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NEW-YORK TRIBUNE.

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" " each subsequent insertion...........12½ "
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A VERY LARGE PAPER FOR THE COUNTRY,
is published every SATURDAY MORNING, at the low price of $2 per annum, in advance. 10 copies for $15, or 20 copies for $24.

NEW-YORK TRIBUNE.

From our Extra of Yesterday Morning.

DISPATCHES FOR THE TRIBUNE
BY ELECTRIC TELEGRAPH

FOURTEEN DAYS LATER
FROM EUROPE.

Arrival of the Britannia.

FALL OF COTTON.

Fluctuation in the Grain Market.

Rise in Flour.

SCARCITY IN THE MONEY MARKET.

POTATO ROT IN IRELAND.

O'CONNELL FAILING.

ENCOURAGING STATE OF THE CROPS.

MORTAL SICKNESS OF THE LORD LIEUTENANT OF IRELAND.

IMMENSE EMIGRATION FROM GERMANY.

GREAT DISTRESS IN FRANCE.

A Conspiracy to Murder the Pope.

The Steamship BRITANNIA arrived at Boston on Sunday evening about midnight.

Ireland.

The latest accounts from Ireland represent the mortal career of the Lord Lieutenant as rapidly drawing to a close. The Dublin Evening Post holds out no hope of his recovery.

The Potato blight has reappeared in the neighborhood of Belfast.

O'Connell is sinking daily: the accounts which came to hand through the medium of the French papers, show that his earthly career is drawing to a close.

The weather has, of late, undergone a favorable change; vegetation is making rapid progress. The accounts of the Wheat and Oat crops are highly encouraging, and even in regard to Potatoes very favorable accounts are received.

France.

Three men, whom the French Court sentenced to death for their participation in some of the Corn riots at Besançon, were executed on the public square of that town on the 12th ult. before an immense concourse of people.

The news of General Taylor's victories was received with much satisfaction.

Great distress continues to exist. Bread is excessively dear, and it is feared that during the months of May and June provisions of all kinds will be dearer than they have hitherto been.

Vegetation is very backward, owing to the cold during the last fortnight.

The bill relative to the establishment of regular Steamers between Havre and New-York has received the King's assent, and is now the law of the land.

Complaints have been made in the Havre Evening Journal that the Americans have imposed a tax upon foreign shipping arriving on the coasts of California—some of them even say that, the conquest of California not having been recognized by France and other countries, amounts to a robbery.

Mr. Bancroft, the American Minister in England, has been on a visit to Paris. On Sunday, 14th, he was received by King Louis Philippe. The United States Minister to Russia, accompanied by Mr. Colin and Mr. Ingersoll, attachés of his Embassy, were also received by the King at the same time.

The East.

The papers contain the advices by the overland mail from India and China. From the former the most important intelligence seems to be the death of Rarar Rhan, son of Dost Mohammed, at Canton. It is said the business had lessened by the New-Year Holidays, occuring in February, and the failure of two important Chinese firms in the Northern States.

Portugal.

According to intelligence from Lisbon to the 21st, the Canopus had taken position off Block-House square for protection of British subjects and British property. Sir Hamilton Seymour had proffered the mediation of the British Government to arrange between the Government and the insurgents.

In the Paris market on Wednesday, Wheat declined 50 francs to 52 francs the sack—and was eagerly sought for at an advanced rate.

Italy.

A most diabolical plot to murder the Pope has been discovered. It was first found out by the French Ambassador; he revealed the names of the conspirators to the Pope. Their intention was to assassinate him while giving audience to one of them, who was appointed to kill him.

A Capuchin Priest presented himself for an audience of the Pope. His Holiness requested his name. This he gave; but before admitting him, the Pope looked over the list of conspirators, and finding the name of the Capuchin there, he immediately summoned Carbines, who, on the Capuchin's entrance, seized him, and on searching him, found he had a brace of pistols and a poisoned dagger about his person. The Capuchin was conveyed to prison. Many arrests took place.

The plot is no doubt a concerted one.

Belgium.

The Captains of certain American vessels stationed at Antwerp have refused to fulfill compacts into which they have entered for the conveyance of Immigrants to the United States. They alleged that unless security were given to them beforehand, they would not run the risk of being subjected to the provisions of the New Law.

Algiers.

The rumor of the submission of the Kabyles is confirmed by a Telegraphic dispatch from Algiers, of the date of the 20th April. The Mountaineers acknowledged themselves subjects of France, and will pay tribute, which shall be remitted to Algiers.

The Continent.

The foreign events of the fortnight are not of striking interest.

In Portugal, the Junta still keep the Queen's forces at bay.

The Insurgents are now powerful, and too wealthy to be extinguished by force. Means are being raised to buy out their hostility.

The Queen of Spain and her husband show symptoms of enduring each other. They have appeared together in public; and the reconciliation is said to have given rise to great rejoicings.

A few days ago not fewer than 2,000 emigrants sailed from Hamburg for New-York. In some parts of the country emigration is carried on to almost an alarming extent: whole villages go away *en masse*, and entire districts become depopulated.

Money Market.

During the last fortnight the Funds have continued uninterruptedly a downward course, the bullion in the Banks still disappearing rapidly. The directors have been more stringent than ever; in fact, though they have not publicly made any alteration in their terms of discount, yet they have done what has acted upon mercantile business with more severity. They have virtually declined to discount at all, while the discount houses are charging 6½ to 7 per cent. for short dated bills of first rate quality, and 7½ per cent. for bills running till July. The effect upon business has been almost to put a stop to transactions of magnitude during the last few days. However, the Bank has discounted rather more freely and Consols have rallied a little.

The improved feeling has been farther strengthened by the announcement that the Russian Government has resolved to invest upward of two millions sterling of its gold in the English funds. Still the severity of the pressure is only partially relieved and it is evident that for some time to come we can only expect a very stringent money market and a higher rate of interest.

To-day the effect of the investment of Russian gold has been counteracted by advices from the Continent, raising the price of Corn prodigiously, and the utter stagnation of trade in the manufacturing districts has also had its effect. Consols declined one per cent. in the course of the day, and the market closed heavily.

The European Times says: Since we alluded to the position of the Bank of England, matters have become worse in the whole commercial world.—From Cornwall to Caithness and from Cape Clear to the Giant's Causeway, all are up in arms in respect to our absurd monetary policy. Great is the triumph of the currency doctors, and great is their exultation at the embarrassment, which is bringing many to ruin, and has already caused proud hearts to bow in humble prostration.

