

complicated machinery, extending through-out creation, and fixed to God's throne. It is so nice, so finely-wrought, so perfect, that the power of one human being wrongly applied, is capable of sending discord and pain throughout the whole. Who can be so reckless, so diabolical, as to seize a cord with rash and violent hands? If the great Mechanist has given us a directory for our conduct towards this sublimest and noblest of all his work, and we need his immediate teaching while studying our duty, O! if we would ever pray, would we not now pray for heavenly wisdom to direct? The Bible is that directory. In approaching it, let our earnest and devout supplication be, "Lord, what wilt thou have me to do?" "Speak, Lord, for thy servant heareth."

CONNECTIONS.—The money credited to "Henry Hammon," in No. 20, should have been to Henry Hannum.—In No. 21, Artemas Matteson should have been credited only \$1, instead of \$2.—The name attached to a communication in the same No. should have been James M. Blakesly, instead of D. M. Blakesly.

REVIVALS

Brother Blakesly, of Brown University writes substantially as follows:

Brother John Blain, Pastor of the Second Baptist Church in Providence, is now enjoying the pleasure of seeing the work of the Lord greatly prosper in his hands. More than one hundred have indulged here, since the commencement of this year. Sixty have been propounded\* to the church, and many more are ready to come forward. The church under the pastoral care of brother Brownson, at Fall River, is also enjoying a revival.—Both of these brethren are abolitionists.

\* "Propounded" is not a common word among the Baptists of this State. By it we suppose our brother means, that the persons to whom he applies it, have been received by the church, as candidates for baptism.

It is not our fault that we are under the necessity of going to the American Baptist, published in New-York city, to learn the facts concerning a revival in Ludlow, Vt. It is therein stated that brother Graves has recently baptized 30.

A good work is in progress in Hamilton, N. York.

More than fifty have recently obtained hope in Calais, (Maine,) and a considerable number in Eastport.

The revival, some time since mentioned as in the Institution at Granville, Ohio, continues in the Baptist congregation.

A revival has been in "uninterrupted progress" in West Boylston (Mass.) for a year. Why should it ever stop?

NEWTON THEOLOGICAL INSTITUTION. A catalogue of the officers and students has been received. The total number of students is 40—Senior class, 16—Middle, 13—Junior, 9—Shorter Course, 2. Between 80 and 90 have already gone forth into the field, from this Institution.

SECOND ANNUAL MEETING OF THE VERMONT ANTI-SLAVERY SOCIETY.

The Vermont Anti-Slavery Society commenced its second annual meeting at the Town Room in Middlebury, Feb. 16, 1836, the Rev. JOHN IDE, President, in the chair.

The meeting was opened with prayer by Rev. Josiah F. Goodhue of Shoreham. On motion, the friends of the cause of immediate emancipation, who might be present without credentials, were invited to take seats and participate in the deliberations of the meeting.

Letters were read from the following gentlemen and ordered to be published with the proceedings of the Society: Rev. Dr. Hawes of Hartford, Conn.; Rev. Dr. Cox of Auburn, N. Y.; Wm. Lloyd Garrison of Boston; James G. Birney of Cincinnati; Hon. Wm. Jay of New-York; and James Ballard of Bennington. (We shall publish the remainder of these letters hereafter.)

The Annual Report of the Board of Managers was read by the Corresponding Secretary; and

On motion, the Report was accepted & directed to be printed under the direction of the Executive Committee.

The annual report of the Treasurer was also presented, accepted and ordered to be printed.

Rev. Beriah Green, President of Oneida Institute, was introduced to the meeting; and on motion of Mr Murray of Brandon.

Voted, That Rev. Beriah Green of Whitesborough, N. Y., now present, be invited to sit as a corresponding member.

The following committees were appointed.

1. Comm. of Arrangements.—Messrs. Barber, Rood and Doolittle.

2. On Resolutions.—Messrs. Johnson & Barber of Middlebury, Rev. Mr Goodhue of Shoreham, and Rev. Mr Eaton of Charlotte.

3. To nominate Officers.—Messrs. Murray and Hale of Brandon, Robinson of Ferrisburgh, Goodhue of Shoreham, and Eells of Cornwall.

