CERTIFICATE NO.	ON WHAT STREET OR AVENUE.	SIDE.	BETWEEN WHAT STREETS OR AVENUES.	TO WHOM ASSESSED.	DESCRIPTION OF PROPERTY.	FRONT. Ft.	FRONT. In.	FOR WHAT PURPOSE.	BLOCK NO.	STREET NO.	WARD NO.	MAP NO.	WHEN CONFIRMED.	WHEN SOLD.	AMOUNT SOLD FOR. $	AMOUNT SOLD FOR.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1860	[illegible]	[illegible]

GERRIT SMITH TO MONTGOMERY BLAIR.

"OF ONE BLOOD ALL NATIONS." "OF EQUAL RIGHTS ALL RACES." "HONOR ALL MEN."

PETERBORO', April 5, 1862.

HON. M. BLAIR, *Postmaster-General*—*Dear Sir*: I have read the Letter, which you sent to the Great Anti-Slavery Meeting held in New-York 6th last month; and I have read it with the respect due to its distinguished author, and with my deep interest in the subject of which it treats.

You evidently foresee the speedy death of American Slavery. It will be as sure as speedy. The nation will not let it live to become the cause of another War. One such reckoning-day for the crime of slaveholding as this day of horrors will cure us of all disposition to repeat the crime. The punishment which the guilty South and no less guilty North are suffering cannot soon be forgotten by either. And was there ever a punishment more justly allotted?—more righteously retributive? It falls just where it should, and only where it should. The whites of the two sections are plundering and slaughtering each other; and in neither are the blacks harmed. The South is not aggravating the sorrows of the blacks. The North has ceased to send them into Slavery, and is becoming kind to them. The slaves are getting their freedom without fighting for it. The blood of their oppressors Northern and Southern instead of their own blood is purchasing it.

And however expedient it might be, it nevertheless will not be indispensable to build up barriers, statutory, constitutional or other against the return of Slavery. It will never come back to curse us. The nation, that has tried Slavery and abolished it, never recalls it. As they who have had the small-pox do not have it again, so, too, the nation that has had the infinitely more loathesome disease of Slavery does not have it again. The British West India planters, although they grumbled at some of the workings of Emancipation, had nevertheless no desire for the restoration of Slavery.

You are "morally certain" that if the slaves shall be unconditionally freed they will be massacred. I am greatly astonished that you are. My more favorable views of human nature would not allow the suspicion of such diabolism. And no less astonished am I that your only preventive of the unparalleled crime is for Government to fall in with the claims of the guilty and to yield up the rights of the innocent. How unlike are your views of the office of Government to those expressed by the noble and lovely Paul! He would have it "a terror to evil doers and a praise to them that do well." But you would have it take sides with the guilty against the innocent. A true Government goes for the innocent at whatever expense to the guilty. A true Government stands by the least black baby at whatever cost to the millions of men who would wrong it. A true Government goes for justice without compromise. But your best proposition is to leave undisturbed the monsters who are whetting their knives, and to save millions of men from those knives only by tearing them from their homes and driving them out of their country. I acknowledge your hope that these millions will go voluntarily. But if it is not your plan that they *must* go, then I know not why you should have written your letter. The most radical Abolitionists admit, aye, and claim, that they *may* go. Moreover, you would probably (I would not) call it a voluntary going, however much it might have been induced by their disabilities, deprivations, and oppressions at the hands of the Government.

Government is now, and ever has been, the heaviest curse of earth. But it will be transmuted into its greatest blessing, when it shall be driven back from its manifold usurpations to its sole legitimate office of protection. Then it will meddle with the rights of none; but will simply hold a sure and steady shield over the rights of all. Then beneath that shield will the right of all to "life, liberty and the pursuit of happiness," be equally sacred. Then Government will have no part in assorting, domesticating or colonizing its subjects; but will leave them to dispose of such matters after their own free choice.

