THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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COMMUNICATIONS.

Thoughts on Emancipation—No. 8.

Public sentiment is a tyrannical thing, and although it is frequently wrong, there are but few persons who are not influenced by it. It is difficult to break the chains in which it binds communities and nations. There is an omnipotence about it which is more likely to induce acquiescence than to excite opposition.

If these views be correct, the influence of slavery in Kentucky is unfavorable even on those who admit in theory that labor, so far from being disgraceful, is reputable. Public sentiment has decided that labor is unpopular, and while there are those who believe the decision is wrong, still it seems morally impossible for them to be emancipated from its influence. Hence many fathers decline binding out their sons to learn trades because they are unwilling to place them in circumstances which will forbid their rising to the more honorable distinctions in society. It is difficult for paternal love to do a thing which prevents the objects of its regard from acquiring a reputation which might, in a different way, be secured. On this account there have been many removals from slave to free States. Parents recognizing the truth of the couplet

"Honor and shame from no condition rise,
Act well your part: there all the honor lies."

have emigrated to regions of country where these sentiments are practically regarded. In this way slave States lose some of their best citizens, and the day cannot be far distant when such removals will be much more numerous unless they are prevented by some prospect of emancipation. Thus it appears that while slavery degrades labor, it drives beyond the influence of such degradation many of those whose efforts are specially necessary in its extermination. The times demand the services of the men whose inclinations would prompt them to such residences in free States.

And this is not all: The disreputableness of labor promotes habits of idleness. Neither boys nor men will cheerfully engage in that which in their estimation requires a compromise of their dignity. Their proud hearts struggle and oppose, and what they do is done most reluctantly. Whatever promotes idleness is promotive of vice. Thousands of crimes may be traced to habits of indolence. Industry would preclude the possibility of their commission. It has been well said by an old author, that "the idle tempt the devil to tempt them." Who does not see that idleness is the prolific source of numerous evils? And if slavery, by rendering labor degrading, fosters idle habits, must it not be detrimental to every Commonwealth in which it exists? Is it not at war with the industrial interests of communities? Does it not militate against the injunction of Him who requires us to be "diligent in business" while we are "fervent in spirit?" To these questions none but an affirmative answer can be given. It must be admitted that the influence of slavery is prejudicial to the industry of our white population.

Another thought suggests itself. Slavery not only brings labor into disrepute, and thereby promotes idleness, but it has much to do in cherishing a spirit of tyranny in the breasts of slaveholders. There are illustrious exceptions to the truth of this remark. This is cheerfully admitted. But no thanks to the system of slavery for it. Can it be believed that boys and girls can be suffered from their childhood to give orders to slaves without becoming dictatorial and tyrannical? Does not depraved human nature love the exercise of authority? And does not the disposition to domineer become stronger and stronger? Will not the boy who at ten years of age assumes haughty airs and hectors over those about him, be a tyrant at twenty? If elevated to a throne would he not be a Nero?

A Southern Kentuckian.

The Distinguishing Traits of the Mosaic Law of Servitude.—No. 3.

3. It was not a money-making slavery. The Hebrews originally were not a money-making people. The whole Mosaic code discouraged trade and the accumulation of large estates; and from the time of Abraham to the days of Solomon, a period of a thousand years, commerce was unknown among them. Each family lived on the productions of its own farm, which could never go out of the hands of the family, except for a few years at a time. The flesh and milk of their herds, and the wheat and barley of their land, furnished them their necessary food,—the wool of their own flocks, and the flax of their own fields, their needful clothing—and all their luxuries in the way of drink and food came from their own vines and fig-trees. In such a state of society, it was impossible that the condition of servitude should be either hard or degrading.

They never sold their slaves. Not a single instance of the sale of a slave by a Hebrew to a third person can be found in all the Mosaic books, except where the sons of Jacob sold their brother Joseph into Egypt, an example not to be imitated. Sales were expressly forbidden (Lev. 25: 42), and in connection with kidnapping under the penalty of death. (Exodus 21: 16.) (Deut. 24: 9.)

Slaves had by law so much time allowed them, that it was impossible to make money out of them.

They had every seventh day allowed them entire, and all the great festivals of every year. These together took up between seventy and eighty days of the year, that is nearly one-fourth of the whole time. In addition to this they had every seventh year entire, that is, seven years in fifty. Allowing a slave to serve the whole fifty years, not less than twenty-three years of the time, that is nearly one half of the whole, would be his own, exempt from all labor for the benefit of his master. Would our planters expect to make money with such a kind of slavery? Deprive slavery of its money-making character, and it becomes comparatively harmless.

For proof of what has been above advanced, read the following passages: Exod. 12: 44, 49. Deut. 12. 11, 12. Exod. 20: 10, 23. 17: 34, 23. Lev. 25: 3, 6.