The Government Education scheme had passed to a third reading in the House of Commons, after a three nights' debate, almost without opposition.

Cotton Market.

The price of Cotton on the sailing of the steamship Caledonia had a downward tendency, and since her departure prices have farther declined. The market had become flat, the sales less, and speculators not operating. Several causes have produced this reaction.

The prominent one is the restrictive measures of the Bank, an advance on the rate of interest, and its refusal to discount bills bearing the endorsement of some of the first houses of England, who are said to have been engaged in speculation and shipping gold to the United States.

This movement has had a most telling effect upon the manufacturing interest of the country, and the Cotton market suffers under this pressure.

Prices of American, from the 16th to 23d ult. declined ⅛d. to ¼d.; Brazil, Egyptian and Surats ⅛d. to ¼d.; and at the close of the following week, ending the 20th, a farther reduction followed of ⅛d. to ¼d. on American and all other descriptions.

On the following day better accounts were received from London as to the state of the Money Market, which gave an improved tone to the Cotton Market at Liverpool, and the sales of that day amounted to about 7000 bales of American at an advance of ⅛ pence, one half of which, however, was on speculation. Yesterday the business done amounted to about 4,000 bales at the currency of Saturday, and the market was free of speculation.

Prices of Cotton fair to good fair bowed Georgia, 6½ to 6¾; Mobile, 6⅝ to 7; New-Orleans, 6¾ to 7½.

Flour Market.

There has been some fluctuation in the price of Grain and Flour during the month, but prices have now settled down at 40s. for Western Canal Flour. American Red Wheat, 10s. 6d. to 11s. 9d.; and White, 12s. to 12s. 3d. per bushel. Indian Corn, 51s. to 52s.; Red, 52s. to 53s. During the last day or two, Wheat has advanced 2 pence per 70 lbs.; Western Flour, 1s. per barrel; Philadelphia and Baltimore Flour, 6 pence.

In the Liverpool Market the demand is limited, and prices have declined 2s. per 180 lbs. on Yellow, 2s. on White. Yesterday, May 3, foreign Wheat obtained an advance of fully 4s. per quarter. The Flour trade was very active, and a rise of 2s. per bbl. was established; while Indian Corn was sold at 56s. to 58s. for Yellow, and 58s. to 60s. for White.

The amount which the Americans have sent to the starving Irish has been the universal theme of eulogy in Ireland, and of warm and generous sympathy in England.

Havre Cotton Market....APRIL 23.

Our market throughout the week has been laboring under the depressed character of the accounts received from Liverpool.

Passengers.

In the steamship Hibernia from Liverpool for Boston—Capt. Borne and wife, Master Borne, two children and three servants; Mrs. Binney; Mr. D. Bridgely, wife and child; Mrs. Clennan; Mr. Hesnack and wife; Mr. Racey and wife; Mrs. Leter; Mrs. Weld; Miss Collier; Major Dinsmore, wife and servant; Mary Deboigne, child and servant; Messrs Frederick Steak Crumers and wife, H W Ellicott, Thomas Taphan, Signor Heard, C M Walcott, H J Walcott, Thomas Molson, Francis Harper, G B Symes, H W Welsh, Rev. Mr Anyer, Mr John Reacon, Messrs Wm Gough, A Russell, H R Lins, Mr Fuson, Minot, A Terrence, William Young, Depas, H McBlain, Brown, Chaverand, Collings, R T Denroacht Parker, James Anderson, W L Black, H Y Wyckoff Bulard, Thomasson, J Murch, Pleicer.

From Halifax to Boston.—Rev. Mr. Bucanan, Mrs. Daly, Miss Daly, Mrs. Dorons and two children, Messrs. Brock, F. W. Clark, Christie, O. C. Beunele, T. Lippincott, Cannon, wife and servant—Total, 95.

From Liverpool for Halifax—16.

Cayuga County—Judicial.

Correspondence of The Tribune.

AUBURN, May 15, 1847.

H. GREELEY, Esq.—*Dear Sir*: Our County Convention was held to-day and made the following nominations:

For County Judge....JOHN P. HULBERT;
" *Surrogate*..........JACOB R. HOW;
" *District Attorney*..EBENEZER W. AIMS;
" *Assistant Justices*.HENRY R. FILLEY;
EZRA W. BATEMAN.

Delegates to the 7th District Judicial Convention to be held at Geneva on the 19th inst: CHRISTOPHER MORGAN, ETHAN A. WARDEN, SYLVESTER SCHENCK, FAYETTE G. DAY, PARIS G. CLARK, SOLOMON P. JACOBS, JOHN NIBLO, JOHN RICHARDSON and GEORGE HUMPHREYS.

Delegates to the State Judiciary Convention: BENJAMIN F. HALL, EDWIN B. MORGAN and EZRA W. BATEMAN.

Yours, truly.

Judicial Nominations—Whig.

Kings Co.—WILLIAM ROCKWELL, Judge; ANDREW B. HODGES, Surrogate; HARMANUS B. DURYEA, District Attorney.

Cayuga Co.—JOHN P. HULBERT, Judge; JACOB R. How, Surrogate; EBEN. W. AIMS, District Attorney; HENRY R. FILLEY, EZRA W. BATEMAN, Associate Justices.

Canal at the Saut de St. Marie.

The State of Michigan has granted a most liberal charter for the construction of this work: a work which long ago should have been completed by the United States Government, for it is destined to connect two of the greatest "inland seas" of our country—whence, of course, there could be no constitutional objection to its construction by the Government.

The completion of this work will extend our Lake navigation nearly 500 miles. From Buffalo to the extremest point on Lake Superior, there will be uninterrupted intercourse by water: the facilities for rapid and certain inter-communication will early develop the vast resources of the Upper Lake.

There is territory on Lake Superior of sufficient extent for a vast empire. This enterprise will secure it a more extended reputation, and attract crowds of *settlers*. The valuable fisheries will be, of themselves, an object of lucrative pursuit. There is no better fish in the country than the White Fish of Lake Superior, and the Mackinaw Trout; none that, when known, would command a readier sale and a more remunerating price. The rich taste thereof dwells upon our palate, like the joys of our youth upon our memory!

The mining business alone would justify the undertaking. None know but those who have visited the GREAT LAKE what an impetus and employment the as yet partial operations in mining have given to the Industry and Commerce of that region.

