VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, JUNE 6, 1838.

DEDICATION of the Methodist Meeting-house, recently erected in this village, took place on Thursday last.

The house was crowded at an early hour.

The introductory Prayer was offered by *Joshua Poor*.

Reading of scriptures and Sermon, by *J. M. Weaver*.

Scriptures read—Solomon's prayer at the dedication of the Temple, recorded in the 2d book of the Chronicles, 6th chapter, commencing with the 12th verse.

Sermon founded on Genesis, xviii, 17: "And he was afraid, and said, how dreadful is this place! this is none other but the house of God, & this is the gate of heaven."

In relating circumstances by way of introducing the text, the speaker expressed it as his belief that God designed to give Jacob the preference to Esau; but he did not believe that God designed to have Jacob act all the part he did in the matter. Set on by his mother, he deceived his aged father, and robbed his brother—acts of wickedness highly offensive to God.

In discoursing from the text, the speaker divided his subject into

First: A description of the House of God—what is implied by the terms—and its use.

Secondly: Its benefits.

I. The House of God sometimes meant a nation or a tribe—sometimes the Church—in general terms, a place where God displays his glory and reveals himself to his people.—More particularly, by it was meant, anciently, the Tabernacle—the moveable sanctuary; and afterwards the Temple built by Solomon. In modern times, buildings are erected like the one in which we are now assembled, and are consecrated to God and called His House.

The speaker now inquired for what purposes the House of God was erected—and in reply answered:

1. *For Prayer.* Prayer is one of the most important and effectual means of grace.—It brings man into the immediate presence of his Maker. There are other proper places for prayer. But the House of God is the place where all may unite in this service—not indeed audibly, at once,—for that would make confusion(1)—but while one voice arises, all hearts may unite in strengthening the petition.

2. *For Praise*—a most profitable and delightful part of worship. The speaker held that the leading of sacred music in the House of God should never be committed to impious men.(2) Some objected to instrumental music; but he did not. It was used anciently. He urged the cultivation of singing.

3. *For the instruction of the people by the reading of the Holy Scriptures.*

4. *Preaching of the Gospel by the Ministers of Jesus Christ.* Men should be appointed and qualified, not only to read, but to expound the Scriptures. The command, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is a command reaching to all nations and generations of men. The Gospel should be preached by the fireside and in the field—but the House of God is adapted to doing the work more effectually—with superior facilities.

5. *For administering the Ordinances.* These are two—Baptism, and the Lord's Supper.

Circumcision, of the former dispensation, is dispensed with under the present dispensation, and water baptism only comes in its stead, as also instead of former uses of water in public consecrations.(3) The House of God he thought to be the proper place to administer the ordinance of baptism. He would not say that it was not allowable to administer it in the grove under some circumstances. He did not remember any instance, recorded in the New Testament, of their leaving the House of God and repairing to the river.(4) In remarking further upon this ordinance, he viewed the outward ordinance of washing to represent the inward cleansing.(5)

The Lord's Supper, the speaker said, was designed to perpetuate the memory of Christ's sufferings and death: and to represent union with God and with his people.(6)

The sixth, and last purpose of the House of God, which he mentioned, was,

Discipline, which is necessary to the health and prosperity of the Church.

II. He now came to the second general head, which was,

The Benefits of the Gospel, temporal and spiritual.

First: It is adapted to promote the Welfare of the Land. Some have availed themselves of the abuse of this doctrine, for the accomplishment of their own avaricious purposes. This ought not to be.

1. *It promotes habits of economy.* These habits and principles are inculcated from the Bible and from the sanctuary. It requires periodical cessation from manual labor, one-seventh part of the time, which provision is economical. It is evident from the history of the race, that those men will accomplish most who rest, according to the commandment.

2. *It enriches the land*, by securing God's promised blessing on the benevolent—on those who honor Him with their substance.

3. By promoting good morals. Contrast those nations and countries which have not the House of God, with those which *have* it, and the former will be found to be under the dominion of licentiousness, immorality, and irreligion, without restraint.