4. The servant had full protection of law, and there was no exclusion of his own testimony.

Read the following enactment, Exod. 21: 26, 27: *And if a man smite the eye of his servant or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his man servant's tooth or his maid servant's tooth; he shall let him go free for his tooth's sake.*

By this article, the loss of even a tooth by the act of a master, entitled a servant to his freedom. There is not, in the whole Mosaic code, a single statement that the servant's testimony was ever excluded, nor the least hint looking in that direction—besides, exclusion could not be received except by positive enactment, for no one will pretend it is a law of nature. Any servant, therefore, who would go before a Hebrew magistrate and testify and prove that his master had inflicted permanent personal injury upon him to the extent of the loss of a single tooth, he was immediately to be set at liberty; and the master was thus stigmatized as unfit to have a servant under his control. Such was the humanity of the Mosaic code, such were its facilities of emancipation; and so impossible was it under the influence of that code to treat servants with harshness and cruelty.

One other enactment in connection with the above also deserves consideration. It is contained in Exod. 21: 20, 21.

The limitation of the statute here looks, at first view, hard and severe, almost like some of the slave laws of our own country. But we must take it in connection with the other statute already recited—and if that expressly prohibits, under so severe a penalty, the destruction of even a tooth, we may be sure that this statute was not intended to give license to cruelty. The Jews have always understood the penalty here as death, (compare Gen. 9. 5, 6. Lev. 25: 21;) and the intention of the statute probably is to save the guilty master from being put to death, unless the evidence be perfectly clear that he has caused the death of the slave.

On this subject compare also the following enactments: Lev. 19: 15. 24: 22. Num. 15: 29. Deut. 1: 16, 17. 27: 19.

C. E. S.

African Colonization.—No. 5.

Whatever may be the views of some of the character of the American Colonization Society; or of others, respecting the emancipation of the slaves to remain in the United States; it is a fact, that the emancipation of the slaves depends upon the consent of the majority of the voters in each of the slave States. When a slave State decides that the slaves in it shall be set free, the majority of voters in that State will have the sole power to say whether the slaves set free shall remain in the State; or whether they shall leave the State not to return to live in it. But as many withhold all aid from the Colonization Society, on the ground that by Colonization it is impossible to remove slavery from our country; we will attempt to show that it can be done, in order to induce those now alienated from the Society, to become its friends. Let the Colonization scheme have support, then when the slave States shall respectively act on the subject of emancipation, it can be fairly decided, is it practicable to colonize them to their entire removal from the land?

1. Let us notice the practicability of colonizing the free colored people. We promise that if the free colored people increase by the emancipation of the slaves faster than they are now increasing, it will be necessary to increase our ratio of annual emigration; and also the amount of money to remove them. There are 400,000 free blacks in the United States, of this number 310,000 are under 36 years of age, of this number 10,000 at least, are incapable by disease, or vice, or disability of body, to support themselves in a new country. Such should remain here. This gives 300,000 to be removed. Let the married be placed in one class, and the unmarried in another class. Take the married class first, and assume there are three children to each family. Take 1000 families, if the family does not make five souls, add to the families, so that the number of souls to emigrate the first year shall be 5,000. Add 10 per cent to this number for three yerrs, then make an annual addition of 10 per cent. until it is increased to forty per cent. In thirty years none but the old would be found here. This plan takes away annually from the capital, and the interest that adds to the capital. Take another plan. Let all the males from 21 to 24, and all the females from 15 to 21, be taken away. If any of such families have children, let them go with the mother. Take what number of this class that the reader chooses, and in thirty years the oldest of the free blacks in the U. States, would be 45, which would be the female. By this plan, the emigrant would be of an age to act for himself. The cost of removal would be about $75,000 annually. Divide this sum among all the States, according to the number each State had to remove; and the sum for each State to pay, could be easily paid. If the free States should decline removing the free blacks living within their limits; then there would be but 200,000 in the slave States to be removed. Take from this capital 5000 souls annually; or add what per cent. you please to the yearly emigration; and you will see the 200,000 lessening to be seen here no more. If you reduce the number to be removed, you of course reduce the expense of removing. It is to be borne in mind that each family has ten acres of land given to it in fee simple in Liberia.

2. Let us notice the removal of the slaves. Our remarks will be received as regarding the General Government acting by the consent of the free and slave States in removing the slaves: or the slave States as acting separately as to jurisdiction, but unitedly to effect the one object, viz: the removal of slavery from the United States.

