☞ "ICONOGRAPHIC ENCYCLOPÆDIA"—Part. 24.—We have received the last number but one of the regular issue of this valuable scientific and popular work, which will be completed in the course of the present month. In addition to the two thousand pages of text announced in the prospectus as composing the whole work, the publisher has decided to furnish twelve hundred pages of matter, in order to insure the clearness and copiousness demanded in a work of such a comprehensive character. This is to be issued on the same day with the twenty-fifth regular part, and at a price covering the bare cost of production. The Iconographic Encyclopædia is a decided novelty in American literature, it combines the useful and the agreeable in an unrivaled manner, and, as a book of reference for the student, and of elegant entertainment for the family, it is without a parallel among the recent publications of this country. (Rudolph Garrigue.)

☞ "THE LADIES OF THE COVENANT," by Rev. JAMES ANDERSON.—A collection of memoirs of distinguished Scottish female characters, during the period of the Covenant, and especially during the period of the persecution. It has been the aim of the author to reduce the abundant materials for the subject within moderate limits, and present them in a readable form. The biographies are preceded by an Introduction, giving a general view of the patriotic interest in the cause of religion taken by the women of Scotland during the period to which the volume is devoted. The reader will find in this work an interesting survey of the religious history of Scotland, with numerous attractive sketches of personal character. (12mo. pp. 494. J. S. Redfield.)

☞ "THE NORTH AMERICAN REVIEW," for Oct., opens with a well-written article, giving several particulars of the history and present condition of the Republic of Chili. Fowler's work on the "English Language" is judiciously commended, with some exceptions, by the critic; a milk and watery article on "Slavery in the United States" follows; Hildreth's History is shown to be deficient in orthodoxy and in reverence for the Puritans, and Parkman's "History of Pontiac" is reviewed in a strain of warm, though not extravagant encomium. Some other articles make up a good variety, and on the whole the number is not so dull as usual. (Sold by C. S. Francis & Co.)

☞ "THE BIBLIOTHECA SACRA," for October, has its usual complement of solid, philological learning, together with one or two able doctrinal and historical essays. With so much genuine ability, however, as is found among its contributors, we regret that so large a space is devoted to mere translations. The same labor devoted to original articles, as is here given to literal reproductions from German writers, whose style can never be made "available" in this country, would be far better applied, and of greater service to the interests of sound knowledge. (Andover: Warren F. Dodge.)

☞ "THE ECLECTIC MAGAZINE," for October, is got up with great editorial tact, containing selections, from the best sources, of such articles as one wishes to read and preserve. It is embellished with one of Sartain's well executed mezzotints. (W. H. Bidwell.)

☞ "The AMERICAN JOURNAL OF THE MEDICAL SCIENCES," Oct., contains the account of several important surgical cases, showing the inestimable value of anæsthetic agents. (Sold by C. S. Francis & Co.)

☞ "THE CHRISTIAN REVIEW," for Oct. is filled with elaborate and learned articles, by some of our most distinguished scholars, and an excellent variety of literary notices, intelligence, &c. from the pen of its able Editor. (Colby & Ballard.)

Whig Nominations.

Monroe Co.—Assembly, 1. John Shoecraft, Penfield.

Cayuga Co.—County Judge, George Humphreys; Surrogate, Jacob R. How; Treasurer, Horace T. Cook.

Jefferson Co.—Assembly, 1. Wm. A. Gilbert, (re-nominated.)

Opposition Nominations.

XXIst Senatorial District—Ashley Davenport, of Lewis Co.

Monroe Co.—For Treasurer: William H. Perkins; County Judge: Lysander Farrar; Surrogate: J. E. Patterson; Senator: M. W. Kirby; Superintendent of the Poor: William B. Fulton, of Chili; Justice of Sessions: A. S. McKinney, of Greece.

VREMONT.—E. D. Barber and four others, purporting to be a State Committee, call upon the 'Democracy' to meet in State Convention, at Montpelier, Oct. 17, to choose a State Committee, and to take measures to secure a more perfect and thorough organization of the party, and to discuss the prominent political questions of the day.

CANADA.

Railroad Spirit—The Ministry.

Correspondence of The N. Y. Tribune.

TORONTO, Friday, Oct. 10, 1851.

The effects of the Boston celebration on the Canadians are truly wonderful. The most determined anti-Railroad men have undergone a salutary conversion; not anti-railroad men in the abstract, but men who were opposed to the municipalities embarking in railroad speculations. Nowhere are the effects more visible than in this city. Last night the City Council held a special meeting to consider a report of a special committee recommending the Council to take stock to the amount of $400,000 in the Toronto and Guelph Railroad. The report was adopted unanimously—the first unanimous vote that the Council has come to on any important subject for the last ten years. The question has to be referred to the electors for a special vote; but it will be carried by a large majority. The work is of the first importance to this city. It will bring all the trade of two or three intermediate ports to Toronto, each of which ships more produce than this city. It is intended to tap the Great Western line about twelve miles from Guelph. I doubt if the City of Toronto would have taken a dollar's worth of stock in this line had the railroad spirit not infused itself into the Canadian visitors at the Boston celebration.