4. On the Constitution.—Messrs. Knapp of Montpelier, Murray, and Robinson.

5. On Depositories.—Messrs. Robinson, Johnson, and Allen.

6. To prepare a Memorial to Congress.—Messrs. Cook of Cornwall, Barber and Knapp.

7. On Finance.—Messrs. Bingham of Cornwall, Goodhue, of Shoreham, and Rogers of Ferrisburgh.

The Committee appointed for that purpose reported a nomination of officers of the Society for the year ensuing, and the following persons were appointed, viz: ASA ALDIS, of St. Albans, President.

- Vice Presidents. John Ide, Hinesburgh. James Milligan, Ryegate. Elisha Bascom, Shoreham. Augustine Clarke, Montpelier. Jonathan P. Miller, " Rowland T. Robinson, Ferrisburgh. Josiah W. Hale, Brandon. Joel Doolittle, Middlebury. James Ballard, Bennington. Alva Sabin, Georgia. S. M. Wilson, Craftsbury. Joel Battey, Starksborough. Ithamar Smith, Waitsfield. Charles Phelps, Townshend.

C. L. KNAPP, of Montpelier, Recording Secretary.

O. S. MURRAY, of Brandon, Corresponding Secretary.

E. H. PRENTISS, of Montpelier, Treasurer.

ZENAS WOOD, of Montpelier, Auditor.

Board of Managers. William Eaton, Charlotte.

E. D. Barber, Middlebury.

Oliver J. Eells, Cornwall.

Jonathan A. Allen, Middlebury.

Sherman Kellogg, Montpelier.

Oliver Johnson, Middlebury.

Josiah F. Goodhue, Shoreham.

Erastus Parker, Waterbury.

Warham Walker, Shafsbury.

Amos Clement, Danville.

Samuel Cotting, Rutland.

Robert Harvey, Barnet.

Levi P. Parks, Passumpsic.

John Abbott, Burlington.

Stephen Hinshill, Bennington.

Aaron McKee, Arlington.

Nathan Page, Starksborough.

Harvey F. Leavitt, Stratford.

E. B. Goddard, Middlebury.

Nathan L. Keese, Ferrisburgh.

Orson Skinner, Waitsfield.

Executive Committee.

R. T. Robinson, Ferrisburgh, Chairman.

Oliver Johnson, Middlebury, Clerk.

E. D. Barber, Middlebury.

Oliver J. Eells, Cornwall.

Jonathan A. Allen, Middlebury.

E. B. Goddard, " "

Josiah W. Hale, Brandon.

C. L. Knapp, Ex Officio, Montpelier.

O. S. Murray, Ex Officio, Brandon.

The Society then adjourned to meet in the evening at the Congregational meeting-house.

HALF PAST 6.

Prayer by Rev. Mr. Green. The Rev. Mr Eaton of Charlotte then delivered an address, in which the principles and purposes of abolitionists were clearly explained and ably vindicated.

Rev. Beriah Green followed in a brief address, after which the Society adjourned to meet in the Town Room to-morrow morning at 9 o'clock.

WEDNESDAY, Feb. 17.

The Society met pursuant to adjournment.

Prayer was offered by Rev. Mr Green. Mr Johnson, from the committee appointed to prepare resolutions, reported the following, which were taken up separately, and after remarks by Rev. Mr Green of New-York, Mr Barber of Middlebury, Mr Richards of Bennington, Mr Battey of Starksborough, Hon. D. Wooster of Middlebury, Mr Knapp of Montpelier, Mr Robinson of Ferrisburgh, Col. Bingham of Cornwall, Mr Murray of Brandon, Mr Johnson of Middlebury, Rev. Mr Goodhue of Shoreham, and Dr. Hale of Brandon, were adopted as follows.

RESOLUTIONS.

