

Volume 12
Sermon Scrapbook, 1861-1865
135 pp., 12 p. index
8" x 12 3/4"

Primarily sermons from metropolitan newspapers, with an emphasis on Thanksgiving sermons. There does not appear to be any articles, sermons, etc. relating to Jamestown or Chautauqua County.

The glue used to mount the clippings has bled through the clippings making them difficult to use.

Index prepared by Pat McQuiston, Fredonia, April 1979.

Do not film: 17, 22-27, 29-33, 35-64, 66-70, 72, 73-76

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**Chautauqua County
Historical Society**

Letter..... *B* Initial..... *E J F*
No..... *123-012*
Collected..... *E J Foot*
Donor.....
Remarks..... *T 101-5001*

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(12)

Cash in

| | | |
|---------|--|-----------------------|
| July 13 | To Cash rec ^d of Asa Bradstreet | 25.00 |
| " | do taken from draw | 40.00 |
| 14 | do taken from draw | 25.00 |
| 15 | do taken from draw | 35.00 |
| 16 | do Orlando Wauhans | 15.00 |
| " | do Stone | 9.00 |
| 19 | do do | 12.00 |
| 20 | do do | 25.00 |
| 21 | do do | 2.00 |
| 22 | do do | 6.00 |
| 23 | Issue Thomson on a/c | 100.00 |
| " | taken from draw | 15.00 |
| 25 | taken from draw | <u>2.00</u> 3.00 |
| 26 | do do do | 27.00 |
| 27 | do do do | 12.00 |
| 28 | do do do | 11.00 |
| 29 | do do do | 12.00 |
| 30 | do do do | 20.00 |
| Aug 1 | do do do | 9.00 |
| 2 | do do do | 4.00 |
| 3 | do do do | 18.00 |
| 4 | do do do | 11.00 |
| 5 | do do do | <u>52.00</u> 32.00 |
| 6 | do of Mrs Depew | 16.00 |
| 7 | do of draw | 4.00 |
| 8 | draft Messers Bank | 47.00 |
| " | Cash for draw | 15.00 |
| 9 | do do do | 19.00 |
| 10 | do do do | 10.00 |
| " | Joseph Smith on a/c | 4.00 |
| 11 | Cash for draw | 2.00 |
| 12 | do do do | <u>10.00</u> 49.00 |
| 13 | Issue Thomson | 50.00 |
| 15 | Cash for draw | 11.00 |
| 16 | do do do | |
| 17 | Cash of draw | |

E. A. P. Thompson

(3)

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Paginated by Pat McQuiston
Fredonia, April, 1979

E. A. & P. Thompson

(3)

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New Haven Town Officers 1858 (47)
 New Year's Eve 1859 (58)
 " " " 1866 (130)
 N. Y. City Missions (66)

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Counting House Calendar-1858

(50)

" " Almanac 1862-64

(95)

Chronology of Events 1858

(60)

(63)

" " " 1865

(131)

(135)

Christmas 1863

(105)

Courts (criminal)

(63)

(66)

Clergymen

(49)

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D C

E F G H I J K L M N O P Q R S T U V W X Y Z

TO

X Y Z

E. S. P. Thompson

13

Fast day observance 1861

25 - 33

" " " 1861

94 - 95

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401.50

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5810.32

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G
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J
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Sermons - Fast day 1861 (25) - (33)

" " " " (94) - (95)

Thanksgiving 1858 (51) - (57)

" 1859 (75) - (79)

" 1860 (80) - (93)

~~1861 (94) - (95)~~

" 1863 (96) - (104)

" 1864 (106) - (113)

" 1865 (116) - (125)

" 1865 (128) - (129)

State Government (67)

Slavery - end of - 1865 (130)

401.50

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E. A. & P. Thompson

109

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Thanksgiving 1858

(51) - (57)

" 1859

(71) - (79)

" 1860

(80) - (93)

" 1863

(96) - (104)

" 1864

(106) - (113)

" 1865

(114) - (130)

Telegraph - history of

(73)

401.50

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X, Y, Z

810.32

E. A. P. Thompson

(3)

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Unemployed clerymen

(49)

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401.50

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810.35

W. S. P. Thompson 63

Law & Criminal Courts

63-66

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Young People's Association

67

401.50

153.64

X.9.2

870.32

E. & S. Thomson

(3)

| | | |
|---------------------------------------|--------|--------|
| Paid Isaac Thomson for bou | 9.00 | |
| Paid Asa Bindington bill oats | 4.00 | |
| Paid A. E. Peck insurance on goods | 25.15 | |
| Paid E. N. Thomas | 10.00 | |
| Deposit | 35.00 | |
| John Green on a/c | 10.00 | |
| Cash to Isaac Thomson | 1.00 | |
| James Franklins Bill for E. N. T. | 6.00 | |
| Deposit Mechanics Bank | 128.00 | |
| Paid Emat Jessup's Bill casks | 27.00 | 255.15 |
| Cash to Isaac Thompson | 32.00 | |
| do for Capt Baker | 11.44 | |
| Paid Great Potford Bill | 1.75 | |
| Deposit Mechanics Bank | 100.07 | |
| Hotel this town best wheat bill flour | 97.79 | |
| N. Thomson to pay hand gold | 15.00 | |
| Bill Mr S. Walden of a/c | 45.31 | |
| Pay Cartage Salt | 2.04 | |
| Pay Capt Chapman Bill flour | 92.13 | |
| Pay for 100 Bush Oats | 4.00 | 401.50 |
| Isaac Thomson | 5.00 | |
| Henry freight bill | 1.13 | |
| Isaac Thomson on a/c | 5.00 | |
| Capt Wiley Bill Coopers H. | 115.00 | |
| James Purcell Bill Mbluffs | 27.54 | 153.67 |
| Samuel Wheeler Bill of Blair | \$ 75 | |

Carroll 1855

15

Cash

| 1831 | | To amount Prot over | | |
|--------|--|---|--------|--------|
| Aug 18 | | To amount from draw | 45.00 | |
| 19 | | do Cash from draw | 26.54 | |
| " | | do do from Isaac Thompson | 30.00 | |
| " | | do do from Nicholas Merrill | 5.89 | |
| 20 | | do do from draw | 10.00 | |
| 22 | | do do from draw 10.00 | 13.00 | |
| 23 | | do do from Amos | 15.00 | |
| 24 | | do do from draw 1.00 | 18.00 | 183.43 |
| 25 | | do do from draw | 21.00 | |
| 26 | | do do P R Kimbely | 6.00 | |
| " | | do do from draw | 16.00 | |
| 27 | | do do from draw | 20.00 | |
| 29 | | do do from draw | 16.00 | |
| 30 | | do do from draw 27.33 | 60.33 | |
| " | | do do from Morris & Bradley | 100.00 | |
| " | | do do Asa Bradley on a/c | 58.00 | 297.33 |
| 31 | | Cash from draw 25.00 | 45.00 | |
| Sept 1 | | cash m. for Eggs of Pactus | 0.92 | |
| " | | do do from draw | 7.00 | |
| 2 | | do do from draw | 11.00 | |
| 3 | | do do from draw | 71.65 | |
| 5 | | do do from draw | 40.00 | |
| 6 | | do do from draw | 5.50 | |
| 9 | | do do J. & A. Wadsworth | 24.72 | 181.79 |
| " | | Cash of Draw | 4.00 | |
| 8 | | do do cash mtd from draw | 11.00 | |
| 9 | | do do do do do | 37.00 | |
| 10 | | do do do do do | 5.00 | |
| 12 | | do do Bradley & Morris on a/c | 20.00 | |
| " | | do do Cash mtd from draw | 5.00 | |
| 12 | | do do do do do do | 7.00 | |
| 14 | | do do S. & B. Bridgton for H. B. Thompson | 20.00 | |
| " | | do do Cash of Draw | 17.00 | |
| 15 | | do do Lewis M. Nator on a/c | 30.55 | 182.55 |
| " | | do do A. C. Chapin hwy 2.00 | 26.00 | 182.55 |

Account

625

| Date | Description | Amount | Total |
|--------|--|--------|--------|
| 1831 | By amount bet over | | 810.32 |
| Aug 20 | " | 6.75 | |
| 22 | " Paid for 1 pair flour 3 lbs | 5.25 | |
| | David Thomson | 20.00 | |
| 24 | " David Thomson | 1.00 | |
| | " Hitchlip Town & Atwater packet flour & oil | 6.00 | |
| 25 | " David Thomson | 5.00 | |
| 26 | " Sarah Shepherd | 10.00 | |
| 27 | " Isaac Thomson | 13.00 | |
| " | " Isaac Thomson | 10.00 | 77.00 |
| 29 | " Isaac Thomson | 3.00 | |
| | Capt Baker / Bill Sparrs Candles & ft | 27.35 | |
| 31 | " Deposit Mechanics Bank | 240.00 | |
| Sept 1 | " Isaac D. Lott hire | 21.50 | |
| 2 | " John Scadwell Biscuits - 1.72 | 1.72 | |
| " | " Seed and Chapman Bull Land | 12.50 | |
| 3 | " Cash to David Thomson | 6.25 | |
| 6 | " Paid for Oil | 3.00 | 295.30 |
| " | " Paid Meant Post Keyth Bill | 2.12 | |
| 7 | " Paid Isaac Thomson | 80.05 | |
| 8 | " | 28.00 | |
| 9 | " George Stealy | 12.00 | |
| " | " David Thomson - "2 Cts" | 18.00 | |
| 15 | " Cash P. Bostitts man for 10 1/4 bu Oats | 4.61 | |
| 20 | " Packet co bill crackers | 5.29 | |
| 25 | " " Bros Johnsons Bill changing windows | 4.50 | |
| Oct 1 | " To Workmen | 8.00 | 103.27 |

Warner

1345.89

Q10

Cash

| | | Amount brot over | |
|----------|--------------------------------|------------------|-----------|
| 1831 | | | \$1589.73 |
| Sept. 15 | To Cash of Draw | 42.00 | |
| 16 | " Cash of Isaac Hall | 53.54 | |
| | " cash in Levi Stittmas double | 100.00 | |
| | " cash in E H E Wright | 5.00 | |
| | Cash of Draw | 22.00 | |
| 17 | do do | 2.00 | |
| 19 | " do | 12.00 | |
| 20 | " do de Isaac Thomas | 53.00 | 293.54 |
| " | " do in Patent Co on a/c | 100.00 | |
| " | " do draft on Bank | 430.00 | |
| " | do of N Y Gaston | 11.38 | |
| 21 | do of Draw | 30.25 | |
| 22 | " do Sale of Lab on a/c | 11.50 | |
| " | do of Draw | 9.00 | |
| 23 | " do of draw 43.00 | 144.00 | |
| 26 | " do of Edward Allen | 56.75 | 192.88 |
| " | " do of draw | 2.00 | |
| 27 | " do do | 12.00 | |
| 28 | " do do | 9.00 | |
| 29 | " do do | 10.00 | |
| 30 | " do from Draw | 38.00 | |
| Oct. 1 | " do do do | 35.00 | |
| 2 | " Isaac Thomas | 300.00 | |
| " | " Sarah Alling | 2.79 | 414.79 |
| " | " cash in from Draw | 13.00 | |
| 4 | " Isaac Thomas | 100.00 | |
| " | " Ada Bradley & Bill Sea | 53.00 | |
| " | " cash in from draw | 17.00 | |
| 5 | " Owen Botolph on a/c | 8.00 | |
| " | " cash in Draw 17.00 | 25.00 | |
| " | " of Jacob Brown | 30.51 | |
| " | " of Harry Jones Ho bro flow | 42.44 | |
| " | Cash of Draw 15.00 | 27.00 | |
| 7 | " do | 3.00 | 298.95 |
| | | | \$3289.89 |

Account

7
B

| 1831 | Amount | Not over | |
|---------|--|----------|---------|
| Sept 10 | By pd to Isaac Thomson | | 10.00 |
| 13 | Deposit Mechanics Bank | | 125.50 |
| 16 | Cash to E. A. Thomson | | 30.00 |
| 17 | Cash to Isaac Thomson | | 4.00 |
| 19 | Cash pd Dr. Green on Saturday | | 5.00 |
| 20 | Cash by E. A. Thomson to carry to New York | | 642.00 |
| 21 | Pd M. Huggles Bill Same Sept | | 4.25 |
| | Lyman Abbottee per I Thomson order | | 25.00 |
| 23 | Deposit Mechanics Bank | | 126.00 |
| 26 | Cash to Chas Huggins | | 2.50 |
| " | Cash to Isaac Thomson | | 2.00 |
| " | " E. A. Thomson | | 8.00 |
| 27 | " Isaac Thomson | | 5.00 |
| 29 | Dr. Laurence Washall | | 10.00 |
| 30 | Dr. A. Baker bal a/c | | 51.42 |
| Oct 3 | Deposit Mechanics Bank | | 394.00 |
| 4 | Henry M. Thomson | | 20.00 |
| " | Deposit Mechanics Bank | | 210.00 |
| 5 | Deposit Mechanics Bank | | 97.00 |
| " | Pd Bill Goodyear | | 5.00 |
| 6 | Deposit Mechanics Bank | | 101.00 |
| " | Isaac Thomson | | 7.50 |
| " | Do. do. | | 6.00 |
| 8 | R. V. Hunt | | 2.00 |
| " | I Thomson | | 50 |
| " | E. Thomson | | 50 |
| " | Wm Mc Cartey | | 2.00 |
| | | | 221.50 |
| | | | 1345.89 |
| | | | 845.75 |
| | | | 828.92 |
| | | | 3242.06 |

Or 8

Cash

| | | | |
|-------|-----------------------|--------|-----------|
| | To amount Broten | | \$3289.59 |
| Oct 8 | Cash of Isaac Mc Hale | 98.21 | |
| " | " George Gabriel | 16.62 | |
| " | " of Draw | 2.00 | |
| 11 | " of Isaac Thomson | 100.00 | |
| " | " of Draw | 4.00 | |
| 12 | " Mr W Woolsey | 13.13 | |
| 13 | " of Draw | 57.34 | |
| 14 | " Isaac Thomson | 23.82 | |
| " | " of Draw | 0.00 | 295.05 |
| | | | \$3585.54 |

Balanced

| | | | |
|---------|--------------------------------|----------|----------|
| Oct. 15 | Cash on Hand | \$129.07 | |
| 17 | " Cash Mr Mount Griley | 51.00 | |
| " | " do of draw | 3.00 | |
| 18 | " do of Mr Lambit | 2.00 | |
| " | " do of Mr Gattus for on eye | 18.75 | |
| " | " do from Draw | 12.00 | |
| 19 | " do Mr S. Hopkins for | 9.14 | |
| " | " do Mr A. Lewis. Thomson Land | 2.25 | |
| " | " do from Draw | 28.00 | 255.21 |
| 20 | " do Joseph Smith on eye | 15.00 | |
| 21 | " do from Draw | 4.00 | |
| 22 | John China Belloni of flour | 1.50 | |
| " | from Draw | 5.00 | |
| " | " do do | 6.87 | |
| 24 | Cash of Isaac Thomson | 74.00 | |
| " | " of Draw | 2.00 | |
| 25 | " of Isaac Thomson | 131.50 | |
| " | " of E A + P M Percott | 41.25 | |
| " | " of J Thomson + Dwight | 50.00 | |
| " | " of Draw | 25.00 | |
| " | " of Draw | 3.00 | |
| 26 | Cash of Draw | 12.00 | 371.02 |
| | | | \$026.33 |

Account

(9)

59

5
4

| | | By Amt Prot. Cr. | | |
|--------|--------------------------------------|------------------|--------|------------------|
| Oct. 8 | Car. J. A. S. & Alwater bill for | | 65 63 | |
| " | Pa Isaac Thomson | | 1 00 | |
| 10 | " H. J. & Alwater ditto on Note | | 3 78 | |
| 10 | Selas Cole | | 10 00 | |
| 11 | " J. D. Lyman Alwater for J. Thomson | | 25 91 | |
| | pro Rawling Richy Glover | | 2 00 | |
| | Bill Dakes for Isaac Thomson | | 14 29 | |
| | Paid C. A. W. M. Prescott Balance | | 35 50 | |
| 14 | " Thomson in Col Warren | | 20 00 | |
| " | Chas Higgins | | 1 50 | |
| 15 | Amount owing H. D. balance | | 174 65 | 343 48 |
| | <u>Balance</u> | | | <u>\$3585.84</u> |

| | | | | |
|--------|------------------------------------|--|--------|--------|
| Oct 15 | Car. J. A. Thomson | | 12 75 | |
| " | " Thomson & Lums for J. Thomson | | 1 00 | |
| " | Pa Lawrence Cahue | | 5 00 | |
| 18 | " J. Isaac Obery bill wood | | 27 00 | |
| " | Pa E. N. Thomson on a/c | | 8 50 | |
| " | Pa Eliades Sanford | | 15 00 | |
| " | Debit Mechanics Bank | | 109 57 | |
| 21 | Paid Horace Stiles | | 9 00 | |
| " | Thomson & Lums for Alwater Cellar | | 9 11 | 190.93 |
| 22 | Pa Laborers | | 19 00 | |
| " | Pa John Mumbafala Lums | | 10 00 | |
| 24 | Pa Thomson & Lums for Cole | | 10 00 | |
| " | J. Thomson for John Peck | | 26 00 | |
| " | H. J. & Alwater int. on \$577 note | | 5 45 | |
| 25 | J. Thomson for Ira Morris Bill | | 5 43 | |
| " | Michael Ellis a/c | | 1 00 | |
| 26 | Ed L. Plotchkip for Lums | | 310 00 | 380.88 |
| 29 | Pa Smith & Thompson | | 10 00 | |
| " | Pa A. Kelly | | 1 00 | |
| " | Edwin Cooper | | 5 00 | |

\$583.81

10

Cash

| 1831 | | | | 1831 | |
|-------|--------------|---------------------------------|--------|---------|------|
| | To amt | Get over | 620.33 | | |
| 27 | Cash of Draw | | 3.00 | | Cash |
| | " | of E Strong Man | 15.00 | 28 | " |
| 28 | " | Draw | 1.00 | 29 | " |
| 29 | " | J Thomson | 30.00 | | |
| | " | J Thomson | 15.00 | | |
| 31 | " | Cash of N Kimberly | 1.38 | | |
| | " | do of Draw | 10.00 | | |
| Nov 1 | " | J Meserian & Son | 5.00 | | |
| | " | Cash of J & P | 10.00 | | |
| 2 | " | Blair M Peers | 4.04 | | |
| | " | Riley Nett | 72.93 | | |
| | " | Cash of draw | 10.00 | | |
| 3 | " | of Isaac Thomas by A. J. | 136.02 | | |
| | " | Cash of draw | 10.00 | | |
| 4 | " | out of Peter H ^c | 4.00 | | |
| | " | Draw | 29.00 | | |
| 5 | " | Wm M Hall | 30.87 | | |
| 6 | " | Cash of Savings | 19.00 | | |
| | " | Cash of Draw | 2.00 | | |
| 7 | " | of J. Wheeler | 21.00 | | |
| | " | off draw | 75.75 | | |
| 8 | " | Cash of draw | | | |
| 9 | " | do of Draw | 23.00 | | |
| 10 | " | do of do | 3.00 | | |
| 11 | " | do of do | 5.00 | | |
| 12 | " | do Libby, Butter H ^c | 3.75 | | |
| | " | do Cash of Draw | 13.00 | | |
| 14 | " | do N Peers Inc | 118.27 | | |
| | " | do Nancy Hood | 5.40 | | |
| | " | do of Draw | 8.00 | | |
| 15 | " | do of Peter H ^c | 75.00 | | |
| | " | of Draw | 10.00 | | |
| | | | | 195.33 | |
| | | | | 108.95 | |
| | | | | 234.89 | |
| | | | | 1036.17 | |
| | | | | 90.54 | |
| | | | | 48.20 | |
| | | | | 2.00 | |
| | | | | 100.02 | |
| | | | | 98.40 | |
| | | | | 411.18 | |

Account

Cr. 11

1831

By amt Port on

\$ 583.81

Cash to Hume B Co Rice Freight - 4.34

28 " deposit Mechanics Bank - 15.00

29 " E. N. Thomson to pay Taps - 8.00

" J. A. Miley Bell Ringed - ~~27.00~~

" J. Elias Cooper - 27.00

" Smith and Thomson to take out - ~~10.92~~

" John Green - Cash - 3.00

" Thomson Lays - 10.00

Nov 21 " Cash of Isaac Thomson - 10.00

" J. H. Collins M^y - 20.00

" Wm Leatt - 28.00

" E. N. Thomson - 15.00

" J. Thomson - 15.00

deposit - 175.02

Cash on hand \$91. deficiency in cash \$31.00

54.34

270.02

122.00

95.33

108.95

231.89

1036.17

90.50

48.20

2.00

100.02

98.40

411.18

\$1030.17

5 Cash of Henry Phelps for Thomson - 20.00

Cash to Thomson's Lums - 10.00

do Lawrence Kehal - 5.00

" J. Thomson - 1.25

" Thomson's Lums - 2.00

7 deposit Mechanics Bank - 145.00

8 Cash to Chas. Higgins - 2.00

9 " Cash of Refat Goodyear - 20.00

10 " do of Robt. W. Brown Deby - 20.12

" do J. J. Pochly for P^r - 7.50

" " deposit Mechanics Bank - 10.00

" " Cash of E. N. Thomson - 11.15

12 " Thompson's Lums to pay Philip - 4.00

" " Patrick \$3 Mcarty \$3.50 - 0.50

" " John McGrath - 3.00

14 " deposit Mechanics of Rent - 130.37

" " E. N. Thomson - 10.00

15 " do do - 6.00

208.25

208.54

413.79

12

Cash

| | | | | |
|----|---|--------|---------|--------|
| | J. Amt brot over | | 1111.18 | |
| 16 | Rec ^d from Draw - 10.00 | 10.00 | | Nov 16 |
| " | Leoman A Duggitt | 2.25 | | 17 |
| " | Received from draw | 7.00 | | 18 |
| 17 | S. W. Elbut | 170.20 | | |
| " | Draw - 30.00 | 41.00 | | |
| " | J. Major Lewis | 30.35 | | |
| " | J. Isaac Thomson | 212.50 | | 19 |
| 18 | Henry Farnum | 5.82 | 1179.12 | |
| " | Judson & Whittling | 3.00 | | 21 |
| " | Joseph Smith for bro flour | 6.38 | | |
| " | Mr. G. Leonard on a/c | 30.00 | | 22 |
| " | Cash of Olaw | 52.00 | | |
| 19 | Pan and Rowbridge | 1.50 | | |
| " | J. H. DeForest | 8.00 | | 23 |
| " | Mrs Anna Townsend | 1.00 | | |
| " | N. Bacon Turk Butter | 8.25 | 1110.13 | |
| " | in a check Merchants Bank | 150.00 | | |
| 21 | Cash of Draw | 212.00 | | |
| 22 | Cash of Alton & Duggitt | 172.75 | | |
| " | Cash of draw - 19.00 | 50.00 | | |
| " | Cash balance of Hitchcock Leonard & Alton | 325.00 | | |
| " | Cash of Isaac Thomson | 316.00 | | |
| 23 | Cash of Elad Gorham | 14.28 | | |
| " | Rec ^d of J. Thomson | 16.17 | 1086.60 | 25 |
| " | Rec ^d M. A. Miller | 20.00 | | |
| " | Rec ^d Jones & Ellis | 44.00 | | 26 |
| " | draw | 11.00 | | |
| 25 | Rec ^d of Isaac Thomson | 50.00 | | 28 |
| " | " of Draw | 13.00 | | 29 |
| 26 | " draw | 6.00 | | |
| 28 | " draw | 6.00 | | |
| 29 | " draw | 122.00 | | |
| " | Rec ^d of Isaac Thomson | 413.50 | | |
| " | Alfred Duggitt | 0.75 | 577.25 | |
| | | | 2664.28 | |

Account

13

| | | By Amt. brot. over | |
|--------|--|--------------------|--------|
| No. 16 | Car. P. Phelps for 3 Tins Butter | 22 91 | |
| 17 | Deposit Mechanics Bank | 235 20 | |
| 18 | " for 10 fathoms | 15 10 | |
| " | Deposit Mechanics Bank | 347 50 | |
| " | " for Silas Cole | 10 00 | |
| " | Iron Sawing | 5 00 | |
| 19 | C. Goodale for E. N. J. | 1 93 | |
| " | Deposit Mechanics Bank | 190 00 | 827 70 |
| 21 | " Paid Isaac Thomson for Amos Kelley | 4 00 | |
| " | " Robert Brown Bell | 24 32 | |
| 22 | " Deposit Mechanics Bank | 522 15 | |
| " | " for Rufus Dorman | 10 00 | |
| " | " for Thomson's Lump for Fish | 15 00 | |
| 23 | " Mary Abbot's on acc | 10 00 | |
| " | " Paid Nathl Bacon for Butter Ret ^d | 8 25 | |
| " | Deposit Mechanics Bank | 310 00 | 904 22 |
| " | " for Lawrence Kihall | 5 00 | |
| " | " for Wm Bradley | 16 17 | |
| " | " for John Underfield | 3 00 | |
| " | " " Philip Steven | 3 00 | |
| " | " " Harpur Sam Tent | 7 00 | |
| " | " " Charles Huggins | 2 50 | |
| " | " " Gorg Sufstana | 5 00 | |
| 25 | " Cap Horace Stiles | 100 00 | 142 17 |
| " | " Isaac Thomson | 14 00 | |
| 20 | " Watchdog found + Abot's due on Note | 8 74 | |
| " | " John Green | 54 00 | |
| 28 | " E. N. Thomson | 6 00 | |
| 29 | Deposit Mechanics Bank | 400 00 | 433 71 |

Over

\$2721.62

14

Cash

| 1831 | To amt | Out over | | |
|---------------------|-----------------------------|----------|--------|-----------|
| | | | | \$2661.28 |
| Nov 3 rd | Cash of Draw | | 10.00 | |
| Dec 1 | " Cash of Draw | | 7.00 | |
| 2 | " Cash of Draw | | 11.00 | |
| 3 | " Bishop & Remondy | | 5.00 | |
| | " Cash of Draw | | 22.00 | |
| 5 | " Cash of Morse & Pelutan | | 25.84 | 86.84 |
| " | " Cash of Draw | | 2.50 | |
| 6 | " Do do do | | 7.00 | |
| 7 | " Cash of A N Skinner | | 5.00 | |
| " | " Cash of Draw | | 2.00 | |
| 8 | " of Thomson | | 1.00 | |
| " | " Mrs Salisbury | | 10.63 | 133.13 |
| " | " of draw | | 7.00 | |
| 9 | " of Lyman Smith | | 10.60 | |
| " | " Benjamin Bromhead on acc | | 5.18 | |
| " | " Cash of Mary Lyman | | 3.25 | |
| " | " do Seth Thomas & Co | | 67.19 | |
| " | " Cash of draw | | 30.00 | 137.42 |
| 10 | " do do | | 5.00 | |
| 12 | " Cash of S B Whelan | | 7.00 | |
| " | " do of Nat. Bradley | | 14.62 | |
| 13 | " Cash of E N Thomson | | 18.00 | |
| " | " do of Draw | | 13.00 | |
| 14 | " Cash of Pa Alwater | | 6.00 | 65.62 |
| " | " do of Draw | | 15.00 | |
| 14 | " Isaac Thomson | | 342.14 | |
| 15 | " Isaac Thomson | | 100.12 | |
| | " Store | | 40.32 | |
| | " At Bank for first | | 31.08 | |
| 16 | " Mark Spring had up | | 1.03 | 500.89 |
| " | " Cash of draw | | 98.00 | |
| 17 | " John D. deForest | | 10.62 | |
| " | " Nathaniel Smith for flour | | 20.50 | |
| " | " Draw | | 2.00 | 47.12 |
| | | | | \$3665.30 |

Account

15

| 1831 | By | Amount | Paid |
|------------------------------|--|------------------|------------|
| Dec 3 | By Cash | 2.00 | |
| | John M. Grant | 3.00 | |
| 7 | Robert Howell | 171 | |
| | Mrs Mrs Thompson | 5.00 | |
| 9 | Silas Job | 10.00 | |
| 10 | Thompson for Trent Potatoes Bill | 16.00 | 45.71 |
| 10 | Deposit Mechanics Bank | 210.00 | |
| 12 | Deposit Mechanics Bank | 105.00 | |
| 13 | for Plotchhip & Ferns Bill Cardage | 22.50 | |
| | Allen Umberfield 50 lbs Coal | 5.00 | |
| 15 | Deposit Mechanics Bank | 462.20 | |
| | discount on Home Note to H & A | 10.50 | 815.52 |
| 16 | paid Saint Hopkins for | 34.97 | |
| 17 | for Deposit Mansfield for 11 th day | 11.25 | |
| | deposit Mechanics Bank | 100.00 | |
| | Chas. Suggs | 2.10 | |
| 20 | for Isaac Thomson for Adams | 1.44 | |
| 24 | for Laurana Carter | 10.00 | |
| 29 | for Ralph Bill Coal | 10.00 | 149.66 |
| <p><i>(Carried over)</i></p> | | | |
| | | | \$ 3732.31 |

Cash

1831

| | | | |
|------------|---|--------|---------|
| | To Cash of Owen Peck | 107.49 | |
| | " do do Peck | 6.00 | |
| 20 | " Cash of Supt Smith | 51.00 | |
| " | " do of Peck | 1.00 | |
| 21 | " Area Hester | 18.31 | |
| " | " do of Peck | 27.00 | 150.78 |
| 22 | " do of Peck | 17.00 | |
| 23 | " Amasa Porter | 1.00 | |
| 24 | " Thomas & Sum | 360.00 | |
| " | " Isaac Thomson | 30.00 | |
| " | " Morris & Gridby | 9.12 | |
| " | " N H. Gatten Co | 73.50 | 1496.12 |
| " | " Cash of Peck | 3.00 | |
| 26 | " S. M. Childs account on Note | 2.50 | |
| " | " Cash on I. Denlow on a/c | 38.05 | |
| " | " Cash on Mudge on sugar | 7.95 | |
| 27 | " do do E. B. Austin | 14.50 | |
| " | " Lem & Albi Hudson | 242.21 | 306.21 |
| " | " Lewis R. Embury | 8.00 | |
| " | " do Draw | 16.00 | |
| 28 | " Knight Reed | 55.90 | |
| " | " do of Peck | 12.00 | |
| 29 | " Co. Mt. Airy | 1.50 | |
| " | " Co. Mt. Airy | 9.87 | 91.27 |
| " | " do of Peck | 3.50 | |
| 30 | " do of Chas. Thomson | 6.50 | |
| " | " Daniel Curtis | 28.81 | |
| " | " do Draw | 12.00 | |
| 31 | " Simon Baldwin Tub Butter | 8.88 | |
| " | " do Draw | 24.00 | |
| Jan 2 1832 | " By of Richard Peck on a/c to Baldwin & Co | 0.01 | 83.19 |
| | Cash on Hand Novem 1831 not Entered before | | 91.00 |

A. Galland

\$4865.84

Credit

On

| | | | |
|------------|--|--------|---------|
| Dec 21 | Cash to Mrs Prudden's bill Oct | 2.00 | 3732.31 |
| " | " " Notchkill Fern & Co bill coal | 25.00 | |
| 22 | " " Deposit Mechanics Bank | 129.42 | |
| 23 | " " E A Thomsen | 1.00 | |
| 24 | " " Deposit Mechanics Bank | 422.00 | |
| 27 | " " Paid Higgins & Messimer had up | 11.35 | 3790.77 |
| 20 | " " Deposit | 217.50 | |
| 24 | " " Lorraine C Hall | 3.00 | |
| 27 | " " Deposit | 250.00 | |
| " | " " Payment Pension for A Paffin yesterday | 3.25 | |
| 28 | " " Isaac Thomsen | 14.00 | |
| 29 | " " Man for cutting snow from snow | 5.79 | 492.94 |
| " | " " for P J Kaipin bill coal | 14.12 | |
| " | " " John McGrath | 5.00 | |
| 30 | " " Henry Swittand | 25.00 | 444.12 |
| Jan 2 1892 | " " Amount cleared Mrs Ball | | 15.73 |

4950.44
15.73

Balanced over

4865.84

13

Cash

1832

| | | | |
|-----------|--|--------|-----------|
| January 2 | To Cash on hand to Nov 1st | | \$ 151.30 |
| " | " Richard Dodd for ball of yarn | 5.75 | |
| " | " Isaac All Hair Tobacco | 33.00 | |
| " | " Cash Recd from Deaw | 8.00 | 46.75 |
| 3 | " At 13 State on a/c | 3.00 | |
| " | " Mr Liffingwood | 400.00 | |
| " | " Asahel Tuttle | 11.92 | |
| " | " Mr Liffingwood | 300.00 | |
| " | " J. Thomson | 447.56 | |
| " | " Mr Liffingwood for E. Attwood | 150.00 | |
| " | " Mechanics Bank Bill wad | 6.87 | 919.35 |
| " | " Benjamin Thomson Tobacco | 83.35 | |
| " | " Thomson & Sumner by Saml Brewster | 57.40 | |
| " | " Isaac Thomson paid at Brewster check | 18.80 | |
| " | " Milly Peck for Thomson & Sumner | 90.00 | |
| " | " Asahel Johnson on a/c | 4.08 | |
| " | " Francis Lucy McCremer bale of | 17.20 | |
| " | " Cash Recd from Deaw | 22.00 | 291.89 |
| 4 | " Do of Nathl Olmstead | 15.06 | |
| " | " Do of Newb Chas Thomson | 6.00 | |
| " | " Do of Draw | 15.00 | |
| 5 | " Do of Gilbert & Fitch | 10.00 | |
| " | " Do of E N Thomson | 113.6 | |
| " | " Do of Draw | 42.00 | 99.42 |
| 6 | " Do of Wilson Booth | 100.00 | |
| " | " Cash of Draw | 24.24 | |
| " | " Do of E. S. Austin | 8.55 | |
| " | " Do of Isaac Thomson | 100.00 | 332.79 |
| " | " Do of Annis dubin | 365.00 | |
| " | " Do of Asahel Fuchs | 50.00 | |
| " | " Do of Vera Hotchkiss dubin | 100.00 | |
| " | " Benjamin Eastman bale of | 23 | |
| " | " George A. Townsend | 0.00 | |
| " | " Cash of Deaw | 0.00 | 527.23 |
| 9 | " all of Mr. Carter & Linnard on a/c | 12.97 | 540.20 |

Cash

19

1832

| | | | |
|--------|---|----------|---------|
| Jan 10 | To Receipt of E. N. Thomson - | 31.75 | |
| | To Frank Larmann - | 4.20 | |
| 11 | To Dr. Scoville Warren for E. N. Thomson | 8.00 | |
| 11 | To Sam Stillman for Roger D. Burman | 10.00 | |
| 12 | To Silas Dole for Isaac Thomson | 10.00 | |
| " | To E. N. Thomson | 6.50 | 70.45 |
| | To Isaac Thompson for W. H. Ellis | 15.00 | |
| 13 | To Johnson carting 3 yds Post fall - | 5.67 | |
| | To Isaac Thompson for Samuel Mills | 11.75 | |
| | To E. N. Thomson | 2.37 1/2 | |
| 14 | To Post Office for E. N. Thomson | 2.00 | |
| 16 | Deposit Mechanics Bank | 150.00 | 186.80 |
| | To Mr. Bradley on a/c | 10.00 | |
| | To bank for New York | 2059.33 | |
| 17 | To Philanthropic Society 1 Bull 4/4 | 11.21 | |
| | To Shop Calhoun May 1/2 Bull | 10.12 | |
| 18 | To Isaac Thomson | 1.21 | |
| | To Steam Boat Co May 1/2 Bull | 5.81 | 2097.68 |
| 19 | To Thomson on Dr. Forest & Ward | 4.06 | |
| 23 | To Donlonson Carting 3 Loads Charcoal | .75 | |
| | To Thomson on Dr. Stephen Sanford on Coal | 6.80 | |
| | To Thomson | 5.00 | |
| | To Small Tuttle on a/c | 0.00 | |
| 24 | Deposit Mechanics Bank | 223.57 | |
| 25 | Deposit I | 100.00 | 346.12 |

2701.05

20

Cash

| Date | Description | Debit | Credit | Balance |
|------------|-------------------------------|--------|------------|-------------------|
| 1832 | To Amount over | | \$ 3296.27 | 3296.27 |
| January 25 | To Cash of E Pierpoint | 11.01 | | |
| " | " Cash of Draw | 11.00 | | |
| 26 | " Draw | 111.00 | | |
| 27 | " Cash for Draw | 28.00 | | 43.01 |
| | | | | <u>\$ 3339.28</u> |
| January 28 | To Cash on Hand | | | 51.61 |
| " | Cash of Andrew Clark | 5.00 | | |
| " | Do from Draw | 11.00 | | |
| 30 | " Francis Farmer Bill | .98 | | |
| " | of Draw | 5.00 | | 14.98 |
| 31 | " of Draw | 2.00 | | |
| February 1 | Do of Knight Reed | 68.04 | | |
| " | Do of Isaac Thomson | 43.12 | | |
| " | Do of Holmes & Chipman on a/c | 57.00 | | 208.16 |
| " | Do of Isaac Thomson | 40.00 | | |
| " | Draw | 3.00 | | |
| 2 | Do Mr Stuyvesant for Thomson | 23.37 | | |
| " | Cash of Draw | 11.00 | | 70.37 |
| 2 | cash of S Alley | 1.04 | | |
| " | Cash of E R Austin | 8.21 | | |
| " | Cash of Mr Prady | 20.11 | | |
| " | Do of Draw | 84.00 | | |
| 4 | " of Draw | 2.00 | | 115.29 |
| | | | | <u>\$ 460.41</u> |
| | Cash on Hand to New of | | | 25.89 |
| 6 | Cash of Joseph Smith | 22.00 | | |
| " | Draw " " " | 6.00 | | |
| 7 | " Amos Baker on a/c | 74.17 | | |
| " | Draw | 8.00 | | |
| 8 | " Draw | 8.25 | | 118.42 |
| " | Hobbs & Chipman 3 bbls flour | 24.00 | | |
| 9 | of Forbes & son | 115.33 | | |
| " | Dustin Smith | 13.10 | | |
| 10 | of Forbes | 50.00 | | |
| " | Cash of Draw | 110.00 | | 239.43 |
| | | | | <u>\$ 383.74</u> |

Cash

23
60

1832
 Feb 11 *W* Pay Cash p^o Isaac Thomsen 59.00
 " " " " " " " " " " " " 24.36
 " " " " " " " " " " " " 20.20

\$ 501.88

82.36

\$ 588.24

13 *W* Pay Cash p^o Philip Savary for J. Thomas 3.00
 " " " " " " " " " " " " 5.25
 " " " " " " " " " " " " 5.38
 " " " " " " " " " " " " 5.00
 " " " " " " " " " " " " 14.87 1/2
 14 Deposit Mechanics Bank 121.82 100.32
 16 paid Steam Boat freight hire 2.00
 " paid E. W. Thomson 10.00
 17 " " " " " " " " " " " " 3.25
 " " " " " " " " " " " " 11.00
 " " " " " " " " " " " " 10.35
 18 Cash p^o J. Couler Street 12.00 48.60
 20 Deposit Mechanics Bank 72.04
 23 " " " " " " " " " " " " 446.00
 24 " " " " " " " " " " " " 250.00
 " " " " " " " " " " " " 147.00
 27 " " " " " " " " " " " " 5.00 923.04

\$ 1131.96

24

Cash

| | | | |
|---------|---------------------------------|--------|-----------|
| | Amat. 1st Cr. | | \$ 966.90 |
| July 27 | Rev. Colos Whitman on a/c | 19.20 | |
| | Cash for draw | 8.00 | |
| 28 | Cash of S Langan | 11.67 | |
| | cash of Mr. Miles towards flour | 5.00 | |
| | M. Bonow of Notchley & A. Wood | 150.00 | |
| | do do & Dr. J. J. Donogh | 300.00 | 493.93 |
| | Cash from draw | 8.00 | |
| | do from Nathan Mitchell | 12.75 | |
| 29 | Dr. Holms & Chipman | 25.00 | |
| | Dr. Mechanics Bank | 150.00 | |
| | Cash of Draw | 7.00 | |
| March 1 | A. Baker on a/c | 8.00 | 210.75 |
| | Draw | 3.00 | |
| 2 | Draw | 7.00 | |
| 3 | Marcus Messimer Ind | 22.49 | |
| | Asa Braaly on a/c | 41.98 | |
| | Cash for Draw | 28.00 | |
| 5 | Mr. Shepherd | 8.00 | 102.47 |
| | Solomon Collins | 9.81 | |
| | Harpin Lum | 65.00 | |
| | Mathew Baker | 65.19 | |
| | E. D. Parney | 24.04 | |
| | from the Draw | 11.09 | 168.04 |
| 6 | Cash from Asa Braaly | 450.00 | |
| | from the Draw | 8.00 | 1942.69 |
| 7 | cash of G. L. & F. F. Fitts | 11.77 | |
| | Cash from Draw | 28.00 | |
| 8 | John A. Anthony | 9.34 | |
| | Cash from Draw | 7.00 | 574.11 |
| 9 | " " " " " " | 12 | |
| 10 | Bonow of G. L. Smith | 12.50 | |
| | returned by Sam Stone | 40.00 | |
| | E. Wad | 90.00 | |
| | draft M. Bank | 18.45 | |
| | J. W. Tibbals | 5.00 | 290.45 |

THE OBSERVANCE OF THE DAY THROUGHOUT THE COUNTRY.

THE SERMON OF THE CHAPLAIN OF CONGRESS.

WASHINGTON, Jan. 4, 1861.
 Fast day was generally observed according to the recommendation of the President. The stores were closed and the churches were well attended. All the sermons were of a high Union character. There was a Union prayer meeting in the hall of the House of Representatives in the afternoon.

The hall of the House of Representatives was given up to-day to the religious exercises appropriate to the national Fast Day. They were under the management of Mr. Stockton, the venerable Chaplain to the House, assisted by two other clergymen.

Mr. Stockton preached the sermon. He commenced by denying the statement in the *Constitution*, that he was a partisan either in church or State. He but strove to improve the little of life and strength left to him by speaking for God and human conscience, and regarded his position as higher than that of Chaplain, or President, or any other position on earth. He then contrasted the condition of the country now with its condition on Thanksgiving Day, two months ago, attributing the change to crime and folly. In no section of the globe, he said, were witnessed such scenes of ingratitude toward God, deprement of blessings, dishonor of national and universal brotherhood, just malice of fanaticism and pride, as those which disgraced and threaten to destroy from centre to circumference this American Union. Lift up thy heavy burden, thou aged and anxious President—lift up your heads ye Governors of all the States—and ye O people, rise and stand in the presence of God, and resolve His blessing. Let the distracted and distressed condition of the country be brought into its former state of harmony and peace. Let the Union of the States be confirmed. Let peace and order prevail. Let our laboring people abound in work and wages. Let the false pride of opinion be removed. Let friendship and good will be restored. Let the honors of civil war be avoided. Would any citizen think, let them make the Mississippi a hundred miles wide and a thousand fathoms deep—an impassable line of perpetual atolls. Let them turn the Alleghenies and the Rocky Mountains East and West and unite them in a Missouri compromise which cannot be abolished. Here is a vast and varied world, which Jehovah reserved for thousands of years to be the crowning beauty and glory and wonder of all time. And must such a heritage as this be surrendered and destroyed? Crasped by the cruel staff of sin, and smothered and debauched by the sinful pomelo. Start from thy cradle, O virgin of the morning; shake from thy curls the dews of the night, and bring thy violent and the dews of the sunrise, lest the rattlesnake crawling up the cliff shall steal by thy ankles and strike thee unwares. (Satan and suppressed murders or assassinations and by molesting us up. And how really come to this? Vacant seats in the Cabinet, vacant seats in the Senate, vacant seats in the Navy, resignation in the judiciary, a Secession Convention, a Secession ordinance, a new oath of all givers, Sabbath seasons, secret sessions, Commissioners from a foreign State, warlike preparations, seizure of forts and arsenals, seizure of government arsenals, obstructions in the Channel, slaves throwing up earthworks along the coast, freedmen leaving home and camping out on the wily strand, marching and countermarching, permanent readiness for bloodiest conflict. How shall we account for this universal outburst of utter maddest Slavery! The liberty of twenty-six millions imperilled by the servitude of four! It is said that the South loves slavery, and that the North abhors it; that the South is determined to maintain it forever, and that the North is resolved to abolish it as soon as possible; that it is an irrepressible conflict; that the States must be all slave States or all free States; therefore, the North and the South, and the South hates the North, and are natural enemies. It is false—all false—utterly false. In the name of God and man, I pronounce it essentially and eternally false. There is not now, there never was, nor all the history of the world, a people so wedded into one living mass as there is within the limits of this glorious and beautiful Union. What do they, the Southern States, want? Slavery in the States? Let them have it, not because we approve it, but because it is here through the providential allotment of the living Being, and they alone are responsible for it. What do they want? Slavery in New Mexico? Let them try it. If they fail the fault is their own, not ours. What do they want? The enforcement of the Fugitive Slave law? That is the duty of the general government. Let it be performed. What do they want? The repeal of the Personal Liberty bill? Let the States be ill-advised in their passage, let them be repealed. What do they want? The privilege of slave service in their current transport through the land? Let them have it without molestation at their own inevitable risk. What do they want? Anything that is a sacrifice of principle, conscience and honor—anything reasonable, proper and expedient—anything which God may command and humanity yield? Let them have it, and our true love with it, and our prayers with our love. Does all that sound like hate? False, then, ye States preparing for secession. Reconsider thy course, Most Holy State that has succeeded. Come back, South Carolina, back to the circle of honest and earnest Abolition. Come back with God's blessing. Come back before a single drop of blood shall be shed. Blood shall be shed, if only for this one thing—that he will not, if he can help it, consent to the shedding of a single drop of blood. Let him be kept in that it be remembered that the ruler beneath the sword is vain, for he who is the minister of God, the revealer of what is just on him who doeth evil. Let his sword be clear. Let the skirts of the army and navy be clear. Let the skirts of the still United States be clear.

The sermon was listened to with marked attention and appeared to produce a profound impression on the audience, among which, however, were to be found but few members of Congress.

The chastely plain reception of the President and the deep and lasting impression.

FAST DAY IN RICHMOND.

RICHMOND, Jan. 4, 1861.
 Business was entirely suspended here to-day, and services were held in all the churches. Most of the sermons were extremely warlike. Rev. Mr. Hoge, of the Second Presbyterian church, strongly counselled resistance; and the Rev. Mr. Dana, of the Broad street Methodist church, said he would himself, if necessary, lead an army in resistance to federal aggression. All hopes of saving the Union are lost.

FAST DAY IN NORFOLK.

NORFOLK, Jan. 4, 1861.
 Business was suspended to-day, and all churches, both white and colored, were filled at an early hour. The day has been generally observed by all classes. The different congregations held prayer meetings this afternoon, and at night. African churches were open all day. Our people are growing more excited as the news from South Carolina and Washington comes in.

THE FAST DAY IN BALTIMORE.

BALTIMORE, Jan. 4, 1861.
 The Fast Day is generally observed here. Business is suspended, and a deep and saddening gloom pervades all minds.

THE FAST DAY IN PHILADELPHIA.

PHILADELPHIA, Jan. 4, 1861.
 The Fast Day is partially observed here. The banks and most of the business houses are closed.

THE FAST DAY IN BOSTON.

BOSTON, Jan. 4, 1861.
 The National Fast to-day is generally observed in this city. The banks and many of the stores are closed. Before three o'clock services commenced in the churches in honor of Major Aldrich and the Union, by the Boston Light Artillery.

FAST DAY AT CINCINNATI.

CINCINNATI, Jan. 4, 1861.
 To-day was generally observed, leading business and banking houses were closed and services were held in all churches.

FAST DAY AT PORTLAND.

PORTLAND, Jan. 4, 1861.
 The government and municipal offices and schools were closed to-day, in observance of the national fast. Divine services were held in most of the churches.

FAST DAY AT ST. LOUIS.

ST. LOUIS, Jan. 4, 1861.
 Business was generally suspended to-day, and services were held in nearly all the churches in the city.

THE REV. DR. WILLIAM ADAMS.

Madison Square Presbyterian Church.
 I exhort, therefore, that spirit of all supplications, prayers, intercessions and cries of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.—1 Tim., ii., 1, 2.
 Appropriate to the first law of discourse. My theme on this occasion has been chosen by the circumstances which have called me together. The Chief Magistrate of this Commonwealth and the President of the United States have recommended that this day be observed as one of humiliation, fasting and prayer, in view of the present distracted and perilous condition of the country, and such a recommendation, from such sources, never can be disregarded by the Christian ministers. For me, I confess to a feeling of humiliation already. Less than two months ago I returned from a visit to foreign countries. Traveling under despot coverings, where the press is stifled and speech is guarded and the person subject to espionage, I had prized myself so much on the privilege of an American citizen, that as our ship entered the Bay of New York, on one of the brightest days of our golden autumn, it was with a swelling heart and a surging eye that I exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles; O Israel!"—believing that therein that day did not shine upon a people having more of real prosperity and happiness and peace than any other nation on earth. Forty days ago we had our annual Convention at Annapolis, when I endeavored to guide your steps in the channels of gratitude. To-day we are summoned by the civil authorities to humble ourselves, to fast and pray, in view of public calamities. A reversed so sudden, so entire; so unexcusable, so gratuitous, so unaccountable, as we should say, brought upon us by no act of fire or pestilence from beyond, but an invasion from a foreign foe, but another engendered within our own borders, is itself enough to avert and mortify us. In order to pray intelligently we must discern the true part of our prayers. I give that instruction to the best of my ability. It is the duty which I have to-day been asked to do on this occasion, as consistent with public opinion, that on the Sabbath as our duty is to pray. Alas, what a day!

There are other topics, concerning which my minister of religion, in connection with his fellow citizens, have his own personal judgment and opinions, and his respect for the President's duty were not such, as to hold his own judgment as superior to those of a subordinate authority. It does not follow that he should make use of his official position on the day which Christ has allowed to enforce the private interpretation as to questions irrelevant to it. I hold to the right and the duty, and will deny it—of preaching politics, if that expression properly denote, meaning not the equalling of politics, but the application of Christian truth to every social and relation of life, just as that duty and religion are contained in the New Testament. But this false and unwarranted presentation of truth, should be made with open frankness, with sound judgment, with proper respect to decency, necessity and edification, and the due protection of faith. I have never felt, for example, that it is my duty to discuss frequently and directly on the subject of American slavery, because I have never judged that it was for God's best to insist upon that subject to those who constitute this pastoral charge. Had it been my lot in life to preach to those who were personally related to slavery, I would endeavor to instruct them on that subject, as on every other, with directness and pertinency, just as I did it presented in the New Testament. There is no preaching, let me say, which is so easy as controversial preaching, in regard to matters upon which the public mind is familiar and inflamed; and one's manhood and Christian wisdom are often times more tested by holding himself in retreat concerning many political topics rather than falling in with prevalent opinions and riding on the wave of popular excitement. The text which I have chosen enjoins us to pray for our rulers, for reasons which are answered. Perhaps some may think that it is wiser to do nothing but pray. Indeed, I am reminded of what was once said by the pious and great Fennelon to the clergy of his diocese in a time of great trouble and turbulence.—*Parce a Dieu que tu parles de l'église, et ne parles pas de l'homme.*—"Speak to God for the peace of the church, but speak not to man." We are to speak always in accordance with the letter and spirit of the Scriptures. We are to pray for kings and all that are in authority—not that anything is to ensue to the benefit of the magistracy, but that we may lead a quiet and peaceable life, all godliness and honesty." The latter expression denotes the ultimate end of which this quietness and peace is the condition. We have outgrown the old error that because the New Testament requires us to pray for and to honor the king, therefore monarchy is the only form of magistracy which has the Divine sanction. The Scripture expression is not thus restricted. Such a form of government as our own was not in existence in the Apostolic days; but never was there one in which prayer had such scope, pertinency and relevancy, for the very reason that those who pray are themselves the subjects of power and authority. Writers on political economy have fallen into manifest mistakes in assigning to a governing authority prerogatives which do not belong to them. Gladstone, in a work written some twenty years ago, entitled—"The State in its Relation to the Church," endeavors to prove that one of the principal ends of civil government is to propagate religious truth, and that, therefore, it should support a religion. This error is in his premises. He assumes that in the province of civil government to concern itself with all that is vital to human interests. Now, there are things that are vital to the happiness of individuals and to families, that do not pertain to the civil magistracy at all. The design of civil government is that we may lead a quiet and peaceable life, to protect life and property—to furnish the substitution upon which the social system may stand and develop itself—to care for the temporal interests of men of all religions and of no religion at all. There is always danger of extending civil power out of its just limits, and we should abstain of such encroachment. We have fallen into the habit of speaking slightly of government, of regarding the men who administer it as of parties opposite to our own. Many have come to think that a religious government is itself, as though we could do without it. The mode in which it is to be administered is not defined, but there is necessity for some government. In this sense, the powers that be are ordained of God. Government must have the means of protecting itself and of enforcing its laws, otherwise it is a nullity. Therefore, say the Scriptures, "The magistrate, weareth the sword not in vain." A sword—not made of a shining—but a veritable power, able to accomplish the noble objects for which government was instituted. That government is a habit which works like the great forces of nature, unobeyingly and quietly. If ours is one that is adapted to secure a quiet and peaceable life then it is a government that ought to be preserved and for the end of the best of all kinds of all men be bound together as one. Greatly mistaken shall be the result of the present events in our country, that to diffuse wider than ever the conviction that a harmonious constitutional government is such as a most benignant thing, to be valued for time to come as it never has been valued before. Men in both extremes have been misled, with most sacred interests, until we are in danger of being left without a government able to protect us. What the success of that society is to be disintegrated, if not a government that are brooded are to be carried into a chaotic consequence in States, counties, towns and villages, of the extinction of that word of hope and confidence, which every people as the last resort of their souls. That light can be justified only on the basis of a just and righteous cause. There has been exhausted, and the time that rests for that most pious first before the bar of God and the judgment of the civilized world that it has been compelled to this last dread necessity in view of a greater need. It is time for this subject to be taken out from the sway of parties into the calm domain of truth. The time has come for all party and sectional interests to be placed in the broad claim of a just and equitable justice, equity and an impartiality that may be before this question, whether we are to have a government beneath whose protection we can lead a quiet and peaceable life. When all irrelevant parties have been set aside, when a scheme of demagogues and unscrupulous men have been laid away, and their mischievous and unprincipled and unchristian own nature has been the best of the whole American people will be made to be true, loyal, and faithful. The act of prayer, in behalf of our rulers, is not a mere political device, but a presentation for their removal. The prayer is a power of prayer in the way of causing for the withdrawal of unprincipled and unchristian and unfaithful ministers of their offices. The removal of unprincipled and unfaithful ministers of their offices.

man of adjusting the course and period questions of politics. God can turn the hearts of men by force and terror; as the heart of Pharaoh was turned, or by gentle process, as the hearts of Cyrus and Darius were inclined to movements immediately affecting the church. God bestowed wisdom upon Solomon in answer to prayer. Let us pray then that our officers may be peace and our exultations righteous; that those who are invested with authority may be faithful to their trusts, administering them without fear or favor; that they may fear God, do justice and hate bribes. Times like these will expose the weaknesses and perils of our form of government, as storms expose the leak of a ship. We boast of our freedom and our perfect equality of citizenship, by which no man is debarred from office. There is another side, another aspect, to that subject. There are many dangers and disadvantages connected with it. Men may seek office from unworthy motives, and there will be scrambling and corruption. The frequency of popular election multiplies the mischief from this source. It is not strange that by such things are often made familiar with revelations of fraud and corruption. It ceases to be understood that all is fair in politics. Nothing can be more unscrupulous than the strictly partisan press of our own country. The last thing to be expected of a political opponent is charitable fairness, candor, courtesy, truthfulness and kindness. Irreparable mischief has been done by this shameless perversion. The public conscience is debauched, nor can I see any relief out of this mischief in any quarter but one—a deeper sense of religion, such as is implied in this act of prayer. Intelligence is not the thing that is to remedy this state of things, as some suppose. Who is so shrewd as your thoroughbred politician? The more you educate with out the virtues and restraints of religion, the more you sharpen the edge that will wound and kill. Prayer calms the passions, classifies the judgment, enlightens the intellect, composes the spirit, and evokes charity, patience, meekness and hope. The causes which more than any endanger our institutions proceed from excited passion rather than sober judgment. Our peril at this moment is from exasperated feeling—from threats, wrath, bitterness, menaces, taunts, obligations, and not from that spirit which would refer all matters of difference to legal adjudication and to the wisdom and guidance of, infinite power invoked by prayer. Anterior to our own times and generation, by the persistent agency of the mother country, African slavery was introduced into this country. In the original draft of the Declaration of Independence, by the hand of Jefferson, himself a slaveholder, one reason alleged for that act was that Great Britain, notwithstanding the remonstrances and expostulations of the colonies, had persisted in forcing upon them this very system. The time was, and that not so long ago, when throughout the whole country there was a remarkable unanimity in reference to slavery as a political, social and moral evil. Legislatures and ecclesiastical bodies, scarcely without an exception, took action looking to its gradual and ultimate removal. I shall not undertake to describe the manner in which change has been brought about in regard to the treatment of this subject. It is enough to know that the greatest of changes has taken place, and that this has led to extreme views, acrimony and antagonism. Men have driven each other wide apart by contrary opinions. On the one hand are those who regard the relation of slaves very as universally and necessarily sinful; chronicles if the northern interior (that never either saw a slaveholder or a slave, take action denouncing the relation as the most atrocious of all crimes, forbidding any one so connected with it to approach their communion. Episcopalians could not be found too strong by way of denunciation and detestation. And there are those who threaten to put the Bible and the constitution beneath their feet if they should be found to be in any way upholding the institution of slavery. In the opposite extreme are those who now assert that the relation is of

THE REV. DR. TYNG.

St. George's Church (Episcopalian), Rutherford Place.

At St. George's church there was the usual service, varied only by special Psalms, collect, and the reading of an address from the Right Rev. Bishop Potter.

Rev. Dr. Tyng commenced his discourse by remarking that upon an occasion like this which brings us so unwontedly into the sanctuary, curiosity and excitement is everywhere evinced to see what the minister has to say. Never was there a land or people in which the "itching ear" was more characteristic than in our day. It was a sorrowful thing to say that even when conscience and justice led public teachers to an utterance of their distinct convictions, it not merely gave affront to individuals but was almost certain to make violent separations of Christian unity and affections between the pastor and some of his hearers. It was for this reason that, in the Episcopal church, the discussion of political questions was never brought into the pulpit, as a rule, and he appealed to sixteen year's administration among this congregation to testify that never, on a single occasion of public worship, Sabbath or week day, had he brought mere temporal and political questions into the sacred desk. Whenever subjects of civil interest had been touched upon it was in connection with the great principles of Christian duty and the circumstances that the providence of God had brought out. On the day of national Thanksgiving he had discussed the single principle that there never could be peace for man, personal, domestic, social or national, that did not follow from righteousness; and that, therefore, to obtain the dominion of peace in this land or community it was indispensable, first of all to dig down and ascertain what were the principles of abiding and everlasting righteousness upon which that peace should be built; and yet, even in discussing a subject so entirely acknowledged beyond the reach of question, he found himself unable to express, in the simplest and most friendly manner, the sentiments which, as a Christian pastor, he was bound to inculcate without, on the one side or the other, starting up irritable and fractious men, and bringing out a state of relations least of all adapted to the blessed mission of Christian duty. He had, therefore, to-day, nothing to say upon that subject. Whoever was wrong or whoever was right, a state of things existed which demanded a personal, a collective, a social duty, and it would answer no good purpose to inquire upon whom the greatest amount of guilt devolved.

Dr. T. took his text from the ninth and tenth verses of the second chapter and the first verse of the third chapter of Ezekiel.

And when I looked, behold an hand was sent unto me, and lo, a roll of a book was therein; and he spread it before me, and it was written within and without, and there was written therein lamentations and mourning and woe. Moreover he said, unto me, son of man, eat that that thou findest. * * * Then did I eat it, and it was in my mouth as honey for sweetness.

It was perfectly apparent that the subject of this passage was the Christian use and Divine appointment of trial. The first lesson to be learned was, that human trials of every kind were of Divine appointment. An outstretched hand from the heavens was brought before the prophetic mind. No one should go aside a moment from acknowledging it to be the hand of the living God, the manifest revelation of that Divine power which ruled the world. Whatever might be the instrument used, whatever the circumstances ordained by which to accomplish the design, the great fundamental truth for the servant of God was to look beyond all to the hand of God. If a day of trial in the family, it was the hand of God that brought it; if a day of trial to the individual heart, it was the hand of God which directed it; if a day of peculiar trial and danger to the nation, we should look through the veil up to the gracious, divine, infallible Hand that held, controlled and directed all. In our present trials we could not make a mistake in looking to that Hand. It was of no consequence to vent our spleen in reviling the authorities of the land—of no use to throw the blame upon this or that individual. No calamity or suffering can come upon a land without the national sin provoking the judgment; and to a people who love righteousness, the solemn promise of the commandment that mercy should be shown to them for a thousand generations, was certain to be shown to them for a thousand generations; was certain to be shown to them for a thousand generations.

The second manifest fact brought out in the vision of Ezekiel was that these judgments were also a Divine record. The hand was sent to inflict judgment, but to show a "roll of a book." The familiar illustration of an ancient book, written on parchment and rolled up, was brought perfectly before the eye. Whatever were the elements or detail of this Divine government, illustrated by the hand, they were all parts of a Divine purpose and plan. It was not merely in general principles of Divine Providence that we were to seek their purposes. We were but too ready to say, in an unbelieving age—Where is the Lord God of Elijah, that answered the cry of faithful, and earnest prayer? It was a blessed sight that all the details of human trial, whether individual or social, are parts of a Divine plan—that the very hairs of our head were all numbered. Impossible to perceive an application of God's providence in details too minute or far-reaching for the fact; nay, everything that may minister to the welfare or happiness, or promote the grace of these vessels of mercy, prepared for glory, is from eternity—a part of the wondrous plan which guides them and reveals them to heaven. And did any ask why? Because the world lived for them.

He loved to look at this truth in its extreme degree of application; to think that we lived in a world in which not the least pin of the machinery was by any appointment less than that of the great Architect who made the whole. Every sorrow and every care was a matter of His own pre-arrangement, for the good of those He loved. Were not our tears in His bottle, and our groans recorded in His book? Therefore, when the hand appeared, it held out a roll, in which, though lamentations and mourning were written, yet the succeeding promises that came out of it showed

that, a third point in the remarkable passage—not only was it a heavenly hand which extended the roll, showing that infinite wisdom directed our trials, but these trials were also part of the Divine warning, as well as of the Divine appointment and record. Ezekiel says, "And he spread it before me, and it was written within and without, and there was written therein lamentations and mourning and woe." From this we might learn that nothing would be concealed; the sinners way would be made perfectly clear; the man who ruled by the law of impunity would see himself judged, truly; those who sowed the wind would reap the whirlwind; the man who sacrificed principle to expediency would see all his plans fall to ruins in a night. No human being could afford to make the God of justice and of truth any enemy of his success—no living man could afford to detach himself loose from the wonderful scheme of God's government. Whence came the folly of men in power—the madness of men who possessed an earthly reputation for wisdom and strength? We might answer, from the blotting out of that which, in the decision of the day, is called the "highway," as if the Word of God, which is an endure forever, were not to be exalted supreme. "Woe to the man who despises it! Woe to the nation that casts it out! Woe to the people that will detain their eyes from it, and rule by any inferior standard of authority than the Word of the living God! Sorrow is the daughter of sin, and human suffering is ever growing out of domestic sin and guilt; and the Word of God besetted not to say that this was the fact with nations as with individuals." The sin of the drunkard and of the gambler was to be seen in its effects upon the children of the second and third generation; the innocent daughter, carried about with her disease inherited from a father's debauchery or licentiousness. While, then, the Saviour taught us that we were not to make the application to individual suffering, and say that they were "sinners above other men," yet the truth held good that pain and sorrow never did come but as the immediate fruit of man's iniquity. Accordingly, whoever might be the agent of producing the difficulty, the duty and privilege of the Christian was to see what they were doing this day—to humble themselves, and fall down before the Lord of Hosts.

The fourth point of instruction to be derived was the study of the servant of God under tribulation. "Moreover He said unto one, son of man, eat that thou findest." What was this eating, but an absolute acceptance—opening the mouth, that God might thrust in His roll, written within and without. We should not only acquiesce in God's appointment, but cheerfully accept the Divine command. Whatever were the trials recorded upon the roll, the simple principle was that they could work nothing but benefit to the servant of the living God. Ah, how delightful to dwell upon the great truth that "who is he that shall harm us if we be followers of that which is good?" That was the principle laid down here. This roll, written with lamentations, and mourning and woe, could it be nourishment to the servant of God? Surely, the trials that we bears are the very best food of his soul; nothing so strengthens the heart in duty; nothing so encourages the spirit; nothing so turned man adrift from the course that he might anchor on the Creator. Where was the loving, laborious Christian man who had not drank from the cup of gall and wormwood? Where was the sympathizing, tender hearted, forbearing, impartial man, that had not broken his teeth with gravel stones as to the side of the grave, and washed his food with weeping, day by day, in personal experience of the Divine visitation? Christian men open the mouth wide, and welcome these trials, believing that the hand of Divine wisdom will never suffer a grain of grief but for a purposed purpose—believing that the eating of this roll in entire submission is the most complete strengthening of the soul. In a nation, where were the people that were vigorous, earnest and determined, but those who had been nursed by the college brocade, and compelled to eat in youth the bread of poverty and toil? In what region of the earth did the highest principles always flourish, but in Alpine fastnesses, where retreats rather than in orange blossomed plains? There could be no greater blessing to a boy than to start him from childhood in an earnest struggle with difficulty and care, and send him out in youth full grown from the furnace which trials and sorrow give. And so it was with nations. What enervated them, made the people sacrifice great national principles to expediency, and compelled them to bow down to the golden image of Nebuchadnezzar, in the plains of Jura, but long sustained prosperity and freedom from external and social difficulties? "The man waxed fat and kicked," and what is to bring him down again to take up the yoke? Nothing but the teaching of necessity and Divine training—the day of trial and weeping. Then to consider the last point. As trials here are of Divine appointment, a record and warning to Christians, and our duty is to receive them in perfect submission—so the effect of that entire submission is perfect happiness and delight. "Then did I eat it, and it was in my mouth as honey for sweetness." How beautiful the thought! Upon promises dry parchment would seem; bitter as it appeared, written inside and outside with lamentations and woe, yet, taken from a father's hand, accepted with filial, humble gratitude, it was converted into honey, to perfect sweetness and delight. And had they not all found this so in their experience here? Nothing is so dear to the heart as a full submission to God. Nothing so strengthens the mind as an entire conformity of itself to the will of God; nothing so unravels mysteries and settles difficulties and interprets doubts as the simple panting of the spirit to say, "Speak, Lord, for thy servant heareth."

However we might strive to avert a coming trial, or under the Divine guidance, to seek a safe deliverance from an existing one, yet from the beginning to the end, as a trial from the hand of God, his pastoral advice was that they should, with Ezekiel, open the mouth and eat it—eat it in simple prayer—eat it in affectionate praise—eat it in gratitude—eat it in unshaken confidence, trust and faith. This was the lesson of the learned. There was a strong temptation to say, "Oh is Elijah?" or "Oh is Ahab?" who hath troubled Israel, but it was wisest to come back, and, in the language of the bishop's excellent address, to give up crimination and recrimination; to cherish their own judgments boldly and faithfully as men, to utter them with respect, with kindness and affection towards each other—to permit their pastor to utter faithfully his own judgment when great questions come up, and ensure him not to feel that there was care enough in the ministry at all times without the care of contending with individual difficulties. Let them love one another—love all for Christ's sake, and see if they could not illustrate this—Many minds and one heart; many judgments, one united line of action; many views of common topics, one determined union of principle and conduct in carrying out the great points and purposes of truth and duty, to which these views shall lead us.

Grace Church (Episcopalian), Broadway.

The services at this church yesterday morning were very solemn throughout, and a large congregation were present. The rector (Rev. Dr. Taylor) preached the sermon, amid profound attention from the audience, from the following text—

Isaiah xli. 11—Watchman, what of the night?

He said—in the Scriptures the term watchman is constantly applied to the prophets and ministers of God. They are regarded, as being set apart to watch over the safety of his people, to guard them from threatening dangers and to lift up the voice of warning against the peculiar sources of temptation or causes of calamity. In wrapping up the figure of speech in which the prophet is called a watchman, "the night" is used to denote the particular period of time in which he is exercising his office. And the people of Zion are represented as anxiously inquiring of the prophet what news he had for them from God—what meaning he could read for them in their portentous signs of the times?

My brethren, assembled, as we are, at the invitation of the powers that be, to humble ourselves with prayer and fasting before the God of nations, on account of the threatening aspect of the times—on account of exciting events, which unfold themselves so ominously to the faulty, peace and happiness of our country—I can well fancy that I hear you appealing to me, as I stand, a servant of the Most High God, in his consecrated temple and before his holy altar, for the words of warning, of comfort, of instruction I may have to deliver to you. I can well fancy that I hear you exclaiming, in tones of anxiety, "Watchman, what of the night? Watchman, what of the night?"

It is impossible to suppose that such an assemblage of Christians, as are now before me, can be indifferent to the extraordinary condition of things amid which we are called to act, and no thoughtful mind can fail to perceive that at no period within the history of our race has the condition of the whole world been so extraordinary, so solemn, so ominous. At such a time it is impossible for any of us to separate ourselves from the feelings which are proper for the Christian, the patriot and the man.

It is always a wrong for the minister of Christ to mix himself up with the bitter strife of political parties. It is wrong in him to fan the flames of discord—to stir up strife and inflame the minds of his hearers with rancorous feelings—to array his fellow countrymen against each other in bloody war and thus to become an instrument for bringing desolation and misery over ten thousand homes. Ah! it would be better for such men had they never been born. But to love his country, to sympathize most deeply in its fortunes, to watch with anxious vigilance over its advancement and its cause, to be zealous of its interests, and to strive to subvert all that is inimical to its glory, honor, and safety, is the duty of every man, and to do this in a proper and lawful manner, is the duty of every Christian.

My brethren, we are here now on a solemn fast, and the house of prayer, to acknowledge our sins before God, and to implore His mercy for our country, every mind is excited, every heart is alarmed, and every eye is fixed upon the horizon of agitation. And for why is all this? Is it because we never more blessedly prosper than when we are united in the pursuit of a common and laudable purpose? Is it because we never more gloriously triumph than when we are united in the pursuit of a common and laudable purpose? Is it because we never more gloriously triumph than when we are united in the pursuit of a common and laudable purpose?

My brethren, I do not believe that there is going to be any dismemberment of the powerful, this glorious country of ours—glorious in all the memories of the past—and thrice glorious in our entrancing prospects for the future.

The very thought of it seems to diffuse an odor of treason around us. Not that I would lend the least sanction to any teaching that would go to revive the obsolete doctrine of "passive obedience" to government as an institution of God—not that I would pledge to any wholesale denunciation of that immortal philosopher, John Locke, from whose writings, as from a treasure house of wisdom, the founders of our republic drew all the principles of government. But because I believe that, linked and bound together as we are, the thing is an impossibility. As well might we hope to tear asunder the several parts that go to make up that marvellous machine the human body, and then expect that each part, or any two of all the parts, should continue to work in its usefulness and comfort. It is not only impossible, but it is entirely unnecessary, even if it were possible—I say that it is unnecessary and undesirable, because there are no evils experienced which cannot be far better corrected within the Union than out of it. There are no burdens of government that would not be increased an hundred fold by separation; and there are unnumbered blessings which it would be to separate and to scatter, to separate and to scatter, to separate and to scatter.

The present excited condition of the public mind at the South is to be attributed to two causes. The first is the mistake of supposing that the famous ravings of certain fanatic preachers of abolitionism, in which the gibberish of falsehood is dressed up in the language of Holy Writ—the smart sayings of others, being always upon blasphemy—in which libel and denunciations are clothed, and mixed with coarse anecdotes and vulgar badinage, are fair expressions of the feelings of Northern people for their countrymen of the South. I need not say to you how entirely unproved to you how false, how very slight is the influence of influence exerted by such teachers as these—beyond the narrow sphere of their own immediate followers. But yet the passions, being propolized by the principles of fanaticism, have produced the most widespread unscrupulous leaders of political parties have too often secured their temporary and selfish ends; and they have been accompanied with these far distant purposes. I have been accompanied with these far distant purposes. I have been accompanied with these far distant purposes.

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the United States. We have seen that the tariff system had never been adopted, but that it would have grown and flourished as surely as New York. Break up our union with the Northern States and you return the natural consequences, and you return the whole weight of the government upon the shoulders of the South. It is a mighty charge, and one which the people of the North will not lightly pass over. It is a charge which the people of the North will not lightly pass over. It is a charge which the people of the North will not lightly pass over.

THE REV. DR. DE WITT.

Bethlehem Reformed Church, Corner of Lafayette Place and Fourth Street.

The day of national fast and thanksgiving was observed with religious exercises at the Reformed Dutch church of Rev. Dr. De Witt, corner Lafayette place and Fourth street. The services were of a most impressive and fervent character, and the church was so crowded that it was impossible to seat the entire assemblage, and a large number were compelled to remain standing beside the vestibule. The prayers were characterized by an unusual earnestness and fervor, and the hymns and psalms selected for the occasion were particularly appropriate to the object which had assembled the congregation together.