The breaking ground on the Northern Railroad, I have already stated, will take place on Wednesday next. There is to be a Railroad Ball in the evening in honor of the event. The Directors have subscribed $200, the contractors $200, the City Council $200, and $200 more have been subscribed by individuals toward the expenses of the celebration. A beautiful silver spade has been manufactured for the occasion. Of course Lord Elgin will make one of his admirable speeches.

The negotiations for the formation of a new Ministry will have been brought to a close before this reaches you, and I fear it will not be a very satisfactory close. It is pretty well understood at this moment, in well-informed political circles, how the Upper Canada portion of the Cabinet will stand, and I have no hesitation in saying, that it will not command the confidence of the country. In fact, one section of the party, from whose ranks the Ministry will be taken, will be altogether unrepresented in the Cabinet, which will be little less than a rehash of the materials of the old. And what is worse, the section of the party that will be unrepresented is by far the stronger of the two. If I am right in my conjecture—and I must be right unless the old Ministerialists recede from their avowed ultimatum—the boasted union of the Reformers will have definitely failed. In fact, Mr Hincks, the late Inspector General, who is charged with the construction of the Upper Canada branch of the Cabinet, wishes to form a Government consisting of himself, the late Postmaster General, Morris, Lanfield, McDonald, the late Solicitor General, W. B. Richards, an out and out supporter of the policy of the late Government, and Mr. Ross, of Belleville.

It is true that he offered a seat in the cabinet to Dr. Rolph, the leader of the progressive section of the Reform party, but the terms of the "union" undoubtedly required that at least another representative of that section of the party should have a seat in the government along with Dr. Rolph, who, I am satisfied, will specifically decline the proposals made to him. If Mr. Hincks does not give way, the Cabinet will stand as I have stated; but I venture to predict that it will not pass unscathed the ordeal of the coming elections. Two of the Upper Canada members—John Ross and Mr. Morris—are Canadian "Lords," and do not require to be elected; but both Mr. Richards and Mr. Hincks will be defeated at the polls. I have stated the actual state of the negotiations; and if Mr Hincks does not give way, and consent to take in another representative of the "clear grits," besides Rolph, you may rely upon the predictions I have made as to the stability of the new Ministry. It is not a mere question of men; if we have not the right men we cannot expect the right principles to be carried out.

L. C.

A SONG....For The Tribune.

BY L. R. PRET.

A BIRD in Autumn swayed
Upon a swaying bough,
And sang a gushing song,—
Methinks I hear it now.

It was a song of Spring,
Breathed to the Autumn drear,
A happy melody,
It moved my heart to hear.

It called, as angels call,
The joyous days long flown,
That come in single shapes,
And yet not one by one.

Those soft, bright days—so fair—
Serene, yet full of life,
That ward the shafts of care,
Subdue the sounds of strife.

I thanked the little bird;
Its song it heeded not;
But there were those who heard,
And felt their bosoms stirred
With scenes they deemed forgot.

Springfield, O., 1851.

CITY ITEMS.

COLORPHOBIA.—The *Military Argus* of this City gets into a dreadful state of patriotic indignation at the sight of a company of colored soldiers. The witless editor says that the men are persuaded to parade by certain Abolitionists, that they are an unlawful band, and are an absolute disgrace to the First Division. He calls upon the Adjutant General to put the darkies down instanter; should they be permitted to appear in uniform the editor says that in a short space of time no white citizen will be found to carry a musket. Awful!—One day last week we saw a colored man walk up to a stall and eat and pay for a dozen oysters, and then he went into a grocery and drank two glasses of water. We call upon the Mayor to stop this unlawful outrage; if he does not, in a short time no white man will be found to eat and pay for oysters or drink water. Will his Honor have the kindness to look into this business, and he will see how shockingly the Union needs saving.

BEGGARS.—The mendicant population of Broadway is rapidly increasing, as Winter approaches, and quite a number of old settlers have returned to their respective corners and doorways. We once heard that the Police had received orders to convey all public beggars to the nearest magistrate, where they were to be examined, and if found proper objects for charity, they were to be sent to the Alms-house; if not, to prison for imposture. We are not certain that such directions have been issued, but certainly none such are enforced.

—By the way, did any one ever hear of a negro beggar, save the blind man opposite St. Philip's Church!

MELANCHOLY.—A solemn set of soldiers, called the First Ward Magnetizers, intend to parade on Wednesday. Proclamation has been made that all the windows and doors on their route shall be closed, and anything cachinnatory beyond a moderate smile is strictly forbidden.

PROPOSED DINNER.—It is stated that a grand dinner is to be tendered by the St. George's Society to Henry Grinnell, Esq., Lieut. De Haven and his associate officers, of the ships Advance and Rescue, recently returned from the Arctic Expedition.

