this, to see how these banded brethren of the Lord Jesus Christ—such a band as I never expect to see again—could take the most fiery and dangerous subjects and come to a Christian assent upon them; and therefore I did not mean to urge anything. Now, it is as much your interest as mine that there should be peace all around. And I am not strenuous on that report. If, in the judgment of wiser men, it is best to substitute this minority report, so be it. All I want is, that it should not be misunderstood how these reports came before this body.

Dr. Bacon. I am not particularly desirous that this Convention should say anything on the subject now under consideration. I am not terrified, I will add, by the consideration which moved the brother who has just taken his seat, and who argues that the churches in the Northwest, unless we speak out in accordance with their views on this particular subject, will withdraw their contributions from the American Home Missionary Society. For my own part, I am willing that the American Missionary Association should prosper and be strong enough to extend its operations both abroad and in the Home field; and what reason for alarm is there in the thought that all these discordant elements may adjust themselves in that way? Even if half the churches of the Northwest should presently be found in connection with the Missionary Association, and should wholly withdraw from the Home Missionary Society, my hair would not grow gray any the sooner for that. The ark is the Lord's; and if the cattle that draw it stumble, it is not of course my business to hold it up by putting my hand to it. If we, in this Convention, cannot agree in some strong and harmonious utterance on this matter of the relation between Home Missions and slavery, I am very willing not to say anything at all; nor have I any fear of what may be the result of our silence.

As for the two reports which have come from the Committee, I am not quite satisfied with either of them. In the report of the majority, I dislike the phrase "slaveholding churches." It is equivocal and indefinite. There are churches in Virginia, and perhaps in other states—at least there *were* such churches in Virginia a few years ago, and it may be presumed there are now—which are literally "slaveholding churches." That is, they have an endowment or fund for the support of public worship, the endowment being invested in slaves—a half dozen, a half score, or a score of human beings black or yellow. These slaves are leased out from time to time, and the avails of their labor go into the treasury of the church. That is a "slaveholding church," and I know no other. From such a church I am willing to withdraw all communion. Of such a church, holding fast its endowment and compelling a few poor people to defray the expenses of public worship by their labor, I am willing to say *Anathema Maranatha*; and I believe every heart here will say, *Amen!* [Many responded, *Amen*.] But the phrase "slaveholding churches" is used in the report, as I understand it, to signify something very different from this. It is best to use language, in a subject of this kind, with the utmost precision; for force depends on precision.

I feel too that the objection of the chairman of the committee against the resolution proposed by the majority is entirely valid on this point, that instead of looking to the fitness and fidelity of the missionary whom the Missionary Society is to employ and commission, it looks to the state of discipline in the church in which the missionary is to labor. Whether intended or not by the Committee, the language of the resolution does say, in effect, that we are not to send the Gospel to a church in which there are members who hold and use slaves for their own advantage, till that church shall have first reformed its discipline and its morals. That is the very point of the resolution, as reported. Let me ask then, Are we not to go into all the world and preach the Gospel to every creature? But how shall we go into the State of Missouri and preach the Gospel, if we must needs insist that the churches to which we preach it shall first come right on that cardinal point of Christian morality on which, more perhaps than on any other point, they need to be instructed and enlightened?

At the same time, I am free to say that I am not pleased with the language of the substitute proposed by the minority of the Committee. Something stronger and more definite would be better. Before I sit down, I will read a form of a resolution which would please me better than either of the two now before us. I have written my own form because on this subject I am somewhat in the habit of standing by myself. I have always found myself in a state of "betweenity" in relation to parties on questions connected with slavery, so that, as Baxter said of himself in regard to the controversies of his day, where other men have had one adversary I have had two. And I expect it will be so as long as I live—or as long as slavery lives, if I should happen to outlive it.

The question of slavery has of late become—and it is destined still to be—a grand political question, not in the slaveholding states only but throughout all the states. I use the term "political" not in the low and vulgar sense of party politics, but in that true and high sense in which a political question is a question of public or national polity. The question of slavery has become a political question in regard to which every elector, not to say every citizen, in these thirty-one sovereignties, has a distinct responsibility. Since the question of slavery was brought into the arena of national politics by the annexation of Texas, there has been developed throughout the Christian community of these free states, an intense and unanimous opposition to slavery. It has been made manifest that the fire of other days, the true spirit of our fathers, is yet alive and glowing under the embers. Party managers may attempt to bury the question under their compromises, and may proclaim that the vexed and vexing subject is finally disposed of; but the very men who make the compromises, know at the time that there is no possibility of keeping them, and have no expectation so absurd as the expectation that their compromises will be final. The self-same question is to come up again, a few months hence, with redoubled fire and excitement, in every arena of political debate. At whatever moment the question of the annexation of Cuba comes up, or the question of the acquisition of some other territory on the Gulf of Mexico, that thither the slaves of Virginia may be sent, from the temperate clime of their birth, to swelter and die under a tropical sun in the cultivation of sugar, the voices of millions will rise in one loud, stern protest, till the petty jugglery that passes for statesmanship shall contrive some new compromise to mystify and corrupt for a season the moral sense of the great American people.