Rev. Dr. De Witt, in opening the services, said that they were never called upon to perform a more solemn or more important duty, and trusted that they came with prepared hearts. He then read two President's Proclamations, which was listened to with deep attention, and gave out the 480th hymn—

Lord, teach us how to pray aright,
With reverence and with fear,
Through Jesus Christ thy Son,
We pray, we must draw near.

At the conclusion of the singing Dr. De Witt proceeded to read a select to-morrow the Scriptures, saying that he had no more to say than to urge the congregation to read the appropriate passage than the prayer given by the Rev. Dr. De Witt.

for which we need forgiveness, but I shall merely enumerate a few of the most prominent, which, as floating out on the surface, are easily detected; and:

First—There is that sin of which all nations are guilty, but more particularly the people of this country. I mean the dishonoring of God's Holy Word. God is King of earth, and He acknowledges no right on the part of man to set up a government against Him. He has set up His Holy Word as the standard of right and wrong, and the great sin consists in man's not submitting to this standard, but intruding whether it is right or wrong. I do not speak of men who trample the Bible under foot, but of professing Christians, who not only deny, but appeal from God's Holy Word.

Secondly—God's Sabbath is dishonored. God established His institutions in Paradise—the Sabbath and marriage—and no nation has ever disregarded the Sabbath and prospered. But is not this sin of dishonoring the Sabbath on the increase? In our government, as well as in our business and social relations, the Sabbath is disregarded, and will not God visit the nation for this sin?

Thirdly—Then there is that other sin, which is as common as the air or the sunshine—the habit of profane swearing. In our halls of legislation, in all public places, and in the social circle, God's name is taken in vain. Nay, you cannot walk a street or a square but you will hear men, women, and even children, blaspheming God.

Fourthly—The sin of covetousness. God has poured in upon us abundance, and blessed us with the treasures of the world. Still we are not satisfied, but the sin of covetousness is on the increase. Fifty years ago a man who possessed \$50,000 was regarded as rich, but now such a sum is sneered at, if spoken of as constituting a wealthy man. To make haste to get rich now is a leading principle. Am I too harsh? Look at our own connection—the Old School Presbyterians—as wealthy a religious body as any in the country, and yet during the past year, the contributions from all the members for religious purposes do not exceed two dollars a head. God said, "Israel has robbed me."—Israel, a comparatively poor people, with their expensive temple service. And if they were charged with robbery, because they did not contribute enthusiastically towards the forwarding of religion, what can be said of this wealthy nation when the contributions of one of the most favored of its religious bodies average but two dollars a year?

Fifthly—The next national sin of which I shall speak is disrespect to parental authority, which is a type of God's authority over us. So universal is this sin that it is almost unfashionable for parental authority to be respected in families. The young people, from a feeling of pride and a desire for independence, assume, against the wishes of their parents, to be independent. The young men, from mistaken kindness, put the family government into the hands of the young. Am I too severe in my remarks? Why, it has become a national reproach, and the reproach is just—that the young men of this country will not do honors to the hoary head, and that boys think themselves too manly to go to school and to be subject to its discipline. And arising out of this, is a growing disregard for legal authority. God has said, "Thou shalt not speak ill of the rulers of Thy people." But my blood has often run cold on reading some of the religious papers of the day, at the manner in which those in authority are spoken of. But it must be remembered that it is not the character of the individual ruler, but the office that we are enjoined to respect. I do not now speak of the daily newspapers, but the religious papers, which indulge in this abuse of our civil rulers. All this is wrong.

Sixthly—There is one more national sin to which I shall allude, namely—Cruelty. This sin pertains to all the relations of life—to parent and child, husband and wife, master and servant, employer and employed, man and beast. The cries of the oppressed ascend to the Lord of Sabaoth. The cries of hundreds and thousands of working girls, whose fingers are employed in the manufacture of clothing for the people, go up before God—the cries of the wife deserted by the husband—of children and the laboring under ill treatment; yea, the cries of the beasts all go up before Him—Consider that, in New York alone, more than twenty-one murders were committed last year; and if God exacted vengeance for the blood of Abel, will he not exact retribution for these murders in the present day?

Lastly—There is the sin of national pride. It is right for us to love our country; but we ought to endeavor to be ourselves of that pride which seems to think that God cannot get along without us, and that, if this country should be broken up, He would cease to reign. This is all wrong. "He that sitteth in the Heavens shall laugh, the Lord shall have them in derision;" and those who imagine a vain thing, He shall "break them with a rod of iron," and "dash them in pieces like a potter's vessel." Jesus "shall have dominion, also, from sea to sea, and from the river unto the ends of the earth." Let us, then, cease talking of our rights, and talk of our duties. I think it is our duty to pray for whatever we desire, but it should be in dependence upon God's will. It is right to pray for our children, and it is equally right to pray for the nation; but we should pray that the Bible should be the guide of the nation, which if we follow we shall not go astray.

Mr. Daynes then prayed as follows.—Almighty God! our help is in Thee; help us, we pray Thee, with an increase of Thy grace. We are Thy children, and whenever thou art sought thou art found. We come before Thee with a sense of our unworthiness, and we pray Thee that thou wilt not despise our small things. Have mercy upon us. Have mercy upon us, and may thy grace be poured out upon us. May we receive Thy Word, so as to respect authority, and may our children follow the same example, and grow up as citizens of which the country will not be ashamed. May we be imbued with fidelity to our country, and may this people come up to the help of the Lord against the mighty, so that the prosperity of the whole nation may be ensured. May Thy Sabbaths be observed, which have been neglected and disregarded. Cause cruelty to cease, and put it into our hearts to cultivate the spirit of kindness. Our sins have risen before us; we have indulged the spirit of controversy, and have sought money, that we might consume it on our lusts. But may we, through Thy grace, be brought to repent of our sins. Vain is the help of man; even prayer is useless unless made in dependence on Thee. May we rely upon Thee; and whereas we have hewn out for ourselves pitchers—broken pitchers, that can hold no water may we in future seek Thee alone. May prosperity dawn on us in Thine own way, for we may not dictate to Thee. Avert all calamities, and may we be filled with confidence and love towards Thee, for Christ's sake. Amen.

Another hymn was then sung, after which a gentleman of the congregation offered a prayer for help and support from on High. He then went on to pray for the President and others in authority, as follows.—Help and support the President of the United States. Do Thou give him wisdom, and support him in the administration of the government. And to all the members of the Cabinet Council do Thou vouchsafe Thy help; and those who make the laws in Congress, we pray that they may be led to obey the laws of God rather than those of men. We pray Thee that all who here rule may fear God. Avert from this nation the catastrophe

is hanging over it, and keep us as a united nation. We asked Thine aid in times past, and Thou didst vouchsafe it; but we have turned from Thee, with ingratitude, and forgot Thee the giver of all good. Wilt Thou not turn to us, and forgive us? Forgive us our pride, our worldly-mindedness, and bring us nearer to Thy Throne of Grace, and avert from us the calamities of war and bloodshed, that brother may not war against brother. We pray Thee for those who never pray for themselves: We pray for infidels. Visit them not in judgment. Visit not our nation with disunion. But if we are to be dashed in pieces like a potter's vessel, we bow in submission to Thy will. We pray Thee to save the church. North, South, East and West, may the people come to know Jesus Christ. Make us more earnest in Christian duties, more anxious to praise God. Four out of Thy spirit on the ministers of Thy Word, that sinners may be converted unto Thee, and that a revolution in favor of religion, pure and undefiled, may progress, and Jesus Christ be worshipped throughout the land. Forgive not only our national, but our individual sins. Hear us, and save this country; save this nation, and, above all, save the church. Send abroad Thy Gospel, and Thy name shall have all the praise and glory. Amen.

Mr. Van Dyke said it was good for them to be there, but he would not protract the meeting beyond the usual time. He then gave out the second hymn, beginning—

"Before Jehovah's awful throne,
The nations bow with sacred joy,
And finish with the Doxology.

On the conclusion of the singing the pastor pronounced the benediction, and the congregation, which was a very large one was dismissed.

| | |
|------------------------------|---------|
| Sand | 4 97 |
| | 3 00 |
| | 15 00 |
| | 20 57 |
| | 3 00 00 |
| Deposit Merchant Bank | 450 00 |
| Foot & Toronto | 4 76 |
| Thomas & Linn (Wichman) | 150 00 |
| Winton \$2.00 In Sand \$1.00 | 8 00 |
| Monte rope | 11 00 |
| Merriman | 13 93 |
| in Merchant Bank | 189 11 |
| Wichman | 10 |
| for fruit sold | 3 63 |
| Wichman | 2 42 |
| Dutton | 2 50 |
| Wichman | 3 00 |
| Thompson | 25 |
| Wichman | 182 92 |
| for 5 bushels corn | 15 00 |
| Wichman & Linn | 17 00 |
| Wichman | 1 |
| Wichman | 3 |
| | 2 00 |
| Wichman | 1 84 |
| in W. H. Bank | 1089 55 |

34
Dr Cash

| | | | | |
|------|--------|---------------------------------|------|----|
| 1832 | July 2 | Brought forward | | |
| | " | To Cash of J Josiah Wood | 1047 | 40 |
| 1832 | July 2 | To Cash on hand | 6 | 25 |
| | " | do in New H Bank | 1 | 73 |
| | " | do in Machinery do | 402 | 13 |
| | " | do from Draw | 22 | 00 |
| 3 | " | Mt proceeds Ezra Hottel's share | 572 | 14 |
| | " | do of Col. Brown via Crutchy | 12 | 82 |
| | " | Draw | 36 | 10 |
| | | | 993 | 07 |
| 4 | " | To Cash on hand | 36 | 18 |
| | " | do in N H Bank | 113 | 87 |
| | " | do in Mech do | 322 | 33 |
| | " | do Samuel Sheppard | 12 | 75 |
| | " | do of A Bent let on chick spool | 2 | 60 |
| | " | do from Draw | 7 | 00 |
| | | | 795 | 03 |
| 5 | " | To Cash on hand | 544 | 83 |
| | " | Cash in New Haven Bank | 343 | 87 |
| | " | Cash Machinery do | 322 | 33 |
| | " | Est Thomson returned | 20 | 00 |
| | " | Mrs Severity base of age | 65 | 02 |
| | " | Cash from Draw | 12 | 38 |
| | | Draw | 30 | |
| | | | 789 | 33 |
| 6 | " | To Cash on hand | 90 | 33 |
| | " | do in N H Bank | 213 | 87 |
| | " | do in Machinery Bank | 185 | 73 |
| | " | do of Mr Miller etc | 29 | 65 |
| | " | do from Draw | 13 | 10 |
| | | | 571 | 98 |

Contra

Cor

1832

| | | | | |
|--------|--|----------|----|-----------|
| July 3 | By Cash Paid Elam Hall on a/c | July 80. | 80 | |
| " | " Cash " Mr. Packet & 200 lbs Saff Candy | 18 | 54 | |
| " | " do " Geo. Robinson. Entered on charter | 15 | 00 | |
| " | " do Thomson & Lund | 5 | 83 | |
| " | " do John Staurtoro | 1 | 00 | |
| " | " do Bond & Tottle (feehent) (check) | 205 | 00 | |
| " | " do Isaac Thomson (check) | 75 | 00 | |
| " | " do in New H Bank | 413 | 87 | |
| " | " do in Mechy do | 322 | 33 | |
| " | " do on hand | 36 | 48 | |
| | | | | \$293. 07 |
| " 4 | " Cash to Amos Kilby | 3 | 00 | |
| " | " Cash E. N. Thomson | 1 | 00 | |
| " | " Check to A. Smith | 100 | 00 | |
| " | " Cash on hand | 54 | 83 | |
| " | " do in Northman Bank | 313 | 87 | |
| " | " do in Mechanic do | 322 | 33 | 795. 03 |
| 5 | By Cash Sent Augustus Smith | 300 | 00 | |
| " | " do in Northman Bank | 313 | 87 | |
| " | " do in Mechanic do | 185 | 13 | |
| " | " do on hand | 90 | 33 | |
| | | | | 781. 33 |
| 6 | By Error in Mechy Bank a/c | 200 | 81 | |
| " | " Cash in Mechanic Bank | 103 | 97 | |
| " | " do in New H D | 213 | 87 | |
| " | " do on hand | 23 | 33 | 541. 98 |

Carried forward

Dr Cash Account

| 1832 | | | | |
|---------|--|--|------------------|---------|
| July 7 | To Cash on hand | | 23 33 | |
| " | do in BANK | | 213 87 | |
| " | do in Mechanics Bank | | 103 97 | |
| " | do of E N Thomson | | 115 00 | |
| " | do of A J Ingalls | | 1 00 | |
| " | do from Draw | | 16 50 | |
| | | | <u>\$ 458 09</u> | |
| " 9 | To Cash on hand | | 106 24 | |
| " | Cash in Mechs Bank | | 3 97 | |
| " | Cash of Augustus Smith returned | | 3 00 | |
| " | Cash of Knight Bros for cartage on order | | 107 04 | |
| " | Cash of E B Sims on due bill | | 75 00 | |
| " | Cash of St Francis Missionary Socy | | 12 00 | |
| " | Cash of Capt Wiley Sales Slave | | 55 74 | |
| " | Cash of St Francis Missionary Socy | | 3 33 | |
| " | Cash of No H Anthony &c | | 54 99 | |
| " | from Draw | | 50 00 | |
| | | | <u>\$ 760 57</u> | |
| July 10 | To Cash on hand | | 225 93 | |
| " | do in New Haven Bank | | 285 92 | |
| " | do in Mechanics do | | 3 97 | |
| " | do Isaac Jackson &c | | 3 38 | |
| " | do Sherman Barnes | | 3 46 | |
| " | Bill procured E. H. H. & Co. do | | 475 66 | |
| " | do do A. B. & Co. do | | 393 95 | |
| " | of Chas. B. Sims on due bill | | 105 00 | |
| " | of Henry Bradley &c | | 10 00 | |
| " | Bill procured J. Thomson &c | | 247 41 | |
| " | W. J. Buckley &c | | 213 03 | |
| " | from Draw | | 18 00 | 1987 97 |
| July 11 | To Cash on hand | | 58 32 | |
| " | do in New Haven Bank | | 156 60 | |
| " | do in Mechanics do | | 108 97 | |
| " | do in City do | | 579 16 | |
| " | do Capt Sum &c | | 5 20 | |
| " | from Draw | | 3 30 | 857 70 |

1832

| | | | |
|---------|---|--------|---------|
| July 7 | By Cash p ^r Dr. Stanton | 3.00 | |
| " | " do to Thomson & Lane | 125.00 | |
| " | " do Sent Chas. B. Smith | 180.00 | |
| " | " do New H. Packet Co | 33.96 | |
| " | " do in Mechanic Bank | 3.97 | |
| " | " do in New Haven Bank | 0.00 | |
| " | " " on hand | 106.24 | |
| " | " do to J. Beach 2 ^d | 6.00 | |
| | | | 458.17 |
| July 9 | By Cash to Eli Mear (Mia flour) | 42.00 | |
| " | " Cash paid Augustus Smith - Dues | 1.00 | |
| " | " Cash E. A. Thomson | 2.00 | |
| " | " " Thomson & Lane | 1.65 | |
| " | " Debt & installment on N. Mary Note | 107.04 | |
| " | " in New Haven Bank | 285.92 | |
| " | " in Mechanic Bank | 3.97 | |
| " | " Cash on hand | 225.92 | |
| | | | 760.57 |
| July 10 | By Cash p ^r Harvey & Brady Wood & Co | 5.10 | |
| " | " Cash in City Bank | 579.76 | |
| " | " Cash in Mechanic Bank | 108.97 | |
| " | " Cash p ^r J. Thomson Note | 375.00 | |
| " | " do on Note to N. H. A. | 214.70 | |
| " | " do A. Bradley & Co | 500.00 | |
| " | " do E. A. Thomson | 50.00 | |
| " | " do in New Haven Bank | 156.60 | |
| " | " do on hand | 58.32 | 1989.91 |
| July 11 | By Cash p ^r Dr. Stanton | 1.00 | |
| " | " Cash p ^r Geo. Robinson on Dr. Note | 50.00 | |
| " | " Cash to Henry Sperry to pay Board | 8.00 | |
| " | " Cash to Mr. Galt | 1.00 | |
| " | " Cash in City Bank | 579.76 | |
| " | " do in Mech Bank | 2.76 | |
| " | " do in New Haven Bank | 50.10 | |
| " | " Debt & installment on N. Mary Note | 206.21 | |
| " | " do on hand | 702 | 857.75 |

Cash

1832

| | | | | |
|---------|---|-----|-------|--------|
| July 12 | To Cash on hand | 7 | 02 | |
| | do in City Bank | 579 | 16 | |
| | do in Mechanics do | 2 | 76 | |
| | do in New Haven do | 56 | 80 | |
| | do of Colyer & Smith | 5 | 00 | |
| | do of H. S. Hatch for same | 68 | 75 | |
| | do of Eli Mearns | 33 | 37 | |
| | do of Jos & Brown | 100 | 00 | |
| | do from Draw | 23 | 65 | |
| | do (W. Spruce) do to take up A. S. | 104 | 59 | 920 88 |
| 13 | To Cash on hand | 13 | 93 | |
| | do in New Haven Bank | 9 | 53 | |
| | do in Mechanics do | 3 | 17 | |
| | do in City do | 19 | 61 | |
| | do of O. M. & S. Scotts settlement on A. S. | 77 | 33 | |
| | do of Stephen Cook etc | 4 | 83 | |
| | do of Thomson & Lam of N. & M. M. do | 2 | 50 | |
| | do of Jos Brown bal. forward | 141 | 50 | |
| | do of Colyer & Smith | 5 | 00 | |
| | do of L. Jos. Houdly for Collyer | 10 | 00 | |
| | do from Draw | 4 | 50 | 538 92 |
| 14 | Cash on hand | 15 | 44 | |
| | do in Mechanics Bank | 3 | 17 | |
| | do in City do | 19 | 61 | |
| | do in New Haven do | 15 | 35 | |
| | do of Meloy, Platt bal. forward | 68 | 27 | |
| | do of Davis & Peck | 2 | 00 | |
| | do from Draw | 10 | 50 | 325 34 |
| 16 | To Cash on hand | 74 | 21 | |
| | do in New Haven Bank | 38 | 02 | |
| | do in Mechanics do | 3 | 17 | |
| | do in City do | 19 | 61 | |
| | do of Jos Smith | 5 | 00 | |
| | do of Sam Rowland do | 50 | 02 | |
| | do from Draw | 2 | 41 03 | |

Continued

Cre

| | | | | | | |
|------|---------|----|---|--------|---------|--|
| 1832 | July 21 | By | Undertaken forward | 346.00 | | |
| | " | " | Cash in City Bank | 90.54 | | |
| | " | " | do in New Haven do | 5.46 | | |
| | " | " | do in Mechanics do | 1.69 | | |
| | " | " | do paid Thomson & Linn | 108.00 | | |
| | " | " | do on hand | 254.83 | 798.52 | |
| 23 | | By | Cash paid A. Hunt for his - part of press of (Foster & Bond) | 10.00 | | |
| | " | " | Cash note to H. Lombard & Son | 244.86 | | |
| | " | " | do do to S. Bishop | 222.00 | | |
| | " | " | do cost & installation on the | 257.25 | | |
| | " | " | do in New Haven Bank | 5.46 | | |
| | " | " | do in Mechanics do | 527.48 | | |
| | " | " | do in City do | 90.54 | | |
| | " | " | do on hand | 113.43 | 2460.62 | |
| 24 | | By | Cash to J. J. Kelly | 3.00 | | |
| | " | " | Sent Dennis & Clark | 230.00 | | |
| | " | " | Paid Strain Boat Co for Char | 1.88 | | |
| | " | " | Paid Hotchkiss Torrey & Altrater Interest on Home note | 2.92 | | |
| | " | " | Cash for Longates Draft | 101.56 | | |
| | " | " | in New Haven Bank | 48.90 | | |
| | " | " | in Mechanics do | 277.48 | | |
| | " | " | in City do | 40.54 | | |
| | " | " | on hand | 112.73 | 817.01 | |
| 25 | | " | Cash for Scoville & Foil | 10.00 | | |
| | " | " | Cash Sent Saml Foyle | 2.10 | | |
| | " | " | do Paid H. E. Peck Indemnity | 23.75 | | |
| | " | " | do in N. H. Bank | 25.75 | | |
| | " | " | do in City do | 40.54 | | |
| | " | " | do in Mechanics do | 277.48 | | |
| | " | " | do on hand | 146.73 | 525.15 | |
| 26 | | By | Cash in N. H. Bank | 225.75 | | |
| | " | " | Cash in City do | 40.54 | | |
| | " | " | do in Mechanics Bank | 277.48 | | |
| | " | " | do paid E. G. Hall on acc | 5.46 | | |
| | " | " | do on hand | 133.72 | 726.90 | |

1832
July 27

Cash

1832
July 27

| | | | |
|---------------------------------|-----|----|-----|
| To Cash on hand | 133 | 73 | |
| do in M.B.C. | 225 | 75 | |
| do in Mechanics do | 277 | 48 | |
| do in City do | 40 | 54 | |
| do of Abijah Buckley's do | 25 | 00 | |
| do from Deane | 8 | 00 | |
| do of Mrs D. Frost's do in Bank | 57 | 84 | 760 |

| | | | |
|---------------------------------------|-----|----|-----|
| To Cash on hand | 56 | 05 | |
| do in New Market Bank | 5 | 91 | |
| do in Mechanics do | 56 | 44 | |
| do in City do | 40 | 54 | |
| do of Cap ^t Stone returned | 270 | 00 | |
| do from Deane | 13 | 00 | 441 |

July 30

| | | | |
|-------------------------------|-----|----|-----|
| To Cash on hand | 72 | 05 | |
| do in M.B.C. | 5 | 91 | |
| do in Mech ^s do | 56 | 44 | |
| do in City do | 110 | 54 | |
| do of Deane & Rich returned | 252 | 00 | |
| do of James Harrison returned | 147 | 45 | |
| do of A. Mitchell made | 20 | 00 | |
| do of Deane | 24 | 00 | |
| do of Luke Lathrop | 88 | | 687 |

31

| | | | |
|---------------------------------------|-----|----|--|
| To Cash on hand | 91 | 93 | |
| do in M.B.C. | 5 | 91 | |
| do in Mechanics Bank | 57 | 30 | |
| do in City do | 110 | 54 | |
| do of Mr. Satterton for Geo. Robinson | 3 | 00 | |
| do of Mr. Salobur | 3 | 12 | |
| | 251 | 80 | |

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Contract

CR

| 1832 July 27 | By Cash to Enock Smith Chap Island | 50 00 | | |
|-----------------|---|--------|-----|----|
| | Cash paid for Cracker Op of Mill | 1 72 | | |
| | Cash to M. Williamson 23 rd Dec | 110 10 | | |
| | Cash in New Haven Bank | 5 91 | | |
| | " Cash paid dist & installm ^{ts} 3 rd Dec | 57 54 | | |
| | Cash in Mechanics Bank | 58 44 | | |
| | Cash in City Bank | 48 54 | | |
| | do on hand | 56 05 | | |
| | do Sent S M Stone ^{2nd Dec} | 270 00 | | |
| | do dist and installm ^{ts} on Note | 103 11 | 760 | 94 |
| 28 | Cash T S Stone | 30 00 | | |
| | do Ditto for Machines | 125 00 | | |
| | do Sent to W. Ledyard | 20 00 | | |
| | do John Standell | 4 00 | | |
| | do Henry Spring | 2 | | |
| | do Geo. A. Kelley | 3 | | |
| | do Thomson Land | 13 50 | | |
| | do in New Haven Bank | 5 91 | | |
| | do in Mechanics d | 58 44 | | |
| | do in City d | 110 54 | | |
| | do on hand | 72 05 | 441 | 94 |
| 30 | By Paid on Note to J. D. H. Hon | 431 59 | | |
| | do to John Bunch 2 ^d | 1 00 | | |
| | do paid Joseph Chap Island | 7 00 | | |
| | do Chas Huggins | 2 00 | | |
| | do in New Haven Bank | 5 91 | | |
| | do in Mechanics d | 37 30 | | |
| | do in City Bank | 110 54 | | |
| | do on hand | 91 93 | 687 | 27 |
| 31 | By Cash to Michael Canton | 1 92 | | |
| | Cash Sent to S. S. Ledyard | 10 00 | | |
| | do in N. H. Bk | 5 91 | | |
| | do in Mechs d | 37 30 | | |
| | do in City d | 110 54 | | |
| | Come forward | 165 17 | | |

Dr Cash

1832

1831
Aug

| | | | |
|-------|---|--------|--------|
| July | To Amt brot forw ^d | 257 80 | |
| 31 | To Cash from Draw | 10 00 | 261 80 |
| Aug 1 | To Cash on hand | 96 13 | |
| | To do in N.H. Bank | 5 71 | |
| | do in Mechs do | 37 30 | |
| | do in City do | 110 54 | |
| | do of Horne Dittus etc | 6 23 | |
| | do of M ^r S. J. Odip ^d returned | 30 00 | |
| | do from Draw | 8 00 | |
| | To Rawley for 1 Bk Howard | 17 00 | |
| | balance of Nicholson's money | 100 00 | 401 11 |
| 2 | To Cash on hand | 46 36 | |
| | do in New Haven Bank | 5 71 | |
| | do in Mechanics do | 43 30 | |
| | do in City do | 54 | |
| | do of Chas K Brown etc | 11 58 | |
| | do of Draw | 10 00 | 117 69 |
| 3 | To do on hand | 67 74 | |
| | do in Mechs | 3 91 | |
| | do in City do | 54 | |
| | do in New Haven Bank | 43 30 | |
| | do of W. Cooks etc | 18 20 | |
| | do of Thomson & Sum ^r | 83 00 | |
| | do of Est Thomson | 24 00 | |
| | do of Mr Kelly | 20 48 | |
| | do of Draw | 7 00 | 267 37 |
| 4 | To Cash on hand | 33 62 | |
| | do in N.H. Bank | 5 71 | |
| | do in Mechanics do | 1 09 | |
| | do in City do | 54 | |
| | do of S. M. Stone (master's sh ^d) | 200 00 | |
| | do of R. B. Stone | 100 | |
| | do of Coly J. Smithe | 2 00 | |
| | do of Smith & Jacobus etc | 42 14 | |
| | do of Capt Stone borrowed | 100 00 | |
| | | 783 65 | |

Continued

| | | | | | |
|-------|---------|---------------------------------------|-------------------|--|---------|
| 1852 | Augt 10 | By Cash Balance b. or B. State | 100 | | |
| 61.80 | | " Cash paid Thomson Loan | 10 | | |
| | | " Cash paid Eliza Sanford on acct | 25 | | |
| | | " Cash from Dunning & Donoghue | 150 00 | | |
| | | " do do. Calver Connecticut | 40 00 | | |
| | | do returned to B. State | 100 00 | | |
| | | do in N H Bank | 46 04 | | |
| | | do in Mchey do | 270 54 | | |
| | | do in City do | 54 | | |
| | | do on hand | 52 00 | | 1194 12 |
| 111 | 11 | By Cash for Sheep Support for Miss | 1 08 | | |
| | | " do Thomson Loan | 50 00 | | |
| | | do do do for Mahonia | 100 00 | | |
| | | Paid John Stanton | 2 00 | | |
| | | do J. L. Loan for Mahonia | 25 00 | | |
| | | " do in Machinery Bank | 170 40 | | |
| | | do in New Haven Bank | 46 04 | | |
| | | do in City Bank | 54 | | |
| | | do on hand | 103 14 | | 498 20 |
| 11 | 13 | By Cash to E. N. Thomson's Girl | 2 50 | | |
| | | " Cash E. N. Thomson to Esther | 50 00 | | |
| | | " do in New Haven Bank | 46 04 | | |
| | | do in Machinery do | 170 40 | | |
| | | do in City do | 150 54 | | |
| | | do Sent N. S. Lodge | 10 | | |
| | | do on hand | 35 14 | | 464 12 |
| 7 | 14 | By Cash for Harry Cuttenden for Stone | 25 00 | | |
| | | Corn Meal | 2 29 | | |
| | | Joseph Spruce Note | 100 00 | | |
| | | Sent N. & M. and | 150 00 | | |
| | | Chart & installment on Note | 3 12 43 | | |
| | | Cash in Machinery Bank | 7 97 | | |
| | | do in Mass do | 1 04 | | |
| | | do in City do | 54 | | |
| | | do on hand | 47 88 | | |
| | | do for Age Show | 3 | | 650 15 |

Dr

Cash

| | | | | | |
|------|--------|-----------------------------------|--------------|---------------|--------|
| 1832 | Aug 15 | To Cash on hand | 47 | 88 | |
| | | do in Mt Bank | 1 | 04 | |
| | | do in Mechanics | 7 | 97 | |
| | | do in City | | 54 | |
| | | do of Calvin Cunningham | 6 | | |
| | | do from Drains | 7 | 00 | |
| 16 | | do of Saml P Davis returned | 28 | 00 | |
| | | do of O. Madhams | 4 | 12 | |
| | | do balance of Atwater Treat | 50 | 00 | |
| | | do of J C & A Madmonts of | 75 | 00 | |
| | | do from Drains | 7 | 00 | |
| | | Joseph Spencey Store | 7 | 00 | 300.77 |
| 17 | | To Cash on hand | 123 | 68 | |
| | | do in Mechanics Bank | 7 | 97 | |
| | | do in City | | 54 | |
| | | do from Drains | 1 | 00 | |
| 18 | | do balance of Capt Stone | 150 | 00 | |
| | | do of Capt Stone returned | 50 | 00 | |
| | | of Nicholson & Manors returned | 150 | 00 | |
| | | of do do balance | 150 | 00 | |
| | | of Eli Mier 2 ^d Charge | 150 | 00 | |
| | | of J Sam returned | 40 | 00 | |
| | | Drains \$5 | 9 | 00 | 787.19 |
| 20 | | To Cash on hand | 126 | 36 | |
| | | do in New Haven Bank | 15 | 43 | |
| | | do in Mechanics | 136 | 41 | |
| | | do in City | | 54 | |
| | | do of Capt Smith | 110 | 49 | |
| | | do of A Beauty 16 on safe | 20 | 00 | |
| | | do of Mr Stephen Huggins | 30 | 00 | |
| | | Drains | 17 | 00 | 486.23 |
| 21 | | To Cash on hand | 101 | 37 | |
| | | do in Mt Bank | 15 | 43 | |
| | | do in Mechanics | 136 | 40 | |
| | | do in City | | 54 | |
| | | | 254 | 24 | |

Contin

| | | | | | |
|------|--------|---------------------------------|--------|--------|--|
| 1872 | Aug 10 | By Cash paid Eliza Sanford | 75 25 | | |
| | | J. M. Stanton | 1 00 | | |
| | | died & installment on Henry Mot | 77 33 | | |
| | | Cash in Mechanics Bank | 7 97 | | |
| | | do in City do | 54 | | |
| | | do on hand | 123 18 | 300 77 | |

300 77

| | | | | | |
|--|----|------------------------------|--------|--------|--|
| | | | | | |
| | 17 | By Cash paid for sand | 6 25 | | |
| | 18 | Cash sent Capt. Peter's Rent | 27 50 | | |
| | | " sent Capt. Tom | 30 00 | | |
| | | " returned to Eli M. S. | 100 00 | | |
| | | " Stephen Bishop | 70 40 | | |
| | | " Abigail's Rent (returned) | 50 00 | | |
| | | " Thomson & Sand | 100 00 | | |
| | | " D. W. Buckenham | 101 30 | | |
| | | " H. Spring | 1 00 | | |
| | | in N. H. Bank | 15 43 | | |
| | | in Mechanics | 13 44 | | |
| | | in City | 54 | | |
| | | Cash of J. M. Stanton | 2 00 | | |
| | | Cash on hand | 126 36 | 780 77 | |

780 77

| | | | | | |
|--|----|-----------------------------------|--------|--------|--|
| | 20 | By Cash paid Taxes | 41 99 | | |
| | | " Cash returned to Nicholas M. M. | 150 10 | | |
| | | " Cash to Thos. & Sand | 40 00 | | |
| | | " do in Mechanics Bank | 13 60 | | |
| | | " do in N. H. Bank | 15 43 | | |
| | | " do in City | 54 | | |
| | | " do on hand | 101 37 | 486 23 | |

486 23

| | | | | | |
|--|----|-------------------------------------|-------|--|--|
| | 21 | By do pa Saml. Mason | 4 72 | | |
| | | " do " S. Doubledy for Helen's Rent | 6 12 | | |
| | | " do " City & State | 3 94 | | |
| | | | 14 78 | | |

Cash

| | | | | |
|--------|----|----------------------------------|---------|-------------------|
| 1832 | To | Am't bro ^t forward | 254 24 | |
| Aug 21 | " | Cash of Draw | 9 00 | |
| " | " | St J Scovills Mote | 492 36 | 753 60 |
| 22 | To | Cash on hand | 85 39 | |
| " | " | do in Mechanic Bond | 67 23 | |
| " | " | do in New Haven do | 507 79 | |
| " | " | Cash of Saw N Forks of | 9 38 | |
| " | " | Deposits | 24 62 | |
| " | " | do in City Bank | 54 | |
| " | " | do of E A Anderson | 3 34 | 694 00 |
| | | | | 698 49 |
| 23 | To | Cash on hand | 65 58 | |
| " | " | do in New Haven Bank | 507 79 | |
| " | " | do in Mechanic do | 67 23 | |
| " | " | do in City do | 54 | |
| " | " | do of H S State on a/c | 257 00 | 666 14 |
| 24 | To | Cash on hand | 53 18 | |
| " | " | do in New Haven Bank | 7 32 | |
| " | " | do in Mechanic do | 67 23 | |
| " | " | do in City do | 54 | |
| " | " | do of Geo Galvill etc | 22 50 | |
| " | " | do of Stephen Trining | 12 24 | |
| " | " | do of Thomson Leonard | 33 10 | |
| " | " | do of Elijah Trip | 16 67 | |
| " | " | do of Leonard by Josiah Bond | 1500 00 | |
| " | " | do from Diana | 17 00 | |
| 25 | " | David Smith | 1 47 | |
| " | " | of Geo Robinson by David Leonard | 23 64 | |
| " | " | of Eld Mir 2 ^d Charge | 50 00 | |
| " | " | of J S Land returned | 146 00 | |
| " | " | from Diana | 16 83 | |
| | | | 1979 7 | 1977 97 |

VOTE FOR TOWN OFFICERS, NOV 29, 1858.

| | 1st. W. | 2nd. | 3rd. | 4th. | 5th. | 6th. | 7th. | 8th. | Total. |
|--|---------|------|------|------|------|------|------|------|--------|
| <i>For Selectmen.</i> | | | | | | | | | |
| nes E. English | 201 | 156 | 427 | 389 | 339 | 156 | 54 | 60 | 1782 |
| phen Gilbert | 199 | 159 | 426 | 389 | 369 | 155 | 52 | 60 | 1809 |
| well C. Hall | 200 | 156 | 428 | 388 | 338 | 158 | 53 | 60 | 1781 |
| more Blakeslee | 199 | 156 | 427 | 389 | 339 | 155 | 54 | 60 | 1779 |
| arles Atwater, Jr. | 200 | 156 | 428 | 391 | 371 | 158 | 55 | 60 | 1819 |
| ward Budington | 196 | 156 | 426 | 386 | 339 | 155 | 52 | 87 | 1767 |
| ancis Donnelly | 192 | 149 | 407 | 344 | 383 | 138 | 31 | 60 | 1701 |
| lfred Daggett | 355 | 251 | 149 | 310 | 181 | 273 | 167 | 57 | 1763 |
| ohn A. Blake | 355 | 251 | 148 | 309 | 144 | 272 | 166 | 77 | 1722 |
| iram Camp | 350 | 250 | 148 | 306 | 198 | 271 | 167 | 77 | 1767 |
| harles Carlisle | 354 | 251 | 148 | 309 | 193 | 271 | 167 | 77 | 1770 |
| ucius Hotchkiss | 355 | 250 | 148 | 304 | 145 | 268 | 166 | 77 | 1713 |
| dwain Barnes | 354 | 251 | 148 | 309 | 194 | 268 | 166 | 77 | 1767 |
| Willis Dickerman | 356 | 251 | 149 | 307 | 143 | 270 | 167 | 97 | 1720 |
| <i>For Town Clerk.</i> | | | | | | | | | |
| ylvanus Butler | 207 | 160 | 426 | 403 | 339 | 163 | 58 | 60 | 1816 |
| William Olmstead | 348 | 246 | 150 | 292 | 193 | 264 | 165 | 77 | 1735 |
| <i>For Collector of Taxes.</i> | | | | | | | | | |
| Frederick L. Bostwick | 207 | 159 | 433 | 405 | 388 | 163 | 58 | 60 | 1873 |
| John Townsend | 348 | 247 | 145 | 290 | 146 | 262 | 164 | 77 | 1679 |
| <i>For Grand Jurors.</i> | | | | | | | | | |
| Wilson H. Clark | 203 | 157 | 429 | 392 | 393 | 150 | 55 | 59 | 1847 |
| Thomas W. Cahill | 191 | 153 | 414 | 350 | 313 | 147 | 47 | 60 | 1675 |
| Frank H. Peck | 199 | 156 | 425 | 371 | 404 | 154 | 55 | 60 | 1824 |
| Jonathan Dudley | 201 | 156 | 428 | 384 | 344 | 154 | 55 | 60 | 1782 |
| Cyrus Crandell | 201 | 156 | 429 | 385 | 344 | 154 | 55 | 60 | 1784 |
| Curtis L. Bushnell | 201 | 156 | 427 | 391 | 392 | 157 | 54 | 60 | 1838 |
| Joseph Sheldon | 352 | 248 | 146 | 298 | 144 | 266 | 166 | 77 | 1697 |
| Amos J. Beers | 352 | 251 | 146 | 307 | 194 | 270 | 166 | 77 | 1763 |
| Stephen M. Wier | 343 | 250 | 147 | 307 | 144 | 271 | 167 | 77 | 1716 |
| William W. Huntington | 352 | 251 | 148 | 307 | 144 | 268 | 167 | 77 | 1714 |
| Johnson H. Bushnell | 352 | 251 | 146 | 307 | 194 | 271 | 166 | 77 | 1714 |
| Alexander S. C. Cook | 352 | 251 | 147 | 306 | 194 | 270 | 167 | 77 | 1764 |
| <i>For Constable.</i> | | | | | | | | | |
| Elihu Hale | 351 | 251 | 147 | 307 | 193 | 264 | 167 | 77 | 1757 |
| George Treadway | 350 | 248 | 145 | 302 | 143 | 268 | 167 | 77 | 1700 |
| George Butler | 351 | 248 | 150 | 311 | 144 | 262 | 167 | 77 | 1711 |
| Horace W. Hurlburt | 351 | 251 | 147 | 304 | 144 | 262 | 167 | 77 | 1711 |
| Lorenzo Gildersleeve | 350 | 251 | 145 | 299 | 144 | 262 | 163 | 77 | 1681 |
| William Burgess | 351 | 251 | 147 | 303 | 144 | 263 | 166 | 72 | 1681 |
| Willis R. Holt | 351 | 250 | 149 | 305 | 193 | 263 | 166 | 77 | 1681 |
| Frederick L. Bostwick | 200 | 155 | 430 | 389 | 378 | 158 | 55 | 60 | 1741 |
| Charles R. Wheedon | 192 | 153 | 415 | 376 | 333 | 157 | 55 | 60 | 1809 |
| Edwin Bartram | 197 | 156 | 424 | 379 | 384 | 155 | 54 | 60 | 1741 |
| Peter W. Powell | 200 | 156 | 423 | 388 | 303 | 156 | 55 | 60 | 1811 |
| Jonathan W. Pond | 198 | 156 | 421 | 390 | 375 | 156 | 55 | 60 | 1754 |
| Thomas D. Jones | 199 | 156 | 427 | 383 | 317 | 156 | 56 | 60 | 1829 |
| James H. Lansing | 199 | 156 | 426 | 385 | 387 | 157 | 55 | 64 | 1829 |
| <i>For Treasurer.</i> | | | | | | | | | |
| John English | 201 | 157 | 430 | 391 | 389 | 155 | 55 | 60 | 1838 |
| Alexander McAllister | 353 | 250 | 147 | 302 | 144 | 271 | 166 | 77 | 1710 |
| <i>For Reg. of Births, Deaths & Marriages.</i> | | | | | | | | | |
| Stephen A. Spencer | 208 | 158 | 429 | 390 | 394 | 161 | 57 | 62 | 1859 |
| Jesse Williams Henry | 344 | 247 | 147 | 300 | 144 | 261 | 164 | 74 | 1681 |

Comma

66 (47)

| | | | |
|--------|------------------------------------|--------|---------|
| Sept 1 | By amt bro four | 498 81 | |
| | By J. P. George & Kelsey | 2 - | |
| | Cash to Thomson & Lam | 180 00 | |
| | do in New Haven Bank | 524 91 | |
| | do in Mechanics do | 356 49 | |
| | do on hand | 234 71 | 1776 92 |
| 3 | By Cash paid Foot & Son etc | 444 26 | |
| | Cash p. W. Eaton for Hay | 11 09 | |
| | " " C. N. Thomson | 1 00 | |
| | " " Scoville & Foot | 10 00 | |
| | " our Note to N. J. & M. M. M. M. | 178 50 | |
| | " Note to Ezra Hatch (Canton) | 133 62 | |
| | " Cash & Exchange on Note New York | 204 14 | |
| | " Cash exp. N. J. & M. M. M. M. | 82 81 | |
| | in New Haven Bank | 346 11 | |
| | in Mechanics do | 149 83 | 1161 86 |
| 4 | By Cash Sent Chas. Westcott 2 | 65 - | |
| | do do Chas. D. King 2 | 58 - | |
| | do Isaac Thomson to New York | 1450 - | |
| | do in City Bank | 28 35 | |
| | do in Mechanics do | 9 80 | |
| | do in New Haven do | 346 11 | |
| | do on hand | 116 30 | 2066 06 |
| 6 | By Cash returned Eli M. M. 20 | 12 100 | |
| | Cash John Stanton | 3 00 | |
| | Cash Sent N. J. & M. M. M. M. | 300 - | |
| | do in New Haven Bank | 46 61 | |
| | do in Mechanics do | 9 53 | |
| | do in City do | 28 35 | |
| | do on hand | 108 62 | 596 11 |
| 7 | By Money returned to draw | 3 58 | |
| | Cash for J. M. M. | 100 50 | |
| | Cash in N. H. Bank | 46 61 | |
| | do in City do | 28 35 | |
| | do in Mechanics do | 9 04 | |
| | do on hand | 94 92 | 288 99 |

48

Dr Cash

1852

| | | | |
|----|---|---------|--------|
| 8 | To Cash on hand | 94 92 | |
| | do in City Bk | 28 35 | |
| | do in Mech do | 9 04 | |
| | do in Mch | 46 61 | |
| | do of Chas Postwick & returned | 15 00 | |
| | do Isaac Thomson returned for Mch | 90 37 | |
| | do of Capt. Babad for an off on I Bank | 49 76 | |
| | do from Draw | 14 50 | 398 05 |
| 10 | To Cash on hand | 137 80 | |
| | do in New Haven Bank | 46 41 | |
| | do in Mechanics do | 9 04 | |
| | do in City do | 28 35 | |
| 10 | do of Meneman Dunford for Dr | 11 20 | |
| | Draw (17 th apr) | 21 50 | |
| | do of S. Bennett for A. Bradley | 150 00 | |
| 11 | do of W. H. Hoff for issue of Monies returned | 300 00 | |
| | do of Draw | 13 00 | 717 05 |
| 12 | To Cash on hand | 32 34 | |
| | do in New Haven Bank | 140 32 | |
| | do in City do | 320 35 | |
| | do in Mechanics do | 9 04 | |
| | do of J. S. Croft lat of apr | 12 91 | |
| | do from Draw | 201 00 | |
| | do over off on City Bank | 52 77 | |
| | do do do on Mechanics do | 47 46 | |
| | do of A. M. M. returned | 100 00 | 683 73 |
| 13 | To Cash on hand | 31 50 | |
| | do in New Haven Bank | 67 17 | |
| | do in Mechanics do | 4 50 | |
| | do of Smith & Sanford apr | 20 00 | |
| | do of Amos Baker apr | 27 97 | |
| | do of Holms & Chipman apr | 50 00 | |
| | do of R. Stone apr | 73 71 | |
| | do of Scoville for chert & imitation Notes | 76 55 | |
| | Draw | 33 00 | |
| | | 6384 80 | |

Daily Register

NEW HAVEN.

PRINTED AND PUBLISHED BY
OSBORN & BALDWIN, 412 CHAPEL ST.
MINOTT A. OSBORN. WM. B. BALDWIN.

| | | |
|------------------|-----------------|------------------------|
| DAILY REGISTER. | PER ANNUM, | FIVE DOLLARS. |
| TRI-WEEKLY | PER ANNUM, | THREE DOLLARS. |
| WEEKLY REGISTER, | PER ANNUM, | TWO DOLLARS. |
| ADVERTISING— | \$25 PER ANNUM, | <i>Paper included.</i> |

Tuesday, June 28, 1859.

Unemployed Clergymen.

The late meeting of the General Association of Congregational clergymen, at Norwich, has brought out some startling ecclesiastical statistics. The Rev. Mr. Smith, of New Hampshire, "reported 199 ministers, of which 92 are pastors." It would seem from this that there are in that State 107 unsettled ministers, showing a majority of spiritual sheperds without flocks—and but 92 who have stated congregations, or in other words who are pastors. The Rev. Levi Stone, from Vermont, "reported a similar State of things in that State"—and without giving figures, adds, "Destitutions are numerous—temperance declining." In connection with this same subject, we find the following statement in regard to Connecticut: "There are 327 Congregational ministers in the State, of whom 172 are pastors," and the Connecticut State Register is referred to as the basis of this statement. If this is so, it would seem that we have but 172 Congregational pastors, against 155 ministers of the same denomination, who are without flocks. Not quite so bad as New Hampshire, where the pastors are in a minority, but even here, nearly one-half are not pastors. Another striking fact. We have in Connecticut, as shown by the same authority, 284 Congregational churches, of which no less than 63 are vacant; while there are the large number of 155 ministers waiting for calls. If a liberal allowance is made for the aged and infirm, who are unable to perform pastoral duties, still the large number left unemployed, leave room for serious reflection. How it may be with other denominations, we have no means of knowing—but if the others show anything like the results which these figures give for the oldest, most numerous, and wealthiest denomination in New England, we have a state of things which few men were prepared to see. It should be remembered that these developments are made after a period of unusual attention to religious subjects, and when the public mind has been throughout New England more awakened than at any other time during the last quarter of a century. Our fellow citizens give liberally and constantly for the education of beneficiaries in our different colleges, preparatory to their becoming ministers of the Gospel; and the contributions for missionaries to be sent to destitute congregations in distant places, evince the overflowing generosity of the community towards those praise-worthy objects—but still we are stared in the face, by the fact that nearly half the clergymen of the largest Christian denomination stay at home, and are without congregations. Instead of sending missionaries to the benighted regions of foreign lands—and making collections for the destitute churches on our western frontiers—would it not be as well to supply first the 63 vacant pulpits in our own State, to say nothing of the numerous destitutions in other parts of New England?

This looking out for the waste places of distant lands, while we are surrounded by empty pulpits, and unemployed clergymen at home, is too much like the sinner, on Sunday, who looks over to a distant pew to see how the discourse hits there, when the preacher presses home upon him the enormity of the transgressions which his own 'pew fences in.

Continued

20

1852

| | | | | |
|--------|--|-------|-----|----|
| Oct 10 | By Cash to Hanson & Lane | 828 | | |
| " | do paid for printing | 625 | | |
| " | do for Geo. Sweetland | 2000 | | |
| " | do paid for Hoopings | 3300 | | |
| " | do in City Bank | 22912 | | |
| " | do in Mechanics | 1452 | | |
| " | do paid for Capital | 32506 | | |
| " | do on hand | 476 | 640 | 99 |
| 11 | By Cash Isaac Hamilton | 300 | | |
| " | Cash for Hatchery from the Coal | 5800 | | |
| " | do in City Bank | 17112 | | |
| " | do in Mechanics | 1481 | | |
| " | do on hand | 3038 | 277 | 31 |
| 12 | By paid for Box sent in Post office | 150 | | |
| " | do paid for 2 nd | 113 | | |
| " | Cash to pay over Draft in N.H. | 503 | | |
| " | do in New Haven Bank | 7997 | | |
| " | do in City Bank | 17112 | | |
| " | do on hand | 4207 | | |
| " | do in Mechanics | 1481 | 316 | 13 |
| 13 | By Cash to John Stanton | 300 | | |
| " | do - March 20 | 500 | | |
| " | do - Hand | 2000 | | |
| " | do in New Haven Bank | 19997 | | |
| " | do in Mechanics | 1481 | | |
| " | do in City | 12112 | | |
| " | do on hand | 8607 | 444 | 97 |
| 15 | By Cash for H. Jones & Straits sent on order | 424 | | |
| " | Cash sent B. M. Newbury | 5000 | | |
| " | Cash for Capt. Nichol for Concord &c | 12000 | | |
| " | do in New Haven Bank | 19997 | | |
| " | do in City | 3912 | | |
| " | do in Mechanics | 1481 | | |
| " | do on hand | 1233 | 440 | 47 |
| 16 | By Cash for certificate returned | 500 | | |
| " | do for Mem & sign | 500 | | |

50

D. Cask

| | S | M | T | W | T | F | S | S | S | M | T | W | T | F | S |
|-----------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| January | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| February | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| March | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 | 4 |
| April | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| May | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| June | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| July | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| August | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| September | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 | 4 |
| October | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| November | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| December | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |

Oct 16 To Am^t bro^t forward
 " Cash from Dracs
 " do balance of M^o & M^o
 17 To Cash on hand
 " do in N^o Bank
 " do in City Bank
 " do in Mich^o
 " do of J^o D^o
 " do of H^o Chapman on a/c
 " do from Dracs
 " do balance of H^o & A^o

18 To Cash on hand
 " do in N^o Bank
 " do in City d
 " do in Mich^o
 " do from Dracs
 " do not discounted in City Bank

| | |
|--------|--------|
| 100 00 | 468 69 |
| 36 85 | |
| 37 05 | |
| 9 12 | |
| 1 78 | |
| 7 00 | |
| 132 50 | 724 30 |

19 To Cash on hand
 " do in N^o Bank
 " do in City d
 " do in Mich^o
 " do of A^o Brady & Co a/c
 " do from Dracs

| | |
|----------|--------|
| 43 85 | |
| 7 05 | |
| 566 62 | |
| 2012 178 | |
| 50 00 | |
| 15 80 | 684 30 |

20 To Cash on hand
 " do in N^o Bank
 " do in City d
 " do in Mich^o
 " do from Dracs

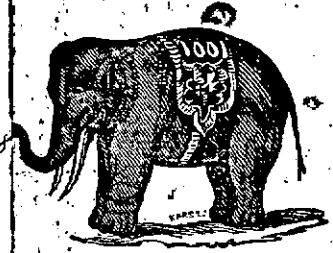
| | |
|--------|--------|
| 97 85 | |
| 7 05 | |
| 234 12 | |
| 178 | |
| 15 50 | 357 80 |

Came

50

D. Cash

Down's Cheap Store
1001" Broadway,
BOURN CITY, WIS



Cheaper than the cheapest
and better than the best.

See now buy of Browns that never bought before
those that always bought, now buy the more.

DRY GOODS

descriptions, a full assortment always

| | | | |
|--------|---------------------------------|--------|---------|
| Oct 16 | To Am ^t brot forward | 32.581 | |
| | " Cash from Drans | 16.00 | |
| | " do balance of Mole & Mennum | 250.00 | 651.8 |
| 17 | To Cash on hand | 16.12 | |
| | " do in New Mass Bank | 199.97 | |
| | " do in City Bank | 39.12 | |
| | " do in Mechanics | 31.78 | |
| | " do of John Deard | 20.00 | |
| | " do of H. Chapman on a/c | 25.00 | |
| | " do from Drans | 36.00 | |
| | " do balance of H. J. & Atwater | 100.00 | 1168.69 |
| 18 | To Cash on hand | 36.85 | |
| | " do in New Mass Bank | 37.05 | |
| | " do in City | 9.12 | |
| | " do in Mechanics | 1.78 | |
| | " from Drans | 7.00 | |
| | " Not discounted in City Bank | 632.30 | 727.30 |
| 19 | To Cash on hand | 43.85 | |
| | " do in New Mass Bank | 7.05 | |
| | " do in City | 56.12 | |
| | " do in Mechanics | 1.78 | |
| | " do of A. Brady & Co a/c | 50.00 | |
| | " do from Drans | 15.30 | 184.30 |
| 20 | To Cash on hand | 97.85 | |
| | " do in New Mass | 7.05 | |
| | " do in City | 234.12 | |
| | " do in Mechanics | 1.78 | |
| | " do from Drans | 15.30 | 357.80 |

Came

THE REV. HENRY WARD BEECHER. SERMON AT THE PLYMOUTH CHURCH ON THE CHRISTIAN DUTY OF HAPPINESS.

It being impossible to put many more people into Mr. Beecher's Church than assemble in it every Sabbath morning and evening, it is safe to say that there were no unusual numbers yesterday attending the Thanksgiving sermon at Plymouth Church. The house was full to every corner. The preacher took his text from Philippians, chapter iv., 1st and 4th verses—'Therefore, rejoice in the Lord always; and, again I say, rejoice.'

In his prayer before the sermon, Mr. Beecher had preached eloquently upon the reasons for thanksgiving—reviewing the personal privileges and enjoyments of his people, and the political privileges of our countrymen; noting the omen of an era of good feeling opening, and enumerating some of the surer tokens that, between distant quarters of our confederacy a better spirit was about to prevail, while there was no less standing firm for principle, certainly no more flinching from duty. He prayed for the Slave, that he might recognize his manhood—even if his manhood, on making itself known to him, should grow impatient of manacles and bondage; that our land might be in peace, and while prosperous, do justice to the enslaved, but if it would not in prosperity, that such chastisements, tempered with mercy and kindness, might be inflicted as would constrain it to justice, and not to be remitted until, not chains and slavery only, but our wicked prejudices might be removed, and all men recognize all men as brethren. He prayed for the Indians—that their apparent fate might be averted, but that, if the mass of them must perish with the herds of the wilderness they inhabit, as if they were of the same nature as they, rich blessings might attend upon and comfort the remnant.

Commencing his sermon, Mr. Beecher said: When the war is ended, and the tough warriors come home, with grizzled beards, skins burnt brown, flesh solid and compact upon their bones, their hands pliant, jointed bundles of bone, none would take them for models of beauty or grace, but we admired them for their rugged strength and manliness, for the valor they had shown, the good they had wrought, the solid strength and manliness. Such were our Puritan fathers—not men just returned from war but seldom out of the wars. Catgut makes very pleasant music for the saloon, but brass and iron instead of catgut and horse-hair made such music as men needed in the time of battle. The Puritans were the brass and iron men—they made such music as their rough hard times demanded. They were not joyless—they had grim pleasures of their own sort though abstemious of joy for duty's sake. They had for every day a sort of joy, but one stately day of joy they set aside in every year—and it was a strange mixture of wassail and worship. Thanksgiving morning rose in New England stiff as their pines, and solemn as their granite. The boys that laughed were as gully as if they laughed on Sunday, and that was a very wicked thing indeed. The church bells rang out, not cheerily but solemnly, tolling the people to the house of worship. They went up gravely and awfully, and worshipped. But the sermon over, they unclasped their buckles and threw off the belt—the Puritan relaxed. Merry laughter rang out from the children of his household, and the old homestead was vocal with joy. The tables smoked and groaned with unaccustomed luxuries, solid and dainty. As in mid-December, when every leaf is gone from the oak and every branch and twig is a base pipe upon which the wind plays, one may see nesting amid the lower boughs tufts of mistletoe, which the old tree holds in its bosom all winter, as if to remember Summer by.

Thanksgiving was the Puritans' mistletoe. We had cherished it, and though there were some people who have no fancy for the worship, they all agreed to enjoy the dinner. They were willing to endure the morning for the noon's sake. So, said he, by a dinner we bribe them to worship. Thanksgiving was one of the two days in charge of which the early settlers put all the rest. The Fast Day, from the showers of April, called to penitential prayer. It presided over the hoe, the plow and the furrow. Thanksgiving, from the heights of November, called out for gladness, and praises, and joy over the fruits of the sickle, the barn and the granary. To-day, he said, he should speak on the ferible subject which the day itself typified—happiness. Being happy was a Christian duty, not to be happy as a caprice—but habitually, and because it was right. Christians were apt to think that being happy carried with it a danger of yielding to temptation. He thought joyousness was the state most favorable for grace—the least tempting to sin. Men had too much thought that their joy or sorrow was no more under their control than a bright sun or clouded skies. Homilies and moral treatises did, indeed, preach solemnly, but the Bible prescribes more gaiety than all other books. Greece in her palmiest days knew no such delicious effervescing joyousness as was customary with the Jews when closest under the guidance of God. Their feasts were the carnival and camp meeting combined. All Judea was reformed and God rejoiced in their delight. Nor does he love stupid men any better now than then. In the Psalms you find such varied and hearty jubilation as not the Greek lyrics nor the noisy Latin poets ever gave utterance to. Every faculty of the mind of man was meant to have its office of pleasure. No organ of the body was created for the purposes of pain—though there was pain among the possibilities of every organ. And within, every faculty was double-edged, with pleasure and pain—but pain or sorrow was the lower and the morbid state. The true end of the vine is grapes; of the orchard, fruits; and of the human being, happiness. Pain and suffering were medicines, not food. Pleasure was the loaf from which we were to eat and grow strong; suffering the physic that restores the tone when the appetite for pleasure is lost. Look along the house-fronts to-day and notice the wisteria, that still winds itself among the lattice-work, though it is nothing now but hard-twisted, woody vines—a dead leaf or two the only tokens left of its late beauty and grace. Look at it again next May, and it is 40 feet of leafy, blooming beauty; then it is what its true glory is. And till man puts out full leaf and blossom of happiness, he is only seen in his Winter state. Sorrow was not good, only as it

execution were all pleasure when the worker was in right condition. What he did grudgingly he did poorly. They stood highest among men who so live that among their labors, at their work, in all their connections they were happy and made others so. We were not allowed but commanded to rejoice. The rose was not allowed, but made to be sweet. The rivulet was not allowed but compelled to be happy as it danced down to the river and to its work of nourishing the plants. As they returned home to-day and the little ones listening for the click of the door-lock, came tumbling into their presence, refusing the proffered hand and kiss to make you chase after and romp with them—did they simply tolerate the merriment of the happy little folks? Rather, did it not stir their wrothe hearts with gladness? And would they believe that God loved sorry countenances and heavy hearts more than they? Does God shade his face and look down with kind permission upon our mirth? He certainly is no more fond of sadness than we are. True faith is no more peaceful, even if not in our unripe state, always joyous. When God's spirit comes to a man, it is sunset. Christ is the Morning Star, God is the Son of Righteousness. If a man is a Christian he must be joyous—for life in God is all sparkling and pleasant as cheerful. Happiness was not a thing that was to be hedged up between certain days. God's ear listens for music, joyful men perpetually make it. He urged them especially on Thanksgiving day to be vocal and demonstrative in their joy. Nor should they fancy the language of prayer to be the most fitting or the only praise. The joy of your child, the merriment of your children, is as pleasing an offering as the voice of your prayer. Make your home ring with chastened merriment. But this day was not a day fixed up as high as a belfry to be rung for joy just one time of all the year. Let all days be equally sacred to sweet pleasure. Be benefactors, not only by the money, the gifts you give, but as the Sun is, by your shining and your warmth. You have a right to yourself from top to bottom. Be happy in body, soul, reason, sense and in every faculty. When there is a sweet joy ringing out from every sense, and organ, and department of your frame and soul, then be sure you are standing, like the iron plants in the garden of God, giving out leaf and blossom, fragrance, beauty and pleasure in the sight of all, and most of all in His sight who commands you to rejoice always in the Lord.

We have only indicated the drift of Mr. Beecher's sermon, which from text to conclusion was pleasant, refreshing and wholesome. For completeness, it only lacked some special application for the case of those who, even on Thanksgiving Day, wear mourning weeds, carry pale faces and tearful eyes—whose happiness though it does not cease to flow, flows deep, and shaded by thick troubles, sorrows, wants and afflictions. In the prayer that followed the sermon he added a postscript for such. He prayed that those who have heavy burdens might find them pressing them into regions of peace; that those who suffer sorrows might find they were ripening under them for joy; that those who sit in deep affliction might find that, like the scholars of stern school-masters, their chastisements were for their good. He prayed that when they returned to their homes, all might find them full of happiness and vocal with merriment; for such as had no homes, God help them.

While the collection was being taken for the customary Thanksgiving offering to the poor, Mr. Beecher read the usual notices. Among them was the announcement of the Harmonic Society's Oratorio, which he thought would be good enough for even a Thanksgiving evening; he expected, however, to have an Oratorio in his own house, so that he should not himself attend it. He also noticed the next lecture of the Mercantile Library course by Mr. THOMAS HIGGS, of whom he spoke as one uniting in himself the rare qualities of the faithful artist and the gentleman of high literary qualifications.

Rev. Dr. Spring

THE REV. DR. SPRING. SERMON DELIVERED AT THE NEW BRICK CHURCH ON THE DUTY AND PRIVILEGE OF PERPETUAL THANKSGIVING.

Dr. Spring preached, yesterday morning, to quite a large audience in the New Brick Church on Fifth-avenue, between Twenty-seventh and Twenty-eighth streets.

The subject of the discourse was the "Duty and Privilege of Perpetual Thanksgiving." The first verse of the 34th Psalm furnished the text, which was as follows: "I will bless the Lord at all times. His praise shall be continually in my mouth."

Some think that with these periodical seasons of thanksgiving all occasion for expressing gratitude to God has passed away. No such feelings are displayed by the Psalmist. In common with the Jewish nation he celebrated the annual feast of the ingathering, but the praise of his Omnipotent Benefactor did not stop here, he made it the business of his life.

There are numberless reasons why we should make every day a period of thanksgiving.

First—True piety is, in its own nature, a thankful spirit. It begins and is sustained by a sense of unworthiness of God's goodness. At times, we seem to ourselves to be filled with adoration because of the mercies we are continually receiving. The true Christian is as humble as he is grateful, for humility and gratitude are and must be the main elements of his character as long as his life at all coincides with the rules laid down for his guidance. He will have more of a humble spirit the more he possesses of Christian faith and obedience. If he has faith in the Son of God, it is for the reason that he loves Christ because he first loved us, and his happiest hours will always be when his heart is most buoyant with love, for his thankfulness is not that of a cold, lifeless spirit. Men of that class are always more sensitive to afflictions than mercies. They treasure them in their memories, and dwell upon them as they rarely dwell upon their mercies. God's goodness affects them but for a moment, because the hand which confers it is out of sight. They

can they receive, and have a secret feeling that God ought to give more than he actually bestows. Of course this stifles gratitude. It is human but not christian. Perpetual thankfulness is demanded by the nature of true religion. It is love for love; sacrifice for sacrifice; devotion for devotion.

Secondly—We have perpetual causes for thanksgiving. This truth is so simple as to stand in no need of illustration. Like the revolution of the constellation near the North Pole, it is ever before us. Nothing is so constant as God's goodness. It is the unvarying law of the Divine government. It addresses every thought and fills every sense. It is like the pulsation of the heart and the hearing of the lungs. When it ceases man must expire. Every day is made up of goodness. What shall be said of every year and every age, and of the unbroken ages, as God's goodness evaporates and distils as the dew and the rain. These deliverances and restorations, these hours of divine forbearance, these exceeding sweet promises, the gift of a Saviour—what do they demonstrate but God's unceasing kindness? False religions, as well as true, take this postulate as their starting point: that God is the hum of traffic gives place to the hymn of praise.

All through our magnificent commonwealth—from where the sea-waves leap gladly on the beach of Montauk to the distant anthem of ocean-voiced Niagara—the utterances of this day are utterances of gladness. A thousand church bells ring out to-day—"Praise the Lord" And ten thousand thousand grateful hearts respond—"The Lord's name be praised." Happy households are singing together to-day, for it is the chosen time of family reunions, when the far-scattered birds fly back again to the dear old nests of childhood.

And now, before you join your social bands at home; let us, as a Christian household, discuss the rules our Saviour has given us for making others happy—the golden law of kindness.

The speaker then expounded in full the parable of the good Samaritan, in which the text is found. A Jewish traveler, he said, is on his way to Jericho. A gang of highwaymen spring upon him, strip him of his raiment, wound him barbarously, and then drag him aside and leave him half-dead. Presently, a certain priest comes that way "by chance." Mayhap he had been up to join in the regular sacrifice of the temple, and to cry "Bless the Lord," out of his selfish, churlish heart. Does not he know that mercy is better than sacrifice? Poor hypocrite! he can preach in the temple, but he cannot practice on the highway. So he feels an urgency of errand, and hurries on, giving a wide berth to the groaning sufferer. Another traveler hives in sight. He is a Levite. He comes up to the spot where the blood is trickling out upon the crimsoned grass. It is a sad, shocking sight. "Shall I stop?" he thinks, perhaps, to himself. "Shall I help him? I am in haste. I must be at Jerusalem to cleanse the altars and light the lamps. It is not a safe place here. Some of the gang may be lurking about." So, without a single syllable of sympathy, the stony-hearted Levite hurries on his way. Does that pompous player of ceremonies know anything of the Law of Kindness? Alas! he has not learned his alphabet. He is worse than a priest. He adds insult to injury. He sees want and refuses to relieve it. He takes the gauge of misery only to mock at its agonies. This but makes bad worse. For poverty, looked at but not relieved, is harder still to bear. Oppression, gazed at but not redressed, makes the chain tenfold more galling. The wretched are all the more wretched for our cold, unfeeling witness of their sufferings, and we are the worse for our having shut up our hearts against them. The Levites are not all dead yet. We meet them every day. Shame on us that we so often quit the temple of God with the word of thanksgiving on our lips, and then go out into the highway of life to play the Levite ourselves! It was not of priest or Levite that the Divine Teacher said, "Go and do likewise." It was of that good Samaritan whose name has become a blessed synonym for beneficence to this day. He had more than a kind heart. He had a kind hand which moved in obedience to that heart. He might have hired some one to go back and fetch the wounded man to the inn, but the man so employed might have treated the unhappy sufferer rudely and roughly. So he takes him up himself. He pours oil into his wounds; and the oil flows into the very soul. He gently lifts the bleeding man upon his own beast and perhaps walks beside him all the way; and on the morrow when he leaves the inn, he does not put the money to pay his bill into the wounded man's own hands. That might have touched the sufferer's honest pride. It was enough to be wounded in body without having the feelings wounded too; so the Samaritan very delicately pays the two shillings to the host and says, "whatsoever thou spendest more, when I come again I will repay thee." Here was kindness of heart kindly expressed. Here was a lesson for thanksgiving day; to teach us how to bestow our charities upon the children of want and sorrow. Go thou and do likewise! Make the poor man's table smoke to-day. Cause yonder widow's heart to sing for joy. Bribe away wretchedness by the purse. Drive away darkness by the Bible thou leavest at the threshold. Heal vain hearts by the oil such as the good Samaritan poured into the bleeding spirit of him whom he captured and conquered by love. And make every day in the year a Thanksgiving-day to somebody or other in this wicked, woe-worn City.

After this introduction, the speaker reviewed the various applications of the law of kindness to social life and to practical philanthropy. He adverted to the crowning cause for thankfulness in the memorable religious revival of this year, and concluded with the following apostrophe: "Oh! thou Jehovah God! who didst lead forth our fathers like a flock, and hast reared up for their children this goodly heritage! Remember our holy and our honorable beginnings in the days of old! May our corner-stone never be moved; may our walls never be shaken; may liberty be proclaimed to every bondman in all our borders. May vice disappear, and the Kingdom of purity be set up! Fill our land with light! Turn us again, Oh! Lord God of hosts; cease Thy face to shine upon us, and we shall be saved. Amen!"

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Thanksgiving \$ 1855

THE REV. DR. CHEEVER.

SERMON DELIVERED AT THE CHURCH OF THE PURITANS.

The Church of the Puritans was filled, yesterday morning, with an attentive audience. After the usual introductory exercises the pastor, the Rev. Dr. Cheever, delivered the following discourse on: "The Word of God the only true bulwark of Freedom." The Rev. Doctor's text was taken from Psalm 138, 2. "I will praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy word above all thy name."

The Reverend gentleman spoke as follows: In illustration of this passage we take Paul's word to Timothy, declaring that "the Word of God is not bound," and also to the Church of the Thessalonians: "Pray for us, that the Word of the Lord may have free course, and be glorified."

The Word of God is the great gift of all his gifts to the children of men. During the year that has passed since the last annual Thanksgiving in our land, the glory and blessedness of this gift have been manifested in the most signal display of divine grace attending the free proclamation of this Word. There has been a wonderful harvest of spiritual blessings, and souls have been gathered in the fold of Christ in such multitudes, as, perhaps, never at once have been numbered among the followers of Christ, in any country, in so short a time. God has magnified his Word among us above all the manifestations of his name, and this is the great mercy that doubtless this day will everywhere be especially dwelt upon to the praise of the God of our Salvation. We ourselves, as individuals, as families, as a church, as a congregation, are grateful witnesses for God that he is gracious; and his loving kindness towards us, his protection over us, and his discipline with us, have been of a marked and peculiar character of mercy through the year. To-day it becomes us to take the cup of salvation and call upon the name of the Lord, and render thank for his preservation of us and his condescending love towards us.

The freedom of the Word of God, the gratitude we owe to God for it, God's gift of it for mankind, the history of its conflicts and triumphs, and something of the cost of them, the dependence upon it for all freedom of conscience, freedom of opinion, freedom of thought and the Press, freedom of justice, freedom of life, social, civil, political; freedom of all men everywhere in the enjoyment of life, liberty and the pursuit of happiness; freedom of the people and freedom of the nation; the dependence of all those forms of privilege of right and of comfort, for their continuance and increase upon the freedom and universality of the Word of God continued and secured—this is our subject of consideration and thanksgiving this day, and I must add of obligation and responsibility, which are marked from the laws and conditions of this freedom, the means of maintaining it, and the duty of securing it in all its absoluteness and completeness for all men, in all classes, conditions and pursuits in life.

Consider, first, its universality; second, individuality and absoluteness; third, benevolence and usefulness fourth, for the progress of the mind; fifth, for the freedom of opinion; sixth, for the guidance and freedom of conscience; seventh, for protection of conscience from persecution; eighth, for the world's deliverance from sin and Satan. The charter of the freedom of the Word of God is for all mankind, from God who gave it. It is as universal as the freedom of the air and light, and can no more be infringed upon. As the air was meant for all mankind to breathe, and to breathe freely, without asking permission of Governments, or laws, or any other creature, and as the light was given for a mankind to see by, without asking permission of governments, who would be glad to turn day into night for the profit of their monopolies, so the light of God's Word is the light of life, belonging equally, freely, and without restriction or monopoly, to all mankind everywhere and in every condition.

The freedom of the Word is demonstrated by its nature as a benevolent and vital element, and by the purpose for which God has established it. It cannot rightly be interfered with, for there is nothing that calls for such interference—nothing in the welfare of society—nothing in the rights of any class or community. There is nothing in the Word that needs to be hidden for fear of injury—nothing that endangers any man's well-being, or the peace and prosperity of an State. On the contrary, all men's welfare depend on the free enjoyment of its light, and there can be neither purity nor peace in any State without it.

The freedom of the Word of God gives freedom to the human mind, and is essential to such freedom. If the truth make you free, ye are free indeed. The successful progress of the mind in science, in thought, in literature, in all that is good and useful, is owing to this freedom. In a well-selected library your eye can hardly fall upon a single book but owes its very existence, and most of its real value, to the freedom of the Word of God and the familiarity of the author with it. The best part of the literature of mankind has been created by it. Its freedom is as essential to the freshness and vitality of human thought, as the light of the sun to the growth of vegetation. What ever grows without the common light, grows stunted and fruitless, or as pale and sickly as the fungus excrescences. The mind, heart, literature, whole being of society, becomes like cellular vegetation, without the freedom of the light of God's Word. There may indeed be developments of life, but they are like the frog, twining, pallid, snake-like sprouts of potatoes in a dungeon, instead of the natural germination and verdure beneath the light of heaven. You might as well attempt a mode of living under the sea by diving bell, as get the science and literature, or the common affairs of the world, into an atmosphere, from which the free light of God's Word is excluded. Your common schools are no better than diving bells, without this freedom, machines into which Government air and light are pumped by law, being just carefully removed from religion, and in which you send down your children to be educated under hydrostatic pressure of science, instead of the open air and light that God's truth has provided as the just and necessary companion and medium of all knowledge.