THE NORTHERN MAIL.—*The Albany Evening Journal* says arrangements have been made to carry the Mail to New-York by Railroad hereafter.

TEMPERANCE LABORS.—Father Mathew will administer the Temperance Pledge at St. Patrick's Cathedral every morning during the present week.

FATHER MATHEW AND TEMPERANCE.—On Sunday afternoon, after the celebration of vespers, at the Roman Catholic Cathedral of St. Patrick, in Mulberry-st., Father Mathew, the Apostle of Temperance, proceeded to administer the pledge of total abstinence to all who might be anxious to take it. It was understood he was to preach in the forenoon, but in consequence of the arrival of the Right Rev. Dr. Maginn, Bishop of Virginia, in this city, that arrangement was subsequently altered. The reverend gentleman appeared in the enjoyment of good health, though, as we have been informed, he has not yet completely recovered from the attack of paralysis, under which he has been so long laboring. He will attend at the above church, for the purpose of administering the pledge, every day during the ensuing week, and will preach on Sunday at St. Mary's.

The Cathedral was densely crowded, and several hundred persons took the pledge, of which the following is the formula:

I promise, by the divine assistance, to abstain from all intoxicating liquors, including porter, cider, ale and all malt and fruit liquors, and to prevent, as far as possible, both by advice and example, drunkenness in others.

RELIGION AND POLITICS.—On Sunday morning, Rev. R. C. PUTNEY, Pastor of the Jane-st. M. E. Church, delivered a sermon on "The Duty of Christians in Relation to Politics," founded on Proverbs xxix., 2: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

The speaker in introducing his subject asserted the independence of the Pulpit, and the right to speak out on all questions bearing upon the subject of morals and religion, and the obligations resting upon it to assert truth and proclaim righteousness, and to exercise that freedom of speech which belongs to it consistently with the Divine appointment. He disclaimed the slightest intention of pleading for any particular party or creed, but claimed the largest liberty, as a preacher of the Gospel of Christ, to point out and rebuke great moral and social evils—even though they had become associated with the partisan interests of the day. He contended only for truth and righteousness.

The sentiments and teachings of the text he conceived to be embodied in the following general principles:

First: Civil government is in itself a Divine institution. Romans xiii., 1: "Let every soul be subject unto the higher power. For there is no power but of God: the powers that be are ordained of God." Although the *form* of government is the result of conventional arrangements and social compact, the institution itself is of Divine appointment. The power to make and execute laws is of necessity vested in the *few*, though the balance of power rests with the governed.

Second: God has ordained the institution of civil government for the punishment of evil doers, and the protection of them that do well.—1 Peter, ii., 14. Good men have nothing to fear but much to hope for from government, and as it is necessary that for these ends trustworthy, virtuous and righteous men should hold the places of trust, we come to the next great principle:

Third: That it is, therefore, the will and order of God that places of trust and authority should be filled by wise and virtuous men. Every thing in opposition to the religion of Christ which exists in the world exists in opposition to the will of God. Hence, we say that the text teaches this will, and that the will of God is never accomplished in civil government when the wicked bear rule.

But, further. He has prescribed and appointed the necessary qualifications for such positions, and pointed out the appropriate duties of rulers and subjects. He that ruleth, must rule with diligence, Rom. xii., 8, and "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii., 3. Many other passages might be quoted which confirm this sentiment—that whosoever filleth a place of honor, or trust, or rule, must rule in the fear of God. Is it not said, that "Righteousness exalteth a nation, but sin is a reproach to any people?" Can you compare the condition of those nations that have feared God with those where wicked men rule, and then say in the light of the experience of all history, whether it is not the will of God that righteous men should rule? Take the Jews for an example: When Saul, departing from the law of God, and disobeying His express commands led the people astray, the nation was in trouble. Take the same nation when it passes from the hand of Saul to that of a righteous king, when it passed into the hands of David and Solomon, and see the prosperity and glory of the nation when its rulers filled their places, "ruling in the fear of God," and learn the truth that

"Righteousness exalteth a nation, but sin is a reproach to any people."

Righteousness, I understand to imply piety to God, and justice, benevolence, and love to our fellow-men. This must exist

First: In the rulers of a nation. This is to be the character of the magistrate. Those clothed with authority are under obligations to act with holy circumspection in their conduct before God. The ruler must demean himself with holy fear, complying with the Divine requirements and commands. He must not be a lover of unrighteousness. Instead of being found in companionship with all the rowdyism of the day—(and here you will excuse the use of this term, but when we follow vice to root it out, we must describe it in its chosen terms)—instead of being found with rowdies and disorderly persons of every class he should be found in Church engaged in that reverence and worship of God which will, more than all else, qualify him to bear rule over his fellow-men. But if you tell me, "You claim too much for Religion; you claim too much for the Church; you claim too much for the Bible!" I ask you, when sickness has wasted your body and emaciated your frame, and laid you upon a bed of death, for whom do you send? For a Sabbath-breaker? For a profane, ungodly man? For a drunken, disorderly, worthless adviser? No. But for a sober, upright, godly man, who can meet your wants, and counsel and assist you. Apply this rule to civil affairs, we must have sober, honorable, righteous men in office, or the nation will mourn while the wicked bear rule.