When these operations have become more systematized and extended, the completion of this work will pour into the lower country vast annual additions to its wealth: in truth, no enterprise of the day, as compared with its cost, is destined to be productive of more advantageous results.

The Canal will be three-quarters of a mile in length,—it may be, a trifle longer: 80 feet on the bottom and 100 feet at the top of the water-line, and of sufficient depth for the passage of vessels drawing 10 feet water. The locks will not be less than 250 feet in length, and 60 feet wide: sufficient to pass large steamboats.

Iowa.

In the First Congressional District of Iowa the Loco-Focos have brought their candidate into the field. The name of the person, destined to the honor of being beaten by a Whig, is William Thompson—a name good as any other for the purpose. "Delusion Smith"—an entity of Tylerism—was a candidate for the nomination. This, we believe, is the first time he has been heard of since he started, during the closing days of Tyler, to go in search of some country, to which he was appointed a Missionary, at the rate of $8 per diem. At that rate it was supposed that he never would find the place. Probably Mr. Polk stopped the supplies, and he stopped his journey.

Thomas McKnight is spoken of in the Whig papers as the probable candidate of our friends. He is one of the "oldest settlers" in Iowa—was for many years Register of Public Lands at Dubuque and is an upright and popular man.

Virginia.

There is nothing farther from the perplexingly close District, with respect to Bocock and Irving, in this State. A letter of May 9 to the National Intelligencer, from Campbell Court House, says:

"I have a copy of the polls before me, brought down from Campbell by the Sheriff who carried the Charlotte polls up for comparison with the returns from the other Counties. Although by this statement there stands a majority of *two* for Bocock, yet there is reason to suspect double voting in two instances in favor of Bocock, and some other matters apparent upon the face of the polls, which prevented the Sheriffs of the Counties in the District from giving the return to either of the candidates. The Sheriffs have appointed a farther day for meeting again, when they will be better prepared to decide the questions arising. It will be ten days yet before we can certainly know who will get the return.

Even if Bocock gets it, Irving will in all probability be entitled to the seat upon a rejection of bad votes; but such a correction of the polls cannot be made except by contesting the election. Our laws, however, require double votes to be stricken from the polls by the Sheriffs; and then, in case of a tie, the election is to be decided by lot, fairly and publicly drawn."

Morgan County.—The Martinsburg Republican states that Messrs. Thompson and Michael have determined to have another race for the Legislature, to save the trouble and expense of bringing the matter up next winter. In the present state of parties in the Legislature, the vote of Morgan is all important.

YANKEE NEWSPAPER AT JALAPA!—The advanced division of the American Army entered Jalapa on the 19th of April. On the 25th the first number of an American newspaper was published: the types, presses and materials having been borrowed of the Mexicans, as the Fates *borrowed* Hector—videlicet, *without any intention of returning him!*

So, we not only turn their own cannon against the Mexicans, but their types also:

"This is the patent age of new inventions
For killing bodies and for saving souls."

And we trust our newspapers may be as effectual in the last effort as our artillery has been in the first. Speaking of Jalapa, this newspaper—American Star, it is called—says: "Taking Jalapa, all in all, we are highly pleased with it and its people, and cannot conceive, that there is any difference of opinion on that subject among us Americans."

They have taken Jalapa, all in all, and that they are pleased with it, must be most gratifying to all interested in the extension of "the area of freedom."

Gen. Morales and Landero, imprisoned by Santa Anna for surrendering Vera Cruz, the "Star" informs us, were released on the approach of our forces; and two South Carolina volunteers and an American sailor were liberated by our troops.

☞ MIDSHIPMAN ROGERS, it seems, was removed from Peroté to Puebla the same day the fight commenced at Cerro Gordo. "It is sheer wanton cruelty," says the Picayune, "to keep that gallant young officer in prison. We trust that the next time a batch of Mexican officers fall into our hands, his release will be specially treated for."

☞ The Albany correspondent of the Courier & Enquirer has learned that if the Barnburner section of Loco Focoism get the upper hand in the State Convention to-day, they will nominate as candidates for Appeal Court Judges Chancellor Walworth, Lt. Gov. Addison Gardiner, (formerly a Circuit Judge,) F. G. Jewett of Onondaga, and Abraham Bockee of Dutchess, formerly a Custom House officer here—Mr. Bockee to be dropped if the New-York City Delegation go with them, and insist on a candidate from this quarter.

☞ The Countess of Elgin may be daily expected in America. She left Lambton Castle, the seat of her brother the Earl of Durham, on the 18th of April, previous to her departure for Canada.

MADEIRA.—The Journal of Commerce has a letter from this Island stating that the famine there was caused mainly by the total loss by the rot, of the Potatoe crop, for the last two years. Flour sells for $24 per bbl.

CITY ITEMS.

MONDAY, May 17.

☞ The Harlem Railroad is now finished to Croton Falls, fifty-three miles and a half. A good deal of business is now done in carrying up gypsum and bringing down ship-timber. The new depôt at Forty-Second st. with the necessary shops, is nearly finished.

POLICE.—The house of Hugh Maxwell, of Nyack, was burglariously entered about 2 o'clock this morning and robbed of 27 silver spoons, 2 dozen silver forks, 2 silver butter-knives; 3 (red) plaid shawls, and a willow basket. Thief has not been arrested....The house of Mrs. Meigs, Nyack, was entered last night and robbed of a dark cloth sack coat. No arrest....Henry Langerecker was last night arrested by officers Miller and Ogden of the Eleventh Ward, charged with committing an assault with intent to kill, on the person of Michael Hoffman.—Detained for examination. Two or three cases petit larceny.

GOVERNOR OF JALAPA.—Gen. Twiggs has been temporarily appointed Governor of Jalapa and charged with the preservation of order and the protection of the inhabitants of that place. Lieut. Col. Childs has been appointed Military Commandant of the city. [Picayune.

MAN'S ACCOUNTABILITY TO GOD;

A SERMON

BY REV. H. W. BEECHER, OF INDIANAPOLIS, INDIANA.

Preached in the Cranberry-st. Church, Brooklyn, Sunday evening, May 16, 1847.

Reported for The Tribune by O. DYER, Phonographic Writer.

So, then, every one of us shall give account of himself to God.—[*Romans* xiv. 12.