1. Resolved, That American slavery is a sin in view of God's law—an outrage upon the principles of humanity, and at war with the spirit of republican institutions; & that it should therefore meet with uncompromising opposition from the Christian, the Philanthropist and the Republican.

2. Resolved, That for the people of this country to sanction by their acts, their words, or even by their silence, the existence of slavery, would be to acquiesce in the subversion of the fundamental principles of all freedom—to live down truths of the Declaration of Independence, and libel the memories of their revolutionary fathers.

3. Resolved, That the existence of slavery and the slave trade in the District of Columbia, is a "plague-spot" on the face of our government, and should be removed by the exercise of the powers conferred upon Congress by the constitution.

4. Resolved, That the only eligible & sure means of overthrowing the system of slavery is by enlightening the public mind, by free discussion, and the operation of a correct public sentiment upon the consciences and hearts of the whole nation.

5. Resolved, That the admission by distinguished advocates of slavery, that the people of the South do not fear insurrections among the slaves from the dissemination of anti-slavery publications, but that they fear the operation of those publications upon the consciences of slaveholders themselves, is proof the most convincing, not only of the efficacy of our measures, but of their expediency and propriety.

6. Resolved, That we consider the many recent attempts to stifle free discussion by mobs and riotous assemblies, as the most alarming evidence of the decline of public morals, public patriotism and public liberty, and as totally subversive, if acquiesced in by the community, of the principles of our government and the existence of freedom.

7. Resolved, That we will discountenance and withstand every effort to prevent free inquiry into the merits of every question of public interest, and will uphold the public and unfettered discussion of all subjects relating to public policy, public evils, and public and private rights; and that

the more these rights are assailed, the firmer shall be the tone in which we will assert them.

8. Resolved, That while we speak of slavery in terms of the severest condemnation and reproof, we design not to provoke the resentment or stir up the hatred of the people of the South against those of the North; but wish, by portraying the sin, to insure the repentance of the wrong-doer, and save both the oppressor and the oppressed from the evils which their relation never fails to bring upon them.

9. Resolved, That we believe the emancipation of the slaves of the South would be attended with no danger to the security of the whites, in their persons or their property—that the blacks would become, when free, if properly treated and instructed, an industrious, orderly and thriving population; and that the planters would be enriched instead of impoverished by employing them as free laborers in lieu of holding them as slaves.

10. Resolved, That the opinions which we have heretofore expressed in relation to the American Colonization Society remain unchanged; that we regard the doctrines which it promulgates in relation to slavery and abolition, through its official publications, as tending to obstruct the progress of emancipation; and that the example of that eminently patriotic and benevolent individual, GERRIT SMITH, in withdrawing from the Society, is worthy of imitation by all those of its patrons who are opposed to slavery.

11. Resolved, That we admire the intrepidity, fortitude and Christian philanthropy of JAMES G. BIRNEY, in the stand he has taken against slavery and in favor of immediate emancipation, and that we commend the Philanthropist, published by him, to the patronage of the friends of human rights.

12. Resolved, That instead of considering GEORGE THOMPSON and CHARLES STUART "foreign emissaries," sent to this country to stir up strife and promote discord, we deem them messengers of truth to a guilty people; and that the reproach which has been cast upon them, and particularly the relentless persecution waged against the former, are eminently disgraceful to our country.

13. Resolved, That while we combat for the principles of universal and immediate emancipation, and push the banner of our faith to new fields of trial and of triumph, we can never forget the lofty and fearless spirit—the philanthropic and noble mind—the generous and manly daring—the patient and self-devoted endurance of the calumniated, devicted, heroic WILLIAM LLOYD GARRISON.

Mr Barber, from the committee appointed to draft a memorial to Congress, made report, and the following memorial was adopted, and ordered to be forwarded to Congress, authenticated by the signatures of the President and Recording Secretary, on behalf of the Society.