So fully was Paul convinced of the importance of righteous magistrates in order to promote and secure the happiness of the people, that he exhorts, "first of all, that supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority."—1 Timothy ii. 2. It is a sacred duty to pray for godly rulers, and if so, I ask, is it not a duty to elect such men to office as you pray that your rulers may be?

Second: But not only must there be righteous rulers, but there must be righteous people. Righteousness must characterize the body politic. The people must revere and observe the Divine law and the Divine institutions. They must deal justly and benevolently in their individual and conventional capacity—always ready to mete out to the humble the same that justice requires to be given to the opulent.

4. When such is the character of a people, and such the qualifications of the rulers, it cannot be otherwise than a happy people, an honor and a praise in the earth. Psalm cxliv., 15; Isaiah lx., 18. There is then a conclusion to which we come, growing out of the text, and I have one general question to ask: If it is proved that civil government is a Divine institution—if it is ordained of God for the reward of well doers and the punishment of evil-doers—if it is the will of God that places of trust and authority should be filled by godly and righteous men—if all this is true, is it not the duty of every moral man to put forth every effort to obtain this end? Is there an individual here who will say, "I have nothing to do in this matter? We have rulers, and we have trusted the government in their hands?" Oh, my brethren, we have too long trusted our public affairs in the hands of men who get their chief support and influence from the grog-shops and dens of shame, whence pour the streams of death and damnation which curse our land. What, then, becomes the duty of all moral and Christian men in relation to government and politics?

Is it not obviously their duty to use all their influence and put forth every laudable effort for the election to office of such men as will enact and execute wholesome laws? I conceive this to be an incontrovertible position—an obvious, imperative, weighty, moral and religious duty—and, accordingly, they should inform themselves as to the necessities of the times and the character of the candidates for office.

Now, what is more needed at the present time than legislators who will make a law entirely suppressing the liquor traffic, and magistrates who will faithfully execute such a law when enacted? Should we not insist on such a law? The liquor traffic is the crying evil of the times—it is the great source, the fountain from which flows five-sixths of the corruption, crime and vice which afflict the community. I come not to preach a political sermon—not to hold up Whig or Democrat—but to ask you to direct your efforts to find men, *and elect them*, who will suppress the liquor traffic. If you will tell me of a more important subject, I will stop this discussion and direct your attention to the topic proposed.

Look at the consequences of the liquor traffic. Do you not hear the cry of that murdered man? Do you not see the flashing blade of that uplifted hand as it gleams and plunges into the heart of the victim? Do you not hear those insane ravings of the shattered, blighted, ruined intellect of the madman? Do you not see the countless throng of wretched drunkards fall unsaved into the grave, and their generation of homeless wives and orphaned children? Look at that drunken man, standing at that rum-shop door, the appropriate sign of the place and the business carried on within. Why is he there? He has indulged in the fiery draft, which has almost dethroned his reason, and left him a helpless and powerless wreck. I ask you, if intoxication, if insolence, if impurity of all evil, if reckless morals, blasting our community in the destruction of our youth—if these are all found in the liquor traffic, should it not be swept away? This traffic is evil in every sense.

It is a *moral* evil. I had intended to introduce some statistics here, but I must confine myself to only one statement, from *The New-York Tribune*, presenting, in an article entitled "A Few Leading Facts for Tax Payers," subjects for thought which should awaken every one who has the good of his fellow-man at heart. The article says—

"Tax payers! Citizens of all classes, who contribute in every form toward the payment of these taxes, by the laws of our City the Mayor is authorized to license thousands of men to carry on a traffic which

Costs you in taxes	$ 750,000
Wastes capital and destroys labor	13,000,000
Sends to prison convicts and drunkards, per annum, about	30,000

And makes the "Tombs," the Hospital, and the Alms House the last resting place of hundreds who die by *delirium tremens* and intemperance, and destroy in thousands the principles of virtue and purity."

Not only is it a moral, but a *religious* evil. I have spoken of it as a moral evil to those who do not profess faith in Jesus Christ. But does it not affect the professed followers of Christ? I would rejoice could the church stand up, and say she is clear. Facts are stubborn things, and I thank God they are so. Now there are men in the M. E. Church who should take the ground of Total Abstinence, who have not yet done so. I want no one in my Church who will not write opposite his name the pledge of Total Abstinence. Morals are against intemperance, religion is against intemperance, and the discipline of our church is against it.