The colonizing of the blacks may be highly expedient: but Government has no more to do with it than with their dress or food. If the blacks have an insurmountable dislike of their white neighbors, or of the climate, or Government, then let them have us to go where they please. Hayti, Central America and other countries will invite them, and pay much of the expense of their emigration. Their white neighbors will very probably prize the labor of the blacks too highly to consent to pay anything to get rid of them. You and I and other speculists may have our theories about collecting the whites into the temperate and the blacks into the tropical regions. I confess that I am among those who believe that, were Government to allow free play to the laws of nature, the blacks would move toward and the whites from the equator. But Government is not to act upon, nor so much as to take knowledge of those theories. Its one work is to protect those who for the time being are its subjects. It is to have no choice of subjects. Whether they become more or less white, red or black, is nothing to do with it. Should the white men of this nation visit other nations, and bring back for their wives negresses and squaws, there would be no power in the Government to stop it, and no modification of its duties resulting from it.

You would have Government colonize the blacks to prevent their being murdered by the whites. I apprehend that your assumption of this illegitimate power for Government is not your only fault at this point. You would not have the power wielded impartially. Were the case reversed and the blacks to threaten the murder of the whites, not the colonization of the whites but the daughter, if need be, of every black would be your remedy. I much fear that your highest ideal of Government is a white man's Government. But that is no better than a black man's Government. And neither is good for anything. For whether it be the Government or the individual that, instead of being ennobled with the soul of manhood, is driveled with the spirit of caste, humanity has nothing to hope for from the miserable counterfeit.

You have much to say of the difference of races; and you hold that out of this difference have grown difficult problems for our Government to solve. What I have already said shows that in my opinion Government has nothing to do with such problems. I add that the less individuals have to do with them the better. We have entertainment of them beyond conceit, arrogance and oppression. What is more, they are not real problems. There is in them nothing to solve—nothing to tax the ingenuity of either Government or individuals. What we shall do about the difference between two races is no more a problem than what we shall do about the difference between two stars or two mountains. We are simply to accept the difference and to pass on. An owlish philosophic inquiry into what we shall do about the difference God has made in the skins of different men is not less pertinent than would be such an inquiry into what we shall do about the difference He has ordained between the complexion of the sun and Moon. Moreover, that one portion of the human family is essentially inferior to another is probably nothing better than a prejudice. Englishmen were not essentially inferior to Irishmen when long ago Irishmen bought and sold them; and Irishmen are not essentially inferior to Englishmen when now they are oppressed by Englishmen. Changes of circumstances, along with other causes, alternately lift up and depress a people, that their inherent, inborn faculties are neither multiplied nor diminished because developed in one age and undeveloped in another. Africa has contributed the precious metals of learning and power; and in the endless revolutions in human affairs, she may again and again contain and cease to contain them. The sooner Government shall step its war upon nature, the sooner will these fluctuations become less, and the sooner will the nations begin to approach the entire permanent level.

In your eyes the special action of Government where there are "two different races in the same community" is a duty. It is its duty, you mean, to prefer one to the other. I would that you could see such special action and such preference to be a crime—and a crime for which God has desolated many nations and is now desolating this.

You justify the "jealousy of caste"—the "jealousy of races;" and your proof that it is the product of "the highest wisdom" is that "we conquer and hold our conquests by it." But what is to you proof of its good is to me proof of its bad character. And you commend this jealousy because it protects a superior race from social intercourse with an inferior one. Better such intercourse, however, than to fortify ourselves against it by hatred. At the risk of whatever consequences, we are to treat all men and to rejoice at their rising in the social scale. And while I dare not admit that to refuse intercourse with any portion of our Common Father's children is unless, I dare affirm that such intercourse is not to be avoided if it can be avoided only at the expense of ignoring the claims of human brotherhood and of withholding our love from a portion of it. Whatever else you have learned in the school of Christ I cannot believe that you learned this jealousy there. Much as you hate Slavery, I feel confident that it is to its teachings and influences you are indebted for this jealousy. It is a sad fact that Slavery has been a successful teacher of our whole people, and that the damaged characters of even those who hate it prove the universality of its baleful influences. Our hatred of the blacks, notwithstanding you so strangely construe it into an expression of our hatred of Slavery, comes nevertheless from the teachings and largely also from our love of Slavery. In the nature of things the unrighteousness of hating men cannot stand in connection with the righteousness of hating oppression. Go the world over, and you will no more find the haters of men hating oppression than you will find the lovers of men loving it. I confess that the mass of the Southern whites (and there is a great deal of such malignity at the North also), hate the blacks: and I affirm that it is because they hate them that they love to see them sunk in Slavery.