There is no doctrine which takes hold of men's fears with a firmer grasp than this; and when it is understood to include the whole life—the interior and the exterior life—and that it is to sum up every thought and feeling—that they are to pass a critical and rigid review, and that man's final destiny is to be determined by his deeds done in the body, when the doctrine is so presented and felt by men, it sometimes works their reformation and repentance, and often times it works mischief to them, and they strive if possible to avert the doctrine, to evade its requirements; and almost all the popular errors which have sprung up in Theology have been errors whose effect has been to lighten the pressure either directly or indirectly of this great fundamental doctrine of God's government; so you may grade these errors in respect to their banefulness according to the degrees in which they omit to teach and enforce the doctrine of man's accountability to God. But yet what avails it if it be a true doctrine if we should leave it out of all our theories? It is a practical and personal question, and one pertinent to every individual in this congregation. If it be a hideous dream, we should be awakened from it. If it be a solemn annunciation from the God of heaven and earth, we should attend to it, and make a practical matter of it. To those who are satisfied with the simple declaration of the Bible that there is such a scene as the final Judgment to take place, I need adduce no argument to prove that men will give account of themselves to God. They believe it because it is declared in simple strains throughout the New Testament. But there are many who have been so accustomed to read these declarations as mere unmeaning assertions possessing no divine power or truth; there are many who have so handled them that they have no longer any significance as proof of this doctrine; and merely to quote texts to such, is to make declarations which will be altogether without force.

I purpose, therefore, instead of first entering into the Bible to seek for evidence to support this doctrine, to take another course of argument, and ascertain whether this is or not a fundamental principle that runs through God's Government, and whether it is or not inherent in the Nature of Man. I do not hesitate to declare that there is abundant evidence outside of the Bible of the truth of this great declaration, that we are to be held to a rigid accountability to God for all our actions and thoughts in this world.

Let us start then from the beginning, and take man and follow him up from the cradle to the grave, through all his relations in life—his relations to his family, his neighbors, his country—and see if this doctrine is not practically acknowledged by him throughout his entire career.

And first: When the child is born into the world and becomes a member of a family, he is as helpless as helplessness itself, and entirely dependent upon those whose duty under God it is to watch over, and protect, and nourish him; but just as the child begins to develop its understanding—just as it begins to be able to act for itself—from the very moment that it begins to manifest its preference for one thing over another, that very moment it is met on the threshold of life by parental restraint and supervision which are necessary to its existence. The anxious mother is ever on the watch lest it should come to harm. It may not take poisonous food—the mother's care restrains it; it may not fall from precipitous places—the mother rescues it; it may not come to injury or harm—the mother ever shields it. And not alone in respect to these things is it restrained, but the governing hand of the parents is felt in all its relations, its actions and desires, and the child is taught that it is to occupy a subordinate position in the family, and be subject to the wishes of its superiors. It is taught that there must be certain limits to its wishes and actions—that the parents are the governors of the family—that there are others to participate in its privileges, and that his liberty must be reduced within those limits. And in every well-regulated family a child is taught to conform itself to the wishes of its superiors; and just in proportion as it is not so taught, the family is badly governed. So that the very first experience which we have when we come into life is, that *we cannot do as we please*. At every step we meet with restraint and coercion; our wishes are opposed, our expectations thwarted by our guardians continually.

But the child grows older, and passes out for a time from the immediate supervision of its parents and enters into the School, where it is surrounded with new relations. Does it drop the principle here? or is its binding force augmented? Why, the child at school, the same as the child at home, is under the control and government of the parents; and in aspiring into another sphere it has brought itself under an additional responsibility. The child now is not alone held responsible to its parents but to its teacher also. It finds that in all its relations in the school, it is under the influence of this principle of accountability. It cannot carry out its own wishes in the school-room. The teacher is there. His authority pressed upon the child, and reward for obedience and penalty for disobedience cause it to come down to its proper place, and he feels that so far from ridding himself of the influence of this principle of accountability by entering school, he has greatly added to it—that where he previously had one governor he now has two.

But there is an interval between school and home duties; there is a time which they call play spell, when they are not any longer under the control of the parent or of the teacher; a time when they are left entirely to themselves, with no one to command them or thwart their humors; and now, surely, they will have a breathing time; now they can cast off for a time this onerous yoke of accountability and revel unrestrained in the Utopia of freedom. But no, they will not; for there are *laws* among the young by which they are governed as with a rod of iron. Is there not a law of honor among all young men, to which they must yield implicit obedience? Can they go against the ordinary customs and usages of the circles in which they move? To be sure, they do not take into their hands the same authority and assume the same control as their parents and teachers do; but they have laws of their own which must be obeyed, and if any of their number will not do as they ought to do they are cast out of the circle, shunned by their former associates, and made to feel that they cannot infringe with impunity upon the conventionalities of their society in which they move. So then, even when they are without the influence of the family and the school, they are compelled instantly to put on the harness of accountability, as if they could not live without it.

Next, the youth having made some attainments in learning, and coming to the years which are proper, goes forth to learn his profession or trade, and in this new relation of life does he lose sight of this principle, or does it lose sight of him? Can he go into the shop of the mechanic as an apprentice and perform such service as he will? No. As a student in the office can he study when and what he will? No. In whatever vocation he may put himself, he finds that he is responsible to him to whom he is bound; he is obliged to obey him, and if he does not, he loses the object he is seeking by his connection with his master.

But at last the young man is established. He has now attained to years of discretion, and the law pronounces him free from his parents. He has gained the means of livelihood and establishes himself in business. And is he not now released from this law? Is he not set free at last? No—by no means. As a citizen he comes under the law of the land; as a member of his neighborhood he is under a responsibility to his neighbors. And more than this, there is no calling in life that is independent of other men. Let a man be a mechanic, a lawyer, a physician, a merchant, or what he will, he will find that he must conform himself, in a measure, to the wishes and opinions of those by whom he is surrounded. Let a physician assume the preposterous position of absolute independence, and say, 'I am of age, and will have my opinions, and will do what I please, and I will not be governed or influenced by my neighbors or professional brethren;' and they will say, 'We are of age, and we have our opinions, and one among the rest is, that you are not fit to be trusted with the life of a fellow being; and you may get your living as you can—we will have nothing to do with you.' Let a lawyer do the same, and his clients will have a very quiet way of shutting his mouth, and will give him abundant leisure for reflection in regard to his philosophy of independence as applied to business. And so it is in every vocation of life: You are all under obligations to regard the opinions of those who stand around you, who are to help you, and whom you are to help. In the great Brotherhood of Man no one can say, 'I am alone—I need not the aid of others; I will not regard this law of accountability, I will not respect the conventionalities of Society, I am independent of all. You are not independent—you are responsible to those around you for help. This web of mutual responsibility is wove around all the human family, and if you will not regard it, if you seek to break through it, a heavy penalty will be inflicted upon you, and it is just that you should receive it.