In 1840 there were slaves between 24 and 36		475,169
There were between 36 and 55	384,465	
Halve 384,456 to get those between 36 and 45		192,232
There were between 10 and 24	781,206	
Halve 781,206 to get between 15 and 21 females; and 21 and 24 males		390,603
The capital to be removed		1,057,995
Deduct from this capital those who would be sold, or taken to Foreign lands, say	300,000	
Deduct those unable by vice, or disease, or bodily defects, to support themselves, say	250,000	550,000
Which leaves the capital		507,995
These under 11 years	843,069	
Halve this to get those under 5 years		421,534
Add to this half, the half left of those between 10 and 24, to get those between 15 and 21, and 21 and 24		390,603
The stream that supplies the capital		812,137

Here is our work before us. We have adults male from 21 to 45, and females from 16 to 45 as our capital. Divide this capital into two classes, married and unmarried. All children under 5 years are to go with their parents. Draw for the wife, then select her husband, and give to them their children under 5. Take of this class until you have got 6,000 souls for the first emigration. Add 10 per cent each year for five years; then for every five years, add 10 per cent on the annual emigration; and the reader sees he is not only lessening the capital, but he is lessening the stream that supplies the capital every year. Or start with a larger number than 6,000, and add what annual per centage you wish; and you can see how long it will be before you find those in the U. S. are those who cease to generate, and will shortly be in their graves. In fifty years what would be seen of the capital, or the stream? If you add to the number who would be taken to a foreign land to remain as slaves, then you reduce the capital to be removed. Take another plan. All born after 1850 shall be free, the males at 19; the females at 15. Allow, or not allow, for those who will be removed to foreign lands as slaves, before the law goes into effect. In 1865 the females are free, in 1869 the males. Say the births of the slaves are now 120,000 a year. Allow that one half live to reach the years they shall be free, which is 60,000. In 1900, fifty years hence, there would be none but free persons in the land, except those over 70. Take of this 60,000, 6,000, the first year of emigration, which would leave 50,000 to create capital; but which would be subject to removal at any time. Add 10 per cent to the 6,000 for five years; then increase the per centage to 12 per cent for the following five years; then increase it for the following five years until it is 15 per cent on the fifteenth year; and let it there stand, and in thirty years not only is the annual increase removed, but the capital there has been increasing from the surplus left, is so diminished, that in the 20 years following there are none to be taken away according to the law. Every year from the first year of emigration, the capital is lessening, and putting the interest of the removed capital in Liberia. As to the expense of removal, let the man and woman who go, be hired out for two years, so that the man when he goes is 21 and the woman 17. In no case, if marriage has been contracted, shall the husband be separated from the wife. And if the woman has a child let it go with her. The hire will pay the passage, and give an out-fit for husband and family. They can be taken for $15, each adult. Allow 300 passengers to a vessel. Say 6,000 are to be taken the first year; and eight trips will take them, fixing upon January, May, and September, as the months for them to sail to Liberia. Add the yearly per centage, and you will add your additional ships. According to our plans, the master gets pay for raising the slaves who are set free; or he has them removed in such a manner by general draught, that he is prepared to manage his affairs by white labor, while the slaves who go, whether at 19 or 21, or are taken between 16 and 45 by being hired out for two years, pay the expense of their removal.

Will any one say that both of these plans are impracticable, though the power of the General Government, or that of the States is used to carry them out? Why impracticable? Because the capital is too great? Remember Liberia is greatly increasing, both by emigration from the United States and by adoption of the civilized nations of Africa, and is thus preparing to take comparatively as we take the foreigners to our land? Do you think the master will not set them free to go? Then why hope, or argue for emancipation? Will the master set them free to remain here? Not until he has tried a plan of removal, and finds, it is impossible to reduce the capital. We can see by some such plans as we have stated, that several agents will be annually at work. 1. Annual emigration. 2. Natural death. 3. Removals to other slave lands. 4. Death by vice. 5. Many masters sending whole families to Liberia. 6. The increase being lessened every year in this country. Is there inhumanity in thus removing them to a free country—to enjoy religious, social, and political liberty, which they cannot have in this land? Is it mournful to think of their being freed here, when caste will necessarily exist among the whites and them? Necessity demands some action.

Do the consequences attending the carrying out of either of the foregoing plans of removal, shock our feelings of sympathy and humanity, more than the consequences do, that will follow their abject condition when freed among the whites? We are aware that,

"Diseases desperate grown,
Are by desperate appliances healed,
Or not at all;"

but which of the two measures is the most desperate appliance? and from which appliance, will the disease turn to death or life, moral and political? It is deserving of consideration that Liberia has grown apace with the increased feeling in the slave States to emancipate the slaves. All the slave States are not now ready for this work. Delaware, Maryland, Virginia, and Kentucky are the most likely to act in this matter. As one after the other acts, Liberia will be strengthened to take each in their turn. And the other States will be prepared from the institution of slavery itself to take in due time their measures for emancipation. Do any say this is all visionary? Be it so—we are showing what is feasible in removing slavery—but it is to be borne in mind that there is truth in Mr. Jefferson's remarks; "Nothing [illegible] more clearly written in the Book of [illegible] than the emancipation of the Blacks; and it is equally certain that the two races will never live in a State of equal freedom under the same government."