The freedom of God's Word is essential to the protection of the freedom of conscience from persecution, especially by wicked laws. Men cannot easily persecute men for practicing or believing what is commanded in God's Word, when that Word is universally known and read in such instruction and commandment; men cannot easily put men to torture, imprisonment or death for plain acknowledged obedience to the Word of God. But where the Word of God is repressed, is hidden, is not free, there this justification of conscience may be needed, and human law set on as a

premo; but where God's Word is freely proclaimed, and clearly seen and known, there this game of Satan cannot be played. But laws are almost never repealed, unless conscience compels such repeal; and even where they fall into neglect, as a dead-letter in the statute-book, they are no better than man-traps. They are like those nuisances that infest New-York in the shape of old wells, under the very pavements, covered up and concealed by the Corporation, but not filled in. Conscience and God's Word are our only authority and protection against wicked laws. Where God's Word is free, there, if any iniquity be commanded by law, it is more than any community can continue to do, knowing and acknowledging the authority of God's Word against that iniquity, to persecute the conscience for refusing to participate in it. Send a man once to prison for refusing to obey the fugitive slave law, in a community where God's Word had been freely blazing against that sin, and I venture to say it would be the last time that the Government would be permitted to enact such cruelty, or would dare make the attempt.

Finally the purpose for which this freedom is granted, and our responsibility to fulfill it. The world is waiting, longing, for the demonstration, the realization, the glorification of God's Word, through the faith and boldness of those to whom he has committed its manifestation. The earnest expectation of the creature waiteth for this manifestation of the Sons of God. There is a dreadful disappointment, an eclipse of faith, the shadow of a great darkness over the nations, because the promises have not been fulfilled, that assured the dominion of the Word from the rising to the setting sun. But whose is the fault? The clarity is big enough, the power vast enough, the charter and the promises conveying it absolute and universal. The freedom and dominion of the Word of God, and the promises regarding them, have only one condition: they depend upon the Church using them, without selfishness, without fear. God assures the victory of his Word on the church applying it with faith and love to the world's iniquities. When such application is made, then, and not till then, will the glory of the Lord be seen, and all flesh shall behold it together.

Now it is astonishing and fearful to see what opportunities we have enjoyed and wasted; what rare facilities and occasions, that angels might have envied, for demonstrating the beneficence of Christianity, the power of divine truth, the glory of a free and truly conscientious people bent on doing good, and the immeasurable, irresistible power of God's truth and justice, poured through the elementary fixtures of a Christian government and society, as the means of such good. The various tribes of Indians have been thrown upon us, and have sacrificed them instead of educating, refining, elevating them. We have intoxicated, cheated, burned, massacred, degraded, expelled, annihilated them. We are at this very hour perpetrating the most wanton and wicked violence against them. We found them here covering the land as a wild growth of its aboriginal creation. We have burned them over and out as the trees are burned in a fierce forest conflagration. The stranger, also from a far land, and a race of strangers, have been thrown upon us, and with the most explicit directions in God's Word how to treat the defenceless, helpless, unprotected stranger, with the interdiction against oppressing and enslaving him on pain of death, we have declared the whole race good for nothing but to be enslaved; we have denied them the common rights of men, the privileges of citizens, the very name and nature of human beings, except to enhance their value as property; we have made chattels of them; we have promulgated from our supreme tribunal of justice the opinion that black men have no rights that white men are bound to respect.

And now, in proportion as this great sin has arisen in terrific, gigantic form and power to flound, with dreadful defiance, its wickedness against Heaven as a legal righteousness, an opportunity is given to the Church—such as no church ever enjoyed—to stand forth with the Word of God against such impety, to flash the terrors of God's law upon it, to forbid and excommunicate it in the name of Christ, and to bind and cast it forth by his spirit. To this end he blesses us with freedom. He continues yet, what should be a great cause of thanksgiving this day, the freedom of his Word, such at least among us, in theory, it is nowhere else on earth, that there may be a fair struggle and open free fight against this mighty power of Satan. He offers to us the grandest opportunity of a demonstration of the omnipotence of His Word against remorseless, injuring, exulting sin, and of honor to the Church, the ministry, the cross, in the sight of a gazing, waiting, wondering world, that never was granted since the time of the Apostles. Arise, shine, thy light being come, and the glory of the Lord risen upon thee! Go forth in His name to this battle, as the armies of Heaven followed the Incarnate Word, conquering and to conquer. But if you are afraid of rising and shining, if on the plains of Dura the Nebuchadnezzar of your kingdom has erected a golden statue for the worship of human Slavery, and you yield to human edicts, and conceal the divine light, or forbid its being poured forth in condemnation of men's sins, thus neither the glory of the Lord nor the glory of His Word can be seen upon you. If you let the sword of the spirit rest in its scabbard, if you are afraid to draw it, and to smite with it, then the world will no longer be afraid of it, nor of you, nor of your piety. Your fear accomplishes nothing; but your own shame and their infidelity. And if your boasted Word of God is such that you must keep it chained up as a tiger, caged as in the zoological gardens, then where can its glory be seen, or when can its work be accomplished?

It is men's sins, and nothing else under Heaven, that they refuse to have its light turned upon. And hence the Author and giver of it admits no compromise nor concealment, but because of the very opposition of men, commands His prophets to speak out, and diminish not a word. What I have told you in darkness, that speak you in light; and what ye have heard in the ear, that proclaim ye upon the housetops. And think not that I am come to send peace on earth, but a sword and fire, the fire of the Word and the sword of the Spirit, and to give new and universal freedom to the sword and the fire. Nothing can stand against that freedom, and by its power God will bruise Satan shortly under your feet. But if ye yourselves act the traitor to your own light, renounce and dread your own weapons; if the Church herself and the ministry hide instead of revealing God's light, then the cause of God and His kingdom must suffer. There must be this freedom before ever the kingdom of God can come with power. No Church can be respected that is afraid of the shining of its own Incarnate Deity, or that erects an altar to Dragon side by side with the altar of the living God. No spectacle is so humiliating

as that of a Church and people, in the presence of great and daring sins, concealing or denying the Word of God that forbids and condemns them. What can be more disgraceful than to see a Church that has once testified in the name of God against sins in their infancy and swaddling clothes, expunging its testimonies, through the fear of men, as soon as the sins openly tower up to Heaven! No wonder that the rulers of the darkness of this world, and the people with them, despise such a piety, or to manifest their contempt, take it out to dance with them, take it to gild their sepulchres of living sin, take it just so far into partnership as to sanctify their own dishonesties, their oppressions, their frauds, take it as rogues borrow the credit of honest men to indorse their own forgeries, take it as a pleasant sauce for their own indulgences. Religion never was designed to make our pleasures less; this they sing, and at the same time applaud the valuable conservatism of such piety in maintaining and immortalizing organic sins as sacred institutions of the country. What debasement, what disgrace when an ungodly world can make a cat's-paw of the church and the ministry to take their chestnuts from the fire, and the church can take complacency, can congratulate herself on the wisdom and prosperity of her policy, in permitting His hand and word to be so desecrated!

Now the means of resisting and throwing off such debasement are plain. Unmask the batteries of God's Word. March into the field its artillery of fire, and let the guns play. One single church, resolved to have the whole truth blazing, fearless of all the world with it, determined that all restrictions shall be taken from it, their hearts and minds filled with it, and their lives not contradicting it, can do much to shake the world from the conservatism of sin, and set it in the progress of freedom and holiness. Let us thank God this day for the unbounded freedom of his Word. Let us lift up its standard anew. Let us cast ourselves upon the Saviour of mankind, and with his words go forth to break every yoke, to let the oppressed go free, and to remember and relieve them in bonds, as bound also with them.

1440 1949

THE REV. DR. POTTS. DISCOURSE AT THE PRESBYTERIAN CHURCH, CORNER OF UNIVERSITY-PLACE AND TENTH-STREET.

The Rev. Dr. Potts yesterday took his text from the Fiftieth Psalm, verse 14, which says: "Offer unto God thanksgiving, and pay thy vows unto the Most High." The following is a sketch of the Rev. Doctor's discourse: What our Savior says of prayer, he meant should embrace that part of devotion called thanksgiving. It must not consist of ostentatious parade—it must not be a wordy profession. Like every other element of a true religion, it will spring from a vital source. More than this, it will in its turn become a vital source of divine fruits. In the failure of such fruits we may well suspect the character of our thanksgiving. When the bounties of God generate pride, or any other form of selfishness, when they are regarded as the products of our own skill or merit—in short, when they do not quicken our sensibilities to God's goodness and obedience to God's will, they illustrate the saying of the wise man: "The prosperity of fools shall destroy them, for surely no curse shall fall so heavily as the curse of unrequited and perverted mercy."

This is as true of a nation's praises as of the thanksgiving of the individual. The gratitude must be humble and productive of righteousness, or the feeling proves itself to be the mere self-congratulation of proud prosperity, and is not a fit thank-offering to lay upon the altar of God. Words of thanksgiving, days of thanksgiving, calls to thanksgiving—all the joyful cordialities of social life, are well; but they are not all. Unless, therefore, the observance of this day be productive of greater individual and social purity and regard for law—human and divine—the day, at the best, will deserve no higher place in our annals than that which belongs to any common festivity. Nay, more—its observance will be a mockery, and justly provoke the divine indignation from the very fact of its assumption of a religious form.

The preservation of our national well-being is, under God, largely dependent on American Christians. American Christians are largely responsible for the evils which abound. Not entirely, but largely. Let it be our aim, by the reflections of this day, to do our share in the recovery of ground we may have lost, and in making headway in the direction of our duties as Christian citizens.

First, let us summarize the sincerity of our gratitude to God for the unnumbered blessings which have fallen to us, by setting our faces against the growth of luxury. What is meant by this term may not be easy to define in words. The necessities of one class may be the luxuries of another. But though lines cannot be drawn between the various shades of competency, comfort, superfluity and luxury, so as to decide where the guilt of unchristian self-indulgence begins, every one admits that there is a point somewhere, beyond which the individual, the domestic and the national interests are injuriously affected by extravagant outlay upon our personal tastes and comforts. All will agree that when such outlay cannot be indulged except at the expense of commercial integrity, that its indulgence is simply villany. If men can enjoy fine houses, rich viands, costly clothing and equipages, only at the expense of a false credit, they are robbers, and something more. But if they can afford, without robbing others, as many do, to lavish money upon what fashion says they must have to prove their refinement and high civilization, what harm is there in doing what they will with their own? Does not all this contribute to the wealth and happiness of nations, and promote the interests of labor? Beyond a certain point—no. All history identifies the periods of the highest luxury, not only with the decay of virtue and liberty, but with the greatest inequality of conditions. Much of the luxury which pleads as its best defence, that it gives employment to the arts of industry, reminds us of the process by which the infernal structure of the old world (Verdilles for instance) were erected. If for many years they should

ed employment for thousands, millions were ground down by oppressive taxes, tending to general impoverishment, bankruptcy and final revolution, with all its frightful accompaniments. The finest grain has been reaped by laborers who have had to live upon husks, the costliest Spitalfields silks woven, and among ourselves at this moment, the most delicate garments made, by those who have received only starvation wages.

Not only this. Who can question the tendency of luxurious self-indulgence to eat out from social life everything strong and noble in human character, and produce corruption of morals, deprivation of letters, ruin of national integrity, and even physical damage? On these points it were easy to enlarge; but I need not. As it has become a common remark, at home and abroad, that our people are more extravagant than any other, it becomes a serious question how this tendency can be arrested, and a Christian and republican simplicity maintained, which shall admit of every true refinement that can minister to comfort, or improve the taste, or promote a healthful industry, and yet not go to the lengths of the vulgar ostentation which now excites so much sarcasm and so much pity on the part of the reflecting. You may do your part by giving simplicity in respect to houses, tables, equipages, wardrobe and amusements, not only your praise, but the force of your example. Should any of you fear the suspicion that a moderate style of living has its source in a niggardly temper, it is always easy to refute the suspicion by the liberality with which every benevolent plan for the moral improvement of mankind is forwarded.

This led the speaker to present, as a second evidence of a genuine gratitude, pity for the poor. Our limited space will not permit us to follow him through this topic, in which he suggested some practical methods of relief.

In the third place, he dwelt upon the necessity of increased efforts to enlighten the ignorance around us, advertng to the enormous growth of crime as detailed in the late Police reports, and advocating a chosen people. These clearly show that he has done more to raise us up, and make us a holy and happy people, and to fit us for his service in building up his kingdom, than he has done for any other nation since the Christian era.

By directing attention to some of the causes for thanksgiving, in His dealings with us during this year. Deliverance from the pestilence, which lay crouching on our border. The assurance of the practicability of connecting this Western world with Europe, by means of the electric telegraph. And above and beyond all, the wonderful revival of Religion enjoyed. Also, the mode in which we should show our love for our country, and express our gratitude to God for past favors, and seek to secure their continuance to our beloved country:

- 1. By the general education of the young.
 - 2. By the general dissemination of Gospel truth.
- These are indispensable to secure the favor of God—to insure respect for the rights of others and thus save us from destructive wars—to prevent strifes among ourselves—to induce respect and obedience to law, and thus perpetuate our liberty. In view of these principles this church has a special cause for congratulation in the large number added this year to her communion, and in the fact that she has been enabled to sweep off the debt with which she was encumbered, belonging now only to God and to her country.

THE REV. DR. TYNG.

SERMON DELIVERED AT ST. GEORGE'S CHURCH.

After the solemnization of the services appropriate to the day, in St. George's Church, the Rev. Dr. Tyng, the Rector, preached a sermon from the first verse of the 19th chapter of Revelations:

"And after these things I heard a great voice of much people in Heaven, saying: Alleluia, salvation and glory and honor and power unto the Lord our God."

Therefore, said the Rev. preacher, Thanksgiving is retrospective. Faith and Hope in the Christian heart lay hold of the future; gratitude lays hold of the past. This subject presented to them, first, what he called a retrospect—yes, glorious retrospect: the redeemed soul standing on the high elevation of everlasting security looks back on that great day, as it is presented here, to see what God has already done, and looks forward with delight and confidence to see all which he has promised to do in eternity to come. "After these things," the Divine writer says, "These things" are the history of the process and attainments of the Gospel in its relations to lost and guilty, but redeemed and sanctified man. They are God's judgments upon human rebellions, annihilating and destroying them. They are the gathering together of the Saints of God in an everlasting covenant, all blood-washed and white before the heavenly throne.

In the second place, this subject brings before us glorious victories. Ah, what a thought! It is that every attainment which the gospel makes upon earth is a victory, and every work here of "salvation and glory and honor and power" intimates a contest and a conquest—a conquest won not by the power or through the instrumentality of man, but by the spirit of the Lord of Hosts. This brings out the thought that the whole of the Saviour's work in this fallen world is in hostility to the spirit of the world. There is not an influence in man or in the world in which man dwells that is healthful to, or accordant with, the work in which the Lord Jesus Christ is engaged. And yet, how manifold and how wonderful are the Saviour's victories! When God brings that first-begotten into the world, He brings him in as a conqueror, and heaven resounds at the birth of one who is at last to be the Prince of Peace and the triumphant ruler of man destroyed in sin; and every step of his progress, marking each succeeding experience with groans of anguish, is a demonstration of the wonderful working power of an incarnate God. This victory is only in the case of every individual soul, and it is also one over this guilty world. Everything in this world is opposed to Jesus Christ. This whole scheme of outward things in the midst of which the Saviour now contends is in hostility to His plan. The theories of man are in hostility to it. How wonderful it is that man redeemed should delight in arraying his theories in direct hostility to the revelation of his redemption. Atheism, Deism, Pantheism, Universalism, are opposed to it. Man's habits as well as his theories are

earthliness, his sensuality, his pride of virtue, his pride in sin,—are opposed to it. So if we would obtain grace we must fight for it. And this is a victory over this world, and here, as described in the text, is the Thanksgiving Day when it is all past and the subjecting us. As we survey this conquest, the great question is, Can the Gospel be victorious? Now, this is denied, and men are building barricades to prevent its attainment. The great question between Christ and the world is, Shall Christ or the world rule? The world says No. But the whole interposition of the gospel plan is supernatural. It is not to take advantage of anything in man's line or in natural operation or material influence. Man denies that supernatural intervention ever takes place. Do not stop, my brethren, to answer these things. The arguments about it, I do not care a farthing for. I say this is the assumption of the gospel, and if it is not so, then the whole scheme is a lie, and the sooner it is overthrown the better. As a third point we have here a universal praise. After this, says the divine evangelist, "I heard a great voice of much people in heaven, saying," &c. So when you, and I go to heaven, my brethren, we shall spend eternity in the contemplation of the amazing wonder how we, creatures so vile and so undeserving, ever get there? And if this is the voice of redeemed saints forever, then my argument is, this ought to be the subject of Thanksgiving now. And though indeed proclamations come to us year after year, and tell us to be thankful for the fruits of the earth, as if there was no Christ and no Gospel, we may mourn over the fact that our governors and princes are so ignorant of the great blessings of life, but we are not to follow them in their infidel spirit. God grant that the time may come when we shall see in this State, at least, a wise and evangelical Governor who will dare to call the people together to give thanks for the grace of redeeming love: something better than the miserable proclamations which have been addressed to us during this and the previous year. It is wise and virtuous and just to be thankful for our meat and bread, but never let us forget that we have been washed in the blood of God's own Son.

THE REV. DR. FISCHEL.

SERMON IN THE SYNAGOGUE SHEARITH YISRAEL, IN CROSBY-STREET.

The congregation at this place of worship was not numerous. The service commenced at 11 A. M. with the chanting of hymns in the Hebrew language; after which, the Rev. Dr. Fischel preached from text, Psalm cxvii., verse 1: "Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman walketh but in vain." The preacher introduced his remarks by a reference to the object for which the day was set apart—namely, for returning thanks to the Almighty for the manifold blessings vouchsafed to us during the year. But how could we possibly do this as amply as we ought. If we could do so by enumerating the many benefits which we have received at His hands, where would we begin, where end the enumeration?

The Doctor then pointed out the dangers to which popular governments are exposed.

The first Republic, namely, that of the Hebrews which existed more than three thousand years ago, was also the first to prove its ingratitude towards its best citizens. Unwilling to submit to the necessary restraint put upon them by just rulers, and charmed with the flattering words of cunning and selfish leaders, they soon saw the most unscrupulous at the head of their government. It was during the reign of one who had raised himself to power by the murder of his brothers, that the impending danger was aptly represented to the people in a parable. Jotham, addressing a large concourse of his fellow-citizens from the top of Mount Gerizzim, told them, how once the trees went forth to anoint a king over them; how the olive tree, fig-tree and the vine were successively asked to reign over them, but refused to abandon the peace they enjoyed; that, however, the bramble accepted it with pleasure, but a fire went forth from it to consume the cedars of Lebanon. His predictions were verified. The Hebrew Republic soon became the Hebrew Monarchy. The same cause led to the downfall of the Greek and Roman Republics. Their conduct towards Aristides and many other patriots, whose virtues disqualified them from obtaining the popular applause, deterred men of virtue and ability from entering the public service, and admitted to power those who were as selfish and unscrupulous as the others were honest and patriotic. Plato says, in reference to that period, that if all men were as good as they ought to be, the quarrel in a republic would be, not as it is now, who should be, but who should not be the public servant.

The alterations of public opinion may be compared to oscillations of a pendulum, generally more or less in extremes, with this difference, that the direction of the latter may be easily foreseen, but that of the former is beyond human foresight. Who could have foreseen, this day last year, that, soon after the crisis, a religious zeal would manifest itself such as had never before been witnessed? This religious excitement was looked upon by some as the blessing of the financial revision, whilst others looked upon it as a momentary ebullition of feeling, caused by the pinches of the crisis. The future, alone, could show whether the words of "Charity and Peace" resounding from every lip, would, henceforth, become the watchword of the nation. It was not long before these peaceful professions were put to a severe test. The British outrages on American vessels aroused the just indignation of the nation, and it was feared that a war would be inevitable, if the explanations from the other side were not satisfactory. In the meantime war was spoken of, not as a calamity, but as a good opportunity for displaying the excellence of our guns and of our rifles. We no longer heard "Charity and Peace" but "War, war to the knife!" However, this warlike feeling was allayed, not merely by satisfactory apologies, but by the sudden news of the successful laying of the Atlantic cable. The same very pertinent remarks. Some called it a birth, because the cable had been brought into existence; others called it a marriage, because America and England were now man and wife; others again called it a funeral, because the

THE REV. DR. ALEXANDER.

SERMON DELIVERED IN FIFTH-AVENUE PRESBYTERIAN CHURCH, ON PEACE.

The Rev. Dr. Alexander yesterday, in the Fifth-avenue Presbyterian Church, at the corner of Eighteenth-street, selected the text of his Thanksgiving discourse from the 147th Psalm, where it says: "He maketh peace in thy borders." The Reverend Doctor commenced by directing the attention of his hearers to the unbroken peace with which God had blessed us—a peace which, from very ignorance of the reverse, we were prone to undervalue. The speaker did not question the lawfulness of war, but discussed at length whether the exemption from it was not a blessing. In the course of his remarks he drew the following picture of the reality of war:

"At the close," he said, "of one of these Winter evenings, when, even in a wicked City, where violence is not unknown, the domestic comforts seem to nestle with peculiar delight, have you never, as you drew around you the downy appliances of slumber, and closed your eyes upon the twilight of your room, listening perhaps to the ticking watch, or the hushed breathing of sweet infancy, while the late crowded street has become still—have you never thought how soon the scene would change in the event of war? Hark! What means that tootin, with its violent, ponderous alarm? What means that roar of cannon in our harbor? Have you fancied the bursting of shells through your roof—the tramp of bloody troops in your streets—the inroad of bloody through into your sanctuary? Thanks be to our preserving God! It is but a dream. But this is a dream of war, and war is a reality to some, and let this day record our sense of exemption and immunity." The speaker also dwelt upon the mourning, the distress, and the long train of evils which war carried in its train, and of the brutal passions that it excited. "Christianity," he said, "may triumph over an evil system in exempt instances, but holy tempers cannot flourish amid such a discipline. A returning soldiery is the curse of a nation; a disbanded army marches back under new banners to wage a second war against its mother-land, by diffusing idleness, pillage, profaneness, drunkenness, and debauchery along their track." Referring more especially to the day, and to the reasons for our thankfulness, the reverend gentleman closed his discourse in these words: "Enjoy the feast of domestic love. Let returning sons and daughters reflect the affectionate gladness of parental satisfaction. Let friendship, hospitality and religion irradiate the beloved home. Let the stranger within your gates share in the overflow of bounty. And O ye, who never knew the pinching of hunger, and whose boards this day groan with plenty, remember the Lazarus at your door. Let some gift from your abundance to some famishing sufferer signalize this day of greetings and of peace. Amid the superfluities and dainties of the feast, think of the Winter which is impending over the poor. If you are exempt from the enormous tax of war, reflect that by so much are you the better able to plan and digest some method of making your surplus tell upon the relief of the necessitous. A few more Thanksgiving days, and you will sit down no more at earthly tables. Then whose shall these things be, which thou hast provided? And may God, of his unmerited compassion, grant, that neither we nor our children may ever know the terrible interruption of war. Amen and amen."

Correct Sentiments.—The following passage in a sermon by Rev. Mr. Milburn of Brooklyn, (the blind Methodist preacher,) is published in the Brooklyn Eagle:

"There is a certain intellectual and moral relationship existing between great truths. Truths, like men, are planted by God in families, and not solitarily; they seem to subsist as upon common food, and breathe a common atmosphere, and inherit a common vitality. A fatal blow aimed at one, is oftentimes a death stroke to a company. You vitiate a truth that has vitality in it, and you have endangered the interests of a score of others. It is necessary for us in the prosecution of our intellectual exercises, not only to have regard to truths in this related estate, in this vivid and vital connection in which they stand, but, as in the case of our friend, it is needful that we oftentimes single out one, then another, and lead them off, as it were, for companionship in solitude that we may learn more keenly and profoundly the significance with which it is invested; catch the whole scope and influence of its power. But let me not detain it in its isolation, let me keep it in an abode separated from its fellows; for truths (to carry out the figurative form of expression,) need their society as men do. Whenever I yield my allegiance to a solitary truth, whenever I emphasize it unduly, tearing it from the circle of its kin, dislocating it from the fit and organic position in which it has been established by God, I not only do violence to it, but violence to myself as well. I have endangered my sanity, and put my life in peril, and the likelihood is that I shall in some sort become insane. You shall find the verification of this remark in nearly all the men and women who have surrendered themselves to one phase of what is called moral reform. Take temperance, take slavery, take any of the current topics of the time, and let a man yield all his energies to that one thing, to the exposure of the wrong and vindication of the right, in connection with the theme, let it be his talk at morning, his discourse at night, let him harangue in the market place, and soliloquize in the private assembly; let him receive all his inspiration from it, and he will become a madman inevitably."

THE REV. DR. BELLOW'S.

DISCOURSE ON "THE BREADTH OF LIFE" AT ALL SOULS' CHURCH, CORNER OF FOURTH-AVENUE AND TWENTIETH-STREET.

The Church of All Souls, at the corner of Fourth-avenue and Twentieth-street, was crowded yesterday. It is the custom of the Unitarian churches in this City to have divine service on alternate Thanksgiving Days, and, accordingly, yesterday morning prayer was offered in "All Souls" by the Rev. Dr. Osborn, of the Church of the Messiah, and an admirable discourse was delivered by the Rev. Dr. Bellow from the following text:

"In my Father's house are many mansions."—John, 14th chap., 2d verse.

The Rev. Doctor spoke as follows: The disciples were sorely troubled, because Jesus had told them He was soon to go away from them. He comforts them with the assurance that, though about to leave them, he was not going away from the presence of his Father, but only to another of his mansions, where they, too, in due time, should follow him. They recognized Judga and Jerusalem—the place where they had tasted life and found the sweet society of their Lord—as the only abode of that Father whom Jesus had taught them to love and trust. But Christ now instructs them—not that the home they clung to was not one part of God's dwelling, but that there were many other apartments in God's mansion, and that utter disappearance from this world did not imply absence from the Father's house, or any diminution of privileges there, but in his case, at least, promotion to a larger and happier home with God. This was new and stronger doctrine to them, and indeed continues to be only half intelligible in all its breadth of meaning to the Christian world in our own day, notwithstanding the astonishing confirmations which science is constantly adding to our Saviour's assertion. Let us, in the light of sober thought, contemplate the pregnancy of our Master's words:

"In my Father's house are many mansions."

1. The Universe is our Father's house. The omnipresent God inhabits space, and fills immensity with his presence, his providence, his love and wisdom. We cannot think of him as more or less in one place than in another, for all places are full of him; and doubtless it takes a boundless number and variety of worlds to display all the forms of creation, all the modes of happiness, with which his infinitely fertile mind and all-bountiful heart are teeming. While the visible Universe suffered the limitations of human ignorance, and this little globe of ours seemed the great centre of a system round which the spangled sky revolved, Jew and Gentile, but now that astronomy has corrected the prejudice of the senses, and revealed the existence of countless worlds vastly greater than our own—worlds that even in the varied colors of their light indicate differences of constitution from our own, and which leave the imagination to people them with races and forms of life of innumerable diversity—how strikingly illustrated is our Master's proposition. "In my Father's house are many mansions?" Every star is a mansion of God. Should no other intelligent being dwell there—God dwells there. Natural philosophers may prove that the atmosphere of Jupiter, or the density of Saturn, or the climate of Mercury, cannot sustain human, or vegetable life; but no place is fatal to God's life—and his power, wisdom and love, are written in burning scoria and formless nebulae of light, as plainly as in the finished globe which humanity now occupies.

I say nothing about the habitableness of the planets or stars. It may be that our spirits are never destined to occupy any world on which the telescope of science has rested its disc; or, indeed, when disembodied, ever again to know matter in any of its myriad forms. Such is the magnificence of God's power, and the superfluity of his resources, that it may well be that the visible universe, with all its unfathomed worlds, is but one page in the glorious book of his creative skill, and that death will close our eyes forever upon matter, to open them upon some wholly unexpected and utterly inconceivable form of life and experience.

The Psalmist may have uttered literal truth as well as exquisite poetry, when he said:

"Of old hast thou laid the foundations of the earth
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure:
All of them shall wax old like a garment
As a resture shalt thou change them
And they shall be changed;
But thou art the same,
And thy years shall have no end."

Psalm cii., verses 24-27.

It may well be that the revelations of the boundlessness of visible things are designed only to give us palpable conceptions of vastness and power, which will be newly exemplified in totally different elements of divine wisdom and skill. But in any event, the visible universe prepares and helps us to believe that our Father's house is not small, nor without infinite variety, nor in any part of it deprived of his presence and glory. Should it prove that the earth alone, among all material orbs, contains sentient and thinking beings, and that God has spread abroad the countless worlds of space, inhabitable and void, merely to show the boundlessness of His kingdom in the single element of matter, it would not follow that other worlds did not exist possessing elements of beauty far more splendid than light, or air, or water—worlds not utterly inconceivable in their properties, forms and nature, already inhabited by minds otherwise endowd or unfolded, or reserved for our own in the unknown developments of death. Let us commit ourselves to no special theories touching the future life—but let the vast displays of variety, power and beauty on the visible universe, teach us the capacity of God for endless diversity; show us the folly of thinking life confined to any one form; elevate us above the prejudice of shutting up God's providence to a little corner of space; encourage us to think our minds made in God's image, capable of something of his ubiquity, superior to the little globe we dwell in, fitted to flights towards and beyond the stars, and crowned with a faith, that neither decay, nor death, nor change of place can remove us from that vast abode in which God dwells—our Father's house.

2. But, secondly, "In my Father's house are many mansions." In a certain narrower, but in a more immediately important sense, the world in which we live, is, for the time during which we occupy it, our Father's house. Here are, for the present, the nearest and most special manifestations of God's power, wisdom and benevolence, and to the knowledge, appreciation, use and improvement of the very world we live in, are we particularly and imperatively called. There are those, I know, who think this world anything rather than a mansion of God; nay, who stigmatize it as the home of fallen beings, itself a ruin and a waste. But such is neither the testimony of saints, sages, philosophers or poets. Nature has been to all of them a garment worthy of God's wearing, a tabernacle fit for a divine abode.

"Oh, Beauty, shined on earth, or air, or sea,
Thou foremost but the vestures lovely new,
Whose throbbing folds encircle deity,
With still his glory shining through,
Oh, Joy!
His glory shining through."

Indeed, would we believe in God's power to create other worlds, we have only to study carefully the world we live in. Most men go through the world without having entered one of every thousand of its glorious apartments. There is no branch of natural history, in its myriad subdivisions, that cannot exhaust and reward a life of wonder. The microscope is as boundless in its capacity as the telescope—and we can as superficially penetrate the recesses of the infinitely little as the infinitely great. It is immensely for the good, the elevation and spirituality of the human race that our globe should be fully explored; its regions of wonder and diversity brought within the knowledge of men; its kingdoms of plants, and animals, and insects, and minerals—with the charm and significance of their various orders, set forth in popular forms—that it may be known how God occupies Nature; how he lives in the sea-shell, and moves in the bird, and hides in the cells of plants, and shines in the crystals of metals, and how truly divine, and worthy of His skill and wisdom are the minutest atoms of matter; how a grain of sand is as astounding a miracle, when we attempt to answer all the questions it asks, as a planetary system; and the mote that dances in the sun, or swims in the ocean of a dew-drop, fitly cross-examined, as significant a witness to His glory and praise as the floods of Niagara, or the Levitation of the Atlantic. And glorious, too, are the arts which are gradually bringing the many mansions of God, in the various climates, configurations and races of the earth, into neighborhood and community with each other. For God lives not only in Christendom, but in heathendom; not in Europe, or America alone, but in Asia, Africa and the isles of the sea. He dwells equally amid the perpetual flowers of the tropics and the perpetual snows and icicles of the poles. And he has bid us follow Him round the seasons of the year, and through the climates and needs of the globe. That man might be a traveler in body and mind, God has made him capable of enduring all climates, and of living on all kinds of food, while he has planted in him a restless curiosity and love of change, which has kept our race a wanderer from the beginning of its existence. But because perpetual change of place is incompatible with high civilization, as perpetual fixedness is with breadth and depth of experience, in these latter days Providence, by the disclosure of the wonderful contrivances of locomotion and transmission of news, is uniting the incompatible advantages of travel and domesticity, as it were keeping us at home and making the social world wheel on its axis before our eyes. In a space of time, and with a waste of strength and means which a few years ago would not have sufficed to explore our own State, we now pass through all the quarters of the globe; while sitting at home, the wonders of the world, photographed in literal exactness, or the news of the world whispered at the very moment of its occurrence, come to our eyes and ears, and make us at once almost as good as present in all climates and communities. What new, fresh and enlarged conceptions of God's character and dealings shall we not have when the whole experience of humanity from all places, and all modes of life and manners, comes to be rendered in to a common stock? We are only fragments of men while subjects of local prejudices and occupants of narrow districts of thought and experience. God is seen only as Moses saw Him—in "His back parts"—while we view Him solely from our provincial Hebr., or cleft in the rock in whose shadow we were born. We want the Asiatic, the Esquimaux, the Hottentot, the Chinese, the Indian, we want the child of the Sun and the child of the Snow, the civilized and the savage man, to tell us all they know and think and feel, before we shall have circumnavigated Humanity, much less comprehended God. And be sure every climate and race has its peculiar privileges: its special insight and secret; its own priceless contribution to make to human experience, and even to religious faith. We must have traveled either in books, or in ships, in thought or deed, would we know the world, or ourselves, or our Maker. The zones and climates, the civilizations and races of the globe, are the many mansions of our Father's house. God is in them, and it becomes us to hail the facilities of communication, the cheapness of knowledge and the growing intercourse and intermixture of the world, as the new ordering of God's house, by which the closed doors, that barred free passage way, are reopened, and the locks and bolts to all the towers of observation or halls of instruction, or saloons of society, are removed forever. God bless the swift ships that are now the entrics and passage-ways of our Father's house; the telegraphic wires, that summon the remotest servants to the call of every guest; the iron rails, on which slide the folding doors which separate States and Kingdoms; Steam, the strong, tireless, prompt, universal and only legitimate slave of the family of man; the Press, the echo and shadow of human life—great picture-gallery, library and schoolmaster in that palace of Humanity, the "Father's house."

3. But again and thirdly, "In my Father's house are many mansions." Our country, in a still narrower but still more affecting sense than the earth, is "our Father's house." As God dwelt of old in a peculiar sense in Israel, so dwells he to the feeling of every patriotic heart in the native land of every thoughtful man. He is the God of nations. More perhaps than any people since the Jews, have our own felt themselves to be a chosen people; because no modern nation has experienced a history so truly

providential, and in which events connecting themselves with the welfare of the whole race have been so closely and so recently linked together. Familiar occupants of half the globe, a hemisphere unsuspected of existence until a few centuries since, and settled only two hundred years ago; colonias until four-score years since of a little island three thousand miles removed; freed by a revolutionary war with the greatest power on the globe from monarchical institutions, and set up for ourselves under a government of theoretical perfection in a Confederacy of thirteen free and independent States, grown in the lifetime of one man from three to thirty millions of people, and spread from a narrow belt of territory this side the Alleghanias, to the compass of a vast continent, reaching from ocean to ocean; multiplied from thirteen to thirty-one States, bound together by four-and-twenty thousand miles of iron roads, crowded with travelers, and by as many miles of iron-wires, flashing intelligence from furthest East to remotest West, with instantaneous and unintermitted speed; peopled with millions of representatives from all quarters of the globe; filled with commerce, agriculture, and mechanic arts; vying with the oldest nations in luxury, wealth, and power. What circumstances are wanting to make our national history the most wonderful since the exodus of the Jews, or to give us a special sense of a residence among us of the God of Nations and the shaper of history? And there is one peculiarity in our situation which makes the text specially applicable to our country—the union of so many remote, independent, and individually sovereign States and communities, under one government and policy. If our country be in any true sense our Father's house, it may well be said of it, "in my Father's house are many mansions." In these days, when serious trials of interest and policy, deep animosities of passion and stripes of principle, threaten the integrity of the nation, it is wise and laudable to consider the significance of our

largeness—the object of our wide and diversified climates and policies—the advantages of our varied experiences and multiform temperaments and tastes. Without the least sacrifice of principle or candor, without the least compromise of conscience or the rejection of a ray of purer light, we may, and we ought to, seek every means of expelling merely sectional and local prejudices from our hearts, that we may rise to the full and glorious idea of American nationality. It is not accidental that we have such diversity of climates, products, races, industries, interests within the compass of our common country. As in Jacob's dream, God purged as coming to him, "The land wherein thou seed shall be as the dust of the earth, and thou shalt spread abroad to the West and to the East, and to the North and to the South, and in thee and thy seed shall all the families of the earth be blessed, and behold I am thou goest." The influence of climates, circumstances and local customs upon each of the four quarters of our country, and their mutual influences upon each other, is one of the profoundest and most interesting problems in national history. If we were separate nations, these peculiarities would develop themselves in permanent antagonisms of hatred and strife, confirmatory of local prejudices and fatal to breadth and height of character. As it is, the thrift, sedateness, puritanism, plodding industry and intellectual activity of the East, are balanced by the restlessness, the enterprise and speculation, the individuality and free thinking, the unsaving and all-hoping character of the West—while the utilitarian and reasoning temperament of the North is offset by the emotional and poetical temperament of the South. It is a foolish mistake to imagine that any section of our country monopolizes the wisdom, goodness and piety of the nation; or that God does not dwell in all the many mansions of our national house. It were equally foolish, in an immoral optimism, to say that each was equally good after its kind, or that it were unwise to complain of, and remonstrate with each others faults and sins. We are put together that we may improve each other and yield the benefit of our separate experiences and better light to the common good. We cannot have too lively a sense of the wants and errors of the separate districts of the nation, if we only remember meanwhile that we have each our own, that we are members one of another, and that the family bond, while it makes us so lofty, is still to keep us kind and considerate. Nothing shall compel me to admire or to praise the penuriousness and calculating temper of New-England, the cold intellectualism of her piety, the fierce logical fanaticism of her reformers—but had she not innumerable virtues and glories besides, I can forgive those faults, when I see how heavy a lump of carps, thriftless, irregular and undependable qualities—of irrational speculation and moral indiscriminateness—there is to be leavened by such qualities in the West and the South. New-England faults, scattered abroad, would fertilize the remnant of the country. Again, the Inquisition should not force me to say a word in toleration of Slavery, but neither should it close my eyes to what is lovely and interesting in the Southern character—to its high sense of honor, its preference of death to sullied truth, its gentle and fascinating ease and courtesy. We may affect to underrate its chivalry and recklessness of all consequences when personal veracity and honor are at stake, but the follies and crimes of a few desperadoes, or the stupidity and prejudices of a few book-blinded judges, should not be permitted to pass for the characteristics of a great people; and even the excesses of the Southern character could be absorbed into the general national life, with immense advantage to the national character. This is the destiny of sectional extravagances, to counteract each other, and enrich and magnify the final product of American nationality. I met, in a recent journey, a fellow-countryman who had had the rare fortune of passing precisely one-fourth of his life in each of the four sections of our country, and it was beautiful to see how sound and complete his education had been—how truly he appreciated and preserved what was worthy in each region, and what a significant hint he was of the importance of acquainting ourselves with all portions of the country, while we patiently accept the broad and magnificent programme God has laid down in the extent and variety united in our common territory and life as a nation.

KILBOURN CITY.
TUESDAY, NOV. 23, 1858.

Our Thanksgiving Sermon.

The text may be found written all over this beautiful earth, upon every leaf, every flower, and every snow flake. It may be heard in the wild tornado and gentle zephyr; seen in every living thing, and felt in every breath of life.

Thankfulness being an effect of certain causes, there can be no use in commanding, urging or requesting one to be thankful. If the cause exists, and is appreciated, the effect is sure. Suppose a man is like to lose his farm and all he has, because he lacks a hundred dollars to redeem a mortgage upon the farm. He puts forth every exertion to get the money, but fails; and just as he is sadly telling his family that all is lost, and giving up in despair, a kind neighbor steps in and hands him the hundred dollars, saying, "I have enough and to spare—take it freely as your own, and never think of returning it," would you need to urge the man to be thankful to his neighbor? His heart at once leaps for joy, and his soul flows out in thankfulness to his kind benefactor, while his wife and little ones lavish showers of blessings upon the head of him who has saved them from want and beggary. You might as well attempt to keep the sunbeams from the earth, as to keep the heart from being thankful to one it knows to be its friend and benefactor.

Are we all the recipients of favors greater than this, and ten thousand in number? If we believe it, and see from whence they come, there will be no need of our being urged to thankfulness. Our ungratefulness is the result of blindness, ignorance and depraved hearts. Let us tear the scales from our eyes, and open our hearts to the sunbeams of truth, and thankfulness will flow like waters, obedient to the law of gravitation.

That we may appreciate life and its ten thousand blessings, let us compare them with their opposites:—Non-existence is the opposite of life. Is not existence a blessing? Upon it hangs every other blessing we covet. In one sense it may be considered the sum of all blessings; and, viewed in its proper light, it will fill the heart with thankfulness at all times and in all places. Then too, all the processes of life, and all its connections are blessings. Breathing, the first act of life, is a blessing, and no less so because we do not appreciate it. Suppose every breath should bring pain and excruciating torment upon the body. Compare that state with the reality. We inhale the pure air of heaven; the purified blood goes bounding through the arteries, carrying with it life and strength; the nerves convey a pleasurable sensation all over the system; and every beat of the heart should be one of thankfulness for the pleasures of breathing. We do not believe this blessing is appreciated. Let but a few breaths bring cutting pain, and then let relief come suddenly, and we are prepared to appreciate the happiness of breathing. Here

then is a constant blessing; and who can estimate its importance! So too blessings flow in upon us through all the senses. Does not the blind man think that sight would be a blessing? Does not the deaf man think that hearing would be a blessing? Does not the paralyzed man think that sensation would be a blessing? What is the gift of a hundred dollars—aye, of all the gold of earth—compared with the least of these blessings! The loveliness of nature is spread all over the earth and through the vaulted sky; the eye takes in all its beauties, and stamps them upon the soul, and happiness is the result. Is not the eye a blessing? The ear receives the carol of the birds, the music of the winds, the deep-toned thunder, the gentle voice of love, and the soul is tuned to harmony and praise. Is not the ear a blessing? Thus every organ of the body, if rightly used, is adapted to bring happiness; and all the surrounding objects, if properly appreciated, are calculated to gratify our just desires. Relatives, friends, society, locomotion, our country, the world, the starry universe, God and Hope—all are calculated to gratify the purified desires of the soul, and to lead us from pleasure to pleasure, and from happiness to Heaven. Surely we are surrounded with blessings, and still they fall upon us in a continued shower.

From whence do all these blessings come? We know that we are not the author of even the least of them. We may so take them as to insure our happiness, or so neglect them as to receive the penalty, but we cannot create a single one. We may be the dispenser; we cannot be the creator. But they must have had an origin; and surely the Being who could so freely dispense blessings among His creatures, adapting them all to their happiness, must be infinitely wise and good. Can any human being see these blessings, and realize that they all come from God, without having his heart melt with thankfulness, and his soul leap forth with joy to embrace the great and good Being from whom all blessings flow?

"But," says an objector, "there are troubles, and trials, and pain and death in the world; are these blessings for which we must be thankful?" Surely they are blessings, for which we should be thankful. The proud spirit needs trouble to bring it down to its proper place; the hard heart needs trials to soften it; the blind and willful violator of God's laws needs pain to show him the path of duty; and the mortal body needs death that the freed spirit may soar to a higher state of being. The stormy clouds, the wild tornado, the lightning crash and the furious ocean, are blessings, as well as the gentle dews, the mellow light, the evening zephyr and the rippling stream. The bible teaches to "give thanks always, for all things, unto God and the Father;" and there is true philosophy, as well as true religion in the teaching.

If we have thus far proved anything, we have proved that blessings constantly surround us, and that all who duly appreciate them will be continually thankful. Why

then appoint a particular day of thanksgiving? For the very reason that all do not appreciate these blessings and their Giver; and that a day of public rejoicing and thanksgiving may tend to remove the scales from the blind eyes, unstop the deaf ears, and soften the hard hearts, that they may see the beauty and loveliness of the Creator and his works; that they may hear the "glad tidings of great joy;" that they may feel the pleasures of faith and hope.

We acknowledge that were we Governor of the State, we might not put forth a thanksgiving proclamation in the usual terms. As we never expect to be Governor, we will here give just a sample of what our proclamation would be:—

THANKSGIVING PROCLAMATION.

The blessings of our Heavenly Father have been constantly showered upon us during the past year. His sunshine, his rain, his thunder and his storms have been continued. He has blessed those who obey his physical laws with health, and those who disobey them with sickness; He has brought commercial ruin upon the lazy, the extravagant, the dishonest, the heartless speculator, and others who were so blind as to be in any way connected with them; and has prospered the diligent, the prudent and the upright, who have kept away from the meshes of the improvident and reckless; He has made our fields to yield abundantly when properly cultivated, and sparingly when poorly tilled; He has almost bankrupted our State as the reward of bad legislation, thus warning our legislators to pass wise laws and repeal foolish ones; in a word, He has rewarded the obedient with health and happiness, and the disobedient with trouble and pain. For all these, and ten thousand other blessings, the people of our State owe Him the united homage of grateful, thankful hearts. Now therefore, in order that the thanksgiving and praise of some may open the eyes and soften the hearts of others, and that we may send up a united voice of joy and thankfulness, I hereby appoint Thursday, the 25th inst., as a day of thanksgiving, prayer and praise. And it is sincerely to be desired that every person in the State may clearly see the causes of thankfulness, and realize the Source from whence all our blessings are derived. And on that day, whether we join in public worship, unite with friends in social intercourse, or meet around the festive board, let our hearts' best affections arise in thankfulness to Him in whom we live, move and have our being.—Amen.

GROWTH OF KILBOURN CITY.—In spite of the hard times, there have been at least thirty-five new buildings put up here this season; and we think that half as much more building has been done in addition to other buildings. This we believe shows a growth equal to any village of its size in the State. Last January we had 100 buildings and a little over 500 inhabitants. If the inhabitants have increased in proportion to the buildings, we now have 700. Should the times be easier another year, we shall expect a much larger growth.

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|-------|--------|--------|---------|-----------|----------|--------|----------|-------|--------|--------|---------|-----------|----------|--------|----------|
| 1858. | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | 1859. | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| JAN. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | JULY | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| FEB. | 8 | 9 | 10 | 11 | 12 | 13 | 14 | AUG. | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| MAR. | 15 | 16 | 17 | 18 | 19 | 20 | 21 | SEPT. | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| APR. | 22 | 23 | 24 | 25 | 26 | 27 | 28 | OCT. | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| MAY | 29 | 30 | 31 | | | | | NOV. | 29 | 30 | | | | | |
| JUNE | | | | | | | | DEC. | | | | | | | |

NEW HAVEN, SATURDAY, JANUARY 1, 1859

The MORNING NEWS has a larger circulation than any other daily paper in New Haven.

The New Year.

When the deep sea soundings were made between Newfoundland and the Irish coast, the found that far beneath all the tides and current of the vexed and stormy surface, there was a depth of tranquil water as clear and unruffled as a summer lake; and that ever dropping softly downward myriads of minute and delicate shells fall to strewn the bottom with a covering as smooth and high as newly fallen snow. So we think that every heart which singly trusts in God, has, below all the storm and hot Gulf streams of mortal anguish a serene depth of silent faith, to which all divine promises and celestial influences drift gently downward, and we have only to drop the plummet of our self-searching deep enough to bring to the surface something better than the sand and tangled weeds which vex the shallow shores of our life.

We think that, in the experience of every true heart, deep beneath earthly trials and afflictions may be found joys, as tranquil and undisturbed by the "rough wear" of life, as the serene depths of the ocean bed, ever at rest amid the raging storms of the upper waters. We cannot sympathize with the sentiment which makes life a "bleak and barren waste," full of sorrow, and in which joy and happiness as rarely bloom as flowers amid the Arctic snows. God aboundeth in "mercies and blessings," and intended that every one, who truly lives, should be happy here in this beautiful world of his creation. The elements of happiness are implanted deep in every heart, and if at the close of the Old Year and the beginning of this the New, we look back with sorrow and remorse, and forward to that which is to come with distrust, surely none of ourselves have mingled the bitter waters. Why should time appear to us as the "remorseless spirit of the glass and scythe," why as the spectre that "lifts the coffin lid of hope, of joy, and love, cattering dead flowers o'er what has passed to nothingness?" Why does his voice, like the far wind-harp's wild and touching wail, chaunt a melancholy dirge over the dead year, full of bitter memories and tears? Is there never a joy without some thistly sorrow at its side? Is life necessarily a mourning vale? Is there no happiness to be found for the thirsting soul? Why have we been gifted with minds capable of the highest development and culture? Why do gentle affections bind us in loving sympathy with the dear ones of home? Why does the golden thread of friendship unite so many hearts? Why do sympathy, and love, and charity, as ministering angels, stand ever ready to drop their gentle mercies upon the desolate and the sorrowful? Are not these the elements of happiness, which like rich seed in every nature,

ready to spring into life? Culture is a source of happiness, and the mind has open to its investigation every range of knowledge. The affections are the richest springs of happiness, and God has sanctified to us with his blessing those tender relations in which affection finds her most perfect development. Sympathy, love, and charity, should bring happiness in their train, and the world lies before us for the exercise of these heavenly virtues. High hopes and noble aims should exalt life, and we are here with the hope of Heaven implanted in every heart, and the means to secure it within the power of all. Why is it, that with all these elements of an almost perfect happiness, so many look upon life with sorrow and despair? Why do the months and years roll on sounding to their ears "funeral dirges to the grave? Surely, if life is sad, if life is wearisome, if we almost despair and faint by the way, if the milestones in life's journey, marked by the revolving years, stand as monuments of buried hopes and withered affections, it is after all the work of our own hands.

"The thorns which we have reaped are of our own planting." It springs from our own corruption. The seed of these "goodly virtues"—these handmaids of happiness, have fallen upon an unfruitful soil. Too many walk through life, as did for centuries the Indian and the Spaniard over the golden beds of California, unconscious of the exhaustless wealth beneath their feet. Man is endowed with all the means of happiness. It requires only the sunshine and the dew—symbolized by the virtues and charities of life, to yield the richest harvest, which will cast not only upon the past, but far into the future, the bright shadow of contentment and joy.

In wishing for our readers, on this the morning of the first day of the New Year, that joy may abide with them, we wish them that which they alone can secure. Let us but bow in humble gratitude to the Giver of all good for unnumbered blessings; let us but engage in works of courtesy and kindness; let us but draw more closely around the hearthstone; let us but feel that every affliction and trial is from the hand of Him who loveth us and died for us; let us but faithfully discharge the duties of our several stations, and as surely as God reigneth, the burden of this world, to many so heavy and joyless, will be borne amid the songs of rejoicing. For human happiness depends, not upon surrounding circumstances, not upon wealth or station, not upon the smiles or frowns of this world, but upon the manner in which each one develops in conformity to the will of God, the exhaustless elements of happiness which have been implanted in every heart.

tween friends, caused, perhaps, by misrepresentation and malice, have been explained, and all animosities buried, which no other event could possibly have accomplished. There is another shade, however, to this picture, which must not be overlooked by those who sit by full grates and loaded tables, and sleep in houses which have a summer atmosphere. It must not be forgotten that there are thousands who are houseless and homeless about us; those who sleep in garrets, without fire, and pass their days in the hopeless struggle against hunger and cold. It is a duty, and ought to be a pleasure, to those who are blessed with means, to do whatever lies in their power towards allaying this distress in the circle where such destitution is known. The greater part of our wealthy citizens, are men of liberal hearts, who will not look upon real poverty and distress without first stopping to inquire as to the real causes which may have led to it. It is much better to give too much, even to be imposed upon by those so disposed, than to let one wretched object pass unassisted. Let us then, in the true spirit of a happy New Year, endeavor to gladden the hearts of those who are in poverty and affliction.

Mrs. Stoddard and others. Our readers who are so late in the day as not already to have seen Mr. Bryant's "Song for New-Year's Eve," will be glad to find it in our columns.

A SONG FOR NEW-YEAR'S EVE.

BY WILLIAM CULLEN BRYANT.
 Stay yet, my friends, a moment stay—
 Stay till the good old year,
 So long companion of our way,
 Shakes hands and leaves us here.
 Oh stay, oh stay,
 One little hour, and then away.
 The year, whose hopes were high and strong,
 Has now no hopes to wake;
 Yet one hour more of jest and song
 For his familiar sake.
 Oh stay, oh stay,
 One mirthful hour, and then away.
 The kindly year, his liberal hands
 Have lavished all his store,
 And shall we turn from where he stands,
 Because he gives no more?
 Oh stay, oh stay,
 One grateful hour, and then away.
 Days brightly came and calmly went,
 While yet he was our guest;
 How cheerfully the week was spent!
 How sweet the seventh day's rest!
 Oh stay, oh stay,
 One good hour more, and then away.
 Dear friends were with us, some who sleep
 Beneath the coffin lid:
 What pleasant memories we keep
 Of all they said and did!
 Oh stay, oh stay,
 One tender hour, and then away.
 Even while we sing he smiles his last
 And leaves our sphere behind—
 The good old year is with the past;
 Oh be the new as kind!
 Oh stay, oh stay,
 One parting strain, and then away.

The good old custom of making and receiving New Years calls goes into effect to-day; and it is presumed all those who anticipate such visits, are at this time fully prepared for the event. The door-bell is unquestionably in complete order, and the tempting displays of all the little luxuries which the market affords, in the way of refreshments, will be appreciated by those who are fortunate enough to enjoy an extensive acquaintance.—The promise of good sleighing which was so flattering yesterday, has suddenly changed, and those who have dreamed of sleigh bells, buffalo robes, and fast horses, will be obliged to make up for the disappointment by in-door amusements. New Years day has always been a period of cheerful hilarity, and warm-hearted greetings, among all classes of society. It has been customary ever since our boyhood for the younger branches of the family to visit the older, and thereby unite the links of family affection, and gladden the hearts of those who have passed the meridian of life. How many family jars are healed, and friendships renewed, on this auspicious day. How many estrangements be-

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THE TRIBUNE greets its readers this morning with "A Happy New Year!"

How few there are to whom the words do not come laden with pleasant memories! Fewer still to whom they are not full of tender sadness, or of heavy sorrow. The spotless mantle that within a day or two has fallen around us, covered with a dreary winding-sheet many a grave on which the grass has never grown, and hides, for the first time, many a sacred mound on which the grass has sprung but once. On such spots, who has not planted his mile-stones to measure the weary march of life! What thoughtful man can look forward to a coming year and not remember that before the year is done he may count his advancing footsteps by new marks like these, or perhaps lie down himself by the roadside, weary and worn, his journey finished?

Still "A Happy New-Year!" Who will not recall the time when the morning broke in laughter; when he looked back upon a short life where little was remembered but childish pleasures, and gazed eagerly forward with beaming eyes to nothing but a golden future? The merry, merry time! When the great wood-fire flashed and crackled, and round the warm and cheerful hearth gathered father and mother, brothers and sisters, (alas!) full of sober and thoughtful happiness, or unthinking, and unchecked glee; when the snow that gleamed through the frosty windows was the promise of untinged fun on the hill side, and the tinkle, tinkle of long sleigh-rides to come; and when the glare of the ice on pond and river was as welcome as green fields and the babble of summer brooks. Many there are who gained a higher fame when they skates cut their names on those smooth mirrors than all their ambitious carving has since achieved and many who then won the race on the "coast," have never come out so far ahead in the game they played as men; or, if beaten, have never since borne an upset so merrily, or never struggled so cheerily and so bravely to the hill-tops of late years to begin again. And the Happy New-Year that came then to the children who are now sober old folks, looking back with dulled and saddened memories, comes still to the little ones who cannot understand what it is to shiver at an East wind, or growl at a snow-storm, but who love a snow-bank waist deep; who do not understand how cold can be merely tolerable because of the ice-crop, but are mad for skating. Give them their sleds and their skates then; let them try their mettle on the "slide," and write their names where they will perish, perhaps, not much sooner than ours which we write, as we hope, more enduringly. At least roses will bloom for us in the winter of life, and the year on happy and merry faces, when the roses of Summer and of early days which we cherished have faded away. Their flowers also will perish; but let us give them as many as we can to remember in the New-Year holidays of untamed Youth.

But to how many thousand children is there no childhood; to how many thousand men and women, no memory of childish joy and happy homes. Alas! for those who stare hopelessly, this morning, on cold and hunger, and to whom "Happy New Year" means only a wish for a coming time a little less starving, and fewer regrets than in the time they look back upon. It is appalling to think how many there are to whom hope is dead; how many to whom hope was never born. Poor human creatures! to whom life has been, and is to be, a weary burden; to whom the world has been, and is to be, a hard and cruel master. Lighten the load of one, at least, of these to-day. Let in one gleam of sunshine, on New-Year's morning, on those waste and desert places, ye who bask in the brightness of pleasant memories, or present prosperity, or sit in the softened shade of past sadness.

The New Year has its duties, as we all know. But ours is a lay sermon, and we touch not these. Your excellent pastor, at whose feet you will, doubtless, sit reverently to-morrow, will tell you of these. Let not his excellent and solemn counsel fall on stony hearts. Let your mood be receptive, and your head clear; and to that end, my young gentleman (and also my old) do not drink, to-day, every time you are asked; and you, my

charming madam, and beaming maiden, do not ask them all, but omit our hilarious friend in whose morningeye begins to beam an unwonted fire, and who seems more than usually awake to your thousand charms.

Wm. H. Johnson

The year 1858 opened with a great depression in the public mind, produced by the sudden and severe revulsion in commercial affairs. This feeling was, indeed, neutralized in part by the confident expectation generally entertained of a speedy return to the high-pressure activity of the three or four years preceding. That expectation has signally failed to be realized. The year closed with a greatly diminished exportation of the agricultural products of the North, and still lower prices for them; while even cotton, which hitherto had kept up, has begun to give way under the pressure of the market of probably the largest crop ever yet produced. Our manufacturers, especially those of iron, continue greatly depressed. Our ships are lying idle in every harbor of the world. Very few of our railroads pay dividends, and still fewer earn them. Stocks, after some spasmodic revivals, have sunk again to the level of panic prices. Our people, especially our Western farmers and traders, are involved in debts, the burden of which presses heavier and heavier, aggrieved, as it has been, by a short crop. The prospect of relief is distant. Speculation is dead. Buying and selling are confined to immediate wants. Immigration has almost ceased. Wages, rents and profits have greatly fallen. Yet, such is the power of the human mind to adapt itself to circumstances, that, although nobody anticipates, as almost everybody did a year ago, a speedy issue out of these troubles, the general feeling, nevertheless, is much less gloomy than then.

Turning from commercial to political affairs, the past year has not exhibited—so far, at least, as the administration of our national affairs is concerned—much of which to boast. The first four months of the year were consumed in a desperate attempt, of the part of the President and his supporters, to force upon Congress the recognition of the bogus Lecompton Pro Slavery Constitution as the act and will of the people of Kansas, and the admission of Kansas as a State under that Constitution. But several Northern supporters of the Administration, who had swallowed all the previous Kansas outrages, found this now one too enormous, and the pretended Constitution having, in spite of the President, been referred back to the people of Kansas, was rejected by them with contempt and disdain. Meanwhile, the Territory being forbidden to form a State Government, and the Territorial Government never having existed except for purposes of aggression—the district about Fort Scott, in which alone the Pro Slavery party has any strength, has continued the scene of cruel murders and of mutual plunder. Since there is no longer any chance of turning zeal for peace and order to account for the benefit of Slavery, the Federal Territorial officials and the Administration at Washington look on with entire indifference, leaving the infuriated parties to fight it out in their own way—an operation in which the Pro-Slavery party seems likely to come off second best.

To the Kansas excitement succeeded the prospect of a rupture with Great Britain, growing out of the zeal of Mr. Cass against the right of search and visit, which he insists are the same thing. This question was brought prominently forward in consequence of special vigilance on the part of the British cruisers on the coast of Cuba, and the visits fornia which they paid to a number of American vessels in the ports of that Island and the neighboring seas. Very exaggerated reports were circulated on the subject of these visits, and even war began to be talked about. But the subject was soon temporarily disposed of. The British Government conceded that they had no right, in time of peace, to visit, and much less to search, vessels known to be American. At the same time they insisted that they had a right, under suspicious circumstances, to be satisfied on the question of nationality; and

they invited our Government, since it objected the right of visit, as hitherto practiced, to propose some method satisfactory to them for ascertaining the nationality of suspected vessels. But our Government, though loudly disclaiming any intention to convert the American flag into a cover for piracy and fraud, yet declines, while protesting against visitation, to suggest any other method for verifying nationality; and, as the British still insist their right to protect themselves against being used upon, the subject thus remains open a fruitful occasion for controversy and collision. Meanwhile, our Government has made a new exhibition of its imbecility, in its failure to prohibit its authority has been set at defiance in a still more marked and mortifying manner by the recent landing on the coast of Georgia of a cargo of African slaves, imported by American citizens. Whether this open and contumacious violation of the law and of the sentiment of the civilized world will suffer to succeed remains to be seen.

Amid all this gloom, however, there appears some glimpse of approaching day. In the result of the elections held during the year, a most encouraging prospect has been held out that the administration of the Federal Government is about to change hands. Scarcely a single Northern Statesman remains on whose future support the party now in power can count. Sadly as the expectations formed by many of Buchanan's Administration have been disappointed, and wretchedly as our national affairs have been managed, yet, when we contrast our situation with that of our unfortunate neighbors of Mexico, we have reason enough for gratitude. The civil order of which that unhappy country has been chronic seat for now half a century, has undergone during the year past one of its periodical exacerbations. One party calls itself conservative and religious, the other progressive and republican. Both appear to be almost equally wrongheaded and ro- less, and incapable of benefiting the country which they aspire to govern. That, indeed, as things are, is no easy task. Even should the talk of projects of foreign intervention be carried out, the philanthropists who should adventure to save that happy country might find it easier to talk to do.

While Mexico is thus, for the time being, torn into fragments, Central America, after having formerly undergone that operation, tends strongly to reunion, if not reconsolidation. The inhabitants of that country have learned much from recent events. The cultivation of coffee, and facilities of transportation furnished by the Panama Railroad and its connecting steamers, are fast developing agricultural industry, and the Central Americans seem at the present moment to require nothing of outsiders except to let them alone. The prospect, indeed, is that the integrity of their territory, and the neutrality of the transit across will speedily be placed under the joint guarantee of Great Britain, France and the United States.

Of the South American States, Venezuela has experienced during the year a bloodless revolution. The civil war in Peru—a chronic affliction in that country as well as in Mexico—has been temporarily terminated, followed, however, by a war with the neighboring Republic of Ecuador. Chihitherto the most steady and prosperous of the Spanish-American States, has been, during the past year, and still is, the scene of agitations which seem to threaten the stability of the Government.

In the British possessions to the north of us, the only event of much note has been the organization of the new province of British Columbia, which consequence of special vigilance on the part of the British cruisers on the coast of Cuba, and the visits fornia which they paid to a number of American vessels in the ports of that Island and the neighboring seas.

In Great Britain itself, early in the year a new Ministry assumed the helm, Tory by name yet for all practical purposes quite as liberally disposed, to say the least, as the Whig Ministry which it ousted. The question of Parliamentary reform postponed by the Crimean war, has been revived and promises to form for the year to come the leading topic of political interest.

Neither the breakdown of Lord Palmerston's Ministry, on a bill intended to shield the person

A. D. 1858.

Twelve Months Memoir of the
United States.

CHRONOLOGY OF EVENTS.

Religious Revivals—Results of the Panic—Atlantic
Cable—Yellow Fever in the South—Mount
Vernon Fund—Right of Search.

LOSSES BY FIRES.

LIVES LOST BY FIRES IN BUILDINGS.

REVOLUTIONARY PATRIOTS DECEASED.

THE CENTENARIANS.

HERALD ALMANAC,

&c., &c., &c.

Annual Chronology of Events in
the United States.

JANUARY.

FRIDAY, JAN. 1.—Sun rose splendidly, at peace with all the world. Magnificent weather; never surpassed in the metropolis. All male New York in the streets. New Year's calls numerous and full of mirth and joy, although the panic of the previous October cast a tinge of sadness here and there. A. D. 1858, nevertheless, came in brilliantly and hopefully.

2.—U. S. ship Saratoga arrived at Norfolk from Greytown, having on board 155 of Gen. Walker's filibusters in a sad plight.

3.—James P. Donnelly, under sentence of death in New Jersey, for the murder of Albert S. Moses, at the Sea View House, escaped from prison, but was captured and sent back.

4.—Daniel F. Tiemann was inaugurated and took his seat as Mayor of the city of New York, and Fernando Wood retired from the office.... Congress, after twelve days' recess, reassembled in Washington. Mr. Pugh, of Ohio, introduced a bill in the Senate for the admission of Kansas as a State, under the Lecompton constitution, with a reservation re-submitting the slavery clause to a vote of the people. Mr. Quitman, of Miss., introduced in the House a bill for the repeal of certain sections of the neutrality laws.... The New York city banks had in their vaults \$23,561,946 in specie.... A comet was discovered from the observatory of Harvard College.

5.—Mayor Tiemann transmitted a long message to the Common Council of the city of New York.

6.—The message of Gov. King published in the New York papers.... A meeting was held in Petersburg, Va., to express indignation on the act of arresting Gen. Walker and his band of filibusters in Central America by the United States naval forces.

7.—The President sent a message to Congress justifying the conduct of Commodore Paulding in arresting the filibuster Walker in Central America.

8.—James P. Donnelly, who was convicted of the murder of Albert S. Moses, at the Highlands, N. J., on the 18th August, 1857, was executed at Freehold. He made a long speech on the gallows, and protested to the last that he was innocent of the crime.... A large meeting was held in Mobile which authorized a committee to expel from the city Mr. Wm. Strickland, a book-seller, who was charged with being an abolitionist and having the book called "Uncle Tom's Cabin" for sale.

9.—Advices were received from Salt Lake that the Mormons were determined to stand their ground against the United States troops and open a bloody war.

10.—The Sea View House, at the Highlands, N. J., where Albert S. Moses was murdered by James P. Donnelly, was set on fire and burned to the ground.

11.—The annual statement of the New York Commercial Agency showed that from December 26, 1856, to December 26, 1857, a period of one year, there occurred 5,123 failures in the United States, involving liabilities to the amount of \$291,750,000, produced by over trading, and resulting in the "panic" of Sept. and Oct., 1857.

12.—The most intense excitement was manifested in California against the Mormons, and thousands of volunteers offered to join the army and march to Utah Territory.

13.—The new Treasury notes, \$10,000,000, were issued by the general government.... All the banks of Rhode Island resumed specie payments.

14.—There were one hundred and thirty failures in San Francisco during the year 1857, with liabilities amounting to \$2,719,497, with only \$271,567 of assets. A deplorable result of over trading and wild speculation.

15.—A slight shock of an earthquake was felt at Lockport, N. Y.

16.—A terrific tornado swept over the city of New Orleans, doing great damage to the shipping and destroying a number of buildings. Three persons were killed.

19.—Thomas W. Smith, who was charged with the murder of Richard Carter, President of the Tamaqua Bank, in Pennsylvania, was acquitted by the jury on the ground of insanity. Carter had seduced Smith's wife previous to marriage. The murder was committed at the St. Lawrence Hotel, in Philadelphia.... The public school building on the corner of Concord and Navy streets, Brooklyn, was destroyed by fire. There were 700 children in the building at the time the fire broke out, and in their attempt to escape six small boys were suffocated or trampled to death, and a number of others were severely injured.

20.—The jury in the case of Mr. Robertson, charged with an attempt to poison his wife, at Rochester, N. Y., brought in a verdict of "Not guilty."

25.—A public meeting was held in Mobile to honor the return of Gen. Wm. Walker to that city. The general delivered a long speech upon Nicaraguan affairs and the course the United States government had taken in arresting his filibustering movements.

26.—The flags of the shipping in the harbor of New York were hoisted half-mast in consequence of the death of General Sir Henry Havelock, of the British army, in India.

27.—The steamboat Emma Fern exploded her boiler about eighteen miles below Cincinnati, on the Ohio river, and thirteen persons were killed and seven injured.

30.—The specie in the New York city banks amounted in the aggregate to \$31,273,025.

SUNDAY, 31.—An extraordinary mild winter thus far. The thermometer not having been below twenty degrees in New York, and most of the time ranging between forty and sixty.

FEBRUARY.

MONDAY, Feb. 1.—The steaming Ajax, belonging to New York, was run ashore in a gale, at Long Branch, and became a total wreck. All hands saved.

3.—The banks in Philadelphia resumed specie payments.... The Grand Jury of the United States Court at New Orleans found bills of indictment against Gen. Walker, Col. Anderson and other filibusters for violation of the neutrality laws.

4.—The steamboat Col. Crossman exploded one of her boilers on the Mississippi river, near New Madrid, took fire and was entirely destroyed; twenty-five persons lost their lives and \$100,000 worth of property was destroyed.

5.—All the banks in Baltimore resumed specie payments.

12.—The shock of an earthquake was felt in the western part of Pennsylvania.

16.—The steamboat Magnolia exploded her boilers at Whitehall, N. C., killing some twenty persons and wounding a number of others.... The wrecking schooner B. Drummond foundered off Long Branch, N. J., and eight persons (being all on board) were lost.

19.—Severe snow storm in New York.... A gas explosion occurred in a Methodist church in Cincinnati which nearly demolished the building and seriously injured several persons.

20.—First sleighing of the season in New York.... The Pacific Hotel, in St. Louis, a large establishment, was destroyed by fire, and twenty one of the boarders who were unable to escape perished in the ruins.

SUNDAY, 21.—Five steamboats were burned at the wharf in New Orleans, embracing a loss of \$70,000.... The large ship John Milton, over 1,400 tons burthen, commanded by Capt. Ephraim Harding, from Clinch Islands, loaded with guano, ran ashore in a snow storm near Montauk Point, Long Island, and became a total wreck. She had on board between twenty and thirty persons, not one of whom was left to give an account of the disaster. Most of the bodies of the unfortunate crew were washed ashore.

22.—The anniversary of the birth of Washington was celebrated in Richmond by the inauguration of the equestrian statue of Washington in that city.... In New York the weather was warm and clear, and the day was observed by the usual display of the military.... The ship Howard arrived at New York from Hamburg, and reported having lost thirty-seven of her passengers from a disease resembling cholera.

24.—Hon. James B. Clay, son of Henry Clay, and member of Congress from Kentucky, and Wm. Cullom, late Clerk of the House of Representatives, left Washington to settle certain difficulties in accordance with the "code." Before meeting, however, mutual friends interfered and the dispute was amicably adjusted. The affair created considerable excitement.

SUNDAY, 28.—Religious revival meetings were held, creating a great sensation throughout the country. Prayer meetings sprung into existence in private houses, stores, shops, theatres, and even in lofts and cellars.

MARCH.

MONDAY, March 1.—The steamer Eliza Battle was burned on the Bigbee river, in Alabama, and forty persons lost their lives, most of whom were frozen to death.

5.—The Grand Jury of the District of Columbia, under the law of Congress to punish for contempt of the authority of either house, found a presentment against J. W. Wolcott, the recusant witness in the case before the investigating committee of the United States House of Repre-

sentatives, instituted for the purpose of inquiry into the charge that money was used to influence members of Congress by the Massachusetts Bay State Mills to secure the passage of the tariff act.

6.—The United States steam frigate Niagara left the port of New York, bound for England, on a leucocoe expedition to assist in laying the Atlantic telegraphic cable.

8.—A violent snow storm visited New York and vicinity, and the snow fell to the depth of nine inches.... The Florida war was officially declared at an end by a proclamation from Col. Gustavus Loomis, in command of the Military Department of Florida. This war lasted nearly twenty years, and cost the government an average of about two millions of dollars a year. All that was required to be done at the start, was the removal from that State of less than five hundred Indians.

9.—Good sleighing in New York; grand carnival, everywhere on runners.

13.—The specie in the banks of the city of New York amounted to \$32,961,076.

SUNDAY, 14.—The religious revivals continued to spread, and were taking place in all parts of the country. Prayer meetings—conversions of actors, drunkards, prize fighters and sinners generally were the order of the day.

Napoleon III. from attempts at assassination, nor the refusal of a London jury to convict Bernard, in spite of clear proofs of complicity in the opera house explosion, has disturbed the *entente cordiale* between the French and British Governments. The tyrant of France—we use the word tyrant in the Greek sense—cannot afford to quarrel with England, and the English aristocracy, landed and mercantile (whatever may be the feeling of the English masses), are not disposed to quarrel with him. He has, therefore, been content to respond to the attempt upon his life and to the indifference or hatred of the intelligent and cultivated classes of the French nation, by new attacks on the liberty of the press, which, it is to be feared, may soon be reduced to as prostrate a position as during the reign of the first Napoleon.

In Germany, the hopes of the Liberals have been revived by the changes of men and measures consequent on the Prussian Regency. Even in Italy there are signs that the King of Sardinia may again stand forward to contest the rule of that country with Austria.

In Russia, the Emperor still manfully perseveres in his great and magnanimous plan for the enfranchisement of the serfs. He has taken one important step in it by himself enfranchising the 700,000 peasants of the appanages and placing them on the same level with the already enfranchised peasants of the Crown.

Turkey has continued during the year the scene of outbursts of Mohammedan fanaticism, which prove the reluctance of that part of the population to submit to the equality of creeds before the law which the Sultan has decreed. The first railroad in Turkey, extending some sixty miles from Smyrna into the interior, has been commenced, and is being diligently pushed toward completion.