4. By promoting civil and political interests. Every ruler ought to receive a religious education from the Bible and the House of God.

Finally, The House of God is pre-eminently adapted to promote the spiritual and eternal interests of men.

Closing Remarks. The conclusion then is, in view of its origin—its authenticity—its objects—its benefits—*the House of God ought to be built.*

He knew of no account of there being such a house, except domestic ones, previously to the departure of the Israelites from Egypt.—After the exodus, the Tabernacle was built—and then the Temple.

The House of God should not only be built, but should be *paid for*. In building the Tabernacle and the Temple, there was no lack of money. He was happy in being assured of the prospect that the house we are now in, will be paid for in a short time. He always felt embarrassment in undertaking to consecrate to God a house that was in debt. What! the House of God to be seized and sold at public auction for debt? God forbid!

In his consecratory address, among the things emphatically denounced and abjured, as nuisances that ought never to desecrate the House of God, were *tobacco* and *dogs!*

Hymn and closing prayer by *C. A. Thomas*, minister of the Baptist Church.

Anthem by the Choir. The music, thro'out, conducted by *E. June*, was delightful—was extatic.

The day was fine—the attendance full.—The meetings were kept up to the close of Lord's day following, it is hoped to the benefit of souls.

(1) This I was glad to hear our speaker say.

(2) If I correctly understood the speaker here, and also while he was making the dedicatory address, he made a distinction between those who *lead* in singing, and *others* who sing, as to their moral qualifications. A *leader*, he said, must be a pious man—while moral men, not professedly pious, may join in the exercise, if they do not lead. I confess this looked to me like making a distinction without a difference; and our speaker cited no Scripture, and gave no reason that I heard, to help me out of the difficulty.

(3) I did not attend this meeting to find fault, or to act the part of a critic; but as I was seen to be taking notes, I shall not be expected to withhold my opinion. I must say then that I thought the speaker did a work of supererogation for his subject and his occasion, when he lugged in Circumcision, and undertook to splice baptism on to it. What was particularly unfortunate for him, or for me, he utterly forgot, or neglected, to cite a single passage of Scripture, while on this point—and what is more, he either forgot or neglected to tell *how* his work was done.

As I was retiring from the meeting, a brother, alluding to this point, remarked] that it would be a very quick and easy way of making a bridge over a stream, just to bring the ends of the timbers together, or along by the side of each other: but whether, without joining them in some way, the bridge would carry you over safely—that is the question.

(4) On the other hand, does he recollect an instance in which they left the river and repaired to the House of God to administer this ordinance? If he does not, then his answer to this question must be a full offset to the opposite position which he took on this point—and he and I are even, and ready to start together.

I now ask him then, whether there is as much evidence in the New Testament that this ordinance was administered in the *house*, as there is that it was administered in the *river*, and places where there was "*much water!*" I ask him for a particle of positive evidence that it was in a single instance administered in the house. On the contrary, the positive and plain evidence is clear and full that it was performed in the river.

"Then WENT OUT to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him IN JORDAN."—Mat. iii. 5, 6. The passages in proof to this point are too numerous to be brought into a brief note like this: readers in general will readily find them.

By the way, while on this point, I will add that, there can be no objection to the administration of the ordinance of baptism in the house, provided there be means for *baptizing*. But whoever undertakes to make out from New Testament usages, that in the house is a more proper place to administer this ordinance than in the river, will find that he is taxing himself with a troublesome task. If he were a Latin, I am persuaded he would adopt the language of one in another predicament: "*Hoc opus, hic labor est.*" It may be more convenient in cities to have the means of *baptizing* in the house—in the country, in general, I think not.