We say that alcohol has a powerful influence over the church. Who does not know that the balance of power in this city has always been in the interest of the liquor traffic? Who does not know that when good men want to get into office, the liquor influence is opposed to them in such a way that they must either wink at it, or else retire from the political field, and that thus liquor influence restrains them from doing good? Take the man who is expecting to be placed in power. He stands on the fence on this question. He must not commit himself. If he does he is politically dead. Now, I will not vote for a man who thinks that he can stand on the fence on so great a question as this. He is told to "say nothing, you will lose votes if you do," and the man's mouth is sealed. I ask you, in view of these notorious facts, is not the liquor traffic a religious evil, by taking away the power of religious men to do good, and crippling the Church of Christ in her effort to fulfill her divine mission in the world?

(The speaker illustrated the evil of this traffic, and the use of alcoholic beverages, by the case of a clergyman for whom he once preached. He had advanced some remarks on temperance, in which he spoke of ministers using wine; one of the members of the church told the pastor that Mr. P. had abused him. "Never mind," said the other, "I do not know why he should abuse me, I have never done him any harm. As to the crime, I shall drink a glass of wine before I preach as long as I live." He kept a wine cask in his cellar, and one of his sons is now a notorious drunkard and blackleg, and the other has been sent to sea.)

The debasing, demoralizing tendency of the traffic and intemperance is proved by facts within reach of the most limited observation. Inebriation, reckless morals, indolence, rowdyism, and crime, are its legitimate fruits—these, that characterize so many of our young men, and even boys, the rowdyism that so often disturbs the peace and quiet repose of our citizens, and the crimes which ruin and damn so many unfortunate beings, would never have been born had they not been begotten by the liquor traffic.

Again, it hedges up the way of the Gospel, preventing its success. It is hardening in its influence, both personal and relative, steeling the heart against all the influences of the remedial system. It takes captive the energies of those who are professedly devoted to the weal of man, and leaves ministers and members paralyzed by its influence.

The speaker here proceeded to say, that not only is the traffic a moral and religious but a political evil. It is an evil politically, because that when the moral sense and power of a people are weakened they suffer accordingly; but it is also a political evil in a pecuniary sense. Let us look at a few facts as they are furnished by *The New-York Tribune*, in the article before quoted, in which, as the Editor remarks, the estimates and facts are all too much below the real state of the case.

(The speaker here alluded to the stand taken by *The Tribune* and *Sun* on the Temperance question, and thought it would be a happy day for New-York when all the public journals occupied the same ground.)

But for the facts:

Two-thirds Police and criminal expenses, about	$400,000
Two-thirds Alms House expenses	350,000
Total	$750,000

How is this immense expenditure occasioned? Whence does this demand spring? We will answer from the same source:

There have been recently licensed to sell liquor for the ensuing year no less than	4,498
Selling without license	1,505
Total	6,003
Keep open on Sundays in violation of statute	4,158

This is the statement rendered in the last Quarterly Report of the Chief of Police, and by the census thus given we have the assurance that there are now in the City over SIX THOUSAND MEN, three-fourths of whom hold a commission by law to fill our Prisons, crowd our Alms House, open the doors of Penitentiaries to convicts, occasion riots, vice, abandonment, suicides, murders, and death, and crowd Blackwell's Island almost to overflowing with the poor, the outcast, the convict, and the lunatic, all of which they are authorized to do "for a consideration"—the said consideration being,

Amount received from sale of Licenses to make paupers and villains	$14,980

Let "tax-payers" look at the amount thus returned from traffickers in ardent spirits to the City Treasury, and compare it with the initial item of expenses against which it may be placed in offset:

"Tax-payers! You authorize 6,000 men to take out of your pockets	$750,000
For "a consideration" of	14,980
Liquor traffic debtor	$705,220

But to obtain a fuller idea of the pecuniary evils of intemperance, the mathematician comes to our aid, and gives us the following estimates, which have the confessed fault of being too favorable for the liquor traffic. Ponder them well.

ANNUAL LOSS FROM ARDENT SPIRITS.

6,000 rum-shops, at $1 per day, for expenses, rent, wages, &c., &c	$2,190,000
6,000 men employed in attending the rum-shops, labor at $1 per day, lost in a productive sense	2,190,000
6,000 days' labor lost by tipplers and consumers who frequent the shops, including paupers, and two thirds of the police required by intemperance, at $1 per day	2,190,000
6,000 shops selling 10 glasses per diem at 5 cents a glass	6,570,000
Police and criminal expenses, at least	750,000
Total	$13,890,000

If any hearer doubts the accuracy of these facts and estimates, let him go home and take the Police Reports, and make the calculations himself. He will find they are far within the truth, startling as they are.