Though the war in India against the revolted Sepoys is not yet finished, the supremacy of the English, which at the beginning of the year still remained a doubtful point, may be now considered as thoroughly reestablished. As a consequence of this war, the East India Company has been stripped of all its political—indeed of all authority, and reduced to the insignificance of the South Sea House. The government of India is now vested exclusively in the Crown, being directed in England by a removable Minister, assisted by a permanent Council made up of persons supposed to have a special knowledge of Indian affairs. The native Indian army still remains to be reorganized—an important and difficult matter.

The cooperating French and English forces in China commenced the year by taking military possession of Canton. Afterward they proceeded to the Gulf of Pe-chee-lee, and, having forced their way to Tien-tsin, obtained from the Emperor, as did also Russia and the United States, treaties granting a large extension to the rights of trade and intercourse hitherto enjoyed by foreigners. The recent changes in the bed of the Yellow River—an accident of a sort to which that furious stream is greatly subject—and the consequent damage to the Great Canal forcing Peking to depend on the coasting trade for a supply of provisions, had, it is supposed, no small influence upon the determination of the Chinese Emperor. In consequence of this treaty, the blockade of Canton has been raised and trade renewed; but the city is still held by the allies as a pledge for the payment of the stipulated indemnities, which are to come out of the treasury of the Canton Province.

Japan, too, by new treaties with the United States, Great Britain, Russia, France and Holland, has made new and important approaches toward becoming a member of the universal commonwealth of nations.

Though the Atlantic Telegraph communication has failed for the present, yet the year 1858 may claim the distinction, by no means a slight one, of having proved the possibility of transmitting electric currents and telegraphic signs by means of wires deposited along the bed of the ocean.

18.—A dense fog prevailed around New York and on Long Island Sound. The steamer Empire State, belonging to the Fall River line of Boston boats, ran ashore at Matinecock Point and sunk; all the passengers rescued. The steamer Worcester, another of the Sound boats, ran ashore, and after being got off was taken into New London in a disabled condition. Numerous collisions occurred in the harbor of New York, in some cases doing serious damage. The American bark Adriatic, Captain Durham, arrived at Savannah. She had been seized and confiscated in France on a charge of running into and aiding the French steamer Lyonaise, on the Atlantic ocean. She made her escape from the authorities, and was pursued by a French war vessel, but succeeded in escaping and in reaching this country. The Hudson river opened to Albany.

19.—The religious revivals continued, and caused the greatest excitement in all the Northern and Western States. The country one great continual prayer meeting.

20.—The steamship Moses Taylor arrived at New York, bringing the California mails, in twenty days and fourteen hours from San Francisco, being the quickest trip ever performed by the way of Panama. The passage down from San Francisco was made in twelve days, by the steamer Golden Age, which was the quickest ever made on the Pacific side.

APRIL.

FRIDAY, April 2.—The steambot Sultan was burned on the Mississippi river, near St. Genevieve, and from fifteen to twenty persons lost their lives.

3.—Considerable excitement was caused at Paducah, Ky., by the arrest of a man named Edward Dealing under the extradition treaty, who was charged with the crime of forgery in Prussia. The people took the part of Dealing, and he escaped extradition. He shortly afterwards died.

6.—The NEW YORK HERALD of this date contained thirty-seven columns of closely printed advertisements, which, with the news matter, formed twelve pages, four pages being added to the usual size—or seventy-two columns in all. A contract was signed by Mr. Washington, the owner of Mount Vernon, obligating himself to transfer the estate to the Ladies' Mount Vernon Association on the receipt of \$300,000.

12.—Both houses of Congress adjourned in order that the members might attend the funeral of Hon. Thomas H. Benton. The banks of Pennsylvania, under a law passed by the Legislature while in extra session, resumed specie payments.

15.—Brevet Major Persifer F. Smith was ordered to take command of the army in Utah.

19.—The New York Legislature adjourned sine die at 10 P. M. The one hundred days during which the constitution allows the members to receive pay, expired on the 16th. Three hundred and seventy-six acts were passed.

20.—The New York pilot boat Jacob A. Westervelt was run into and sunk, outside of Sandy Hook, by the new Hamburg steamship Saxonia. One of the pilots was drowned.

23.—The new Quarantine buildings at Seguin's Point, Staten Island, were destroyed by fire.

27.—A slight snow storm occurred in New York and some of the New England States. The NEW YORK HERALD of this date contained thirty-nine columns of advertisements.

MAY.

SATURDAY, May 1.—The banks of Augusta, Ga., resumed specie payments.

3.—Great excitement in California and Oregon and Washington Territories, in consequence of the discovery of new and rich gold mines on Fraser river, in the British North American possessions.

6.—In consequence of a sudden rise in the Mississippi river and its tributaries, the water forced its way through the banks in various places and inundated contiguous plantations. A crovasse was opened opposite New Orleans, and the water which flowed through did great damage to the surrounding country.

6.—The NEW YORK HERALD published a quadruple sheet of sixteen pages, containing seventy-two columns of advertisements.

8.—The banks of the city of New York had in their vaults \$35,453,146 in specie—the largest amount ever accumulated at any one time.

10.—The great Southern Commercial Convention assembled at Montgomery, Alabama. Over three hundred delegates were present.

11.—The bridge across the Saquoit creek, on the New York Central Railroad, gave way under the weight of two trains of cars which were crossing at the same time, and nearly all the passenger cars of one of the trains were precipitated into the creek. Eight persons were killed and fifty-seven wounded. The jury empanelled to inquire into the cause of the accident, returned as a verdict that the bridge was insecure owing to being decayed and rotten, and that the deaths were caused by culpable neglect on the part of the Central Railroad Company. Minnesota was admitted into the Union, and became the thirty-second State.

13.—An adverse report to the admission of Utah Territory as a State was made in the United States House of Representatives. A severe storm swept over the central part of Illinois, doing damage to property to the amount of half a million of dollars. A number of buildings in Peoria were demolished, and nearly every house in the place was more or less damaged.

14.—News received that a number of outrages had been perpetrated upon American vessels by British cruisers, renewing the right of search by England. Vessels were boarded, on the plea of looking for slaves, not only upon the Atlantic ocean, but in the ports of other nations. Billy Bowlegs and the remnant of his party of Seminole Indians arrived at New Orleans on their way to the West, they having consented to leave Florida for ever. The great Southern Commercial Convention, which met in Montgomery, Ala., on the 10th, adjourned to meet in Vicksburg on the second Monday in May, 1850. The banks in St. Louis resumed specie payments.

15.—Intelligence was received in New York that the Mormons were preparing to leave Salt Lake City in a body. A train of cars were precipitated into a creek, on the Lafayette and Indianapolis Railroad, by the giving way of the bridge, and three persons were killed.

17.—Col. Schuyler, with one hundred and fifty United States soldiers, left New York on the 16th inst. for Indian Territory. A party of about six hundred Indians at Wagon Mound, after a battle which lasted nearly a day, the Colonel was forced to retreat, with the loss of one killed and about thirty wounded.

19.—A list of vessels was compiled from a number of Atlantic vessels reporting that they had been forced to submit to a search on the high sea, and while lying in the port of Sagua la Grande, by British war vessels. The following are the names of the American vessels that were outfitted:

| Name of Vessel | Captain | Where Bound |
|----------------------------------|-----------|-----------------|
| 1. Ship Clarence | Barlett | New York |
| 2. Ship Groa | Douglas | Richmond, Me. |
| 3. Ship Tropic Bird | Foulkes | Philadelphia |
| 4. Ship John and Albert | Crowell | Boston |
| 5. Ship Escort | Bryant | Boston |
| 6. Unknown ship of Massachusetts | | |
| 7. Bark Glen | Tabenham | Richmond, Me. |
| 8. Bark W. H. Chandler | Stange | Providence |
| 9. Bark Clara Windsor | McBever | New York |
| 10. Bark Samos | Basford | Boston |
| 11. Bark John Howe | Nichols | Belfast |
| 12. Bark Mary R. Barney | Nichols | Warren, R. I. |
| 13. Bark Pinewood | Kendall | Boston |
| 14. Bark Hickory | Holmes | Philadelphia |
| 15. Bark | | |
| 16. Brig S. Thurston | Lamphear | Searsport, Me. |
| 17. Brig John Taylor | Young | Maine |
| 18. Brig George Stockham | Giles | Bath |
| 19. Brig C. F. O'Brien | Waltz | Thomaston |
| 20. Brig Martha Gilchrist | Rowley | St. George, Me. |
| 21. Brig Black Hawk | Gordon | Searsport, Me. |
| 22. Brig Wingold | Loring | Boston |
| 23. Brig Robert Wing | Bow | Boston |
| 24. Brig A. A. Chapman | Somers | Baltimore |
| 25. Brig Brownsville | Simpson | New York |
| 26. Brig Samuel Usherbaum | Ankers | New York |
| 27. Brig New Era | Walker | Providence |
| 28. Brig Black Hawk | Gordon | New York |
| 29. Brig Balcar | Pilett | New York |
| 30. Brig Minus | Parks | New York |
| 31. Brig Lilian | Nichols | Bucksport |
| 32. Brig (unknown) | | |
| 33. Brig (unknown) | | |
| 34. Brig Thomas Aoom | Hastings | Boston |
| 35. Brig Abran | Young | New York |
| 36. Schooner Cortez | Suansley | New York |
| 37. Schooner Mobile | Howes | New York |
| 38. Schooner N. B. Borden | Brightman | Fall River |
| 39. Schooner Marcia Tribou | Bray | Bucksport, Me. |
| 40. Schooner Lath Rich | Nickerson | Frankfort |
| 41. Schooner (unknown) | | |

21.—Vessels of war left the ports of New York, Boston and Norfolk for the Gulf of Mexico to protect the marine of the United States from British search and outrage. The following vessels composed the Gulf squadron:

| Name of Vessel | Tonnage |
|----------------------------|---------|
| Steamer Colorado | 40 |
| Steamer Wabash | 40 |
| Steamer Fulton | 5 |
| Steamer Water Witch | 2 |
| Steamer Arctio | 2 |
| Steamer Despatch | 3 |
| Sloop-of-war Macedonian | 22 |
| Sloop-of-war Constellation | 22 |
| Sloop-of-war Saratoga | 21 |
| Sloop-of-war Savannah | 24 |
| Sloop-of-war Jamaica | 22 |
| Sloop-of-war Plymouth | 22 |
| Sloop-of-war Preble | 16 |
| Brig Dolphin | 4 |
| Total | 225 |

22.—The Navy Committee in the United States Senate reported a bill for the immediate construction of six steam sloops of war.

SUNDAY, 30.—A destructive tornado passed over a portion of Illinois and entirely destroyed the village of Ellison, in Warren county. Twenty-five persons were killed along the course of this storm, and nearly five hundred more or less injured.

JUNE.

THURSDAY, June 3.—The wife and eight children of the Rev. Horatio Hsley were drowned in Roscoe, Ill., in consequence of a flood carrying away their house.

4.—The U. S. sloop-of-war Macedonian sailed from the Navy Yard at Boston for the Gulf of Mexico for the protection of American vessels in that quarter.

8.—News was received in Washington that the British cruisers in the Gulf of Mexico were boarding and searching American merchantmen under orders issued by the British government in 1849. The schooner yacht Wanderer, owned and commanded by Capt. Corrie, of South Carolina, was seized in Long Island Sound by the revenue cutter Harriet Lane, Capt. Faunce, on suspicion of being about to engage in the slave trade. She was afterwards discharged. A sailboat containing between thirty and forty persons, on a pleasure excursion, upset in Boston harbor, and seven of the party were drowned.

SUNDAY, 13.—The steambot Pennsylvania exploded her boilers on the Mississippi river, and afterwards burned to the water's edge. Ninety-five persons were lost and forty-one seriously injured.

14.—Intelligence was received that the Mormons, to the number of forty thousand, had evacuated Salt Lake City and were on their road to the south. Governor Canning was in the city and had attempted to stop the beginning. The first session of the 35th Congress adjourned. Fifty-two general acts and twenty-six joint resolutions were passed.

16.—The U. S. Senate, after a called executive session of two days, adjourned.

17.—News received in New York from Europe in seven days and ten hours. It was brought by the steamship Vanderbilt, which was boarded off Cape Race by the news yacht of the Associated Press, taken to St. Johns, N. F., and from thence was transmitted by telegraph to New York. In consequence of the flood in the Mississippi river the great Yazoo pass gave way, forming a channel over thirty yards wide, inundating the whole Yazoo valley.

18.—The estimated destruction of property by recent storms and floods in the West is as follows:

| | |
|--|--------------|
| Cotton crop, 400,000 bales | \$18,000,000 |
| Grain crops | 18,000,000 |
| Sugar crop, 50,000 hhds. | 8,000,000 |
| Towns, buildings, bridges, mills, levees and farming stock | 3,000,000 |
| Railroads and canals | 1,000,000 |
| Total | \$38,000,000 |

25.—A Masonic celebration was held in Wellsville, N. Y., and about seven hundred persons congregated in the room of a large hall. The floor being unable to support the weight, gave way, and about fifty persons were more or less injured by the accident.

29.—The shock of an earthquake was felt in New Haven and other parts of Connecticut.

JULY.

SUNDAY, July 4.—The steamship Jamestown, from New York, having on board the remains of ex-President Monroe, arrived at Norfolk, and the steamship Ericsson, from New York, with the Seventh Regiment National Guard, of New York city, acting as a guard of honor to the remains of ex-President Monroe, also arrived at Norfolk, en route for Richmond, Va.

6.—The eighty-second anniversary of American independence was duly celebrated throughout the country. The remains of ex-President James Monroe, which had been taken from a cemetery in New York city, where they were first deposited, were re-interred at Richmond, Va., with great pomp.

7.—Great excitement in St. Paul, Minnesota, on account of the news received from the now gold discoveries on Fraser river. Companies were formed to take the overland route for the mines.

9.—During the stay of the New York Seventh Regiment in Richmond, while acting as an escort to the remains of ex-President Monroe, Laurens Hamilton, son of John C. Hamilton and grandson of Gen. Alexander Hamilton, a member of Company C, National Guard, was drowned. His body was brought back to New York, attended by a guard of honor composed of forty-two persons selected from the various military companies of Richmond.

15.—An accident occurred on the New York and Erie Railroad, about six miles from Port Jervis, which was caused by the breaking of a rail. The two rear passenger cars were thrown down an embankment and broken in pieces. Six of the passengers were instantly killed and forty more or less injured.

16.—News received that two attempts had been made to pay out the Atlantic telegraph cable in mid ocean. The first connection was made on the 26th June, and the cable broke on board the Niagara after three miles had been run out. The same day another connection was effected, and after each vessel had paid out forty miles the cable broke on board the Agamemnon.

20.—News arrived that the U. S. steam frigate Niagara had reached Queenstown, Ireland, with a portion of the Atlantic cable on board.

SUNDAY, 25.—The house known as the "Log Cabin," the residence of the late ex-President Harrison, at North Bend, Ohio, was destroyed by fire.

AUGUST.

THURSDAY, August 5.—"The cable is laid. To God be all the glory." News received of the arrival of the U. S. steam frigate Niagara at Trinity Bay, she having performed her part in laying the Atlantic cable. She arrived on the 4th. The greatest joy was manifested in consequence.

9.—The rejoicings throughout the country occasioned by the intelligence of the successful laying of the Atlantic cable continued. Bells were rung, cannon fired, fireworks let off, houses illuminated, all Yankeeism was rolled up in the British and American flags and nearly ready for a straight jacket.

11.—Steam was introduced on the Erie canal for the propulsion of boats.

16.—First message sent across the Atlantic cable. It was a despatch from Queen Victoria to the President of the United States, which was as follows:—

TO THE PRESIDENT OF THE UNITED STATES, WASHINGTON.—The Queen desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest. The Queen is convinced that the President will join with her in fervently hoping that the electric cable which now connects Great Britain with the United States will prove an additional link between the nations, whose friendship is founded upon their common interest and reciprocal esteem. The Queen has much pleasure in thus communicating with the President and renewing to him her wishes for the prosperity of the United States.

To which Mr. Buchanan sent the following reply:—

WASHINGTON CITY, August 16, 1858.
TO HER MAJESTY VICTORIA, THE QUEEN OF GREAT BRITAIN.—The President cordially reciprocates the congratulations of her Majesty the Queen on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious, because far more useful to mankind, than was ever won by conqueror on the field of battle. May the Atlantic telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the United States and Great Britain, and may the Providence to diffuse religion, civilization, liberty and law throughout the world.

In this view, will not all nations of Christendom spontaneously unite in the declaration that it shall be for ever neutral, and that its communications shall be held sacred in passing to their places of destination, even in the midst of hostilities.

JAMES BUCHANAN.

Grand celebration and illumination in New York in consequence of the reception of the Queen's despatch across the Atlantic cable, closing with the accidental burning of the capola of the City Hall.

18.—Forty-three deaths occurred in New Orleans from yellow fever.

21.—Three hundred and ten deaths from yellow fever occurred in New Orleans during the week ending this day.

23.—The health officers of Charleston, S. C., declared the yellow fever epidemic in that city.

24.—The shock of an earthquake was felt in Hollersness, N. H. The following is the telegraphic correspondence over the Atlantic cable between Daniel F. Tiemann, Mayor of New York, and Sir R. W. Garden, Lord Mayor of London. The message of Mr. Tiemann was sent on the 21st, and the answer received on the 24th:—

TO THE LORD MAYOR OF LONDON.—I congratulate your lordship upon the successful laying of the Atlantic cable, uniting the continents of Europe and America and the cities of London and New York—the work of Great Britain and the United States—the triumph of science and energy over time and space—thus uniting more closely the bonds of peace and commerce, prosperity and civilization, and giving an era in the world's history pregnant with results beyond the conception of a finite mind. To God be all the praise.
D. F. TIEMANN, New York City.

On the 24th, in reply to that message, the following was received from his lordship through the same medium:—

LONDON, G. B., August 25, 1858.
The Lord Mayor of London cordially reciprocates the congratulations of the Mayor of New York on the success of so important an undertaking as the laying of the trans-Atlantic submarine cable—one of the most glorious triumphs of the age and one which reflects the highest credit on the energy, skill and perseverance of all engaged in the enterprise. The Lord Mayor sincerely hopes that, through the blessing of the Almighty, it may be the means of cementing kind feelings between the two countries.
R. W. GARDEN, Lord Mayor of London.

26.—First news received from England over the Atlantic cable. The following is the despatch, as published in the NEW YORK HERALD:—

VALENTIA, August 25, 1858.

Later and highly important intelligence has been received from China. A treaty of peace had been concluded with China, by which England and France obtain all their demands, including the establishment of a consulate at Peking and indemnification for the expenses of the war. Later intelligence also had, the dates from Bombay being to the 15th of July. The accounts represent that the mutiny was being rapidly quelled. To day's London papers have a long and interesting report by Mr. Bright, the Atlantic Telegraph Company's engineer.

Sept. 1.—The ship Prince Albert, in charge of United States naval stores and men, arrived in Charleston, S. C., on the 1st of Sept. on board three hundred and sixteen Africans, the vessel having been captured as a slave on the 21st of the coast of Cuba by the U. S. brig Dolphin, under command of Lieut. J. N. Mallitt.

SEPTEMBER.

WEDNESDAY, Sept. 1.—Grand celebrations of the successful laying of the Atlantic cable were held in the cities of New York, Philadelphia, Albany, Schenectady, Troy, Worcester, St. Louis, Newark and Montreal, and a general rejoicing was manifested throughout the country. A number of the Quarantine buildings on Staten Island, including the smallpox and yellow fever hospitals, Health Officer's residence, dead house, shanties and outbuildings, were burned down by a mob. All the buildings were removed before the buildings were fired. During the progress of the work by the mob one man was killed and five wounded.

2.—All the buildings belonging to the Quarantine establishment on Staten Island which had escaped the work of destruction of the previous night, among which was the Marine Hospital, were burned by the mob. Thirty-two buildings in all were destroyed.

4.—A young man who was shot during the burning of the Quarantine buildings on Staten Island died of his injuries.

7.—Governor King, of New York, issued a proclamation declaring the county of Richmond (Staten Island) a state of insurrection.

13.—The folly of quartering a regiment of the New York militia in Richmond county was carried out, and the Eighth regiment, from New York city, encamped outside the Quarantine enclosure.

14.—A comet was plainly visible to the naked eye.

24.—The corner stone of the New York State Inebriate Asylum was laid at Binghamton, in Broome county.

27.—Intelligence was received of the burning of the Hamburg screw steamer Austria, which left Hamburg on the 2d of September, bound to New York. She took fire on the 15th and was entirely destroyed. She had on board five hundred and thirty-four persons, only eighty-nine of whom were saved.

29.—The steamship Prince Albert arrived at New York, having on board ten of the passengers of the lost steamer Austria.

OCTOBER.

MONDAY, Oct. 4.—Intelligence was received that a vessel had arrived at Quebec having on board twenty-two passengers rescued from the wreck of the steamship Austria. They were taken from the wreck after the French bark Maurice had left it. The total number saved was eighty-nine, of whom seven were females.

7.—The great comet, called Donati's, which presented a brilliant appearance, was nearest the earth on this day. Snow fell in Hornellsville, N. Y., to the depth of three inches—the first snow of the season.

WEDNESDAY, 10.—News received in New York from San Francisco in twenty-three days, by the first Eastern trip of the overland mail which arrived in St. Louis.

10.—The U. S. frigate Sabine, the flagship of the Paraguay expedition, sailed from New York, having on board Judge Edwin, the Special Commissioner to Paraguay. The following vessels compose the expedition:—

Table with columns: Officers, Men, Guns. Lists ships like Frigate St. Lawrence, Brig-of-war Perry, etc. with their respective personnel counts.

18.—Considerable excitement was caused in Kansas and some of the Western States in consequence of the discovery of gold on the western edge of Kansas and Nebraska, in a section called Pike's Peak.

20.—A prize fight for five thousand dollars, between John Morrissey and John Heenan, took place in Canada, about eighty miles from Buffalo. Morrissey was the victor after fighting eleven rounds.

21.—The shock of an earthquake was felt in San Francisco.

NOVEMBER.

MONDAY, Nov. 8.—A number of the Southern cities were visited with frost, and the cases of yellow fever greatly diminished in consequence.

10.—The ship Lucas, bound from Victoria to San Francisco, with two hundred passengers on board, when within about thirty miles of the latter port struck a rock and sunk. About twenty of the passengers were drowned.

18.—Thanksgiving day was duly celebrated throughout the States of New York, Pennsylvania and New Jersey.

19.—A party of three or four hundred filibusters, who styled themselves emigrants, congregated in Mobile for the purpose of taking passage in the bark Alice Tainter, for Nicaragua; but the general government interfered, refused the vessel a clearance, and thereby put an end to the movement. The emigrants were to be under the command of Gen. Wm. Walker.

23.—News received in New Orleans from San Francisco in fifteen days. It was brought over the Tehuantepec route. The first trip over that route.

25.—Twenty-four of the States and Territories celebrated Thanksgiving day. A grand celebration was held in Pittsburg, Pa., on the occasion of the centennial anniversary of the evacuation of Fort Duquesne (now Pittsburg) by the French army. Thanksgiving day was celebrated in California.

2.—A shock of an earthquake was felt at San Jose, California, which lasted about five minutes. A number of houses were left from four to six inches in width. It was felt all over various parts of California. In San Francisco the inhabitants were aroused from their slumbers by the vibration of their dwellings.

20.—The Grand Jury of Columbia, S. C., refused to find bills of indictment against the crew of the brig Putnam (Echo), which was taken on the high seas with over three hundred Africans on board.

DECEMBER.

MONDAY, Dec. 6.—The second session of the 35th Congress commenced at Washington. The President's message was received and published in the New York Herald.

7.—The schooner Susan, Capt. Maury, sailed from Mobile with a coasting clearance for Key West, with one hundred and seventy passengers (filibusters), under the command of Col. Frank Anderson, bound to Nicaragua.

SUNDAY, 12.—The New York canals closed. During the last ten years the canals have opened and closed as given in the following table:—

Table with columns: Year, Opened, Closed. Lists years from 1848 to 1858 with corresponding dates for opening and closing.

Four thousand eight hundred and fifty-eight persons died of yellow fever in New Orleans, between the 27th of June and this date. The highest number of deaths in any one week was during the seven days ending on the 18th of September, when four hundred and seventy-four were carried off by this frightful disease.

13.—A report was current in the Southern States that the yacht Wanderer had landed a cargo of slaves from Africa somewhere between Florida and Georgia.

17.—The yacht Wanderer was seized at Brunswick, Ga., by the United States Marshal, on suspicion of being engaged in the slave trade.

18.—A personal rencontre took place in Washington between Hon. Wm. H. English, member of Congress from Indiana, and Wm. Montgomery, member of Congress from Pennsylvania.

20.—Specimens of gold from the newly discovered mine at Pike's Peak, in the western part of Kansas Territory, were brought to New York and pronounced of the finest quality. News reached New York that the steamship Ariel, belonging to the Vanderbilt line of European steamers, had arrived safe at Halifax after having been twenty days at sea. It was reported, however, that Capt. Ludlow, her commander, had been killed by a sea which struck the ship. It was reported that currents were again passing over the Atlantic cable.

21.—The President re-nominated from the retired naval officers three captains to the leave pay list, and one to the active list; three commanders to the leave pay list, and one to the active list; nine lieutenants to be commanders, and four lieutenants to the leave pay list and thirteen to the active list, thus ending the great naval reform initiated by the famous Council of Fifteen.

23.—A new railroad route between New York and Boston was inaugurated. The new route is from New York to New Haven, thence to New London, crossing the Thames river to Groton, then to Stratford, and from there to Boston. In this way there is a saving in distance of twenty miles, which is nearly equal to one hour in time.

SUNDAY, 26.—The religious revival meetings again commenced, but were not attended with the same excitement that marked those of the previous season.

27.—A schooner left New Orleans having, as was supposed, a party of filibusters on board, bound for Nicaragua. She was pursued and fired at by a revenue cutter, but she succeeded in getting off.

28.—The brig Anglo Saxon arrived at Boston, and reported that she had been searched by the British war steamer Ajax on the coast of Africa. The New York State officers, by a unanimous vote, adopted the report of the Quarantine Commissioners. The report showed that an island of five acres could be constructed on Old Orchard Shoal, in the lower bay, fit for all the purposes of quarantine, at a cost of \$125,000, and the commissioners recommended the construction of this island, and the immediate erection thereon of suitable quarantine buildings. A New York State Canal Convention was held in Syracuse. The object was in favor of protecting the public works of this State as the legitimate resources of the public revenue, against the power and policy of the several lines of railroads connecting the seaboard with the West.

29.—In the examination of the case of the yacht Wanderer, which is charged in Savannah with bringing a cargo of slaves to this country, enough transpired to satisfy the public that from 150 to 300 Africans were brought by some vessel and landed on the shores of Georgia.

31.—A portion of the militia of the city of New York still encamped at Staten Island, for what purpose no one pretends to know. It is stated that the average cost to the State of keeping the soldiers there has been five hundred dollars a day. On the 12 o'clock P. M., rained all day in New York and the year closed.

LOSSES BY FIRE DURING 1855.

The following is a record of all the fires, together with the value of the property destroyed, which have occurred in the United States during the past year, where the loss has been estimated equal to and upwards of twenty thousand dollars:—

Table with columns: Date, Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$1,635,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$1,165,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$598,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$24,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$1,109,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$985,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$658,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$807,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$935,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$1,485,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$255,000

Table with columns: Loc., Loss. Lists fires from Jan to Dec with locations and loss amounts.

Total.....\$1,485,000

RECAPITULATION.

The following table shows the above losses during each month, compared with those of 1857:—

Table with columns: Month, No. Fires, Loss, No. Fires, Loss. Compares 1855 and 1857 data.

Add to the above the amount of property destroyed by fires where the loss was not estimated at less than twenty thousand dollars, and the aggregate would be increased to probably twenty millions in 1857 and to sixteen millions in 1855.

The following figures show the losses by fire where the damage has been twenty thousand dollars and upward...

Table with 3 columns: Year, Fires, Losses by all fires in the United States for the past five years.

LIVES LOST AT FIRES DURING 1858.

The table given below exhibits the number of lives which have been lost in buildings which were destroyed by fire during the past year, in this country:—

Table with 3 columns: Months, Fires, Lives Lost. Rows for January through December and a Total row.

During the past five years the number of lives lost in burning buildings has been as follows:—

Table with 3 columns: Year, Fires, Lives Lost. Rows for 1854, 1855, 1856, 1857, and 1858.

REVOLUTIONARY PATRIOTS.

Died During the Year 1858.

Table with 3 columns: Date, Names, State. Lists deaths from January to December.

The Secretary of the Interior, in his last annual report says there are yet two hundred of the patriots of the Revolution living and receiving their pensions.

THE CENTENARIANS.

The following is a list of persons of one hundred years of age and upwards who have died within the United States during the year 1858:—

Table with 4 columns: Date, Names, State, Age. Lists centenarians from January to September.

Table with 3 columns: Name, City, State. Lists individuals from October to December.

THE LAW AND CRIMINAL COURTS.

Diary of the Proceedings of the Law and Criminal Courts of the City during 1858.

THE DIARY OF THE LAW COURTS.

1.—Hon. Edwards Pierpont, the newly elected Judge of the Superior Court, took his seat for the first time.

2.—There was an interesting application made in the Supreme Court before Judge Davies, at the suit of Wilson Eyre and Luisa Lincoln Lear Eyre, his wife, against the Rev. Dr. Edward J. Higbee and Fanny L. Higbee, his wife...

3.—A motion was brought before Judge Sutherland, by Appleton, Oaksmith & Co., for an attachment against the Cosmopolitan Art Union...

4.—Judge Sutherland, in the Supreme Court, dissolved the temporary injunction restraining members of the Board of Education from purchasing certain property in the Fourth ward for the purposes of a schoolhouse.

5.—Mr. Meyer, co-defendant with Mr. Stucken, Consul General of Hanover, was arrested on a warrant issued by Judge Ingersoll, United States Circuit Court...

6.—The King of Bavaria obtained a verdict of \$18,788 in the Superior Court, before Judge Woodruff, in an action for money loaned Jacob Neustadter, formerly a subject of his Majesty, in Baride, in the Kingdom of Bavaria.

7.—The Corporation Counsel received notice this day of no less than twenty new suits which have been commenced against the city for salaries.

8.—The Supreme Court, general term, rendered a decision this day, confirming the opinion of Judge Davies as to the rights of the members of the old police force.

9.—An indictment having been found against John D. Williamson for refusing to appear before the Investigating Committee of the House of Representatives in reference to the \$57,000 alleged to have been paid by Lawrence, Stone & Co. for the purpose of procuring the passage of the Tariff act...

10.—In the Court of Common Pleas, before Judge Hillton and a jury, Thomas Smith obtained \$750 against the Corporation for the loss of his child, a girl nine years of age, who fell through a hole in the pier at foot of Twenty-first street, and was drowned.

11.—A young German lady, named Louisa Wolfsohn, commenced as a lunatic, was brought before the Supreme Court on a writ of habeas corpus, but after two or three examinations the writ was discharged and she went back to the asylum.

first returned: the young lady immediately regretted the step, and having been interrogated by the Judge, expressed her determination not to leave her mother.

28.—Maurice O'Connell, one of a band of juvenile desperadoes, was put on trial for the murder of Teresa Spitzler, a poor German woman, whom the party had previously violated. The trial lasted some days, and on the 2d of February the jury, who had been in deliberation for twenty-one hours, brought in a verdict of guilty, with a strong recommendation to mercy.

29.—A meeting of some of the most prominent members of the New York bar was held in the Superior Court, a series of resolutions condemnatory of the present want of accommodation for the transaction of the business of the law courts were passed.

The controversy between Chas. Devlin, the Street Commissioner appointed by the Mayor, &c., and D. D. Conover, the nominee of the Governor, was so arranged that it should go to the Court of Appeals—a formal verdict being entered in the Supreme Court for Mr. Conover.

10.—Judge Betts, of the United States Court, rendered a decision in the case of the bark Panchita, which was seized on the coast of Africa by a British man-of-war and brought to this port by a British prize crew, and subsequently libelled as having been engaged in the slave trade. The Judge ordered that the libel be dismissed.

15.—A motion for a new trial of James Rodgers, the convicted murderer of Mr. Swanston, was argued in the Supreme Court. Intoxication of the accused at the time of the commission of the crime is the ground upon which the application for a new trial was based.

17.—In the Court of Common Pleas, before Judge Brady, Charles F. Halsey recovered \$2,500 against Charles H. Moore, for injuries inflicted by recklessly discharging a rifle into Mr. Halsey's dwelling.

18.—A slander suit by Rowell Green against J. Hobart Brown, members of the "4000 Angels" fraternity, in Brooklyn, was brought in the Marine Court of this city before Judge Thompson, and resulted in a verdict of \$50 in favor of plaintiff.

19.—David Wemyss Jobsen enters a suit for libel against Raymond & Co., laying his damages at \$10,000. Mr. H. B. Greenleaf recovered a verdict of \$3,000 against the city, before Judge Sutherland, in the Superior Court, for injuries received by being tripped up by a sawed block on the sidewalk in Thirteenth street.

20.—Luis Montez was examined as a witness in the Supreme Court, before Judge Edmunds as referee, in an alleged case of contempt of court, wherein Frederick L. Scoles, (a lawyer) and D. W. Johnson were charged with assaulting one another when attending before Mr. J. N. Whiting, another referee. The examination of the Countess Lola was very entertaining, and her replies piquant in the extreme.

21.—The Court of Appeals ordered a new trial in the case of Caccoci, the Italian, condemned on his second trial, to be executed for the murder of policeman Eugene Anderson.

The Supreme Court, general term, confirmed the decision of ex-Surrogate Bradford, giving the large estate of Alice de Lux to John P. Forke, a barber of Cincinnati.

14.—A writ of habeas corpus, at the suit of the City Bank of New Haven against Simon Parkes on a number of promissory notes, was entered in the Superior Court, subject to the opinion of the Court at general term.

An action for breach of promise of marriage, at the suit of Esther Leopold, an interesting young Jewess, against Meyer Meyers, a merchant in M. Street, was tried before Judge Daly in the Court of Common Pleas, and resulted in a verdict of \$2,000 for the lady.

15.—A young German lady, named Louisa Wolfsohn, commenced as a lunatic, was brought before the Supreme Court on a writ of habeas corpus, but after two or three examinations the writ was discharged and she went back to the asylum.

27.—A wife of habeas corpus, at the suit of George T. Taylor, for the restoration of his alleged wife, has been before Judge Sutherland, of the Supreme Court, for several days. The petitioner, it appears, clandestinely married Louisa How, daughter of a Mrs. Wright by her

12.—Judge Clarke, of the Supreme Court, granted an order for the arrest of Jacob H. Motz and Charles S. Motz, in a civil suit arising out of the alleged defalcation in the Union Bank.

18.—Judge Thompson, of the Marine Court, appeared yesterday afternoon before the Recorder, and made an affidavit charging William A. Hardenbrook, a lawyer, with libel, in furnishing the Board of Supervisors with statements impeaching his integrity. A warrant was promptly issued for his arrest.

19.—In the Supreme Court Judge Clerke rendered a decision in the case of Jacob H. Mott, who is charged with complicity with Brotherson in the Union Bank defalcation, denying the motion to discharge Mott from arrest.

27.—In the case of Dodge & Barnes against Fernando Wood and others—in which plaintiffs complain that they suffered injury by being prevented from fulfilling their contract to raise the sunken ship Joseph Walker—the jury announced that they could not agree upon a verdict. It was understood that the jury stood eight for a verdict against all the defendants, and that four were for a verdict against all but Mr. Wood.

31.—The motion for injunction made by the United States government to prevent the sale of the Collins steamers was denied this day, by Judge Hall, in the United States Circuit Court.

APRIL.

2.—A motion was made in the Supreme Court for a writ of error in the case of James Rodgers. The defendant, who had been convicted of the murder of Mr. Swanston by stabbing him in the public street, obtained a new trial from the General Term. The people moved for a writ of error, which Judge Clerke granted this morning, and the case will be taken to the Court of Appeals.

17.—Captain Green, of the ship A Z, who is charged with killing James Kelly, one of the crew of that vessel, and was admitted to bail, fled to Boston, where he was arrested by Marshal Rynders, and brought back to New York this morning. Capt. Green was lodged in the Tombs.

19.—In the case of Jacob H. Mott, implicated in the Union Bank defalcation, Judge Davies denied a motion to discharge the defendant or to reduce the amount of bail, which was fixed at \$141,000.

Wm. Kelly, a seaman on board the ship Mary Bradford, was convicted of a charge of stabbing his captain, and was sentenced to eighteen months imprisonment.

Maria Jenkins, a colored woman, brought an action for damages in the Marine Court, before Judge Thompson and a jury, against a conductor of the Sixth Avenue Railroad, named Lewis, for turning her out of the cars; but the jury gave a verdict for the defendant.

21.—In the Supreme Court a writ of habeas corpus was issued at the suit of Frederica M. Naudinger vs. Mary Lotman, commonly called Madame Restell, requiring the defendant to produce before the court the infant child of the plaintiff, alleged to be unlawfully detained, or to have been unlawfully disposed of by the defendant. Judge Clerke directed Madame Restell to produce the child within ten days, or account for its whereabouts under oath.

22.—In the Supreme Court, on motion of counsel of Mr. Devlin, Judge Davies granted an order citing Mr. Cooper, Jr., New Street Commissioner, to show cause on Saturday next why an injunction should not issue restraining the said Cooper from taking possession of the Street Commissioners' office.

23.—William Ennis, mate of the ship John J. Boyd, was sentenced by Judge Ingraham, in the United States Circuit Court, to two years' imprisonment and a fine of \$50, for cruel and unusual punishment on a seaman.

MAY.

1.—In consequence of Mr. Devlin's letter to Mayor Tiemann, resigning the office of Street Commissioner, the proceedings at Mr. Devlin's suit against Mr. Conover and Mr. Cooper were taken before Judge Sutherland, *pro forma*, and dismissed.

13.—In the Superior Court an action at the suit of Edward L. Vanderoff against A. Woodruff, was brought to recover damages for injuries sustained by plaintiff falling through an open area in front of defendant's premises in Barclay street, by which he was seriously injured. The jury rendered a verdict of \$1,200 damages.

15.—A case of some importance to the liquor dealers was tried in the Court of Common Pleas, before Judge Daly. It was charged that a party sold liquor on Sunday, in violation of the recent act of the Legislature. The jury could not agree on a verdict, and were discharged.

17.—Argument was heard in the Supreme Court, general term, on a motion on appeal to set aside the decision of the special term in relation to the sale by the Corporation to Simon Draer and Robert K. Coleman of the Fort Gansevoort property, at the foot of Thirtieth street. The grounds alleged for invalidating the sale were that the sale was made in contravention of an ordinance creating the Sinking Fund; that Draer, being a Corporation officer, was prohibited from making the purchase; and that the property was of far greater value than the price paid. \$163,000 was paid for the property, while its value had been estimated at \$300,000.

19.—The peculiar properties of lager beer as a beverage were disposed to in a case before Judge Daly, in the Court of Common Pleas. One witness (and his name is worth recording), named Haas, swore that he drank one hundred and six glasses of lager beer in one day—something over ten gallons, supposing each glass to be the ordinary cup measure—and that that quantity did not have any intoxicating effect upon him. The jury were unable to agree.

In the Supreme Court Dudley B. Fuller sought to restrain J. W. Allen and others from levying a warrant to collect a personal tax from property in his possession, and which he claims to belong to him. The tax was against the New York and Liverpool United States Mail Steamship Company for the years 1856 and 1857, and a warrant was issued on the 21st day of February, 1858, by the Receiver of Taxes, to one Hilyer, who made a levy on the steamship Atlantic. Judge Ingraham granted the motion for an injunction, so far as to restrain the defendants from removing or selling any of the property in either of the vessels purchased by the plaintiff, but without, in any way, restraining them from taking any other measures they may deem fit to collect such taxes.

21.—In the Superior Court, before Judge Pierrepont and a jury, Seth Crosby recovered a verdict of \$10,000 against the New York Mutual Insurance Company, on a policy of insurance effected on the ship Adrian, which sailed from this port for Benicia via San Francisco, on the 15th April, 1857, and was lost at sea.

22.—The examination in the case of the alleged forged receipt on the Post Office Department was concluded before Judge East's Commissioner B. B. Deane, and William Fuller, on a default of five thousand dollars bail, committed to a prison any delinquent which may be found.

24.—A motion was made before Judge Clerke, in the Supreme Court, for a stay of proceedings in the case of Oscar Thomas, sentenced at the sessions to ten years' imprisonment for kidnapping a colored man. Judge Davies denied the motion.

25.—In the Superior Court, before Judge Slosson and a jury, the Union Mutual Insurance Company obtained a verdict of \$6,453 against the Atlas Insurance Company on a policy of insurance effected on the ship Lydia Farrham, lost on a voyage from St. Jago de Cuba to New York.

JUNE.

1.—The Nicaragua Transit Company were still further immersed in hot water. Commodore McDonald had commenced an action against Commodores Garrison and Morgan for something over \$56,000, based upon the breaking up of the Nicaragua Transit Company, some two years since, and other negotiations which led to it.

4.—The two charges against Mestayer & Pargeline, importers of foreign goods—one for resisting Custom House officers in search of supposed smuggled goods, and the last other for smuggling—were disposed of within the week by the United States Circuit Court, by the acquittal of the defendants on both indictments.

6.—In the case of Greer against Sankston, brought in the Supreme Court, general term, Judge Ingraham rendered a decision that the plaintiff (an alien widow) was no right to dower.

10.—Doctor Gallardet, charged with an assault on Mr. Cranston, proprietor of the New York Hotel, and held under bail of \$5,000 for the criminal assault, was arrested on a civil suit for damages for the same offense, when he was brought before Judge Slosson and held to bail in the sum of \$5,000.

18.—In the Superior Court Judge Pierrepont rendered a decision granting a new trial in the case of NeSmith and others against the Clinton Insurance Company. The cause was tried in January and February last, and was reported at the time. The action was brought to recover upon one of thirteen policies of insurance on the ship Achorn, of Walchoboro', Maine—each for the sum of \$5,000—and resulted in favor of the plaintiffs.

19.—The jury in the third trial of Canemeli for the murder of policeman Anderson, having been locked up from Friday evening at six o'clock to Saturday morning at ten, came into court to ask for information respecting the testimony of Rollins, one of the witnesses for the prosecution, and in about ten minutes afterwards brought in a verdict of guilty of the murder charged. Being polled, they all answered in the affirmative.

JULY.

WEDNESDAY, 7.—The question of the liability of foreign companies to taxation came up before Judge Ingraham in the Supreme Court. The British Commercial Insurance Company had resisted the assessment of the Commissioners of Taxation, on the ground that they were a foreign corporation, and also on the ground that a part of their property assessed was in the stock of the United States, which, it was contended, is not subject to taxation. The Court held that so much of the assessment in the case as imposes a tax on the stock held by the company, which was issued by the United States, and which amounts to \$50,000, was illegal, and must be deducted.

12.—Alfred Canemeli, convicted of the murder of policeman Anderson, was this day sentenced by the General Term of the Supreme Court to be executed on the second day of September next. Exceptions were taken by Messrs. Blackman and Ashmeade, the prisoner's counsel.

13.—In the Supreme Court this day a formal decision was rendered upon the exceptions taken by counsel for the defence in the case of Canemeli. The points of the defendant's counsel were overruled, and the motion for a new trial denied. An appeal was taken to the court of last resort.

17.—A civil suit was brought in the Supreme Court against James Sutton Elliott by Jonathan Peel, her Britannic Majesty's Secretary of State, in which an order for arrest was granted for Mr. Elliott. The suit is for \$10,800, alleged to have been embezzled by the defendant, who was a British military storekeeper. The accused is a man of fifty years of age, heretofore of unimpeachable character, and a man of family. He brought to this country as a partner of his flight, a young actress of his own years.

26.—In the Marine Court, this day, Judge McCarthy rendered a decision in the case of one of the District Court clerks (overriding under act of the Legislature), who sued the Common Council for salary alleged to have accrued after his successor had been appointed to the Mayor and Board of Aldermen. The Judge decided against the claimant, and declared the act of the Legislature unconstitutional, and to have been passed for the special purpose of providing for the life tenure of the office by the clerks then in possession.

In an action against Mayor Tiemann for an alleged false arrest and imprisonment of a vendor of umbrellas on the sidewalk, Judge McCarthy also gave a verdict for the defendant.

A motion to discharge order of arrest of James Sutton Elliott, the British military storekeeper, was denied by Judge Ingraham, without prejudice to a renewal of the motion on affidavit of the defendant.

27.—A case involving the liability of express companies came up in the Marine Court before Judge McCarthy. The action was laid against the Adams Express Company. The Court rendered judgment in favor of the plaintiff, holding that a banker or common carrier is liable for all damage resulting from his carelessness or neglect.

29.—An action was brought by Eliza Ann Copesey against the Public Administrator, to recover \$40,000 for services rendered by plaintiff for James Ridgway in his lifetime while she was standing in the supposed relation of wife. It appears that the marriage ceremony was solemnized between plaintiff and James Ridgway in 1821, she believing that they were lawfully married. In September, earlier in the same year, Catharine Ridgway commenced an action for divorce against James Ridgway. He was married to her in 1812, and her name then was Catharine Dob, and in 1816 he separated from her. In June, 1822, a decree was entered dissolving the marriage. In 1828 the marriage ceremony was again solemnized between plaintiff and James Ridgway, she believing that he was competent to contract marriage. James Ridgway died in 1847. Judge Sutherland delivered the opinion of the Supreme Court, general term, and concluded by saying that the law would do injustice to the plaintiff herself by implying a promise to her to pay for these services.

30.—Judge Hilton, in the Court of Common Pleas, rendered a decision upon the motion of the Harlem Railroad Company for an injunction to restrain the Police Commissioners from interfering with the passage of locomotives below Thirty-second street. The Judge decided against the motion; also that the Corporation ordinance prohibiting the use of steam on the road was valid, and that the Police Commissioners are the parties clothed with legal authority to enforce the same.

In the Court of Common Pleas, in the matter of the application to vacate the order of the Clerk of the bail of William McLaughlin, who absconded from the Court of Sessions, the Judge denied the motion, thereby holding McLaughlin's bail responsible for his being arrested at the hour of trial.

31.—The accident which happened to Judge Davies, Chief Justice of the Superior Court, by which he was broken, assumed a very serious aspect. How seriously ill at the residence of his son, a lawyer, on Staten Island, and great fears are entertained as to his ultimate recovery.

Judge Davies, of the Supreme Court, appointed a receiver of the Washington market property, who must find bonds in \$20,000, with two sureties, to pay all sums of \$5,000 to the United States Trust Company.

AUGUST.

2.—Judge Davies, of the Supreme Court, rendered an important decision in the case of the Washington market controversy, in which Messrs. Freeman & Taylor, as lessors of the State of New York, moved for the appointment of a receiver. The Judge, in an elaborate opinion, granted the motion for the appointment of a receiver, who is to give two sureties in the sum of \$20,000.

In the Supreme Court Judge Ingraham granted the motion for a writ of error and a stay of proceedings in the case of Canemeli, convicted of the murder of policeman Anderson.

9.—Judge McCarthy, of the Marine Court, has, within the last few days, heard and decided eleven suits which were brought against the Mayor and Corporation of New York, all arising out of the late Street Commissioners' controversy, and for various causes against the city. Of the eleven suits seven were decided in favor of the claimants and four for the city; those four were decided on the ground that the officers ordering the work had transgressed the powers given to them by the charter and ordinances of the city. There are similar suits pending, involving over one hundred and fifty thousand dollars.

The several law courts were adjourned for the day, in consequence of the death of Chief Justice Duer, of the Superior Court.

11.—Pursuant to a call made, there was a meeting of the members of the bench and the bar of this city held this day in the Superior Court trial room, to express their sorrow at the loss of the profession and the community have sustained in the death of Chief Justice Duer. The room was filled to its utmost capacity. Orations were delivered by Judge Boerworth, Benjamin F. Butler, Jas. T. Brady, Hiram Ketchum, and others.

12.—In the Supreme Court counsel for the North River Bank made an application to the Court to enter judgment upon the report of Mr. Hamilton W. Robinson, the referee, in the case of Hiram Cranston against the bank. From Mr. Robinson's report it appears that Mr. A. B. Hays, the receiver of the bank, took into his possession assets amounting to \$1,236,458.52, and paid out \$517,323.11, leaving assets, including some stock of the bank taken in payment of debts, to the amount of \$719,135.46. Judge Clerke ordered judgment to be entered that the receiver deliver the assets to the bank.

16.—On the application of Mr. Ashmead for a writ of error in the case of Stephen H. Branch, convicted of a libel on Mayor Tiemann and now undergoing sentence on the Island, Judge Clerke, of the Supreme Court, granted the writ, returnable on Monday, the 23d inst.

22.—The March will case came up this day in the Supreme Court, general term, on an appeal from certain decisions of Sirrogate Bradford.

25.—In the Supreme Court this day Judge Clerke granted an alternative mandamus for the Board of Supervisors to show cause why they should not allocate the \$500,000 appropriation for the Commissioners of Record, to be passed by the Legislature to the tax levy. The Supervisors amended the tax levy by substituting the sum of \$30,000 for that purpose.

SEPTEMBER.

3.—Stephen H. Branch, convicted at the Sessions of a libel on Mayor Tiemann, and undergoing sentence on Blackwell's Island, was brought before Judge Clerke on a writ of habeas corpus. After argument the Judge said that he believed it impossible to sustain the conviction on legal principles, and he admitted the prisoner to bail, pending the writ of error.

6.—Chief Justice Nelson, United States Circuit Court, has delivered an elaborate opinion in the case of the New Haven Railroad against the city authorities, deciding that the Corporation have a clear legal right to prohibit the running of locomotives on the Fourth avenue railroad track below Forty-second street.

10.—Judge Leggett commenced an action in the Superior Court against Alfred H. Thos. Mospedon (Chairman of the Committee of Arrangements for the Atlantic cable celebration), for causing him to be removed from "the dinner given at the Metropolitan Hotel. Mr. Leggett made himself notorious by his caricatures of certain members of the Common Council in the celebrated swill milk exposé.

11.—Judge Ingraham, in the Supreme Court, gave a decision in the case of the People against James W. Lowber and the Common Council, which was a motion to invalidate the sale of property up town, made by Lowber to the city for a public market. The Judge denied the motion, thereby rendering the sale of Lowber to the city valid.

13.—In the United States Circuit Court, before Judges Nelson and Hall, the argument in a motion for an injunction against the Hudson River Bridge Company was commenced; it was at the suit of Robt. D. Stillman, and was to restrain the defendants from creating any bridge over the tide water of the Hudson river below the city of Troy.

23.—An action was tried before Judge McCarthy and a jury, in the Marine Court, at the suit of James Gordon Bennett, proprietor of the Herald, against Charles J. O'Connell, merchant. It was an action on a lease for breaches of covenants. The defendant admitted the alleged breaches but claimed exemption from payment on the ground that he had been evicted during his term. It appeared that the premises—a mansion house and about forty acres of land, at Fort Washington—were leased to the defendant by Roswell G. Pierce, for one year from May, 1857, to May, 1858, at a rent of \$1,700, payable quarterly. The lease contained covenants on the part of the defendant that Pierce and his assigns might have access to said premises, at all times to make repairs and improvements thereon, and that he (defendant) would use the premises in a good and husbandlike manner, and keep the same in good repair, at his own expense, and leave the house refitted as when taken, and not cut, or allow to be cut, any trees on said premises. It appearing to the satisfaction of the jury that the rent was due, that a number of ornamental trees were destroyed by the defendant's cattle contrary to the covenants of the lease, they rendered a verdict for Mr. Bennett for \$437.50, and interest.

OCTOBER.

2.—James Rodgers, the young man convicted of the murder of Mr. Swanston, was this day executed by Judge Davies, in the Supreme Court, General Term, to be hanged on the 12th of November.

4.—Judge Clerke gave a decision in the Fourth Avenue Railroad case, Judge Davies denied the motion to vacate the Court's order restraining the defendant, and dissolved the writ.

5.—Judge Davies gave a decision in the case of the

five of her crew, were brought up before United States Commissioner White for examination. The affidavit on which the prisoners were arrested substantially corroborate previous statements. It appears that the Haidee took on board 113 negroes, of which number about 200 died on the passage.

18.—In the Court of Oyer and Terminer (Judge Balcom presiding) the indictment against Judge Russell for alleged assault was withdrawn. Judge Balcom promptly ordered a *nolle prosequi* to be entered, and so ended a proceeding which was instituted simply for the purpose of giving vent to private spleen, and was a futile attempt to prejudice our efficient City Judge in the prompt administration of justice.

27.—The trial of Dr. Cobel, charged with causing the death of Mrs. Amelia Weber, a married woman, by producing abortion, in the Court of Oyer and Terminer, resulted in the acquittal of the accused.

30.—Mr. D. T. Valentine, Clerk of the Common Council of New York, was served with a copy of an injunction granted by Judge Lott, of Brooklyn, restraining the authorities of this city from interfering with the use of steam on the Fourth avenue below Forty-second street.

NOVEMBER.

3.—The Grand Jury of the Oyer and Terminer found true bills against sixty-one members of both branches of the Common Council of 1857 (including one dead member), for misdemeanor, in violating the charter, which provides that no license shall be granted for a longer period than ten years; while the accused, it appears, leased a lot of ground to the Roman Catholic Orphan Asylum for an unlimited period, at a nominal rent.

In the Supreme Court Judge Clarke granted a peremptory mandamus against the County Treasurer, requiring him to pay McSpedon & Baker the sum of \$35,865 60 for work done under the direction of the Commissioners of Record.

5.—In the Supreme Court, general term, Michael Canemi's counsel produced the remittitur and judgment of the Court of Appeals, and the sentence of execution was reversed, and the new trial set down for the first Monday in December, at the Circuit Court.

6.—In the Court of Common Pleas an action was tried before Judge Daly and a jury, at the suit of an emigrant, against the Commissioners of Emigration, to recover the sum of 249 sovereigns, and the value of a gold watch, two gold chains, silk dresses and other valuable articles, the property of plaintiff, alleged to have been lost by the negligence of the defendants on her landing in this city from the county Kilkeny, Ireland, in August, 1857. The jury gave a verdict for plaintiff for \$1,388 73.

9.—In the Supreme Court Judge Ingraham denied a motion for a writ of error and stay of proceedings in the case of Dr. Gaillardet, convicted of assaulting Mr. Cranston, proprietor of the New York Hotel.

13.—The case of Barnes & Dodge against ex-Mayor Wood and others, a suit brought by the plaintiffs to recover damages for being prevented from fulfilling their contract to raise the sunken ship Joseph Walker, was decided this day in the Superior Court. The jury rendered a verdict of \$12,778 for the plaintiffs.

22.—In the Superior Court, before Judge Bosworth, John H. Harris obtained a verdict of \$5,000 damages against the Panama Railroad Company for the loss of a blood horse, occasioned by a collision.

23.—A verdict of \$2,000 damages was obtained in the Superior Court before Judge Bosworth, by Conrad Wichter, against Lawrence Quenzer, for a libel in an advertisement charging the plaintiff with swindling.

In the Superior Court, before Judge Hoffman, John Dasso obtained a verdict of \$4,988 against the Virginia Fire and Marine Insurance Company, the amount of a policy effected on the bark Helen, on a voyage from Cardiff, Wales, to Savannah, United States.

29.—The trial of three of the crew of the slaver Haidee, which has been going on in the United States Circuit Court for several days past before Judge Nelson, was concluded this day by the acquittal of the accused.

DECEMBER.

1.—There was a numerous meeting of the New York Bar held this day, at which resolutions were passed eulogistic of the private and professional character of the late Benjamin F. Butler, Esq., who died recently in Paris.

8.—Canemi, the alleged murderer of Eugene Anderson, the policeman, was this day placed upon his trial for the fourth time. Pleas in bar were put in and denied by the Court.

13.—The jury in the case of Canemi, the Italian, charged with the murder of Eugene Anderson, brought in a verdict against the prisoner of manslaughter in the first degree. The jury were in deliberation since Saturday afternoon. The punishment for this offence is imprisonment for life, or a period not less than ten years.

16.—The trial of William Mulligan, for an alleged assault and battery on James F. Warner, in July last, took place this day in the Court of Oyer and Terminer, and resulted in the acquittal of the defendant.

18.—A motion was made before Judge Balcom in the Supreme Court, to discharge the order of arrest of Garret S. Mott, against whom judgment was obtained by the Union Bank for \$108,000, alleged defalcations. The Judge denied the motion.

31.—Canemi, charged with the murder of policeman Anderson, and found guilty of manslaughter in the first degree, was brought up and sentenced this day before the Supreme Court, general term, to imprisonment for life.

WHAT HAS BEEN DONE IN THE COURT OF GENERAL SESSIONS.

The following is a digest of the most interesting cases disposed of by City Judge Russell and the Recorder during the year which has just closed:—

JANUARY.

5.—Judge Russell charged the Grand Jury and defended himself against the malicious and unjust attacks of certain city journals.

6.—Moll Hodges, a notorious panel game thief, sent to the State prison for four years and nine months.

12.—Francis McHugh, a garrotter, sent to Sing Sing prison for thirteen years and nine months.

20.—Chauncey Johnson and Robert Vernon, accomplished burglars, sent to the State prison for four years and three months, having stolen \$5,000 worth of velvets and satins.

FEBRUARY.

9.—Peter Devlin and James H. Dermot, convicted of burglary, sent to the State prison for four years and eight months. They were indicted four times for burglary in the first degree. Devlin is an actor by profession.

23.—Frederick Lou A., a youth of sixteen, son of a wealthy Canadian, charged by Janet Hamilton, a woman of twenty-two, with a breach of promise of marriage, was discharged by the Recorder.

MARCH.

3.—Joseph Watson, convicted of stealing property from A. T. Stewart & Co. It was said that at one time Watson was a wealthy man, a merchant, worth \$250,000.

3.—Thomas Weston, alias Ward, a desperate burglar, sent to the Sing Sing prison for three years and two months.

3.—Kingsbury Davis, a notorious thief, sent to the State prison for five years and two months.

9.—Michael Barrett, tried for the homicide of John S. Kelly, by shooting him with a gun, was acquitted.

27.—The Recorder decided to hold Jacob H. Mott, an alleged accomplice of Brotherson, the Union Bank defaulter, to bail in the sum of \$20,000.

APRIL.

8.—Oscar M. Thomas, convicted of kidnapping George Anderson, a colored man, and selling him as a slave in Richmond, Va.

MAY.

5.—William Hutton, alias John Miller, a well known burglar, was sent to the State prison for five years. He blew up a safe with gunpowder, and fired at the officers when attempting to escape.

13.—Thomas N. Carr acquitted of a charge of libel on Richard Busted, Corporation Counsel.

16.—Parnaza Cox, a very shrewd colored woman, convicted of arson in the third degree, sent to the State prison for seven years.

22.—Oscar M. Thomas, guilty of kidnapping a colored man, sent to Sing Sing prison for ten years.

24.—The Recorder held Wm. A. Hardenbrook to bail for an alleged libel on Judge Thompson.

JUNE.

2.—J. B. Smith, the Comptroller's clerk, held to bail to answer a charge of forgery in the second degree. Fitzpatrick was discharged.

10.—Paul Hernandez, charged with killing his wife in West Broadway, convicted of manslaughter in the third degree. He was sent to the State prison for four years.

16.—Martin Dowd, tried for the murder of John Dooley, and convicted of manslaughter in the second degree, was sent to the State prison for seven years.

21.—The jury in the case of Daniel Cunningham, tried for the homicide of Patrick McLaughlin alias Paudeen, was discharged, failing to agree upon a verdict.

23.—William A. Hilton (colored), tried for the murder of his wife, was acquitted.

26.—James B. Finlay pleaded guilty to attempting to kidnap a colored girl and to sell her into slavery, was sent to the penitentiary for two years.

28.—Henry Dwight, charged with perjury, embezzlement and fraud, gave bail in the sum of \$5,000 to answer the charges.

JULY.

8.—William Hillton, convicted of an aggravated felonious assault upon officer Dazet, sent to the State prison for four years and ten months. He was acquitted in June of the murder of his wife, in consequence of the inability of the prosecution to furnish the legal proof of his guilt.

9.—While the jury were being empannelled to try Wm. Mulligan for an assault on Capt. Webb, the defendant left the court room, and the case could not proceed.

16.—John Lyons, who caused the death of his wife while he was grossly intoxicated, sent to the penitentiary for one year.

AUGUST.

5.—Leroy Ruscher, indicted for the murder of John McCarthy, pleaded guilty to manslaughter in the first degree, was sentenced to imprisonment for life in the State prison by Judge Russell.

4.—Stephen H. Branch convicted of an atrocious libel on Mayor Tiemann. He was sent to Blackwell's Island for one year, and fined \$250.

5.—Wm. Fash, indicted for an assault with intent to kill Wm. Dowling, was convicted of assault and battery. Just at the conclusion of the trial, and as the case was about being given to the jury, our reporter brought the news into court of the reported success of the Atlantic telegraph enterprise, which created great enthusiasm; whereupon counsel for the prisoner, with more than ordinary gravity, intimated to the Judge that his client should be liberated in honor of the great event. The jury, however, deemed it best to convict him; but the Recorder, in passing sentence, said, smilingly, that in honor of the great event he would only send the prisoner six months to the Penitentiary.

7.—Three noted burglars, who broke into the house of Benjamin J. Howland, in Tenth street, were sentenced as follows:—Thomas Early, a youth, ten years to the Penitentiary; Lundy D. Veary, fifteen years to the State prison; and John Francis, twelve years to the same institution. These men were intelligent, cunning negroes, and in attempting to escape fired at the officers.

9.—Thomas J. Dowden was convicted of obtaining money under false pretences, having represented himself as an agent for the Home for the Friendless, and by so doing received twenty dollars from Henry A. Burr, Cliff street. The prisoner possessed more than ordinary intellectual ability, and managed his defence with adroitness. He said he was a printer and engineer. He was sent to the State prison for three years, and fined sixty dollars.

SEPTEMBER.

23.—Wm. Somers, tried for the murder of John B. Aiken, mate of the ship Mandarin, was convicted of manslaughter in the first degree.

24.—Thos. McCoy, alias Sullivan, a distinguished burglar, convicted of entering a store in Front street and blowing up the safe with gunpowder. His portrait was in the "Thieves' Gallery."

25.—Isaac Edwards and Samuel Allen, collector and deputy collector of assessments, charged with embezzling \$11,000 of collected assessments, were held to bail by the Recorder.

OCTOBER.

4.—Charles Hawkins, an old State prison "bird," was sent to Sing Sing for five years, having been convicted of grand larceny.

13.—Wm. Irving, a notorious burglar, was sent to the State prison for ten years.

14.—Joseph Nichols (colored) was tried for killing Wm. Darling with a knife and convicted of manslaughter in the fourth degree.

14.—Dr. Theodore Gaillardet was convicted of an assault with intent to kill Hiram Cranston, proprietor of the New York Hotel.

23.—Richard Barry, a School Commissioner, pleaded guilty to assault and battery, and was sentenced to the Penitentiary for four months.

25.—Charles Devlin, Charles Turner, Jas. Furey, Enoch Dean, John Fitzpatrick, J. B. Smith, Peter H. Dryor, F. P. Vidal and John McClave gave bail to answer for an alleged conspiracy to defraud the public treasury.

NOVEMBER.

5.—Amor J. Williamson, editor of the *Sunday Dispatch*, charged with violating the lottery law, gave bail.

6.—Counsel for Charles Devlin, Turner and others, charged with robbing the public treasury, moved to quash the indictments.

13.—The above motion was granted by the City Judge. He denied the motion of counsel for William Somers (convicted of manslaughter in the first degree) and sent the defendant to the State prison for seven years.

20.—Nancy Wood (a shrewd colored woman), convicted of arson in the second degree, was sentenced to ten years and six months imprisonment in the State prison.

Dr. Theodore Gaillardet, who was convicted of felonious assault and battery upon Mr. Cranston, proprietor of the

New York Hotel, and who was confined in the Tombs awaiting sentence, succeeded in making his escape from officer Baker, one of the officers attached to the Court of General Sessions.

DECEMBER.

6.—Judge Russell dismissed officer Baker from attendance at this court, he having permitted Gaillardet to escape.

17.—The Recorder made an order that only two counsel should hereafter speak in a case, and that each one hour each.

22.—The jury in the case of Wm. Fitzhutton, tried for the homicide of Christian Mathabank, were discharged, being unable to agree upon a verdict.

23.—James Stephens, indicted for the murder of his wife by poisoning, pleaded not guilty.

24.—James Larkin, indicted for the murder of James Dowling, a barkeeper in Mulberry street, pleaded guilty to manslaughter in the first degree, and was sent to the State prison for life.

Bernard Smith, convicted of rape, was sent to Sing Sing prison for ten years and six months.

Judge Russell denied the motion to discharge Jas. Sutton Elliot, the alleged English defaulter, from custody.

28.—Charles Berlin, Charles Turner, Joseph R. Taylor and Francis F. Vidal, re-indicted for conspiracy to defraud the public treasury, gave bail.

CRIMINAL STATISTICS.

Henry Vanderpoort, Esq., the venerable Clerk of the General Sessions, furnished our reporter with the subjoined statement of convictions, acquittals, &c., had in the Supreme Court, Courts of Oyer and Terminer and General Sessions of the Peace, in and for the city and county of New York:—

| Supreme Court—Circuit. | Conv'd. | Acq'd. |
|--|---------|--------|
| Manslaughter, first degree (Cancem)..... | 1 | — |
| Oyer and Terminer. | — | — |
| Murder..... | 1 | — |
| Manslaughter (various degrees)..... | 5 | 1 |
| Assault and battery..... | — | 1 |
| General Sessions. | — | — |
| Murder..... | — | 1 |
| Manslaughter (various degrees)..... | 22 | 4 |
| Rape..... | 1 | 2 |
| Mayhem..... | — | 1 |
| Kidnaping..... | 2 | 1 |
| Robbery in the first degree..... | 10 | 12 |
| Assault with intent to kill..... | 3 | 22 |
| Do. with intent to do bodily harm..... | 17 | — |
| Do. with intent to maim..... | 1 | — |
| Do. with intent to commit a rape..... | 2 | — |
| Do. with intent to commit robbery..... | 18 | — |
| Carrying a slung shot..... | — | 1 |
| Bigamy..... | 2 | — |
| Riot..... | 1 | — |
| Assault and Battery..... | 121 | 9 |
| Arson (not capital)..... | 8 | 1 |
| Attempt to commit arson..... | 3 | — |
| Forgery (various degrees)..... | 54 | 1 |
| Burglary (various degrees)..... | 65 | 18 |
| Attempt to commit burglary..... | 55 | — |
| Embezzlement..... | 1 | 1 |
| Grand larceny..... | 110 | 31 |
| Attempt to commit grand larceny..... | 78 | — |
| Receiving stolen goods..... | 15 | 10 |
| Obtaining goods by false pretences..... | 5 | — |
| Petit larceny (second offence)..... | 2 | — |
| Petit larceny..... | 105 | 6 |
| Attempt to commit petit larceny..... | 4 | — |
| Violation of laws against letters..... | 3 | — |
| Libel..... | 1 | — |
| Keeping disorderly houses..... | 5 | — |
| Total..... | 787 | 126 |

One person was sentenced to be executed, which was commuted by the Executive to a term of imprisonment in the State prison.

245 males and 19 females were sentenced to imprisonment in the State prison (Sing Sing), and the aggregate time of the remainder is 682 years and 7 months.

235 males and 53 females were sentenced to imprisonment in the penitentiary.

45 males and 3 females to the city prison, and 27 boys sent to the House of Refuge.

1,144 indictments were returned, and 175 complaints were dismissed by the Grand Jury; 1,125 recognizances to appear and answer, and 3,076 records of convictions of vagrants were filed during the year.

Amount of fines and fees collected and paid into the city treasury, \$1,501 22.

STATISTICS OF EMIGRATION.

The total number of emigrants which have arrived at this port from Europe, the West Indies, and other places, during the year just brought to a close, amounts in the aggregate to 78,639. Annexed are the numbers from the most important places:—

| | | | |
|---------------|--------|------------------|-------|
| Ireland..... | 25,070 | Spain..... | 146 |
| Germany..... | 31,874 | Switzerland..... | 1,316 |
| England..... | 12,324 | Holland..... | 343 |
| Scotland..... | 2,718 | Italy..... | 693 |
| Wales..... | 566 | West India..... | 344 |
| France..... | 1,736 | Sardinia..... | 324 |

—and the remainder from other countries sending out annually but a limited number of emigrants.

The return for the year 1857 exhibits the following numbers:—

| | | | |
|---------------|--------|-------------------|-------|
| Ireland..... | 57,119 | Switzerland..... | 2,454 |
| Germany..... | 89,974 | Ho land..... | 1,724 |
| England..... | 25,622 | Denmark..... | 453 |
| Scotland..... | 5,170 | Italy..... | 605 |
| Wales..... | 837 | Bo form..... | 444 |
| France..... | 3,069 | West Ind. as..... | 330 |
| Spain..... | 263 | Sardinia..... | 405 |

The emigration from other countries for this year, as well as for 1858, is inconsiderable in comparison with the places given.

Total emigration for 1857..... 183,774
Total emigration for 1858..... 78,639

Being a decrease of..... 105,135
It will thus be seen that the total emigration to the United States from European and other countries for the year 1857, including the small returns from several countries omitted above, and exclusive of a large number of return citizens, is 183,773, which, when compared with the sum total for the year 1858, shows a very considerable decrease. This decrease has been regularly apparent in the weekly returns of the Board of Emigration Commissioners.

CRIME IN THE METROPOLIS.

Murders, Homicides and Suicides During the Past Year.

We are happy to state that the criminal statistics of the past year present a gratifying and remarkable decrease in the number of murders and homicides. The figures show a decrease of over fifty per cent in cases of murder, and sixty per cent in those of homicide. In the number of suicides there is but slight difference from the total of the previous year, there being a decrease of only one case. Through the politeness of Mr. John G. Parise, the gentlemanly clerk of the Coroners' office, we are enabled to lay before our readers the following interesting statement, chronologically arranged, of all the murders, homicides and suicides which have taken place in this city during the year 1858—

- JANUARY.**
 6.—Michael Castello killed in a fight in Monroe street, by being struck on the head by a man named Creak.
 7.—Jane Moran committed suicide by taking poison. Cause unknown.
 8.—Coroner's inquest in the case of Michael Cassidy, who was shot by Michael Wogan, Jr.
 13.—James Roberts (colored), killed by L. M. Phillips, patent medicine man, in Ann street, near Broadway. The Coroner's jury rendered a verdict of "justifiable homicide."
 18.—Abraham Meyerson committed suicide by taking morphine.
 25.—Coroner's inquest in the case of John McIndeen, who was killed at the corner of Broadway and Thirteenth street, by being stabbed in the head with a pick-fork by a man named Quinn.
 26.—Lewis Beardsley committed suicide by shooting himself with a pistol.
 30.—Wm. H. Robinson committed suicide, at his lodgings, corner of Broadway and Houston street, by shooting himself with a pistol.

- FEBRUARY.**
 1.—Wm. Grote, a German, committed suicide by cutting his throat with a razor.
 2.—Coroner's inquest in the case of Elizabeth Marks, a courtesan, who attempted to kill her lover, and then committed suicide by taking a dose of arsenic.
 6.—John Dooley killed in a fight with Martin Dowd, the latter stabbing deceased with a dirk knife.
 8.—Philip Campert, a German, committed suicide at No. 96 Ridge street, by cutting his throat with a razor.
 10.—Coroner's inquest in the case of James P. Dayckinck, who was shot in a lager beer saloon in New Canal street.
 23.—Inquest in the case of T. J. Newman, who committed suicide at No. 10 Cannon street, by taking a dose of laudanum.
 24.—Margaret Hernandez murdered by her husband, Paul Hernandez. Jealousy the supposed cause.

- MARCH.**
 7.—Coroner's inquest in the case of Mary Stevens Hillton (colored), who was shot by her husband at her residence, No. 145 West Twenty-eighth street.
 14.—Isaac H. Smith, a citizen of Brooklyn, was killed by a pistol shot wound accidentally received at the corner of Broadway and Canal street, by a barkeeper who was in pursuit of some rowdies.
 15.—Joseph Kelly killed in a fight at the porter house of Michael Ryan, No. 189 First avenue, by Patrick Lawlor.
 17.—Charles Meyers committed suicide, at No. 183 Hester street, by taking a dose of arsenic. Destitution the cause.
 19.—Douglass Forsyth committed suicide, at No. 17 St. Marks place by taking an overdose of laudanum.
 20.—Pauden McLaughlin shot by Dad Cunningham in a dance house in Howard street.
 21.—Samuel Farnham died from the effects of injuries received in a fight at the corner of Fulton and South sts.
 24.—Coroner's inquest in the case of Michael Martin, who died from the effects of a dose of oxalic acid; by who the poison was administered the jury were unable to sav.
 27.—Henry C. Hinck committed suicide at No. 161 Washington street, by throwing himself out of a window.
 28.—Dennis O'Connell killed in a fight at 143 Mulberry street.
 30.—Clement Hayden committed suicide at 92 Bedford street—domestic difficulties the cause.