(5) This *outward* cleansing I suppose my brother will acknowledge to be the cleansing of a polluted soul, all covered with filth and sin. Now I ask—keeping up his comparison—who that was *outwardly* polluted, covered with mire and dirt, would think of cleansing himself by sprinkling on a drop or two of water? How then can such sprinkling represent the inward *cleansing?*

(6) As to who are the proper subjects of this ordinance, he did not inform us—nor did he offer any proof on the mooted point that it represents union among the saints.

☞ CORRECTION—One of my typographers made me use a bungling phrase, last week. In the item noticing the late law of Pennsylvania in relation to property destroyed by mobs, read "sustained" instead of "substituted."

MEMOIRS OF J. R. MCDOWALL.

☞ This work is now for sale at the Telegraph office. Price $,1. Friends of this noble martyr to the cause of moral Purity will do well to avail themselves early of this opportunity, as I brought only 50 copies, and they are probably the only ones on sale in the State.

Brandon, May, 1838.

AN ADDRESS has been put forth to the people of Pennsylvania, by the "Eastern Executive Committee of the State Anti-Slavery Society,' called forth by the recent outrage in Philadelphia. Below is the closing paragraph of this document. Its tone is mild, yet manly.

"If it be inquired of us what course we mean to pursue in this time of trial, our answer is brief. We shall move onward in the right line of duty, persevering in the promulgation and defence of those righteous principles which we have ever upheld, confining ourselves, as we ever have done, to the exertion of moral power, and the use of peaceful means. We shall plead with renewed and still increasing energy, the cause of the down-trodden poor, acknowledging in our practice, as well as our words, the universal brotherhood of man, and that we *believe*, what almost all *profess*, that "all men are created equal" in rights, and that those rights are inalienable. We are well aware that the worldly-wise would recommend a temporising expediency—a pause in our exertions—a bending to the storm, till its fury be overpast. The rhetoric may be fine which enforces such counsel, with similes of the reed rising after the blast, and the rigid oak shivered and prostrated for its obstinacy; but the policy it recommends, we utterly repudiate. The yielding reed may rise, but it bends again at the next gust. Who would lean on it for support? Who would rely on it as a prop to his feeble steps? The pliancy which saves it, proves it not worth saving. No!—never let this supple plant which seeks safety by tamely bowing before violence, be the emblem of the Anti-Slavery cause or its advocates. Let them be rather like the rock-rooted oak which gathers fresh strength from its resistance to the tempest, and never bending till it breaks, continues to give support to those who recline against it, as long as it can sustain itself. Are we told of the events of the past week, and warned of the future? Our answer is ready. Our fathers preferred the maintenance of their rights to the preservation of life itself,—and we should be degenerate sons indeed, if, when not our own rights alone, but those of the enslaved millions of our sinful land,—of the millions yet to be born to an inheritance of degradation and oppression, or of liberty and honor, according as we succeed or fail, are depending on the issue of our moral enterprize, we should tremble and falter, and shrink from the contest as soon as it waxes warm, and thickens with difficulty, and toil, and peril. Are we pointed to the smoking ruins of that beautiful Temple of Freedom, which we fondly hoped would long have echoed the noble and free sentiments of a Franklin, a Rush, a Benezet, a Lay, and as we look sadly on its early downfall, are we bidden to learn hence the fate of our own dwellings, if we persevere? Think not the intimation will drive us from our post. No! rather will we gather in handfuls, the yet warm ashes of the ruined edifice, and cast them toward heaven, that they may come down in boils and blains upon the monster Slavery, eating with caustic energy to his very vitals, and consuming his life-blood with what he had vainly deemed should be his nourishment. We shall go on then, calmly but firmly. Our work is too holy, too great, too intimately inwoven with all that we hold dear for ourselves, or value for our fellow-men, or desire for our posterity, to be lightly abandoned at the appearance of difficulty, or timidly given over at the approach of danger. We feel that God has called us to this work, and if it is his purpose that we should finish what we have begun, he can preserve us, though it be in the lion's den, or the seven-fold heated furnace; that he will deliver us out of every danger, and uphold us by his free Spirit, until all is accomplished that he has given us to do. If he has otherwise ordained, and designs to permit the wicked to triumph for a little season, and the witnesses for his truth to be slain in the streets of our city, we shall have at least the satisfaction of reflecting that we fall in the post of duty, with our wounds in the breast and not the back; and that he whose work we are doing can raise up other laborers to reap the rich harvest whose seed we have sown, and whose growth our blood will have nourished."