We think sufficient has been presented to show the evils of the liquor traffic, and the latter statement should arouse tax-payers to ask the question we now ask, *What shall be done?* I answer, the only thing that can be done is to enact a law prohibiting the liquor traffic. This can be effected by the timely and united efforts of moral and Christian men at the ballot-box. We have long talked of moral suasion. We have long tried what the effect of reasoning, facts, appeals, pleadings would be, and have found that there are now more licenses given than ever—more liquor sold than ever—there is more crime and poverty from this source than ever—and we are now convinced that it will not remove the evil. Talk about using moral suasion to men who will sell a soul for a penny, and will make murderers, villains and paupers for a few cents! The only moral suasion in such a case is that of a moral law which will say to them, "*You shall and you shan't!*"

The speaker here inquired into the possibility of enforcing such a law. If it is right to pass a law against killing at all, it is right to prohibit killing by inches. Have we no right to prohibit such offenses? Certainly we have. Then a law to prohibit the liquor traffic it is the right and duty of the legislator to enact. The existence of a *restraining* law is evidence that we may entirely prohibit the nuisance.—If the 20,000 paupers and convicts of last year were converted to honest, sober, Christian men and women, we could almost think the millenium had come.

The ballot-box is the appeal of a free people; the helmet, shield and battle-ax of our free republic.—Every man has the right to speak, and he has a serious duty to perform. But the great object in making this appeal should be, not the triumph of party, but the securing good government and righteous laws. Hence, proper men should be selected and voted for, men who are pledged and whose pledge may be confided in, to enact and execute all necessary laws.

But you say there is a difficulty here. The pledges of public men are of little value. You do not believe in pledges. I answer, you may better have pledges than your opponents. The rum-sellers and their friends will have their men pledged. Bad men are pledged to their cups. Why, then, if bad men are pledged, may not good men be pledged to their duty to man and to God? Let us say, We are determined to suppress entirely a traffic which is the source of so many evils, and nominate men to do our bidding, and your power will be such that it cannot be withstood.

There is another difficulty. You love the "Regular Nominations." You must vote "The Regular Ticket." The candidate is named, you must not scratch your ticket. If you do, the Whig will beat the Democrat, or the Democrat will beat the Whig. And it comes practically to just this, that institutions ordained by God, for a blessed and benevolent end, must be left to the hands of "rowdies" and wicked men.

Under these circumstances, decent, honest, moral, Christian men will not go to the polls. They are almost ashamed to be seen there. They will not spend their time in such company. We must have good men on our "regular nominations." If we cannot have them, then we must have a separate ticket, that we may realize the blessings promised in the Scripture, that "When the righteous rule the people rejoice."

The speaker proceeded to speak of the principle adopted by the Temperance Alliance in its Constitution in regard to the "improper expenditure of money by candidates," in the purchase of liquor for treating voters. Alcohol is the great Juggernaut before whose car every thing is made to bow. He verily believed Satan stood behind the red curtain and prompted his servants in their deeds. I speak strongly, but I know what I say, and the case demands strong and earnest truth to be spoken.

There is another object which the Temperance Alliance has inserted in its Constitution. It is the location of the polls. The speaker dwelt urgently on this much desired reform, and insisted that they should not be held in liquor stores and places where voters could be furnished with strong drink as the price of their votes.

In conclusion, said the speaker, I make my appeal:

First: To the moral, order-loving portion of the community. What benefit is it to you whether a Whig or a Democrat be elected, while the administration of the law, which virtually affects the moral, social, religious and political interests of the people, is against you? What benefit to you is the success of your ticket, if by that means the wicked bear rule, and you groan beneath a load of taxation, and the cry of the wretched and the outcast is heard at your doors, while the death cry of the murdered victim sounds in your ears?

You must petition the Common Council. If your Common Council sees the moral and religious strength of this City put forth, the grog-shops will be closed in a single day. Shall our work as men, as freemen, as Christians, be done? Shall we not be bold in the discharge of our duty? Shall we not stand faithful to our trust? Politicians give everything almost to see the elevation of their candidates, and have great rejoicings when successful. If moral and religious men were as zealous, how great would be our rejoicing!

If you say you will do no good by your vote, I reply, yes, you will. You will lessen the votes for the rum candidate. Politicians will find that you hold the balance of power, and more than the balance, and your might will tell.

I appeal.

2. To Temperance men.

Can you, consistently with your avowed principles, vote for a man who is not pledged to support your cause, and against intemperance and the liquor traffic?

Will you join hands with the enemy, and destroy with your own hands the beautiful edifice you have been erecting? I appeal—

3d. To Christians. Certainly none such can vote for a man merely because he is a Whig or a Democrat!

You believe that "Righteousness exalteth a nation, but sin is a reproach to any people." Can you then vote for men who will do that which in the sight of God and man you profess to abhor and condemn, for so slight a plea as that of a political prediction?

I say to you all, in the name of God, in the name of religion, in the name of patriotism and of humanity, in behalf of the victim of vice and crime, in the name of whatsoever is pure, and lovely and of good report, GO AND DO YOUR DUTY!

THE GREEN BAY MISSION—INDIAN ADDRESSES AND SINGING.—At the Allen-st. Methodist Church on Sunday morning, Rev. Henry Requa, missionary to the Oneida Indians, south-west of Green Bay, Wisconsin, with Rev. Tah-you-gah-way-hay, a preacher of the tribe, and two converted Indians, occupied the pulpit.