Your remark that "the blacks have quickly disappeared when emancipated," can be accounted for only on the supposition that at the moment of making it you inadvertently confounded them with the Indians. All writers are liable to such confusion. It is very true that the Indians diminish rapidly. But it is as true that the negroes do not diminish at all. Whether bond or free, they increase everywhere, if we except instances where, as on sugar plantations, they are from purpose and policy worked to death. They increase in the West India Islands, and in the rigorous climate of Canada. And even in the Northern States, where by force of cruel laws both civil and social they are shut out of respectable employments, places, and associations, degraded, driven into the narrowest straits of poverty, and driven into the most wasting vices, they almost everywhere keep up their numbers. And this too notwithstanding that at every census many, under that "bleaching process" which goes steadily on, pass from the black to the white class. I must believe that, were the Northern blacks, instead of being crowded into the unhealthiest tenements of our towns, scattered through the rural districts in as large proportion as are the whites, their increase would, in spite of all their disadvantages, fall little short of that of the whites. I would say, in this connection, that they who argue that the negro's habits of improvidence in Slavery hinder his thrift in Freedom, argue not against selling him free but in favor of hurrying him out of Slavery.

You assume quite too much when you say that the whites hold the lands of the South by title from the Creator. If you mean only that the climate of these lands is more favorable to the whites (though for Pro-Slavery ends the reverse is often insisted on), I am willing to let the assumption pass for what it is worth. But the title to a country growing out of considerations of climate is very far from being the only one. Occupation is a ground of title; and the title is none the weaker if the occupation be compulsory instead of voluntary. The earned title is another; and by this most emphatically does the South belong to the sweat and tear and blood-drenched slave. Moreover, there is such a thing as the forfeiture of title to a country; and in all their generations the Southern oppressors have, by turning a free country into a prison and its blessings into curses, repeated their forfeiture of all possible title to it.

Do you ask what is to become of the lands of the South when the War is ended and Slavery abolished? I would that these as well as lands elsewhere could be disposed of on those great and precious Land Reform principles, which teach that the right of all to the soil is as sacred and sacred as to the light and air. But few even of the good and intelligent are as yet up to the level of these principles. The lands of the South will in the main continue to be held by the identical that now hold them. It will be said that wives and children should not, because their husbands and fathers were Rebels, be made homeless. And even the Rebels themselves, although they have forfeited both lands and lives, we shall be slow to drive from their homes when we remember our own share of the responsibility for the rebellion. Parents, who give wine to their children until they are so intoxicated as to kick the table over, are hardly the right persons to punish them for their uncontrollable feet. And we who have fostered Slavery, until slaveholders could no longer contain themselves, are in hardly a suitable relation to punish them very severely for their outbreaking insanity. The rebellion we must put down. But all the time we are putting it down we should be holding ourselves largely responsible for it and condemning ourselves quite as emphatically as we condemn the traitors. Slavery made them traitors; and we were so corrupt and cruel as to sustain Slavery. To believe that anything else than Slavery either did or could prompt the rebellion is evidence of the last degree of prejudice or foolishness. No Free State embarked in it; and every Slave State, not even Delaware excepted, would have done so but for the fear of Free State resistance. And to this the avowed purpose of the Rebel leaders to make Slavery the corner stone of the new nation. And, what is more than all, add that nothing short of the impetuous, intolerance, impenitentiness and contemptuousness generated in an unwholesome, restless spirit by slaveholding, could have sufficed to rouse up men to the point of this wild and guilty rebellion.