But unanimous as we are on the political question of establishing slavery by the power of the Union or of permitting its continued existence where the government of the Union has power to abolish it, we are not unanimous on the question of the application of church discipline to slavery. The moment we raise that question, our voices become discordant; and the force of our protest against slavery as a political institution is diminished. Some hold that the master of slaves should instantly abdicate his power without regard to consequences; and that if he refuses or hesitates, the church should exclude him from communion. Others hold that the law of love may require him to retain for a season the power with which the law of the land has invested him, to stand between them and the state that treats them as enemies, and to administer a kindly and civilizing government over them till they shall be able to govern themselves. It is undesirable that in such a meeting as this, we should undertake to decide these long disputed questions. And here I will say that I highly approve the discretion which the majority of the Committee have shown in the framing of the resolution which they have reported. They ask us to pronounce that the discipline of the church should be inflicted—not upon slaveholders simply as such, but—upon "those who, for their own advantage, hold and use their fellow-men as slaves." Such a position is in no respect unreasonable. It is, in effect, the same with that which I have myself defended in our public meetings of ministers for many years. The offense upon which it invokes the censures of the church, is something which the moral sense of every human being recognizes as a crime. Doubtless the moral sense may be misled, blinded, or silenced. Doubtless men may do wickedly, without being at all aware of the wickedness they are doing. Thus there are many disputes about the moral sense; and some men—even some theologians, if I mistake not—deny that there is any such thing. But there is a moral sense among the elements of the human soul; and if any man does not know what it is, I will tell him where to find it. It is that faculty which gives you the idea or conception of wrong. It is that sense which, when a certain act is committed on yourself, makes you feel not only the painfulness of the thing but the wrongfulness of it. Here we have, as Dr. Chalmers has beautifully unfolded it, the *genesis* of the earliest knowledge of wrong and right in the mind of a child. The child of a year old begins to know when wrong is done to himself, and thus he comes to know when he does wrong to others. You know instinctively when you are wronged, as soon as you understand what has been done to you. You have an immediate and untaught perception of injustice perpetrated on yourself. To that instinct—to that law of which even selfishness is compelled to be the guardian, add the great precept of the Gospel—"Whatsoever ye would that men should do to you, do ye even so to them,"—and the revelation of the moral sense is complete. To this moral sense we must make an appeal against the wickedness of slavery. To this universal moral sense, every act of church discipline, which has any bearing on slavery, must commend itself. The universal moral sense of human nature knows that it is wrong for me to seize upon a human being, however helpless he may be before the law, and, for my own advantage, to hold and use him as a slave. If any man can be found who has not moral sense enough to know that, it might be wise to sell him for a slave till he does know it. [Laughter.] I heartily approve therefore the guarded statement of the Committee, "that those who for their own advantage hold and use their fellow-men as slaves, violate a cardinal principle of true religion, and ought not to be received into Christian churches." And yet there are reasons—the President intimates that I am in danger of transgressing my limits as to time, and therefore I cannot state the reasons which convince me that the Convention cannot agree upon that resolution and ought not to adopt it. I will therefore, if it be in order, propose the following as an amended form of the substitute introduced by the minority of the Committee:—

"*Resolved*, That, in the opinion of this convention, the manifestation of Christ, wherever his gospel is preached, and preached in its purity, will destroy 'the works of the devil,' slavery not excepted: and that it is the duty of missionary societies to grant aid to churches in slaveholding states, in the support of such ministers *only* as shall endeavor, with simplicity of purpose, and by wise discretion in their ministry, to preach the gospel, and to commend it to the hearts and consciences of men, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in respect to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and furthermore, that where such ministers of the gospel have no freedom to speak their convictions, and will not be received or heard by the people, they should depart from that place, and wipe off the dust of their feet as they go."

Dr. Patton then took the floor and said, My object is not to make a speech in favor of or against slavery. The question to consider is, what will be the effect of such a measure on the A. H. M. Society? I apprehend there is much ignorance on that subject, and that if the true fact were known it would relieve the minds of many from much feverishness on that subject. The part of the report which we have adopted is, that we will go on as we have, in co-operation with that Society. The H. M. Society have said that they will not commission any slaveholding missionary. This made a sensation at the time. But that man is not to be found on God's earth who is a missionary of the H. M. Society and a slaveholder. That position is now understood at the South. The moment a person who holds a commission as a missionary of that Society becomes a slaveholder, his commission ceases. See how it works on the other side. A missionary in Kentucky took it into his head that he would not have a person in communion in his church who held a slave. The Synod write to the H. M. Society, "You must dismiss that man." They say, "We cannot." It is replied, "He ought not to hold your commission." It is responded, "Are you ready to table charges against him, and depose him from the ministry? Until you are, you must not ask us not to sustain him." The Society has thus two oppositions like two mighty mountains of strength. It is my opinion that if you leave the report as far as you have adopted it, and let the rest lie over, and leave the Society to work out their way as their wisdom and piety will enable to do it best, it will be wiser than for us to legislate on the subject in this body. There has been no expression used here which conveys the deep abhorrence of my soul against slavery. No language can be used—Dr. Cox cannot make words big enough to express my feeling against it. But the question is not, how great a curse or blessing it is. There are so few churches in the slave states which are aided by the Society, while the immense mass are in the free states; why should we put shackles on the Society? It is best to let well enough alone. Let us express what we have adopted, and as to the rest, let us trust those men in the H. M. S. who have devoted their best years and strength to this good cause. I would postpone the majority report, the minority report, and Dr. Bacon's rhetorical report.

Rev. Mr. Storrs, of Brooklyn, remarked that it had been said that the subject now before the Convention was the principal occasion of the calling of such a Convention. The statement is incorrect. In that unqualified form it must make a wrong impression, however unintentionally. This Convention was occasioned and brought about by a multitude of influences. The reasons impelling the General Association of New York to invite it were manifold. All the interests that have here been discussed, concerning the relations of eastern and western Congregationalists, concerning the Plan of Union, the best mode of helping western churches to build church-edifices, etc., had been considered and discussed by the members of that

Editors' Table.

AN INTRODUCTION TO ALGEBRA, being the first part of a Course of Mathematics adapted to the method of instruction in American Colleges. By Jeremiah Day, D.D., LL.D., late President of Yale College. A new edition. With additions and alterations, by the author, and Professor Stanley, of Yale College. New Haven. Durrie & Peck.

One hundred and forty thousand copies of this work have been purchased by a discerning public since the issue of the first edition more than thirty years ago. Uncle Tom's Cabin has only just exceeded Day's Algebra in the extent of its circulation. This is *the* Algebra for use in colleges, as much as Webster's spelling-book is *the* spelling-book for common schools. It has been translated into Arabic and we know not many other strange languages by the missionaries of the American Board. The writer of this notice saw a class of Orientals reciting from it at Abeil on Mount Lebanon, almost two years ago; and it seemed strange that the science of algebra should go back into the Arabic from America, just as the Gospel goes back from these "uttermost parts of the earth" to its birth-place.

This new edition has been thoroughly revised and enlarged by the venerable author with the aid of Prof. Stanley, one of the most eminent mathematicians in the country.

THE ECLIPSE OF FAITH: OR, A VISIT TO A RELIGIOUS SCEPTIC. Boston: Crosby, Nichols, and Company. 1852.