To the Hon. the Senate and House of Representatives, in Congress assembled:

The petition of the undersigned, in behalf of the Vermont Anti-Slavery Society, respectfully represents:

That in the estimation of your petitioners the existence of slavery and the slave trade in the Capital of the United States is an evil of an alarming character and a reproach upon the government of the country, and that it is, alike, due to the spirit of our institutions and the character of the nation, that they should no longer exist within that portion of the Republic which is under the "exclusive jurisdiction" of Congress.

While, therefore, your petitioners do not admit that Congress cannot and ought not to abolish slavery and the slave trade in the District of Columbia; yet, as it is alleged that great and insurmountable difficulties attend the legislation of Congress in relation to these evils in that District, and in order to free the nation from the guilt and reproach of suffering them to exist in the Capital of the Republic, your petitioners humbly pray your honorable bodies to pass a law to remove the seat of government to the city of Pittsburg, Pa. or such other place within the limits of the free States as the wisdom of your honorable bodies may deem most advisable. And as in duty bound, your petitioners will ever pray.

The committee on Finance made a report, recommending that a circular be addressed by the Executive Committee to the several auxiliary Societies in this State, representing the importance of sustaining our cause by liberally providing for the dissemination of light and truth on the subject of slavery—and that measures be taken to raise a definite sum within this State, to be designated in the circular.—The report was accepted.

The committee to whom was referred the subject of Depositories of anti-slavery books and papers, made report; that in their opinion the success of the cause requires the establishment of at least two Depositories in this State. Report excepted. [The Executive Committee subsequently decided to establish Depositories at Brandon, Middlebury, Vergennes, and Montpelier, where publications may now be found.]

Resolved, That we fully endorse the decision of Judge HARRINGTON once made in his house, in relation to the evidence necessary to prove property in man, that nothing short of "A BILL OF SALE FROM THE ALMIGHTY" is sufficient.

Adjourned to meet in the Congregational meeting-house at 2 o'clock, P. M.

2 O'CLOCK, P. M.

The Society met pursuant to adjournment, and after prayer by Rev. Mr Goodhue, a deeply interesting address was delivered by Rev. Beriah Green. After which, on motion of Mr Knapp, it was

a vigorous effort to raise \$2000.00 this year for the support of the cause.

[On the adoption of this resolution, a subscription was opened, and various sums were pledged by individuals, which, with the collection taken in the evening, amounted to \$675.14.]

On motion of Mr Knapp.

Resolved, That the Executive Committee be authorized to employ one or more agents as lecturers, at their discretion;—and that a circular be addressed to the friends of the cause throughout this State, soliciting contributions to the funds of the Society.

Adjourned till half past 6.

Half past 6.

The Society met at the meeting-house.

Dr Hale of Brandon took the chair.—Prayer by Rev. Mr. Ide.

Mr Knapp offered the following resolution, which was supported by the mover, by Mr Barber, and Rev. Mr Green, and adopted:

Resolved, That the spirit of defiance manifested so generally by the slaveholders of the South, in reference to the movements of abolitionists, affords no reason for the relaxation of our efforts, and no proof that those efforts have been either unwise or misdirected.

On motion of Mr Murray. Resolved That the Executive Committee be instructed to appoint delegates to attend the annual meeting of the American Anti-Slavery Society in May next; also delegates to the New England Convention to be held in Boston.

On motion of R. T. Robinson.

Resolved, That by consuming the produce of the labor of slaves, we are directly sustaining the iniquitous system of slavery; and that therefore, as abolitionists, we are called upon to abstain from using such articles as are believed to come to us thro' so polluted a channel.

Resolved, That the thanks of this Society be tendered to the Rev. BERAH GREEN for his able addresses, and that copies of the same be requested for the press.

Resolved, That 15000 copies of the Annual Report and proceedings of this meeting be printed in pamphlet form for general distribution.

Voted, To amend the constitution so as to add two more members to the Executive Committee, and make the Secretaries members ex officio.

Resolved, That the thanks of this Society be tendered to the committee of the Congregational Society of Middlebury for the use of the meeting house; and to the choir of singers for their interesting performances during our meeting.