I said that we must put down the Rebellion. God teach our rulers how to do it! They are imperiling the Nation and sacrificing scores of thousands of lives—and but too probably all in vain. Very cheap and very easy is the way to put it down; and to put it down surely, and so that it will stay down. Very plain is it, too. But our rulers see, as yet too blind to see it. Simply take slavery from the hands of the Rebels, and the rebellion is ended certainly, entirely, and forever. It is, however, inconceivably important both to them and to us that it be taken in the right spirit. It must be taken, not vindictively, not with self-complacency and physical righteousness, but in penitence and pity. We are to take Slavery from the hands of the Rebels, as the reasonable parent takes back the knife which, with false indulgence, he had given to his child. He is more disposed to blame himself than to punish the child for the cutting of the tendons and fingers. Conquered the Rebels must be in mercy to themselves. Conquered they must be, that the country may be saved. Conquered they must be, that a rebellion, which is the most horrible Pro-Slavery place, may be adequately abhorred, and that Civil Government may be adequately vindicated and honored. But it is not for us to magnify their crime and invoke its reversal punishment. Their Pro-Slavery is not half as guilty as ours. Have fall in with their education. Our education fuddles ours. Theirs comes of mighty temptation. Ours has nothing better to lead us than the poor scraps which Pro-Slavery merchants and manufacturers, politicians and priests throw out to it. There are many among us who are wont to say that we cannot forgive such men as Davis and Stephens and Mason and Slidell. Possibly they should be—though not excessively. But when we come to the point of forgiveness, the question, which should most engage us, is what we, the greater sinners, shall do in order that we may be able to forgive ourselves. There is one thing and only one thing to do to this end—and that is to take from the hands of the slaveholders the Slavery which we have given them in their hands. This done—this done and restored to the slaveholders, the slaves and themselves—and we shall then be at peace with ourselves, or in other words shall have forgiven ourselves. Talk of our inability to forgive Rebels! Why every Northern editor who continues to cry against the Abolitionists or in other words to cry for Slavery, and every Northern preacher who preaches prudence on the Slavery question, and every Northern Member of Congress who stands in the way of making an instant and clean sweep of Slavery is in important respects a far guiltier upholder of the Rebellion than is the worst Rebel who was born and bred under Southern influences.

Could I have my wish, the chief punishment of the mass of the Rebels would be but to wrest Slavery from them. What, and then leave them to do us all possible harm? But deprived of Slavery, they would be as well nigh harmless as serpents without fangs. Moreover, their disposition to do harm would then rapidly die out. It is true that were the slaveholders to emancipate under the pressure of the war—and I much fear that they will ere we are ready to do so—they would then be both morally and physically unconquerable; the nation would be divided, and for a time great evil would ensue both to the North and South. But this time would not exceed a generation. The cause of the division being blotted out, the South would soon be glad to get back into the old nation, the course of whose mountains and rivers shows that it can be divided only unnaturally and temporarily.

I said that the lands of the South will be held mainly as now. But what will the poor emancipated landless blacks do? Just what the poor landless whites will. Both will have to work for those who have land—at least until they are able to buy land. The blacks will buy it fast. The African evinces a peculiarly strong love of his "boornie grounds," and a peculiarly strong desire to have a home of his own. During the brief period of freedom in the British West Indies, black men to the amount of nearly or quite 100,000 have become freeholders. And this, too, notwithstanding they were much inferior to ours in intelligence.

My saying that the blacks will buy homes at the South implies my assumption that after the war "The United States (will) shall guarantee to every State in this Union a (real) republican government." The "Dred Scott Decision" will no longer be law. Men will then buy and sell and exercise all the rights of citizenship, not because of their complexion but simply because they are men. They who shall still stand out for the "Black Laws" of Illinois and other States, will rapidly become few. The denial to manhood of the rights of manhood will then be seen to be the guiltiest and the meanest crime. Black Laws, Cutaneous Democracy, Caste-Colonization, Pro-Slavery Sermons, Pro-Slavery Editorials and all that sort of satanic brood will then be at an immense discount. The War will cost us much treasure and life. But as the thunder-storm, though with damage here and there from its bolts, is nevertheless a messenger of health, so will the War, in purifying the moral and political atmosphere, bring us some recompense for our frightful sacrifices in life.

Will the illiterate blacks of the South be allowed to vote? Not unless the illiterate and ignorant whites are. There will be no bounty on a black skin. Qualifications for voting, and, in short, for all political and civil rights, will, I trust, be at the South as in the British West Indies, entirely irrespective of complexion.

Alas, that the question was ever raised: "What shall Government do with the blacks, at the close of the war?" Because of our ignorance and prejudice we have entertained it and been embarrassed by it. Nothing so much as this question has kept and still keeps us from prosecuting the war unconditionally and thoroughly, and therefore to a speedy and triumphant result. I admit that our leading men are concerned to have the rebellion put down. Far greater, however, is the concern of a large share of them to have the slaves continued in their chains or colonized. To these the ending of the rebellion, if it is to be also the lifting up of five millions of blacks into fellow citizens, would be no joyful prospect.