☞ Governor Ritner, of Pennsylvania, has offered $500 reward "for the apprehension and conviction of each and every person engaged in the burning of the Pennnsylvania Hall."

The Mayor of Philadelphia also has offered $2000 "for the apprehension and conviction of the vile perpetrator or perpetrators."

The "Pennsylvania Hall Association" have issued the following card:

PENNSYLVANIA HALL.—The friends of liberty, of equality, of civil rights, and of free discussion, are informed that a subscription list is opened at No. 307 Mulberry-street, where all the friends of freedom may subscribe towards the erection of a new Hall.

As soon as the sum of fifty thousand dollars is subscribed and paid, the Managers of the Pennsylvania Hall Association will proceed to erect another Hall, larger, and if possible, more beautiful than the former.

Signed in, and by direction of, the Board of Managers of the Pennsylvania Hall Association. SAM'L WEBB, *Treas.*

☞ The correspondence between *James G. Birney*, Corresponding Secretary of the American Anti-Slavery Society, and *F. H. Elmore*, member of Congress from South Carolina, which is introduced on the 4th page of this paper, will be the commencement of a new era in the history of the present Anti-Slavery enterprize. What is given this week is only an introduction. In the next paper will commence Mr. Birney's answers to the queries of Mr. Elmore.

☞ *Farmers*, as much as possible, do your hoeing while the sun shines, if you would destroy weeds.

News from Liberia.

Under this head the Emancipator publishes a series of extracts from the Liberia Herald. We copy two specimens:

"INDUSTRY OF THE COLONISTS.—'Tell it not in Liberia, publish it not in the streets of Monrovia, lest the natives laugh, *that there are those in Liberia who are ashamed to owe their subsistence to honest labor.*' —*Herald of 7th mo.* 1837."

"'Unfortunately for Africa, any and every kind of labor is regarded as a mark of meanness and poverty, which no man will submit to bear. The only business in which the dignity of a man will suffer him to engage, is traffic.'—*Herald of 8th mo.* 1837."

The Herald from which the first extract purports to be taken, is not before us just now. The second we find in an article *relating exclusively to the native Africans*, —not to the *colonists!* It has no relation at all to the "Industry of the Colonists."

"WEALTH OF THE COLONY.—From the Herald of the 10th month, we make the following extract:

'If our friends abroad inquire, Are the people making fortunes? we reply at once, *No.* What fortunes *can* they make in a score of years, who are newly arrived in *a climate that tries every fibre in the animal composition*, without money, without correct knowledge of the seasons, unaccustomed to the productions of the soil, and who, from the first moment of arrival, have to bring their regular quota of duty to the public service without fee or reward? If they make a *living*, they *do well;* and all that will be demanded by any whose good opinion we value at one farthing.'"

The article from which this is taken, begins as follows:

"A few days ago, we had the pleasure of a trip to Millsburg, where we had not been for nearly two years. It affords us real pleasure to bear renewed testimony to the thriving condition of that little settlement. There is attached to the settlement, double the quantity of land under cultivation this year, than there has been in any preceding year. If our friends abroad inquire, Are the people making fortunes?" &c.

What is said of the thriving condition of he settlement and the gratifying progress of agriculture, is carefully omitted, in the Emancipator's extract; and the extract is given as if it related, not to the settlement of Millsburg merely, but to the whole colony. For the rest, we agree with the editor of the Herald, that to make a living by agriculture, where one is unacquainted with the soil, climate, mode of cultivation, &c., and has to learn every thing by experience,—is doing well, and ought to satisfy the demands of every reasonable man.—*Vermont Chronicle.*

The paper containing the foregoing has been received, probably in compliance with my last week's proposal. The article is giver in the Telegraph with great cheerfulness.