Rev. Mr. Requa delivered an address, in which he described the state of the affairs of the mission, and made an appeal to the Christian philanthropy of the congregation to sustain the mission by their contributions. He said it was not unusual to see the natives throng in crowds to hear the gospel; and though he had traveled over many white circuits, (as they called them there,) he never saw the power of God so exemplified as among those Indians. A storm had swept over the Reservation and had destroyed the crops, and the result was great suffering among the Indians. Money was wanted to enlarge their church and repair their school-house, but they were not in a condition to meet the demand.

He then adverted to one of the sainted chiefs of the Indians, who had embraced Christianity, and induced his people to follow his example. He lived to 110 years, and when dying said he was an aged hemlock, dead at the top—the winds of a hundred years had whistled through his branches. His generation had all gone, and left him alone. The Rev. gentleman then went on to state that many of the chiefs of the tribe fell fighting for the pale face in the Revolutionary war, and during the late war they fought gallantly for the United States. The children of these revolutionary sires were still with them, but they were melting away like the snows of Spring, and would soon be extinct. They had never been requited for their services, and the provisions of the act of Congress had become a dead letter, and never reached them.

One of the Indians then rose, and spoke in his own language, while another Indian acted as an interpreter. He said, Rev. Tah-you-gah-way-hay, though present, is too sick to make a speech. I shall speak for him. We are now poor. There was a time when the Oneida Indians were not so poor. Then they owned the land and thought themselves happy. The pale face came and asked for a place to sit down.—To this we agreed. Though some of our neighbors were unwilling, our nation offerred them the calumet and smoked with them in peace. We had a tradition that strangers would land upon our shores and drive us out, and many thought you were the men; but we did not think so, and when they strung their bows and raised their tomahawks to drive you back, we stood in the way. The other nations stood around for your death, but we, that you might live.

During the revolutionary war, we lifted our tomahawks against our own men for you. Many of our fathers fought, and when the victory was gained, none were more happy than we. During the war of 1812, our people again fought for you. In my journey East, I saw white stones, very nice, where the white soldier lies; but no such stone marks the spot where our chiefs fell. You are great, and have money. Our Missionary tells me you have given a great deal of money and 160 acres of land to your own soldiers. But the poor Indians have got no land for their blood, and no inheritance for their children. They get $1 a head and a school; but this is not much. But we do not come here to find fault. If you do n't give us money and land, send us the Bible, and this will make us very happy.

A great many years ago, if any man killed another, the nation would kill those who did so. But now they know that is not right, and they only kill those who are real murderers. We used to do a great many wrong things. Now, thank God, we do better. A great many years ago, a Missionary Society built us a church, but now the water runs through upon us; it needs a new roof, and it is too small for us. We have not watches like you, and we need a bell to tell us the hour of meeting. We tried to build an addition to our church, but we had to stop for want of money. We have come away here to ask you, for the sake of friendship, and old brethren, and in the name of the Lord, to help us.

The other two Indians then sung a hymn in their own language, from books they held in their hands, to one of our airs.

A collection was then made. The entire amount raised was $236. The Indians then sung to their own native airs, the hymn beginning with the words, "Blessed be the tie that binds our hearts in mutual love."

The whole congregation then sung a farewell hymn in English.

To the Editors of The N. Y. Tribune.

CAMPHENE ANNIHILATOR.—Much has been said of late in the papers of the day of the danger, and of the accidents from the use of *camphene*. Occasional remarks from *your* paper have *startled* many who were using it, and led them to look about for a *substitute*. I, J. G. W., have been for the last 20 years experimenting upon *combustion for light*, and more than a year since became satisfied that common whale oil, or lard, was capable of producing as good a light (and of course much safer than others) as camphene or carburetted hydrogen gas, if a lamp was constructed to make the combustion complete. I have experimented *successfully* upon a combination of the old *argand burner*, and the deflecting solar oil lamp, with a regulated draught of internal and external oxygen—thereby getting a DOUBLE DEFLECTION, and *complete combustion*. Five minutes will satisfy any one, who see them, (except those interested in camphene or other lights, who are in danger of being affected by them,) that these lamps MUST *take the place of camphene* as fast as they become known. We have two burning every evening at the fair in Castle Garden, on the tables of glass-ware, from the Brooklyn Flint Works, and for sale at our store, 295½ Pearl-st. Will you, Mr. Editor, be kind enough to call on us and see the different styles we are getting up, for public and private use, and if you think them deserving from the *safety, brilliancy* and *economy* combined, please give us the benefit of your opinion.

Yours, J. G. WEBB & Co., 295½ Pearl-st.