Pardon me, dear Sir, for expressing regret that you sent such a letter to the New-York meeting. I readily admit that most of our statesmen would not have written a better one. They would have written a worse one at some points. But I believe that you would be able to rise in this crisis above vulgar statesmanship, and contrast yourself honorably and beautifully with its prejudice, narrowness and superstition. I did not suspect that in answer to the thunder-calls for the abolition of the crime of crimes you too would be found proposing conditions. I had counted confidently on your readiness to have Slavery struck down by the war-power. I should ever have hoped that for a piracy, and that too the superlative one, you would be found to hold that there is no law, and can be no law. I could not dream that in your eyes no race of men is "common or unclean;" and that even in the one which has been more bruised and battered than any other by its unnatural brethren you would discern, aye, and gratefully and joyfully, the image of the Common Father.

I am disappointed in you. I am disappointed in many. Nevertheless, I do not despair of the nation. It will come out of the "seven times more heated" furnace of this War, freed from much dross. It will come out of it not to be still shamed by the world for a sham and Pro-Slavery Democracy, but to win the world's admiration of the beautiful and glorious fruit-fruits of a genuine and Anti-Slavery Democracy. Degraded and trampled-on men will be lifted up by this War, and will, for the first time, be invested with sacredness and held in honor. Their better conditioned brethren will receive them into fellowship, and will henceforth talk less about inferior races, and be less disposed to argue an essential and permanent inferiority from a circumstantial and transient one.

"It's coming yet for a' that,
That man to man the world o'er
Shall brothers be for a' that."

Men will yet consent to dwell with men. Preposterous is the hope that before they do: "The tabernacle of God shall be with men, and he will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." That men consent to dwell with men will ever be the highest proof that God dwells with them. As the harmony of mankind is the most persuasive prayer for the descent of the Spirit, so is it also the surest evidence that the prayer is heard, and that the Spirit has descended. As the recognition of their entire Brotherhood is what God most loves in His children, so is the recognition the surest evidence that He dwells with them and in them.

I do not choose words too strong to express my emotions when I say I am alarmed and distressed at the multiplying indications that a political Caste Colonization party is in process of organization, and that gentlemen of the high standing and Anti-Slavery antecedents of yourself and Senator Doolittle are favoring it. It will, from the first, act in concert with, and will probably soon become openly one with, that portion of the Democratic party which its Pro-Slavery leaders are now at work to rally. Such a Colonization party is distinguishable in name only, and not at all in effect, from an open Pro-Slavery party. The unconditional patriots in the Democratic as well as the Republican party feel that the present is emphatically no time for such work. Until the war, which threatens the life of the country, is ended, they will have no part in building up the Democratic or Republican or any other party. Until then, their one work will be to save the country.

I deprecate this nascent Colonization party, not because I fear its success. When Slavery shall be abolished (and we are on the eve of its abolition) the party will die. Hatred of the blacks, which is the palladium and soul of the party, gets all its life and virtue from Slavery. Slavery dead, and the desire to colonize the blacks would also be dead. You and Senator Doolittle would find no more sympathy with your scheme. Nay, you would yourselves have no more sympathy with it. And if Slavery shall live, even the slaveholders will not consent on any terms to the colonization of the mass of the blacks, either those in or those out of Slavery. They will, as were the slaveholders of Maryland, be found valuing the labor of black men too highly to consent to their expulsion from the country. Nor do I deprecate the party because the first actual attempt to drive millions of useful, innocent people out of the nest on would begin a war of races in which the dozen millions of blacks in this hemisphere, and the whole civilized world in addition, would be against us. For there never will be the first actual attempt. When the time for it shall have come, the daring and the disposition will both be lacking.

It is for other causes that I deprecate this Colonization movement. Its tendency will be to hold back the Government from striking at the cause of the war, and to produce hesitation, diversion, compromise, at a moment when the salvation of the country calls for bloows, immediate, united, and where, at whatever damage to whatever other interest, they will fall most effectively. Not its temporary tendency is to foster in the American people that mean pride of race and that murderous spirit of caste by which they have outraged and crushed so many millions, and for which they are now in the righteous providence of God called to an account so appalling.

I am, dear Sir, respectfully yours,
GERRIT SMITH.

—Among the rewards lately made by her British Majesty's Government for saving life at sea, we find the following to Maine captains:

To Capt. L. C. Hale, of the ship Brazil, of Richmond, a testimonial, for his humanity in rescuing the crew of the schooner Mary Ann Gaskill, of Fairsham, abandoned 7th October last.