A Colonizationist.

ADDRESS.

To the people of West Virginia; showing that slavery is injurious to the public welfare, and that it may be gradually abolished, without detriment to the rights and interests of slaveholders; by Henry Ruffner, D. D., *of Lexington, Va.*

We avow the principle, that every State, and every great division of a State, ought, in a domestic matter of such importance, to judge and act for itself. We disclaim all intention to interfere with slavery in East Virginia. We leave it to our brethren there, to choose for themselves, whether they will let the institution remain as it is, or whether they will modify it or abolish it, in one way or in another. Their slave population is relatively eight times as large as ours. The same remedy may not be expedient in such different stages of a disease. All that we ask of our Eastern brethren in regard to this matter, is, that if West Virginia shall call for a law to remove slavery from her side of the Blue Ridge, East Virginia shall not refuse her consent, because the measures may not be palatable to herself.

Heretofore no such scheme for West Virginia only has been proposed among us; and no State has abolished slavery in one part of her territory and retained it in another. For this reason some persons may at first thought consider such a scheme as unfeasible. A State composed partly of free, and partially of slaveholding territory, may seem to present a political incongruity, and to be incapable of conducting its public affairs harmoniously. To relieve the minds of those who may feel apprehensions of this sort, we offer the following suggestions.

1. Free States and slaveholding States have, during 58 years, lived peaceably and prosperously under one Federal government. Sectional jealousies and occasional jars have occurred, but without evil consequence.

2. Nothing in the nature of the case need create difficulty, except the framing of laws that may affect the rights and interests of slaveholders. But an amendment of the constitution could easily provide for the security of slaveholders in East Virginia against all unjust legislation, arising from the power or the anti-slavery principles of the West.

3. After such an emancipation law as we propose, should be passed for West Virginia, no immediate change would take place in the institution of slavery among us; except that masters would probably choose to emancipate or remove from the State, a larger number of slaves than heretofore.—As only the next generation of negroes would be entitled to emancipation, the law would not begin its practical operation for 21 years at least, and then it would operate gradually for 30 or 40 years longer, before slavery would be extinguished it West Virginia. So that for many years the actual slave interest among us would not be greatly diminished.

4. There is, and long has been, in different parts of Virginia, every degree of difference, from the least to the greatest, between the slaveholding and non-slaveholding interests of the people. In some parts, the slaves are two or three times as numerous as the whites, and the slaveholding interest overrules and absorbs every thing.—In other parts, not one man in a hundred owns a slave, and the slaveholding interest is virtually nothing. In West Virginia at large, the slaves being only one-eighth of the population, and the slaveholding population less than one-eighth of the whites, the free interests predominates nearly as much as the slave interest predominates in East Virginia; so that we have in practical operation, if not in perfection, that political incongruity of slave interest and free interest, which is feared as a consequence of the measure that we propose.

5. By allowing West Virginia her just share of representation, and, if she call for it, a law for the removal of slavery, East Virginia will do more to harmonize the feelings of the State, than she ever has done, or can do by a continued refusal. West Virginia being then secured in her essential rights and interests, will not desire a separation, nor be disposed to disturb the harmony of the Commonwealth. So far from aiding the designs of the abolitionists, either in Congress or in our Legislature, both her feelings and her interests will make her more than ever hostile to that pernicious sect.

6. If East Virginia apprehend, that the delegates from the free counties would often speak more freely about slavery matters, than she would like to hear in her central city of Richmond; let her agree to remove the seat of government to Staunton, near the centre of our territory and of our white population, and she will be free from all annoyance of this sort. West Virginia would then appear no more like a remote province of East Virginia, and be no longer subject to the disadvantage of having all measures affecting her interest, acted upon by a Legislature deliberating in the heart of East Virginia, and exposed to the powerful influence of a city and a people, whose bland manners and engaging hospitalities, are enough to turn both the hearts and the heads of us rough mountaineers, whether we be legislators or not.

Having thus removed some grounds of misapprehension and prejudice respecting our views, we shall now proceed, fellow-citizens, to lay before you some facts and arguments, which prove the expediency of abolishing slavery in West Virginia, by a gradual process, that shall not cause any inconvenience either to society in general, or to slaveholders in particular.

We use no theoretical or abstract arguments. We ground our conclusions upon facts and experience. Though the history of other ages and countries would furnish us with useful illustrations, we have not room in this address to extend our observations much beyond our own age and country.—Nor is it necessary that we should; for within these limits we have abundant materials for argument—far more than we shall be able to use on the present occasion.