This is really one of the most capital books of trenchant truth and satire we have ever met with. It almost rivals Pascal's Provincial Letters. The whole tribe of Infidels and Unbelievers, Atheists, Deists, Pantheists, Naturalists, Spiritualists, Rationalists, Straussites, Hegelians, Schellingites, crude clairvoyant transcendentalists with Mr. Atkinson and Miss Martineau, the non-revelation, absolute religionists, and progress-men, with Theodore Parker, naturally and intuitionally inspired, Mr. Francis Newman and the Spiritual Faculty men, Father Newman and the Roman Catholics, Tractarians, Anti-Bible-Impossibility-Book-Revelation-men, and universal sceptics, almost all forms, phases, personalities, that have arrayed themselves against the Word of God and its divinely revealed Christianity, are here flayed, cut up, and as it were fried in their own fat. What is the best of this annihilating process of logic and light, these gentlemen are adroitly made to serve as their own cooks, to make mince-meat of each other's crudities, and to hash up one another's unbelieving brains and skeptical fancies. A volume of close and pungent reasoning, and of quick sarcasm and ridicule, more truthful, cool, and confounding, has rarely been published. We wish it could have come forth in the heat of the Unitarian controversy in Massachusetts, when Prof. Norton was publishing his Statement of Reasons for not believing the doctrines of the Orthodox concerning Christ and the Gospels. It would seem that now in England the defenders of the Bible are called to the same fight for the faith once delivered to the saints, in which Professor Stuart and others in and around Boston had to engage for so many years; only the conflict has assumed new phases, as in Boston itself the progress-men and anti-revelationists have advanced many stages in their infidelity. The present volume requires and will repay a thoughtful perusal, though in some places you feel like one compelled to look on while men are at the hazard of their lives cleaning out or constructing a massive sewer, or cutting a road through dismal swamps filled with pestilential miasma, and infested with snakes and alligators. Sad is the condition of any man who sets out on such a journey, without a God-given and God-sustained faith of the heart. It might remind one of poor Costigan, the English traveler, crossing the Dead Sea in his open boat, and dying on the beach from thirst and exhaustion. How horrible is the condition of man brought up in such crude and monstrous excrescences of infidelity as are here stripped of their delusions, and disemboweled and analyzed before us. C.

THE WORLD OF WATERS, OR, A PEACEFUL PROGRESS O'ER THE UNPATHED SEA. By Mrs. David Osborne. With Illustrations. New York: Carter & Brothers. 1852.

This is a truly interesting and instructive volume for children, and one in which children of a riper growth may find much to instruct and amuse them. The World of Waters is full of wonder and delight, and we are glad to see among the selections of narrative and descriptions of scenery and event in this volume, the account of the loss of the Royal George, so beautifully commemorated by the Poet Cowper. C.

THE GENUINENESS, AUTHENTICITY, AND INSPIRATION OF THE WORD OF GOD. By the Editor of Bagster's Comprehensive Bible. Carter & Brothers. 1853.

This is a small book, from a trustworthy source, containing an immense deal of excellent matter. The condensation of argument and fact is prodigious, and the examination and comparison of texts must have cost great labor. The volume presents a most valuable array of proof, in a short and convenient compass, of the genuineness, authenticity, and inspiration of the sacred Scriptures. C.

THE INDICATIONS OF THE CREATOR, OR THE NATURAL EVIDENCES OF FINAL CAUSE. By George Taylor. Second edition. New York: Charles Scribner. 1852.

We are glad to see a second edition of this valuable book. It is written in an interesting manner, with truly devout feelings, and presents an array of facts and results in Astronomical, Geological, Physiological and Geographical investigation, most impressively revealing the Omnipresence, Power and Wisdom of the great Creator. Mr. Taylor's studies have been pursued evidently with heartfelt interest, not dropped at the close of a university or college course, when just beginning to be prepared for the prosecution of them with great practical benefit, but continued in after years, and accurately and admirably directed to the most important purposes. The author tells us that the volume he has thus prepared has been written during the leisure hours of a professional life. Well and faithfully must he have spent his time to send forth such excellent fruits of the devout love and prayerful pursuit of science. We rejoice in the success of this volume, and most heartily commend the work to all our readers. C.

SHADES OF CHARACTER; OR, THE INFANT PILGRIM. By Anne Woodroofe, Author of Michael Kemp, &c. Carter & Brothers. 1852.

An interesting book, with vigorous and discriminating delineations of character, and a religious object and moral maintained throughout. It abounds with instructive sentiments and lessons, and is a work from which parents as well as children may derive great pleasure and benefit. The examples of decision and consistency in religion are presented in forcible and happy contrast with the heartlessness and folly of fashionable worldliness. C.

ELEMENTS OF NATURAL PHILOSOPHY. By W. H. C. Bartlett, LL.D., Professor of Natural and Experimental Philosophy in the United States Military Academy at West Point. Part I. Mechanics. The second edition. New York: A. S. Barnes & Co. Cincinnati: H. W. Derby & Co.

This is the second edition of the first volume in Dr. Bartlett's valuable course of elementary text books for academies and colleges. It contains the groundwork of the whole course, which will include Astronomy, and it is as beautifully executed, with the exception of the paper, as the splendid work on Optics and Acoustics, recently noticed. The large margin for notes, and the fair, open type, with numerous diagrams, repeated to save the necessity of turning back, are in truth great facilities both for teachers and students, in these text-books. C.

A MANUAL OF THE PRINCIPLES AND PRACTICE OF ROAD-MAKING. By W. M. Gillespie, A.M., C. E. Professor of Civil Engineering in Union College. Fifth Edition, with Additions. New York: A. S. Barnes & Co. 1852.

In nearly every one of the editions of this work, improvements or additions have been made, and the wideness of its sale and use is sufficient proof both of the importance and necessity of such a work, and the excellence of this. It comprises the location, construction and improvement of all sorts of roads, common, Macadam, Paved, Plank, etc., and of Railroads; the latter demanding the highest professional skill of the civil engineer. It is a work of great practical utility. C.

For the Independent.

Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful *stillness* reigneth, evermore.

Far, far, beneath, the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce so e'er he flieth,
Disturbs the sabbath of that deeper sea.

So to the heart that knows thy love, oh Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Die in hushed stillness, at its peaceful door.

Far, far, away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so e'er he flieth,
Disturbs the soul that dwells, oh Lord, in thee.

Oh rest of rests! oh peace, serene, eternal!
Thou ever livest; and Thou changest never;
And in the *secret of Thy presence*, dwelleth
Fullness of joy—forever and forever.

ANDOVER, Oct. 12. H. E. B. S.

The Preaching of a Minister of Christ.