And is this the Chronicle's boasted "*pointing out of several* palpable and most injurious *misquotations!*"! MISQUOTATIONS—this is the word that the Chronicle made emphatic, with how much accuracy or propriety the readers of the Telegraph may now judge from its own showing. What has the Editor of the Chronicle pointed out? and how has he done it? Why, he has given one *assertion* of his own which will most certainly be taken for quite all it is worth under the circumstances; and he has given a single quotation which makes not one hair either white or black. Reader—judge ye.

By the way, the Edotor of the Chronicle has committed, to say the least, a most egregious blunder, in failing to attribute the production with which he is finding fault, to the right source. This is said, not from any wish to avoid responsibility in the case, but to have the truth known. The article at which the Chronicle has made this careful carping, is no less than that lengthy and astounding production which I copied into the Telegraph of the 18th of April, from the "*Pennsylvania Freeman*," edited by *John G. Whittier*, the American Poet, and a distinguished member of the Society of Friends.

And now, I ask the Editor of the Chronicle with what face he can charge the Editor of the Emancipator, [Pennsylvania Freeman,] with "carefully omitting" any thing, when he—the Editor of the Chronicle—has so "carefully omitted" so large a proportion of the document he has garbled for his own purposes? Out of his own mouth shall he be judged; and in his own emphatic words I will emphatically ask him, "IS THIS DEALING FAIRLY WITH THE PUBLIC?" Furthermore, in his own words, "It is no slight testimony in favor of a cause, that its opponents find it necessary to resort to *such* means to sustain themselves." That so indomitable an adherent to Colonization, and so busy a defender of it, could cull out nothing more than he did from such an article, and could make no more than he did out of what he did cull, speaks greatly in praise of the work.

I now call on the Editor of the Chronicle—if he designs to "deal fairly with the public"—to disabuse his readers, as to the general state and doings of the Liberian Colony, by publishing the undisputed facts placed before the world from time to time for the last half dozen years, showing the Colony to be any thing else than what the Chronicle represents it to be—which facts the Chronicle has uniformly and "carefully omitted."

NOBLE AND PRECOCIOUS INTREPIDITY.—On Wednesday of last week, as several children were at play on the bank of the river that runs through this village, the bank being steep where they were, a little daughter of Dorastus Smith, about half a dozen years of age, being near the water, made some mis-step and fell in and sank. While one child screamed and darted off for help, an older sister of the unfortunate one, about ten years of age, ran down to the water, laid hold of a bush with one hand, stepped into the water, and with the other hand seized hold of her little sister as she arose and held her until help arrived and extricated them.

The heroic act of this child who acted so intrepid a part in saving her little sister, is recorded for an example to others.

☞ DISTRESSING EVENT.—Just as the Telegraph is going to press, it is announced that CHARLES SMITH, a young man of about 16 years of age, son of OLIVER M. SMITH, of this village, is probably drowned, as it has already been upwards of an hour since he sank in Otter Creek, where he was swimming, and he is not yet recovered.

☞ THREE HOURS LATER.—He is drowned—his obdy has just been taken from the water.

☞ That newspaper editor who will so stultify himself as to think—or will labor so to stultify his readers as to have them think, that the Anti-Slavery enterprise is not on the ascendant, is deserving of unqualified pity. The Editor of the Vermont Chronicle has renewed his attempt to play off this miserable farce upon his readers.—What does he do with such facts as, that the number of Societies in 1837 was 1006; in 1838, 1346—that the receipts into the Treasury during the year ending May 1837, were $39,000; during the year ending May 1838, $44,000, notwithstanding the unprecedented commercial embarrassments of the country—that this increased amount is shown to have been collected, in a larger proportion than formerly, in small sums in the country, [the large sums from the merchants in the city being cut off by the pressure of the times,] which shows the onwardness of the enterprise among the *People*—that Governors in the free States, one of whom two years ago recommended legislation against our enterprise, are now enrolling their names under the motto of *immediate emancipation*—and that Legislatures of non-slaveholding States have raised their voices from faint whisperings to rumbling, rolling thunders which are carrying terror to the *ultima Thule* of the land of "Patriarchs" and soul-drivers?