- APRIL.**
 1.—The mutilated remains of an unknown woman found packed up in a whiskey barrel at the freight depot of the Hudson River Railroad.
 2.—Coroner's inquest in the case of Charles Samuel, a young man who was found dead in the East river, with a large stone tied around his body. No clue obtained to the murderers.
 2.—Charles Foley committed suicide by taking arsenic.
 6.—Thomas Newell committed suicide by shooting himself.... Fred. Kroener committed suicide, at No. 52 Spring street, by cutting his throat.
 8.—Inquest in the case of Michael Hiles, who committed suicide, at No. 17 Crosby street, by taking a dose of laudanum.
 18.—Mary Hannah killed her infant child at No. 11 Wall street.
 19.—James Ferguson committed suicide, at 108 Greenwich street, by cutting his throat.
 20.—Lawrence Cook, killed in a fight with Michael Hart.
 22.—Elizabeth Pootan committed suicide, at No. 48 West Twenty-eighth street, by hanging herself.
 27.—Inquest in the case of John McCarthy, who was shot in a lager beer saloon by Leroy Rossius.
 28.—Michael Ryan committed suicide by taking a dose of laudanum, at his residence, No. 25 Vandewater street.... John Hardman committed suicide by hanging himself.

- MAY.**
 1.—Andrew Howe, killed at the Lunatic Asylum, Blackwell's Island, by one of the lunatics, named Hyland.
 2.—Captain Charles W. Chaiker accidentally shot by a private watchman, who was cleaning out his pistol.
 7.—Mary Bellinger committed suicide, at No. 7 Mulberry street, by taking a dose of laudanum. Supposed jealousy the cause.
 9.—Mary Elizabeth Spicer died, at No. 167 East Twenty-first street, from the effects of an overdose of peanyroyal.
 17.—William Henry Herbert, the author popularly known as "Frank Forester," committed suicide at the Stevens House, Broadway, by shooting himself through the heart. Domestic difficulties the cause.
 19.—Henry Waldorf committed suicide, at No. 468 Houston street, by taking strychnine.
 20.—Inquest in the case of John R. Atkins, mate of a Liverpool packet ship, who was killed by one of the sailors, named William Sumers.
 23.—Edward Riley committed suicide by shooting himself with a pistol.... William Tyler committed suicide by taking strychnine.

24.—John Henry Palen committed suicide, at No. 109 Bank street, by taking laudanum.

- JUNE.**
 5.—Coroner's inquest in the case of James C. Smith, who v. s. shot by Charles O'Reilly.
 9.—Elizabeth Strake killed her infant child at No. 328 East Eleventh street.
 12.—Inquest in the case of Patrick Flynn, who died from the effects of injuries received at the hands of William Cotten and Mary Boland.
 18.—William Scott died at Harlem, from the effects of injuries received at the hands of Benjamin Bales.
 20.—Sarah Rothchilds, residing at No. 120 Avenue C, committed suicide by drowning.
 22.—Anne Finn committed suicide, at No. 113 East Thirty-second street, by taking arsenic.
 27.—Clara Levere committed suicide, at No. 139 Church street, by taking laudanum.
 28.—William Henry Deming committed suicide at 118 Avenue C, by shooting himself.
 29.—Margaret Gallagher committed suicide, at No. 191 West Thirty sixth street, by hanging herself.... Irvin Matthews committed suicide, at No. 70 Sixth avenue, by taking laudanum.
 30.—Peter Wilson committed suicide, at No. 70 Carlisle street, by shooting himself.

- JULY.**
 6.—Louis Madison died, at No. 25 Sullivan street, from the effects of a dose of laudanum administered for the purpose of self destruction.... Coroner's inquest at the New York Hospital upon the body of William Solt, who was killed in a fight with a man named "Peter."
 7.—Inquest at the Eighth precinct station upon the body of Wm. A. Kentish, who committed suicide by taking prussic acid.
 11.—Mary Rea committed suicide, at the corner of William and Wall streets, by taking cyanide of potassium.
 13.—George Muzzy committed suicide by taking narcotic poison.
 14.—Coroner's inquest at the New York Hospital upon the body of George Levy, who was killed by George Roak.
 16.—Vreeland H. Van Vliet committed suicide by taking laudanum.
 18.—Jacob Schoyer committed suicide by taking laudanum.
 19.—John Duffy committed suicide, at No. 67 Worth street, by taking corrosive sublimate.

- AUGUST.**
 3.—Coroner's inquest in the case of Cornelius Ready, who was killed by Patrick Gilligan and others, in Chatham, near Mulberry street.
 5.—Wm. Warren committed suicide, at No. 30 Bowery, by taking laudanum.
 8.—Sarah McCarthy, residing in Third avenue, near Fifty-fourth street, committed suicide by drowning.
 15.—Coroner's inquest in the case of Philip Manchensiemer, who murdered Valentine Gieger and then committed suicide by shooting himself with a pistol. The affair originated from a quarrel relative to a young lady who was acquainted with both men.
 27.—James Dowling, a barkeeper, murdered by James Larkin in a liquor store in Mulberry street.
 28.—An unknown woman committed suicide by hanging herself.
 31.—Margaret Burns committed suicide at her residence in Tenth avenue, near Fifty-second street, by taking laudanum.

- SEPTEMBER.**
 2.—John O'Connor died, at No. 70 Willet street, from the effects of injuries alleged to have been received at the hands of his mother and son.
 5.—Frank Mathews died at the New York Hospital from the effects of a gunshot wound received at the hands of some parties unknown.
 15.—Timothy Harrington committed suicide at Blackwell's Island, by drowning himself.
 16.—Mary Gough committed suicide, at Blackwell's Island, by taking cyanide of potassium.
 17.—Coroner's inquest upon the body of an unknown woman, who died at the New York Hospital from the effects of an overdose of laudanum, administered for the purpose of self destruction.
 18.—William Darling, a colored man, murdered by Joseph Nichols also colored, in a grocery in Baxter street.... Dinah Emanuel committed suicide, at No. 86 Fourth street, by taking laudanum.
 20.—Christian Schroeter committed suicide, by hanging himself, at Ward's Island.
 23.—Margaret E. Gallagher committed suicide, at No. 20 White street, by taking laudanum.
 28.—John Welsh committed suicide, by drowning himself, at the foot of Cortlandt street.... Francis Gorman, at the Essex Market Police Court, committed suicide by hanging himself.
 28.—Maurice Tuomey killed in a fight at the corner of Tenth street and First avenue.

- OCTOBER.**
 4.—Arnold Backe committed suicide, at No. 382 Sixth avenue, by hanging.
 5.—Coroner's inquest in the case of Patrick Delaney, who was killed in a fight near the River House, Harle n.... Mahala Henry committed suicide, at No. 31 Thompson street, by taking laudanum.
 7.—Coroner's inquest in the case of Mary Bellinger, a girl sixteen years old, who committed suicide by drowning.... Michael Collum, killed at Cosmopolitan Garden on Third avenue, by a party of Italians, several of whom were subsequently arrested for burglary and receiving stolen goods.
 20.—Coroner's inquest in the case of Carson Carsten, a clerk in a grocery store in Madison street, who was killed by Charles McDermott.
 26.—The Gouldy tragedy. Francis A. Gouldy attempted to murder his father, mother, and brother, and then committed suicide by blowing his brains out with a pistol.
 28.—An unknown man committed suicide at the Twelfth ward station house, by taking arsenic.

- NOVEMBER.**
 1.—Coroner's inquest in the case of Sophia Stevens, supposed to have been poisoned by her husband. The jury rendered a verdict against the accused, who was committed for trial.
 2.—John Stillwell committed suicide, at the corner of Broadway and Honston street, by taking laudanum.
 6.—William S. Tompkins, a citizen of California, beaten to death at the Art Union Hall, Broadway, by some parties unknown.
 10.—John Hollis, a longshoreman, killed by policeman Cairnes, of the First precinct, while attempting to escape from custody.
 14.—Henry Voltz committed suicide, at No. 133 Troy street, by stabbing himself in the heart with a butcher's knife.... Catherine Kelly committed suicide, at her residence in Sixty-seventh street, near Eighth avenue, by taking arsenic.
 17.—Max Kreutzinger committed suicide by cutting his throat with a razor.
 18.—Daniel Stockpole killed in a row at the Red House, on the occasion of a target excursion.

- DECEMBER.**
 2.—Palmer Tier committed suicide, at No. 185 West street, by taking laudanum.
 3.—Knox Hansen died at Bellevue Hospital from the effects of an overdose of opium administered for the purpose of self-destruction.
 9.—Christopher Goff murdered by Michael Forrest in the liquor store corner of West Broadway and Worth street.
 16.—Joanna Daniels, a married woman, committed suicide, at her residence, No. 94 West Fortieth street, by taking arsenic. Jealousy the cause.
 26.—Freeman Guiting, a native of Vermont, killed by Michael Flynn, at No. 125 Rosevelt street. The affair originated from a quarrel about a disreputable female.

RECAPITULATORY TABLE.

| | | |
|------------------------------|----------|----------|
| Total number of murders..... | 1857. 15 | 1858. 10 |
| “ “ homicides..... | 50 | 39 |
| “ “ suicides..... | 68 | 67 |
| Total..... | 133 | 107 |

13 11 73

CITY MISSIONS.

At the union service of the congregational churches held last Sabbath evening at the Chapel street church, Rev. Mr. Atwater and Dea. G. F. Smith, City Missionary, made reports. Mr. Atwater has been preaching for several months at the Wallace street chapel, and has there formed a flourishing Sabbath School, and has brought together a respectable congregation, which he now designs to take with him to the new chapel which the Center church has built. Here he will no doubt form another local church in time. In the mean while the Wallace street Chapel will be used for missionary purposes. The Young Men's Christian Union will continue to hold their meetings there, and the Daventport Mission Sabbath School, under the superintendence of Edgar Hermance will be continued as usual. Dea. George F. Smith, reported many interesting and touching incidents which had transpired during the year, under his own observation, showing the wretchedness which vice and intemperance has brought upon many human beings among us. We learn from his report that he commenced his labors as City Missionary on June 4th, 1851. His first report was made in Nov. following. During these seven and a half years he has distributed not less than three hundred thousand pages of religious reading, not less than two thousand garments among the poor, and within the last fifteen months has distributed five hundred loaves of bread, and attended more than one thousand meetings for prayer, addressed the inmates of the almshouse more than one hundred and fifty times, visited the county prison from time to time, and addressed the prisoners, made more than fifteen thousand visits among the various families of our city, attended and conducted the funeral services at not less than one hundred funerals, gathered into day and Sabbath schools a large number of children, labored with and persuaded many families to attend church, settled difficulties between offending parties, and performing a great variety of other labors which time will not permit to speak of.

50000

NEW YEAR'S DAY.

The old year has passed away to that bourne of untold centuries, whence there is no return. To some of us, it was fraught with untold joy, and, to others, full of deepest sorrow; let us hope that to all of us it brought that wisdom which should be the fruit of experience. The old year died, full of age, and full of honors, and let us kindly bear it in mind for the much good that it gave us. In the dead of night, a rainy, sleety, foggy, drizzling, gloomy night—our old friend expired, and as the clock struck 12, young '59, a healthy, vigorous fellow, sprang into being. His birthday opened inauspiciously enough, but ere the mid-day hour, the lowering skies lifted their weeping folds, and the sun stole out to cheer the scene. By noon the streets were full of merry bands, and pleasure reigned supreme. The fair weather lasted through the afternoon, and the day closed upon a starlit night. For such an occasion we have rarely seen fewer drunken people abroad, and we hope that our lady friends are able to report that, to them—the festival was one of unalloyed pleasure.

11 00
16 00

THE NEW STATE GOVERNMENT.

- Edwin D. Morgan, Governor.
Robert Campbell, Lieut. Governor.
Gideon J. Tucker, Secretary of State.
Sanford E. Church, Comptroller.
Isaac V. Vanderpool, Treasurer.
Lyman Tremain, Attorney General.

CANAL COMMISSIONERS.

- Charles H. Sherrill, One year.
John M. Jaycox, Two years.
Hiram Gardner, Three years.

ENGINEER AND SURVEYOR.

- Van R. Richmond, One year.

CANAL AUDITOR.

- N. S. Benton, subject to removal by the Senate.

CANAL APPRAISERS.

- Ashbe' B. Parmalloe, Franklin county.
Henry H. Hull, Steuben county.
Wm. Wasson, Cayuga county.

COMMISSIONERS CANAL FUND.

- Lieutenant Governor Campbell.
Secretary Tucker.
Comptroller Church.
Treasurer Vanderpool.
Attorney General Tremain.

COURT OF APPEALS.

- Alexander S. Johnson, Albany.
George F. Comstock, Syracuse.
Samuel L. Seiden, Rochester.
Hiram Denio, Utica.
Selah B. Strong, Schenectady.
Cornelius H. Allen, Salamanca.
Hiram Gray, Elmira.
Martin Grover, Angelica.
The four latter Judges, selected from the Supreme Court, to serve until Dec. 31, 1859, by virtue of section 2, article 6 of the constitution.
Russell F. Hicks, Clerk.
E. Fishine Smith, Reporter.

OFFICERS OF THE STATE UNIVERSITY.

- Gerrit Y. Lansing, Chancellor.
John Greig, Vice Chancellor.
S. B. Woodworth, Secretary.
Alfred B. Street, Librarian.

REGENTS OF THE UNIVERSITY.

The Governor, the Lieutenant Governor, the Secretary of State, and the Superintendent of Public Instruction, ex officio.

Regents. Residence. Date of Election.

- John Greig, Catskill, January 12, 1825.
Gulian C. Verplanck, New York, January 26, 1826.
Gerrit Y. Lansing, Albany, March 31, 1829.
Erastus Corning, Albany, March 23, 1833.
Prosper M. Wetmore, New York, April 4, 1833.
John L. Graham, New York, April 17, 1834.
Gideon Hawley, Albany, February 1, 1842.
David Bull, Troy, March 25, 1844.
Jas. S. Wadsworth, Genesee, May 4, 1844.
John V. L. Pruyn, Albany, May 4, 1844.
Robert Campbell, Bath, February 2, 1846.
Samuel Lucky, Rochester, May 6, 1846.
Robert C. Rankin, Astoria, September 22, 1847.
John N. Campbell, Albany, March 18, 1851.
Erastus C. Benedict, New York, March 21, 1855.
George W. Clinton, Buffalo, March 6, 1856.
Isaac Parks, Utica, February, 1857.
Lorenzo Burrows, Orleans, February 10, 1858.

OFFICERS OF THE BOARD.

- Gerrit Y. Lansing, Chancellor.
John Greig, Vice Chancellor.
Samuel B. Woodworth, Treasurer.

CANAL BOARD.

- Lieutenant Governor Campbell.
Secretary Tucker.
Comptroller Church.
Treasurer Vanderpool.
Engineer and Surveyor Richmond.
Attorney General Tremain.
Canal Commissioners Sherrill, Jaycox and Gardner.

CANAL CONTRACTING BOARD.

- Auditor Benton.
Engineer and Surveyor Richmond.
Commissioners Sherrill, Jaycox and Gardner.

INSPECTORS OF STATE PRISONS.

- Wesley Bailey, Oneida.
Wm. C. Rhodes, Chenung.
Josiah T. Everest, —

SUPERINTENDENT OF PUBLIC INSTRUCTION.

Henry H. Van Dyck.

SUPERINTENDENT OF THE BANKING DEPARTMENT.

James M. Cook.

MILITARY ESTABLISHMENT.

- Edwin D. Morgan, Commander-in-Chief.
Frederick Townsend, Adjutant General.
George F. Sherman, Inspector General.
Clarence A. Seward, Judge Advocate General.
James L. Mitchell, Quartermaster General.
George F. Nesbitt, Engineer in Chief.
Cornelius B. Agnew, Surgeon General.
Robert L. Johnson, Paymaster General.
E. G. Thompson, Aid-de-Camp.
Charles W. Darling, Aid-de-Camp.
H. R. Rathbone, Aid-de-Camp.
William L. Skidmore, Military Secretary.

FIRST DIVISION.

Charles W. Sanford, of New York, Major General—comprising the city and county of New York and county of Richmond.

SECOND DIVISION.

Harmon B. Duryea, of Brooklyn, Major General—comprising the counties of Kings, Queens, Suffolk, Westchester, Putnam, Orange and Rockland.

THIRD DIVISION.

John Taylor Cooper, of Albany, Major General—comprising the counties of Dutchess, Columbia, Rensselaer, Albany, Greene, Delaware, Ulster, Sullivan, Saratoga and Washington.

FOURTH DIVISION.

Orville Clark, of Sandy Hill, Major General—embracing the counties of Warren, Essex, Clinton, Franklin, St. Lawrence, Jefferson and Lewis.

FIFTH DIVISION.

Samuel S. Burnside, of Otsego, Major General—embracing Schenectady, Herkimer, Hamilton, Fulton, Montgomery, Schoharie, Otsego, Madison, Broome, Chenango and Tioga.

SIXTH DIVISION.

William G. Brown, of Syracuse, Major General—comprising Oneida, Oswego, Cayuga, Onondaga, Cortland and Tompkins.

SEVENTH DIVISION.

William S. Fullerton, of Livingston county, Major General—embracing Wayne, Monroe, Ontario, Seneca, Yates, Steuben, Livingston, Chenango and Schuyler.

EIGHTH DIVISION.

Nelson Randall, of Buffalo, Major General—embracing the counties of Alleghany, Wyoming, Genesee, Orleans, Niagara, Erie, Cattaraugus and Chautauque.

MILITIA LAW.

A petition will be presented to the Legislature asking— 1. That the commissioned officers of the militia shall be commissioned by the Governor, and hereafter every such commission shall expire ten years from the day of date thereof, except of such officers as are otherwise provided for in sections 3 and 6 of title 2, chapter 398, Laws of 1854; and no commissioned officer can be removed from office during such term unless by the Senate, on the recommendation of the Governor, stating the grounds on which such removal is recommended, or by the decision of a court martial, pursuant to law. 2. That all officers now in commission whose commissions bear date ten years or over prior to and upon the passing of this act, and all others upon the expiration of ten years from the day of date of their commissions, are hereby relieved from all active duty and command.

THE SENATE.

HOLDS OVER—ELECTED ESSENTIALLY.

- Hon. Robert Campbell, President.
Dist. Counties and Wards. Senators. Political.
1—Suffolk, Queens Richmond, Joshua B. Smith, Dem.
2—Wards 1, 2, 3, 4, 5, 6, 7, 11, 13, 10, Brooklyn, Samuel Sloan, Dem.
3—Wards 6, 8, 9, 10, 12, 14, 15, 16, 17, 18, Brooklyn, Francis B. Spinola, Dem.
4—Wards 1, 2, 3, 4, 5, 6, 7, 8, 14, New York, John C. Mather, Dem.
5—Wards 10, 11, 12, 17, New York, John Smith Ely, Jr., Dem.
6—Wards 9, 15, 16, 18, New York, Richard Schell, Dem.
7—Wards 13, 19, 20, 21, 22, New York, John Dougherty, Dem.
8—Westchester, Putnam and Rockland, Benj. Brantford, Dem.
9—Orange and Sullivan, Osmar B. Wheeler, Am.
10—Ulster and Greene, George W. Pratt, Dem.
11—Dutchess and Columbia, W. G. Maudiville, Dem.
12—Rensselaer and Washington, John D. Willard, Dem.
13—Albany, George Y. Johnson, Am.
14—Delaware, Schoharie & Schoenectady, Ed. J. Burhans, Dem.
15—Montgomery, Fulton, Saratoga and Hamilton, George G. Scott, Dem.
16—Warren, Essex and Franklin, Ralph A. Loveland, Rep.
17—St. Lawrence and Franklin, Wm. A. Wheeler, Rep.
18—Jefferson and Lewis, Joseph A. Willard, Rep.
19—Onondaga, Alrick Hubbell, Rep.
20—Herkimer and Otsego, Addison H. Ladin, Rep.
21—Oswego, Chauncy Ames, Rep.
22—Onondaga, James Norton, Rep.
23—Madison, Chenango & Cortland, John J. Poote, Rep.
24—Tompkins, Tioga & Broome, Lyman Truman, Rep.
25—Vance and Cayuga, Alex. B. Williams, Rep.
26—Ontario, Yates and Seneca, Truman Boardman, Rep.
27—Chemung, Schuyler & Steuben, Alex. S. Diven, Rep.
28—Monroe, John E. Patterson, Rep.
29—Niagara, Orleans & Genesee, Horatio J. Stow, Rep.
30—Wenning, Livingston and Allegany, John B. Halsted, Rep.
31—Erie, Erastus S. Prosser, Rep.
32—Chautauque and Cattaraugus, John P. Darling, Rep.

Opposition, 20. Democrats, 12. Opposition majority, 8.

* It is alleged that Senator Maudiville was appointed Postmaster. The republicans elected Mr. Wetmore, who will contest the seat.

THE ASSEMBLY.

- Dist. ALBANY. NEW YORK.
1—H. Creble, dem. 9—G. S. Spencer, Am. & rep.
2—M. L. Fikins, rep. 10—John W. Chanler, dem.
3—Wm. A. Young, fusion. 11—Noah A. Childs, dem.
4—L. D. Collins, rep. 12—Thos. E. Tomlinson, dem.
ALLEGHANY. 13—P. Masterton, dem.
1—A. Lockhart, rep. 14—Geo. Opdyke, Am. & rep.
2—Wm. Cobb, rep. 15—Stephon S. Childs, rep.
BROOME. 16—Jas. C. Rutherford, dem.
1—Osborn E. Bump, rep. 17—James McLeod, dem.
CATTARAUGUS. ONEIDA.
1—Wm. Baker, rep. 1—C. M. Schofield, rep.
2—Buffington, Jr., rep. 2—Edward Loomis, rep.
CAYUGA. 3—R. C. Coetzel, rep.
1—Wm. W. Payne, rep. 4—Didymus Thomas, rep.
2—Chauncey B. Abbott, rep. PENNACCA.
CHAUTAUQUE. 1—Luke Ramsey, rep.
1—H. Bliss, rep. 2—Henry W. Slocumb, rep.
2—E. W. Palmer, rep. 3—Orin Aylworth, rep.
CHEMUNG. ONTARIO.
1—P. Wierzbicki, rep. 1—Ulyses Warner, dem.
2—G. R. Palmer, dem. 2—Shawell Powell, rep.
CLINTON. ORANGE.
1—J. H. Malloy, dem.
L. M. Pierce, rep. 2—Joseph Davis, rep.
COLUMBIA. OREGON.
1—H. P. Herpinco, dem. A. B. Hutchinsou, rep.
2—J. G. Van Valkenberg, rep. OSWEGO.
1—D. C. Littlejohn, rep.
CORTLAND. 2—B. Brockway, rep.
3—James J. Coit, rep.
Arthur Holmes, rep. OTSEGO.
1—G. F. Longenepp, rep.
2—D. B. St. John, rep.
DELAWARE. E. A. Feltou, rep.
1—R. R. Johnson, rep. 1—H. W. Eastman, rep.
2—Samuel A. Law, Am. 2—R. L. Meeks, rep.
DEPUTES. RENSSELAER.
1—J. Mackin, rep. 1—Thomas Coleman, rep.
2—S. J. Farmer, rep. 2—H. B. Clark, rep.
ERIE. 3—Anson Bingham, rep.
1—D. Bowd, rep. RICHMOND.
2—H. B. Miller, rep. 1—Robert Christie, dem.
3—John S. King, rep. ROCKLAND.
4—Wilson Rogers, rep. 1—Wesley J. Woant, dem.
ESSEX. SARATOGA.
Monroe Hall, rep. 1—Chann. Boughton, rep.
FRANKLIN. 2—G. S. Batchelder, rep.
Martin L. Parlin, rep. SCHENECTADY.
H. W. Spencer, rep. Charles Thomas, rep.
GENESSEE. SCHUYLER.
E. G. Moulton, rep. Isaac D. Mekeel, rep.
GREENA. SCOTLAND.
A. Marchant, rep. W. G. Lainont, dem.
HERKIMER. SENECA.
1—S. Craves, rep. 1—J. P. Chamberlain, rep.
2—Lester Green, rep. ST. LAWRENCE.
JEFFERSON. 1—Harlow Gotard, rep.
1—R. Weaver, rep. 2—Wm. Briggs, rep.
2—P. S. Stewart, rep. FRANKLIN.
3—F. Fish, rep. 3—O. F. Shepard, rep.
KING. FRANKLIN.
1—Joseph Wilson, dem. 1—Abel Evelyn, rep.
2—E. D. Moore, rep. 2—W. R. Crocker, rep.
3—H. B. Duryea, rep. 3—John T. Plato, rep.
4—Thos. A. Gardner, dem. SUMMIT.
5—Lucius C. Andrews, rep. 1—B. F. Wiggins, rep.
6—A. Meserole, Jr., rep. 2—R. J. Cornelius, dem.
7—Franklin Tutbill, rep. LEWIS.
L. E. Lynn, rep.

Democrats, 50. Opposition, 75. Opposition majority, 25.

It is several years since either political party possessed such unobstructed sway as the republicans will have at the commencement of the legislative session of 1859. Ever since the adoption of the constitution under which the State is now governed, neither democrat, whig, republican or American has at any one time had entire control of the Executive Department, the Senate and the House of Assembly. Consequently, in adopting measures, passing laws, or making appointments, a necessity existed for uniting opposition elements in order to obtain the confirmation of any political undertaking. And in all such instances, though one party or the other may have reaped advantages from certain acts of legislation, still neither party, strictly speaking, could be held responsible for any such transactions, however disreputable they may have been in the eyes of the people. It is a singular fact, that since the adoption of the present constitution and the election of Senators by single districts, the democratic party in that body has not commanded a majority. The last election has given the republican party the entire control of the Executive and both legislative departments. The responsibility of all enactments, of every public measure, must rest upon them. The party is pledged to carry out certain measures which they have promised their allies, but the performance of which they have for several years evaded, dodged and prevented under the plea of their powerless condition and one or the other departments of the government. That excuse can no longer be of service to them, and during the approaching session the republicans will be summoned to the bar of public opinion to redeem all the pledges which their leaders have made to various portions of society, and some of them will be found of a very embarrassing, intricate and conflicting character. We will undertake to enumerate a portion of them.

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For the Morning News. Young People's Association.

We cannot better commence a new year than by throwing out a few suggestions for the benefit of young people connected with our religious congregations. During the past year, many such have been brought into our churches and congregations, who have established young people's meetings for social and religious purposes; and in many of them the young men have formed associations for mutual improvement, and to allure into their society young men who come as strangers into the city, exposed to its peculiar temptations, with none to exercise a paternal watch over them. These efforts for the benefit of young people in the formative period of their characters cannot be too much encouraged. The co-operation of parents in the country and of young people's associations in the city may do much to restrain from vice and promote virtue at a most hazardous period of life. When a parent sends a child into the city, or allows him to take up his residence there, the first steps should be to inquire through the pastor of some church, or some prominent member of the congregation, for an introduction into the young people's association, and by them taken by the hand and led into the Bible class, and the sanctuary, and into their social and religious gatherings, and thus find a good substitute for the restraints and advantages of a home. The young are fond of society; and if on their coming into the city they can at once thus be introduced into an agreeable social circle, much good must result. And it devolves on the young people now associated in

the city, to seek out every young person coming among us, especially those without friends and patrons, and by kind persuasions and inducements draw them within their influence, and make them welcome associates of these gatherings. To make these young people's meetings interesting and profitable, they need to make much exertion themselves, and be encouraged by the pastors and congregations with which they are connected. These meetings can not be permanently useful, unless the members study and strive to make them profitable; every one should make it a point of duty to take a part in sustaining them. It can be done by a little resolution and effort. Because these associations were generally started by religious young men in a season of revival it by no means follows that religious topics should form the only or the chief themes of discussion or conversation at their meetings. Any thing which tends to interest or even to amuse, which has no immoral tendency, may properly be introduced. The formation and elevation of character should be their chief design. A young person must be interested before he can be benefited. How much a suitable library can be made to subserve these objects, we may speak of at another time.

We have said that pastors should encourage young people's associations. They should identify themselves with them as much as their official duties will allow. The pastor's chief hope of permanent usefulness in a congregation lies in the young people. How he may interest them, and be serviceable in the formation of their characters, should engross much of his time and thought. We would suggest that every pastor in the city prepare and deliver a discourse, say on the second Sabbath of January, especially for the benefit of the young people of his congregation, having special reference to associated effort for their mutual benefit, as a means of usefulness, and how they best can be made co-laborers with him in his Master's vineyard. Every pastor may also occasionally prepare lectures for the young people of his charge, on any subject which he thinks will interest and be profitable to them. In short, whatever may serve as a bond of union between the pastor and the young of his flock, and thus secure their confidence and his influence over them, should be his study. Nor need he fear that he shall sully his dignity by too great familiarity with the young. Formerly reverence and authority were resorted to as restraints over the young; but now they must be chiefly influenced by attraction.

Read Dr. Chester of Albany

The late Rev. Dr. Chester, of Albany, was accustomed to speak of the pastor of his youthful days, Rev. Dr. Marsh, of Wethersfield, as a gentleman of the old school, whom the boys feared, when he passed along the street with his cocked hat, short breeches and boots, or shoes with silver buckles—and when they saw him crossing the street to the other side of the street from fear of his reverence; and the Rev. Dr. C. then resolved, if he ever became a minister, the boys should not be afraid of him. And he kept his word. We repeat then, that the most effectual way for a pastor to influence the young, is by attracting them to him, and identifying his influence and usefulness with theirs.

The members of the congregations also, cannot do better service to the cause of religion and morality, than by encouraging, by their co-operation and pecuniary aid, the efforts of the young for their improvement and usefulness. Let not this day pass, without some substantial tokens from our benevolent men of wealth in each congregation to aid our young men in their attempts to do and get good. They need funds to meet current expenses for rooms, &c., and especially for founding or filling up libraries for their reading.

Rev. Dr. Beard's Church, in Elm st., was very richly decorated with evergreens; by some it was pronounced to be the most tastefully dressed church in the city. He preached on Christmas from Luke, 2d chapter, and 10th verse. "For behold I bring you good tidings of great joy, which shall be to all people." On the voices of the choir, echoing among the boughs, and breaking in upon the ears of the delighted assembly, in addition to the able sermon preached by the Rev. Dr. Beard, made this meeting one of great attraction. His sermon was preached from these words: "Violence shall no more be heard in thy land, wasting nor destruction within thy border, but thou shalt call thy walls Salvation and thy gates Praise." We have rarely known of a sermon preached that has occasioned so much conversation during the week. His subject being upon the Gospel Church in its prosperity, gave him an opportunity to make broad and full expressions concerning its progress. He spoke of the deliverance of Israel from the captivity of Babylon, and from the oppression and extortion of surrounding enemies, and that Israel as a nation, shall be gathered into the vineyard of the Lord of Hosts; that injustice and oppression shall entirely cease. He appealed earnestly to his hearers to learn what duty, and devotion, and love was required of them, for the full accomplishment of the divine predictions. He appealed to the fidelity and activity of every christian disciple, and said they must stand forth, the example of all righteousness and the defenders of true faith, they must arrest the workings of wickedness, and stop the progress of violence and destruction, they must pledge themselves to a great moral conflict. Every man in his sphere of life, whether a private christian or an authorized minister, must work as well as pray. He also said that the Church must not only be active; she must be prayerful, devotional, also.

In his allusion to the charitableness of the Church, he spoke of the first appearance of our Savior, in the flesh, when the multitude of angelic intelligencies sang that anthem of charity, "Glory to God in the highest, on earth peace, good will to men." He said, instead of searching out causes of division, and matters of conflict, christian men should sacrifice their unworthy differences on the altar of the God of love, and give themselves with one heart, and one spirit to the ministry, the study, the acceptance, and the advancement of the gospel of reconciliation. "We are members one of another," and such a relationship really rejoins true disciples not to fulminate sentences of condemnation against each other, not with bitter and intolerant controversy, with unseemly ridicule and sectarian hatred tear the vine and the branches of which our Father is the husbandman. He asked, shall men for some differences of Theological opinion unessential to the eternal welfare of the soul, not only forget the common courtesies of life, but break asunder that golden band which should bind children of the same family to God, and to one another. *Forbid it charity! Forbid it religion!* The closing up of his sermon was very eloquent, as he alluded to the peaceful regions above, where all is perfect praise, love, and charity. There no jarring note, no discordant string among that ten thousand times ten thousand golden harps, which form the melody of the celestial world.

Death of Hon. Chas. B. Phelps.

At a large assemblage of citizens convened at the Town Hall, in Woodbury, Dec. 23d, 1858, Lewis Judd, Esq., Chairman, and Wm. Cothren, Esq., Sec. 1768, and was consequently eight years of age at the Declaration of Independence. He used to speak of his recollections of the Revolutionary war, and particularly that when about ten years old he rode the horse at the head of his father's team in transporting provisions for the continental troops at Fishkill, on the Hudson, and that on their way they slept in barns or in worse places of accommodation. He graduated at Yale College in 1793. That class was remarkable for the longevity of its members. A few years since, a meeting at commencement of five members of the class, all approaching 90 years of age, presented an interesting spectacle. They were Hon. D. S.

Mr. Chairman—Night before last, our whole community were startled by the announcement of the death of Hon. Charles B. Phelps, the period of whose residence among us covers almost two generations of men. He had gone to Roxbury to a meeting of the "Monumental Committee," where he died in a moment sitting in his chair, and attending to the business which had brought them together. It is this event, sir, that has brought us together on this occasion. When a man of years and character is suddenly removed from a community, it is but by a natural law that it is moved to make some expression of its sense of loss, and we therefore in making some such expression, are only moved as it seems to me by a right impulse.

Judge Phelps' character is not easy to do full justice to. He has occupied such a position that misapprehension and detraction are inevitable on some side. An ardent politician, of keen perceptions of character, ready and witty, with a happy faculty to say things—joined to a large and generous nature, with an unusual share of natural benevolence, with an active nature also, that would not be satisfied without doing something, and then passing such a long period among us—over half a century—it is next to impossible that such a man should not have made his influence felt, and been the subject of much praise and much blame; and that he should leave behind him a mixed reputation, eye, sir, and a vacancy that we shall long feel. It is not a pleasant thought to me, sir, that as I come down this street, I shall never again look on that portly form and cheerful countenance, eye, that in yonder office, stretched on the table, the scene of his labors, lies his body, cold as the monumental stone. The community is distressed by this event. His friends are a multitude, his enemies few. He had rather outlived the bitterness of party political feeling, and the rising generation were beginning to look on him with something of the feelings we bestow on a man of a former age. He has died "full of years," and his record is left with that God "who doeth all things well."

These things, sir, are not said merely as a piece of laudatory speaking, but as I think a just tribute to the man. I have known him over forty years, and long shall I remember the native magnanimity of his disposition, the justness of his judgments, the keenness of his wit, and the kindness of his heart. I move you, sir, a set of resolutions which were first drawn up without consultation with any one, but which were subsequently submitted to a company of gentlemen accidentally convened, and it is their opinion of their fitness and propriety rather than any sense of my own, that leads me to take the liberty to present them for the adoption of this meeting.

At a meeting of Citizens, without distinction of sect or party, held at the Town Hall, in Woodbury, Dec. 23d, 1858, to take into consideration the death of Hon. C. B. Phelps, late Judge of Probate, it was unanimously

Resolved, That we are, in common with all this community, greatly shocked and distressed by the very sudden death of our esteemed friend and fellow townsman, Chas. B. Phelps, Esq.

Resolved, That we greatly sympathize with his afflicted family.

Resolved, That we are not willing to let this occasion pass without expressing our sense of the qualities of the man, the large legal knowledge to which he had attained, the reputation he had achieved, the unusual justness of his judgments as a Judge—never, in the long period of twenty-six years, having had one of the judgments of his Probate Court set aside—the breadth of his reading, the keenness of his wit, the force of his eloquence, and the general excellence of his qualities as a man of force and success, either with assemblies or at the bar. The large and generous nature, also, that belonged to him; the nobleness and warmth of his heart; the depth and tenderness of his feelings, and the readiness and promptness of his sympathies for all the poor and the distressed; his generous appreciation, also, of the institutions of religion to the stability and purity of society, the worth of schools and colleges, and the necessity of sound books; for all of which, though not till very lately a professionally religious man, he always gave a liberal proportion of his means. His value, also, among us, as one of the men of the past; his taste for letters; his antiquarian disposition, and the love by that disposition accumulated; his form and countenance ever suggestive of good old times and good old feelings, telling us with a force words fail to do, that kindness of heart, pity for the poor, and good feeling to the various classes of men, are not necessarily a part of any man's creed, any sect, or any profession. And finally, that we shall long remember him as a magnanimous friend and father, the sincerity of whose attachments, and wisdom of whose counsels, we could not doubt; and his memory will be dear to us, and his grave green in our recollections "till life shall pass."

Resolved, That we will attend his funeral as a body, in public procession, from the church with which he had his special connection.

Resolved, That these resolutions be made public, and a copy be presented to his bereaved family. These resolutions were seconded by Wm. Cothren, Esq., who addressed the audience substantially as follows:

10000 The father of Judge Blackman of New Haven

DIED, at Newtowd, Nov. 17, 1858, SAMUEL C. BLACKMAN, Esq., in the ninety-first year of his age.

He was born in that part of Huntington which now forms the town of Monroe, March 23, 1768, and was consequently eight years of age at the Declaration of Independence. He used to speak of his recollections of the Revolutionary war, and particularly that when about ten years old he rode the horse at the head of his father's team in transporting provisions for the continental troops at Fishkill, on the Hudson, and that on their way they slept in barns or in worse places of accommodation. He graduated at Yale College in 1793. That class was remarkable for the longevity of its members. A few years since, a meeting at commencement of five members of the class, all approaching 90 years of age, presented an interesting spectacle. They were Hon. D. S.

Boardman of New Milford, Hon. Asa Bacon, President Atwater, and Rev. Amasa Porter of this city, with the subject of this notice. All of them but one have now departed. Four of the five remaining links which connected the scenes of the Revolution with the present time have thus been severed.

Mr. Blackman studied law in Elizabethtown, N. J., and in Litchfield in the State. He located himself in Newton, and commenced practicing there about the year 1798. The late Judge Edmond had for some time been established in business in the same town. Mr. B. continued in practice an unusual period of time, and occasionally attended court after he was eighty years old. He always sustained the reputation of an honest and honorable practitioner. Although his great modesty prevented him from appearing much as an advocate, he was a sound lawyer and a safe counsellor. There can be no stronger proof of the confidence reposed in him, and of his estimation by the public, than the fact that, although he never wavered in his political professions, he held the office of Judge of Probate from about the year 1823 till 1838, when he was disqualified by age. Many important estates passed through a course of settlement under his supervision, yet but few appeals were taken from his decrees, and very few if any of them were reversed.

He was remarkable for his constant attendance on public worship. Although the Congregational society to which he belonged was very weak, and often without a pastor, his seat in church was rarely vacant. For the last fifteen years he was a consistent member of the church of that society. He took a deep interest in the cause of education, and particularly in common schools, and for many years officiated as a visitor.

He took a firm stand in favor of the cause of morality and good order. Having known him for more than thirty-five years, and most of the time intimately, the writer can safely say, that few mer-

PUBLIC MEETINGS

THE LATE BENJAMIN F. BUTLER—MEETING OF THE BAR.

Pursuant to a notice previously given, a meeting of the bar was held in the new room of the United States District Court, in Chambers street, yesterday afternoon at 3 o'clock, for the purpose of giving an expression of the sense of the profession in regard to the decease of the late Benjamin F. Butler. The Court-room was crowded in every part, the assemblage consisting of the honorable Judges of the various Courts, distinguished members of the legal profession, and many of the worthiest citizens of New-York.

Mr. F. F. MARBURY called the meeting to order, and nominated for President the Hon. Samuel Nelson, Justice of the Supreme Court of the United States, which was carried.

Judge NELSON, on taking the chair, said: I beg leave to return my thanks to the members of the Bar for the honor, by calling on me to preside on the occasion of this tribute of respect to our deceased brother, Benjamin F. Butler, who was long known to most, if not all of us. We admire him for his high character and great learning; his distinguished public and professional services, both in this State, in the midst of us, and in the councils of the nation, well deserve this tribute of respect from the Bar, his professional brethren. As a member of the profession, he has contributed his full share of honor and renown to its advancement, and he was ever entitled to our respect.

Mr. CHARLES TRACY then proposed the following gentlemen as Vice-Presidents: Samuel Selden of the Court of Appeals; Samuel R. Betts, Judge of the United States District Court; Jos. L. Roosevelt, Judge of the Court of Appeals; Joseph H. Bosworth, Chief Justice of the Superior Court, and Chas. P. Daly, Presiding Judge of the Court of Common Pleas.

Charles Kirkland and Edward H. Owen were elected Secretaries.

Mr. SAMUEL FIELDEN said: Mr. President, I have been commissioned to submit to you a series of resolutions as a collective expression of the sentiments with which we regard the late Benjamin F. Butler. In doing so, I limit myself to that simple office, for I feel it belongs to one more his competitor than I, to bring together round his bier the offering of their separate esteem and affection, and to do to his character and services that justice which is due to the dead, and infinitely more due to the living members of a bar, numerous, and in the main thankful, in the noble example which will be portrayed for their imitation and improvement.

He then read the following resolutions: Resolved, That in the death of Benjamin F. Butler the legal profession and the public at large are called to mourn the loss of a jurist who illustrated, by his abilities and learning and a virtuous career as advocate and counsel—of more than forty years' duration, embracing eminent services as Attorney-General of the United States, and in many other important civil trusts, and who, in the results of his labors, jointly with John C. Spencer and John Duer, in the revision and codification of the statutory

laws of the State of New-York, has left no imperishable monument of his attainments as a lawyer and his capacity as a legislator.

Resolved, That while we thus express our sense of the abilities and achievements as a jurist of our departed brother, a just appreciation of his character and services prompts us to a special commemoration of the scrupulous care with which he ever sought to guard and promote the dignity and the usefulness of our profession, and to make it the means of purifying and strengthening the administration of justice; his devotion to it as a liberal and scientific pursuit; his efforts to improve the legislation and jurisprudence of this State; the equity and affectionate courtesy which pervaded his intercourse with his brethren during the long period of his active practice at the bar; that generous freedom with which he ever opened to an associate, the use of the ample stores of learning and thoughts which he had laboriously prepared, even though that associate was to precede him in the argument; his taste for liberal studies, cultivated amid the severest pressure of business; and, above all, his Christian virtues; whose charities, without losing their energy, embraced all religious denominations and all classes of men; and whose graces adorned his daily life, and cast a beautiful luster over his closing hours.

Resolved, That as a mark of respect for the deceased and of our deep appreciation of the services which he rendered to the family of Mr. Butler, as an expression of our sympathy and confidence.

Resolved, That a copy of the foregoing resolutions, attended by the Secretaries of this meeting, be transmitted by them to the family of Mr. Butler, as an expression of our sympathy and confidence. Ex-Judge KENT spoke at some length of the character of Mr. Butler, saying that there was a remarkable uniformity both in his person and character in youth and in age. He possessed the same quick step, the same sparkling eye, and the same smiling face. There was the same uniformity in his moral course. His youth was not stained by excess. There was the same disposition to work in his youth and later years. The speaker then spoke of the various offices which Mr. Butler had held, to the benefit of the nation and credit of the profession of which he was a member.

Mr. S. BRIDWELL, the next speaker, gave a succinct history of the deceased, from boyhood, through his practice as a lawyer and his official career, and concluded by paying a high tribute to the moral character of the subject of his remarks.

Ex-Judge EDMONDS said that it would be too great an injustice to his feelings if he allowed this time to pass without paying his tribute to their deceased brother. He knew Mr. Butler early in life, and preceded him in the office in which he completed his studies for the law; and from that time to the day of his death their friendship had never been shaken and never impaired. He felt that here, and within the limited time allowed to a meeting of this kind, he could do nothing like justice to his feelings, and to the merits of the deceased. He had known him politically, professionally, socially and personally, and had witnessed his merits, his generosity, his magnanimity, his talent and his industry, in so many instances, that he felt he could do no more than generally allude to his characteristics as worthy of imitation. He dared not venture, in a more enlarged manner, to speak of his merits, and would content himself on this occasion with offering, as an expression of his feelings, an amendment and an addition to the resolutions. He then read the following: Resolved, That in Mr. Butler we recognize the characteristics of uniform courtesy with great firmness; of generosity without inflexible justice; of fidelity without subtlety; of great industry without unchastened ambition; of the highest purity with uniform charity for the offenses of others; and that we will cherish his memory because of its affording to us, in these respects, an example worthy alike of our admiration and imitation.

As a writer and an orator, he was fluent, imaginative and particular. In private life he was exemplary and affectionate. As a jurist he was cautious, conservative and comprehensive; and as a statesman he was upright and patriotic. He has, therefore, left behind him a reputation well worthy of a long life well spent, and an affectionate remembrance of him among a large circle of devoted friends, well merited and enduring; therefore, Resolved, That while we mourn his personal departure from our midst, we will welcome the abiding of his memory among us as an incentive to us who remain behind him to equal purity and elevation of character.

Mr. DANIEL LORD then offered some eloquent remarks, after which the amendment was accepted, the resolutions adopted and the meeting adjourned.

THE LATE HON. BENJAMIN F. BUTLER. MEETING AT THE UNIVERSITY.

Last evening a special meeting of the law students of the University was held, to express their sorrow at the sudden death of the Hon. Benjamin F. Butler. G. B. Nash, esq. occupied the chair. Wm. Wirt Hewitt, esq. acted as Secretary. The following resolutions were adopted:

Whereas, The sad intelligence of the death of the Hon. Benjamin F. Butler has been received with sorrow by this community, with, for so many years, he has by his public and private virtues so eminently adorned said.

Whereas, The deceased was, for a period of more than twenty years, intimately connected with the interests of this University, and for a long time its principal Professor of the Department of Law; therefore,

Resolved, That the friends of the institution, as well as the community at large, have in this bereavement been deprived of one of its most efficient and worthy members, and that it is with emotions of profound sorrow that we pay this tribute of esteem and admiration of all with whom he was associated, to his fine acquirements as a scholar, as well as by his personal qualities, he had attained an enviable position at the East, while by his labors in the cause of private benevolence and public charities, he has endeared himself to the hearts of this whole community.

J. SOLIS RITTERBAND, esq., sustained the preamble and resolutions in a handsome speech, in which he referred feelingly to the excellencies of Mr. Butler.

Mr. HOLMES moved that a copy of the foregoing resolutions be sent to the family of the deceased. This motion was adopted, and the meeting adjourned.

FROM PHILADELPHIA.

CONVULSIONS PAST AND PRESENT.

Continued from The N. Y. Tribune. PHILADELPHIA, Sept. 24, 1837.

Great events of any kind whatever become landmarks in history. When similar events occur in the progress of human affairs, nothing is more natural for us than to refer to ancient precedents. Twenty years have elapsed since the occurrence of any financial pressure equal in intensity to that under which the nation is now suffering. A new generation has arisen in the interval, who are the living witnesses of what is passing around us, as well as the sharers in its unexpected vicissitudes. The majority of those who figured in the causes which produced the revolution of 1837, as well as those who became its victims, have passed away, and their places are now filled by new men, most of whom have no personal knowledge of events that took place twenty years ago. It may be instructive to suggest some reminiscences of this period, and to connect with them some belonging to the revolution of 1816. Although the business of our country has been subject to monetary strictures of more or less severity, occurring spasmodically as it were, yet from present indications it would seem that we are destined, once in twenty years, to suffer a revolution of a character so general as to pervade the length and breadth of the country, each, however, produced by totally different causes.

The charter of the first Bank of the United States expired in 1811, the whole number of banks in the Union being at that time only 89. But in January 1815 the number had suddenly increased to 208, and in January 1820 the number stood 367. This mania for new banks originated in the refusal to recharter the National Bank, in the speculative spirit engendered by the War of 1812, and in the suspension of specie payments by the banks in 1816. In the ten years from 1820 to 1830, the increase of banks was confined to the legitimate demands of business, and did not exceed the moderate number of twelve, being but little more than one bank per annum. In the latter end of May 1814, intelligence was received at Philadelphia that the three banks of New-Orleans had, on the 27th of April, suspended specie payments. This news produced no sensation either in Philadelphia or New-York. The suspension was ascribed, by a meeting of the citizens of New-Orleans, to causes exclusively local, partly to want of harmony among the banks themselves, partly to the restrictive laws of the Government, which had destroyed their foreign commerce, but chiefly to the circumstance that those who brought produce down the Mississippi for sale, took nothing but specie back in return.

In this posture things remained until August of the same year. On the 24th of that month the battle of Bladensburg was fought, and Washington was entered by the British. This intelligence produced a general consternation, more, especially in Baltimore and Philadelphia, both of which cities it was at once feared would also be captured by the enemy. Immediate and energetic measures were adopted in both cities to erect defenses. In Philadelphia, the whole population turned out, each trade in succession, and threw up numerous defenses around the city, and a camp was established lower down to prevent a landing by the British. But people of classes who had bank notes and deposits, ran to secure their amounts in specie; a general run on the banks took place; those of Baltimore immediately suspended, those of Philadelphia on the 30th, and those of New-York two days afterward. The banks south of Connecticut also suspended, those north it did not. Those of Ohio and Kentucky held out until the latter end of the year, while the bank of Nashville continued paying until August, 1815.

It is remarkable that this suspension by the New-York banks was wholly unexpected to them; for, as late as the 25th of August, they resolved in general conference that, "in the opinion of this meeting, there does not exist any necessity for a suspension of specie payments." It was exclusively the consequence of the panic produced by a successful foreign invasion—a cause which may now be considered entirely obsolete. These suspensions were everywhere sustained by the public opinion of the country. It was understood and agreed that the suspension was to continue only so long as the war might last; and the banks, acting in accordance with this understanding, immediately began to contract their discounts, as the only means of accomplishing the desired result. But the public made no demand for the redemption of the pledge after the receipt of news, in February, 1815, that peace had been concluded with England; and the banks, finding it a profitable trade to continue to exchange their notes for those of individuals and for Government stocks, upon which they received interest while paying none, gave themselves no concern about resuming specie payments. The volume of currency was so abundant also, that the people seemed entirely satisfied to enjoy its abundance. Bank notes had sunk to twenty, thirty, and in some places to even forty per cent. below specie. Money almost lost its value.

New Year of 1859

Specie to entirely disappeared from circulation that notes for even two and three cents were issued in myriads by banks, corporations, and individuals. Finally, the depreciation of money, enhancing the prices of every species of property and commodity, appeared like a real rise in value, and led to all the consequences which are ever attendant upon a gradual advance of prices. The delusion of artificial wealth increased the demand of the farmer for foreign productions, which flooded the country in unexampled profusion so soon as intercourse with England was resumed, and led him to consume in anticipation of his crops. The country trader, seduced by an extraordinary demand for his merchandise, extended his credit and filled his store at the most extravagant prices with goods vastly beyond the actual ability of his customers to pay for, while the importer, having no guide to ascertain the real wants of the community but the eagerness of retailers to purchase their commodities, sent orders abroad for a supply of manufactures wholly disproportioned to the effective and wholesome demand of the country. Individuals of every profession were tempted to embark in speculation, and the whole community became literally plunged into debt.

During the continuance of this suspension of specie payment, the government, like other dealers, paid its debts and collected its revenues in the notes of suspended banks. Nay, its poverty was so great, owing to the expenses of the war, that it was obliged to borrow large sums of money in the same currency, at a sacrifice of twenty per cent., thus giving to the lenders, for \$85 in bank notes, worth not over \$60 in specie, a certificate of stock for \$100, bearing six per cent interest, payable at a future day, and since actually paid in coin. Its poverty rendered it comparatively helpless. It possessed no power over the currency, and the regulation of its value in each State, city and town was left to the sole discretion of the banks, which, resulting in different degrees of depreciation, brought about an inequality in the duties payable at the custom-houses, which, by the Constitution, should have been "uniform throughout the Union.

Congress met in special session on the 19th of September, 1814, called together by proclamation dated August 8, three weeks before the banks of Philadelphia and New-York had suspended. The embarrassment of the Government, not of the banks, had forced the President to convoke an extra session. Mr. Dallas proposed the Treasury remedy—a National Bank. Congress passed the bill, and Mr. Madison instantly vetoed it. The year following, he signed the bill, the Bank of the United States went into operation, and, after a long and obstinate contest with the State banks, which pertinaciously resisted resumption, it forced them back to cash payments; but it required the whole power of the Treasury to enable the bank to accomplish this. The Secretary finally issued an order forbidding collectors and other officers of the Government from receiving the notes of any non-specie-paying bank; but this peremptory prohibition did not bring the banks to terms. Nothing short of the organization of the Bank of the United States compelled them to resume on the 20th of February, 1817, after a suspension of two years and a half.

But the condition of our country now is totally different from what it was in 1817. Then the Government was deeply in debt, with scarcely a dollar in the Treasury. So late as 1829, the whole balance in that depository throughout the United States was only \$164,365. Now the Treasury is overflowing, and the banking system of the country sounder than has ever been known. The metallic basis of the currency has been widened beyond all former example by an immense acquisition of gold. Forty years ago, a gold coin was a curiosity; now they are found in everybody's purse. Yet an exclusively metallic currency is utterly unadapted to the genius of American commerce and business. Banks may often err from want of skill and occasionally become injurious, as is the case with steam; but a truth is more prominent than that the banks of this country have been the great instruments of its improvement, and that, during all the convulsions of the last forty years, for every American bank which has failed, at least ten English banks have done so.

ANGUS.

It is well, perhaps, that the New Year holidays are days of joy and gaiety. Certainly it is well, if that joy is the result of well ordered lives, and a firm faith as to the future. But the rapidly flying years, as each ends and a new one begins, ought to cause us to reflect upon our lives, our tendencies and our hopes. How can we avoid reflection, when we remember that a few more years, at most, will close our eyes to all the world; and those years so rapidly passing! And if we reflect, what must be the rational conclusion?

Suppose we look at life, without regard to a future life. If death were to end the scene, would it not still be true that knowledge and happiness come by obeying the laws of life? What are those laws? Physically, some of them are temperance, industry, regularity, neatness, and a just distribution of our time as regards exercise and sleep, business and amusements, &c. Mentally, they are activity with stated rest, calmness, cheerfulness and energy. Morally, they are kindness, good will, charity, patience and love for everything that is properly lovely. "Do right and be good," comprises all our duties under the laws of life; and only in thus doing our duty can we possibly be happy. The drunkard, the liar, the thief, the slanderer, the licentious, the deceiver, the morose, the lazy, the glutton, all are disobeying the laws which should govern body and mind, and are all in the road, not only to misery, but of misery. Search the world over, and a case cannot be found in which doing right and being good do not bring pleasure; nor a case in which vice and disobedience do not, sooner or later, even in this life, bring pain or trouble. Then if there were no life but this, it would certainly be wise to be good.

But the human soul has longings which reach beyond this life. May not these be satisfied? How must the departure of every swiftly flying year toll the knell of hope and joy to him who has no well grounded faith in a future life! Do not the laws of our being require this faith? and can any one live a true life without it? It is not for us at this time to point out the road from earth to Heaven; but as year after year passes away, and especially as we cannot know that even another will come for us, would it not be wisdom for us to gain such knowledge, hope and faith as shall make us happy in life, and bear us up in the hour of death?

We do not speak thus for the purpose of casting the slightest shade over the joys with which we may bid good by to the old year, and greet the new. But we know that no happiness can be real unless its foundation is real; and that he who attempts to smother the smoke of ignorance and the internal fires of vice and infidelity by throwing a web of false joy over them, will some day find those fires and that smoke bursting forth, and himself overwhelmed in the ruins.

Let us then seek knowledge and wisdom, and faith and hope; let us love God and man, and strive to do good to all; let us en-

gage in business and recreation because we know that God has ordained them for our good; and let us, as far as possible, live a true life. Then may we properly greet the New Year, with joy: wish others a "Happy New Year," because we intend to do what we can to make it so; and spread happiness and sunshine all about our path as we travel from one year's end to another.

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Angus



Journal and Courier.

THURSDAY MORNING, NOV. 24.

THANKSGIVING.

To-day is the annual "Thanksgiving" of Connecticut. From the earliest days of our colonial history, for nearly two centuries and a quarter, each year, as it has witnessed the filled barns and the emptied fields, has also witnessed the return, with almost the regularity of the seasons, of this day of religious festivity. The progress of time has indeed some what changed the character of its observance. In the days of the fathers it was more religious than festive; now it has become more festive than religious. For the last thirty years, the venerable words, grim sounding to boyish ears, with which each Thanksgiving proclamation wound up,—"Servile labor and vain recreation on said day are by law prohibited,"—have ceased to be familiar. The constable no longer, like a big spider after a swarm of small flies, hangs around the "Yorkshire quarter" or "Peck's lot," or the back of East Rock, on the watch for juvenile delinquents. Turkey shooting, raffling, excursions, balls, and whatever else marks the change which has taken place in the habits of a portion of our people, go on unhindered by any prohibition of the law. The proper observance of the day is left, and for the most part wisely and safely left, to the natural instinct of gratitude, to the cultivated religious sensibilities of a Christian people, and to those associations of childhood and youth which have made a Connecticut Thanksgiving an anniversary never to be forgotten by those who have been reared under the influence of this only day of puritan festivity. Such a day as this, for the public and grateful acknowledgment of the goodness of Providence, seems eminently due from the inhabitants of this ancient Commonwealth. Industry is everywhere rewarded with more than that daily bread for which we are daily taught to pray. Nowhere does that great law of nature, by which the property of a community ultimately and speedily falls into the hands of those who labor, find fewer obstacles to its just and beneficent progress, than with us. Nowhere are the incentives to a good and virtuous life more abundant. Nowhere is the respect paid to worth, to integrity and intelligence, more marked. Nowhere are the domestic relations cherished with a more cordial feeling of mutual affection and dependence.

We are a free people, and our laws are of our own making. We dread no servile insurrection, and are harassed by no apprehension of those violent social commotions to which other communities with different institutions from our own are subject. The general tone of public sentiment on almost all questions which affect materially the happiness of individuals, is increasingly humane and reasonable. The bitterness of sectarian strife is largely assuaged,—even political animosities are less tinctured with gall than in days which have gone by. Education in some degree has become universal, and the sense of religious

obligation is more widely acknowledged in the community, if not more deeply felt, than in the past. With such occasion for thankfulness, we hope that none among us, who from any cause may have failed to share in the general prosperity of the community, will be allowed to go unfriended or unfed on this day of overflowing tables and general abundance. "He that giveth to the poor lendeth to the Lord."

THANKSGIVING ODE.

At—"AMERICA."

Hail blest Thanksgiving day,
 Loud notes inspire our lay,
 To welcome thee;
 Thou art the poor man's friend,
 May joy thy dawn attend,
 And till thy twilight end,
 As constant be.
 From north to south prolong,
 The universal song
 Of liberty!
 Throughout our favored land,
 May all unflinching stand,
 United heart and hand,
 To guard the "tree!"

Blest day of Pilgrim sires,
 Who round their altar fires,
 To thee gave birth!
 So long as time shall roll,
 From mild to frozen pole,
 To praise wake every soul,
 Round Freedom's hearth!

To-day our friends we meet,
 With smiles and voices sweet,
 Our thanks we raise;
 Long may our land be blest,
 From east to farthest west,
 While on our Eagle's crest,
 With joy we gaze.

Thrice hail, Thanksgiving day!
 At home or far away,
 In throes of love;
 Let heart beat true to heart,
 Though tears unbidden start,
 May each when called to part,
 Meet safe above!

New Haven, November, 1859. W. S. S.

NEW HAVEN DAILY PALLADIUM

BY BARCOCK, SIZER & CO. NEW HAVEN:

WEDNESDAY, NOVEMBER 23, 1859.

Thanksgiving Day.

The fire on thousands of New England hearths will burn to-morrow with a brighter glow; thousands of New England tables will groan with unwonted pies and hitherto unattainable turkeys; in thousands of New England homes long sundered families will be reunited, to part on the following day, perhaps, forever. Still the thought will not obtrude itself, and for one day in the year, at least, all Yankeeedom will hold a holiday. Pre-eminently a New England institution is Thanksgiving Day, and it is more generally and thoroughly enjoyed than a dozen Fourth's of July.

Originated by our pious Puritan ancestors in token of their gratitude to God for the blessings of a bounteous harvest, it is still held in veneration by their descendants, although stripped of the unhealthy rigor that once surrounded it.—As it is now generally observed it is a most pleasant and attractive occasion. Now, if at no other time, come home the children from far off places, and grandfather and grandmother, father and mother, and the wee ones of the flock assemble together around the ample board to partake of that most glorious of all New England spreads, a "Thanksgiving Dinner." The name has become by long usage suggestive of roast turkey and pumpkin pie, oyster soup and boiled chicken, and all the other reasonable and substantial dishes which New England housewives delight, on this day, in producing.

way; but that way is a very noisy way, a dusty way, a way smelling of villainous saltpetre. "Christmas comes but once a year," but it is not so generally observed by our people as should be, because of the foolish ban that our forefathers put upon it. New Year's day is a weak dilution of Christmas, without the mince pies or the jollity. Fast Day we never heard praised but by one man, and he was an individual who was too lazy to eat, and so rather enjoyed it!

But Thanksgiving Day—ah! that is the day of all the year, and we wish our readers—feeling that they are all our friends—a most happy time of it; with plenty to eat and lots of fun!—And in the general happiness let not the poor be forgotten. It will be hard to-day, if every poor man in Connecticut, who is not known to be a thief or a swindler, does not have a good Thanksgiving dinner. See to it ye who are not poor, and let each man do what he can towards that end!

THE METHODIST CHURCHES of this city hold a United Thanksgiving service to-morrow morning in the George St. M. E. Church, to commence at 11 o'clock. A discourse on the "History of Methodism in New Haven," will be delivered by the Rev. Mr. Woodruff of St. John St. Church.

"GOING HOME."—The passenger business on the railroads to-day, has been very brisk and the baggage masters have had their hands full the livelong time. The express train from New York due here at 11 o'clock a. m., did not reach this city until after twelve and hauled sixteen passenger cars well filled to distribute "up country" somewhere.

WHEN ROME WAS SAVED, as we are informed by history;—during the Crimean war or a later period, and during the high market rates of more recent dates, Geese, Turkeys and Chickens have been abundant, but probably never in greater demand than to-day, although perhaps more plentiful. The ruling prices in the morning were for the former 12½ cents per pound, and for the other two 14 cents; but by noon it was "nip and tuck" with them, and if anything the geese "a little ahead"—prices ranging from 18 to 20 cents. Chapel and State streets, near their intersection, are busy marts for the producers from the rural districts, and much enjoyment is expected on the morrow from articles distinguished there to-day. Some may think the prices high, and may be unwillingly convinced to the contrary. We had we not overheard the arguments of a dealer in poultry, to this effect:—You think 16 cents is high for a turkey, but let's argue the pint. You pay 14 cents for beef, and remember it's only for one day; and which is the best—that's all I've got to say." Fortunately we had a turkey already provided for "Thanksgiving."

National Thanksgiving.

For the first time the Governors of the various States and Territories have agreed upon the same day for the annual thanksgiving, and so few of them have omitted to recommend the observance of the day this year, that it may be fairly accounted as having grown from a New England to a national festival. Thirty states and territories will observe Thursday, the 24th as the day of annual thanksgiving and praise. It is a rather remarkable fact that while some portions of the country have of late years professed to treat New England ideas with contempt, this peculiar New England institution has been gradually working its way south and west, taking possession of one state after another, until the whole country has adopted it. Next year there will not probably be a state or territory in the Union that will not celebrate the last Thursday of November as thanksgiving day.

The only states east of the Rocky Mountains that are not known to have appointed a day are Texas, Louisiana, Arkansas, Virginia and Missouri. These states will not hold out another year—then our thanksgiving will be national, without exceptions. May it continue so forever.

Thanksgiving.

There are occasions when time seems to pause and we have no more any concern with the future, but only with the present and the past.— There are days of solemn commemoration, or mourning over bygone but ineffable calamities, of rejoicing over benefits which will not let gratitude die, when life ceases for a while to be a labor and an expectation, and when, reposing upon what is, we look only upon what has been. All our holidays and anniversaries, whether they be political or religious, public or domestic, are appointed chiefly for rest and retrospection. Especially should this be the case with us Americans, who grasp even more than other men at the future, who recognize no necessity of nature but progress, who work as if existence were a treadmill, who wear out body and brain in a desperate struggle to be something different from what we are. To repose, therefore, and to every kindly and grateful recollection, let us consecrate this our New England festival of Thanksgiving.

Is it not possible that so far we have observed the day in too ascetic a spirit? We have eaten when we have not rejoiced; we have returned thanks, but with gloomy faces; we have kept a feast as if it were a fast. The mere name of Thanksgiving should have taught us that this was meant to be no time of mourning and self-condemnation; but far other than that, anything rather than that, and above everything, a time of gladness, when we should number all our blessings, and gratefully rejoice in their possession. Let this truth be borne in mind through the religious services of the morning, as well as through the after hours of social converse, or of wholesome exercise. While the clergyman remembers that to-day especially he is a messenger of boundless grace and peace, let his people endeavor to uplift a triumphant trust to the throne of an All-father, not more mighty than merciful. Surely, no shadow of Mount Sinai, shot through with menacing thunders, ought to darken and shake the soul of man, when he is called on to acknowledge the limitless brightness of the divine love, and the life which it has shed over his existence. Whatever is mild and beneficent in our faith should this day be taught with a fervent tongue, and received with a believing spirit.— Why should we not give credence to the mercy of Heaven! Not now alone when our land is untroubled by war, or pestilence or disaster; but at all times, even should calamities march shoulder to shoulder, and the bonds of society seem to loosen; in years of yellow fever, in years of commercial depression, in years, if that were possible, of disunion. Have not the shining treasures of the sun been lavished on us, and the liquid diamonds of the clouds, and the life-giving warmth of the great heart of earth? Has not spring smiled hope into our eyes, and summer borne witness to the loving truth of spring, and autumn confirmed the promise of both with its wide beneficence of harvests? Man is no outlawed poacher in the world, no prisoner bound in cell for punishment, but a son in his home, welcome though unworthy. Even his sorrows are not a Cain mark upon his forehead. Were not the individual often tried to the utmost of his endurance, the mass would be of less purer metal than it is.

Probably the most endearing characteristic of Thanksgiving is its domestic power. Like angels going through earth to collect the souls of

land, summoning loved ones to their homes. From every quarter of our vast country the children return to their parents. The table of the widow and the poverty-stricken strives for once to overflow with plenty, and the heart of the cheerless and the desolate gives out this day, it ever, a joyous welcome. Lives once one, then for years disunited, now flow anew together for a brief period. Those home sympathies, those local attachments, in which Americans are so lacking, revive, leave forth and cool our overheated spirits in their blessed shadow, although, like the gourd of the prophet, they may wither on the morrow. To the mind's eye, and seen through the atmosphere of thought, our country is starred all over with hearths of thanksgiving. Remember the restraining and purifying power of your own home in early years, consider the moral force of association and of memory, and then estimate, if you can, the sweet influences of this vast constellation of homes, each one lighted up, though but for a day, with all its circle of hearts. Let no gloomy eye, therefore, no ascetic scowl, look out from these meetings. This is the festival of a cheerful piety, of a gratitude stronger even than remorse, of an affection that can throbb to the ends of the earth, of a content that smiles upon the reward of its labors. Laughter, innocent sports and physical enjoyment are not unworthy of an hour of thanksgiving.

Yet there are households to which this day cannot come with the assured smile of a joy-bringer. They will strive to meet as they met a year ago, but they cannot; for, no matter how crowded may be the table, there will still be a vacant chair; and no matter how cheery may be the voices, there will still be a voice for which all will listen in vain. A name that last year came attached to epistles of love, is now written upon the stone of the church-yard. A face that last year rayed forth life and gladness, is now hidden by the autumn's blighted turf from the eyes that loved to look upon it. Over this bereavement new blessings, new hopes have striven to spring up, like green shoots starting from a fallen tree; but not yet have they been able to cover the ruin from sight, and far below them in the heart stretch the strong, the permanent roots of sorrow. Surrounded, by kinsmen, answering, back the smiles of kindly faces, the widow and orphan still sit solitary in the great desert which a woful memory has wrought about them. Peace be with these afflicted, and strength to endure, until what they have sown in tears shall be reaped in joy.

The people which has a history must have holidays. We have few yet, for we are young, and not many great emotions have had time to spring up in our national life and demand expression.— Let us cherish what holidays we have, both because they are few and because they are worthy. We have sins enough to demand a day of humble penitence; we have had triumphs enough to justify a day of freedom; we have prosperity enough to rejoice in a day of thanksgiving. May wisdom and fortune be so continued to us, that none of these will ever fall from our calendar.

For the Journal and Courier.

Thanksgiving.

We are about to hail the return of another Anniversary, which to some will bring joy and to others sorrow. I refer to our annual Thanksgiving. What various emotions agitate the minds of the people on its approach. To some it will be a joyous occasion, for they expect to meet around the festal board, all the loved ones of the family, from whom for a season they have been separated,—grandparents, children, and children's children, thus rendering the groups complete. It is a day which will bring together all the members of the household, from the grandfather to the

grandchild. The professor, the lawyer, the student, the merchant, the mechanic, and all classes, give up their various vocations, and bide to the "Old Homestead," there to partake of the turkey, pies, puddings, and other viands which have been prepared for the occasion, by that dear "Old Grandmother," who is ever happy to welcome her children to the home of their childhood. No pains or means has been spared to make the scene as inviting as possible, and may nothing occur to mar their enjoyment or disappoint their hopes.

But alas, there is another view to be taken. In yonder house one year ago a similar scene was being enacted. Friends met and parted with the fond hope that this year they should again assemble, and together partake the social meal around the home board; and this year they do meet, but why is each eye dim, and each voice tremulous, as they gather around with no hearts to partake of the luxuries. A vacant seat is there. One of their number, since last they met, has been summoned to sit down to the Marriage Supper of the Lamb. Their hearts are lonely and we sympathize with them in their affliction. It is all we can do. God is just and will comfort their hearts. Had he seen best that they should have remained an unbroken family, they would. May they have hearts to exclaim "Thy will not mine be done."

There is yet another view presented. In yonder cot are living those whose home is cheerless, and whose hearts are seared, for they have never known aught of kindness.— They probably anticipate the day, hoping to glean some of the crumbs which fall from the rich man's table, or to appropriate something to themselves of the plenty which will greet their eye. Being often repulsed, they have no courage to beg, they prefer to steal. Will not those who are in affluence and wealth, seek out those of their less fortunate neighbors, and make their hearts glad by one good cheerful Thanksgiving dinner, and thus convince them that they are not entirely forgotten by their more prosperous neighbors. B.

Handwritten ledger table with columns for numbers and names. Includes entries like 310 17, 393 88, 23 41, 543 12, 146 40, 1 93, 2800, 2200 76506, 7139, 10147, 9660, 193, 5725, 1187, 39283 73234.

History of the Electric Telegraph.

In connection with the great triumph of science which has just been achieved, the following summary of the history of the processes through which the electric telegraph has passed in obtaining its present perfection, will be found interesting:

1726—An Englishman named Wood discovered that the electric fluid could be conducted long distances by wires.

1746—Herr Winkler of Leipsic discharged a Leyden jar by a friction machine, through a wire of considerable length, the river Pleis forming part of his circuit.

1747—Dr. Watson made a successful experiment of a similar character, over a space of four miles, at Schooner's Hill, near London, embracing his circuit of two miles of wire and an equal distance of ground. A writer in the Philosophical Transactions, vol. xiv, 1848, gives him the credit of having been the first to suggest the application of electricity to telegraph purposes.

1748—Dr. Franklin set fire to spirits by an electric current sent across the Schuykill on a wire, and allowed it to return by the river and earth.

1774—M. Lesage of Geneva constructed an electric telegraph, consisting of twenty-four wires, each properly insulated, and terminating at one end of either, was put into communication with the prime conductor of an electrical machine, the ball was repelled, and a corresponding letter thus indicated.

1794—M. Lavanol of France communicated telegraph signals to a neighboring room by means of a potato ball electrometer acted upon by electricity.

M. Reiss illuminated letters upon plate glass formed of tin foil, by means of electricity.

1795—M. Cavallo proposed to form an electric telegraph by firing a gas pistol at the distant end of a wire, and thus to give signals.

M. Savar attributes the first idea of an electric telegraph to Dr. Franklin.

1798—Retancourt established a telegraph between Madrid and Aranjuez, a distance of 25 miles through which a current of electricity was passed and gave signals for letters.

1809—Soemering constructed the first galvanic telegraph at Munich, which operated by the decomposition of water, and which he also caused to ring a bell at the opposite end of the wire. Soemering's was the first decomposition or chemical telegraph, and can be even now, successfully, but less rapidly worked than Bain's.

1816—Dr. John Redman Coxe of Philadelphia, proposed to establish an electric telegraph, and to make signals at a distance by the decomposition of water and metallic salts, causing a change in color to ensue.

1819. Professor Versted of Copenhagen, discovered electric magnetism, or electric motion.

1820. M. Ampere, of France, discovered the electro magnetic telegraph. This he constructed of as many wires as there were letters, and used the deflection of the needle as a signal. He broke and renewed the circuits by finger keys, something similar to those of the key of a piano forte.

1823. Francis Ronalds, of England, proposed a telegraph by the use of frictional electricity. In his arrangements there were clocks at the station which kept time with each other, and which were furnished with a light disc of ciphers in place of hands, having twenty different signs to ward their circumference. At the moment the proper sign on the disc passed before the index at one station, the spark was discharged, and the electrometer placed at the other, discharged at the other, and caused the signs on the disc at the other to be noted. The telegraph is said to have extended to Hammersmith, eight miles, and to have used the discharge of a gas pistol as an alarm.