This leads me to speak of Civil Government. There is not a Tribe, a State, or a people on the globe, known to exist without a form of government, ruder or more perfect. I apprehend that I do not mistake when I say that there never did exist a tribe or a people without some form of government. If it be said that this is the result of man's ignorance, I am prepared to show that the very contrary is the fact; that just in proportion as men grow wiser the more government they have. And there are no communities that are so completely bound and wound round and round and round with the meshes of civil government as those which are at this time considered the most learned and enlightened on the globe. This is the experience of 6000 years that man cannot live wisely and well without some system of government, and that for their full development and for their rising up in the scale of progress it is necessary that they should be under a just and healthy accountability. Nay, I go farther: after the law has gone as far as it is possible for it to go, it cannot go so far as men feel there is a need of going, and therefore whenever under the civil and social laws of the community, men confederate for purposes of any kind whatever, new compacts are formed. They always build these upon some constitution, rules or regulations having their expressed or implied penalties. You cannot find that company of men independent of all these obligations which society is under and which every individual in society is under to all around him.

We are not yet done unraveling this web, which is wove around men until we see this principle is carried in society. Men are accountable for their *feelings* and their *opinions*, as well as their conduct.

It may seem strange to say that men are held accountable for their opinions; but they are, and will be forever—and that, too, in the freest land, and under the most liberal governments. For instance, let any prominent man in either of the great political parties of this country, stand up and affirm his repugnance to any one of the great principles of his party. Let it be understood that he is advocating and disseminating principles and opinions which are abhorrent to that party, and what will be the result? They cannot imprison him; they cannot lay hold on him and load him with chains, and thrust him into the dark dungeon of the criminal, but they can ostracise him; and now let him, regardless of his own private interests, and anxious only to serve his country, by representing his fellow-citizens in her legislative halls, attempt to run for any office, and there will be those letters called votes, which will silently but surely spell out his condemnation, and he will be allowed the privilege of remaining at home, freed from the cares and toils of office.

Men are not only held accountable for their opinions and feelings by the Church, but by the Popular Sentiment also. To be sure there are many feelings and sentiments condemned by the Church that the general community does not reprobate; but the general community requires from its members a respect for all the fundamental principles of honesty and justice, and he who is guilty of any transgression of them is instantly girdled by the scorn of the community in which he resides.

Let a man dwell in your household—let it be known to you that he revolves base and dishonorable purposes in his mind that will never take the form of outward development and actions, and you will immediately take measures to remove him from your family, that they may not be exposed to the possibility of contamination by coming in contact with his baleful mind. And so in the general community. Suppose the case of a young man in indigent circumstances, who comes to your city to build up his fortune—to gain a profession. His father and his mother make every sacrifice to assist him; they toil in poverty that they may secure his success—that they may give him an education—and it is said that he has literally consumed them to profit himself. And at last, with joy in their hearts and tears in their eyes, they hear of his triumph in this metropolis; with fond anticipations of the grateful reception which they will receive at his hands, they come to visit him in his splendid mansion. But when he hears of their coming, instead of rushing to meet them with open arms and a heart overflowing with filial love and gratitude, and escorting them to his own home and introducing them to his family and friends as the authors of his being, and those to whom, under God, he is indebted for the position and prosperity he now enjoys, he goes out alone to meet them, and conducts them to some secret place where his fashionable friends will not see them, and where he visits them furtively; for he is ashamed of his father and mother—not on account of their minds, but on account of their rude dress and manners. Now let this fact be known in the circles in which he moves—let him visit at your house: with what face will you receive him? You will manifest an irrepressible indignation at such base and inhuman conduct. And why?—He has not broken any law? No; but you say that you have detected in him feelings unworthy of a man, and he very soon perceives that his want of feeling is reprobated, and in future he is careful to guard against any public exhibition of his unnatural disposition, although at heart he is the same inhuman monster as before. The consequence of all this is, that men veil their corrupt inclinations under the garb of seeming virtue; and thus all bad men are compelled, by the force of popular opinion, to become hypocrites. Men are very fond of talking about the hypocrisy of the Church. God knows there is enough of it there; but when compared with the hypocrisy out of the Church, it sinks into nothingness.

The last step which we will take is in respect to that class of men in our nation which have gone steadily down from one step to another till they can be no longer tolerated in the community. They have gone down regularly from point to point, their specific gravity has sunk them down and down into the abyss of crime until they are appropriately called OUTLAWS. Now at last we have got at a class of men who will have nothing to do with this accountability. It was because they hated restraint that they went down. They loved progression, and they went down and down and down till they could get at a wider circle, where they might act out the innate depravity of their natures without any restraint from their fellow-men, and indeed it would seem that—now they have got beyond the last bond of society—they will be freed from this principle of accountability. But, ah! how mistaken. There are laws among thieves, and in the vilest Bandit's den that ever darkened the mountain side, and on the bloodiest deck of the Pirate's ship there are masters and a rule more iron than the peaceful denizens of a Christian community can conceive of. So that when men by reason of their hatred of restraint have thrown themselves wholly out of society, they have found they could not get rid of their own nature so easy as they could of human laws. They must be governed by these or by themselves.

I have attempted simply to prove by reference to facts such as would be allowed in any scientific argument that the law of accountability to God is carried out in all the relations of life. We have seen that it is carried into every sphere of human action, and hence it is unnecessary that we should declare, as we do declare, that the law of accountability to God is the universal law of the Universe, and that it is just as universal as breath is.

We now come back to the Bible and ask ourselves, what does that teach? It professes to be the exposition of man's character and the revelator of God's principles of government, as they relate to man. And now it is not necessary to take text after text and chip and chip them to make them fit to each other: it is not necessary to put one text after another to the torture in order to prove that man is accountable to God. We find that if there never had been a word spoken in the Bible in relation to this subject we could draw up this doctrine just as plainly from the facts as we now can. The Bible simply declares of that which existed before; it was not the promulgation of an arbitrary law; it was simply the declaration of the existence of that which God made when he made all things. And indeed it may be said that if the Bible, proposing to be a revelation of the laws of God to man, had omitted this doctrine, it would have cast a doubt, a shade, upon the Sacred Word itself. What would you think of a Bible that forgot to say that there is a God? and what would be said of a Bible that should attempt to teach the relations of God, and of man to God, and should leave out the doctrine of man's accountability to God?