To Capt. Thomas L. Libby, of the American brig Young Reaper, a telescope, in testimony of his humanity and kindness to the crew of the schooner Neptune, of Digby, N.S., which foundered at sea on the 12th Nov. last.

To Capt. Oscar R. Perry, of the bark Ephraim Williams, a telescope, in testimony of his humanity to the crew of the bark Alice, of Hull, wrecked off Lyon Island, on the coast of Patagonia, on the 4th Oct. last.

To Capt. Nowell, of the ship Triple, a telescope, in testimony of his humanity in rescuing the crew of the Village Belle, of Yarmouth, N.S., abandoned at sea 6th Jan. last.

To Capt. Dudley Young, of the bark Diligence, of Portland, a telescope, in testimony of his humanity and kindness to the pilot of the schooner Neptune, of St. John, N.B., which he rescued from their waterlogged vessel in Jan. last.

To Capt. T. Thurlow, of the bark Lucy Ring, a gold watch and chain, for his humanity to the crew of the bark Kermore, of Picton, N.S., abandoned at sea 26th Dec. last.

When Fort Sumter surrendered, the following lines appeared in some of the Southern papers:

"With mortar, Paixhan, and petard,
We tender Old Abe our Beau-regard."

Things having changed somewhat, and the Rebels catching it front and rear, causing them to flee from the wrath to come, our Western friends now return the Rebel's poetic courtesies in this wise:

"With the rebels all routed and flying with fear,
We tender Jeff. Davis our Poole in his rear."

CITY POSTAL DELIVERY.

WHAT WE HAVE AND WHAT WE NEED.

The present incumbent of the Postmastership, the Hon. Abram Wakeman, entered upon the duties of his office on the 1st inst., and at once proceeded to inform himself concerning the means at his command with which he might work out to the public's satisfaction certain reformatory measures.

In the present system of City service there are several patent objectionable features. The mails are not opened at a sufficiently early hour: the street boxes are not properly looked after: the facilities for local correspondence are not convenient, and the charges are not satisfactory.

Some improvement has been made by Mr. Wakeman in the first particular, and the mails are ready for delivery at 7½ o'clock a. m. Still the difference of half an hour would be of vast benefit to dealers whose stores are far up town, or who, though doing business in Brooklyn or Jersey City have their letters addressed New-York.

The street boxes are recognized as a valuable advance toward a better service, but unless they are more frequently visited; unless there is greater promptitude and vigilance on the part of the carriers, they will continue to be, as they are now, of use only to those who are not particular as to the time it takes for a letter to reach any desired destination. There are provided at present 574 cast-iron boxes fastened to the lamp-posts, distributed variously so as to embrace such portions of the city as lie below Fifty-fifth street. Until recently the carriers were instructed to visit these boxes four times daily, at the hours of 8 and 10 a. m., and 1:30 and 9 p. m. Mr. Wakeman proposes as an improvement, that there shall be *five* daily collections. Twenty-eight collectors are paid for this duty—a duty requiring simply regularity and punctuality, and even this small amount of service would prove a great accommodation, if we could but feel assured that the collectors were certain to make the collection at a specified moment, not hour, and that the matter would, without delay, be taken either to the General or the District Post-Office. Many of the collectors are too old for efficient service, or are so grounded in their old-time habits of carelessness and laziness, that it will be impossible to do anything with them. A proper discharge of these duties requires young and active, healthy and intelligent men. No one thinks of using the street-boxes when dispatch is desirable, and as for any local service they afford, they might as well be expected to clean the streets, or furnish food.

The extra charge of one cent should be abated. There is no good reason why a letter to the same place should be three cents, if mailed in one part of the town, and four cents if mailed in another.

We have six stations established in different parts of the city, each under charge of two clerks, assisted by a *corps* of letter-carriers, ranging from seven to thirteen. The principal office is a station for the purpose of collecting and delivering mails; it is located in the business part of the city, and in consequence of the vast amount of business requires 23 carriers. From this and the other stations 89 carriers are sent out four times daily for the regular delivery.

The facts are, however, that the more influential business houses have their private boxes at the General Post-Office, and not being dependent upon carriers, do not care much about the system; the people are so accustomed to be without local facilities, and so unused to larding individually for public convenience, that they say little and do nothing; the carriers, seeing that the public have no confidence in them as efficient servants, become slack and lax and shuffle about their duty as they see fit.