His address should be simple, affectionate, and grave; his matter solid, his method clear, his expressions chaste and select; neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly that the most ignorant may understand; so seriously, that the most careless may feel; so rationally, that the most fastidious may have no room to cavil; and yet so spiritually, that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practice what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made; for all knowledge will be sterile, and all performances unprofitable, unless affection interpose to give vitality to one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications; and indeed it would be so were anything but Christianity the subject. But the Word of God both furnishes a perfect model, and, when impressed by the Spirit of God, gives its devoted student a power which no natural talent, no secular study, no familiarity with the masters of human eloquence, ever did or ever could confer. He that with a well-prepared heart, and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlabored fluency of religious sentiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist in the service of evangelical truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellences of the sweet Psalmist of Israel. Nor be it deemed enthusiasm to say, that fervent prayer will make a more impressive preacher than all the rules of rhetoric; and that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven than if he wielded at will the eloquence of men and angels.—*Bishop Jebb.*

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A "CENT-AN-OUNCE" system of postage for all matter at all distances would give great progress to the "Democracy of Science," and an immense revenue to the Government. The Post-office is the people's department of the Government; more directly, intimately, and deeply affecting the greatly-varied interests of every citizen than all the other departments united, coming home to the intellectual, social, moral, business, and reciprocal relations of every man, woman, and child in the community.

No other agency but the Post-office is in any measure adequate to the diffusion among all classes, in all places, of the light of science and of the soul. No service capable of being rendered to our citizens by this agency is so high or so pervading as this same diffusion light. It is the only agency fitted for the work, and the highest work within the power of the agency. There is a dignity, a majesty, a sublimity, a glory, in the thought of twenty thousand depositors and agencies for receiving and distributing, among twenty or thirty millions of citizens, members of the same fraternity, light which illuminates the mind and lifts up the soul to the Source from which it emanated.

A system of postage at once simple, liberal, and enlightened, would be no less effective and powerful in multiplying and invigorating the wheels of business, than in the diffusion of knowledge. It would set in motion thousands and millions of new wheels never contemplated or dreamed of, while it would give greatly increased energy to the whole machinery of business. Transmitting *samples of goods* for determining a business transaction, aided by the telegraph for executing it, would add to the economy, the dispatch, and the energy of business operations, to an extent beyond the reach of calculation. In simplicity, uniformity, certainty, and safety, no carrying agency for *small packages* can equal the National Post-office; affording business facilities for which all would cheerfully and gladly pay at higher rates than to Expresses or any other transporting agencies.

A cent an ounce is sixteen dollars a hundred pounds, $320 a ton. At that rate—forming an estimate on the ground that the mails on the six or seven thousand routes would average one hundred pounds each passage, three trips a week—the receipts to the Government would be more than thirty millions of dollars a year. Looking at the American Post-office as a business establishment, conducted upon the simple principles of business for carrying freight at one cent an ounce, and what intelligent business man can come to any other result in a calculation, but vast resources?

By railroad conveyance, freight is carried from New York to Cincinnati for one dollar, and one fifty cents, a hundred pounds. Under the proposed plan, the Government would receive sixteen dollars a hundred from New York to Brooklyn, a passage of fifteen minutes; and from each of the twenty thousand post-offices to its nearest neighbor, be it ten miles or half a mile.

Debts for the Improvement of Land.

The merchant borrows capital on which to trade; the mechanic and the manufacturer find it for their interest to do the same: so in every department of human industry. Among the most enterprising and the most successful are those who husband their means so well as to make capital pay more than the legal rate of interest, and who, consequently, are induced to borrow. Why should the farmer constitute an exception?

A merchant wishes to purchase flour; he has no money to spare from his business. Thinking the operation a safe one, he borrows enough to purchase five hundred barrels. At the end of three months he has disposed of his flour, refunded the money borrowed, and pocketed five hundred dollars, the net proceeds of his adventure. A farmer has ten acres which he intends to sow with wheat. It is capable of producing but ten bushels per acre. By an outlay of five dollars an acre, for phosphate of lime, ashes, guano, or such other mineral, vegetable, or animal manure as the soil may require, the yield may be increased to fifteen bushels, and for several succeeding years in the same ratio, giving a net gain as great as in the other case supposed. The cases differ only in this: in the latter, the return is not so speedy; while in the former, success is far more uncertain.

Thousands of acres are annually planted with Indian corn which produce no more than thirty bushels per acre. By an outlay of ten dollars an acre, the product might be increased to at least forty bushels, which, together with the increase for four years following, would refund the outlay, with at least twelve per cent. interest.

On most of our farms are peat swamps, yielding little else but snakes, frogs, lizards and mosquitoes. This land may be made valuable; but it requires labor. The owner says he cannot afford to reclaim it. Can he afford to be deprived of its use? It cost him something originally, on which cost he is paying interest. Then he is taxed for it and must keep it fenced. Yet it yields him nothing but reptiles, insects, and miasmata.

Allow that it will cost fifty dollars per acre to subdue and make it productive. It will then be good for two hundred dollars—a net profit of four hundred per cent. Can the merchant boast of more profitable investments?

Furthermore, the farmer has advantage over the merchant, in the certainty of his results. The former invests his capital, *hoping* a profitable return. His operations are all based upon the doctrine of chances. He is as likely to fail as to succeed, and even more so. Not so with the latter. He invests in stocks as sure to pay a dividend as that seed-time and harvest will continue.

Most farmers are ready at all times to purchase adjoining land, and run into debt for it, even when in possession of more than they can profitably manage. It is good, say they, for what it costs, and may be worth more; therefore it is a safe investment. The same reasoning applies with greater force to expenditures for the improvement of lands already possessed.

When the spirit of enlargement, now so rife among farmers, shall give place to a healthier and more rational spirit—a spirit of improvement—a new era in the history of American agriculture will commence.—*Hon. R. B. Hubbard.*

Funeral Hymn.

Farewell, brother! deep and lowly
Rest thee on thy bed of clay;
Kindred saints and angels holy
Bore thy heaven-ward soul away.

Sad we give thee to that number
Laid in yonder icy halls,
Far above thy peaceful slumber,
Many a shower of sorrow falls.

Hear our prayer, O God of glory,
Lowly breathed in sorrow's song;
Bleeding hearts lie bare before thee—
Come! in holy trust made strong.

Hark! a voice moves nearer, stronger,
From the shadowy land ye dread:—
Mortals! Mortals! seek no longer
Those that live, among the dead.

Farewell, brother! soon we meet thee
Where no cloud of sorrow rolls;
For glad tidings float—how sweetly!
From the glorious land of souls.