Voted, To request the editors of the Vermont Chronicle and Vermont Telegraph, and all other editors in the State, to publish the proceedings of this meeting, together with the letters of Messrs. Cox, Garrison, Birney, Hawes and Jay.

Prayer was offered by the Rev. Mr Miller; and the meeting was then, on motion, adjourned without day.

C. L. KNAPP, Rec. Sec.

DR. COX'S LETTER.

AUBURN, N. Y. Feb. 10, 1836.

To Doct. JONA. A. ALLEN, Middlebury, Vermont:

DEAR SIR,—Yours of the 25th ultimo duly reached me; but my official duties have hindered this answer for several days; and at present, I feel that the time adequate to the preparation of a proper answer, is not at my control.

You especially invite my attention to the question, WHAT HAVE CHRISTIANS IN THE NON-SLAVE-HOLDING STATES TO DO WITH SLAVERY? OUGHT THEY TO HOLD COMMUNION WITH SLAVE-HOLDERS OR SLAVE-DEALERS, EVEN IF THE CASES ARE MODIFIED AS MUCH AS THAT OF THE REV. DR. ELY, FOR EXAMPLE?

There is a manifest difference between principles abstractly and absolutely viewed, and their application to particular cases: these may be qualified and even palliated, just for the same reason that they may be aggravated also, by circumstances. That slavery, the system identically of our own country, is intrinsically and pre-eminently wrong, is at variance with the everlasting righteousness of the moral empire of God, or, as the lawyers say, is *malum in se*, is a proposition of almost self-evident truth. I know that all masters are not equally cruel, covetous, or avaricious; and that all slaves are not equally abused; nay, that some are treated comparatively well and kindly, and are comparatively happy. But what of this, as it respects the conscience? It is all one system. Every owner of a slave, not even my honored friend above named excepted, upholds the system—lends it the awful sanction of his practice, his influence, and his name; and is, like a temperate drinker, (as it respects another grand moral interest of reform) a mighty obstacle to the ascendancy of correct sentiment and correct action in the community.

I am more struck with the similarities of injury, than with the seeming exceptions of favor, in the privations and degradations of the slaves. The experience of the worst treated, is the liability of the best treated to them all; and every good master, who dies intestate, leaves to the machinery of the law the disposal of his whole estate—his fellow creatures included; and the hammer of the auctioneer invoked to sell them, singly, or in pairs, or in lots to suit purchasers; as are the phrases of stereotyped commercial usage. But, I make these observations by the way, to show that the system is one,—that the differences are comparatively inconsiderable,—that they vary not the principle or the casuistry of the matter,—that the system is utterly and awfully wrong,—that no Christian ought to do evil that good may come in favor of it; and that those who care for their souls, and for the approbation of God Almighty, ought not to be driven from the true state and nature of these matters and their involved issues.

As to the principle, as related to the moral code of God, I hesitate not a moment to say, that, other things being equal, a slave of our country ought to be excluded from the communion of the church; and that, by consequence, the members of the church, individually, ought to withdraw communion from slave-holders and slave-dealers universally. Whatever in the system, or in our support of it, is morally wrong, is no small criminality. It is peculiar, rather than ven-

al. It is the moral annihilation and perdition of our fellow-creatures,—each one of them a brother of the species—an immortal—a man in body, soul and spirit.—And is it our Judge Eternal, who condescends to wear our common nature, in the person of Jesus Christ, on his throne? and to call every man his brother—such emphatically, if he loves the Savior? and to be represented on the earth, by the poor and the oppressed? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto ONE OF THE LEAST OF THESE, MY BRETHREN, YE HAVE DONE IT UNTO ME.