The London system is near perfection. Crude notions of the superiority of this system are very prevalent; but the truth is, that the perfection found there consists simply in this: that the accommodations are numerous, and dispatch and punctuality are regarded as first in the order of things. This proves all things, and an experience of many years shows conclusively that whatever is done for the masses is sure of its reward. To the Londoner postal advantages are tendered, and the consequence is, that according to official report, the number of local letters in that city is over 50,000,000. In 1856 the number was 38,387,874; in 1858 the number was 42,816,314; in 1859, 46,191,529, and in 1860 over 50,000,000.

System is necessary, and a large working force indispensable; both are provided and the return is immediate and gratifying. There are, for instance, 100 clerks, or sub-Postmasters; 3,000 sorters and carriers, and over 300 District Posts. Hourly deliveries of outside mails and of local matter are made in all the more densely populated portions of the city, and the early morning and most important delivery is so managed that every letter which can be delivered within a radius of 12 miles from the office is so delivered before 9½. The rules and regulations of the Department, to be observed by the public, are few and simple, and their regard insures one and all numerous accommodations, with rapid and punctual service.

In the first place, the city is divided into ten unalterable postal districts—districts as distinct and recognizable as our counties or States. The districts are known to every Londoner, and the same division might with equal propriety be adopted here. The table is as follows:

Name.	Letter.
Eastern Central	E. C.
Western Central	W. C.
Southern	S.
North-Eastern	N. E.
Eastern	E.
South-Eastern	S. E.
Southern	S.
South-Western	S. W.
Western	W.
North-Western	N. W.

Every street, road, alley, place and park, is distributed; and tables, accurately detailing every essential and minute particular, are as common there as directories are with us. The districts are subdivided, and to each subdivision is assigned a carrier, who in time becomes as familiar with the names of the residents in his beat, as with his own. The routes are short, and one living at the farther end of a route or walk, receives his mail almost as early as those living nearer.

Absolute punctuality is observed in the collection of the letters at the street-boxes, so that one can know to a moment when his note or letter will be taken from the box; can calculate with equal certainty the time at which his friend, in another part of the city, will receive it, or tell by what hour's mail it will leave the city.

There are people in London, as there are here, who are careless and slipshoddy in everything. They misdirect, misspell, and do many absurd things with their letters, which, if done in this country or city, would insure their absolute loss, and entail any quantity of trouble and disappointment upon the writer and his friend. If, however, one is careless there, or if his correspondent has changed his residence, it but stimulates the Department to renewed exertions. It is the duty of the Government, when once charged with a mission, to execute it, and no labor, or pains, or shoe leather, or expedient, will be saved or left untried. If one carrier is unable to find the addressed, another takes the letter, and so on until every place has been tried, and then, if all fail, the letter will be sent to the writer, with indorsed evidence of its travels.

London is a large city; New-York is a smaller one. London enjoys an unerring, a simple, and all-accomplishing postal system of city delivery; New-York suffers with a wretchedly incompetent one. London sends millions of letters, and produces a vast postal revenue; New-York sends thousands of letters, and pays but little. Shall we not, in the age of reform, take heed of the advance made by our neighbor across the water, adopt a similar system, and secure like results? The secret of success lies in a nut-shell. The charges are moderate, simple, and uniform; the accommodations numerous, and the deliveries rapid and punctual.

—The Rev. P. J. Murphy, late Assistant Pastor of St. Anne's Church, in this city, died on the 16th of March in Ireland. The reverend gentleman went to Ireland about eighteen months ago for the benefit of his health, but his efforts in that direction proved unavailing for that terrible disease, consumption, cut him off in the prime of life. He was born on the 3d of April, 1833, in the parish of Killoe, County Longford, Ireland. He came to this country on the Fifth September, 1852, studied at St. Francis Xavier's College, Sixteenth street, in this city, and at St. Joseph's Seminary, Fordham, and was ordained to the sacred ministry on the 31 of May, 1857, by the Most Reverend Archbishop Hughes.

—Col. Loeser has resigned the command of the New-York Fire Zouaves (Ellsworth's), and has returned to his position of First Lieutenant of Cavalry. Col. Loeser distinguished himself at Ball Run, is an excellent officer, and is greatly beloved by his command.