1825. Mr. Barlow, of Greenwich, England, made an attempt to put a galvanic telegraph in operation, but was baffled by the diminution of the fluid, when he attempted to transmit it for a great distance, so as to produce mechanical effects. This difficulty the discovery of Henry, however, afterward overcame.

In the same year, Mr. Sturgeon, of England, constructed the electro magnet by coiling a copper wire round a piece of iron of a horse shoe form, the bent turns of the wire being so far apart as to prevent contact. He found that when the electric fluid passed through this coil, the enclosed iron became a magnet, and was again demagnetised in breaking the current. The wires were afterwards coated with non-conducting substances, and wrapped around the iron in close contact, as we now see them.

1826. Mr. Harrison Gray Dyar erected a telegraph on Long Island, in New York. He used frictional electricity, and dyed marks on chemically prepared paper by the passage of sparks.

1831. Professor Joseph Henry, of Princeton College, discovered a method of forming magnets of intensity and of quantity produced from corresponding batteries, and by the use of which, with relay magnets, &c., prepared by him, he made known the practicability of producing mechanical effects at a great distance, say 1000 to 2000 miles.

arrived a defective magnetic telegraph, which was an alarm bell connected with it.

1833. Gauss and Weber first constructed the simplified electro-magnetic telegraph. It was Gauss who first employed the incitement of induction and demonstrated that the appropriate combination of a limited number of signs is all that is required for the transmission of communications. Weber discovered that a copper wire, 7400 feet long, which he carried over the houses and church steeples of Göttingen, from the Observatory to the Cabinet of Natural Philosophy, required no special insulation. This was an important point of discovery in the construction of telegraph lines, and is made available to the present time.

1837. Stienbiel constructed and put in use between Muncio and Hogenhausen, in the July of this year, his registered electro magnetic telegraph. By the deflection of a needle he produced dots or short marks on fillets of paper, to stand as signals for letters, &c., the paper being drawn forward by clock-work in an endless slip of ribbon.

On the 12th of June of this same year the defective electro magnetic telegraph of Cook or Wheatstone was patented in England. They first employed receiving and relay magnets.

In the October following Samuel F. B. Morse of New York, entered his first caveat for an American electro-magnetic telegraph, in which he chiefly relied on a kind of type and port rule for making signals by the mechanical force of electro-magnetic motion. Morse claimed that he first thought of a magnetic telegraph on his passage to the United States in the brig Sully, in the year 1833.

1838. Edward Davy, of London, had his patent sealed for a chemical telegraph, which was enrolled January 4, 1839. In his plan he employed chemically prepared paper, similar in its general character to that used on the instrument of Bain.

1846. Alexander Bain obtained his English patent for his improved electro-chemical telegraph, and got his American patent 1840.

1847. Royal E. House, of New York, obtained in conjunction with Mr. Brett, a patent for their ingenious and valuable printing electro-telegraph.

1848. Messrs. Zook and Barnes of Cincinnati, invented a modification for the electro-magnetic telegraph, by combining fixed magnets with the use of electro-magnets.

1849. Monday, 29th January. The memorial of Horatio Hubbell, in which he was joined by John H. Sherburne, was presented to Congress, praying for aid in constructing a telegraphic communication across the Atlantic Ocean, setting forth the existence of a table land plateau on soundings between Newfoundland and Ireland, upon which the said telegraph could be constructed, and entering into other details in order to carry out the project. It being the first devised and published plan ever made to carry a telegraph across the ocean.

Mr. Horn of New York, invented his igniting telegraph, which made dots and lines by burning them on slips of revolving paper, by the heat of the electric fluid while passing.

About the same time, Mr. Johnson, of New York, contrived a machine worked by electro-magnetism, to let that drop on slips of paper, which being prepared at the same moment, left visible marks which stood as signs for letters.

Also about the same time, Mr. Daniel Davis of Boston prepared a Axial telegraph, which with that of Horn and Johnson, does not seem to have met with much attention.

1855. Mr. Hughes obtained his patent for his ingenious and admirably combined printing telegraph, which is destined to effect a revolution in all the existing systems. Its superiority consists in its working reliably on a larger circuit than any instrument previously invented. Not only does it transmit messages with greater rapidity, but it has the advantage of receiving and transmitting simultaneously on a circuit of at least 500 miles, performing the work of two ordinary wires on one, and it is less liable to interruption from atmospheric electricity.

The total length of telegraph lines in 1858, so far as was ascertained, was 96,850, of which there was in America 4,500, in England 10,000, France 3,000, Germany and Austria 10,000, Prussia 4000, Russia 5,000, the rest of Europe 7,350, India 5,000, Australia 2,000, other parts of the world 500. The number of messages passing over all the lines in the United States is estimated at about 4,000,000 per annum.

Until the year 1850, the submarine cable was practically unknown. In this year the first submarine cable was laid from Dover, England, to Calais, France. The cable was 24 miles long, and has since been in operation, with one interruption, with complete success. Since that period 950 miles of submarine cable have been laid in 27 different lines, the three longest of which, are across the Gulf of St. Lawrence, 1856, 74 miles; between Varna and Balaklava, across the

Black Sea, in 1856, 340 miles. The intelligence of a Caffre war or an Indian mutiny will reach us before the first blood has been shed is cold, and we shall be able to economize the whole time consumed by the ordinary vehicles of intelligence. We see with not unnatural satisfaction that the advantage of the discovery will be the greatest to those countries the possession of which are the most remote, and therefore, that England has more to gain than any of her rivals. More was done yesterday for the consolidation of our Empire than the wisdom of our statesmen, the liberality of our Legislature or the loyalty of our colonists could ever have effected. Distance between Canada and England is annihilated. For the purposes of mutual communication and of good understanding the Atlantic is dried up, and we become in reality as well as it wish one country. Nor can any one regard with indifference the position in which the Atlantic Telegraph has placed us in regard to the great American republic. It has half undone the Declaration of 1776, and gone far to make us once again, in spite of ourselves, one people. To the ties of a common blood, language and religion, to the intimate association in business and a complete sympathy on so many subject, is now added the faculty of instantaneous communication, which must give to all these tendencies to unity an intensity which they never could before possess.

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Thanksgiving Day.

Just as the festivals of Christmas and Easter survived the fall of the Roman Church in Britain and lived on into the new life of the people, has the Puritan Thanksgiving of New-England passed out from the borders of Puritanism, and escaping the fate which has overtaken so many of the ways and customs and beliefs which crossed the Atlantic in the little Pilgrim bark, finds itself becoming part and parcel of the nationality of the United States. For this no thoughtful man can be otherwise than grateful. Never did any people stand in greater need than we of just such occasions in the Sahara of busy selfishness as this day, with the beautiful name it bears, and the lessons it is so ready to yield to those who will stand still and learn.

If any brave, wise prophet were now to arise among us, and we were to ask him to point out to us the cardinal vice and weakness of our people, it would be strange indeed were he not to lay his warning finger upon that intensity of personal ambition and egotistic self-confidence which have become almost synonymous with the name of American throughout the world. To make one's way in the world, to achieve a "hit," in one fashion or another to secure success—pure personal, worldly success—is a good and proper thing enough. But it is a good and proper thing only on condition that it be well and properly proportioned to the higher aims of existence, made consistent with our relative duties, and subordinated to those mysterious obligations which rest upon us as immortal beings, and from which not even the clever nineteenth century, with all its inventions, discoveries, boasted "conquests of nature," has yet contrived any way of safe and honorable escape.

It is our special American danger to forget this. Like Jeshurun, who, we are told, no sooner "waxed fat" than he began to kick, every prosperous and powerful man is disposed to take the bit of destiny in his teeth, and to run off at full speed after his own devices. And a prosperous nation is not necessarily much wiser in the mass than its citizens are as individual men. We all tend to unthankfulness in the excess of our self-reliance; and our notions of Providence and its supremacy are apt to glimmer away through long years of good fortune, into very much such a sort of hazy twilight as brooded in the mind of the celebrated Africaner, and made him always and handsly sure, in the most trying circumstances of his checkered career, that "something would turn up," sooner or later, to suit his particular case and his peculiar fancies. Such an anniversary as this, which, in common with nearly all our fellow-countrymen, we shall this day keep, is admirably fitted to bring the truth in these matters home to us. If we pause long enough to think what thankfulness really means, and for what it is that we have thanks to render. This simple exercise of the mind will surprise the vast majority of us, we may be sure. We shall be astonished to see how little in our lives we truly owe to ourselves, to our own wit or wisdom, or shrewdness or strength, in comparison with the enormous weight of our obligations to the society in which we have dwelt, to the laws and the civilization which have made our efforts possible, and to that sublime overruling Power which has led on the world through the labor of so many generations, unconsciously working together for one end, up to the fruitful harvests into which we have just entered.

It can do us no harm to feel these truths more keenly than ever to-day. No harm certainly in their influence upon our individual interests and our private character; no harm in their application we should make of them to the nation and its needs, and to our own du-

ties as citizens and as patriots. The United States sorely need a Thanksgiving Day, that they may measure the tremendous extent of the perils which national success and national vanity, and the insolence of national security, have been preparing for the Republic. Let us silence to-day, for a brief space, the angry noise of partisan conflict and sectional recriminations, and ask ourselves in all seriousness what the future has in store for us if we continue to act, as for years we have acted, on the theory that nothing can disturb our peace, nothing shake our prosperity; that we have closed accounts with Destiny, and retired upon a reserve of national omnipotence to enjoy an uncontrolled career of national recklessness? The terror and trouble which JOHN BROWN's foray has spread far and wide through the South; the mingled anger and contempt which the mad diatribes of Southern leaders disseminating that foray have too widely disseminated through the North, are the signs and symptoms of dangers which it would be worse than weakness for us any longer to dissemble. These things speak to us trumpet-tongued on such a day as this. They bid Southern men, as they give thanks to-day, to reflect upon the multitude of the blessings which they owe to the existence of this Union, and urge it upon them most solemnly to inquire what reasons there are for hoping that disunion would not make tenfold worse all that they now endure of social disquiet and political excitement, while it would rob them of so much they must see to be fundamental in the framework of their national existence. Upon Northern men, too, these things press their close instruction. Who that most ardently hates Slavery and loves freedom can brace himself up to-day, save in the bigotry of fanaticism, against the conviction that to crush the whites of the South, to alienate them from the Republic, to madden them with the frenzy of fear and indignation, will not strike a single fetter from the slave, whatever calamities it may bring upon the freemen of the North in the disruption of our noble Empire, with all that pregnant word contains of woe and shame and consternation for us all?

Never was the wisdom of man more conspicuously foolishness than in the present turmoil of our national politics; never was there a time in which a hearty recognition alike of all the mischiefs of human self-sufficiency, and of the mighty power for good which sleeps in reverence for the Past and the institutions it has bequeathed to us, has been more deeply needed by any people than now it is by ourselves. In our Thanksgiving, to-day, let us qualify the natural gladness of the season; in our home-circles and our retrospect of personal blessings, with graver thoughts than our hurried daily life permits, upon our national duties and our political responsibilities. On this day, at least, let our Politics and our Religion meet together, not to make our religion political, indeed, but to make our politics religious. It will need all the bravest faith and all the highest wisdom which we command, to make straight the crooked paths in which our national existence is fast becoming involved.

THANKSGIVING DAY.

Twenty-five States Unting in the Feast.

Twenty-five States of the Union unite in the celebration of this day as a general Thanksgiving. All the Eastern States, all the Middle, five of the Southern, and all the Western Commonwealths, agree to eat, drink and be merry.

PROCLAMATION OF THE GOVERNOR OF NEW-YORK.

By His Excellency, Edwin D. Morgan, Governor of the State of New-York.

The gathered harvest and the varied hues of Autumn admonish us that another year is drawing to a close. To us, as a State and a nation, it has been a year of countless blessings. The labors of the husbandman have been most abundantly rewarded, Commerce and Manufactures are recovering from the great prostration into which the late revulsion had thrown them. The pestilence so much dreaded at our principal seaport has been happily averted, and health has reigned within our borders. While vast multitudes in foreign lands have been summoned from their homes to engage in bloody conflict or to stand in battle array, we have been permitted, by the providence of God, to continue in the enjoyment of freedom and self-government, and to pursue, amid the pleasures and comforts of our own firesides, our unexampled career of peace and industry.

These and the unnumbered other blessings which have been showered upon us as a people and as individuals, should serve to remind us that the homage of grateful hearts is due to Him from whom these mercies flow.

I do therefore, in humble reverence, appoint THURSDAY, the 24th day of November next, as a day of general Thanksgiving and Praise to Almighty God; and I invite all persons to abstain on that day from their usual recreations, and to unite in public declarations of their gratitude to our Heavenly Father, the Author and Giver of every blessing.

In witness whereof, I have hereunto signed my name and affixed the Great Seal of the State, at the City of Albany, this first day of October, in the year of our Lord one thousand eight hundred and fifty-nine. By the Governor.

(Signed) EDWIN D. MORGAN,
GEORGE BLISS, Jr., Private Secretary.

THE MAYOR'S PROCLAMATION.

Whereas, the Governor of the State, in accordance with an approved custom, has appointed Thursday, the 24th day of November next, to be kept and observed by the people of this State as a day of general Thanksgiving and Prayer; now I, DANIEL F. TIRMANN, Mayor of the City of New-York, do hereby earnestly recommend to our citizens the observance of that day for worship and praise to Almighty God for all the great and manifold blessings He has bestowed in His good Providence on our City and its inhabitants during the past year. The harvests of the land have been plentiful, and our people have enjoyed in abundance the fruits of the earth, and have been exempt from the ravages of pestilence, and our City has been favored in a remarkable degree with the blessings of health; peace has reigned within our borders, and the desolations of war have been kept from us. For these great blessings and mercies, as well as others, it should be our duty at all times to offer our heartfelt thanks to our Heavenly Father; but especially on the day set apart by the Chief Magistrate of the State should we publicly join in our ascriptions of praise and thanksgiving.

I would also recommend a cessation from our usual labor and employments on that day, and the uniting of acts of mercy and charity to the destitute and needy with our worship and praise.

In testimony whereof I have hereunto set my hand, and caused the Mayoralty Seal of the City of New-York to be affixed this nineteenth day of November, in the year of our Lord one thousand eight hundred and fifty-nine.

DANIEL F. TIRMANN, Mayor.

The Mayor will receive the calls of citizens, as usual, at the City Hall.

A DISSIDENTING CLERGYMAN.

REV. MR. BARTLETT DERIDES THE OBSERVANCE OF THE DAY.

Rev. W. A. BARTLETT, pastor of the Brooklyn Tabernacle, refuses to open his church for service to-day. The reasons of his action were fully set forth by himself at the opening of the services in his Church on last Sunday evening, when he announced that that place would not be opened on Thanksgiving Day for Divine worship, for several reasons. Not that he disliked the idea of filling one day full of thankfulness to God—the whole three hundred and sixty-five days should be thankfulness—but he did not consider a sermon the best preparation for a feast. People endure the infliction for the sake of the turkey at its close. Then my experience has been, (continued the speaker,) that preachers use this day as a safety valve to give escape-ment to notions about politics and governmental matters of which they generally know very little. They say bitter things and foreign things which they dare not utter on the Sabbath. I have no occasion for the day on this account, for I generally express at any service all I desire to, unminced. Thanksgiving sermons are generally apples of discord thrown into the enjoyment, and the people, after the services, assemble in families and small cliques to wrangle over them, and thanksgiving to God ends in a quarrel between men. Let praise and joy and happiness abound, (he continued;) let it be a day of joyous, festive thankfulness to the good Giver of all delights.

BALLOON ASCENSION.

Prof. LOWE will celebrate Thanksgiving Day by making another balloon ascension in the Pioneer, at the Crystal Palace Grounds, at 2 o'clock this afternoon.

THANKSGIVING DAY ABROAD.

BALTIMORE, Wednesday, Nov. 23.

To-morrow will be generally observed here as Thanksgiving Day. From present indications all business will be suspended. The newspapers will all suspend publication.

PHILADELPHIA, Wednesday, Nov. 23.

The observance of Thanksgiving Day will be general here. All the newspapers will suspend publication, except the Ledger.

AUGUSTA, Wednesday, Nov. 23.

Thanksgiving Day will be thoroughly observed here. No newspapers will be published.

Thanksgiving Trains.

The cars came in from New York, on Wednesday night, loaded down with passengers. It is estimated that at least 1,800 persons came up on the three evening trains. The Thursday forenoon trains were also very large—and the steamers also brought large numbers. How many happy reunions at the parental firesides of New England, are reproduced, by the railroad conveniences of the age.

NEW YORK HERALD. THANKSGIVING DAY. 1859.

Sermons of Dr. Cheever and Dr. Osgood

THANKSGIVING SERMONS.

DR. CHEEVER ON THE HARPER'S FERRY OUTBREAK.
The usual service of the day was held yesterday at the Church of the Parishes. Dr. Cheever preached a sermon, taking as his text Isaiah xlvii., 14 and 15—

For the Lord will not cast off his people, neither will he forsake his inheritance; but judgment shall return unto righteousness, and all the upright in heart shall follow it.

Unless, he said, a great revolution was shortly brought about, the utter ruin which the country was threatened would soon be accomplished. There was nothing to save the land from that ruin but a complete and speedy repentance. There was no hope of salvation but a return of righteousness to judgment. Nations, as well as individuals, were offered a time when they could repent and avoid the judgment; but there also followed upon that a time when they could not repent if they would. A nation, like an individual, might pass the line of destiny beyond which there was no time or space left for repentance any more, though it might be that they grieved for their past wickedness with all penitence.

Nations, more rarely than individuals, exhibited great heroic examples of return to truth and mercy. They saw in God's law how that the Hebrews were strangers in the land of Egypt, and they learned from the history of that people's bondage with what severity God visited upon the Egyptians the sin of the Hebrews' enslavement. In this country all men's rights to a participation in the privileges of the constitution were admitted—the Englishman, the German, the Frenchman, the Italian, the Irishman—all men, indeed, on earth out of whom they could hope to make political capital—all on earth, save the poor African. Of this poor race thousands and thousands had been compulsorily brought here, and we had exercised over them more tyranny and oppression than the history of any civilized nation gives any example of. According to the principles of human nature those whom men injure most they hate most; and how truly and instructively is this human law exemplified in our treatment of the black population of this country. We seem to hate the blacks with an intensity and concentration equal to the great and fearful injuries we have heaped upon them. We do not hate them because of their color—not the least. As chattels, as mere property, there is no prejudice against them; as slaves they are not hated, but as freemen, because they are colored; and because that they are the race of the enslaved they are abhorred, and their presence is pronounced a nuisance and a contamination. As men entitled to a share in the common rights of humanity we hate their color and their race with a hatred worthy of the devil himself; a hatred compounded out of the meanest elements of fraud, of wrong and of utter selfishness. This is the evident consequence of the vast accumulating injuries we have heaped upon them from the very beginning. Here they are now amongst us, grown in strength and numbers beyond the possibility of management, as an article of trade and profit, and we know not what to do with them. They perplex and terrify us. We are like guilty wanderers, upon whose consciences our dreadful crime is indelibly scored, and whose eyes are continually blasted with the horrible presence of the body which we cannot bury—which we cannot hate from our sight. We try to cover deep in the earth, but the fresh raised mound, the trampled clay, the bloody and matted leaves, all evoke the spectre and confound us with our guilt. The free colored people are the spectres that rise in judgment against us. We would be glad to keep them forever if we could make slaves of them; if we could at our pleasure crush them under the wheels of our constitutional juggernaut; if we could make them subservient to our own power and aggrandizement, we would preserve them and perhaps crush them if by so doing we could serve ourselves; and provided always they were necessary in keeping up the monopoly of slave labor over white or free labor. As profitable property we like them—as free men, as men of color, as men of the degraded African race, we hate them; but they are here, and what is to be done with them is the question. In the fulness of time God's voice thunders: "Let my people go." But certain Pharisees answer—Who is the Lord that we should obey his voice? We will not let them go. Again the voice of the Lord thunders forth the almighty command, "Let my people go." But our Pharisees have their hearts hardened more and more, and heavier and heavier they oppress the stranger, until at last the cup of the stranger's iniquity is full and the judgments of God which utterly destroy them. But then the question is asked—Can we let them go? Why not? Ask. We have no right to keep them. The plea that they are the property of certain men in the South who have a right to keep them is as absurd as the plea of a thief, who, having unlawfully and unrighteously taken possession of another man's estate, says, I cannot give it up, because if I do ruin my family and leave it to starve. But against the wicked and selfish plea God himself provides an answer. We have before us the case of the British emancipation of millions of slaves, who, deputed a cat and a woman's exhortation. It is not in all and a slave to talk about keeping those who human beings in slavery until they are weary of being made free. We cannot strike them, as slaves, to freedom, they say; we cannot strike off their fetters till we know that they are worthy of the rights of freemen. What strange and wicked logic this is—to keep a generation in slavery and bring up their descendants in bondage, and all to talk of the time when the slave will be worthy of the free! Now, compare this case of selfish and wicked reasoning with the history of the emancipation of the West India slaves. We see the greatest nation on earth doing the most glorious example of the triumph of right over error and wrong, over fraud and lying, over the human laws, that the world ever saw. That triumph is a song of joy forever, a glorious psalm to be proclaimed through all ages yet to come. Here was a great commercial nation, with power to do wrong, and with the great temptation to induce

to do wrong, with no other view than to get into and out of right, acknowledge the great wrong, and do wrong, according to law to God's will and law, as supreme above all law, and to bring from them whom they held in bondage. Why? Because it was God's command. This act of emancipation of the West India slaves was a lesson which we are called to solemnly reflect and ponder over. It speaks the noblest lesson to be met here. The great and magnificent act of the past, the justice it was held to remedy, the punishment it was held to avert, and which we are called great good to do, and which we must have. The lesson upon which we are called to reflect. It has a double meaning. It was not alone that England had the slaves free of that generation, but they subscribed to and obeyed the will of God, as much as they denied the right of man to hold property in man. This is the great lesson we are taught from that emancipation which was the great national victory of right against wrong that the world ever saw. By it the British people avoided the calamity which always attended the crime of inhumanity and cruelty. We have yet our time of repentance before us. The terrible outbreak at Harper's Ferry calls anew to our side the means of avoiding God's judgment and wrath for the crime of slavery which dwells in our midst. The instruments of aggression which God has put into our hands with which to battle for the overthrow of the crime are great, and we must use them. The word of God and the constitution of the country, both properly interpreted, are all that is needed to begin the fight and carry it to a successful issue. But both are at present perverted, and it is the duty of the church and ministry, and of all who grieve for the sin, to take part both right. This work above all others is the work of the church and of the ministers of the Gospel, for if the Scriptures be preached in purity we can redeem the constitution from the bondage into which it has fallen. That the constitution of the country was framed for freedom none can deny. There was not through the whole of its statutes an intimation, not a shadow upon which a pretence might be advanced, that any human being could justly or lawfully be the property of any other human being. Why, then, do the people submit to such a fraud upon the charter of rights contained in that constitution? The people must be under some horrible mesmerism of Satan to submit to this, and to submit to it longer would be committing treason against God's truth and justice. The Executive Slave Law and the Dred Scott decision were fearful crimes, for which the nation must atone by pulling away the evil thing from amongst them, by the vengeance of the Almighty which will be ever over them. The time is almost come; they have felt that one man had appeared, as if shot out of a cannon from Heaven, who has dared to grapple with and condemn the evil. John Brown has appeared like Moses of old, and the rod that he has thrown down will yet become a serpent to devour the evil doers. He has come as a forerunner of the prince of peace that the Lord will surely pour forth upon the land of the great wrong which cried to Him for vengeance, if the crime of slavery be not abolished. Brown is the last martyr to the cause. He entered the State of Virginia a corpse to the world, who traded slaves, and carried boys and girls and carries on a business in human beings, and he raised the standard of freedom for the oppressed, and he has been lately ruthlessly attacked and overthrown. Why is this? Because the law of God is to be kept, and the principles of justice, and the rights of the people, and the rights of the slaves in Haiti, as John Brown for his interference on behalf of the slaves in Virginia. John Brown sought to free the slaves of the South, and though the attempt, as far as he was concerned, has failed, yet the example he has set will be ever before men's eyes until others arise in strength and power to complete what he began. The angel who knocked off Peter's chains in the dungeon was not a greater friend to him than was John Brown to the slaves of the South. It is a glorious thing to see the eyes of the whole nation turned to that old man in his cell, condemned to die for an action which men look upon as one of the most heroic deeds that God or man ever rewarded with success. There he is, a modern Moses, greater than any of Egypt ever saw; there he is in his prison, a Cromwell risen from his grave, shaking the gory head of the tyrant before the eyes of the nation, there he is, God's handwriting on the wall, to which the whole country turns in awe and wonder. John Brown rose, through God's providence, to denounce the evil of the bondage of the South. He was the first martyr to whom the law of God is to be kept, and the principles of justice, and the rights of the people, and the rights of the slaves in Haiti, as John Brown for his interference on behalf of the slaves in Virginia.

of which all men of common mind shrink aghast as if in horror of a great crime. Who that ever heard his words in court, before his judges, or read his letters from prison, saw his calm, religious, majestic and noble presence in the presence of his judges, how he puts his whole heart to God, can doubt that God is with him, upholding him, and through him giving a warning to the people. It is not to be that he is abiding under the shadow of the Almighty, and dwelling in the secret places of the Most High. I do not hesitate to affirm that John Brown was inspired of God for the great work which he undertook. Who would not take arms in such a cause if they had fathers and mothers, sisters and brothers in bondage? It would be a cause more worthy than that for which your fathers drew their swords at Lexington and Bunker Hill. You must "love your neighbor as yourself," was the grand declaration of John Brown. "I am yet too young to learn," said the noble old man, "that God is a respecter of persons." John Brown, I say, was the most distinguished hero that ever embarked in a holy cause. The reverend preacher continued in a similar strain of eulogy of Brown to the end of his sermon, with frequent denunciations of the continuance of slavery, which he characterized, with his usual power of language, as the great sin which called for retributive justice if the government and people did not combine to put it down. The sermon was listened to with deep attention by a numerous congregation.

SERVICES AT THE CHURCH OF THE MESSIAH—REV. DR. OSGOOD'S OPINION OF JOHN BROWN AND HIS SYMPATHIZERS.

The Church of the Messiah, in Broadway, was crowded yesterday morning, to hear the Thanksgiving sermon by Rev. Dr. Osgood, the officiating pastor. Dr. Osgood went boldly and to the point what he thinks. A year ago he made the theme of his Thanksgiving sermon the notorious assault on Senator Sumner. Yesterday a portion of his discourse embraced the John Brown episode at Harper's Ferry, and was characterized by his usual earnest and daring eloquence of remark. As his text, Dr. Osgood chose Matthew, v., 9—
Blessed are the peacemakers, for they shall be called the children of God.

His opening announcement was that of all beings on the face of the earth, man was the most quarrelsome. Man was always fighting, either with his hands, a club, a pistol, his tongue or pen. The spirit of the camp was carried into every sphere of life, and what men called peace was only another word for

him a fond of being, from whose tone a private better could be expected; nor would he join the man who believes the vitiated nature of man is a fighting animal, and that the only way to manage him is to make right of might, and have the weak kept under the thumb of the strong. He thinks better of man, has high hopes of him. Instead of regarding his quarrelsome nature as proof of his utter fall from his original state, he looks upon it as evidencing the vast range of his being and the majestic promise of sublime progress. This quarrelling, or antagonism in all the spheres of life, which men live, move and have their being, it was the grand mission of the Gospel to reconcile, and to produce harmony from inharmonies. He proceeded to speak at length of the antagonism, on account of material goods, between the rich and poor—the antagonism of capital and labor. He indicated that the final and fraternal idea of religion was the only thing that could reconcile the antagonism. He spoke of the Central Park as a good and important step to this end. This grand work was a religious work, as it furnished work to hundreds of unemployed but willing laborers, and stood with bread moulds that otherwise would have to be fed at the public expense. Aside from this, a place was being arranged for a permanent resting place of all classes, where all might equally enjoy the beautiful air, the beauty of woodland, stream and flower, and their moral power and love of the beautiful be developed into healthful and prouising activity. He denounced in eloquent terms the abuse of the earth's produce, such as converting grain and the fruits of the village into intoxicating liquors. He next dwelt upon the late wars in Europe, the causes of them and the expense of carrying them—the latter for the past year alone being set down at \$700,000,000. In speaking of the prospects of a war between England and France, he showed how neither could be benefited. As the Lily did not magnify itself in beauty by despoiling the sweet scented rose near it, so neither England or France could be benefited by the downfall of the other. Finishing the above branches of his topic, the reverend speaker took up the subject of the antagonism existing between master and servant. The serfdom of Russia was first touched upon, and then came his remarks upon Southern slavery and the John Brown affair at Harper's Ferry. This portion of his discourse we give in his own words, he speaking as follows—

Two extreme schools of thought prevail relative to slavery in this country—one the incendiaries who would win freedom for the bondmen by the blood of the master; the other the despot's course, which treats inferiors like cattle, and means to keep them in brute degradation and ignorance. Enlightened rulers condemn each of these courses, and in manner more or less ardent are striving to remove dangerous classes beneath them by putting on them not only the vestments but the protection of law, and so educating them to become citizens. All over the world the idea is spreading that the rule of individual will is tyranny, and that rulers and ruled, masters and servants, princes and subjects, are in safe relations only when they are under good laws, both social and civil. Here will make the first a tyrant and the subject a slave. But these prove dangerous classes—the despot to avenge his power becoming suspicious and intolerant of the ambition and immunity that are essential to his culture and defence—the slave becoming too brutal to render good service, and so ignorant and excitable as to be the ready tool of the incendiary's torch. True, law makes master and servant both servants of God. The different offices in which their services are applied appear in their command and obedience, so that the relation of master and servant supplants that of master and slave. True Christianity abolished the old tyrannies and serfdoms, and before the serf knew anything of civil freedom he was raised to Christian liberty, and the moment his master felt the power of religion he treated him as a serving brother under God, the father of all. So in every age the Gospel is to do and will do its work in elevating the servile class. They must rise, not by work of law, but by the triumph of law. The merchant who tramples upon law in the best of passions, as much an enemy to the servile class as the tyrant who tramples upon law in the colonies of a despotic policy. Law, just and firm, blesses master and servant at once, by being the vestment of the strong and the defence of the feeble. If any laws seem to rectify them in a just way and by the use of law which we approve. We better help the bondman by doing our part by changing legislation and the opinion of the master toward bettering his condition, and stopping the progress of the oppression they produce by any lawless means. Without anarchy or disunion, it is to be held that the slave trade can be stopped, the extension of the slave system be prevented, and the great organic force of civil order be left to work out the better future of the master. As a friend of the servile class, who are yet to win their way to civil liberty, I must condemn the anarchical, seditious and incendiaries who try to kindle flames of servile war, which not only expose the lives but corrupt the morals of all concerned. I can speak only in terms of condemnation of the men who choose themselves to become judges, magistrates, generals, and madly invade a neighboring State—I condemn them for many reasons, but especially because they actually strengthen the tyranny that they pretend to assail, and put themselves back to the period of law's indiscriminate, when every man did that which was pleasing in his own eyes. They interfere with the great intellectual, moral and spiritual forces, which here and everywhere are working out the better welfare of men by bringing the strong and the weak under the rule of God and making mutual benefactors of class, or otherwise hostile. If I am asked what I think of the recent attempt to excite a servile insurrection in Virginia, I reply that I condemn it altogether, and that no sophism can be foisted there that which justifies the deed on account of worthy personal traits in the originator. The deed is lawless and murderous, and if, as transcendental philosophers assert, the leader is an idealist, he carries the wholly false idea of that school of transcendentalism that makes civil order impossible, by allowing every man to be his own judge and general, and tramples all authority under foot. Mob law is to be condemned utterly, whether in the ruffian who assaults and half murders an unarmed Senator at his desk, or the gangs of marauders who with pikes and rifles try to excite insurrection in a State. John Brown seems to me to be the Don Quixotte of a certain school of radicalism, and to surpass his teachers as much in valor as they surpass him in discretion. It would be wise for our neighbors of the Old Dominion to treat him as a half crazed adventurer, instead of raising him to the honors of heroism and martyrdom. Here, to say, let us thank God for that Christian power and faith that has been working upon the nation, and that led over our ancestors from bondage to freedom. Thanks to God for all the great powers of civilization that tried to bring the strong and the weak under the sway of the same overruling, just and eternal power. Thank for the liberty and justice that we have of standing upon the earth. Think for the use of the Christian, that the only way to the preservation of freedom and humanity, for civil order and the good of the world, is to be regulated by law, and law regulated by liberty.

The reverend speaker, who delivered his discourse over an hour and was listened to with wonderful attention, concluded his remarks by an earnest and stirring prayer for the abolition of the institution of slavery, and the triumph of the law of God over all human laws, that would induce

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Blessed are the peacemakers, for they shall be called the children of God.

His opening announcement was that of all beings on the face of the earth, man was the most quarrelsome. Man was always fighting, either with his hands, a club, a pistol, his tongue or pen. The spirit of the camp was carried into every sphere of life, and what men called peace was only another word for

him a fond of being, from whose tone a private better could be expected; nor would he join the man who believes the vitiated nature of man is a fighting animal, and that the only way to manage him is to make right of might, and have the weak kept under the thumb of the strong. He thinks better of man, has high hopes of him. Instead of regarding his quarrelsome nature as proof of his utter fall from his original state, he looks upon it as evidencing the vast range of his being and the majestic promise of sublime progress. This quarrelling, or antagonism in all the spheres of life, which men live, move and have their being, it was the grand mission of the Gospel to reconcile, and to produce harmony from inharmonies. He proceeded to speak at length of the antagonism, on account of material goods, between the rich and poor—the antagonism of capital and labor. He indicated that the final and fraternal idea of religion was the only thing that could reconcile the antagonism. He spoke of the Central Park as a good and important step to this end. This grand work was a religious work, as it furnished work to hundreds of unemployed but willing laborers, and stood with bread moulds that otherwise would have to be fed at the public expense. Aside from this, a place was being arranged for a permanent resting place of all classes, where all might equally enjoy the beautiful air, the beauty of woodland, stream and flower, and their moral power and love of the beautiful be developed into healthful and prouising activity. He denounced in eloquent terms the abuse of the earth's produce, such as converting grain and the fruits of the village into intoxicating liquors. He next dwelt upon the late wars in Europe, the causes of them and the expense of carrying them—the latter for the past year alone being set down at \$700,000,000. In speaking of the prospects of a war between England and France, he showed how neither could be benefited. As the Lily did not magnify itself in beauty by despoiling the sweet scented rose near it, so neither England or France could be benefited by the downfall of the other. Finishing the above branches of his topic, the reverend speaker took up the subject of the antagonism existing between master and servant. The serfdom of Russia was first touched upon, and then came his remarks upon Southern slavery and the John Brown affair at Harper's Ferry. This portion of his discourse we give in his own words, he speaking as follows—

Two extreme schools of thought prevail relative to slavery in this country—one the incendiaries who would win freedom for the bondmen by the blood of the master; the other the despot's course, which treats inferiors like cattle, and means to keep them in brute degradation and ignorance. Enlightened rulers condemn each of these courses, and in manner more or less ardent are striving to remove dangerous classes beneath them by putting on them not only the vestments but the protection of law, and so educating them to become citizens. All over the world the idea is spreading that the rule of individual will is tyranny, and that rulers and ruled, masters and servants, princes and subjects, are in safe relations only when they are under good laws, both social and civil. Here will make the first a tyrant and the subject a slave. But these prove dangerous classes—the despot to avenge his power becoming suspicious and intolerant of the ambition and immunity that are essential to his culture and defence—the slave becoming too brutal to render good service, and so ignorant and excitable as to be the ready tool of the incendiary's torch. True, law makes master and servant both servants of God. The different offices in which their services are applied appear in their command and obedience, so that the relation of master and servant supplants that of master and slave. True Christianity abolished the old tyrannies and serfdoms, and before the serf knew anything of civil freedom he was raised to Christian liberty, and the moment his master felt the power of religion he treated him as a serving brother under God, the father of all. So in every age the Gospel is to do and will do its work in elevating the servile class. They must rise, not by work of law, but by the triumph of law. The merchant who tramples upon law in the best of passions, as much an enemy to the servile class as the tyrant who tramples upon law in the colonies of a despotic policy. Law, just and firm, blesses master and servant at once, by being the vestment of the strong and the defence of the feeble. If any laws seem to rectify them in a just way and by the use of law which we approve. We better help the bondman by doing our part by changing legislation and the opinion of the master toward bettering his condition, and stopping the progress of the oppression they produce by any lawless means. Without anarchy or disunion, it is to be held that the slave trade can be stopped, the extension of the slave system be prevented, and the great organic force of civil order be left to work out the better future of the master. As a friend of the servile class, who are yet to win their way to civil liberty, I must condemn the anarchical, seditious and incendiaries who try to kindle flames of servile war, which not only expose the lives but corrupt the morals of all concerned. I can speak only in terms of condemnation of the men who choose themselves to become judges, magistrates, generals, and madly invade a neighboring State—I condemn them for many reasons, but especially because they actually strengthen the tyranny that they pretend to assail, and put themselves back to the period of law's indiscriminate, when every man did that which was pleasing in his own eyes. They interfere with the great intellectual, moral and spiritual forces, which here and everywhere are working out the better welfare of men by bringing the strong and the weak under the rule of God and making mutual benefactors of class, or otherwise hostile. If I am asked what I think of the recent attempt to excite a servile insurrection in Virginia, I reply that I condemn it altogether, and that no sophism can be foisted there that which justifies the deed on account of worthy personal traits in the originator. The deed is lawless and murderous, and if, as transcendental philosophers assert, the leader is an idealist, he carries the wholly false idea of that school of transcendentalism that makes civil order impossible, by allowing every man to be his own judge and general, and tramples all authority under foot. Mob law is to be condemned utterly, whether in the ruffian who assaults and half murders an unarmed Senator at his desk, or the gangs of marauders who with pikes and rifles try to excite insurrection in a State. John Brown seems to me to be the Don Quixotte of a certain school of radicalism, and to surpass his teachers as much in valor as they surpass him in discretion. It would be wise for our neighbors of the Old Dominion to treat him as a half crazed adventurer, instead of raising him to the honors of heroism and martyrdom. Here, to say, let us thank God for that Christian power and faith that has been working upon the nation, and that led over our ancestors from bondage to freedom. Thanks to God for all the great powers of civilization that tried to bring the strong and the weak under the sway of the same overruling, just and eternal power. Thank for the liberty and justice that we have of standing upon the earth. Think for the use of the Christian, that the only way to the preservation of freedom and humanity, for civil order and the good of the world, is to be regulated by law, and law regulated by liberty.

The reverend speaker, who delivered his discourse over an hour and was listened to with wonderful attention, concluded his remarks by an earnest and stirring prayer for the abolition of the institution of slavery, and the triumph of the law of God over all human laws, that would induce

THANKSGIVING, BOSTON.

The usual Thanksgiving exercises were held in Plymouth Church, N. W. Barry Ward (where?) yesterday morning. In his introductory prayer Mr. B. also prayed that God would turn the hearts of the nation to the...

GOD'S HIGHER LAW.

SERMON BY THE REV. DR. CHAPIN.

Dr. Chapin's church was well filled yesterday, though perhaps not so densely crowded as ordinarily on the Sabbath. The text was taken from the 97th Psalm, 1st verse: "The Lord reigneth; let the earth rejoice." This simple and sublime statement Mr. Chapin said was the basis upon which so many States...

they had found to be confined to them. The reverent gentleman very learnedly reviewed the subject on which he founded his discourse, and in the course of his observations gave his hearers sound and will- ing advice. He said that the great way to find peace and happiness would be by keeping within the bounds of their own duty; by having no interference with the rights of others, while they strive to fulfill all the moral obligations of their own. They should also seek to secure the good will, respect and affection of their fellow-citizens, rather than their animosity and hatred. The Jews of America formed a large body, but even their great numbers would not give them security if the ire of the mass of the people were to be aroused against them. He related the particulars of the narrow escape of the Jews of New York from being massacred one hundred years ago, in consequence of a political dispute, and gave an account of the murder and expulsion of thousands of Jews from Portugal in one day, because of the unpopularity of a single Jew. These things were related to teach, but it was not impossible that they might, therefore they should pray for the peace of the city in which they live. The reverent gentleman then advised his hearers to be strictly upright and honest in all their dealings; to be charitable to the poor; kind to the afflicted; and merciful in all cases; to form no definite political organizations, but to merge themselves into such parties as they liked best, and concentrate their efforts to the country in which they lived. He then exhorted them to bear in mind that the only standard which they had met, so as to improve themselves, was that of a prayer for the Governor of the State and the people generally.

HERVEY TEMPLE EMANUEL.

A large and fashionable congregation, not a small proportion of which consisted of ladies, was present at the Thanksgiving service held in the Hebrew place of worship yesterday morning. The services began at ten o'clock, and were conducted by the venerable and Rev. Dr. Adler, assisted by other reverend gentlemen. After the usual preliminary exercises held in the Hebrew tongue, some of the Psalms of David were chanted by the minister, accompanied by the congregation, in the most solemn and impressive manner. Prayers were then offered in English and Hebrew, for the President of the United States and the Governor of the State, and the city authorities, the federal government, the offending Hazan fervently imploring the favor of the Almighty on a land in which the sons of Abraham enjoy such unlimited freedom.

The Rev. Dr. Adler then delivered an excellent address, well suited to the occasion. He spoke of the institution of Thanksgiving as a worthy and commendable custom, which ought to be more generally observed, for it was right that in the midst of wealth and progressive prosperity, a season of rest should be set aside for returning thanks to the Giver of all good for his unceasing mercies. He referred to the system of thanksgiving which prevailed among the ancient Jews, and eloquently described the historical customs of those early followers of the doctrine of the great dispensation. The prosperity of America and the full liberty of conscience allowed to all her subjects by her efficient form of government, were next alluded to, and an able comparison of her privileges with those of other nations was drawn and compared. As citizens enjoying the full liberties granted by the constitution, it was their duty as well as Christian to rejoice on such an occasion, and to return thanks for all the benefits and blessings of the year gone by.

The rest of the discourse was a practical application of the excellent moral principles promulgated by the preacher.

Rev. E. S. Porter 1854

FOURTH STREET CHURCH, WILLIAMSBURG.

In the fourth street Dutch Reformed church of Williamsburg religious exercises were held in honor of the day. A very appropriate Thanksgiving sermon, on "The Lessons of the Day," was delivered by the pastor, Rev. Albert S. Porter. The church was pretty well filled, and the sermon was listened to with marked attention. The evils of former ages, and the reverend gentleman, must be plucked up. Such is the law of destiny, the law of humanity and the will of God. We may as well acknowledge these truths, and await their fulfillment. If there be now popular agitations and strikes of party, be it remem- bered that we are here, in the year of our Lord 1854, de- voting ourselves to giving thanks to God. What God will He wills strongly. Notwithstanding all the anti-slavery and pro-slavery speeches which have been delivered, the growing of cotton has not ceased in the South, nor have the manufactories of the East been stopped. All nations have come here to seek a home of freedom. The fore- fathers of our republic laid out their lives for their freedom and common welfare, and, welded by the strong rivets of the constitution, the States of the Union have re- mained firm together and preserved in strength. The proper lesson of the day is our national growth. A vital spirit has been operating—the spirit of Christian truth. Such a spirit animated the fathers of the republic. It gave them purpose and fixedness in their purpose. The consti- tution of our country was established to maintain political, not moral rights; it is, therefore, the political Bible of the Union.

In his closing remarks he alluded to the fact that some twenty-five of the States were celebrating the day in common, as a proof of the unanimity of the people in thanking God for the prosperity of the Union and the propagation of Christian truth.

THANKSGIVING AT THE FIVE POINTS.

Not far from two thousand poor children and destitute grown persons were fed and made happy yesterday by the Christian charities located in and immediately around that sombre district of our metropolis known as the Five Points.

The largest of these institutions is the Ladies' Home Mission (Methodist), located on the site of the Old Brewery. Here a beautiful repast was served up to some 1,200 or 1,400 children, from three years of age upwards. Previous to the dinner the children, all neatly dressed and with clean, shining faces, were assembled in the chapel and the various school rooms of the mission, and went through a variety of highly interesting exercises in the presence of large crowds of visitors. On a raised platform, at the southern end of the chapel, was displayed a very large collection of holiday presents for the children, in the form of little drums, jumping jacks, tin soldiers, Noah's ark, a hundred or so of dolls dressed in all the hues of the rainbow, boxes of puzzles, whistles, rattles, monkeys, images of all kinds, and even a dozen steam- engines. These were for distribution by the teachers.

Rev. Dr. McClintock

ST. PAUL'S METROPOLITAN EPISCOPAL CHURCH.

Thanksgiving Day services were held in this church at 10 o'clock A. M., the Rev. Dr. McClintock officiating. The congregation was large and listened with profound atten- tion to a most excellent sermon from the following text:— Surely His salvation is nigh them that fear Him, that they may dwell in our land. Mercy and truth are knit together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven.—Psalm lxxxv., 9, 10, 11. The speaker said that St. Paul gives it as the charac- teristic of incorrigible men that, "knowing God, they glorify him not as God, neither are thankful." A heathen orator it makes "ingratitude the sum of all sin." In one of our texts that God needs our praises, but that, as Jeremy Taylor says, "they ascend, like the vapors of the earth, to benefit the skies, but to come back in fruitful showers." And the mercies of God should lead us always to repentance. (Rom. xii., 1.) Contempla- tion of blessings should always be accompanied with thought upon their duties. The text brought forth to their minds. It sets forth the true glory of a nation, with its grounds and its guarantees; and these were the points of his sermon—

First.—The true glory of a nation, according to the text, lies in its combination of certain virtues, and their illustration in its life and history. Truth is twin to mercy in the order of God; yet never separate them as though they could live apart. Truth, apart from love, comes a lie. To propagate truth by violence is to use the devil's weapon to do God's service. Justice and peace kiss each other in a perfect companionship. There is no peace without justice—justice between man and man; between the governor and the governed. So in their union, there can be no peace without justice from man to man and from State to State.

Second.—The true basis of this glory lies in virtue and duty—not earthly, but heavenly. Righteousness looks down from Heaven, and in every land where the Divine light is recognized and followed, truth springs out of the ground. The Bible is the guide of the individual, the church, the nation. The man who tries to make his own morality without it fails; the church which extends its law beyond it fails, the nation which forgets and despises it fails.

Third.—The sure guarantee of this glory is the salva- tion of God, or Eternal upon the fear of God. Where the mass of the people are honest and God-fearing, the laws, the institutions, the constitution will be obeyed, and will be adapted to the true growth of the race. The speaker alluded on these points in a most happy manner, and showed their connection with the moral condition for which they had assembled.

After these remarks a collection was taken up to enable the stewards of the church to assist the poor.

CROSBY STREET SYNAGOGUE.

A Thanksgiving service was held in this Jewish place of worship at four o'clock yesterday afternoon. The congre- gation was exceedingly small.

The opening exercises did not materially differ from the ordinary form of Jewish worship. Select passages of the Holy Writings, adapted to the occasion were read; after which Psalms were chanted and prayers solemnly offered. Among these latter was an impressive one for the President of the United States and the six artistry under him.

Dr. Fagan then preached an elegant sermon from the 2nd chapter of the Book of the Prophet Jeremiah, 7th verse—"Pray for the peace of the city in which ye live, for in peace thereof ye shall find peace." The general scope of the discourse was to inquire upon the Jews of America the fact that they were as a nation repre- sented in the prosperity of the country as any other branch of the population. Although they were not as a nation under their own govern- ment and laws, still, all the rights, immunities and privileges of citizens of a great country were guaranteed to them under the constitution. In other countries they were oppressed or else they did not enjoy a measure of free- dom. Under the British policy of the Russian empire their race was grievously troubled; and even under the mild sway of England they had had many difficulties to contend against, while in America there were no obstacles to their advancement—the ways of progress were open to them on all sides—they suffered no hindrance in the exercise of their political independence, and with their moral and relig- ious ideas no man was ever found to interfere. They were, therefore, bound to pray for the peace of the city in which they lived, for that only could the people which

after dinner, in the order of merit. Bishop Johns, and several prominent clergymen of the denomination, were present. The children sang delightfully and with great spirit, and every little face beamed with unalloyed pleasure. Several addresses were made to the children by clergymen present, and though these were evidently felt to be a little tedious, they were listened to with commendable patience. The dinner embraced all the favors and delights of the season in the greatest profusion, and was partaken of with intense relish. Then came the distribution of the toys, and the little people felt that their cup of bliss was full. Among the visitors who witnessed the joyful scene there were many moistened eyes, bearing nevertheless with smiles, and the silver change rang merrily into the contribution box of the association placed conveniently in the passers-way.

On the opposite side of the square stands the Five Points House of Industry, better known as Pease's Mission, at which very similar scenes were enacted. This institution provides a permanent home for some 150 children taken from the streets and from the squallid dens so numerous in that quarter. Besides these, three or four hundred others were displaced, part of whom attend the day school, and others were gathered up somewhat promiscuously. All had clean hands and faces, but the outsiders were plainly distinguishable from the regular inmates by their invariably knotted and tangled lockheads of hair and generally dilapidated garments. The dinner here was also excellent and profuse, and it was said the establishment had received donations of provisions enough for a four months supply. Rev. Matthew Hale Smith was among the speakers, and urged the managers of the charity to appeal directly to the churches for pecuniary aid, of which they are very much in need. They have room for about a thousand children, but are constantly obliged to turn away suffering applicants on account of the low state of their funds.

At the Five Points Gospel Union Mission (Baptist), No. 42 Baxter street, a dinner was provided for about 300 persons, mainly adults, and addresses were made by Rev. Dr. Armistead, Rev. John Quincy Adams, Rev. A. A. Beckbea, Rev. C. T. Goodwin (the President), and Rev. Geo. H. Stone. The labors of this mission are confined principally to preaching the Gospel and maintaining a Sunday school. Their aim is to reach those families which, having no children, are not directly accessible to the other missions. For the past two weeks they have been holding evening meetings, and experiencing something of a revival, several having professed a religious experience.

THANKSGIVING DAY AT THE COLORED ORPHAN ASYLUM.

The juvenile inmates of the Colored Orphan Asylum, situated in Fifth avenue, between Forty-third and Forty-fourth streets, had a grand feast and public exhibition yesterday in celebration of Thanksgiving. The little girls and boys, some two hundred in number, decked out in the neatest attire, with scrupulously combed wool and shining faces, were allowed to roam about uncaged—that is, freed from the noose from the restraints of school, and given full permission to enjoy themselves to their heart's content, always within the bounds of propriety and the asylum walls. The youthful Osawatimies took advantage of the freedom thus extended to them, and indulged in divers childish sports and games during the entire morning, until dinner time came around and summoned them to a substantial repast supplied by the bounty of Mrs. Stokes, one of the philanthropic patrons of the asylum. Turkeys and other palatable viands made their appearance frequently, and were despatched with a rapidity really startling, as well as creditable to the good taste and stomachs of the feasted.

Shortly after the dinner, two o'clock or thereabouts, an exhibition took place in one of the spacious rooms of the institution before a select little audience of some twenty well dressed ladies and about a dozen gentlemen. On a platform, with ascending tiers, erected at one extremity of the room, the little ebony cherubim and seraphim were ranged in excellent order, ready for the signal to begin the exercises, which were directed by the female teachers exclusively. The programme contained some twenty-six different pieces, enabling the children to give exhibitions of their cleverness in almost all the branches of a good commercial education, such as reading, writing, spelling, arithmetic, geography, history, English composition and declamation. There were also several solos, duets and choruses sung in a very sweet and harmonious manner by the children.

Among the recitations were the following:—"Make your Mark," by George Allen McIntyre; "The Bible," by Sarah Pine; "The Wonderful Machine," by Robinson, Tolson and John Dolan; and a dialogue entitled "War on Christian Principles," by David Cox, Robinson, Penton and John Dolan. Besides these, there was a little piece spoken by one of the youngest girls, about two little birds—a redbreast and a yellowbreast—that once upon a time got up a bit of a flirtation. Mr. Yellowbreast declared he loved Miss Redbreast dearly, to which the latter responded in a doubting manner, calling upon her wooer to "show it, show it." The little speaker, in a very happy way, applied the story to the patrons of the asylum, who were in the habit of asserting that the colored school was one of the best in the country. They should now prove their sincerity, and

With some money now come out. That would "show it" without doubt.

The Colored Orphan Asylum, which has been established since 1842, is under the direction of six ladies—five white and one black—and a few male teachers. It is fairly endowed by the city, but mainly supported by private donations. The exercises yesterday were of a creditable character.

THE AMERICAN FEMALE GUARDIAN SOCIETY END HOME FOR THE FRIENDLESS.

The annual donation visit at the above institution, at No. 52 East Thirtieth street and No. 29 East Twenty-ninth street, running through the block, came off yesterday, with the usual interesting exercises of the young children and the Thanksgiving dinner, equally interesting to spectators as the exercises.

At two o'clock quite an audience had gathered in the chapel, numbering about two hundred, and the children—the boys separated from the girls, in three distinct divisions, on a suggestion of the ladies at one end of the room, commenced their exercises of singing, speaking, recitations and dialogues.

Mr. Bennett, and Mrs. E. R. J. Bennett, the directors, presided. The children were most neatly and properly dressed. The whole establishment had an air of comfort, cleanliness and order that a stranger would scarcely expect to find for the friendless and abandoned orphan in that aristocratic part of the city.

At 5 P. M., the children prepared for the banquet to the basement of the building on Thirtieth street, where several tables, loaded with turkeys, chickens, pigs, tarts, fruit, all kinds of meat, &c., were in waiting for them. It is needless to describe how the children enjoyed the feast. They enjoyed it, of course, only as children, taken as they were from the lowest degradation, can enjoy such things. It was observable, however, that during the feast, their benefactors, nearly all of whom are ladies, seemed to enjoy it equally, if not more, than the children themselves.

At a quarter after 8 P. M., the audience, which had then become still larger, dispersed, and the children, probably heartily tired with the fatigue of the day, had half of their exercise with great interest, and the last-mentioned as one of the subjects of the day.

THANKSGIVING ON RANDALL'S ISLAND.

There was a good time among the inmates of the institutions on Randall's Island yesterday, and the boys in particular were in their glory. The exercises, commenced at 11 A. M. and continued for over an hour. They consisted of dialogues, recitations, singing of hymns, &c., and were well performed. Gov. W. T. Pinkney, who was present, delivered a speech to the boys, when they had got through their exercises, complimenting them highly on their progress and expressing his satisfaction at seeing them look so well and appear to feel that they were enjoying a holiday. The boys cheered the Governor, who was followed by Governor Oliver with another speech. It was also high in his praises to the boys, and he received their applause. They then retired for dinner, which they seemed to enjoy quite as much as the exercises had far more than the speeches. In the evening they had a military parade, marching round the island with their banners and music. At the various institutions on the island the inmates were in their holiday attire, and every one had their thanksgiving in their own way. The Governors expressed their approval to Col. Crosto, the Warden, of the condition of the institutions in every respect.

THE MISSION OF THE REPUBLIC.

SERMON BY THE REV. J. P. NEWMAN.

A Thanksgiving Sermon was preached yesterday morning by the Rev. J. P. Newman, at his church, corner of Bedford and Morton streets.

After the usual introductory services, the Rev. Mr. Newman offered a fervent prayer of thankfulness for the blessings we now enjoy, and asked that our sins, individual and national, might be forgiven. During the singing of a hymn which followed, a collection was taken up for the benefit of the poor. Mr. Newman stated the case of a colored minister, residing in that locality, who had that morning applied to him for assistance, saying that his child was lying dead in the house, and he had not the means to bury it. A liberal sum was collected, a portion of which was designated for the use of the colored minister mentioned. Mr. Newman then delivered an extemporaneous discourse on the suggestions of the day. Reverting to the general prosperity of the country, the absence of war, pestilence, or famine, he remarked that the word "Thanksgiving" was the most appropriate one that could be applied to the pious gratitude which we ought to feel for the manifold blessings bestowed upon us. The word of itself acknowledges a Supreme Ruler, at the same time expressing love for the Dispenser of all good, and a desire to extol His name. The age in which we live calls for special praise. Looking back to the different eras of time in which Moses, Solomon, and our Savior lived, and contrasting them with the age in which we live, we find that the world has never seen an era so illustrious as the present. It has its errors and its crimes, but it also has its great truths and a more extended Christianity than was ever before known. Referring to the fight now going on between Liberty and Slavery, Mr. Newman said that fearful people might dread a civil war, or feel alarmed for the safety of the Union, but he was convinced that neither war nor dissolution would follow this antagonism. Let the strife be kept up, and a higher and more glorious civilization would be the result. America has been raised up to settle the question of a Free Government, and we should be recreant to ourselves and to our country did we fail to meet the struggle manfully. As in the beginning light overcame darkness, so shall the great principle of liberty overcome Slavery. We must work in the glorious cause till our nation becomes a pillar of freedom, rising triumphantly to Heaven, with the Star Spangled Banner floating from its apex. We have got the buckram in us to do it, and, God helping us, we will do it. Mr. Newman closed his remarks by a comparison of the state of the arts and sciences now with what they were in olden times, and a reference to the intellectual superiority of the present age over any previous one.

THE GOLDEN AGE.

SERMON BY THE REV. J. R. W. SLOANE.

The Rev. Mr. Sloane of the Fifteenth street Scotch Church preached yesterday from Dan. 7, 18 and 27. "But the Saints of the Most High shall take the Kingdom &c." The speaker announced it as no part of his intention to discuss theories of prophecy. The inspired word, the hopes and aspirations of the virtuous and good of all ages, and the whole progress of the divine governments pointed to better ages than the present. This period, whether termed "The Kingdom of God," "The reign of Messiah," or "The good time coming," formed the burden of some of the great predictions of Scripture, animated the hearts of the best men that the world had ever seen, and holy results were tending. The comparison of the world's present with the Divine idea of this period revealed in the scriptures, would enable us to measure the world's progress, and furnish some of the grounds of our hope for its future realization.

will be characterized by the great advancement and wide diffusion of knowledge. "The light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days." The last half century had been distinguished before all that has preceded it in this respect. The boundaries of science had been enlarged—some departments of knowledge had emerged from obscurity into the realm of sciences, and vast attainments made in the departments of human investigation. We wondered at no power that man manifested in controlling the elements were astonished at no achievements in these departments. True, God often made men feel the bit and the rein. The Atlantic Telegraph, the Great Eastern, were splendid failures when God had rebuked men's pride and arrogance, which they had shown in all these, perhaps he will permit them to succeed.

In the knowledge of divine things there was also great advance, although the laws thus held as to advancements here were somewhat different from those in other departments. All attainments here were real and substantial. This age was the harbinger of that which was to come. The ends will be full of the knowledge of the Lord.

A time of Universal Peace "They shall bear their swords into plough-shares, their spears into pruning hooks."

The sanguinary struggle of the Crimea, the bloody revolution of India, the storm of war which has recently spent its fury upon the plains of Italy, all proclaim in tones louder than the thunders of her own cannon, that the time of peace is not yet. The mightiest nations of Europe have the largest armies which they have ever had under their command, while Napoleon is urging forward the creation of his navy with all the resources which he can command—that, too, already in possession of one far more than adequate to all the necessities of his Empire. British statesmen understand this, and are making counter preparation, the instinct of self-preservation was as vigorous as it was strong. There was a "silver lining," to all this dark cloud of war, "golden furrows" through the darkness of this battle storm. In the providence of God, the red horse of war goes forth with the white horse of the gospel, the nations must be smitten with Messiah's rod, before they will kiss the sceptre of his mercy. Babylon must fall and Armageddon is yet to be fought.

A time of universal liberty, "Everyone shall sit under his own vine and fig tree."

There would be no minister to advocate Slavery from the bible, no politician to pronounce the Declaration of Independence glittering with sounding generalities, no judges to declare that black men have no rights, which white men are bound to respect.

We had seen the natives of St. Domingo throw off the yoke of their taskmasters, Britain had given freedom to 800,000 slaves in the West Indies, an act of noble magnanimity that redeems many a dark page of her history. The colossal despotism of Russia was setting the world an example in the liberation of her serfs. In our land slavery still strove, and went steadily forward in the accomplishment of its purposes. Texas annexation, the Fugitive Slave bill, the repeal of the Missouri compromise, all consummated within a few years. Against this we had an anti-slavery sentiment, that had made the respectable once pro-slavery dishonorable, at least in all but the commercial centers. A great and predominant political party, combines more anti-slavery sentiment than would have been thought possible five years ago. And finally, Old John Brown had struck a blow that had made it totter to its deepest foundations. To understand John Brown we must go back to the heroic ages of our own history. Here the speaker referred to John Brown of Priesthill, shot before his own door, in the presence of his wife, by the bloody Golan of Claverhouse, for breaking the "Fugitive bill" of that day, and for treason to the country. John Brown's character was sketched. He was an eminently and truly pious man. He was possessed of indomitable courage, and we have Gov. Wise for it that he was truthful, honest, upright and sincere. The motives that actuated him were worthy of a Bruce, a Tell, a Washington. Gov. Wise had pronounced him an old Roman, others with more truthfulness had called him an old Covenanter. As to the business of his abode we are not prepared to judge until we know more about it. Our fathers threw themselves in Scotland against the whole power of the British government without the shadow of a hope of success. Yet they won—for as Carlyle had said, they laid their dead bodies in the ditch, that the English revolution might walk over in silk slippers. This affair was like a blazing thunderbolt thrown from the hand of the Almighty into the darkness of slavery, revealing its true character and showing the pitiable imbecility of the slaveholders and their utter incapability to protect themselves. It was making Abolitionists by the thousands—let it go on. John Brown was no murderer, for he had shed no man's blood; he offered to lay down his weapons. He was not guilty of treason, for he owed no allegiance to Virginia. He did not put the sword and torch of insurrection into the hands of the slaves, he only meant to show them the road to a land of freedom, and then leave their masters unmolested, provided they would be wise enough to stand out of the way. They may hang John Brown upon the gallows, blow out his brains, as Claverhouse did John Brown of Priesthill, or burn him as they did Huss and others, but they are only sowing to the wind to reap the whirlwind. Like dragons teeth, from every drop of his martyr blood others will arise, until the Bastille of oppression, smitten by repeated blows, shall fall, never to arise.

Universal righteousness shall prevail—holiness to the Lord even upon the bells of the houses. Bible circulation, missionaries to the heathen, the increase and diffusion of Gospel light, and especially the great progressing revival, were all indications of this. Especially the speaker dwelt upon the great spiritual movement of which we now hear in North-west Sweden and Denmark, and even in far India and Australia. The speaker concluded by saying that Christianity looked forward—never backward—for the golden ages.

FEEDING THE POOR AT THE STANTON-STREET BAPTIST CHURCH.

In accordance with a custom initiated seven years ago, and observed every year since, the members and congregation of the Stanton-street Baptist Church yesterday gave a Thanksgiving Dinner to various poor families. Last Sunday, the Rev. Dr. Hiscox, Pastor of the Church, announced that persons desiring to contribute to this object, could leave their contributions at the lecture-room. Since that time a large quantity of provisions, consisting of meat, poultry, potatoes, bread, &c., was sent to the lecture-room of the Church, where it was separated, placed in packages, and addressed to poor but deserving families, to whom it was thought that it would be acceptable. Some fifty families were thus provided with a Thanksgiving Dinner, by means of whom the gift was entirely unexpected. A considerable amount of money was also placed in the hands of the Committee for the relief of the poor. The Rev. Dr. Hiscox assisted with his own hands in this work, and he informed us that since the commencement of the custom he had witnessed many an interesting incident. One year the persons appointed to distribute the parcels could not find one of the persons designated. A lady informed them that there was an unfortunate family in the same house who needed assistance. It appeared that this family were from the Eastern States, and were in very reduced circumstances. On the morning of Thanksgiving, the husband told his wife there would be no Thanksgiving dinner for them that day. They both remembered the happy hours they had passed in their Eastern home, and the joyful Thanksgiving days which had once been so bright, and comparing their present condition with the past, they fully realized the extent of their unfortunate situation. The husband went away. In the meantime the distributors arranged with the lady, who had informed them of the circumstances of this family, to give them a good Thanksgiving dinner. The turkey was cooked, and the table was covered with everything that was necessary to complete a dinner to suit the day. The husband returned at noon, and was astonished at the display. He looked at the table and then at his wife, and inquired whence the bounteous provision came from. In tremulous tones, and her eyes filling with tears from her emotion, she said, "The Lord hath provided it." They both wept, and thanked Providence for the blessings bestowed upon them. The good pastor informed us that there were many other instances of an equally affecting nature, which had come under the observation of the church in making these distributions.

THE JEWISH SYNAGOGUES.

A sermon was preached at 10 a. m. yesterday, in the Jewish Synagogue in Twelfth street near Fourth avenue, by Dr. ADDLER, the presiding Rabbi. The sermon was in the German language, and comprised an accounting of the many blessings, civil and religious, falling for thanksgiving.

An address in English followed by Mr. DE CORDOVA, the well-known humorist and lecturer. He dwelt upon the increasing influence in this country of the Jews, and enforced sobriety, honesty, and social, religious, and political conduct, that would insure more and more the good will and respect of their fellow-citizens. The chanting at the opening and close of the services was very grand and impressive.

At the Synagogue in Crosby street, the exercises commenced at 4 p. m., the chanting and sermon occupying nearly two hours. The Rev. Dr. FISCHER preached the sermon, taking as his text "Peace on Earth, and good will to men." He gave the history of the rise and progress of the Jews in this city, commencing with the exciting time, a little over a hundred years ago, when, as he alleged, an edict came near being issued compelling the massacre of all the Jewish residents. He spoke strenuously against the proposed changes in their modes of worship, and formation of a separate political body. While enforcing the preservation of identity, he insisted upon compliance with the laws of the country of their adoption, and firm unity in the cause of political purity and humanity.

THE FIVE-POINTS HOUSE OF INDUSTRY.

Some five hundred children were supplied with a dinner yesterday at the Rev. Mr. Pease's House of Industry—a dinner worthy of the day, and to which ample justice was done. The children sung and went through their school exercises in a manner creditable to themselves and their teachers. The Rev. Matthew Hale Smith addressed the congregation of ladies and gentlemen who filled the room to witness the exercises. The speaker referred to the fact that there were about two hundred children permanently located at the institution. There were hundreds of others who would gladly avail themselves of its benefits, but, although the institution could accommodate one thousand, it could not afford to take more than that number, unless additional aid were furnished. At the conclusion of Mr. Smith's remarks the children proceeded to the dining-room, where they took their dinner. They then returned and listened to some further speeches, and went through their school exercises again.

THE FIVE POINTS MISSION.

The Mission Buildings on the site of the Old Brewery, under the charge of the ladies of the Methodist Episcopal Church, were crowded to their utmost extent yesterday, from the hour of 3 p. m. up to 8 in the evening. The exercises were opened by the Rev. Bishop Jones with prayer, after which singing, dialogues, and recitations of an interesting character were gone through with by the children until the hour of dinner. Not a few of the parents were among the the visitors, and the whole number who came and went during the afternoon could not have been less than two or three thousand. Before sitting down to dinner there were appropriate speeches made by several reverend gentlemen present. The donations received were spoken of as unexpectedly magnificent. Charter K. Crooks, of the Bowery, presented a loaf of bread, the size of a tolerably large alligator, being between five and six feet in length, and two and a half feet in width, which was suspended in the middle of the dining-room on an immense tray.

An apparently well-to-do and intelligent-looking pig sat resting in stolid dignity in the center of one of the long rows of tables. The number of children that sat down to table was 450, and the enjoyment with which they appeared to go through the exercises of the day, the last mentioned more particularly, contrasted remarkably with the inquisitive and squalid-looking urchins outside. The legends, "The liberal deviseth liberal things," and "He that giveth to the poor shall not lack," were wrought gracefully upon the opposite walls in letters of evergreen. After dinner, a large quantity of toys, of the description usually dealt in by Santa Claus, were distributed among the delighted youngsters.

THE BAXTER STREET GOSPEL UNION MISSION.

This, the oldest institution of the kind in the neighborhood of the Points, celebrated the day with a dinner. The Mission is a Baptist institution, and was established eighteen years ago, under the name of the Gospel Bethel. Its object is simply to supply the gospel and nurse the sick. A large number of friends of the institution were present, and the time appeared to be very agreeably spent. Dr. Armitage, the Rev. John Quincy Adams, the Rev. Dr. C. A. Buckbee, and the President, C. T. Goodwin, made speeches, after which 300 persons, children included, sat down to table. During the remarks made it was stated that during the past two weeks religious meetings had been held here nightly, with great success, and also that the stated preaching and Sabbath-school had been attended by considerable numbers.

HOME FOR THE FRIENDLESS.

As usual this happy institution threw its doors open yesterday afternoon for the reception of friends, that they might see what was doing by gazing for a while on the interesting and pleasant countenances of several hundred children who had been plucked from the embrace of dire poverty, with its multitudinous dangers. At 2 o'clock in the afternoon, the children belonging to the "Home," and those of Industrial Schools Nos. 1 and 2, took their seats in the infant gallery at the end of the chapel. A large congregation had gathered in to see them, and they opened their Thanksgiving exhibition by singing "Holy Father, Please to Listen." The exercises throughout the afternoon and evening, consisted of singing and recitations by the children, and addresses from the Rev. Mr. Hoge of the Brick Church, Prof. Martin of the University, Messrs. Lucius Hart, Horace Waters, Mervin Atwell of *The Evangelist*, Pardee of *The Sunday School Union*, Williams of Yale College, Angel and Judge Culver. The speeches were happy and brought a response to the amount of \$300.

A collection for the institution was taken up in Dr. Cheever's Church in the forenoon, amounting to \$30. There is a debt of some \$20,000 remaining upon the building which the friends of the Home trust their friends will enable them to liquidate.

HOW THE NEWSBOYS GAVE THANKS.

The newsboys yesterday were in the best of spirits. At their lodging-rooms on the fifth floor over *The Sun* office, about eighty of them were assembled, at the hour set for Thanksgiving dinner. Innumerable were the jokes and puns, and the pert remarks made by them during the half hour that the turkeys were getting ready, and most gratifying the cheerful spirit which prevailed while the dinner was in progress. One or two of them, it is true, in their excess of love for fun, amused themselves by suddenly tumbling their fellow urchins off their seats, but generally they behaved very well, for newsboys. The greatest respect and good will were shown by the boys for the visitors, especially to ladies, who took interest enough to speak to them. Mr. Charles O'Connor, the Superintendent of the rooms, has just returned from the West, whither he has taken a company of forty boys and placed them under the care of respectable farmers. The intelligence of the newsboys has made them extensively called for, and Mr. O'Connor reports those of his previous company as being very well pleased with their new occupation.

The profits of the newsboys are from two cents to \$2 50 a day. Sometimes, when they are unusually lucky, they make as much as \$1 50 before breakfast. There is one boy among the lodgers who has deposited

in the "bank," day by day, \$380, the whole of which is now on interest in Wall street. Another boy has made and kept about half that amount. During last month the total penny deposits of the 66 "regulars" of the institution was \$105, and the last three months, \$265.

The boys retire at 9 o'clock precisely, previous to which they spend several hours in an evening school established for them. A melodeon, which is played by Mrs. O'Connor, is a favorite source of amusement to them. Some of them rise, regularly, at 2 1/2 o'clock, others at 3, 4 and 5 o'clock in the morning, there being a watchman stationed to waken them. At the close of each day a short time is spent by them in family worship, and on Sunday evenings a stated religious meeting is held, which is said to be very interesting though not always strictly devotional.

RANDALL'S ISLAND.

Of all the days in the year, Thanksgiving Day is, perhaps the most acceptable to the Randall's Island children, for on that occasion they enjoy a general holiday. For more than one reason they look forward to the advent of that day with joyfulness, and their anticipations are of the most pleasurable kind. They have numerous visitors who entertain them, and whom in their turn they entertain with their little speeches, dialogues and songs; and last, though not the least to them, is the sumptuous dinner of turkeys, chickens, roast beef, puddings and pumpkin pies. Yesterday the children enjoyed themselves in the same manner that they have for years past. Governors Smith, Gunther, Oliver and Pinckney were present, with a number of friends and speeches were made to the children by them, and by several of the visitors. The children repeated dialogues, and after one or two pleasing songs, Master Ryan, the orator of the day, addressed the company. The Randall's Island Guard turned out strong, and was reviewed by the Governors. Then came the dinner and the clatter of knives and forks, and the conversational discussion as to the good things, was intense. All were feasted from the oldest to the youngest, and after dinner the little ones were permitted a protracted play-spell.

COLORED ORPHAN ASYLUM.

The managers of this highly useful institution did not fail to remember the children under their charge on Thanksgiving Day. Donations were made to the Asylum by the benevolent. The children at present numbering 210, were clad in their best holiday attire, and evidently enjoyed the occasion. At 12 o'clock, they were marched in procession to the dining-room, and seated around a table heavily laden with every desirable delicacy. Visitors came streaming in throughout the afternoon, charged with some kind gift for the benefit of the Institution. At 2 o'clock p. m., the school exhibition commenced, and continued till 5 o'clock, during which the orphans, without an exception, acquitted themselves most creditably. The exercises consisted in recitations from the Bible, chanting from the Lord's Prayer in verse, dialogues, embracing light fairy dissertations, examinations in mental arithmetic and grammar. The management of the institution is under the supervision of thirty ladies, and the direct education is controlled by six female teachers. Everything about the establishment wore a cheerful and highly encouraging appearance, and indicated that its influence was of the most widely beneficial, as well as generous character.