Death's cold gloom—it parts asunder!
Lo! the folding shades are gone—
Mourner, upward—yonder! yonder!
God's broad day comes pouring on!
[*Ch. Repository.*

LAWS OF HEALTH.—Children should be taught to use the left hand as well as the right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear night-caps.

Children under seven years should not be confined over six or seven hours in the house, and that time should be broken by frequent recesses.

Children and young people must be made to hold their heads up and their shoulders back while sitting, standing or walking. The best beds for children are of hair, or in winter, of hair and cotton.

Young persons should walk at least two hours in the open air.

Young ladies should be prevented from bandaging the chest. We have known three cases of insanity terminating in death, which began in this practice.

Every person, great and small, should wash all over in cold water every morning.

The more clothing we wear, other things being equal, the less food we need.

From one to one pound and a half of solid food is sufficient for a person in the ordinary vocations of business. Persons in sedentary employments should drop one-third of their food, and they will escape dyspepsia.

Young people and others cannot study much by lamplight with impunity.

The best remedy for eyes weakened by night use, is a fine stream of cold water frequently applied to them.—*London Lancet.*

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182-tf S. W. BENEDICT.

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REFERENCES.

Ex-Pres. Day, Professors Goodrich, Silliman and Olmstead, of Yale College; Rev. W. H. Bidwell, Editor of the *N. Y. Evangelist*, 120 Nassau street; E. D. Smith, D.D., 299 W. 21st-street; Rev. John M. Krebs, D.D., New York; T. L. Mason, M.D., George Marvin, M.D., Brooklyn, L. I.; Rev. Wm. D. Snodgrass, D.D., Goshen, N. Y.

N. B.—A personal interview may be had with the Principal, Oct. 7th or 30th, between 9 and 10 o'clock, A.M., at the office of Mr. Bidwell, referred to above, or he will call the 6th, 7th, 8th, 28th, 29th and 30th, on those who will leave their address at said office previous to Oct. 1st, where also circulars containing particular information, may at any time be obtained. 200-tf

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W. S. HUMPHRYS,

WHOLESALE Dealer and Manufacturer of Cabinet Furniture, Hair Mattresses, Feathers, Beds, &c., 163 Chatham street; also, Patentee and Manufacturer of Needham's Patent Sofa Bedstead, which received the premium at the late Fair of the American Institute, and is universally acknowledged to be the best in use.

The trade and public generally are respectfully invited to examine this new, convenient and beautiful SOFA, which, in the short space of five seconds, can be converted into a superior Bedstead, with Spring and Hair Mattress attached. It is simple in its construction, not liable to get out of repair, and taking the place of every other article of the kind in use.

Persons desirous of getting a good Sofa Bedstead, are invited to call and examine this before they purchase, as they need only be seen to be appreciated. 198-w13t

FALL STYLE OF HATS AND CAPS.

RAFFERTY & LEASK take pleasure in introducing to the notice of the public, their Fall Style of HATS, believing that they are unsurpassed in beauty, richness and durability. Commencing, a few years ago, without any capital but their own unaided efforts, they have risen to an eminence in their profession which few of their competitors can boast of. From a small manufactory, where they first commenced, they have now two of the most tasty stores that the city can boast of—one on the CORNER OF CHATHAM AND PEARL, and one at 57 CHATHAM, OPPOSITE CHAMBERS-STREET.

☞ "A word to the wise," &c. 198-w13t

DRY GOODS.

FOR HOTELS, STEAMERS, SHIPS, PUBLIC INSTITUTIONS, COACH AND CAB MAKERS.

In consequence of the burning of their warehouse in Nassau-street, the undersigned have removed to

21 Park Place, and 18 Murray-street,

Near Astor House,

Where they are now opening entire NEW STOCKS of—

FURNISHING DRY GOODS,

To which branch of Trade their attention hereafter will be exclusively directed.

They will have constantly on hand, and will be receiving direct from the manufacturers, every description and quality of
4-4 Family Linens.
Linen and Cotton Sheetings.
Do. do. Pillow Casings.
Table Damasks, Napkins and Towelings.
Counterpanes and Quilts.
Satin Delaines and Brocatelle.
Damask and Draperies.
Colored and White Blankets.
Carpetings—*all the varieties.*
Matting and Druggets.
Colored Hair and Feathers.
Also a full and complete assortment of
COACH AND CAR TRIMMINGS,
Received direct from the French and German Factories, comprising every variety of—
Plushes, Cloths,
Cottelines, Marcelines,
Car Headings,
Oil Cloths,
Enamelled and Patent Leather,
Coach Lace and Fringes.
Also,
Damasks, Lastings, Moreens and Carpetings—*for church purposes.*

The attention of CITY AND COUNTRY DEALERS is particularly invited to our stock.

192-26t DOREMUS & NIXON.

CLOTHING, WHOLESALE & RETAIL.

W. A. MAXWELL, (late MAXWELL & SICKLES) 110 CHATHAM-STREET, corner of Pearl.

Ready-Made Clothing of every description, suitable for the season, especially well-made and cut. Also, a new stock of Vestings, Cassimeres and Cloths, for custom-work. In addition to the above, we invite particular attention to one of the largest assortments of

YOUTH'S AND CHILDREN'S CLOTHING,

to be found in the city—occupying a room over the store (entrance through the store) devoted exclusively to that department, where may be had clothing of every description and quality, suitable for boys and children, or can be made to order at short notice if required. 184-w26t

HOWARD LIFE INSURANCE COMPANY

OF NEW YORK—OFFICE 192 BROADWAY.—This Company being in successful operation, issues policies of Insurance upon the *mutual* or joint stock principle, on the most favorable terms consistent with entire safety to the insured. Any information respecting *Insurance, Annuities*, &c., may be obtained on application at the office of the Company.

Directors.

JACOB REESE,	R. W. HOWES,
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JNO. R. SUYDAM,	F. W. EDMONDS,
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THOMAS DEAN,	NATHAN STARR,
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GEORGE CLARK,	F. A. PALMER,
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JNO. T. METCALFE M.D., EDWARD FIELDS, M.D., } Medical Examiners.

At the office of the Company daily from 2 to 3 o'clock. 193-w26

GOOD BOOTS AND SHOES.

THERE IS NO PLACE IN NEW YORK WHERE SUCH an extensive assortment of GENTS', LADIES', BOYS', MISSES' and CHILDREN'S BOOTS, GAITERS and SHOES, can be found as at

WATKINS',
114 FULTON-STREET.