FIRES.—At 1 o'clock A. M. yesterday, a fire broke out in the dwelling-house No. 37 Mulberry-st., occasioned by the bursting of a camphene lamp. The premises were occupied by an old lady named Mrs. Johnson, who was severely burned, together with two other women, names unknown. Policemen Meehan and Gallagher, of the Sixth Ward, were near at the time, and extinguished the flames before any serious damage occurred to the building. The firemen were soon on the ground, but too late to render any assistance.

Yesterday, at 2½ A.M. o'clock, a fire broke out in the rear basement of house No. 193 Mercer-st., owned by Mr. Gilbert, and occupied by five or six Irish families. The fire had made such headway before it was discovered by the inmates, that it was with great difficulty they could make their escape from the burning building. The fire department were promptly on the ground, and soon succeeded in extinguishing the flames before any very large amount of property was destroyed. At one time the roof of T. H. Dilk's stables, Nos. 189 and 191, was set on fire by a spark from the burning building, and as it was anticipated that the entire premises would be destroyed, the horses kept therein were turned loose into the street. The stables were, however, saved from any material damage by the energetic action of the fire department.

MURDEROUS ASSAULT WITH A KNIFE.—About 1 o'clock, a young man named Wm. S. Moulton, one of the New-York Volunteers, who arrived in the city this morning from New-York, become engaged in an altercation with another man, in Beaver-st., near Broadway. He was considerably intoxicated, became very much excited, and took a knife from his pocket which he brandished about in the most threatening manner. At this time Mr. Daniel Houghton came out of a barber shop, in front of which the altercation took place, and as he passed Moulton struck him with the knife in the back, cutting through his clothes a gash at least 14 inches long, and inflicting a slight wound near the shoulder blade. A crowd soon gathered about, Moulton shouting and brandishing his knife in such a manner as to keep back all present, and kicking against the doors and breaking the windows of the barber shop. A horse attached to a wagon belonging to Mr. Weatherwax, of Watervliet, was standing in the street, and he made a rush at him with the knife, with which he cut a severe gash in the horse's throat, under the jaw bone. The horse bled profusely. At this juncture a man made a rush upon Moulton, and seized upon him, but was soon obliged to let go his hold, as he aimed several blows at him with the knife. Moulton then ran up Beaver-st., the crowd after him, and turned down Green-st., then up Hudson and down Pearl, where he ran into a dry goods store and fell powerless on the floor. Here he was arrested and conducted to the Police office. When brought into the office he appeared to be unconscious of what he had done, and acted more like an insane man in a frenzy. His hand was cut severely, and bled so that it was necessary to bind it up. He was committed without examination. His certificate, signed by the Mayor of New-York, as a member of the Volunteer Regiment, was found upon him, upon which it appeared that he had been paid this morning $36. No money was found upon him.

(Albany Atlas, Saturday.

BROOKLYN ITEMS.

ACCIDENT.—A youth named Mortimer Velsor, 15 years of age, residing on Long Swamp, near Huntington, L. I., had one of his arms severely lacerated by the discharge of his gun while getting over a fence on Friday afternoon last. He is doing well.

COLD SPRING WHALERS.—On Friday, the 3d inst., the bark Alice Eli. H. White, master; and the ship N. P. Talmadge, Henry H. Edwards, master, sailed from Cold Spring Harbor, on their voyage to the Arctic Ocean.

LIBEL.—A complaint was preferred a few days since by Mr. E. Went, a hair dresser, residing in Atlantic-st., against John New, the publisher of a sheet called *The Albany Switch*, in which the former is held up to public ridicule. The case was to come off Saturday morning, but was postponed to next Saturday.

CONTEMPT OF COURT.—Mr. William G. Bagley, gold pen manufacturer, of New-York, who was called as a witness in a case of larceny, before Justice J. B. King, and used some disrespectful language, was committed for contempt of Court, and fined $25. In default, he was sent to the County Jail in custody of an officer. The case alluded to was of no importance in itself.

ROWDYISM.—Until lately Brooklyn could boast of being free from rowdyism, but from some unaccountable cause the streets were disgraced on Saturday night by crowds of those idle, ill-conducted scamps, who kept making great noise, using the most offensive and disgusting oaths and expressions, thereby disturbing the neighborhood and insulting passers-by. About 2 o'clock they attacked a man at the corner of Fulton and Cranberry-sts., who was accompanied by his wife, carrying an infant in her arms. The cries of the woman brought out many of the neighbors, who saved the man from further violence, and perhaps from death, as a drunken infuriate can rarely restrain his hand. The police were not about.

BOUND TO COME DOWN.—Little more than two months ago the death of a young boy was caused by the falling of a pile of lumber in Columbia-st., corner of Pacific. On that occasion the Coroner's jury made a representation to the Common Council on the subject of the dangerous mode of piling lumber in this locality, but no action has been had in the matter. On the same spot there stands at present a pile about 9 feet at the base, and from about half way up to the top about 15 feet. The whole is about 25 feet in hight.

COURT OF SESSIONS.—Before Judge Johnson and Justices Stilwell and Wright.—In the case of assault and battery on