The application of these reasonings, or of this principle of non-communion, is, as I have said, another matter. I shall view it as related to those who are actual slaveholders in some way, and to those who advocate and approve their cause. Of these, inversely—

1. In reference to the speculative slaveholders, or the pro-slavery advocates, in church and state, especially among us here at the North, I think, on the principle that light graduates guilt, our church discipline must probably begin with them. We must not be part-takers of other men's sins. We must have no fellowship with evil works, but rather reprove them. Now, our old maxim is a sound one: THE PARTAKER IS AS BAD AS THE THIEF. I say it is sound; for so says God himself. When thou savest a thief, then thou consentedst with him, declares the Holy Ghost, in the fifth Psalm: where the day of judgment is described in its principles, & anticipated in its decisions; and where God condemns the castaways, on the principle that they approved the evil that others did. Thus the apostles charged a promiscuous audience, with the crimes that other hands than theirs perpetrated, against the life of Jesus Christ. Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead: whereof we are witnesses. On the same principle, we have all justified his murderers, appropriated their crime, and crucified HIM ourselves. And what is their plea for doing this among us, in the matter of slavery? Whatever be its form or its ingenuity, it is all, so far as I have yet seen, an excuse framed on the principle of expediency. It is all a short-sighted, time-expended, truth-denying plea of convenience. I should think then that it may be expedient to sin against God, in certain instances and circumstances! What fools the martyrs were! If their "noble army" could only have gone to school to certain modern casuists, they might have learned how to fear them that kill the body. The millennium can never come, nor the gospel spread its genuine influences in our own country, nor missions prosper, till the total system of slavery is abolished. O, what a sin is slavery!

We must do more than not approve, or any other negative. We must wisely, but firmly, testify against it; or, calm conscience aghast, for excepting, from our testimony against sin, one of the greatest of its systems. We must let our light shine, if we have any. We must practically interpret Heb. xiii. 3, Psalm xli. 1-3, James ii. 4-9, Matt. xviii. 19, 20, Rom. i. 14. A very great divine in New-England, just after I was mobbed in New-York for pitying the poor—through the influence of the pious editors of a daily paper in that city—they and their satellites, wrote me a letter, the sum of which was, that I had nothing to do with slavery, and had better say nothing about it, as a minister of the gospel, or as a man. I replied, mainly requesting an answer to these two questions: Is the system of slavery, as it exists concretely—not in the abstract—in our country, morally wrong, or morally right, or morally characterized at all? If it is any of these, how can it be proved that a minister of the gospel, a Christian, or a man, in this country, has no moral relation to it? He sent me a verbal message of thanks for my answer—promised a reply to it; but eighteen months nearly have passed without its reception.

2. In reference to actual slaveholders in our country, the application of the non-communion principle to their case, is one of solemn moment. It will have to be discussed; and not lately have I first considered it. But my paper, I see, is too near its limits, to authorize me in this communication properly to enter on it. This I may employ an early opportunity to do in another paper. Then the magnitude of its relations—the palliating circumstances of our southern brethren in respect to it—the progress of light—the nature of sins of ignorance, and the proper season and manner of action on our part, will come to be considered in the treatment of the question. I am very far from wishing to say or do one rash thing, subject of thrilling and never-to-be-slighted interest.

In what remains of this paper, I would dwell on the enormity of the whole system of slavery, both as to its original sin, and as to our innumerable actual transgressions that flow from it. It is founded in man-stealing, which is high felony and piracy by the laws of all civilized nations. The ancestors of all our colored brethren, were diabolically stolen in Africa, and cruelly forced over the ocean, and sold. Because they were bought, in our country; they and their offspring with them, prospectively, to the last generation of time, were purchased, and confirmed to their owners and their heirs forever! Now, as to the equity of the title. Trace the stream to its source. Can man-steal make equity? Appropos—it is just a year, on the 23d instant, since the Rev. Mr. Ludlow, of New-York, known and honored for his hearty faithfulness in this, and every other good cause, & myself, were taking tea in that city at the house of one of my beloved families—for I was then a pastor—when a villain or two slipped into the hall and stole our over-coats, in the twinkling of an eye. The next day, we entered a description of them at the police office, in some dubious hopes of their restoration. About three days after, I called alone, and had the pleasure to identify him, in their spacious wardrobe. It was strangely found. One of the thieves actually brought the other, with Mr. Ludlow's coat on him, to the office, complaining, virtually, as the event showed, that his co-thief was not equitable in dividing the booty; when they were both taken into custody, and the coat restored to its owner. But where, said I, is my new Boston wrapper, for which I paid a round sum the previous week? These were the thieves that took it also, and at the same time. Very like, Sir, said the officer, you will never find it. They probably sold it to some equally honest purchaser, who encourages the trade; and there are many such in the city. But if sold from one to another a thousand times, and we find it at last, we will take it at all hazards, and restore it to you; for stealing, you know, can never make a title; and buying stolen goods, is no lawful possession.