The stock offered at this well-known establishment are manufactured under the immediate supervision of the proprietor, of the best materials and workmanship, and can be warranted to give entire satisfaction to buyers.

NO POOR GOODS SOLD, on any consideration. The quality and price of every article fairly stated, and NO CUSTOMER WORRIED INTO PURCHASING.

Boots, &c., made to order at the shortest notice. Drawings taken of the feet, and lasts kept expressly for each customer. Strangers by once leaving or sending their measures can have their boots always sent to any part of the Union.

Country customers honorably and liberally dealt with.

TERMS CASH, one price and no abatement.

182-1y JOHN L. WATKINS, 114 Fulton-street, Between Nassau and William-streets.

ÆOLIAN PIANO-FORTES.

HALLET, DAVIS & CO., of BOSTON, the celebrated manufacturers of PIANO FORTES, with and without Coleman's Æolian Attachment, in order the better to accommodate their southern and western customers, as well as the citizens of New York and vicinity, have made arrangements with Messrs. GOULD & BERRY, 297 BROADWAY, to keep a large and full supply of their Pianos, with and without the Æolian Accompaniment. Their Pianos all have the Metallic Frame and Curve Scale, and need no commendation. Prices at the above warerooms the same as at their manufactory in Boston. Every instrument fully guaranteed.

SECOND-HAND PIANOS for sale. Pianos to Let.

☞ Messrs. GOULD & BERRY are extensive publishers and dealers, wholesale and retail, in Sheet Music and Musical Publications. Dealers in Pianos or Music supplied on liberal terms. 192-16t

CHEAP BOOK-BINDING

ESTABLISHMENT, 142 FULTON-STREET (*Granite Building*), NEW YORK.—The subscriber would respectfully inform the public generally, that he is prepared to Bind Books of every description and quality at the very lowest prices for Cash or approved paper.

Editions of books in Cloth, or other bindings, done with neatness and dispatch at appropriate prices. E. McWHOOD.

Public and private Libraries bound to Pattern.

Job Work done in the neatest manner.

Pamphlets and Periodicals done at as low prices as at any other establishment in the city.

197-13t E. McW.

SPLENDID FURNITURE.

E. W. HUTCHINGS,

MANUFACTURER and Importer of the most fashionable Furniture, in suits of—

ROSEWOOD, MAHOGANY, BLACK WALNUT, &c.

☞ Warranted to stand any Furnace Heat. ☜

177-1y NO. 475 BROADWAY, NEAR BROOME-STREET.

EMBROIDERIES, LACES, &C.

LADIES are respectfully informed that D. EDWARDS, 625 BROADWAY, has on hand and is daily in receipt of the newest and choicest styles of the above named goods. Those who are in the habit of patronizing this establishment can testify as to the reasonableness of prices, and the polite and courteous attention of all in the store.

The following comprises a few of the leading articles:
MUSLIN, EDGINGS, AND INSERTINGS,
CHEMISETTES, COLLARS AND SLEEVES,
WHITE MUSLINS AND NETTS,
HANDKERCHIEFS, TRIMMING, LACES, &c.

200-13t D. EDWARDS, 625 Broadway.

ÆOLIAN PIANO-FORTES.

NO. 441 BROADWAY, BETWEEN HOWARD AND GRAND STREETS.—A splendid assortment of Hallet, Davis & Co.'s much admired Pianos (some very rich styles), with a large assortment of Boston and New York Pianos of various makers. Also, a full supply of second-hand Pianos, including T. Gilbert & Co.'s, with or without the Æolian, all of which are for sale at the lowest prices. Pianos to Let.

200-w13t LINCOLN & THOMPSON.

CHILSON'S PATENT

WORLD'S FAIR PRIZE MEDAL FURNACE.—We are happy to announce that Chilson's Patent Air Warming and Ventilating Furnace, as recently improved and patented, is declared by high and reliable authority to be the *best Furnace in the World.* Not only is this Furnace and our system of ventilation proved and declared to be the best mode of Warming and Ventilating Dwellings, Churches, Academies, School Houses, Court and State Houses, Hospitals, Stores, &c., in nearly all the cities and towns in the United States, but is meeting with equal favor in the Canadas, England, Russia and other Foreign Countries. It has been awarded at the recent Fairs in this country Gold and Silver Medals, First Premiums, and lastly, the great Prize Medal at the World's Fair, London. It has been subjected to the most rigid investigation and severe practical tests, and unanimously declared the best. (See the printed reports of the Fairs, also city and state public committees on public buildings.) We have more than twenty-five hundred references, many of whom are professional gentlemen, whose scientific attainments in such matters are well known. To attain this desirable object, the inventor of this Furnace first abandoned the manufacture of the common frail hot air furnaces seven years since, under the settled conviction that red hot iron furnaces burn the oxygen out of the air, producing an unhealthy, scorching, disagreeable odor, unfit to be inhaled by human beings; besides the constant cracking and burning out of the pots, which permits the poisonous gases to escape and mingle with the air; and then the annoyance and expense of repairs, new pots, &c. He now has the satisfaction of knowing that his efforts to secure a *healthful, economical and durable apparatus*, for thoroughly warming and ventilating buildings, has been entirely successful. They possess the following advantages: purity of air, powerful heaters, economical plan for burning anthracite, bituminous coals or wood, all equally well—flues easily cleared out—great durability of furnace, not liable to repairs for a life time; perfect safety, against setting buildings on fire in which they are located; may be set in low cellars. Sizes for all classes of buildings. Also, 4 sizes of new and superior

PORTABLE FURNACES,—Dr. Clark's improved BOSTON SCHOOL STOVE.

REGISTERS of all descriptions; HOT-AIR GRATES; ROOM VENTILATORS, &c.

Emerson's celebrated VENTILATORS for Roofs of Buildings and Smoky Chimneys, &c. COOKING RANGES, with or without Bath Boilers, and Hot-air Fixtures. All sizes and styles of those beautiful

Mirror Marble Mantels, Parlor and Chamber Frame Grates, of rich European and American styles. Also, a splendid article of LIVERPOOL SOFT COAL GRATES, for Parlors, &c.

Architects, Builders, and the public generally, please examine our extensive assortment. Personal attention given to warming and ventilating buildings in any part of the country.

CHILSON, RICHARDSON & CO., 374 Broadway, New York.

200-13t ALSO—CHILSON, RICHARDSON & CO., 81 and 83 Blackstone Street, Boston.