No where, since time began, have the two systems of slave labor and free labor, been subjected to so fair and so decisive a trial of their effects on public prosperity, as in these United States. Here the two systems have been now complete, and the result decisive. No man of common sense, who has observed this result, can doubt for a moment, that the two systems have worked side by side for ages, under such equal circumstances both political and phisical, and with such ample time and opportunity for each to work out its proper effects—that all must admit the experiment that the system of free labor promotes the growth and prosperity of States, in a much higher degree than the system of slave labor. In the first settlement of a country, when labor is scarce and dear, slavery may give a temporary impulse to improvement; but even this is not the case, except in warm climates, and where free men are scarce and either sickly or lazy: and when we have said this, we have said all that experience in the United States warrants us to say, in favor of the policy of employing slave labor.

It is the common remark of all who have traveled through the United States, that the free States and the slave States, exhibit a striking contrast in their appearance. In the old free States are seen all the tokens of prosperity—a dense and increasing population; thriving villages, towns and cities; a neat and productive agriculture, growing manufactures and active commerce.

In the older parts of the slave States—with a few local exceptions—are seen, on the contrary, too evident signs of stagnation or of positive decay—a sparse population—a slovenly cultivation spread over vast fields, that are wearing out, among others already worn out and desolate—villages and towns, "few and far between," rarely growing, often decaying, sometimes mere remnants of what they were, sometimes deserted ruins, haunted only by owls—generally no manufactures, nor even trades, except the indispensable few—commerce and navigation abandoned, as far as possible, to the people of the free States—and generally, instead of the stir and bustle of industry, a dull and dreamy stillness, broken, if broken at all, only by the wordy brawl of politics.

But we depend not on general statements of this sort, however unquestionable their truth may be. We shall present you with statistical facts, drawn from public documents of the highest authority. We shall compare slave States with free States, in general and in particular, and in so many points of view, that you cannot mistake in forming your judgment of their comparative prosperity.

Density and increase of population are, especially in the United States, both an element and a criterion of prosperity. The men of a State are its first element of power—not only military power, and political power—but what is of more importance, *productive* power. The labor of men produces wealth, and with it the means of all human comfort and improvement. The more men there are on a square mile, the more power there is on that square mile, to create every thing that conduces to the welfare of man. We know that the natural resources of every country are limited; and that whenever there are men enough in a country to improve all its resources of wealth to the best advantage, increase of population becomes an evil. But no State in this Union has yet approached that point; no slave State has advanced half way to it. England still prospers with more than 250 inhabitants to the square mile; Virginia languishes with only 20, though she is by nature almost as richly endowed as England. Massachusetts thrives with 100 inhabitants to the square mile; Virginia, considering her natural advantages, ought to thrive as well with a much larger number; and so she would, if she had the same quality of men on her soil.

For the Louisville Examiner.

The committee of the board of overseers, to whom was referred the consideration of the subject of pauperism, of the duties which devolve upon the board, and of the principles which should govern its action, beg leave to submit the following report:

The subject of pauperism has attracted and is now attracting great attention throughout the civilized world. Our city has shown its interest in the subject by appointing a board of overseers of the poor, to whom it has entrusted great duties and serious responsibilities. To a just appreciation of these responsibilities and a faithful discharge of these duties, earnest and deep reflection is needed. Of the importance of the subject no one need to be convinced. It appeals at once to humanity and an enlighted self-interest. No man, with the heart of a man, can be insensible to the sufferings of his fellow-beings; and no citizen, who has any conception of the true prosperity of a community, can be indifferent to a subject vitally connected with its social and pecuniary interests.

In contemplating the subject, these facts are evident: that a great amount of pauperism exists in Louisville as well as elsewhere; that it is accompanied with intense suffering; that it makes constant appeals to the sympathies of the humane, and that it hangs as a heavy incubus upon society, palsying its energies and crippling its resources of wealth, virtue, and happiness. The question then is, what must be done? Something must be done, that is evident. It is equally evident that no partial or temporary measures are adequate. The evil is wide-spread and enduring; the remedy must be correspondent. It is evident, moreover, that measures of remedy, to be effectual, must be *systematic* and based *upon principle*. What principles then, should guide our action? Of course, these principles to be wise, must have reference to *the causes* of pauperism. What then are the causes? Pauperism resolves itself into two classes, *involuntary* and, therefore, *guiltless*; *voluntary*, and therefore *criminal*, pauperism. Its causes, in general, are these: of involuntary pauperism, natural incapacity, ignorance, and misfortune, including sickness, &c.; of voluntary pauperism, vice, embracing intemperance, licentiousness, &c.

To effect, therefore, a removal or diminution of pauperism, its causes must be reached.—Some of these causes cannot be entirely done away with, as, for instance, natural incapacity and misfortune. All that can be done in these instances is to provide relief for the suffering engendered by them, either temporary or permanent, according as the cause is temporary or permanent. The other causes, ignorance and vice, can be reached and, in a degree, removed.

Pauperism, when thus viewed in its causes and character, presents three objects to be attained, viz: punishment of vicious pauperism, prevention of the ignorance and vice which lead to pauperism, and relief of the suffering caused by pauperism.