I am now prepared, in the light of this subject, to discuss one or two points that are relevant. The first is the objection that is made by a certain class of reasoners.—It is said if there be established such a law throughout Society, it goes against your position—men will be punished here and not hereafter. We say, Thank you.—If men are punished here, it does not follow that they will not be punished in the life to come. This is a question of fact. I admit that there are punishments in every department of the world. God has fixed natural and constitutional punishments as guards against the infraction of natural and constitutional laws. They are not avenging punishments, however, but precautionary. If there is a precipice over which men will be likely to fall, the authorities place a bridge over it, not to punish but to prevent accident. If a man draws near to a poisonous substance an odor will meet him offensive to his sense, but it is that he may avoid the threatened danger. All these evils are precautionary. And so throughout Nature; but it is not necessary, indeed it will not be possible, here to specify all these precautions and warnings which God has planted so thickly throughout all his creation.

Now if men are punished in this world for their sins, it can be shown that their punishment is graduated in proportion to the magnitude of their crimes. The fact, however, is not so, but contrarywise; it is established that men never suffer so much as when they are the youngest and the newest in sin. When a man first begins to steal, he has more fear and more shame than when he has become an inveterate offender. I remember the time when I swore the first oath. It seemed as though every leaf on the trees and every blade of grass were vocal in their condemnation of my sin. The very sky seemed to lower upon me, and all Nature raised the note of reproof. But in after days, under the demoralizing influence of bad company, I became able to use profane language without a blush—without the least remorse of conscience; and finally without being conscious of the language I employed.

How is it, when a man in an affray first draws the blood of his fellow creature, his hand draws back, as if it were scalding hot, and dreams terrify him and he is haunted for months by the bleeding victim of his rage. But let him go from fray to fray, and by-and-by butchery will become a mere excitement. In the lower parts of our own country so much is this the case, that a fray is sought as a cup is sought—merely as a pleasant excitement wherewith to while away the time. It needs no argument to prove that in proportion as men go down in this world, just in that proportion they lose their sensibility—till at last it becomes seared as with a red-hot iron; and this being the case what becomes of the doctrine of punishment in this life? Just in proportion as their crimes increase their punishment decreases; the farther they get from rectitude the lighter are their sufferings. According to this doctrine a man should go the whole figure and commit crimes wholesale. They that nibble at transgression are the greater fools, and they that go deep into crime are the wise. This is a dreadful but still a true doctrine. This subject also affords some light to that popular and mischievous maxim that it makes no difference what a man believes if he is only sincere. Where can we find any such law as that except in the code of the reasoners? Does it make no difference in the laws of Nature? Suppose a man jumps from the top of a high building upon the pavement and says, I believe those flag-stones are as soft as downy pillows,—does Nature any the less dash him in pieces? Suppose a man should attempt to produce pleasure in himself by taking poisonous substances, or suppose he should believe that he could breathe as well under water as in the air of heaven, and should plunge beneath the waves of the deep, what would Nature care for his sincerity? Try this principle under the Civil Law. Is it no matter what a man believes under the Civil Laws? Will he be excused the commission of crime if he only says he is sincere? Can you find a Judge who will charge a jury thus, or a Lawyer who will urge such a plea in defence of a client, when it has been a maxim from time immemorial that ignorance of the law excuses no man?—Try the same principle in mercantile life. Let a man under your employment be sent to a distant point to transact some important business. He makes a blunder and loses hundreds of dollars, and his excuse for it is his sincerity; the blunder is repeated, and he loses thousands; and when you reprove him for his carelessness, his only excuse is, 'I was sincere in believing that I was acting in a manner which would best promote your interests.' You would reply, 'Your sincerity is none the less ruinous and I must discharge you.'

Try the same principle in respect to your own feelings. Suppose a man should say you are a knave, and upon your asking for an explanation he should say, "I admit that I said so, but I now acknowledge that I did wrong: I was in a passion at the time, and I said it in haste—I am sorry for what I have done, and I ask your forgiveness." This would be a balm to your wounded feelings, and you would freely forgive him. But suppose that, instead of this, he should say—"I did call you a knave, and I believed it, and I believe it now." This would be the most venomous part of it. You would say—"It is not enough that you be sincere,—you must substantiate your belief by proof. I will have recourse to the Law." And if you hold to the principle of saying what you think is true, regardless of the feelings and character of others, you shall bear the penalty of it.

Now here is a principle that is false in every department of life till you come into Morals—and that principle which business would not for a moment support, is applied and insisted upon in arguing Moral and Religious questions. It does make a difference what we believe. God will hold us accountable for our belief just as true as he will hold us accountable for our actions.

The only inference I will attend to is this: That God will hold men accountable for their opinions under the Gospel and for what they know. Then it may be said it will be best for them not to know too much. But He will hold them accountable for what they do not know that they should know.

For example: A miserly and selfish guardian of a defenceless orphan appropriates to himself the whole estate of his ward, and upon the fact being known, a suit is brought by the friends of the orphan to recover the property. It is found to be a clear case of fraud, and the estate can be easily regained. The whole community is aroused, and all their sympathies are with the aggrieved orphan. At length the trial comes on—the jury is empanneled and the case opened. And while the evidence is going on, one juryman is reading a newspaper, another is talking to a friend, and several are asleep as if they were in church. When they go out they remember nothing about the merits of the case. They put one thing and another thing together, and come out and give a verdict, not in favor of the injured plaintiff, but in favor of the defendant.

Now what will the people say to these jurymen? One of them sometime after this occurrence is a humble seeker to serve the people by going to Congress. He is remembered, and it will be said this is one of the men that served that infamous course on that jury. And he says in extenuation of his conduct, 'It was my desire to render a verdict in accordance with the evidence but *I did know what it was!*' 'Did not know what it was?' some sturdy old farmer would say to him, 'what were you put there for if it was not for the express purpose of hearing the evidence and rendering a just verdict? Your excuse only stamps you with a deeper disgrace than your false verdict had already done, and is proof positive of your unfitness to fill any station requiring common watchfulness and honesty.'