ALLCOCK, ALLEN & Co.,

MANUFACTURERS AND IMPORTERS OF SILVER AND PLATED WARE, richly decorated Porcelain Dinner and Tea Sets, Vases, Table Cutlery, Japanery, &c., Rich Cut Glassware, GAS-FIXTURES, Chandeliers, Girandoles, and Furnishing Articles, 519 Broadway, between Broome and Spring-streets, New York. 199-w13t

UNITED STATES MAIL STEAMERS.

THE NEW YORK AND LIVERPOOL UNITED STATES MAIL STEAMERS.—The ships composing this line are the—
ATLANTIC, Captain WEST.
PACIFIC, Captain NYE.
ARCTIC, Captain LUCE.
BALTIC, Captain COMSTOCK.
ADRIATIC, Captain GRAFTON.

These ships have been built by contract, expressly for Government service; every care has been taken in their construction, as in the engines, to insure strength and speed; and their accommodations for passengers are unequaled for elegance and comfort.

Price of passage from New York to Liverpool, in first cabin, $120; exclusive use of extra size state rooms, $300; in second cabin, $70. From Liverpool to New York, £30 and £20.

An experienced surgeon attached to each ship.

No berth can be secured until paid for.

PROPOSED DATES OF SAILING.

From New York.		From Liverpool.	
Saturday,	April 17,	Wednesday,	April 21,
Saturday,	May 1,	Wednesday,	May 5,
Saturday,	May 15,	Wednesday,	May 19,
Saturday,	May 29,	Wednesday,	June 2,
Saturday,	June 12,	Wednesday,	June 16,
Saturday,	June 26,	Wednesday,	June 30,
Saturday,	July 10,	Wednesday,	July 14,
Saturday,	July 24,	Wednesday,	July 28,
Saturday,	August 7,	Wednesday,	August 11,
Saturday,	August 21,	Wednesday,	August 25,
Saturday,	September 4,	Wednesday,	September 8,
Saturday,	September 18,	Wednesday,	September 22,
Saturday,	October 2,	Wednesday,	October 6,
Saturday,	October 16,	Wednesday,	October 20,
Saturday,	October 30,	Wednesday,	November 3,
Saturday,	November 13,	Wednesday,	November 17,
Saturday,	November 27,	Wednesday,	December 1,
Saturday,	December 11,	Wednesday,	December 15,
Saturday,	December 25.	Wednesday,	December 29.

For freight or passage, apply to
EDWARD K. COLLINS & CO., 56 Wall-st., N. Y.
BROWN, SHIPLEY & CO., Liverpool.
E. G. ROBERTS & CO., 13 King's Arms Yard, London.
JOHN MUNROE & CO., 26 Rue Notre Dame des Victoires, Paris.
GEORGE H. DRAPER, Havre.

The owners of these ships will not be accountable for gold, silver, bullion, specie, jewelry, precious stones, or metals, unless bills of lading are signed therefor, and the value thereof therein expressed. 192-52tw

CHURCH BELLS!

CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and *Peals* or *Chimes* of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell, thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

An experience of thirty years in this business by their late father, enabled him to ascertain the best form for Bells, the combination of metals and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the Bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chimes and heavy Alarm Bells for different parts of the Union and Canada.

MATHEMATICAL INSTRUMENTS will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyors' Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

West Troy, Albany Co., N. Y., 1852. ANDREW MENEELY'S SONS. 185-1y*

FRANCIS' PILOSITOUS COMPOUND

IS considered by those who use it, the most effectual Hair restorative in use. It is also a beautiful toilet article, removing dandruff, softening and beautifying the hair and skin, removing pimples, &c., and is worthy of a place on the toilet table of every lady and gentleman. His peruvial compound is prepared to restore gray hair to its original color without dyeing. Both are purely vegetable; and to satisfy the incredulous, the proprietor (F. M. M'CRAKEN, 79 Bowery, New York) cures baldness by contract, at prices varying from $25 to $75, and restores gray hair at $10 per head. For sale as above by the single bottle, at 25 cents, with a liberal discount to dealers. In Boston, sold by A. S. JORDAN, 157 Washington street; in Philadelphia, by JOHN C. BAKER & CO., 100 North Third-street; in Troy, by E. W. STODDARD, 34½ Congress street.

N. B.—Principal Broadway office at DR. SCOVILL'S, 316 in Gothic Hall. 185-1y

WHOLESALE DRUG ESTABLISHMENT

No. 63 Vesey-street, New York.

MEDICINES, CHEMICALS, PAINTS, OILS, &c.—Warranted pure, fresh and reliable.

The above, with all the new medicinal compounds, are confidently offered and commended by us to DRUGGISTS, PHYSICIANS, AND COUNTRY MERCHANTS.

Grocers, Confectioners, Bakers, Dyers, Perfumers, Machinists and Hatters, also Manufacturers of Cabinetware, Printed Goods, Plateware, Soap, Matches, &c.; Straw, Leather, Cloth, Linen and Calico Dressers, and artisans in general, can depend upon the quality of whatever they may require in our line.

SAM'L P. GREENLEAF, WM. H. KINSLEY. } GREENLEAF & KINSLEY, New York. 185-1y

COFFEE, SPICES, MUSTARD, &C.

WITHINGTON & WILDE, 7 and 9 Dutch-street, near Fulton-street, New York, have constantly for sale a large and well-assorted stock of Coffee, Spices, &c., which they offer at the most reasonable terms, in quantities and packages, to suit large or small dealers.

Green Coffees,	*Prep'd Cocoa,*	*Pepper,*	*Pepper Sauce,*
Roast do.	*Mustard,*	*Allspice,*	*Ginger,*
Ground do.	*Nutmegs,*	*Ginger,*	*Rice Flour,*
Domestic do.	*Cloves,*	*Cayenne,*	*&c. &c.*

The goods of this establishment having been before the public for the past twenty-five years, are well known to be as represented, and those bearing the name of the firm may be relied upon as *strictly pure.* 174-26t

FAIRBANKS' PATENT

PLATFORM SCALES—*Improved in quality and reduced in price*—Adapted to every required operation of weighing; as Railroad Scales for Trains or Single Cars, in use on most of the principal railroads in the United States and Great Britain; Warehouse Scales (dormant and portable); Counter Scales, on Wheels, for Foundries, Rolling Mills, &c.; Store Scales, various modifications; Coal Scales, Heavy Portable Hay and Coal Scales, &c.

These scales have been proved by many years' use, and their universal correctness tested, and are now regarded as the standard, from which there is no appeal.