For the attainment of these objects, three institutions are needed: 1st. For the punishment of vicious pauperism, *a house of correction*, in which the vicious poor may be placed, and thus, at once, be prevented from preying on the community, and, if possible, reformed.

2d. For the prevention of ignorance and vice, a *house of refuge*, where exposed children can be placed, and where they can be sheltered from the evil influences of home and society; where they can receive parental care, and kind, moral, religious, and intellectual instruction; where they can be trained to habits of industry, virtue, and economy, and thus, instead of growing up a burden to society, be endowed with self-respect, the power of self-support, and the capacity of becoming useful citizens.

3d. For the relief of the suffering of pauperism, *an asylum*, not a place of disgrace, nor a resort of indolence, but a comfortable, reputable and industrious home.

Your committee are of opinion that institutions of these three kinds are needed by every city, in order to correct the vice, diminish the causes, and relieve the sufferings of pauperism. Of these institutions, Louisville has but one, the work-house, which, however efficient as a place of punishment, certainly can claim no great merit as a house of reform.

We have no house of refuge for the young, and no alms-house; for surely the few rooms set apart for this purpose in the work-house can by no license of language or stretch of imagination be dignified by that name. Hence the unfortunate poor are abandoned to chance-charity, and hundreds of children are left to become a burden and a prey upon the community, and the great fountain-head of pauperism is suffered to send out its desolating streams without check or diminution.

It is the opinion of your committee that institutions of the kinds last mentioned, viz: a house of refuge and an alms-house, may be established at a small expense, small, that is, when estimated by the magnitude of the interests involved, and, when established, can be so managed as to impose few pecuniary burdens upon the community. The city owns a valuable farm, upon which the necessary buildings may be erected. There may be built an alms-house, in which the aged and infirm could be cheaply yet comfortably provided for, and in which, under judicious management, the able-bodied inmates, men and women, could be employed in various kinds of labor, which would defray the cost of their support. There, too, may be built a house of refuge for exposed children, in which, under the care of an efficient instructor and a kind matron, many an orphan child, who has never known the meaning of the dear word home, and many a child, worse than orphaned, to whom that name is the synonyme for infamy and cruelty, may hear tones of affection, and be rescued from wretchedness and wrong. Never does society present so attractive an aspect, as when it becomes a father to the fatherless, when it puts forth its mighty arm in tenderness to save the young from ruin; when it re-illumes the light of intelligence in the darkened mind; when it opens a well-spring of gratitude in the chilled heart; when it converts the moral wastes of life into gardens of virtue and peace. This glorious work can be accomplished. It has been accomplished, in part, in some of the cities of our land. There is an institution of the kind referred to near Boston, in which hundreds of children have been educated, and whence they have gone forth to become intelligent, upright, and useful citizens. A similar institution is in operation near Baltimore, which has been attended with similar effects.

Such are some of the thoughts which have occurred to the minds of your committee in reference to the causes of pauperism and its remedies. We now come to a consideration of the duties devolving upon the board and of the powers necessary for a discharge of those duties.

When the city council appointed us a board of overseers, and entrusted to us the care of the poor, it entrusted to us duties of great importance. It gave us the oversight of all the poor of the city; of the virtuous and the vicious, old and young, of the poor in work-houses, alms-houses, and houses of refuge, (should such be established,) and of the poor at home. Now, in order to the faithful discharge of these duties, your committee are of opinion that the board should be invested with large and somewhat discretionary powers. For example:

They should have the power of taking exposed children and placing them at the house of refuge, and of binding them out at suitable ages, to respectable men, under whom they may be instructed in useful and honorable trades and callings. They should also have the power of binding out any destitute and exposed children whether in, or out of the house of refuge.

They should have the power of enforcing the attendance of unemployed children at our public schools.

They should have the power of apprehending vagrants, and, on decision of a jury, sending them to the work-house; and, at proper times, of discharging them, or, if they exhibit signs of amendment and a willingness to labor, of transferring them to the alms-house.

They should have the power of procuring coffins, hearses, and other things necessary to a decent interment of the poor, who die at the alms-house or in the city.

They should have an office where they may hold regular meetings for consultation and the transaction of such business as may from time to time come before them.

They should have means placed in their hands by which relief may be extended to the deserving and suffering poor, whose situation, though not requiring them to be removed to the alms-house, yet demands temporary relief.

In order to a thorough performance of the work entrusted to the board, it should have the power of appointing two visitors, with compensation, who shall devote their whole time to the work, and make reports, at stated periods, of their labors to the board.

Such are some of the powers which, in the opinion of your committee, should be given to the board, and which the board should be allowed to exercise freely and exclusively, subject of course to the supervision of the city council.—For the exercise of these powers the board should be incorporated, and, your committee would suggest, should have, in addition to such other means as may be granted, the management of moneys to be raised as a poor tax.