THANKSGIVING AND THE POLICE COURTS.

The various Police Courts yesterday were exceedingly dull. Not a case of any importance came before any of the Courts, and the number of drunk and disorderly cases and petty complaints was not equal to half the usual daily business done in that line. The returns made by the Police Captains to the Superintendent, of arrests made on the night previous, show a decided falling off also. If Thanksgiving were always to have such a beneficial effect on the morals of the city, it would be well if it occurred oftener. Notwithstanding the scarcity of business, the Police Justices and Clerks were at their posts, and by way of killing time, were engaged in the lively and entertaining pursuit of law, sermon and newspaper-reading, or devoting their attention to chess, backgammon and politics.

THANKSGIVING IN WILLIAMSBURGH.

The day was generally observed in this city; the stores being closed and business suspended. Discourses were delivered in the churches, and the usual Thanksgiving dinner given to the scholars of the Industrial School in North Second street.

[By Telegraph.]

THE DAY IN PHILADELPHIA.

PHILADELPHIA, Thursday, Nov. 24, 1859. Thanksgiving day has been very generally observed, by suspension of business. Two regiments of military paraded. All places of amusement were thronged this evening.

It is rarely that the productions of a preacher so famed for popular eloquence as the author of these discourses will sustain the test of a calm, much less of a critical, perusal, in private. The excitement of the occasion which called them forth has passed away; the sympathy of a crowded audience has lost its electric influence; the flashing eye and thrilling tones of the speaker no longer lend their magic force to his argument; the inspiration of the moment has given place to the exercise of tranquil reflection; and it is no wonder that the discourse, which was listened to with delight, or perhaps with rapture, on its delivery, should prove destitute, not only of charm, but even of extraordinary interest, on its subsequent reading. This rule, however, by no means applies to the pulpit performances of Dr. Chapin. With all his uncommon rhetorical skill, his success is founded on nobler and more permanent mental qualities. His earnestness of conviction gives solidity to his illustrations. The fertility of his fancy is tempered by sobriety of thought. Accustomed to witnessing the immediate effect of his oratory, he never permits the love of effect to interfere with the love of truth. Doubtless, like other popular speakers, he aims at telling points; he well knows how to introduce them to advantage; he is not without satisfaction at "driving a nail in a sure place;" but he is never enticed by the desire of display into the use of paradox, or the superficial, epigrammatic turns which dazzle the imagination, without producing conviction, or stimulating thought. His eloquence is based on sound good sense and a healthy experience of life. With deep feeling and high aspirations, he has no morbid or extravagant tendencies in his nature. He preaches, not for angels, but for men. He never fancies that the millennium has arrived in the middle of the nineteenth century, never mistakes the Broadway Church for a Jewish Synagogue, an Athenian temple, or a cathedral of the latter day saints. His word is in season, though he draws no fantastic or faratic lessons from the events of the hour. He aims at reform, without being a destructive, and would advance the progress of society, without bathing in hands in his neighbor's blood. Though esteemed a heretic, he is no sectarian. The common interests of humanity form the great theme of his discourse, and he accordingly, finds a ready and cordial response from a wide circle of hearers. The present volume, therefore, possesses much more than an ephemeral interest. It is filled with weighty instructions, expressed in vigorous and impressive language. The views of life which it sets forth are cheerful and encouraging, though free from extravagance. They are drawn from a deep fountain of experience, and pervaded by a kindly, yet uncompromising, spirit of religion. The ethical tone of these discourses is elevated and noble, without urging a romantic perfection incompatible with human weakness and temptation. The single extract for which alone we have space well illustrates the general character of the work. It is from the last discourse in the volume, on "Overcoming the World."

We must overcome the world in its temptations. It has the better of us so long as it can seduce, or terrify us into any impure desire or wicked deed. The point of our victory over it is in the supremacy of holy principles and affections in our hearts bringing every proposition to their test. That man is victorious over the world who yields without surrender the scepter of God's law, and from whom the world by no expedient can wrest that scepter. Now, in conducting this assault, the world has various methods and employs many agents. Thus it finds some of its most successful allies in the appetites. Countless are the hosts who have yielded to the suggestion of evil lusts. Conscripts drawn by God to fight the battle of life and to scale Alpine heights of duty, they either know not or heed not the summons, but leap without restraint to gratification, or he basking in the sunshine of voluptuous ease. How many do we see every day who have thus yielded to the world without a struggle. Fools of appetite! Flouts on the stream of impulse! Deserters from the campaign to which God has called them! How often they drop by the wayside, bruised and torn, victims of their own passions, cast into the fire and the water by the devil within them. Spirits made a little lower than the angels, fallen much lower than the brute. Immortal souls soaked in the flesh, and sharing the corruption of the bones. Dying, it may be, in the streets, and as the waves of death roll over them, lifting dim eyes to the starry immensity above them, unconscious that it is more limited than their destiny, and that those lights are glimmering from eternal shores, toward which they drift. Have you

not often had your attention arrested by some drunk and reeling by you, or collapsing in the kennel?—a human Bedlam, in whom appetite has forced the wards of reason, and let loose the demon or the fool. Perhaps this has been for you merely an amusing spectacle; you have listened curiously to his incongruous chattering, or laughed at his antics. It may be, however, that some feeling of pity has subdued this levity, and you have detected that which made it a very sad and solemn sight—just as when a coffin is carried through a crowded street, and sheds upon the glittering procession of life the shadow of its moral. So you have caught a glimpse of that poor drunkard's soul. You have seen the beauty of his abused manhood, and the funeral train of his dead possibilities. Perhaps he is a "gentlemanly" drunkard, and you behold not only good clothes, but noble faculties and fine culture mixed with fantastic beastliness and the lees of debauchery. Now, if you should find some statue, of beautiful proportions and wondrous inspiration, lying upon its face shattered, disfigured, wedged in the mire, you would mourn over the desecration. You would say "What lost wealth! What wasted labor! Into this block of marble genius wrought its energies and breathed its very soul, and now it lies thus, thrown down and trampled upon!" Ah! my friends, God wrought the living statue there, that has tumbled from its pedestal. He breathed into it of his own nature. He sent it into the world not to be as a mere statue, a dumb and motionless shape; but to be a growing and exhaustless force. He created it not to be as the animal, the bond slave of the flesh, but to be a nobleman of a spirit. The world was spread out around him to be seized and conquered. Realms of infinite truth burst open above him, inviting him to tread those shining heights along which Newton dropped his plummet, and Herschel sailed a Columbus of the skies. Springs of true enjoyment, elements of power—the possibilities that await every soul born into the world—crowded on his right hand and his left. The prerogative assigned him was in every way, in every department of thought and action, to overcome the world. But as the ground-work and significance of all other victories, he was required to contend with the forces that warred against himself—against his own spiritual nature. He was sent into the lists of life to fight with lance and shield. The world challenged him through his appetites. He went down before them. They defaced his heraldry, they tore off his coronet, they have beaten and trampled him into the brutal mass you see before you. There are others more propped and disguised by circumstances, but none the less overcome by the world.

Another element in our nature to which temptation addresses itself is the sentiment of self-egard. There are thousands who are not the slaves of vice; who are guilty of no gross, overt sin; but through avenues of capricious and subtle windings of motive, the world has made its way to their hearts. It pleads with their vanity. It provokes the lust of fame. It works in the schemes of the mart, in the lists of ambition, in the circle of fashion. According to the compass of the soul which it attacks, so are its devices narrow or sublime. Sometimes the heart is won by the patriot's preference; sometimes it besieges a man's soul for a long while in vain, until by and by it touches some secret spring and all that stubborn probity gives way. Oh! this is a most fearful fact for each of us to think of; the fact that in every heart there is some such secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life, without sentinels of watchfulness and camp-fires of prayer. Sometimes the world's form of temptation assumes a truly royal attitude. To some lofty spirit it would stoop to no mean quarry, it promises all the kingdoms of the world and the glory of them, if that spirit will only declare God and worship it. It offers the language of place, and majesties of power, and the language of the multitude. Nowhere is its influence so fearfully displayed as when it attacks a nature enriched with large gifts and capabilities; yet containing no vital germ of virtue, and bound by no sanction of religion, and which with all its splendor of movement gravitates to mere self-interest. A man like this may walk long in the path of rectitude and brush away common snare with his feet. But the moment he encounters something that touches the leading purpose of his soul temptation springs upon him and Achilles is wounded in the heel. The statesman, the philanthropist, the severe patriot, is taken captive by "ambition, the last infirmity of noble minds." Is not this a very melancholy spectacle? A man standing in some high place of intellect and honor, splendid as ever in the brain but on one side of him—the moral side—stricken clean down with paralysis! A man saturated with the finest culture, with the most delicate sensibilities playing in his nature, with the escacheon of pride in eye and forehead, flushed with the heraldry of genius, scorning the temptations of the flesh, beating upward like an eagle toward some lofty point; yet carrying a hard, cold, selfish heart, and marked as a deserter from the right. When some great occasion breaks, and imperiled justice calls to him: from the ground, and far above all mean interests and changing factions the voice of duty summons him like the very trump of God, he vacillates, he takes up the lance droopingly, he lets the ark of the righteous cause totter, he cowers before the dragon of the hour, he falls away from the good cause, he betrays it, may, he becomes hot against it; and the words of the man that might have been tones of regeneration and of victory, clatter upon our ears like "thirty pieces of silver."

Ah! a man may chain his appetites, and hold the realm of knowledge within the cincture of his brain, and yet in the saddest aspect of all be overcome by the world. And again I say, how startling is the fact that one may hold on steadfastly up to a particular point, and there all gives way. O my brother man! meaning to live the life of duty, the life of religion! the world is a mighty antagonist, subtle as it is strong; more to be dreaded in its whispers to the heart's secret inclination than in gross shapes of evil. And let me say to you that it is a great thing in this respect to overcome the world. It is a great thing by God's help and your own effort to keep it in its place, and say to its eager pressure, "Thus far and no farther." A great

thing, O merchant! to carry the clue of rectitude through the labyrinths of traffic, and to feel the force of eternal sanctions crossing the warp of daily interests. A great thing, O politician! to withstand the fickle tearings of popularity, to scorn the palatable and keep God's signet upon your conscience. A thing, O man! whatever your condition, to resist the appeals of envy and revenge, of avarice and pleasure, and to feel that your life has higher ends than Sinuous must be the endeavor but proportionally is the victory of him who in all these issues overcomes the world.

There is one other strong temptation that I specify, and that is fear of the world. "The fear of man bringeth a snare." There are those who, haply, can resist allurements, and yet they are not to withstand threats and frowns. It may be that will not yield to any positive wrong,—but they will hold some good, or repress some truth, or smother some honest conviction, dreading the consequences of it all laid upon the souls of some men by question, "What will they say?" Many a heart has been so scared by the fear of ridicule as to conceal even drive away its religious convictions. Many a man has halted in the good cause, and retreated from it because of the sacrifice. This was the temptation which the apostles had to encounter, though in forms terrible than we know; scoffs, stripes, imprisonment, crucifixion, stood before them, to intimidate them and to forbid their preaching Christ. But the spirit was sufficient for them. They had witnessed the example. They had heard His declaration, "Be not afraid of men, for they can only kill the body, but cannot hurt the soul." I have overcome the world," and remembering this they also were enabled to overcome it. Its forms of temptation, whether it addresses our appetites, our aspirations or our fears.

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WORLD

NOVEMBER 30, 1866.

THANKSGIVING HOLIDAY.

ITS OBSERVANCE IN THE METROPOLIS.

THE CLERGY IN THE CRISIS.

The Perils of the Nation, from a Christian Point of View.

SERMONS OF

REV. DR. WILLIAMS, CHAPIN, LITTLE, JOHN, HARRIS, STORRS, HAGANY, CLARKE, POISS, RAPHAEL, ADAMS, BEECHER, BELLOWS, TYNG.

A HAPPY MEDIUM.

SERMON OF REV. WM. ADA'S, D. D.

Two things have I required of thee: deny of the heart before I die; remove far from me vanity and lying; feed me with food convenient to me...

The Scotch have an old proverb: "That an ounce of mother is worth more than a pound of clergy." If it be true...

The prayer of Agur, which I have already in the present number, depicts for himself the two extremes of poverty and wealth...

Travelers from the United States, visiting the old world especially those parts in which fatal diseases have been longest established...

of the people of the world, and here, from one of its sources, and there the grand principle base. The law of providence, by which property is accumulated and expended in one line of descent...

Quote from the brother of Isaac. An iron hand grips the people as he lies down, and holds him down. A cottage is a rural beauty in verse and tale, and picture in a rural landscape...

And God! that thou shouldst be so dear And feed, and feed so dear! Would you know what your duty is, you must look away among a foreign people...

Disquiet of soul, and the restlessness of the heart. We have no faith in the future which is the result of our own action...

The power has felt the need of a new kind of religion. The power has felt the need of a new kind of religion. The power has felt the need of a new kind of religion...

The power has felt the need of a new kind of religion. The power has felt the need of a new kind of religion. The power has felt the need of a new kind of religion...

There is, then, such a thing as a wise preference in regard to condition. There is an intermediate state, equally removed from great poverty and great riches...

no overvalued money, and little as he knew or loved Jesus, yet for the stinging insult, and he afterwards comes back and flings down the pieces of silver, and then, by a wise edict of Providence this receiver of blood money was declared to be not a vessel fit for the potter's use—for the nation's use—"put him aside, let him go with the broken earthenware." Then, in the wonderful working of the providence of God, this money that Judas would not retain—the poor outside had no further occasion for it—was employed in buying the Potter's field, probably an exhausted clay bank, in the first instance, and for tillage, from which the potter had taken out all the clay that was useful for his work, so that it was entirely valueless, and could be obtained at a cheap rate for a burial place. It was used not for their own nation, but for strangers who might die among them, just as now, in the neighborhood of Liverpool, an exhausted stone quarry has been converted into a cemetery. The field thus purchased with the price of blood was converted into an Accidents, and remains to this day a field of blood—a memorial of the rate at which the chosen people appreciated their incarnate God and favour, of the treachery by which their long expected Saviour was sacrificed. But Zechariah, along with this transaction, had, as a shepherd, two slaves or crooks. We learn from the psalms of David, that it was not uncommon for shepherds to have two slaves. These slaves he names Bonny, and his other name Benai. What is the meaning of these two names? Probably the interpretation is that Bonny is the generous name of favor that is productive of favor, of that love which grows out of lovelessness. It is, therefore, by a strange transference of figures, but it may be considered the strange necessity of loving to loving. We suppose that God intended in His way to hold forth the fact that all these were in ancient Israel of excellent quality, come to them by direct personal grace and favor of God, and, therefore, they find somewhere one of the holy writers exclaiming, "that the beauty of the Lord our God be upon us." It is not alone that as a man finds favor in His sight, it is more beautiful, but that the love of God becomes again the occasion of the same favor. What made Israel's strength was the feeling of brotherhood, of patriotism, that they had their lineage to a common ancestor in Adam, that their common inheritance, their share in the same favor, their fraternal love, that the houses of Benjamin, Judah, and the tribe of Dan, were all placed together, and placed them safely in the promised land of Canaan. Their common bond of brotherhood, their common affection, and unity, and their common love, that they were all placed together, and placed them safely in the promised land of Canaan. Their common bond of brotherhood, their common affection, and unity, and their common love, that they were all placed together, and placed them safely in the promised land of Canaan.

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and these had facility with work, in their hearts, they would assault those who differed with them. Now, the three thoughts which we wish to bring before you at this time are to grow out of the passage before us. In the first place, the great security of our nation, and the Jewish people and of all the nations that have since before, is in the two staffs of Beniamin and of Judah. In the second place, we have in that great question of slavery, which is now agitating both the North and the South, a word of warning. We wish to point out that we have, as the people of this despised and despised own people, a word of warning, though not yet fully in the affairs of nations. When he went to the great part he said at the time of his death, "Of those that include power in the temporal affairs of the people, Jesus Christ himself, such shall be the result, that of estate must be in the westward boundary, and Jesus Christ, as he had power, may be, and in the future, the people, and thus in proportion to the extent of the arrangement, the rate will change, and the consequences of it."

That third point is that our safety and the security of property of every, of London, of Paris, of Geneva, until we get the word of our God, according to the letter of Hebrews, our property is in a bond, and in our hearts, it is a word of warning, though not yet fully in the affairs of nations. When he went to the great part he said at the time of his death, "Of those that include power in the temporal affairs of the people, Jesus Christ himself, such shall be the result, that of estate must be in the westward boundary, and Jesus Christ, as he had power, may be, and in the future, the people, and thus in proportion to the extent of the arrangement, the rate will change, and the consequences of it."

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legit, logical and convincing, as it seems to me, that must prevail, and, as it is intimated, is likely to prevail. The whole North has not apostrophised John Brown. The whole Northern pulpit is not now, and *"Et ego in Arcadia,"* "I too fought at Acin-coor." Was I not born by Potomac? Are we not, as the inheritors of our country's history?

has not been, inculcating hatred of our Southern brethren and of their institutions; neither has the whole Church in the North caught any such feeling, any more than the whole society of the North. It is due to ourselves, and to our country, to the Church, and to our friends in the South to whom we have been slandered, to declare this vindication. *At the South, also, public opinion is divided.* There is not an universal suppression of free speech, nor an universal rush into ill-union, at the command of hot and fiery orators. Leading statesmen and States, and Senators and journalists there, are discussing from rash measures, from rushing into disunion without adequate cause; are recognizing the loyalty and affection of the Northern people who have been misrepresented; are expounding the truth of affairs and the obligation, and privilege of the Constitution and the Government under it; are properly remonstrating, as before us, for the removal of the causes of suspicion, fear, and alienation; and are counselling their own fellow-citizens and neighbors, as well as us, to wisdom, justice and moderation. And there, as well as here, is the Church of God—yes, notwithstanding the unhappy sectional separations of some denominations, the United Church of the North and the South, and her devoted ministry. I may speak here, with great confidence, of the conservative attitude of our own Presbyterian Church in this land—the largest body of Presbyterians in the world—whose latest solemn deliverance on the question, was consistently and unanimously pronounced by the General Assembly at Cincinnati, in 1851, where I had the honor to preside, and of which, when he heard of it, Henry Clay said that he saved the Union. This body of 3,600 churches and 3,600 preachers, spreading over the land from the St. Lawrence and the great lakes to the Florida Cape, Cape Sable, the Gulf, and the Rio Grande, and from the Connecticut, Montauk and Albion Sound to the Pacific—united, cordial and confiding, whose doctrine is one, teaching everywhere alike, and its heart is as the heart of one man—the guide of millions of our people—is in all its constituent forces a mighty power for good in all the land. It owns, beside all waters, the fruits of righteousness in peace of them that make peace. And is there not power in the Word of God and prayer—the prayer that is going up from thousands of altars, from many thousand beds of closets, not for faction, not for fanatical prescription, but for the spirit of God, the heavenly dove, and "the wisdom that cometh from above that is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy."

Let us bless God for it all this day, and join our ourselves to the exhortation of the prophet to seek the peace of the land, which is our home, and to pray unto the Lord for it, for in the peace thereof we shall have peace.

If we seek the peace of our country we will seek not only its exemption from wars and insurrection, but from all that tends to disunion and tumult. We will endeavor to promote all its welfare, its integrity, its uprightness, its refinement, its wealth, its honor, and its just and salutary influence in the world. We will not hinder, but help. We will do nothing that tends to dismember it, or to abate its good name and its power for good. Whoever strives to bring into contempt its Constitution, its laws, its rulers, its judges, we will not. Whoever by inflammatory speeches, sows discord and resists its laws, we will not. If complainants, walking after their own lusts, excite dissensions, we will not join with them, neither bid them God-speed. Whatever party, whatsoever ruler, is lawfully in power, we will yield our respect and support to statutes and tribunals, as law-abiding and orderly citizens. Whoever invokes religion to sanctify fanaticism, or to sustain oppression, or to promote the aggrandisement of demagogues and usurpers, or to promise peace to evil-doers, so will not we.

Whoever factiously opposes law and order, we will not give it our sympathy; whether it be a prostituted Press, or a pot-house brawler; whether it be a frothy demagogue or political adventurer, or dough-faced and evil-tongued syphilis, whose diplomacy is pelf, who can swear, upon occasion, that black is white, and a fleecy cloud in the sky is a spouting whale—whether it be a ribald declaimer on a platform, or a functionary that justifies John Brown's raid, or an atrabilious magistrate who forgets the solemnity of his office to levy mobs, and degrades its dignity and the authority of law before the eyes of the citizens by railing in official documents, and contemning sacred things, and venting pagan thankfulness, and in the same breath impugning divine vengeance against his political adversaries.

I plead for no object submission to arbitrary power and the divine right and infallibility of despotic rulers. I affect no sympathy with that blind arrogance which shouts, "Our country right or wrong," as if it never could be or do wrong. And certainly nothing can be more odious than that factious and selfish spirit which shouts, "Our party right or wrong,"—which, with purblind zeal, remorselessly lies to make the worse appear the better reason. If there is error in legislation, it is in our prerogative as citizens we are obliged to disapprove of measures of Government, we may respectfully express regret and seek for their correction and reform. If we are oppressed, we have our appeal to the tribunals. If we are required to approve oppression because it is profitable, we may plead that "righteousness exalteth a nation, and that sin is a reproach and an injury and a loss to any nation. There is dignity in the candid acknowledgment of error, and glory in undoing wrong, and peace in doing justly, loving mercy, and walking humbly with God." There is neither of these in strutting pride and boasting ostentancy.

"My country! with all thy faults, I love thee still."
"Pray for the peace of Jerusalem: they shall prosper that love her. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake, I will now say: Peace be within thee. Because of the house of the Lord our God, I will seek thy good."
How, now, can we best seek the peace of our country? I answer—
First of all, by our personal godliness; by repenting of our sins; by believing in Christ Jesus for pardon and justification and sanctification; by enjoining ourselves to God, in laying hold of his covenant of

peace, to walk with Him in all things that are good and just and good. Christians that are such, indeed, are, as such, good citizens. They save their generation according to the will of God; they are as salt that purifies, and as light that shines to gladden the eyes of men, and guide the weary and the wandering. The more Christians in a land, the more good citizens. They can do nothing against the truth, but for the truth. The servants of God are not, brawling nor rebellious, but gentle and lowly and lowly and lowly. They study the things that make for peace. They are wise to know the times, to approve the things that are excellent, and to know what they ought to do to others as they would have others do to them. They are a power in the land. They draw down upon it the blessing of God.

By maintaining a consistent example, they recommend goodness and win other men to emulate it, and so far they help to form their character, and thus increase the number of good citizens. They have a sphere of amazing influence in their own families. There they are prophets, priests, and kings—a combination of offices with which God has invested them, that, by rightly exercising them, they may bless their own households, and make them, in turn, a blessing to society. Religious households are the green spots in a community. There children are nurtured with the admonition of the Lord. There are the daily sacrifices of prayer and praise. There are purity, and love, and peace. God blesses the habitation of the righteous. They that go forth from it honor fathers and mothers, and friends. They are not gay revellers, and spendthrifts, and idlers, and debauchees, to pollute the air, and corrupt neighborhoods, and plot the destruction of innocence, and run to the excesses of riot. I speak of religious households, not of the habitations of the wicked, where, if there is even the profession, there is hardly the form, of godliness, and the curse of Heaven rests upon the families that are ignorant of prayer, and are trained in sinful ways and undisciplined neglect.

I specify also, as a measure for promoting peace, the performance and advocacy of all the obligations of justice and fidelity as between men, and between all the parts and sections of the country. From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not because ye ask not. Here are the populous and fruitful springs of theft, and fraud, and litigations and prisons. But passing from these examples in private and business relations, I would urge more especially, to-day, our duty as religious and faithful citizens to the broader and more public claims that our country has upon our fidelity to constitutions and compacts. Ten years ago, on this day and in this place, I set forth my views of the obligation of the American citizen, with particular reference to the Fugitive Slave law, which had recently been enacted by Congress, and which was openly resisted by some, while resistance was counselled by others; and some of the Northern States passed laws to obstruct and nullify it, by means of what are called "Personal Liberty bills." The sentiments I then advanced, you approved. They were printed in the journals. Five thousand pamphlets were franked from the halls of Congress and sent throughout the land. I have not changed my opinion from that day; neither, so far as I know, have you. But, however that may be, I remark, now,

That any proposition or any act that tends to infringe upon the rights of the people of the Slave States as defined in the Constitution, is so far a measure to beget alienation and ultimately to dissolve the Union. That Union so earnestly accomplished by our fathers, so loved by us, was formed on the basis of blending, compromising, and forbearing the various opinions, rights and institutions of peoples and States distinctly and sovereignly organized, widely extended, and in some respects, though of one blood, widely differing from each other, in climate and soil, and the forms of labor, and the relations and condition of service. Has anything, since then, occurred that gives us the right to do or approve of any measure that violates the terms, and impairs the peace of the Union, which was not in existence to prevent its formation? It is not my business here, to-day, to defend or to denounce negro Slavery. But it is in place to object to the personal resistance of the laws for enforcing that provision of the Constitution, to which all have assented, which requires fugitive slaves to be returned, and to object further to that State legislation which aims to obstruct the law of the nation. Grant that it has some ambiguous, or even needlessly officious features, which might be wisely modified; yet a cooler and a more candid heart may come, when remonstrances and argument may remove those offensive features, but surely, and surely, by force or by the shrewdness of law, is not the way to accomplish the removal, nor to get confidence in your fidelity to the Constitution itself. Grant that the "Personal Liberty bills" were framed in a passionate spirit of retaliation for some alleged wrong elsewhere; and grant that a Southern State, 28 years ago, openly repudiated and prepared, with force and arms, to nullify a tariff law, grant that in some States or cities, the excited citizens have expelled and ejected free citizens who came to them from other States; and grant also that in some places, the slave trade is furiously prosecuted largely by Northern men, with the connivance of Northern officials, and without the punishment of the Courts here or there,—What then? Can the wrong-doing of others justify us in doing wrong also? I am free to say that our brethren South may not be blameless, and that it becomes them to refrain from any acts that we may justly complain of, and from taunts and threats and nullifying deeds and ordinances, and from encroaching demands and from traitorous conspiracies to destroy their country because they have not prevailed in a Presidential election. And if I were a minister or a citizen among them, I might find myself obliged to expose to them, as I believe faithful men among them do. But I am here, and my office is not to speak so much of the delinquency of people 500 miles away. I have little respect for that courage, or backbone, as it is sometimes called, which, like children making mouths, takes care to rail at a safe distance. My business is with the delinquency nearer home, within the reach of my voice, and where I may hope to edify, and win conviction and reform. It is not vociferating for "the Union" that is going to preserve it; nor insisting upon that famous toast once given by our "Iron Duke," (President Jackson,) which, coming from his lips, had the force of a decree: "The Union—it must and shall be preserved." It is not these that are going to keep us united in the bonds of peace and concord. There must be impartial fidelity to the terms of union. There must be the retiring upon our part as well as upon theirs, from the near-

lessly offensive and provoking attitude and action of hostility to the rights guaranteed to every portion of our people by the organic law that created the Union; and the just maintenance of which is the breath of its life and the condition of its health. As for professional agitators and demagogues, I would they could be suppressed. It is time this agitation should cease, and this constantly recurring theme of discord kept out of our national councils, and the truth-breakers of whatever latitude meet with their deserts.

There is another, and a closely related question in this aggr. controversy, which I have not time, and perhaps I am not competent to discuss. I mean the question respecting the extension of Slavery into the Territories. I can only say briefly that the restriction above the latitude of 36° 30'—the Missouri Compromise line—although it was finally condemned by the Supreme Court, was acquiesced in by all parties for nearly forty years, upon an acknowledged policy of a period as long previously; its repeal took the country by surprise, and awakened great fear and great disgust in the Northern part of the country. The Compromise was held to be morally binding, and its repeal was regarded as a breach of faith of the most serious importance. It has been a fruitful question of strife. I cannot but hope, however, that hereafter it may cease to provoke debate in Congress. For whatever may be hoped or feared, attempted or dissuaded, in the way of governmental action, there is a power in the simple rush and progress of population, and its extension into the new Territories, which will settle the question of itself. There is, in the nature of events, a logic which triumphs over the stoutest will, and against which the best (and most resolute) intentions are powerless.—*Courier.*

We must be careful, and considerate of the difficulties that perplex these questions, and of those that gather around our brethren and friends who live in the midst of slavery. *That is their question and not ours.* And shall we taunt and goad that extreme responsibility which is already so dangerously stimulated by the influences around them, as well as by the vexation that comes from abroad. It is not only that they may be driven off together, but it will be a sad sight to see them precipitated into the organization of an independent government, ostensibly for the freedom of their sovereignty, but eminently and conspicuously on a purpose to uphold Slavery as the normal condition of their safety and prosperity, and to open the slave-trade in the face of the world, in defiance of the ban, and brand and laws of nations that stigmatize and punish it as piracy. Are we willing to do aught that may drive them to desperation to do that fearful thing, or to have complicity with that "infernal traffic," as Masox of Virginia branded it in the Convention that framed our Federal Constitution, which even now still, as a people, they deprecate and would sanction as reluctantly as ourselves.

Again, let us seek peace of our country by doing good in the best way. Give the institutions of the gospel, as well as show kindness to the afflicted in this world. When pestilence rages at Norfolk or New Orleans, the sympathy and aims of the northern friends are justly put in requisition, and the ready aid will find its way to the heart and prepare the way to many an emanation of love and confidence. So, while there are many hundreds of churches and ministers, and many thousands of Christians all over the land, many of them need encouragement and aid in sustaining the institutions of the Gospel. In the South, too, there is such a field of enterprise. Our own Church has entered upon it, with many missionaries whom it sustains,—and the women of this very congregation have their representative laboring in distant Texas, whom they love and honor and cheer with their gifts and prayers. Why, what a golden chain is fashioning here, link by link, to bind in sympathy and love these regions far apart, and to give us assurance of peace amid the threatening disquietudes of the times.

And let us trust in God and make our prayer to Him. Wealth, and population, and arts, and education, and governments of our choosing, are nothing without God. They are dependent upon His will. Not even the claims of kinship can secure us against alienation and disaster. The contentions of brethren are like the bars of a castle. Who is harder to win than a brother offended? Instruments are good; means are not to be frantically dispensed. But lift not your horn on high; speak not with a stiff neck. For promotion cometh neither from the East, nor from the West, nor from the South; but God is the judge; He putteth down one and setteth up another. Let us look to Him. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart." In the peace of the land shall ye have peace. Who can hope to escape if those calamities come which may be the result of a breaking up of this union.

Let us at least preserve our conscience. Let us consider our own interest, and be assured that the prosperity of the nation is our prosperity.

REV. DR. J. P. THOMPSON'S DISCOURSE.

Rev. Dr. JOSEPH P. THOMPSON, Pastor of the Broadway Tabernacle Church, preached from the following text:

Jeremiah, xxx. 21: "And the nations shall be of themselves, and their God shall proceed from the side of them."
Dr. Thompson opened with an allusion to the captivity into which Israel had been sent under the great law of providential retribution, that the oppressor shall be made to feel oppression—that they who impose the yoke, in turn shall be brought to bear it. But after this discipline of captivity, the people were promised a restoration to their native land and to their early political privileges.

It should be matter of special thanksgiving with them that they would enjoy an independent nationality, and civil liberty, and the substance of a popular government.

The Jewish polity, as laid down by Moses, was substantially a free, popular government; each tribe was a little republic; and the several tribes were united by history, religion, customs and a community of interests.

From the text and its circumstances, the preacher deduced the following line of discourse.

The advantages of independent nationality and popular self-government; and the means by which these benefits can be preserved and perpetuated in this nation. 1. Independent nationality favors the highest interior development of a people and their country. It was argued at length from political economy and the philosophy of history. The depressing influence of foreign rule was shown in the history of Italy, Hungary, Poland, &c. Even colonies cannot thrive under a stringent rule from the parent country. THOMAS PAINE gave the philosophy of the American Revolution when he said; "Britain is too jealous of America to govern it justly; too ignorant of it to govern it well; and too distant from it to govern it at all." Foreign conquest marks the decline of native art, and the paralysis of industry and internal improvement.

2. Independent nationality, or the autonomy of the nation is indispensable to the security of personal freedom. Not that national autonomy and personal freedom are identical; the government of Louis Napoleon maintains France intact and independent of Europe, but oppresses Frenchmen on their own soil. But under a foreign rule, when ruler and subject have no ties in common, there is no guarantee of personal freedom. Unless the State itself is free, individuals under the State cannot be free.

3. Besides independent nationality, civil liberty requires that there be popular self-government in each independent nation; that is, that the Government shall fairly represent the will of the people, and be administered in their interests. The best Government is that in which the people are least conscious of being governed; in which the highest public welfare is secured, with the least possible infringement upon the freedom of the individual. Government should have power adequate to protect the rights and liberties of all, without being able to oppress the liberties of any. This can be secured only by popular constitutions, defining and regulating liberty.

Such a government, by God's favor, we enjoy. Let us give Him thanks for this to-day. And now let us inquire how we can maintain and perpetuate this civil liberty.

1. By maintaining the highest degree of local independence, compatible with a general government, at once efficient and free. The roots of our liberty are embedded in the feeling of local independence. The General Government did not create liberty for the nation, but is the offspring of the spirit of freedom in the nation. In New England the nursery of freedom is the town organization. (Dr. T. here quoted Paine's admirable analysis of this.) So the rights of States are jealously guarded under the Federal Constitution. We must watch against any usurpation of power by the Federal Government, and any tendency to centralization.

2. To guard our national freedom, we must maintain and extend the rights of man, upon which that freedom is based. It is the peculiarity of our civil liberty, as a nation, that it rests not upon a distinction of race, a claim of territory or inheritance, not upon a custom or traditions or compact of any sort, but directly upon the primal rights of man. The first political declaration of those rights was made by the people of Virginia in Convention assembled, June 12th, 1776. "All men, not all Virginians, not all white men, not all Americans, but all men, are, by nature, not by character, or inheritance, but by nature, equally free, and have inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety." This great declaration was but echoed July 4th, 1776. "We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." This doctrine of human rights is the central fact in modern liberty. Says that profound jurist philosopher Dr. FRANCIS LIEBER. "The political science of the ancients does not occupy itself with the rights of the individual. The ancient science of politics is what we would term the art of government, that is, the art of regulating the State, and the means of preserving and directing it. The ancients set out from the idea of the State and deduce every relation of the individual to it from this first position. The moderns acknowledge that the State, however important and indispensable to mankind, however natural, and though of absolute necessity, still is but a means to certain objects, both for the individual and for society collectively. In which the individual is bound to live by his nature.... We seek one of the highest aims of civil liberty in the most efficient protection of individual action, endeavor and rights." PLATO and ARISTOTEL made the culture of the individual culminate in the State; the interests and happiness of the individual bind to the State; a republicanism being the theory of the State as the personification of Humanity. The doctrine of Human Rights, derived from Christianity, found its first political expression with the English race. The Great Charter given by King JOHN in 1215, contained this pledge: "No freeman shall be taken, or imprisoned, or disseized, or outlawed, or banished, or in any way destroyed; nor will we pass upon him, or commit him to prison, unless by the legal judgment of his peers, or by the law of the land. We will sell to no man, we will deny no man, or defer right or justice." Here the rights of the man stood face to face with the prerogative of the king. In 1679 came the Habeas Corpus act, to protect personal liberty against unlawful arrests, and needless and oppressive delays of law. A ten years later, after the revolution had wrought William of Orange to the throne of England, came the Bill of Rights passed by Parliament, and assented to by the King, in which the fundamental rights and liberties of the subject were solemnly re-affirmed even as against the Crown. Thus English liberty grew by the assertion of personal rights against royal prerogative. But there was yet a step in advance of all this. According to a fine distinction, these charters belong "to the times when Governments chartered liberty"; and that was a great step in advance of absolutism; but this is an age "when the people charter Governments"; and the great doctrine of our Declaration of Independence is that "Governments derive their just powers from the consent of the governed." That doctrine rests upon the broad prin-

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ciple that man as man has an original and inalienable right to freedom and self-government. He who questions that right, touches the foundation of our liberties. Our rights are not derived from birth, or color, or race, or nationality; they cannot be defended upon any such ground; they are vested in that manhood which God has given us. We cannot trifle with such a right. We cannot deny to others these primal rights of man, without impairing and dishonoring our own. We cannot deny freedom and equality to the black man without making the white man's freedom a cheat and a sham. Our freedom rests upon the rights of man as man. The system of slavery is not only incompatible with our professions of freedom, it is destitute of the very idea upon which our freedom is based. We have no right or title to freedom that does not vest equally in every man as an original endowment of the Creator. If, therefore, you ask me to sanction slavery by some political compromise, you ask me to surrender that great natural charter of liberty which God has given to me and to every man as an inalienable right. No matter what besides, I cannot be a party to reducing any man to slavery—for the one reason that he is a man. God and my conscience forbid me to do him this enormous wrong. The love I bear my country forbids me to strike such a blow at the heart of the nation's life, liberty and happiness. The one cause of discord, the one ground of apprehension we have in the land, is slavery; and this is such because it is sin—it is against justice, against right, against God. With slavery we cannot be quiet, we cannot be truly free. He who oppresses man, fights against God.

3. To guard our national freedom we must adhere with uncompromising firmness to the Constitutional forms through which it is expressed and regulated. A State or nation must have a liberty regulated by law, or it will vacillate between licentiousness and despotism. Laws and constitutions are the only safeguards of freedom against the tyranny of despots on the one hand, or the tyranny of mobs on the other. If laws are deemed unequal, if constitutions prove defective, there is a legal, constitutional way in which they can be modified and repealed. There is no other way compatible with a just and regulated freedom. Either these United States must have one Constitutional Government for their common interests, or as in the Italy of the middle ages, they will be a group of petty republics, divided by jealousies, weakened by factions, tossed together in civil war, to be bound together at last by the chain of a military despotism. Our national freedom demands a firm adherence to the Constitution that guards our liberties.

The people of these United States, peaceably, after full discussion, with open nomination and by terms of law, have designated one of their own number to be their President. "Their governor proceeds from the midst of them." On Wednesday next the electors will discharge their duty under the Constitution. On the designated day the President of the Senate, in presence of both Houses of Congress, will open and count the votes transmitted by the electors, and declare ABRAHAM LINCOLN duly elected President of the United States. By the Constitution this must be done, and nobody doubts that it will be done. On the 4th day of March next, if living, the President elected by the people will be quietly and safely inaugurated in the City of Washington; the Chief Justice will administer the oath of office; the new President will, solemnly swear that he will faithfully execute the office of President of the United States, and will, to the best of his ability, preserve, protect and defend the Constitution of the United States. "No sane man doubts that he will thus be installed, nor that he will use all his native wisdom and firmness, all his known patriotism, and all the power of his office, to preserve, protect and defend the chartered and well-ordered freedom transmitted by our fathers. He must do this; and the people must and will sustain him in doing this; or our national liberty and self-government are at an end." The certainty of a change of Administration has created a large vacuum in the hopes and plans of those who, for thirty years, have mainly controlled the General Government in the interests of a section, and who, like the Jacobins, "have advocated fratricidal wars, so long as they could contrive to be the elder brothers." Hot winds from the tropics rush in to fill this vacuum, and meeting counter currents, whirl and roar with the dust and noise of a hurricane. But like the hurricane, their force will soon be spent, and Nature will regain her equilibrium. The old dry leaves may be tossed about, here and there, a public crib may be blown over, to the consternation of the occupants of its stalls; here and there a hen-roost may be disturbed, and the cackling of its inmates, and the flying feathers, will add to the noise and confusion of the hour; but the grand pillars of our national freedom, deep-set in the granite rights of men, will withstand the tempest without rocking, and the air of the Capital will be mercifully purified by the agitation.

To borrow the beautiful simile of CHARLES JUSTUS HAY: "Whoever wishes to see an emblem of political unions and enmities, should walk when the sun shines in a shrubbery. So long as the air is quite still, the shadows combine to form a pretty trellis-work, which looks as if it would be lasting. But the wind is perverse enough to blow, and then to pieces goes the trellis-work in an instant, and the shadows, which before were so quiet and distinct, cross and intermingle confusedly. It seems impossible they should ever reunite; yet, the moment the wind subsides they dove-tail into each other as closely as before." The wind will go down, and all things remain. Have patience—the patience of hope. Have firmness—the firmness of faith. Have confidence—the confidence of prayer. Have reliance upon right, upon principle, upon patriotism, upon God. I rely upon the patriotism, the integrity, the religion of the South as well as the North. He who has just led Italy through the sea of fire and blood to the promised inheritance of nationality and freedom; he who is moving for the deliverance of all peoples from the oppressor, will not abandon us to anarchy and civil war, will not suffer the overthrow of our national liberty, if we are but faithful to Him and His eternal truth. God is yet with this nation. Let us bless Him to-day for the consecrated gift of national independence and self-government. Let us bless Him for the union of these States. Let us humble ourselves before Him for our abuse of that gift by pride and luxury, and the oppression of the poor. Let us supplicate His blessing upon our country, our whole country, our United States. May He who made these States free and independent, and who has made them one in their freedom and their destiny, guard, preserve, perpetuate their Union for freedom, for justice, for humanity; scatter the counsels of bloody and deceitful men; break the rod of the oppressor; cause the wrath of man to praise Him; and make it the Thanksgiving of our children, as it is ours to-day, that "their nobles are of themselves, and their Governor proceeds from the midst of

At the West Presbyterian Church, on Carmine-street, Rev. THOS. S. HASTINGS preached from the 34th Psalm, 1st verse: "I will bless the Lord at all times; His praise shall continually be in my mouth."
This Psalm was written by David, not when in the full tide of prosperity, but when fleeing for his life from Saul, and a stranger in the land of the Philistines. It was probably written in the cave of Adullam, and under the circumstances, we might have expected a plaint and not a psalm; but here we have a psalm of joyful thanksgiving to the Lord, who "heard him, and saved him out of all his troubles." The doctrine underlying the text is, that at all times, and in all places, we have cause for thanksgiving. There can be no circumstances so adverse, or so interblended with sorrow, but that every filial heart can see abundant cause for gratitude.

The Mayor of this City has seen fit to address to us a most remarkable proclamation, which seems to me ineffable in its effrontery and impiety. It is not necessary to expend many words upon it; let it speak for itself:

MAYOR'S OFFICE, New-York, Nov. 24, 1860.
PROCLAMATION.—In accordance with custom and the proclamation of the Governor of the State, it becomes my duty as Mayor, to recommend to the people of this City the observance of Thursday, the 29th inst., as a day of "Thanksgiving and Prayer."
While in my judgment the country, either in its political, commercial or financial aspect, presents no features for which we should be thankful, we are yet called upon by every consideration of self-preservation to offer up to the Father of all mercies devout and fervent prayer for His interposition and protection from the impending evils which threaten our institutions and the national interests of the people.
Therefore, acknowledging our dependence on Almighty God, and deeply sensible of our own unworthiness, let the day set apart as Thanksgiving be observed by the people of this City as one of humiliation and supplication—not omitting in our prayers the expression of the hope that those who have, in violation of the Federal compact, unpatricially and unwisely inflicted these injuries upon us, may be the only sufferers by their own wickedness and folly.
[L. S.] Given under my hand and seal, the day and year aforesaid,
FERNANDO WOOD, Mayor.

This paper requires no comment. Its malice is very baseless, while such prayers as it recommends can only injure those who offer them.
Some see in our present circumstances occasion only for gloom and fear. I cannot sympathize with those. These crises have been the means often of bringing out some of the brightest and stronger traits of manhood among our people. What is before us God only knows. I would not attempt one word of prophecy. If there is to be a separation of these States, God can overrule even that for good. He will turn and overturn till his righteous will is accomplished, and He can bring order out of confusion, light out of darkness.

Engineers sometimes measure inaccessible objects by the length of the shadows they cast. If we measure the evil of Slavery by the shadow it is now casting upon our land, we shall have truer ideas of its magnitude and enormity than ever before.
In the present crisis our duty is evident; we should be calm, firm and hopeful. Sneers and taunts do not become this hour. We have sins enough of our own in connection with this evil, which should make us humble, penitent and earnest reformers. We should be firm, to no retrocession never taken backward in the path of duty. We should be hopeful, for when we remember our past history and our Christian position, it seems the height of imbecility to doubt that the God who has cared for us hitherto will fail to do so in the future. Let us pray that on this consecrated soil there may be no shedding of brother's blood by a brother's hand, but that all our differences may be amicably and satisfactorily adjusted. Passing from this to let us speak of things nearer to be personally. We are apt to dwell on what we can do great by, because they are special, and to forget the common and the less favored blessings which are the filling up of life, and which are as numerous as the drops of the morning. Looking at the busy multitude, we are apt to forget the valleys lying between them, where are waving fields, loving hearts, pleasant homes and all that contribute to the comfort and happiness of man.
God is too great to consider anything that He gives us, or that we can return as small. Nowhere can we stand, but we find life. There are animals so small that 150,000,000 of them will not weigh a grain, and yet they are all living creatures, for each of which God is caring. So all the unseen life around us floating in the sunbeam, and to which the water-drops in a world, our life sustains delicate relations. God is moving and controlling all for the good of the intelligent creatures, for the sake of the broken Son.
The blessings we can great, do they appear so to God in comparison with those of which we take note? Solomon said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." The sun rises and sets in His power and glory, and we hardly notice it, because it is a common blessing, yet God compares the gift of His only begotten Son, but to some of the mercies which we call great, out to the rising sun. When God wishes to illustrate the preciousness of his salvation, He does not take it to gems or gold, but to water, of whose value we do not think till we are compelled to by drought and desolation. When He wishes to mention His own works, He does not mention His acts of creation, but tells us that not a parow fails to the ground without His notice, and that the very hairs of our heads are numbered. He tells us how He clothes the grasses and the lilies of the field. When He teaches us to pray, He does not command us to ask for what we call great blessings, but the petition, "Give us this day our daily bread." Thus God's thoughts and ways contrast with ours.
What a complex mystery is life. Its roots reach out to gather sustenance from ten thousand sources. Yet how we forget the debt we are accumulating by simply living. God ever controls our life, presenting us delights for the eye, ear and all our senses. Then the externals of living; open Bibles, churches, houses, schools, colleges, the free Press, for our entertainment and culture; how these call upon us to bless the Lord at all times.
Let us learn to-day to realize more perfectly the goodness and greatness of our God. In numbering our mercies, let us not forget those which testify most

Perhaps at this point our readers and friends are growing impatient upon our minds. We make too much of the text. In all our instructions, there should ever be praise walking up in our hearts.

REV. DR. HUTTON, Sloans Rev. Dr. Gannett of Boston

REV. DR. HUTTON'S DISCOURSE.

REBUKE OF DISUNIONISTS AND FANATICS.

In his Church, on Washington-square, yesterday morning, Dr. Hutton selected as his text Deut., VIIIth chapter; 10th to 14th verse:

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day. Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein: And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God."

The discourse founded on these words, presented two leading thoughts:

First—The causes for thankfulness in the marvelous prosperity which from the very beginning of our national existence has been bestowed upon us; and

Secondly—The evidence on every side of the necessity of the caution in the text, that we were in danger of forgetting God, and of having our hearts lifted up with pride.

This, the preacher remarked, is to be seen in our love and taste for splendor and the pomps of life—heard in our big-sounding words—read in newspapers, and proclaimed in the readiness of our reckless and ignorant denaogues to threaten war and the dissolution of the Union—not knowing that war is always God's greatest curse, worse, far worse, than famine or pestilence, and that secession is national ruin—and if we indulge a proud and arrogant spirit we may have diaunion and war. The South may bring it, Cuba may bring it; anything may be the occasion; for it is in truth the lifted-up heart which brings it. And is not God adding the voice of His providence to the warning in His word? What means this pressure in our money market—this wavering of confidence—this horrid cry of disunion which floats upon our Southern breezes? Oh! I am sad and fearful, from the simple fact that any portion of our so-blessed people can consent to talk about the mere possibility of disunion. I am disappointed that the people do not rebuke and frown down the political demagogue who dares to imagine such a calamity, and such a wickedness—that they do not brand him traitor and rebel against God and his country, for he deserves the title. I cannot, indeed, believe that the majority of the people in our Southern States can be so infatuated and unphatotic as to desire a separation from this God-favored Republic, but I am startled by the fact that they will allow men thus to speak and to advocate such a dishonorable course; and I am also pained that we at the North have those who can talk so cunningly, and so exultingly even, of such an event. Yes, brethren, we have cause, great cause, for thankfulness to Almighty God this day—more cause than at any former period. But we have also cause for humiliation, and for taking the warning contained in our text, to walk humbly before God, looking to him to preserve our beloved land from madness which threatens us. Nor can I forbear adding, that I consider the warning of the text, as peculiarly addressed to us, for I ascribe the state of things at the South, in some degree to the ungodly, unbrotherly self-righteousness and self-exultation, which the North have exhibited on this subject. We have not felt the sympathy for the South which we ought to have felt. We have not always treated them as brethren of the same family, but in our pride and our prosperity have plumed ourselves upon our superiority. But we should not indulge in recrimination. Both North and South need to repent. Our duty is plain. Looking to God as the author of our prosperity, we should look still to him, feel our dependence on him, entreat his forgiveness for our national sins, and pray to him to pour out the spirit of brotherly kindness, and to preserve us, even as he has formed us as a nation and blessed us hitherto.

A SOBER WORD FOR THE HOUR.

A SERMON

PREACHED IN

FREEMAN PLACE CHAPEL,

ON

THANKGIVING DAY,

November 20, 1869.

BY EZRA S. GANNETT.

"Our fathers trusted in Thee; they trusted, and Thou didst deliver them."—Psalm xxiii. 4.

A preacher has no right to take his own consciousness as the standard of expectation or want in the congregation whom he addresses. Yet there are times when he may be justified in assuming that their thoughts are turned in the same direction with his own,—when events in which they are all interested, or anxieties in which they must all share, may be presumed to have engaged a common attention. We meet today with one subject pressed upon our notice, and doubtless weighing on our hearts. It is a subject to which association and usage concur with unexpected circumstances in giving prominence. From the earliest date to which this annual festival can be carried back, it has been connected with a recognition of the Divine Providence, as seen in public affairs, as well as in private or domestic life; while custom has given to the pulpit a latitude in its choice of topics on this day, of which it seldom presents an example in its weekly services. Probably Thanksgiving was ever celebrated in this Commonwealth without a distinct notice of the occasion to the people had for gratitude in their enjoyment of free institutions and a popular form of government. In the Proclamation, in compliance with which we are now assembled, the first place in the enumeration of "the blessings that surround and support us," and for which we should be thankful, is given to "the inestimable privileges of republican Institutions of Government, under which the people suffer chiefly from their own errors, and are permitted opportunities to correct them." Subsequently the same official paper reminded us of the gratitude we should feel for "the preservation of the States united." At the time this paper was written such language may have flowed from the writer's pen without embarrassment. In one short month behold the change! I need not describe it, for it is before the eyes of every reader of our public journals, it is the topic of conversation in every house, it is the burthen on every mind. The facts may stand as they then stood,—the States are not discovered, nor is republican government overthrown; but behind the facts are monstrous shapes of discontent and morose, that seem to be aiming a blow, which, if it fall, must fall with fatal violence. I am not moved by this spectacle to discuss the great questions on which the country is agitated, for he who shall undertake such a discussion at a time like this should have much wisdom and much self-control. But I cannot pretend to be blind to the agitation itself, or to the results which it threatens. There are elements of anxiety and gloom that will mingle with our Thanksgiving, and when over every circle gathered in the midst of festive entertainment or household traditions the spectre of political ruin will throw its shadow, the preacher may neither be required nor be allowed to keep silence, as if he saw and heard nothing.

Yet what can he say? Others may have much to say; but I propose to myself no wide range of remark. Various counsels may come from different voices; but there is one word of advice, contrary, even of command, it seems to me the pulpit is bound this day to pronounce, which every Christian minister should hasten to repeat, and every good citizen will be glad to hear. We are standing on the brink of a terrible disaster; so at least it appears to many of the calmest and most clear-sighted among us. That we are on the eve of a possible calamity, of the most fearful magnitude, no one will deny. It, with one sacrifice that shall involve a greater evil than political ruin,—I mean a disloyalty to principle and to duty,—this calamity can be averted, let it not come. For patriots will make for humanity's sake, for religion's sake, if by any means that will not cast a stain on our souls this Union can be preserved, let it not be broken in pieces! Understand me, I speak not in the name of any party. God forbid! The word is too solemn, the danger too imminent, for partisan feeling. I speak in the name of the past, and in the interest of the future when I say, let not this structure of constitutional and popular government, which our fathers reared, and in which unborn generations may yet descend, fall into ruins, if by any honest and honorable methods it can be kept from such an end. There are serious differences of opinion as to the end of our present discussions in debate between the North and the South; but they need not therefore tear away the bonds which have made them one nation. There are institutions, theories and practices, such as the South cherishes, and the North abhors; but they need not therefore war. I hold it to be an evil and a wrong, a wrong in accordance with human liberty and with Christian judgment; a wrong that will eventually be destroyed, an evil of which men ought

to contest the true character. But I need not therefore hasten to show the love of the Union, or to denounce its violation; that the work of slavery would be torn asunder by the very step which its advocates are now about upon taking.

Is it, then, the business of the pulpit to-day that the Union be preserved at any cost, however great? No; never will a faithful preacher of the gospel of Christ say that. Neither will he order nor civil freedom to be the only goal of man; neither allegiance to an earthly government nor obedience to human laws its duty. Truth and right constitute the basis of final success, to whose decision the soul and the community and the land should be left. But truth and right have not yet decreed that these United States must cease to be one people. The South and the North can remain together without violating the sacred integrity of either.

But what can the North do, if any be asked? The extent, the indignation, the disunion sentiment, the secession movement are all at the South. Why not ignore a subject on which others may need to be addressed, but not we? I answer first, that we cannot ignore it. We are called to praise God this day for all things, that are on the point of being wreaked from us. The purpose for which we have come together remind us of the peril in which we stand. We are invited to lift up the voice of glorying from the midst of anxiety and insecurity. Our very thoughts, wings will turn into prayers that we may be saved from a dreaded evil. I answer secondly, that there is one thing which we can do, viz: maintain a calm and just position, avoiding passionate feeling, violent language and intemperate action. Insult and recrimination never win an adversary nor heal a wound. They only inflame opposition and excite a hatred. This is not a fit time, if there ever be a fit time, for secession and indiscriminate warfare. No one can deny that much has been said on both sides, which was founded on ignorance and prejudice. Truth is never made to appear more lovely by putting a scold into her hands; neither was it a wise policy when represented justice as blindfold. Justice should have her eyes open, to see what is real; and truth should be gentle, that her reproof may be more sure to take effect. Moderation is not a virtue which men in our day admire; but it is not less a virtue, to be respected and cultivated. Extreme opinions and extreme measures are seldom right. If the South is acting unwisely for herself and unjustly towards us, her mistakes furnish no reason why we should be unfair in our judgments or violent in our proceedings. Let us be careful to maintain that self-discipline, by which we shall entitle ourselves to our own respect, if we should not secure her sympathy. There is unreasonable the demands of Southern politics, and the incredible complaisance of the apprehensions of the Southern people, the less disposition should we show to take offence at their clamours. They who are in the right can afford to be calm. If the misunderstanding which prevails between the different parts of the country could be removed, an approach would be made towards a restoration of the ancient harmony. It should be remembered by us that the Southern States firmly believe they have been injured by the northern portion of the republic. Many of us are now finding that we have not given them credit enough for the sincerity of their belief, or the earnestness of their feelings. That they are in earnest is becoming plain, even to the skeptics; that they really deem themselves aggrieved, is equally plain. Because we think them foolish or wrong, we need not multiply provocations that will only make them more tenacious of their modes of life.

I reply once more to the question, what can he do, that we can be patient,—patient with society, with history, with Providence. It is natural to think that an evil which has fastened itself up in the social state should be removed at once. Yet how frequently are we taught that we can only prepare the way for its extinction? We may be told that to be patient with injustice is impossible, except for the cowardly, but all worthy examples are against such a statement. One way of the world may be impotent, like the conduct of a man determined to carry out his point. But this is not God's way. It was not Christ's way. It was not the way which Paul adopted or recommended. Error disappears gradually, while truth takes its place. Slowly the generations advance towards the fullness of light. The evil that cannot be eradicated in a day must be borne till circumstances shall enable us to extirpate it from the system; the physician's skill may despatch what the surgeon's knife cannot remove. It is not a mark of indifference, but of wisdom, to recognize practical difficulties. Among our people there are men as some who insist on an immediate eradication of social wrong, as the only course which an upright soul can approve; any power or more circuitous method they brand as an admission of the lawfulness of sin. Their doctrine has at first sight such an appearance of truth, that we cannot wonder at its captivating many excellent persons; but it is such a qualification to accommodate it to the exigencies of actual life. Practically and necessarily applied, it would produce the results which I have named. Delay in action is often as clear a duty as energetic purpose. Considerations should not be overlooked by the reformer, nor be undervalued by the philanthropist. A city that could be taken by violence at a fearful cost, might be preserved by a quiet and unobtrusive warfare.

If the Union is to remain the most anxious point of justice on our part will prevent the rupture which would tear the country, it is our duty

REV. DR. R. S. STORRS'S DISCOURSE.

THE PROGRESS OF ENGLISH LIBERTY.

The Pilgrim Church in Brooklyn was at an early hour filled by the accustomed attendants upon the ministrations of Rev. Dr. Storrs—an audience distinguished, even in the City of Churches and church-going people, for intelligence, refinement and culture. The reverend gentleman took his text from the book of

Jeremiah, chap. xvii. v. 8: "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not die when the heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Act. chap. xxiii. v. 28, last clause: "And Paul said, But I was free-born."

The discourse was devoted to a development, historical and philosophical, of the influence of the early Saxon element in England, on the progress of English liberty and culture, and subsequently of course on the religious and civil advancement of the American people in this continent. This influence was rapidly traced from the earliest immigration of the Germanic tribes to the period of the Norman conquest; thence onward to the era of the establishment of Magna Charta, through the gradual growth to their fruition of the provisions of this great instrument, and equally through the early Protestant movement under Wickliff and the Lollards, who preceded the Reformation. The solid, pious, chaste, and frugal spirit of the Saxons, not distinguished for fine cultivation, but sturdy and masculine, tenacious of life, unsubmissive to oppression, and constitutionally free, was regarded by the preacher as, under God, the real power beneath the English civilization, with which the more brilliant elements imported from France by the conquering Normans had been gradually intermingled, but by which these had been moulded and exalted—made more liberal and practical, and more religious.

The final lesson deduced from the theme was one of devout thankfulness to God for all the blessings descending on us through our relations to this renowned and ancient stock—for our open Courts, and open Bibles, and political freedom, and also of confident expectations that the future, both in England, and in this country, will only witness the even more rapid development of the tendencies, and an advancement which have already so steadily and so triumphantly

that ever cursed the earth, if the rebels win. The civilized world beholds the spectacle, knowing that this is not merely a question of resistance to the encroachments of African Slavery, but that the interests of the whole world, for all future time, hinge upon our victory or defeat.

But victory must be ours. It is the duty of Christians to pray to God that the eagles of victory may perch upon our banners. And nothing less than victory can we accept. No humiliating peace nor preposterous compromises, no temporizing can for a moment be tolerated; but we must press forward, in the name of God and of humanity, to the utter extermination of the cause of the war. The speaker, quoting Jefferson, and remarking that that illustrious name had not been recorded among those of the friends of the Dutch Reformed faith, added that he also "trembled for his country when he remembered that God is just." In the times of the elder Adams, when we had but half a million of slaves, how easily could we have been rid of human Slavery! Twenty-five years ago, in the time of the younger Adams, when we had but two millions of slaves, we shrunk from the responsibilities of liberation. Is it any more readily achieved to-day, when the slaves number four millions? Can the hazard which some age must make be less momentous when the slaves shall have an aggregate of six millions in the census returns?

There seemed to the reverend Doctor no safety for even the Constitution itself, in the hands of the peace party—and in the restoration of the Constitution and the Union alone could he see a solution of the difficulties under which we labor. He would make no objection to a modification of the Constitution, in the peaceful manner which that instrument prescribes; but until the piratical instigators of the rebellion lay down their arms he could see no avenue of compromise, and therefore felt constrained to demand the extinction of the institution at whose hands we are deluged in blood.

To the President, to the people, and to whomsoever it might concern, the eloquent Divine said and repeated, "Go forward!"

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"Heirs of freedom, could we cover
Give the way to traitor rage!
Stand and see a slave-born power
Lead our glorious Union,
God defend the right—our cry—
Union, Law, and Liberty.

Conflict dire—yet Heaven's probation
Bracing into one our plight;
Strength is born of tribulation;
Right to us must come our right.
And defend the right—our cry—
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The Church of the Rev. Dr. Chapin was densely crowded. The pulpit was decorated with a beautiful flag, and before it stood a bust of Washington. The passage of Scripture read before the sermon was singularly significant. It included these verses.

Is such a fast that I have chosen a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast I have chosen? To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

The text of the sermon was: "Rejoicing in hope, patient in tribulation, continuing in prayer."

There was hope; we should rejoice in hope. Hope was the ground of our action, and action the ground of our hope. The annals of the world could show no such cause of war as we now had. Never had a war been entered upon with more reluctance. Our last national fast day was like a day set apart to contemplate the dissolution of all things. We had then more a terror than a hope, a feeling of general unloosening, but the traitorous shot was fired; the tattered flag caught the shot, and the insult was flung into the nation's face. One ground of our hope was the youthfulness and vigor of our institutions. It could not be that this nation for which so many brave men had lived and struggled, and laid down their lives through all the centuries of the past, was rotten before it was ripe. Another ground of hope was the loyalty of the people. There was a time when the people appeared to be letting their nationality go by default; but the one stroke of overt treason had found the nation's heart. There was a time when party seemed to be in the way of nationality, but to-day, true to their traditions, the opposition were as patriotic as any—even in the great masses of the seceded States loyalty lived. Misled by artful guides, they would return to their loyalty with returning reason. Another ground of hope was here in God. His providence could not permit our permanent defeat; and action was the ground of our hope. There was no such thing as peace in the market. The stream before us was dark and bloody, but we must go through it; there was no other path. Another ground of hope was that we were sinking party; the Democratic and the Republican coats were unglued, and the American heart came out. Another ground of hope was that we all rallied around the Constitution and the laws. There was no other issue nothing else. The question was whether the ship would go down, not whether she should receive the spurs and alterations which even the highest philanthropy demanded. But we needed to be patient as all as watchful. We were eminently a dramatic people. We demanded a skirmish every morning and a battle twice a week. He knew not what we build have done in the long, dark days of the Revolution. He was glad every night when he heard that there had been no battle; it left time for concentration and preparation and for thought also. We must be patient foreign criticism; and we had reason to be. We ought have expected that a parent would certainly slay its offspring decent time for dying. But it was a wise rule never to be irritated, especially when irritation was the object. Let us be patient and do our work. We must be patient in defeat. We ought to expect something beside a series of victories. Our inspiration should come from the righteousness of our cause, not from the success of our armies. When a

country was tried, it was worth something; God Almighty did not thresh chaff. Moreover, we must be constant in prayer. There must be thousands of desolate homes but let God's work be done. Nations, like individuals, were never so strong as when they have just risen from their knees.

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The sermon was full of interest, and we regret that we are unable to do it better justice.

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"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

It was eight months, the speaker reminded his audience, since they had met, by recommendation of those in authority, for a purpose similar to that which had then convened them. Since that time more grievous calamities had befallen the nation than any they endured at that time. Each one should ask himself how many of the sins he had on that former day of humiliation were still dominant over him. The duty of all was confession of and repentance and contrition for sin. The Bible taught us that God was a pardoning God to the contrite soul, and we just as effectually denied his truth by doubting that declaration as by doubting whether he will ever execute his punishment on wicked men. The difference between Judas and Peter was, that while the former had contrition, to such an extent, indeed, that he went and hanged himself, and also confessed his sin, for he said, "I have betrayed the innocent blood," and tried to make some satisfaction by casting away with horror the thirty pieces of silver he had received; yet he had no faith to believe that God could pardon such a sinner as he was, and Satan secured his victim by driving him to despair. Peter confessed his sin by standing aloof; he was contrite, but he still had faith. The speaker knew of no more touching incident than the special mention of the Apostle by name on this occasion by Christ, when he sent him away. Peter's faith saved him from despair, or he would have gone and hanged himself, as Judas did. To our acts upon a day of humiliation we should bring faith in God's providence as well as penitence for sin.

Throughout the discourse there was no marked allusion to the affairs of the country.

THE DUTY OF SUSTAINING GOVERNMENT.

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The congregations of the Baptist churches in this city, were represented yesterday afternoon, at the house of worship of that denomination in Broome street. Most of the Baptist clergy of the city were in

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COUNTING HOUSE ALMANAC.

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There seemed to the reverend Doctor no safety for even the Constitution itself, in the hands of the peace party—and in the restoration of the Constitution and the Union alone could he see a solution of the difficulties under which we labor. He would make no objection to a modification of the Constitution, in the peaceful manner which that instrument prescribes; but until the piratical instigators of the rebellion lay down their arms he could see no avenue of compromise, and therefore felt constrained to demand the extinction of the institution at whose hands we are deluged in blood.

To the President, to the people, and to whomsoever it might concern, the eloquent Divine said and repeated, "Go forward!"

The closing ceremony was the singing, by the fine choir of St. George's, of a hymn composed for the occasion. We reproduce it, in part, as follows:

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BY THE REV. DR. CHAPIN.

The Church of the Rev. Dr. Chapin was densely crowded. The pulpit was decorated with a beautiful flag, and before it stood a bust of Washington. The passage of Scripture read before the sermon was singularly significant. It included these verses:

"Is it such a feat that I have chosen? A day for a man to smite his soul to bow down his head as a bulrush, and to spread as scabbard and ashes under him? Will thou call this a feat, and so acceptable a day to the Lord?"

"Is not this the feat I have chosen? To loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free, and that ye break every yoke?"

The text of the sermon was:
"Rejoicing in hope, patient in tribulation, continuing in prayer."

There was hope; we should rejoice in hope. Hope was the ground of our action, and action the ground of our hope. The annals of the world could show no such course of war as we now had. Never had a war been entered upon with more reluctance. Our last national fast day was like a day set apart to contemplate the dissolution of all things. We had then more a terror than a hope, a feeling of general unlooseness, but the traitorous shot was fired; the tattered flag caught the shot, and the insult was flung into the nation's face. One ground of our hope was the youthfulness and vigor of our institutions. It could not be that this nation for which so many brave men had lived and struggled, and laid down their lives through all the centuries of the past, was rotten before it was ripe. Another ground of hope was the loyalty of the people. There was a time when the people appeared to be letting their nationality go by default; but the one stroke of overt treason had found the nation's heart. There was a time when party seemed to be in the way of a finality, but to-day, true to their traditions, the opposition were as patriotic as any—even in the great masses of the seceded States loyal to the Union. Misled by artful guides, they would return to their loyalty with remaining reason. Another ground of hope was the will of God. His providence could not permit a nation to be in a state of such a dark and bloody path. The storm before us was dark and bloody, but we must go through it; there was no other path. Another ground of hope was that we were sinking away; the Democratic and the Republican coats were unglued, and the American heart came out. Another ground of hope was that we all rallied around the Constitution and the laws. There was no other issue looking down. The question was whether the ship would go down, not whether she should receive the repairs and alterations which even the highest philanthropy demanded. But we needed to be patient as all as watchful. We were eminently a dramatic people. We demanded a skirmish every morning and a battle twice a week. He knew not what we could have done in the long, dark days of the Revolution. He was glad every night when he heard that there had been no battle; it left time for concentration and preparation and for thought also. We must be patient foreign criticism; and we had reason to be. We might have expected that a parent would certainly allow his offspring decent time for dying. But it was a wise rule never to be irritated, especially when irritation was the object. Let us be patient and do our work. We must be patient in defeat. We ought to expect something beside a series of victories. Our inspiration should come from the righteousness of our cause, not from the success of our armies. When a

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After defining what constituted a Government and the duties, in part, of the citizen under it, the Rev. gentleman proceeded to draw a distinction between individual and national responsibility. While national sins were expiated in this world, individual sins would be dealt with in the world to come. National calamities had followed national sins in all ages of the world. For disobedience, the Children of Israel had been scattered and their beautiful land laid waste. In the case of Nineveh, the people obeyed the voice of the prophet, repented in sackcloth and ashes, and the wrath of God was turned away from them, in fulfillment of the words of the text. Who could tell if I would not turn away from us his fierce anger, that we perish not, if we would but follow the example of Nineveh, and repent? We had met to-day, in obedience to the proclamation of the President, to humble ourselves before God, that peradventure this calamity might be taken from us. The speaker passed to a review of what he considered some of the causes which had led to the present war. First among these was the practical disregard of God which has characterized the people of this land. Even his name had been excluded from mention in the Constitution, though its framers showed by their lives a great respect for the ordinances of God. Second was the wide-spread desecration of the Sabbath which characterized the people of this land. The law of the Sabbath was written in the nature of man, and could not be disregarded with impunity. The third cause of our national weakness was the lust for empire which had shown itself, more especially in latter times, though it took its date from the days of the fathers. The enlarging of our boundaries had been attempted to be justified by calling it increasing the area of Liberty; but now God is threatening us with His penalty. The fourth national sin adverted to was party spirit. By the operation of this spirit, had the present difficulties of the country been brought upon us more directly, against this had the voice of Washington been specially raised in warning. The first indications of this spirit of sectional jealousy were scarcely observable; now it was marching on to ruin with a giant's tread; and the end, the bitter end, unless God shall save us, is close at hand, in the dismemberment of our once glorious Republic. In the present struggle our cause was just; it was a battle for the preservation of the best and purest principles of government; and if we expect to prosper in all which makes a nation great, we must call upon God, obey his laws, hallow his Sabbath, and under Him, as the sovereign ruler of our land, shall we obtain victory over every foe, foreign and domestic.

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Trinity Church, yesterday, was densely crowded; the music was specially good; the opening prayers and lessons were appropriate, and the Rev. Dr. Vinton then delivered a sermon from the text:

"They went out from us, but they were not of us, for if they had been of us they would have continued with us; but they went out that they might be made manifest that they were not of us [1st Job, 2-13]."

These words, Dr. Vinton said, were spoken in reference to the sect of Gnostics, which seceded from the ancient Christian Church about seventy years after its organization, a period, he remarked, curiously coinciding in length with that which has elapsed since the adoption of the American Constitution. In the text a reason was given for such a step, and also an object. After dwelling briefly upon unity as a first principle of good, and schism as originated by the first seceder the devil, the speaker came to consider how this land, once teeming with every variety of prosperity and happiness, was to-day called upon to pray God to avert the calamities of Secession. War, civil war, had been proclaimed by the Rebels to accomplish their secession, and war had been accepted by the Government for the preservation of this Union. In the United States he showed that there existed no fundamental cause of disunion, except that found in a contrary and contending civilization. The Constitution says itself shall "be the supreme law in each State, anything in the Constitution and laws of that State to the contrary notwithstanding." [Art. 6.] By the very terms of their own edict, the sovereignty of the United States was "ordained, established, and ratified" by the Legislatures, and State sovereignty thenceforth became history, an extinct power, in every State. In connection with the war, Secessionists plead—first, the right of revolution, which is personal; second, the existence of State sovereignty implying political rights; third, the right of maintaining and propagating Slavery, which is a moral and social claim. On the political ground adduced, the preacher said State sovereignty was certainly a fallacy; Calhoun himself did not believe in it, and warmly repelled as false the assertion of Daniel Webster that the Rebellion of Nullification would lead to the treason of Secession. The contrary civilizations of the North and South were analyzed, and the respective antagonisms shown. The relation between master and slave was recognized in Scripture, both Jewish and Christian; it was based on the simple principle of human society, that it must be for the mutual benefit of both parties. This principle might even forbid the manumission of a slave, should it be to his disadvantage. While Slavery is confined to the laws

anywhere marked out, and is governed by affectionate impulses, or when it is strictly predial, so as to attach servants like children to the patriarchal estate, there was no feature in it which deformed the face of society, or anything whereby it impaired civilization. But if abused by a denial to the slave of social rights, personal dignity, family ties, and he resented to a chattel that may be bought or sold, his marriage nullified, the person of either sex violated, then the civilization becomes debased, and social law is set at naught. Power, mere unlimited arbitrary power, was exercised. In inquiring into the effects of such Slavery, Dr. Vinton sustained himself by quoting from Jefferson.
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able; and experience for which they are recommended; but still, I do not guarantee...
the diseases for which they are recommended; but deceiving principle of "NO...
or sell them on the specious, but deceptive principle of "NO...
CURE NO PAY,
whatsoever.

1861 1863

THANKSGIVING.

Proclamations of the President of the United States and the Governors of the Loyal States.

Joy and Feasting All Over the Country,

cc., cc., cc.

We give below the proclamations of the President of the United States, and the gist of those of the Governors of all the loyal States except three—New Hampshire, Missouri and Kansas—recommending this, the 28th day of November, as a day of thanksgiving and prayer.