American Bible Society.

The receipts last year amounted to $85,676 83, being $4,902 less than those of the preceding year. This is a less reduction than was anticipated, considering the pecuniary embarrassments of the times.

The number of Bibles and Testaments printed in the course of the year were, in all, 142,000 copies. The number issued, amounted to 158,208 copies, in eighteen different tongues. This number is less than that distributed last year by some thousands. In some sections of the country, owing in part to the times, very few orders have been made by the Societies. The Board cannot but hope that such Societies will double their diligence the coming year.

From the foregoing data the Vermont Chronicle will, no doubt, show conclusively, that the American Bible Society is speedily coming to an end!

PRESBYTERIAN GENERAL ASSEMBLY.—The parties have closed their sessions seperately. The *legal* question is the one now pending between them. Concerning this, the New York Observer says:

We understand, verbally, that two suits at law have been commenced. One is against the Moderator and Clerks of the last Assembly, requiring them to show cause why they deprived Miles P. Squier and others of important rights. This goes at once to the turning point,—the constitutionality and validity of the act of last year, excluding the "Four Synods."

DISTRESSING ACCIDENT.—On Saturday afternoon, a son of Mrs. Eastwood, a widow lady, residing at No. 154 Norfolk street, aged eight years, being persuaded by his playmates in the neighborhood, escaped from his mother's observation, and wandered as far as the ship-yards in the vicinity of the dry-dock. Having crawled upon the scaffolding of a ship upon the stocks, he became dizzy, and was precipitated to the ground with great violence, driving in upon the brain large portions of the skull. He was immediately carried home, and Dr. Legget being sent for, called in Dr. Minturn Post, who performed the operation of trepanning the patient, and raised the pieces of bone. Great hopes are entertained of the child's recovery.—*New York Spectator.*

☞ Let children be warned by the foregoing, not to run away from parents at the suggestion of playmates.

☞ Brother Isaac Sawyer, Jr, has removed from South Reading Mass., to Deerfield, N. H. All communications to him will therefore be directed to the latter place in future.

Rector, the convict who recently escaped from the city prison in New-York, has been re-taken, after having stolen a horse to make his escape with.

☞ The report from the wheat growing country, in the west and south, is highly encouraging.

☞ The inhabitants of Salem, Mass. have appropriated the Surplus Revenue of the United States falling to them, to the building of a City Hall, at the cost of $21,000.

Brother Harmon Ellis has removed from Hancock, Berkshire Co. Mass., to Shaftsbury, Vt., and requests his correspondents to direct accordingly.

RELIGIOUS SUMMARY.

DEPARTURE OF MISSIONARIES *for the Indian Archipelago.*—The Rev. F. B. Thompson and the Rev. W. Pohlman and their wives, of the Reformed Dutch church, and the Rev. Dyer Ball and Rev. G. W. Wood and their wives, of the Presbyterian church, missionaries of the A. B. C. F. M. sailed from this port in the Albion, Capt. Putnam, for Singapore, on the 25th instant. Messrs. Thompson and Pohlman are to join the mission of the Reformed Dutch church in the Indian Archipelago. Messrs. Ball and Wood are missionaries to the Chinese, to be stationed, for the present, at Singapore.

The thanks of the friends of missions are due to the owners of the Albion, for the generous provision they have made for the comfort of the mission families on their distant voyages, and to the God of Missions, for the favorable circumstances under which they have been permitted, after twelve months detention, to embark for their fields of labor.