Inasmuch as some of the aforesaid powers cannot, at present, be granted under the city charter, your committee would recommend to the board, through the council, to request the Legislature at its approaching session to pass an act, whereby the council may invest the board with the above-mentioned powers, and such other powers as may be essential to a faithful and efficient discharge of the duties assigned the board of overseers of the poor.

All of which is respectively submitted.

The above report was submitted to the board by the committee composed of Messrs. Keller, Ramsdell, Breeden, Patton and Heywood, and was accepted by the board.

JOHN H. HEYWOOD, Sec'y.

Cost of War.

The following exhibits the loss of life in the various battles since the commencement of the war with Mexico.

Where fought.	When fought.	Force engaged.	Killed & wounded.	Commander.
Palo Alto,	May 8, '46	2000 A 6300 M	44 A 100 M	Taylor Arista
R. de la Palma,	May 9, '46	1700 A 9000 M	267 A 1000 M	Taylor Arista
Matamoras,	May 19, '46	—	—	Taylor
Sonoma,	June 15, '46	—	—	—
St. John's,	July 17, '46	—	—	—
Camargo,	Aug. 2, '46	—	—	—
Santa Fe,	Aug. 4, '46	—	—	Kearney
Monterey,	Sep. 21, '46	6000 A 10000 M	476 A 800 M	Taylor Ampudia
Tampico,	Nov. 14, '46	—	—	Conner
Saltillo,	Nov. 16, '46	—	—	Worth
San Pasquel,	Dec. 6, '46	100 A 500 M	8 A 65 M	Kearney —
Brazito,	Dec. 23, '46	1000 A 4000 M	— —	Doniphan —
San Gabriel	Jan. 8, '47	500 A M	— —	Kearney Flores
Los Angelos,	Jan. 8, '47	—	—	Kearney
Mesa,	Jan. 9, '47	—	—	Flores —
La Canada,	Jan. 24, '47	200 A 2000 M	— 81 M	Price —
El Embrido,	Jan. 29, '47	—	—	Price
Pueblo Taos,	Feb. 4, '47	—	—	Price
Buena Vista,	Feb. 22, 23	4100 A 21430 M	720 A 2500 M	Taylor S. Anna
San Francisco,	Feb. 24, '47	—	—	—
Sacramento,	Feb. 28, '47	900 A 28000 M	9 A 600 M	Doniphan —
Cerralvo,	March 7, '47	—	—	—
Vera Cruz,	March 29, '47	10000 A 7000 M	65 A 1000 M	Scott Morales
S. J. d'Ulua,	" 20, '47	— 3500 M	— —	The Navy —
Alvarado,	" 20, '47	—	—	Hunter
Tlacotal'n,	" 21, '47	—	—	Hunter
P'nte Nac'l,	April 3, '47	7000 M 8000 A	— —	— —
Cerro Gordo,	" 17, 18,	7000 M 6000 A	— 500 A	— Scott
		14000 M	—	S. Anna
Tuspan,	" 19, '47	—	—	Perry
Jalapa,	" 20, '47	3000 A 13000 M	— —	— —
Perote,	" 22, '47	—	—	—
Puebla,	May 27, '47	8000 A 28000 M	— —	— —
Tobasco,	June 22, '47	—	12 A	Perry
Contreras,	Aug. 18, '47	2000 M 10000 A	— —	— Scott
		22000 M	—	Valencia
Churubusco,	" 18, '47	10000 A 20000 M	1000 A —	Scott S. Anna
Mel. de Rey,	Sep. 8, '47	4000 A 2500 M	800 A 1000 M	Worth —
Chapult'c	Sep. 11, 12, 13,	470 A 900 M	450 A —	Scott —
Mexico City,	Sep. 14 '47 20	7500 A 200000 M	— —	Scott S. Anna.

RELIGIOUS INTELLIGENCE.

Episcopal Missions in India.—The Bishop of Madras, in an address, lately delivered before the Church Missionary Society, in Winchester Cathedral, says:—

"I heartily wish that the friends and the opponents of the Missionary cause could witness, as I have witnessed, what has been done, what every day is bringing forth. Then would the friends of the missionary cause thank God, and take courage, whilst they of the contrary part would be ashamed, having no evil thing to say of it.

The Society's missionaries are worthy of their office, and missionaries, indeed.

But, brethren, India wants many more such missionaries. The Society is seeking for them, the Church prays for them, the great Head of the Church demands them. During the time that I have presided over the diocese of Madras, the number of missionaries has indeed been more than doubled; and my last public act, previously to my departure, was to ordain five additional deacons, three of them natives, and to admit another native, with an Englishman, to the order of priesthood. But the Society needs many more for India, alone. In my own diocese, we have fifty missionaries appointed there by our two Church Societies for the conversion of the heathen, and *fifteen millions* of Hindoos and Mohammedans: one, therefore, to every three hundred thousand!"