Now God has given the light of Jesus Christ: God has stopped the career of his whole government and interposed a new system. God has rent the heavens in twain that he might bring the truth to light and life and immortality. Star after star in bright constellations have beamed out and Jesus Christ has brought truth to light. Truth preached, truth sent through the Bible and through a living Ministry to the whole people. And now, if any one seeks to evade it and avoid it, God will hold every such guilty man accountable for his ignorance. The truth is here, and it is your greatest interest to know it, and you are ignorant of it at your peril.

Finally, if this doctrine is true, what will be the account that we have to give to God?

I remark that you will have to give an account before God, in respect to your relations to yourself, to each other and to God.

Let us see how many points there are under each of these heads:

First, the duties which refer more particularly to ourselves.

Each of you will have to give an account to God for your time—for every hour, for every moment. You will have to give an account to God for every power of mind—for the use of every one, for the culture of every one; for every power of Thought and Imagination; for all your religious and social faculties. He will call you to account for all your passions and motives—for all your conduct. My friend, you may well feel some terrors when you reflect that all that conduct of which you were so ashamed, will be revealed by the Almighty in the dread day of judgment, and you will be compelled to look on it, and your neighbors will look on it, and all the assembled hosts of Heaven and Hell, shall look upon it and upon you as the author of it. And to those who do not now feel any terrors I would say that there is a Day of Terror coming when God will call you to account for all the Divine efforts made in your behalf—for all the special Providences that have been sent to your door—for all the personal influences that have ever been brought to bear upon you in the sanctuary or out of the sanctuary.

Secondly: God will call you to account for all the duties which you owe to others—for the discharge of your public duties as citizens.

Are you an officer? God will hold you to a strict account for the manner in which the duties of that office are discharged. I am afraid, my friends, from the signs of the times, that this doctrine is not much preached or understood, namely, that God will hold those in place to a *higher* account than those beneath them. God will call you to account for the manner in which in this life you discharge your duties to your family, your neighborhood, your town, your State, and your whole land. An inert citizen, an unpatriotic man will have something to answer for at the bar of God. Every time you have voted those lots that were right and just God has noted them down though men have not. And you will called to account for all the opportunities to do good that you have neglected to improve. If there is a young man in this world that might have been held back from intemperance by you, and you did not do it, God will hold you accountable for it. It is not a safe thing for a man to neglect to do good in this world.

For all of the influences you have exerted intentionally or unintentionally God will call you to account.—There are many men that study to exert a malign influence upon their fellows. Well, let them do it. They wag their empty heads and swing themselves down through the streets independent and free to do what they choose. 'The world owes me a living,' say they, 'and I will have it. I care for no man, I care for no law, for no public opinion.' God has his eye upon them. No archer ever drew a surer bow upon his devoted game, than God has done upon these men, and his avenging bolt will fall with ten fold terror on their heads when they shall find the grave yawning to receive them, and fearful will be their fate when the black billows of death shall sweep them resistless to their inexorable doom.

In a less degree it is no less true that a man's unintentional offences will have to be accounted for. Is there a man in this congregation who has children that he loves? Have they ever heard the voice of prayer raised in grateful acknowledgment from before the family altar, to the Dispenser of all good? That dear and beloved daughter, that son growing up now into man's estate—has not the whole of your conduct been such as to practically teach them that there is no God? You may have told them of God in a casual manner, the same as you have of Alexander; and you may have in a formal, lifeless manner, informed them that it is their duty to obey God, and to love and serve him. But your life—your whole warm, spontaneous life—has ever preached a doctrine exactly the reverse; and which do you suppose a child will believe first, a father's talk or a father's life? Most unquestionably the latter; and if that has told your children that all that God requires from his children is lip-service, and they grow up without ever coming to a knowledge of God's saving mercy, and their souls are finally lost, God will hold them accountable in their measure, but you will be held accountable, also, as accessory to their guilt, and fearful will be the dread account which you will have to meet.

Lastly: For all our duties toward God, we shall be brought to a strict account.

For the way in which we have treated the overtures of mercy made us through the Lord Jesus Christ, for the hardening of our hearts against the persuasive influences and efforts of our blessed Redeemer for our Salvation, God will call us to account. Is there a man in this congregation who will say I do not believe that God will punish me for all through eternity for my little sins? Give us your hand on that. You have so many great sins that God will have enough to do to punish you for them alone, without taking into the account what you are pleased to style your little sins. For defiling your whole nature, for the prostitution of your powers, for turning yourselves who were the sons of God into base materials of the flesh, for this destruction of yourselves God will call you to a strict account. And can you meet that account? Dare any man say, I am ready to make the venture?

There are some men who will not go to Heaven because they are so very moral; they wish to go with the understanding that they are entitled to the favor, or else not at all. They do not feel willing to accept Heaven as a boon granted by the infinite love of a merciful God, but they desire to merit it through their own good works. They will not go up to Heaven's gate and plead the atoning blood of the blessed Lamb of God, as their passport into the Heavenly land—the home of the redeemed, but they offer in exchange for the delights and the pleasures of Eternity, the meagre catalogue of their own actions here on earth. Is it strange that their offer is not accepted? As for myself, I know what I will do when God calls my soul to Judgment. I know when I shall look back upon my life it will be folly to attempt to justify anything that I have ever done. I will turn to Christ and say, Thou hast promised to save me if I would trust in thee, and I have trusted in Thee, and now I claim the fulfilment of Thy promise, O Lord. Here I am, and my only hope is in Thee. And then Christ will throw around about me the shield of His righteousness, not because I am not a sinner, but because I am a sinner, loved and shielded of Christ. But you refuse to take this Christ at his word, you reject his proffered mercies, and, therefore, He will reject you.

My friends, I am speaking to some of you for the last time. You and I will meet again on the Judgment Day, and I am now telling you how much you stand in need of a Saviour, of that Saviour whom my soul has felt, and whom my soul loves. I offer him to you, and I will do it with all that sincerity and all that earnestness with which I shall wish I had, when I meet you at the bar of God. O my friends, will you not begin now to be wise before the saving influences of God's Holy Spirit are withdrawn from your hearts, and these things are hidden from your sight forever. Death is coming and after that the Judgment and after that Eternity. My fathers, you who have experienced the benefits of God's mercy for many years, where will you be on that day? Were God to call you hence this night, what would be your chances of heaven? My dear friends, what would be your chances of Heaven were you called hence tonight? Jesus Christ is ready to take all who desire salvation, and I preach him once for all, Christ, the sinner's friend and your friend.