Well, thought I, let my wrapper go—and gone it is, to this day. But let me see—et al-

ing can never make a title to a surtout or wrapper. What then if I had been in it myself—if I had been stolen and sold successively to a thousand purchasers, would not my present owner have an equitable title at last? Why, no—if a man is as important as a wrapper.

I have only room to say, Yours in love, SAM'L H. COX.

The total amount of the principal of the public debt, paid by the United States, since 1791, is \$255,590,248 10. The total amount of interest paid in the same time is \$158,548,965 70. During the same period, there have been paid \$687,290 40, in charges on foreign loans, and \$198,552 37, in loss on exchange. Making in all paid by the United States, on account of the public debt, since 1791, the enormous sum of four hundred and fifteen million twenty-five thousand seven hundred & ninety-two dollars & sixty-five cts.

SUMMARY.

It will be seen, by reference to the published proceedings of the Vermont Anti-Slavery Society, that the Society petition Congress to remove the seat of government from slavery, if slavery cannot be removed from the seat of government.

An Association has recently been formed in Boston, styled "The Boston Free Church Peace Society," based on the principle that all wars are sinful.

The Editor of the Juvenile Reformer and Sabbath School Instructor has been most shamefully & inhumanly beaten in the public streets of Portland (Me.) for his attacks upon licentiousness and immoralities of that place and of the age.

At the annual meeting of the Maine State Temperance Society, held at Augusta, 2d, 3d and 4th instant, after discussion of the wine question, a committee reported in favor of a pledge, excluding the use of all intoxicating drinks.

Male and Female Moral Reform Societies have recently been formed in Buffalo.

The "American Union" for the relief and improvement of the colored race, held its late annual meeting in the spacious Common Council Room, old court-house, Boston.—Present, the President, Secretary, and seven members! The report stated that a suitable person for an agent had not been found during the year.

The Massachusetts Anti-Slavery Society, for the want of a larger room, held its annual meeting in the Anti-Slavery Hall, No. 46 Washington-street, Boston. The place was too strait for the assemblage. Samuel J. May and C. P. Grosvenor and others have been employed as agents during the year.—The sales of publications have amounted to upwards of \$2,000, besides large quantities distributed gratuitously. The receipts for the year were \$4,681 94—expenditures \$4,685 16.

The editor of the Burlington Sentinel suggests a Convention of Printers in this State. This motion is seconded by the editor of the Bellows Falls Journal.

The loss in New-Jersey, and elsewhere south and west, from the breaking of timber by snow, in the cedar swamps and pine lands, is incalculable.

The census of 1835 shows the population of New-York to be 2,174,517.

The first rail-road in Germany was opened between Nuremberg and Furth, on the 7th of December last.

James Trimble lately died at Harrisburgh (Pa.) from a fall on the pavement, aged 82 years. He had been Secretary of State 61 years.

POSTSCRIPT.—The entire establishment of the "Methodist Book Concern" in the city of N. Y. was consumed by fire on Thursday last. Among the property destroyed were a large power-press, and fifty common printing presses, stereotype plates, paper, printing materials, binders stock, &c., together with the whole edition of the "Christian Advocate & Journal" for the week—amounting in all, together with the building, to \$250,000. Amount of insurance less than one third, and a large portion of this by the bankrupt companies.

BRANDON LYCEUM.