Moral Darkness.—At a recent meeting of the Protestant Episcopal Church, in New York, Bishop Johns, of Baltimore, made some astonishing statements respecting the ignorance and destitution of the Bible in Virginia. As reported in the New York Express, he said—

"At a recent meeting of the Bible Society for Virginia, it was reported that there are sixteen thousand families without the Word of God. He knew of more than one county where there was no edifice for the worship of God, and no minister of any denomination, whatever. The depth of their ignorance was amazing. A minister was summoned to attend the couch of a dying man, and, on examining him as to his religious faith, found that he had never even heard the name of Jesus Christ, but as an oath. Nor was this a solitary case. Two females were called to testify in Court, on important business; on questioning them, previous to swearing them, it was ascertained, to the astonishment of both judge and jury, that they had never heard of either the Bible or of God!"

Prospects in Prussia.—Rev. Mr. Herschell, the converted German Jew, who has visited this country, but is now a Missionary to his brethren in Europe, says: "The state of the church in Prussia is very remarkable just now. There are *three* distinct parties. 1st, the Orthodox, who hold by *positive Christianity*; 2d, there is a moderate or middle party, who have a strong desire for religious independency;—*state support*, but no state interference, is their cry! Their religious views rather lean towards the Orthodox, but their hatred of Popery and desire for spiritual freedom make them lean towards the Rationalists more strongly. 3d, the Rationalists. These are strong and very numerous, and with them the great conflict begins; for the king must take measures to turn them out of the Established Church, and this will bring the whole Prussian system into a state of revolution."

Waking up at the South.—The Southern Observer says:—"Quite a spirited discussion is still going on in the Charleston (S. C.) papers about the propriety of having separate houses of worship for the slaves, and of giving them religious instruction. A writer in the Evening News, after commenting upon the article of his opponent remarks, in closing, that the time is near at hand when no institution can long endure in the civilized world, which is inconsistent with the spread of knowledge and religion. The true policy, the best security of the South, he says, is to maintain that slavery is consistent with everything that is good, and that we are not afraid to give the slave the word of God. He says, the moment the South admits that we dare not, our doom is sealed. To betray fear, is to encourage the abolitionists."

The two Bishops Onderdonk.—The New York Journal of Commerce, says:

As we understand it, there is not now the slightest chance for the restoration of Bishop Onderdonk. He will probably receive an answer from the Board of Bishops to the letter he addressed them, complaining of injustice, which will exhibit their opinion on this point. We are happy to learn that the discipline which has been exercised towards the late Bishop Onderdonk, of of Pennsylvania, has had the effect of working a thorough reformation in him as to the practices which caused him to be deposed.

Efficient Churches.—It is stated that St. Peter's Church, Charleston, S. C., has, during the past year, paid into the treasury of the Episcopal Board of Missions $1000, towards the support of Bishop Boone, at Shanghai China; and St. John's Church, Providence, $900 for the support of Rev. Mr. Syle, of the same mission, besides supporting a female assistant missionary in Western Africa.

Temperance.—A total abstinence society, connected with one of the Roman Catholic Churches in New York, says the N. Y. Evangelist, has not only relieved the destitute in their society the past year, but has deposited six hundred dollars in a bank for future use. This speaks well, says the same paper, for the promotion of temperance in that church, and might be favorably followed in other places.

Sailing of Missionaries.—Rev. Samuel B. Marsh, late from the Theological Seminary at New Haven, and Rev. David Rood, from the East Windsor Seminary, with their wives, embarked for South Africa in the ship William H. Shailer, Capt. Holmes, of this port. Public services were held on board yesterday morning.

Episcopal Board of Missions.—The next annual meeting of the Episcopal Board of Missions will be held in Providence, R. I.

The Rev. Mr. Cook has been appointed by the Board Missionary for New York, with special reference to the Jews.

San Francisco (California,) has been recognized as a missionary station.—*N. Y. Express.*

Protestant Efforts in Europe.—It appears from the last annual report of the Protestant Society of Geneva, Switzerland, that 15,400 Bibles, and 15,215 New Testaments have been distributed through France and Switzerland, the past year. About eighty colporteurs have been employed by the Society during the same period.

The Committe of the Foreign Aid Society also state, that within the last three or four years, twenty thousand persons in France have abandoned the superstitions of Rome, and been gathered into Protestant congregations.

Another Baptist Missionary Fallen.—The Rev. Samuel C. Clopton, Missionary from the Foreign Board of the Southern Baptist Church, died at Canton, on the 7th of July, of fever, after an illness of ten days.

Valuable Reinforcement.—Prof. Loomis, recently Principal of the large and flourishing Methodist Seminary at Lima, Western New York, is on his way to