Mr. and Mrs. Ball have taken with them their two little girls of five and eight years old, and Mr. and Mrs. Thompson their infant child.—*N. Y. Observer.*

THE RELIGIOUS AND PHILANTHROPIC ANNIVERSARIES, which commenced yesterday, are well attended and seem to give evidence of renewed zeal in the many good works they are designed to promote.

A vast amount of benevolence, education, instruction, piety and virtue, are annually diffused over the land by these highly valuable institutions.—They are great foundations of our social and religious blessings, for their whole aim is to make men better. Every citizen should feel that he owes a debt of gratitude to the clergy and others who honor our city with their presence on these occasions, and contribute so largely to the moral and religious advancement of society.

The Prison Discipline Society held an interesting meeting yesterday, in that most convenient and beautiful public room in the City, the Marlboro' Chapel. A number of interesting addresses were made. Mr. Curtis read letters showing the benefits derived from the moral influences of this excellent Society, in reforming the convict and restoring him to society, as a useful member.

The New England Sunday School Union held their meeting in Federal Street Church. Addresses by President Wayland and Mr. Hague of Providence, Willard of Newton, Lincoln of Portland, Coleby of South Berwick, Hervey of East Cambridge and others. It was voted to raise $5000 this year, and the same next year, to form a fund for Sabbath School publications. Mr. Hague estimated the Sunday School teachers in the Union at 50,000, and the scholars at one million. What a field for moral culture! Mr. Willard made some appropriate and just remarks on the advance the Baptist denomination had held in religious freedom. They had always been against law religion, since the days of Roger Williams, and it was only year before last, that the last remnant of law religion was abolished in this State, the 3d Article.—*Bost. on Press.*

CONGRESS.

SATURDAY, MAY 26.

HOUSE.—The National Intelligencer says:—"A great day's work was done in the House of Representatives on Saturday. Between two and three hundred bills for the relief of individuals, after undergoing consideration in Committee of the Whole, (Mr. McKennan being in the Chair, and discharging the duties of presiding officer with great promptitude and efficiency,) were ordered to a third reading, and were severally read a third time, passed, and ordered to be sent up to the Senate for concurrence. These bills were all relative to individual cases of applications for revolutionary and invalid pensions, which had been the subject of laborious examinations before the Standing Committees of the House, and were, therefore, scarcely susceptible of objection. Half a dozen days of similar devotion to business would go far towards clearing the docket of bills in the House of Representatives, though it is unprecedentedly heavy."

GENERAL INTELLIGENCE

SLAVERY A GREAT BLESSING.—The late Southern Convention of Merchants have made the following most singular declarations to the world:

"Of all the social conditions of man, the most favorable to the developement of the cardinal virtues of the heart and the noblest faculties of the soul—to the promotion of private happiness and public prosperity, is that of SLAVEHOLDING COMMUNITIES under free political institutions."

Suppose in process of time—and the thing is far from improbable—that the colored people of the South should become not only the most numerous, but the most intelligent and influential, and should then proceed to make slaves of the whites, would this be "favorable to the developement of the cardinal virtues of the heart and the noblest faculties of the soul—to the promotion of private happiness and public prosperity?" For, let it be remembered, that the inhabitants of Africa have just as good a right to come here and steal away American citizens and make slaves of them, as we have to go to Africa and steal away her children.—Or, they have just as good a right to make slaves of us here, as we have to make slaves of them. Should it be said that the whites have law on their side, we reply, that, to be equal with them, the blacks, when they become the most numerous, have only to make just such laws, substituting the word "white" for 'black.'

But is it not really astonishing, that Southern people should be so wilfully blind, as to place the South above the North, in respect to "the cardinal virtues, the noblest faculties of the soul, and private and public prosperity?" We cannot begin to contrast the two portions, for we should hardly know where to end. Suffice it to say, that some of the most intelligent statesmen of the South have themselves drawn the contrast with a masterly hand. Mr. Preston, member of Congress from S. C., visited the North a year or two since, and upon his return, at a meeting to contemplate the construction of a rail-road, made a most eloquent speech