The above sermon was delivered to an unusually large audience. The speaker's manner was forcible and impressive, and the discourse, delivered in such a style, could not fail of producing a profound effect, as was visible at its close. We fear that in some instances we have not done justice to the Rev. Author of the sermon. We were obliged to omit several passages which we did not distinctly hear, and in one or two cases we were completely distanced by the rapidity with which the speaker uttered his words.

General Notices.

PHRENOLOGISTS AND PUBLISHERS,
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LETTERS AND NEWSPAPERS FOR FOREIGN PORTS.

☞ Letter Bags are open at the office of The New-York Tribune for all Foreign Ports, and all letters and newspapers deposited in this office will always be forwarded by the very earliest vessels. This department is under the special supervision of J. B. MOWER, Esq. well known for many years as the experienced and efficient Superintendent of the Foreign Letter Department of the New-York City Post Office.

Bags are now open for the reception of letters and newspapers for the following places, viz: London, Liverpool, Glasgow, Ireland, Havre, Marseilles, Amsterdam, Bremen, Hamburgh, Rio de Janeiro, Valparaiso, Buenos Ayres, Oregon, Mexico, Panama, St. Thomas, Kingston, (Jam.) Matanzas, Havana.

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Also Letters and Newspapers will be received at the same place for the packet ship TORONTO, Capt. Pratt, which sails for London on the 24th inst. my17

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N. B.—Those who cannot leave home may receive written directions for a course of treatment to be followed where they are. Except in cases of clergymen and families, and destitute persons, a fee must be sent in advance.—Office hours in the city, Tuesday, Thursdays and Saturdays, from 10 A. M. to 2 P. M.

The Water-Cure Manual, a very recent publication by Dr. Shew, (price 50 cents) may be obtained through mail or of booksellers generally; also, the Water-Cure Journal (semi-monthly) at $1 per year. my15 tf

Books.

THE FIRST AMERICAN BOOK ON ROAD MAKING.—A Manual of the Principles and Practice of Road Making, comprising the location, construction and improvement of the roads, (common, McAdam, paved, plank, etc.) and railroads. By W. M. Gillespie, A. M. Professor of Civil Engineering in Union College.

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"A valuable treatise, and much wanted in the United States, where the common roads are greatly inferior to those of any other civilized country. This deficiency, it is true, is in some degree owing to recency of settlement, paucity of population and the consequent scarcity of capital and labor; but it is also attributable to a prevalent ignorance, either of the true principles of road making, or of the advantages of putting these principles into practice."

Just published and for sale by A. S. BARNES & CO.
my17 2t 51 John-st.

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Removals.

ALFRED WHEELER, Attorney at Law, &c. has removed from 27 Beekman-st to 10 City Hall Place. The collection of accounts and claims promptly attended to, titles examined, money loaned and obtained on bond and mortgage, &c. Also, land for sale in various parts of the Union as low as 10 cents per acre. my17 1m*1stp

ISAAC DAYTON, Attorney and Counsellor has removed from 1 Nassau-st. to 170 Broadway, corner of Maiden-lane. my11 1mcod

Miscellaneous.

BRANDYWINE CORN MEAL.

NOTICE TO SHIPPERS.—The subscribers, millers at Brandywine, in the State of Delaware, beg leave to notify the shippers of kiln-dried corn meal, that they are liable to be deceived by an immitation of the genuine Brandywine meal.

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Shippers will please take notice, that in addition to the word Brandywine, the names of the subscribers are also used on all their packages, and that their only agents in New-York are Messrs. John L. Buckley & Co, and Messrs. Allen & Paxson.

An experience of upward of 70 years by their progenitors and themselves, in the manufacture of kiln-dried meal, justifies them in saying, that they will furnish an article which will keep for any desirable length of time in all climates.—Brandywine Mills, 22d April, 1847.

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a27 1m JAMES E. PRICE.

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a26 1m* THOMAS F. FIELD.

SHOW CASES! SHOW CASES!! Show Cases!!!—At the Manufactory, corner of Bleecker and Hammond sts. plain and elegant Counters and upright Show-cases constantly on hand and made to order, with silver plated bars and plated fronts, at the premium Show-case Manufactory corner of Bleecker and Hammond sts. my17 1m*

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my8 1mcod* U. F. & E. DOUBLEDAY, 40 John-st.

IMPORTANT to purchasers of Piano Fortes—The subscribers having purchased of Mr. John Scriber the exclusive right in the United States to his Patent Harp Frame Improvement in Piano Forte, are now manufacturing some very splendid Rosewood and Mahogany Piano Fortes, which are warranted superior in tone to any now in use, and to keep in tune much longer. The improvement consists in a most beautiful Harp Frame, peculiar in construction, taking all the strain of the strings from the case; also a general assortment of the most approved modern styles of finished instruments. BENNETT, ROGERS & CO.
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mi6 3m Late Tallman & Randall.

TO NURSERY MEN, Gardeners, &c.—The undersigned has about 25 acres of land, situate within half a mile of the village of Peekskill, in every respect well adapted for a Nursery, fruit or seeds, and especially for grapes and for a vegetable garden. An establishment of this kind is much wanted in its neighborhood, and may be rendered very profitable. On the premises is a good new dwelling house, with other buildings. The premises will be sold on reasonable terms, or rented for a term of years, or the undersigned will make a fair contract with an experienced Nurseryman and Gardener to take the premises on shares, &c. For particulars, enquire of George P. Nelson, No. 5 Wall street, or of the subscriber, in Peekskill. WILLIAM NELSON.
my13 2w

SPRING FASHIONS.—Hats, Hats—Paris mole skin hats at $3, equal to those sold by others at $4; also, elegant dress hats at $2 50 and $2 25, superior in style and finish to those in many places at $3; neat hats at $1. C. G. March will be pleased to see his friends at this establishment.
a29 1m* GEORGE P. H. BROWN, 146 Canal-st.

LADIES GOLD WATCHES of superior quality, for sale at reduced prices, at the old stand 110½ Cherry-st. by
my11 2w* SAML. D. ROCKWELL.

THOMPSON'S PREMIUM TRUSS, improved by J. R. Benjamin, 13 Beekman-st. is universally approved of by the Medical Faculty and all who use them, as the pressure can be graduated from one to fifty pounds on the rupture without a back pad, which does so much injury to the spine, causing weakness and pain in the back and sides, and often permanent spinal disease. Six days trial given and if not perfectly satisfactory, money returned. m25 1stpf

TO CARRIAGE MAKERS—100 pieces of India rubber cloth, 88 Maiden-lane. a24