181-wly FAIRBANKS & CO., 89 Water-street.

PATENT MIRROR MANTELS.

THE subscriber would call the attention of builders and others interested, to a new and beautiful style of MANTELS, excelling marble in lustre and finish, which has proved so far ... to make it an object to purchasers.

WARM AIR FURNACES put up in churches and other public buildings, dwellings, &c., in the most approved manner.

Prof. Emerson's system of ventilation, introduced in connection with warming, ensuring at all times a wholesome atmosphere.

Particular attention paid to the ventilation of water closets. Emerson's plan, as used by some of the finest steamers and clippers on the ocean.

144-tf GEORGE WALKER, 29½ Leonard-street, Near Broadway.

BELLS.

CHURCH, FACTORY, and STEAMBOAT BELLS, constantly on hand, and Chimes of any number and tone cast to order.

The subscribers are Agents for Mr. Geo. H. Holbrook, who is proprietor of the oldest Bell Foundry in America, and whose Bells have for forty years maintained a reputation second to none, having received the first premiums wherever exhibited, never having been surpassed by any competitor at the various Fairs in New York, Boston, and elsewhere.

Mr. H. also manufactures Church Organs and Town Clocks of superior quality, orders for all of which may be addressed to

157-1y CHAS. STARR JR. & CO., 117 Fulton-street, N. Y.

AMERICAN MUTUAL LIFE INSURANCE

COMPANY, OF NEW HAVEN, CONN.

CASH CAPITAL $100,000,—securely invested in Bonds, mortgages and stocks.

Premiums at less rates than charged by other Mutual Companies, payable in cash annually, semi-annually, or quarterly, as best suits the convenience of the applicant.

PROF. B. SILLIMAN, President.
BENJAMIN NOYES, Secretary.

LOCAL OFFICE—40 Wall, New York.
P. D. WHITMORE, Actuary.
WM. N. BLAKEMAN, M.D., Medical Examiner.

In attendance at the office, 40 Wall-street, daily, from 2 to 1 o'clock. 133-tf

A NEW INVENTION.

"*Prove all things—hold fast to that which is good.*"

A NEW INVENTION, designed for the promotion of health and domestic comfort, is now presented to the public in the POROUS GLASS FILTER.

This article will purify water rapidly and effectually, whether under pressure or not. It will not clog up or accumulate verdigris, as all Brass Filters do. Every housekeeper knows the value of pure water, and to obtain the same is with many a matter of considerable importance. Even the Croton water, which most generally appears very clear, is proved by the instrument to contain great quantities of decayed animal and vegetable matter, which is said to be a fruitful source of diarrhea, cholera morbus, and fever and ague. Many of the first families of this city have adopted them, and have given them the highest recommendations. The cost is but $1 50, which is a small trifle compared with the advantage to be derived from their use.

199-w26t PARKER & COLT, Proprietors, Gothic Hall, 316 Broadway.

EUROPEAN DAGUERREOTYPES.

M. B. BRADY, No. 205 BROADWAY, has recently returned from Europe, where he has spent nearly a year in visiting the most celebrated Galleries and Works of Art, especially in France and Italy, and in carefully studying all the improvements in instruments and chemistry made in those countries. He has spared no expense in thoroughly refitting up his Galleries; and by a new arrangement of light, and various improvements recently introduced, he hopes to produce pictures superior to any hitherto exhibited. He has on exhibition Daguerreotypes of some of the most distinguished men in France; among whom are Louis Napoleon, Lamartine, Thiers, Victor Hugo, Eugene Sue, &c. Arrangements have also been made with several of the best English and French Artists to forward from time to time, portraits of the most celebrated men in Europe, as well as every discovery or improvement made by foreign artists—thus forming the nucleus of a European Gallery, which, in connection with his American Gallery, will render his establishment second to none in the world. 198-w26tow

ORGANS, CHURCH ORGANS.

THE SUBSCRIBER offers for sale the following Organs, at reduced prices and on liberal terms: One eight-stops, Gothic case; one six-stops, do.; one five-stops, do. Also, one second-hand Organ, four stops, very low. Organs constantly on hand, finished or nearly so, from four to twelve stops, with pedals C. C. C.

186-1y WILLIAM H. DAVIS, 67 Macdougal-street.

GAS, GAS.

THE GAS COMPANIES, having reduced the price of Gas one half, offer great inducements for citizens to LIGHT UP their parlors, halls, &c., with one of—

ARCHER, WARNER & CO.'S SPLENDID GASALIERS, Harps, Brackets, or other fixtures, they having about two hundred and fifty hands now employed in manufacturing GAS FIXTURES, of superior workmanship, which they supply at regular manufacturing prices.

Gas Fitting will be attended to in all its branches.

☞ Churches in city or country supplied with Chandeliers on the most favorable terms.

Apply at sales rooms, 376 Broadway. 199-w13t

CHURCH ORGAN FOR SALE.

THE Organ in the Eighth-street church, near the Opera House. An English Organ with two sets of keys and pedals. Five Organs, with eight stops and pedals. Three Organs, with eight stops and pedals. Two Organs, with five stops, Gothic cases. Two Organs, with four stops, Grecian cases.

177-1y HENRY ERBEN, 172 Centre-street.

PIANO FORTES.

SAFFORD & BROTHER have constantly on hand a large assortment of PIANO FORTES, from the best makers of Boston and New York, for sale at the lowest cash prices. Also, a good assortment of SECOND-HAND PIANOS, at reasonable prices.

191-w26t SAFFORD & BROTHER, No. 399 Broadway, New York.

COAL.

THE subscribers offer for sale Red and White Ash, Schuylkill, Hazleton, Lehigh and Cumberland Coals, of all sizes, suitable for ranges, furnaces, and parlor grates. These Coals are all selected from the best veins. Also, Liverpool, Orrel and Cannel Coals. Also, of the very best quality, Gas Cannel Coal, for sale by the cargo.

187-6m CORNELIUS BAKER & SON, 61 Leonard-street, near Church, and 605 Hudson, corner of 12th-street.

COMMUNION FURNITURE, &C.

FLAGONS, GOBLETS, TANKARDS AND PLATES; also, Baptismal Fonts and Collection Plates; together with a general assortment of housekeeping BRITANNIA WARE. Manufactured and for sale at 8 Burling Slip.

178-1y LUCIUS HART.

GEORGE JARDINE,

ORGAN BUILDER, No. 548 Pearl-street, New York. Orders respectfully solicited. 177-1y