The States whose Governors have not issued proclamations suitable to the occasion probably conceived that the Presidential appeal covered the whole ground, and there was but little left for them to say. These proclamations admirably fill the space we usually allow for Thanksgiving sermons, and, coming directly from the heads of the different States, they furnish to the public a more general and comprehensive view of what we are to be thankful for than could be conveyed by a sententious and sectarian disquisition from any of our pulpits.

The President's Proclamation.

The year that is drawing towards its close has been filled with the blessings of fruitful fields and beautiful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature, that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever watchful providence of Almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to invite and provoke the aggressions of foreign States, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theatre of military conflict; while that theatre has been greatly contracted by the advancing armies and navies of the Union.

The needful diversions of wealth and strength from the fields of peaceful industry to the national defence have not arrested the plough, the shuttle or the ship. The axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battle field; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently and gratefully acknowledged as with one heart and voice by the whole American people; I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a Day of Thanksgiving and Prayer to our beneficent Father, who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to him for such singular deliverances and blessings; they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the nation and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquillity, and union.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

ABRAHAM LINCOLN.

The Governors' and Mayors' Proclamations.

THE GOVERNOR OF NEW YORK.

In accordance with the custom and laws of this State, I, Horatio Seymour, Governor of the State of New York, do hereby designate Thursday, the 26th instant, to be a day of thanksgiving and prayer, and I hereby declare the same to be a legal holiday.

In the midst of calamity brought upon our country by the wickedness, folly and crimes of men, we have reason to be thankful to Almighty God for abundant harvests, for exemption from pestilence, and for the preservation of our State from the devastations of war which afflict other sections of our land.

Let us offer fervent prayers that rebellion may be put down, our Union saved, our liberty preserved, and our Constitution and government upheld.

As a becoming proof of our thankfulness to God, and as a proper evidence of our gratitude to the armies and navy, I urge our citizens to make contributions on that day for the comfort and support of the destitute families of those who have lost their lives or have become disabled in the service of their country.

In the midst of our abundance let us remember charitably to those who are in want, and in the hour set apart for social and religious thanksgiving and praise within the limits of our State, let us encourage those who are engaged on distant and dangerous fields of duty by showing sympathy and kindness towards their families which need our aid and support.

HORATIO SEYMOUR.

THE MAYOR OF THE CITY OF NEW YORK.

Thursday, the 26th inst., having been designated by the President of the United States, and by the Governor of this State, as a day of Thanksgiving and Prayer, it becomes the duty of every good citizen to refrain from all secular employments on that day, and to devote it to appropriate religious exercises.

Perhaps, never before since we became a nation have we had more reason for heartfelt gratitude to God for the greatness of his mercies. He has spared us from pestilence, and through abundant harvests and remunerative industry blessed us with unusual prosperity. By His aid and guidance we have been enabled to repel the assaults of treason and lawlessness which threatened to convert our land of constitutional liberty into the abode of anarchy, and to make our name a by-word and reproach among the nations. In the midst of the calamities of war a brighter future dawns upon us. Our forces are victorious on sea and land; the area of the rebellion has been circumscribed; treason has been rebuked; the spirit of anarchy subdued; the sentiment of loyalty strengthened; foreign enmity abated. Let us pray that these auspicious results may be speedily followed by the restoration of peace and fraternal feelings throughout the land; that as a warning to posterity the instigators of the rebellion, who have so wantonly and wickedly attempted to destroy our priceless Union, may be subjected to just punishment for their crime, and that their misguided followers may be brought back to their allegiance and duty; that all who have sinned against the majesty of law, in vainly striving to subvert the mild and beneficent government under which we live, may repent of their treason and have the sentiment of patriotism rekindled in their hearts.

GEORGE OGDYKE, Mayor.

THE MAYOR OF BROOKLYN.

The Governor of the State having, in accordance with the customs and laws thereof, designated Thursday, the 26th instant, to be a day of thanksgiving and prayer, and declared the same to be a legal holiday, I respectfully urge upon my fellow citizens a general observance thereof by the closing of their places of business and the suspension of labor generally.

We have occasion as a community, both for thanksgiving and prayer. Thanks to the Giver of all Good that we have been spared the calamities of pestilence, famine and the immediate presence of devastating war; and prayer to the Arbiter of the destinies of the nation that the rebellion may be speedily suppressed, the Union preserved from the dangers which threaten its integrity, and peace and harmony be soon again restored to our distracted and bleeding country. Let us discharge this solemn duty with faith and earnestness. I desire also cordially to second the suggestions of the Governor, and to impress it upon the attention of my fellow citizens, that on that day there shall be a general contribution for the comfort and support of the destitute families of those who have lost their lives or have become disabled in the service of their country. This is a duty which all of us, at home in the quiet enjoyment of the comforts and pleasures of peace, imperatively owe to our heroic brethren absent in the army and navy, and so gallantly upholding the flag of our country, and which should be discharged cheerfully and generously.

The public offices will be closed on that day.

MARTIN KAUFFLEISCH, Mayor.

THE GOVERNOR OF MAINE.

Let us praise God that our borders have not been ravaged by devastating armies; that the gallantry and heroism of our soldiers have been so often crowned with victory; that so many of our oppressed countrymen have been delivered from the hands of a cruel and merciless enemy; that the humanity and justice of our cause have at last enlisted on our side the sympathies of mankind; and that the narrowing limits, the exhausted resources and the waning hopes of the rebellion give signs of a speedy peace. Let us praise Him that a bountiful harvest has crowned our shore for the coming year, that labor in all the departments of industry has met with a liberal reward, and that in the midst of a ghastly civil war, not only have agriculture, commerce and the mechanic arts flourished, but the interests of education, philanthropy and religion have not been neglected. And while lifting our hearts in devout gratitude to God for His abundant goodness, let us remember the poor that are among us; let us remember our patriotic friends and citizens now absent in the army; and especially let us remember his sympathy and every needed aid, those stricken households that have offered up fathers, sons, husbands and brothers, a willing sacrifice on the altar of liberty, duty and country.

THE GOVERNOR OF VERMONT.

Let us thank God for the prosperity which everywhere abounds; that the labor of the husbandman has been abundantly rewarded; that though, as a nation, we have been scourged for our sins with a devastating war, yet that peace has returned within her own Commonwealth. Let us thank Him for signal victories in so many fiercely fought battles; for the destruction of so many of the strongholds of rebellion; for the repulse of the haughty invader; for the suppression of the murderous spirit of riot and anarchy; for the conquest of so large a portion of the rebellious territory; and for the glorious dawn of universal freedom.

THE GOVERNOR OF MASSACHUSETTS.

Let us reverently contemplate the wonderful Providence which has led and guided the hearts and words of this people, and is shaping and working out the destiny of this nation. Even in time of war we are rejoicing in the growth of the new of peace. Subjected to its temptations and demoralizing influences, yet the virtues of forbearance, patience and charity are daily illustrating the social life of our people no less conspicuously than their loyal patriotism. Side by side with the march of

arms and the destructive engines of war, move the messengers of love, with every solace for the body or the mind, to soothe the soldier's lot or alleviate the travail of mortality. Sometimes slowly, and with hesitating tide, but always surely, sometimes with a roiling eddy, but always on an undercurrent of steady and majestic power, has been borne the symbol of our nationality. The moral sight has been quickened, duty has grown clearer to the mind, and faith has grown warmer in the heart, as the revelations of trial and the discipline of a great suffering have done their appointed work. Blending the temper of forgiveness with an unflinching integrity of purpose; weeping with the bereaved who mourn the beauty of our Israel slain upon our high places; but exalting the sublime spirit of those who have sealed their testimony with their blood, may we fall not to improve on this, our annual festival, strength from above to exercise ourselves also in every heroic virtue for the vindication of right and the overthrow of wrong. Let us trust that peace shall soon return to our borders, and a union of hearts and hands revive on the ruins of that injustice and inhumanity which bred our sorrows: when all the inhabitants of the land will unite to sing, "Praised be the Lord God of Israel: for He hath visited and redeemed his people."

THE GOVERNOR OF RHODE ISLAND.

Let us thank God that we still have a country; though war and treason have boldly raised their heads aloft, our country still survives the shock of battle and of plotted wrongs, and with God's help let us preserve it, and with all His blessings transmit it to our posterity. Let us give thanks for this year of plenty and prosperity. The harvests have ripened and been gathered. Abundance drowns all labor, while unsurpassed tranquillity reigns throughout town and hamlet in the loyal States. Let us give thanks for the preservation of our army and navy for victory in battle and siege, and for the bravery and patriotism of our noble soldiers, while we rejoice over the triumph of our arms, and all the great blessings that God has showered upon us, let us remember the widow and the orphan of the fallen brave, praying that consolation may be given them in their saddened homes.

THE GOVERNOR OF CONNECTICUT.

The Most High, "who death according to His will in the army of heaven and among the inhabitants of the earth," has, in the fulness of His love and the ecstasy of His care, abundantly rewarded our industry and continued to bless us with healthful seasons and fruitful fields. Let us praise Him that notwithstanding the calamities and heavy burdens of a protracted civil war, there is increasing evidence of the fidelity of the people to the government, and of their determination to preserve the unity of the nation.

THE GOVERNOR OF NEW JERSEY.

Let us thank God for abundant harvests; let us thank Him for preserving us from pestilence; let us thank Him that order has been maintained, and the laws respected and obeyed within our borders; let us thank Him for victories achieved by the armies of the nation. While we offer thanks, let us also pray that God will give us hearts to pity and relieve the poor; that He will give consolation to the widow and orphan, who sorrow for the heroic dead; that He will preserve in safety our brave soldiers in the field; that He will soon remove the rod of our chastisement; that He will give wisdom to those in authority; that He will change the hearts of our enemies; and so other events that peace may be speedily restored, and the now discordant parts of the nation be again united.

THE GOVERNOR OF PENNSYLVANIA.

Return thanks to Almighty God for the gathered harvests of the fruits of the earth. For the prosperity with which He has blessed the industry of our people. For the general health and welfare which He has graciously bestowed upon them. And for the crowning mercy by which the bloodthirsty and devastating enemy was driven from our soil by the valor of our brethren, freedom of this and other States. And for the safety, and welfare, and success of our brethren in the field, that they may be strengthened to the overthrow and conquest of the rebel now in arms against our beloved country. So that peace may be restored to all our borders, and the constitution and laws of the land be everywhere within them re-established and sustained.

THE GOVERNOR OF WEST VIRGINIA.

The chastisement of rebellion and war has been upon the nation, yet during the past year God has given the national arms signal victories over our enemies, and a large section of country has been relieved from the dominion of the destroyer; and we look forward with happy anticipation to the restoration, ere long, of law, order and the undisputed authority of the government throughout the entire land, and to that end in which all would so much rejoice—a permanent and an abiding peace. He hath especially vouchsafed to the people of this State the establishment and organization of a separate Commonwealth; and while a portion of the territory is still subject to hostile tread, and a portion of our citizens are subject to the cruelties of merciless enemies, yet we rejoice to believe that soon, very soon, He will restore unto us the majesty of offended law throughout all our borders.

THE GOVERNOR OF OHIO.

Let us devoutly thank God for the abundance afforded for our comfort and happiness; for the good and loyal spirit manifested by the great body of our people; for the self-sacrificing heroism of our Brothers and friends in arms; for the determined effort and well-founded hope that our government shall still be preserved in its unity and beneficence; for the unwavering determination that the enemies of our dear country, both at home and abroad, shall be discomfited; and for the joyous hope and prospect that our devastating civil war will soon give way to peace, prosperity and happiness throughout all the land, to bless all the inhabitants thereof. And our thanksgiving and praise—amidst our efforts and hopes—let us not forget that the great struggle in which we are engaged has filled our land with widows and orphans. Out of our abundance, let us comfort them for their great sacrifice; let us all diligently learn and strive to perform our every duty, and thus stand for our manifold sins, humbly trusting in Him who wields the destinies of nations and peoples, that He will vouchsafe to us all the blessings of life and good government.

THE GOVERNOR OF INDIANA.

Let the people thank and praise Almighty God for the many mercies He has shown us during the past year, and pray Him, with humble hearts, to still protect, guide and bless us and restore the justifiable blessings of unity and peace to our bleeding and suffering country.

THE GOVERNOR OF ILLINOIS.

Let us thank God for the immortal triumphs of our arms in battle and in siege, and the indomitable fortitude of our soldiers in reverses. Let us thank God for the free institutions transmitted to us from our fathers, and for so long a period of unexampled domestic tranquillity and prosperity. Let us thank God that in spite of foreign hatred and plotting treason, and the fearful shock of arms, we still have a country, and a glorious hope of a country laden with unspeakable blessings for our children and our children's children. And while we rejoice together over the victories won and at the prospects daily brightening, let us also remember the widow and orphan, widowed desolate homes, mourn for the hero's dead.

THE GOVERNOR OF IOWA
 Let us thank God for the great victories of our arms, and for the peaceful and fraternal relations which our patriotic hearts are showing in the field of battle. Let us thank Him for the glorious fruits of our faith, and for the peace and happiness which are the result of His merciful interposition. Let us thank Him for the general health and prosperity of the people, while we remember with earnest prayer and liberal hand the widow and the fatherless victims of this cruel and wicked war.

THE GOVERNOR OF MICHIGAN
 Many of our people will be absent from the religious and social gatherings of this Thanksgiving, dwelling in camps and in the open field, bravely defending our heritage of liberty, our homes and property. Let the united prayers of this whole people arise to the God of battle for them, that He will give them victory, and that their hearts be established in unity and peace. Let them be comforted and sorrowed for the families of those who have fallen, and that they will comfort those who mourn the battle dead in the camps, the hospitals, and on the battle fields. The people of Michigan have been prospered in business during the year, that is, beyond all vicious examples. Let them be thankful for the peace and prosperity which have flourished with unusual profusion. Let us thank Him for the general health and prosperity of the people, while we remember with earnest prayer and liberal hand the widow and the fatherless victims of this cruel and wicked war.

THE GOVERNOR OF WISCONSIN
 The people of Wisconsin have much reason to be thankful to God for the many favors and blessings they have enjoyed during the past year. While the calamities and dangers of war have visited so many of our sister States, we have been permitted to enjoy peace and prosperity within the borders of our State; the earth has been fruitful in its productions, to us, and our harvest plentiful; commerce, manufactures and all the arts and vocations of peace have flourished with unusual profusion. And all of these have been vouchsafed to us while the nation has been led in a fierce and bloody contest for its life and integrity—a contest in which the brave and noble sons of Wisconsin have shown unsurpassed endurance, heroism and devotion to our country's sacred cause upon so many battle fields; and thus bravely acting their part in the suppression of the rebellion and assisting in driving the enemy from his strongholds, have conferred honor and renown upon themselves and our beloved State. Thanks to God who gave them such loyal and stout hearts and strong arms. Thanks to Him for the success that has accompanied our army during the past year, bringing nearer to us constantly a permanent national peace, unity and happiness.

THE GOVERNOR OF MINNESOTA
 Let us remember with gratitude that the soil of the husbandman has been more abundantly rewarded in our State than we dared to hope; that the murderous hand of the savage is for the time stayed upon our frontier; that the tide of immigration has brought unexpected affluence to our population and wealth; that universal health has prevailed among our people; and that unusual prosperity has flowed in all the channels of industry. Let us thank God for the glorious victories achieved by our brave soldiers in the fierce struggle for the maintenance of our government against insurrection in the field and for the loyalty which inspires our people to continue and support a rigorous prosecution of the war until rebellion shall yield to respect for constitution and law. Let us praise Him for unexampled national prosperity notwithstanding the ravages of war in the land; for the prospect of timely termination of this fratricidal strife; for the extension of the area of human freedom, and for the bright hopes we may cherish for the future of our beloved country. Let us be thankful for the absence of foreign intervention in our domestic contentions and for the sympathy extended to us by the friends of liberty, order and equal rights throughout the world. And in our gratitude for State and national blessings; and our enjoyment of individual comforts at home, let not the brave spirits who "stand between our loved homes and war's desolation" be forgotten; let us call for God's blessing upon them in the field and camp and hospital; and let us remember in sympathy those whose homes and hearts mourn for loved heroes who will celebrate Thanksgiving Day with them no more.

There was much good, too, done yesterday. All the charitable and benevolent institutions were supplied from kindly quarters with enough wherewith to feed those under their charge, and many with enough to clothe. Charity seems to have walked abroad; and, oh! did those who are able to secure it know at how little cost how much joy could be purchased, we are sure they would buy it by the wagon-load, and go through the highways and the byways, and throw it broadcast for those who so seldom come to it to secure. Many a heart beat loudly yesterday, to the music of joy and gratitude, in haunts where thought but silence and sorrow had prevailed. Many a sad and desolate home was invaded by the kindly and help brought to the sick, and words and acts of comfort to the distressed and sorrowing. Much good was done yesterday—much more than past years have reaped of—and may it be the initiative of what makes three, blessed and thrice happy those who

Every one wore a holiday face. In the afternoon all the places of amusement were crowded to overflowing, and in the evening an outsider was the one who had an hour before the time. There was no place for such a laggard. This prevents our enumeration of all the specialties of the day. The war news so opportunely arriving have renewed zest to the thankfulness and enjoyment, and it was considered a glorious omen, that when a nation was in prayer its gratitude and supplications were illumined by the Bow of Promise in the West.

Discourse of Bishop Potter.

Right Rev. Bishop POTTER delivered a discourse at St. Luke's Church yesterday:

TEXT: "Nevertheless, he left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."—Acts, xiv., 17.

If the book of Revelations were wanting to us, the ever-present book of nature would reveal to us the presence of God and keep us mindful of what he was ever doing for us. God was everywhere, not only upon the earth but throughout the whole universe. It would be a contradiction to suppose him absent from any one point, that any thing existed or happened except through him. The work of God was everywhere present. For all the blessing which he vouchsafed to us there was occasion also for a general annual thanksgiving. Our preservation was just as much the effect of the special providence of God as if they had been in the thickest of the fight. As for our dear country; might they not say that, wounded and bruised as she had been, great as had been her trials, her sorrows, abundant cause for thankfulness was found to warrant the calling of a national thanksgiving? Dangers which seemed imminent had been mercifully averted; strongholds of treason, apparently sufficiently strong to defy the utmost efforts of the Government, had been wrested from the hands which held them, and made the bulwarks of law and peace. Hostile demonstrations of foreign Powers, sure to signalize our day of weakness, had been changed to very different manifestations, as the shadow of our returning greatness came slowly moving on before the nation. And might they not add these reasons for a national thanksgiving, that the institution which incited this monstrous civil war, the institution which from the first of our independence had been our great national blot, and our great national disgrace, had been within the year put under the ban by the sovereign authority, and that it seemed by many tokens to be tottering to its fall? In the disasters which cast a cloud over our first great efforts to subdue the rebellion, and restore order—in these disasters there seemed to have been something very much resembling a merciful Providence. Had these first efforts been successful, had the rebellion been entirely subdued in the first six months, it was probable that the Union would have been restored with Slavery untouched; and not only so, but possessed of new guarantees for its future security; and the voice which to-day in that sacred place denounced it as the foulest stain on our history—the miserable cause of all our troubles, would have been held silent by the restraint of the Constitution, and we should have returned to our old condition as a nation divided against itself, destined to be plagued by internal strife, to be weakened by an internal plague-spot, having within us a demon which never could be cast out; and therefore it was, perhaps, that in the outset of the struggle we met with defeat and disaster; therefore, perhaps, it was that the horrors of civil war were lengthened out, that our courage and virtue might be put to the proof, and that we might have time to get our eyes open to the nature of the power that was striking at us, and be forced to do what we were too slow to do for the deliverance of our country. We were to pay dearly for the coveted boon of universal freedom and vindicated National blessings; and he believed that we should expiate them, and that future ages would pay the high honor to our statesmen who stood firm, and our martyred patriots who gave their best blood for their country. And he believed that future ages would greatly marvel how any one could have faltered in support of a Government so engaged and so opposed; and they would wonder how any could have cast their sympathies and their moral support on the side of a power that was seeking to divide and dishonor their country and build up and extend the influence of human slavery. He knew he spoke in an unwonted tone. His pastor was not responsible for a sentiment he uttered. He (the speaker) was a minister of peace, and he had long held his peace. He had had no participation in any of the causes at the North which were supposed by some to have hastened the war. He wished to see the Church as little involved in the strife as possible; he still desired to see her ministry supremely devoted to Christ and him crucified. Their sphere of duty was among them that mourn—among the destitute, among the hungry and thirsting after righteousness. But there were times when they had a duty to discharge to the country, and he thought the time had come when, if not on ordinary occasions, yet on such a day it became a chief pastorate of the Church of God in this country to speak out, to speak for God, for humanity, and for country. Civil war was deplorable, it was a great and sore evil; but they were responsible for it who forced it upon the country by rebellious action against a Government which did not bear

extension of human servitude. Besides, they had no choice. If civil war wasted, there were things that were worse. Trucking to the slave oligarchy was worse; loss of national virtue and spirit was worse; consenting to division and dismemberment, and exposing ourselves to foreign insult and aggression and endless internal feuds, was worse; throwing the reins upon the neck of the Slave Power, freeing it from the restraint of our Government, and so turning it loose in the world to enlarge his sway and aggravate the errors of its system—this was worse. And if we wished peace for the next fifty years, either at home or abroad, we must restore the Union—we must uphold and establish upon a firm basis the sovereignty of the National Government—and, however reluctantly forced to believe it, remove the element which had been disturbing our repose. If we are struggling in the cause of right and humanity, there was a Providence that would guide and sustain us. Should there yet be days of darkness, let us not despair of the Republic." It was scarcely to be expected that so mighty an element, and one so incongruous with our institutions and the spirit of Christian civilization, as was that of Southern Slavery, could continue to exist in our social system without giving rise to a violent conflict of opinions, or that it could ever be eliminated—cast out—without a horrid convulsion and great temporary calamities. That this element was not introduced under our present Government, and that the present conflict did not originate in any act of aggression on our part, should be our consolation. It should reconcile us to any sacrifices, to any amount of suffering, which might be necessary to avoid the authority of the National Government, to maintain its integrity, and to vindicate the great principles upon which it was founded. He thought he saw the light—shining brighter and brighter. The people were becoming more united and more earnestly resolved upon the one great object—the restoration of peace and unity and freedom to this great nation. Let us thank God and take courage; let us look to him, who could speak peace to the raging winds and waves. Let us seek to nourish in our breasts and in each other's souls a spirit of elevated and unselfish devotion to the good of our country. Let us spread abroad everywhere, but especially among those classes who needed so much its restraining influence, the blessed gospel of peace and righteousness. Let us pray for those who were battling against us. Let us keep our hearts free from misapprehensions and hatred, and so let us look forward to the brighter day when all causes of dissension being removed, we might once more embrace as brethren, and strive together then worth for whatsoever ends were honest, pure, amiable, lovely and of good report.

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The New-York Times.
 NEW-YORK, FRIDAY, NOV. 27, 1863.
THANKSGIVING.
THE OBSERVANCES. YESTERDAY.
GRATITUDE AND JOY.
 Discourses of Right Rev. Bishop Potter, Rev. Dr. Bellows, Rev. Dr. Potts, Rev. Dr. Chapin, Rev. J. P. Thompson, Rev. Henry Ward Beecher, Rev. Dr. Tyng, and Others.

WHAT WAS DONE AT THE INSTITUTIONS.
 It is doubtful whether any day of Thanksgiving has been so generally, so purposely observed as yesterday. It broke upon us bright, clear and beautiful, and it really did seem as though Heaven designed participation with the prevailing happiness. At an unusually early hour all business was suspended, and long before the appointed time the several churches were filled to overflowing by those anxious to hear the words of religion and of loyalty. Yesterday they were made, as will be seen by the reports of the sermons we publish, almost synonymous. There appeared to be a general disposition to make the day one of thanksgivings, one of reverent remembrance.

Table with 12 columns for months (JULY to JUNE) and 7 rows for days of the week (Sunday to Saturday). It contains numerical data for each day across the years 1862, 1863, and 1864.

Sermon by Rev. Dr. Bellows. Thanksgiving services were held at the Church of All Souls, Unitarian Church, corner of Fourth-avenue and Twentieth-street. The large congregation filled every part of the edifice.

"A voice of noise from the city, a voice from the temple."—Isaiah lxxvi. 6. Alluding to the nation and the civil war he said, no wise man could confidently say what would be the definite end of this conflict. Nowwithstanding the overwhelming power of the North, we have not yet attained absolute superiority in the field, on which we so confidently reckoned. Slavery, which we termed the weakness of the South, and which we expected by emancipation to convert into an effective ally, has played no important part in our successes, and is still defended by a learned portion of its sectional friends.

national character. In prosperity and in adversity, their most business-seeking wrongs were the wrongs. All well knew entertained as to the merits of the war: said, the best weight of arguments upon those who struck the first blow of the nation; who had the upon the home which God has est. God made the nation. We must live in peace with one another, or wars perpetual and destructive. I ed the sore place in our so we uttered the word slavery the nation managed this vast and gre part by railing accusations, the other rejoinder, instead of joining our force. The first gully error lay in the acci. The next was in forming a Govern least recognized, if it did not sanc governed by laws for gain, kept m being in ignorance, and deprived of blessings of the family relation, the result. The nation is threaten evils of war do not rest castorvay nation. They rest upon all. The been mismanaged, and so long a mismanagement, that now the destr which is the unavoidable result, destruction of lives, wealth and in tent of which we do not yet see the the ways in which God "has cha remains to be seen whether we wi and to Him that hath appointed provide ways and means to inexperienced, freemen a safe ment to society, and to make a tion, in policy, and vice? Bring dominion of laws and Gosp educate him. It was one of recognizing that the conscience recognizes in some degree the v lived in hope that our spirit of resi as to prove the sincerity of ou. The reverend Doctor, aft points of interest, remarked that it was the politician may see chance saw the hand of God. The conclu tor's discourse, which was listened with profound attention, let the nation (for it is from the right to expect acknowledgment) manners, large benevolence, care suffers from the calamities of reverence for Christian truth, the reverence the voice of God in a may then hope that, as a people r duties of freedom, as well as its rig us many days and a grand career.

Sermon by Rev. B. H. Chapin. Dr. CHAPIN, of the Fourth Universalist Church, Broadway, selected for his text, the 6th verse of the 12th Psalm: "He that goeth forth and weepeth, and beareth precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These words were selected as peculiarly appropriate to the present occasion, associating as they do the seedtime with the harvest, and present weeping with ultimate rejoicing. The fact that this our weeping time is the season wherein seed is being sown which we have full faith will one day bear to us of our posterity, a glorious harvest of joy. The text he had chosen had reference to the Babylonish captivity, and the return of the Jews from their long exile. Thus, in its original use, the symbolism by nature was applied to national experiences. He should, upon that occasion, make a similar application of it. He thereupon reviewed the course and existing condition of our national affairs. In the field of history, in the plan of all national development, there is a succession of seedtimes and harvests. It has been, and must continue to be so, with ourselves. Two great principles have been committed to our charge, and it is our duty as a people to work out these principles conscientiously to their logical conclusion. These two principles are: I. National Life; II. Human Freedom. The seed of these great principles has taken deep root in the heart of the people. It is the tribulation of seedtime they are now enduring, but the harvest festival will surely follow. The main points of such parts of Dr. CHAPIN'S discourse as touched on the absorbing topics of the day, were: I. The intrinsic evil of war itself; II. Opposition to the war by political factories at home, who would delude the nation with false cries for "Peace! peace!" when there can be no peace; and III. External hostility to the country and her institutions; the lack of sympathy which our "cruelty in the cause of human freedom has elicited abroad. These points the preacher expatiated upon. He believed no one really loved the war for its own sake save a few contractors, whose base souls, if the theory of soul transmigration were true, should hereafter animate the forms of vultures. [The audience could not, at this juncture, refrain from demonstrations of applause.] The war was indeed a terrible necessity; none the less to be lamented because it was our duty to prosecute it to the end with constancy and abiding faith in the power and will of Providence to make it the means of working out our national salvation. We are sowing the seed, the seed of effort, of sacrifice, of blood. In God's good time we should reap a bountiful reward. Yet we have occasion for thankful rejoicing, mingled with our occasion for sorrow, and, even while we sow the seed, indications of the harvest appear. Dr. CHAPIN referred to the morning's news, and the victory which had crowned the endeavors of the army in the West. He thought the success of Gen. GRANT was a special, a tangible, cause for thanksgiving. He believed other reasons for gratitude were to be found in the fact that the tendency of the war would be to permanently elevate our national character; to raise the people above mere sordid calculations of selfish gain and luxury, and to create an interest in those great ideas which can alone save the national character from deterioration and decay. He particularly congratulated his hearers on the national character of the thanksgiving they were that day celebrating. He rejoiced that in its peculiar feature of nationality he could see a rebuke to the repudiation of the heresy of State Rights (Here again the audience spontaneously broke forth in irrepressible applause.) The idea of nationality was by degrees becoming fully developed. He concluded with declaring that the people, in the gratitude which with one accord they had assembled to pray for past benefits and mercies, also meant to express their faith in God's providence, and implicit trust in the future which He destined for us.

Sermon by Rev. Wm. Roberts. Rev. WILLIAM ROBERTS, Pastor of the Thirtieth-street Welsh Presbyterian Church, delivered a short discourse, founded on the devout declaration of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." Psalm cxxv. 1. He observed that in returning thanks to the Lord, we ought to renounce all claim to, and participation in the glory, and ascribe it wholly to the Father of mercies. This constitutes the essence of pure gratitude and praise. And in entreating Him for deliverance from our present national troubles, our sole motive should be the glory of His Name, resting assured that He will honor them, who honor Him. Are the internal resources of the country fully adequate to our emergencies; have we been blessed with an abundant harvest; has the King Corn triumphed over King Cotton; is the intriguing counsel of the rebel leaders likely to be frustrated and abolished; is the sentiment of loyalty gaining the ascendancy in the land; are our armies and navies achieving triumphant victories; is the nursing-cradle of the rebellion on fire, and likely to be reduced to ashes; have we lately obtained splendid victories at Chattanooga, through our valiant soldiers under Gen. THOMAS, GRANT, HOOKER, &c., let us exclaim with feelings of profound gratitude, "Not unto us, but unto Thy Name give glory." We may gratefully acknowledge the services of men as instruments; but let us supremely honor the Great Arbitrator of all events, regarding all others as means employed by Him. More of God and less of the man. Do the signs of the times tell us that tyranny, oppression and Slavery, mental and physical, are on the eve of abolition? Let us thank God and take courage. Do England and France refrain from recognizing the Confederate States as a Government, and from interfering in our civil quarrels? Whatever may be their motives, let us give the glory to God. Whether they are influenced by their enacted laws of freedom, or by principles bearing on self-preservation and safety; if the disturbed state of Europe remains them; if the insurrection in Poland, or the peril attending the aggrandizement of power in Mexico toward their progress in this direction; if the arrival of the Russian fleet in our harbor has had any influence upon them; if the orations of Rev. H. W. BAZSWICK have been the means of enlightening their minds concerning the righteousness of our cause; let us give the glory to Him, who emphatically declares "I will not give my glory to another, nor my praise to graven images." At the conclusion of his address, the reverend gentleman invited four of the brethren to lead successively in prayer. The address and the prayers were delivered in the ancient British language, and the nervous eloquence of the minister must have carried conviction to the patriotic bosoms of his countrymen. The church is an exceedingly neat and

Discourse of the Rev. Dr. Potts. Rev. Dr. POTTS, of University-peace Church, Tenth-street, chose for his text Psalm cxviii., 18:19: "The Lord hath sustained me sore, but he hath not given me over unto the hands of mine enemies. I will go unto them; I will praise the Lord." The first part of the Doctor's discourse exhibited the connection between national sins and national judgments, and the necessary intermingling of repentance with thanksgiving. He then proceeded in substance as follows: It had been said there are worse evils than war. There are. There are evils of injustice, of oppression, &c. They prevail, however, only in the degree that a nation denies the being and the rights of God. Could any wise man give a more truthful answer to the question, "From whence comes war and fighting among you?" than that given in God's word. Sin is somewhere at the bottom of the present conflict. We find the only true prevention of wars in Godliness and Righteousness—the fundamental condition of all permanent good upon earth—the glory and majesty of which make Heaven attractive. War primarily considered is the scourge of God. The way to avert it is to cease to do evil and learn to do well. There is no code of national morals different from that which should bind the individuals. No road to noble and true national development different from that by which the individual must reach his highest dignity and security. Can a nation secure its blessings with impunity? Could they renounce the favors of God with unthankfulness? Could they fail in the observance of the integral code of justice and generous conduct toward other nations? Could they foster social usages and establish social laws which necessarily operate unjustly and ungraciously upon a portion of their people? Could they put up impassable barriers against, as long as they last, shut out the hopes of a better world? Could they do any of these things and expect that they will not suffer in honor, or peace, or national security? Such questions as those could receive only one reply from those who believe in God. They involved Christian truths. These remarks applied to our own case. Why had God given us now defeat, now victory, in a contest unparalleled by any history, when we consider its circumstances? Was he to let loose upon us

AD. Thanksgiving 1863

Sermon by Rev. Dr. Bellows.

Thanksgiving services were held at the Church of All Souls, Union-street, corner of Fourth-avenue and Twentieth-street. The large congregation filled every part of the edifice. Rev. Mr. Osborn, of the Church of the Messiah, opened the services, and made a fervent prayer to the God of Nations to preserve the heritage of our fathers. Rev. Dr. Bellows preached an eloquent sermon on the following text:

"A voice of noise from the city, a voice from the temple."—Isaiah lxvi. 6.

Alluding to the nation and the civil war he said, no wise man could confidently say what would be the definite end of this contest. Notwithstanding the overwhelming power of the North, we have not yet attained absolute superiority in the field, on which we so confidently reckoned. Slavery, which we termed the weakness of the South, and which we expected by emancipation to convert into an effective ally, has played no important part in our successes, and is still defended by a learned portion of its sectional friends. This war, like all wars, is uncertain in its results; it is full of paradoxes and surprises. Beside troops, military genius is requisite to success. To possess the former, troops must be had composed neither of militia nor those called out on short notice. While the South has a regular army of two hundred thousand men, the North must possess the same number in order to wage a war with any likelihood of success. Slavery is the cause of the war; it is the war, and the war is at an end. The systems of free and slave labor are antagonistic. Like a mated couple antagonistic in their temperaments, they finally establish a settled hatred between one another, instead of mutual forbearance with each other's peculiarities. The mass of the people of the South are impregnated with their peculiar institutions the same as the people of the North are impregnated with their diversified institutions. It is truly the voice of the people. The voice of the temple—the intelligent elevated and moral masses—seeks for the greatest good for the largest number. The advocates and supporters of the war are the most reasoning and moral portion of the people, not only in their speeches, but in themselves. The lukewarmness for the war is found among the less educated, the unthinking portion of the population. We will say nothing of the party leaders of this class, as they show what they are from their deeds. The soldiers themselves, to a larger extent perhaps than we know, come from this class, who have the peculiar instincts, instincts and feelings must be considered, as well as intelligence and intellect. Opposition to the prosecution of the war is flitting away. The nation is slowly opening and shutting its eyes, and it is coming to the conclusion that it must get out of bed, and does not know which side to take. The good and wise ABRAHAM LINCOLN said, "If the national life could be saved and Slavery with it, it was his Constitutional duty to do so; if Slavery must perish to save the national life, then let Slavery perish." This sentiment is pervaded the heart of the nation, and for the sake of a virtuous country, and one to be thankful for, they will sacrifice their most cherished rights for a while. There has taught the nation many lessons to be thankful for, and who knows but that the caution of SCOTT and McCLELLAN are superior to the offensive qualities of other generals? It is not for my unqualified judgment to answer this question. The voice of the noise of the City is the voice of the people; and the voice of the temple—the representatives of the people—articulate and make sign about the voice of noise in the City. In conclusion, he applied the text literally, that the great Empire City had a powerful influence in directing the affairs of the nation.

The National Anthem was then sung by the congregation, and a benediction pronounced, after which the congregation dispersed.

Discourse of the Rev. Dr. Potter.

Rev. Dr. POTTER, of University-peace Church, Tenth-street, chose for his text Psalm cxviii., 18, 19:

"The Lord hath chastised me sore, but he hath not given me over unto death. Open to me the gates of Righteousness. I will go unto them; I will praise the Lord."

The first part of the Doctor's discourse exhibited the connection between national sins and national judgments, and the necessary intermingling of repentance with thanksgiving. He then proceeded in substance as follows: It had been said there are worse evils than war. There are. There are evils of injustice, of oppression, &c. They prevail, however, only in the degree that a nation denies the being and the rights of God. Could any wise man give a more truthful answer to the question, "From whence comes war and fighting among you?" than that given in God's word. Sin is somewhere at the bottom of the present conflict. We find the only true prevention of wars in Godliness and righteousness—the fundamental condition of all permanent good upon earth—the glory and majesty of which make Heaven attractive. War primarily considered is the scourge of God. The way to avert it is to cease to do evil and learn to do well. There is no code of national morals different from that which should bind the individual. No road to noble and true action is so different from that by which the individual must reach his highest dignity and security. Can a nation deny its blessings with impunity? Could they repulse the favors of God with unthankfulness? Could they fall in the observance of the laws of justice and generous conduct toward other nations? Could they foster social enmities and establish laws which necessarily operate unjustly and disgracefully upon a portion of their people? Could they put up impassable barriers which, so long as they last, shut out the hope of a better government? Could they do any of these things and expect that they will not suffer in honor, or peace, or national security? Such questions as these could be raised only on the lips of those who believe in God. They involved Christian truths. These remarks applied to our own case. Why had God given us now such a new victory, as a contest unprovoked by any history, when we consider its circumstances? Why had he let loose upon a

nation slaughtering in property stolen & outstayed. There must be some wrong somewhere, where was the wrong? All well knew the opinion he entertained as to the merits of the war. Many times he had said, the heaviest weight of guilty responsibility rests upon those who struck the first murderous blow at the life of the nation; who laid the first violent hands upon the house which God has established for us. God made the nation. We must be one people and live in peace with one another, or we must live in war perpetual and destructive. Had we not touched the sore place in our social life when we uttered the word Slavery? How had the nation managed this vast and growing ulcer. One part by railing accusations, the other by equally violent plunder. Instead of joining our forces for its removal. The first guilty error lay in the accused Slave-trade. The next was in forming a Government which at least recognized, if it did not sanction it. Slavery, governed by ignorance and depraved them of the right and blessings of the family relation. What has been the result? The nation is threatened. The terrific evils of war do not rest exclusively on one class of the nation. They rest upon all. The grand subject has been mismanaged, and so long as perseveringly mismanaged, that now the destruction of Slavery, which is the undeniable result, has involved the destruction of lives, wealth and happiness to an extent of which we do not yet see the end. These are the ways in which God "has chastised us sore," and so Him that hath appointed it. Did it not mean prideful ways and means to make the way for the people? To rescue him from destruction, iniquity and vice? Blag him under the dominion of laws and Gospel—care for him—elevate him. It was one of the reasons for thanksgiving that the conscience of the country recognizes in some degree the vital question. He lived in hope that our spirit of restitution will be such as to prove the sincerity of our national repentance. The Rev. Doctor, after discussing other points of interest, remarked that in all of our troubles the politician may see chance, but the Christian saw the hand of God. The conclusion of the Doctor's discourse, which was listened to by a large audience with profound attention, was as follows: Let the nation (for it is from the nation God has a right to expect acknowledgment) show by reformed manners, large benevolence, care of those who are sufferers from the calamities of the war, increased reverence for Christianity, that it has heard with reverence the voice of God in our affairs, and we may then hope that, as a people who understand the duties of freedom, as well as its rights, God will give us many days and a grand career.

Sermon by Rev. E. H. Chapin, D. D.

Dr. CHAPIN, of the Fourth Universalist Church, Broadway, selected for his text, the 37th verse of the 127th Psalm:

"He that sowed forth and weeneth, and heareth precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

These words were selected as peculiarly appropriate to the present occasion, associating as they do the seedtime, with the harvest, and present weeping with ultimate rejoicing. The fact that this our weeping time is the season wherein seed is being sown which we have full faith will one day bear to us of our posterity, a glorious harvest of joy. The text he had chosen had reference to the Babylonian captivity, and the return of the Jews from their long exile. Truly in its original use, the symbolism by nature was applied to national experiences. He should, upon that occasion, make a similar application of it. He thereupon reviewed the course and existing condition of our national affairs. In the field of history, in the plan of all national development, there is a succession of seasons and harvests. It has been, and must continue to be so, with ourselves. Two great principles have been committed to our care, and it is our duty as a people to work out these principles conscientiously to their logical conclusion. These two principles are: I. National Liberty. II. Human Freedom. The seed of these great principles has taken deep root in the heart of the people. It is the tribulation of seedtime they are now enduring, but the harvest festival will surely follow.

The main points of such parts of Dr. CHAPIN'S discourse as touched on the absorbing topics of the day, were:

I. The intrinsic evil of war itself; II. Opposition to the war by political factiousness at home, who would deride the nation with false cries for "Peace! peace!" when there can be no peace; and III. External hostility to the country and her institutions; the lack of sympathy which our struggle in the cause of human freedom has elicited abroad. These points the preacher expatiated upon. He believed no one really loved the war for his own sake save a few contractors, whose base souls, if the theory of soul transmigration were true, should hereafter animate the forms of vultures. If the audience could not, at this juncture, refrain from demonstrations of applause, the war was indeed a terrible necessity; none the less to be lamented because it was our duty to prosecute it to the end with constancy and abiding faith in the power and will of Providence to make it the means of working out our national salvation. We are sowing the seed, the seed of effort, of sacrifice, of blood. In God's good time we should reap a bountiful reward. Yet we have occasion for thankful rejoicing, mingled with our occasion for sorrow; and, even while we sow the seed, indications of the harvest appear. Dr. CHAPIN referred to the morning's news, and the victory which had crowned the endeavors of the army in the West. He thought the success of Gen. Grant was a special, a tangible, cause for thanksgiving. He believed other reasons for gratitude was to be found in the fact that the tendency of the war would be to permanently elevate our national character; to raise the people above mere sordid calculations of selfish gain and luxury, and to create an interest in those great ideas which can alone save the national character from deterioration and decay. He particularly congratulated his hearers on the national character of the thanksgiving they were that day celebrating. He rejoiced that in its peculiar feature of nationality he could see a rebuke to and repudiation of the heresy of State Rights. [Here again the audience spontaneously broke forth in irrepressible applause.] The idea of nationality was by degrees becoming fully developed. He concluded by declaring that the people, in the gladness which with one accord they had assembled to pray for their benefits and mercies, also meant to express their faith in God's providence, and implicit trust in the future which He designed for us.

Sermon by Rev. Dr. Thompson, of the Free-Trade Hall.

Dr. THOMPSON took for his text the 37th and 38th verses of the 20th chapter of Ezekiel:

"And I will cause you to pass under the red, and will bring you into the bed of the covenant: and I will purge out from among you the rebels."

God designs three things by this war: To humble and chasten us for our transgressions; to establish us more firmly in the bond of our covenant—the Constitution and the Union; and to crush out forever the spirit of rebellion against free institutions, by destroying both the rebellion and Slavery.

The chief aim of Dr. Thompson's discourse was to set forth the elements of stability in a free Government, and the crime of revolution against such a Government. When a people have retained these two things, a free popular form of Government, and a Constitution regulating that Government, the right of revolution ceases forever, because the conditions that would justify it can never arise. Our Government has these elements of stability: First, it is founded in and for the rights of men, not for the interests of classes. Rights stand; interests change and pass away. A Government founded on the essential rights of man has in itself the highest stability; second, our society is organized on free institutions; our rights are not granted from a superior power; but institutions that have grown with the growth of the people, and, therefore, permanent as the life of the nation; third, the governing power fairly represents the welfare of the whole people; the sovereignty is vested in the people, and all may share it; fourth, the Government is defined and regulated by a Constitution, the highest amendment and improvement. Such a Government is the best attainable by man. Against a Government so constituted there can be no right of revolution. A revolution to be justified must be founded in justice, and the Government itself the highest justice and embodies all rights. A revolution must be against unbearable wrongs, and must offer the only redress; but here all wrongs may be righted; all abuses remedied, by sane and peaceable measures, without recourse to arms.

The preacher, took up three rebellions, spoken of by Ezekiel in an allegorical speech, and showed that each of those was justified by its conditions; but that the last—our American revolution—exhausted the right of rebellion by securing every other right of man.

In conclusion, the authors of this Southern rebellion are guilty of a stupendous and unmitigated crime, which is an insurrection against the order of society—against the sovereignty of the people—against regulated liberty. For a free election it would substitute armed dictation at the polls, or an endless war of factions. It is an assault upon all the principles and institutions of justice and freedom in our national life. To palliate this rebellion, therefore, is to share its criminality. He who would wink at it cannot be the friend of his country, the friend of its Constitution, the friend of liberty. We must annihilate this rebellion in behalf of all mankind. We must show the struggling people of other nations that liberty, once won, can be maintained forever. When this rebellion is put down, and with it the pretence of revolution against a free Government, a political millennium will dawn upon the world. Then peace will be the normal condition of the State, and war, seen to be hopeless in the cause of wrong, shall no more be demanded by the necessity of right. God grant to our posterity this golden heritage, wrought from the mortal agony of this sublime, decisive hour.

Sermon by Rev. Wm. Roberts.

Rev. WILLIAM ROBERTS, Pastor of the Thirtieth-street Welsh Presbyterian Church, delivered a short discourse, founded on the devout declaration of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and in Thy truth's sake." Psalm cxv., 1.

He observed that in returning thanks to the Lord, we ought to renounce all claim to, and participation in the glory, and ascribe it wholly to the Father of mercies. This constitutes the essence of pure gratitude and praise. And in entreating Him for deliverance from our present national troubles, our sole motive should be the glory of His Name, resting assured that He will honor them, who honor Him. Are the internal resources of the country fully adequate to our emergencies; have we been blessed with an abundant harvest; has the King Corn triumphed over King Cotton; is the intriguing counsel of the rebel leaders likely to be frustrated and abolished; is the sentiment of loyalty gaining the ascendancy in the land; are our armies and navies achieving triumphant victories; is the nursing-cradle of the rebellion on fire, and likely to be reduced to ashes; have we lately obtained splendid victories at Chattanooga, through our valiant soldiers under Gen. THOMAS GRANT, HOOKER, &c.; let us exclaim with feelings of profound gratitude, "Not unto us, but unto Thy Name give glory." We may gratefully acknowledge the services of men as instruments; but let us supremely honor the Great Arbiter of all events, regarding all others as means employed by Him. More of God and less of the man. Do the signs of the times tell us that tyranny, oppression and slavery, mental and physical, are on the eve of abandonment? Let us thank God and take courage. Do England and France refrain from recognizing the Confederate States as a Government, and from interfering in our civil quarrel? Whatever may be their motives, let us give the glory to God. Whether they are influenced by their enacted laws of freedom, or by principles bearing on self-preservation and safety; if the disturbed state of Europe restrains them, if the insurrection in Poland, or the peril attending the aggrandizement of power in Mexico retard their progress in this direction; if the arrival of the Russian fleet in our harbor has had any influence upon them; if the orations of Rev. H. W. BRONZA have been the means of enlightening their minds concerning the righteousness of our cause—let us give the glory to Him, who emphatically declares, "I will not give my glory to another, nor my praise to graven images." At the conclusion of his address, the Reverend gentleman invited four of the brethren to lead successively in prayer. The address and the prayers were delivered in the ancient English language, and the nervous eloquence of the minister must have carried conviction to the patriotic bosoms of his countrymen. The church is an exceedingly neat and

CONCLUDING REMARKS.

Before dismissing my readers, I would caution them to beware of all articles made in imitation of my preparations, many of which are called by the same, or similar names. They possess none of the medicinal qualities of my articles, but are manufactured and vended by unprincipled and ignorant persons, with the hope that, in consequence of the popularity of my "Family Medicines," they may be enabled to impose upon, and trifle with the lives of that portion of the community, who, from their afflicted, helpless, and, in many instances, hopeless condition, require the gentle and benevolent hand of kindness, and the most generous sympathies of our nature, rather than such base, cruel, and heartless deception. That my preparations are not infallible, I freely admit, and, for the sake of suffering humanity, greatly deplore; but I have the conscious satisfaction of knowing that I have exerted myself to the utmost of my abilities, and I HAVE NEVER SPARED EITHER LABOR OR EXPENSE to make them as perfect as possible; and experience has proved them to be very generally successful in removing the diseases for which they are recommended; but still, I do not guarantee cures, or sell them on the specious, but deceptive and catch-penny principle of "NO CURE, NO PAY;" nor are my agents permitted to do it, under any pretence

Thanksgiving day Nov 1863

HOME FOR LITTLE WANDERERS.

The Home at No. 37 Bowery, was crowded with little ones yesterday. Some 400 were fed in the house, and a large amount was sent to families whose little ones the limited room would not accommodate. Mr. VAN MEER says he never before received such a generous response to his appeals. Besides food and presents for those under his charge, he received up to and including yesterday, over one thousand dollars! With his whole heart in the cause, he tenders his gratitude. There were interesting services held here, and so much happiness made for the little ones that they overflowed, and it could be picked up by the bushel.

THE NEWSBOYS.

The Newsboys' Lodging-house, No. 128 Fulton-street, was not forgotten this year. Last year they had no dinner at this institution, but the boys made up for it yesterday and worked off a regular edition with extras. From the stuffed appearance of those subsequently playing on the Park we conclude every one had enough. Prior to their physical enjoyment, appropriate ceremonies, in which they decorously joined, were observed.

GOOD SAMARITAN MISSION SCHOOL.

The children of the Good Samaritan Sunday Mission School attached to the Baptist Church, corner of Broome and Chrystie streets, as well as the Fourteenth Ward Industrial Saturday School attached to the same Church—1,000 in number—completely filled the galleries and sang the hymns; and, after the service, they were treated to a substantial dinner, which had been laid out in the basement at the expense of the members of the congregation.

NEW-ENGLAND SOLDIERS' RELIEF ASSOCIATION.

The inmates of this institution were regaled with a sumptuous bill of fare for dinner. There were oyster soup, roasted turkeys and geese and chickens, giblet pies, fricasees, cold meats, various sauces and relishes, and any quantity of pastry and dessert. Col. Howe and many members of the Association, accompanied by their wives and daughters, were present.

THE PUBLIC INSTITUTIONS.

The Commissioners of Charities and Correction saw to it that those under their charge were made full beyond the average and happy. There were proper services ordered in all the Institutions, and bountiful dinners furnished at their conclusion. The Islands were illumined with bright faces and happy hearts.

THE CHRISTIAN ALLIANCE.

Around went Rev. C. C. Goss yesterday, keeping time to the music of his wagons and dispensing the charity of the Christian Alliance. During the forenoon food was taken to a large number of poor but worthy families, and in the afternoon the wagons, heaped with bread and meat, were driven to seldom-visited localities, those in need hunted out and distribution made to them. Many interesting facts were elicited and incidents occurred during these missions of mercy, which Mr. Goss designs making the subject of a discourse.

ROSE HILL SOLDIERS' RELIEF ASSOCIATION.

The Ladies' Rose Hill Soldiers' Relief Association yesterday gave banquets to the soldiers under their care in St. Luke's, Bellevue and Central Park Hospitals. About 500 were feasted in all the different hospitals being visited and supplied with substantial and delicacies for them. At each prayer, singing and discourses were had. The ladies waited upon the soldiers, and their kindly attentions begot many heartfelt thanks.

Necessarily, notice of the observances in very many of the institutions must be omitted. It can be said, however, that in all, public and private, were repeated.

NEW YORK HERALD.

JAMES GORDON BENNETT,

New York, Thursday, Nov. 26, 1863.

Thanksgiving Day—An Important Suggestion to Father Abraham.

There are a great many blessings for which the American people, or the loyal portion thereof, should this day return thanks to their Creator. And there are some other things that they ought not to be so thankful for, but rather to regard as curses, and to consider as inflictions for their many sins and transgressions, or rather the perversity and ungodliness of their rulers.

With the President of the United States we think they should be thankful for fruitful fields and healthful skies, and for Union victories. With the Governor of New York, we believe that citizens should make contributions for the comfort of those made destitute by the casualties of war. With the Mayor of the city of New York, we are grateful because the area of the rebellion has been circumscribed, and the spirit of anarchy subdued. We agree with the Mayor of the city of Brooklyn in praying that "the rebellion may be speedily suppressed.

of Maine, we are thankful that "so many of our oppressed countrymen have been delivered from the hands of a cruel and merciless enemy" by means of the cartel of exchange of prisoners, we take to be his Excellency's meaning. With the Governor of Vermont, we agree that thanks are due for the "suppression of the murderous spirit of riot and anarchy." With the Governor of Massachusetts, we pray that "peace shall soon return to our borders, and a union of hearts and hands revive on the ruins of that injustice and inhumanity which bred our sorrows"—although we cannot exactly make out to which side his Excellency of the Bay State particularly refers; but we object to "injustice and inhumanity" on any side. We agree with the Governors of Rhode Island and Illinois that we should be thankful because "we still have a country," and, further, with the Governor of the latter State, that such a consummation has been brought about "in spite of foreign hatred and plotting treason." With the Governor of Connecticut, we are thankful for the "increasing evidence of the fidelity of the people to the government." With the Governor of New Jersey, we pray that the Creator "will give wisdom to those in authority." With the Governor of Pennsylvania, we are thankful for the "crowning mercy by which the blood-thirsty and devastating enemy was driven from the soil" of that State. It saved much trouble and confusion upon the soil of the State of New York. With the Governor of West Virginia, we do not know but that we are tolerably grateful "for the establishment and organization of a separate Commonwealth" out of the Old Dominion. With the Governors of the States of Ohio, Indiana, Illinois, Iowa, Michigan, Wisconsin and Minnesota, we are thankful that those States are in a state of unexampled prosperity, notwithstanding the war. We are especially grateful for the recent successes of General Grant upon Lookout Mountain; because Burnside is in no worse fix, and will be triumphant in the end.

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MASSACHUSETTS

SALEM REGISTER

MONDAY MORNING, NOVEMBER 30.

Here shall the Press the PEOPLE'S RIGHTS maintain, Unswayed by INFLUENCE, and unbribed by GAIN; Here PATRIOT TRUTH her glorious precepts draw, Pledged to RELIGION, LIBERTY, and LAW.

THANKSGIVING SERVICES.

The exhilarating atmosphere on Thursday, the union of the State and National observance of the occasion, and the glorious news, received in the morning, of the brilliant successes of our armies in the Southwest, combined to give a zest to the celebration of our annual Thanksgiving which has rarely, if ever, attended it. The congregations in the churches were larger than is usual on such days, and most of the preachers improved the opportunity to expatiate upon topics suited to the exigencies of the country, and involving the duties of the people. Several of these discourses we have heard spoken of as exceedingly able and patriotic, and deserving of great commendation. We subjoin brief notices of such as our limited space and opportunities have enabled us to give, regretting that we can do so little justice to any, and that we must pass over some without any specific allusion.

At the First Baptist, Rev. Dr. Mills preached from Ezekiel xxxvii. 16, 17: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph: the stick of Ephraim; and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

Dr. Mills remarked that the two kingdoms spoken of in the text were formerly one, but had been separated for four hundred years. One had been conquered a hundred and thirty years before, and now the other also; yet the prophet foretells the re-union of the two nations, to take place after two mature generations. The same God rules now. An estrangement has long existed here, and success on our part will tend to unite us more closely than ever before, or, at least, than for a long time past. The forward progress of true democratic principles was opposed by the aristocracy of the South, and they originated the Rebellion to prevent the farther progress of true democratic doctrines. War is a rough way to acquire knowledge of each other. The aristocracy had not so correct ideas of the democracy as the latter had of the former. The rebels now understand the nation better than before. They have learned that the North is not dependent upon the South for support, either as respects its products or its trade. Not for conquest, not for gain, but for principle have our people gone steadily on, while laboring under expenses of millions per day. The South did not expect this. The contest has brought out the moral aspect of each, showing in contrast the different spirit actuating each. The treatment of prisoners furnishes a striking illustration of this. The past year has done much, and here the advancement made was specified in several particulars. In addition, the South is losing the sympathy of foreign nations. Its materials for an army are being rapidly exhausted, while our resources are very far from exhaustion. As to the real sentiments of the South we can not

At the South, Church, Rev. J. L. JENKINS, preached an admirable discourse from 1 Peter, ii. 17: "Honor the King." He remarked that a king represents one kind of Civil Government—that as vegetable life appears under an infinite variety of shapes; as animal life is manifested in countless, and most diverse organizations, so legitimate civil government may assume the most dissimilar forms and yet be in substance the same, the particular form with which it may be invested being no essential part of it. Of necessity, then, Christianity, which concerns itself not the least with outward, and unimportant, and changing details, but recognizes and deals with essential, permanent truth, must regard not the form but the reality of Government. This truth makes such a precept as that of the text, "Honor the King," applicable to us Republican Americans, who, having no King, could not obey the letter of the precept. Civil Government exists among and over us as really as among and over those to whom Peter wrote, and we change only the mode of expression, not the meaning, when we read the text, "Honor the Government." As appropriate to the Nation's emergency, and as consonant with the right observance of the day, Mr. J. said he should attempt to exhibit what is involved in an obedience to the Christian precept, HONOR THE GOVERNMENT. This he proceeded to do by showing, in the first place, that it involves a recognition of the government as Divine—that civil government is an ordinance of God—and that of this Divine decree establishing it there is a three fold publication, viz.: in man's nature, in Scripture, and in the respect for it which Christianity commands and inspires. These points were fully illustrated and enforced. In discussing the last, Mr. J. said we know who it was that wrought a miracle that the tribute money might be paid. We know whose the words, "Render therefore unto Caesar the things which are Caesar's." And with this Supreme teaching all we after teaching of the apostles agreed. The Roman Christians were not to put themselves in opposition to the imperial power upon every pretext. They were to bear till endurance became a ritual. Christianity thus always counsels moderation under grievances from Civil Government. It does not prohibit resistance and revolution in the last extremity, but insists that all possible patience shall be exercised before recourse is had to them. To these teachings Christians have been uniformly obedient. Riots and unjustifiable revolutions, have not had their beginnings among Christians. This uniform attitude of Christianity towards civil government explains in part Mr. Webster's remark, that "Whatever made men good Christians made them good citizens." This Divine element in human governments can alone inspire and perpetuate a deep and universal reverence for government, and so, before a profound and general reverence is felt for our government must the people come to recognize it as Divine. It is not a little thing in its influence upon national character that every British coin bears the acknowledgment that the Queen's power is from God, "by the grace of God." We did not suffer the name of God to appear in our Constitution; but He is in it, or else the Constitution and the Government have no rightful power, "For all power is of God." The framers of our Constitution, consciously or unconsciously, were mere instruments of God, fulfilling a divine decree, workmen setting up a divine institution. It is a common and favorite figure of speech to call our Constitution the Ark of our National safety. There is more in this than mere rhetoric. We know what made the Ark of old sacred—the Divine things within it.—And Divine things in our government make it sacred. We know the fate of the man who touched the Ark of old. We can predict the fate of those men who have impiously put their hands upon our National Ark. If the preacher mistook not, God, in this tremendous crisis, is lifting up a despised and neglected institution of his to its proper honor. Torn down, or suffered well nigh to fall down, it is not likely that its reinstatement will be made without some disturbance, without suffering enough on our part to secure our future veneration. Whatever may be the remote cause of the struggle now convulsing the nation, it is the struggle of government seeking to exalt itself in the respect and so to secure the allegiance of the people. God is protecting his own institution

Rev. J. L. Jenkins, Thanksgiving Sermon 1863, Lotter's 103

Mr. J. next proceeded to show that obedience to the precept "Honor the Government" involves recognition of it as essential to national safety and progress; as entitled to a cheerful obedience; as demanding the amplest protection, which requirement forbids the enfeebling of Government by disrespectful and disloyal speech, imposes the duty of elevating to public positions only capable and reputable men, of giving a cheerful support to means and force if needed, and of habitual prayer for rulers. After a forcible presentation of each of these topics, Mr. Jenkins continued substantially as follows:

"Such a theme as has now engaged our thoughts is most obviously suited to our assembly to-day. This annual Thanksgiving has not been before observed under such circumstances as now envelope us. To a state of war we have already in measure become accustomed, and yet the transcendent interests at stake in the struggle appear greater and greater every day. The first passing enthusiasm is gone and the real devotion of the people to the Government is being tested. It is not needful that I rehearse the rise and progress of the Rebellion. This much we know—it is a Rebellion against a just and lawful Government, and this is enough to excite against it the undying opposition of every good citizen; and if there were needed still another impulse to resist and crush it, it is found in the Slavery in the interest of which the Rebellion was conceived and has thus far been carried forward. We rest, however, our determined opposition to it upon the ground that it is an effort which if successful ends in the destruction of Government; its triumph involves the loss of what the nation has gained since its beginning; it involves the death of the nation itself. All that a man hath he will give for his life. The instinct of self preservation is as strong in a nation as in an individual. And because we are struggling to preserve our Government are no sacrifices deemed too costly. Not an interest of our homes, of our schools, of our churches, but is in peril and the countless lives that have been given to protect these have been given for as worthy an object as man ever died for.

We bid the multitude who mourn, to-day, the beauty of our Israel slain upon the high places, to be comforted. We speak no idle words of sympathy. We count their losses great—great beyond the power of our words to express. What hope have been disappointed! What supports taken away! From how many homes has the light and song departed, seemingly forever! How sad along the procession of weeping fathers and mothers, of bereaved sisters and brothers, of widowed wives and fatherless children! The air is full of moanings for the dead; the bell rests not in its ceaseless toll; the funeral dirge is never ended; the sexton is never released from his work; great acres of battlefields are consecrated as burial places for the heroes who fought and died upon them; the maimed and the crippled fill our streets and homes. And is the Government worth all this? You sorrowing ones will say it is easy for me to answer, Yes. It is easy; and it was easier for the poor soldier in the hospital, who had lost one limb in battle, when he heard the same question put, "Is the Government worth all this?"—it was easier for him than for me to answer, "It is worth all this, and more, too."

And more sacrifices we shall have to make. A ready the Government's call for men has gone forth. New battles are to be fought; other homes are to be bereaved; other graves are to be filled. And yet the Government is worth all this. We have read in the character of our country, in the character of its people, the Divine prophecies of its future. Our past growth and history have confirmed these prophecies. This nation has a way to do for man and for Christ. It is to be saved in its integrity—in its fullness. It is to be cleansed from sin, and fitted for the work given it to do. I dare not speak extravagantly in this sacred place—but I can not keep down the utterance of my conviction that the Government must be preserved at any cost. It must be preserved; for let its preservation cost what it may in treasures and in men the loss to the world and the church is not comparable with the loss to be sustained if the Government, and so the nation—the freest, foremost, and noblest nation of Christendom—should be destroyed.

We congratulate ourselves to-day upon the successes God has granted the Union forces. When we speak, the gallant Army of the Cumberland pressing on against the foe, sure of its victory, under its ever victorious leader. Other successes there will be. Disasters there may be, but the final victory is sure. Government is of God; its protection and triumph will be from Him.

In moments of something like prophetic gloom the future of this people opens before me. To be broad continent from sea to sea, from the swift influence to the Southern Gulf, is covered with cities and with peaceful towns. The great rivers and lakes are white with ships; the prairies are golden with their heavy harvests; barbarians crowd either coast, and vast navies ride securely in the bay or go out from them to every port upon the globe. Ships, safe beneath the nation's flag, are oceans laden with the products of the soil and the works of its busy millions. Along with increasing wealth the nation's taste has received refinement, and its Christian temples, its halls of

its public edifices of every kind, rival the famous structures of older lands. Intelligence pervades the nation. The school, the college, is everywhere and is free to all. Churches stand on every hill; the cross gleams in each rising and setting sun. There is no slave in the broad domain—the last fetter has fallen. There are no great curses disfiguring the fair prospect. The people, free, intelligent, virtuous, pious, are ruled over by a Government they love and revere. Such a nation, if we read the promises aright, ours is to be. This hope illumines all present darkness.

Keep we, then, our yearly feast with no desponding, complaining hearts. If, when we gather in our homes, some places are vacant, some voices missed, let us bow submissively, and comfort our hearts by the thought that one can die no worthier death than to die for country. Let the people invoke, to-day, Heaven's blessing upon all the households bereaved by the casualties of war—upon the widows and orphans—upon parents mourning the loss of children. Let the song of our thanksgiving blend with it, to-day, a dirge for the dead. Yet we give not ourselves wholly to tears and sorrows. Let the brave men in the ranks to-day have large part in our thoughts, in our prayers. Let there be borne to them the assurance that they shall not stand alone, their ranks unfilled; let the cheering tidings go up to the army—that the nation is in earnest—that the Government is to be defended and that the defenders are on the way. Let pity, and, where it is possible, let all comforts be given to the sick and the imprisoned. Let the announcement be made to our rulers that the people, in their sacred places, have taken thought of the nation's emergency—have considered the value of Government—have resolved to render to it a Christian honor, and are prepared to make all sacrifices for it. If angels wait upon these human services, let them bear up to the Eternal Throne the tidings that the Church has had a holy convocation, has read the recorded words of its Head and of inspired Apostles, and, moved by them, has taken into its love the Divine Ordinance of Government, and pledged to it the protection of its power and prayer.

If our yearly feast be thus kept, may we not hope that, before it comes again, the war will have been ended; the Government, its honor vindicated, its power maintained, will have become established in the religious reverence of the nation, so firmly established in it, that disrespect, disobedience, treason, are forever impossible.

At Grace Church, the sermon was by the Rector, the Rev. Geo. D. Wildes, from the text, Ps. 100: 4th verse. "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and speak good of His name." We hear the discourse of Mr. Wildes spoken of as suggestive, thoroughly patriotic, and admirably adapted to the occasion.

After some introductory remarks upon the purpose of the Church in the ordinary use of this Psalm in her Morning Service, Mr. W. proceeded to review the several obvious occasions for public gratitude to God, especially in the present posture of national affairs. First—God's watchful Providence in reference to the great productive interests of the country during the whole period of the war. In some respects, the demands and burthens of the contest have fallen most heavily upon the great producing states. God's hand, however, in support of national justice and right, has been manifested in the overflowing abundance of the harvest, even where the demands of the country for men have been largest upon the tillers of the soil.

Secondly—God's good providence has been more fully manifested through the whole course of the war in the general health of our people and armies. Statistics were adduced to show, that while at home an unusual exemption from wasting sickness has prevailed, our armies have borne the trials of the campaign, under the most unfavorable circumstances, in comparative freedom from diseases usually in the track of war. The allies of rebellion have everywhere failed it; and the invoked pestilence, for the time at least, has withheld its power for destruction, where it would have been most fatal.

Thirdly—The good hand of God has been manifested in the removal of all danger of foreign interference in our national affairs. Under this head English authorities were quoted to show the present influence of opinion among the middle and lower classes of England upon the action of the government. The instinct of self preservation is just now more largely at work in that particular, than what Mr. Cobden terms "the instinctive satisfaction at the prospect of the disruption of the great republic." Besides, iron clads which nearly founder in an excursion about the British and French headlands, will hardly serve in a work of interference, which, in the present nature of war, must largely depend upon such means.

Fourthly—The living hand in support of government and right has been shown in a marked manner, alike in our victories, and the gradual contraction of the boundaries of rebellion. Properly to estimate the success of our government in its efforts, what rebellion expected must be put into account. Nothing less than the control of the national government was its main purpose. It was not "to be let alone" in its secession, but in its purposes of national overthrow. Yet its chief journals speak of the war upon its own behalf as "marked by surrenders rather than victories."

The above is but an outline of points which with others bearing upon the business and social aspects of the country were fully and discriminatingly discussed.

At the Howard St. Church, Rev. Mr. BRAMAN preached a discourse on the subject of Toleration, from the passage in Luke ix. 49, 50: "And John answered and said, Master, we saw once casting out devils in thy name and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us, is for us."

At the Crombie St. Church, Rev. Mr. THAYER preached an appropriate discourse from Psalm cxvii. 3: "The Lord hath done great things for us."

A correspondent says that few sermons on Thanksgiving day could have been more impressive than that delivered by Rev. Dr. BUIGES. His text was from Isaiah xlii. 2: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

He placed before the view, by a few but broad strokes, the entangled colony, (among whom the "harvest-home" festival was initiated,) far from the comfortable homes of their fatherland, far from the kindred who loved them and wept over their absence, with bodies wasted by want and anxiety, hardened by toil and exposure, yet with hearts of the most dauntless resolution. These voluntary exiles from the land of their birth, seeking among savage men and beasts an asylum safe from persecution, where they might enjoy freedom to worship God according to the dictates of their conscience, celebrated their first Thanksgiving in gratitude for a harvest—but it was a prospective as well as a present gratitude. That harvest determined the life of the colony, and in that life a higher one, that of the principles of civil liberty. Our thanksgiving for harvest here looks forward to an issue quite as momentous, in the tremendous test through which we are passing, viz., of the people's power to govern themselves, thereby ensuring the permanence of popular institutions. Those few men on the rock-bound coast of a mighty wilderness, "shook the depth of the desert's gloom with their hymns of lofty cheer." Their prophetic vision saw the homes of freedom and of peace through the long vista of difficulty through which they were to advance, contending against the uncultivated wilderness of the bleak shore on which they had landed, and the savages who inhabited it, with the implement of labor in one hand and the weapon of death in the other. And should we, who are in the enjoyment of the priceless blessings of which their heroism laid the foundation, fail to raise our hymn of lofty cheer? We, who are denizens of the populous and prosperous country they bequeathed to us, where the plough and the anvil and the loom and every invention of modern science are working for our social improvement?

He scanned the past three years, to trace what evidences our time is showing that we are worthy of the daring and the suffering of those men of iron mould. He took note of the noble contribution of men and money—the widow's last son, the dearest and best beloved of every household, the thousands of the rich, and the two nites brought with more than princely generosity by the poor—of the heroic bravery which illustrated so many a hard-fought field—the noble endurance among our brave soldiers, of every species of suffering, and the readiness to meet danger, heedless of want and toil and hardship. He spoke with deep feeling of the terrible cost of this contest, but averred that, hard as was the price of tears, groans, wounds, imprisonment and death which we were paying—a country whose vitality was secured from the red hand of Treason—constitutional liberty—the majesty of the law vindicated—and the great principle that men are and of right ought to be free and equal, effectively declared, were worth any price. He took account of the cheering signs of the times—the Christian sympathy and high toned humanity that were standing at the side of the wounded or dying soldier, ministering with benignant tenderness to his wants—that was offering its support and consolation to the bereaved parent, the desolate widow, and the lonely orphan—the sentiment of brotherhood which was uniting men of all classes and sects—of the prevailing good temper of the people, untroubled by the bitterness of malice—the constant looking forward, with resplendent hearts, for the first indication of fraternal feeling, even through the cloud of battle stretching out their

a deeper love and stronger faith of union than ever before." And now, with these elements of success evidently in us and around us, we were to press forward to the mark of our high calling perseveringly, energetically, hopefully, with perfect confidence that the great God, who had so wonderfully blessed our people from the days of our Pilgrim fathers until now, will be with us when we pass through the waters of affliction, that they shall not overflow us, or when we pass through its furnace, the fire shall not kindle upon us, until we have attained freedom and justice, which are the only secure foundations of law.

Rev. Mr. PALMER, at the Tabernacle, and Rev. Mr. SPAULDING, at the Universalist, delivered discourses of great interest, as we are informed, to appreciating audiences, but we have no report of their remarks, nor of those of the other clergymen who officiated so acceptably in their respective pulpits.

The afternoon was improved for open air excursions, hundreds visiting the Forts on the Neck, and other pleasant localities; and the evening was devoted to family gatherings and social enjoyment in many agreeable modes, the Home passages taking precedence of all others, as is usual.

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THANKSGIVING DAY AT THE STATE PRISON. The holidays are always greatly enjoyed by the isolated community at the State Prison, under the present regime, and Thanksgiving is especially welcomed. The monotony of prison life is broken, food and employment are changed, and for a time the wretched existence of a convict becomes like that of the outside world. On Thursday at breakfast the men had sausages instead of the inevitable hash of meat or fish, and the rarity of milk in their diet. At 10 o'clock they met in the chapel, and the chaplain read the proclamation of the President and Governor, and that of George Washington, issued seventy-six years ago, and also selections from the Scriptures. Prayers were offered by the same gentleman. The singing was by a choir of the convicts, the melody being played in excellent style by one of the nutcrackers of the ship Junior; one of the hymns which was sung being composed by another convict.

The Warden was then introduced. He said he generally found one person in his audience who was much interested in his remarks on an occasion like this; and that was the fortunate man who, by the grace he was annually permitted to exercise by the Executive, was the recipient of a pardon. It was often difficult to determine who it should be, but this year he was sure all would agree he had made a right choice. He then announced the name of a convict who had been confined in prison for twenty-one years and five months, and an inmate here for twenty years and two months. During all this time he had never been reported for misconduct. He was now sixty-seven years old, and his family of sons and daughters had grown up respectable men and women, and a son was then in the office below awaiting to take his old father home to eat a Thanksgiving dinner with him and his family. Every one in the chapel was deeply affected and a buzz of approbation was heard when the Warden closed. The old man knew nothing of his good luck until his name was spoken, and he wept like a child. How changed the world has become since the heavy doors of the prison closed upon him twenty-one years ago.

The men were then turned into the large yard and told they were to have unrestrained liberty for an hour. After three cheers for the Warden, they broke ranks; many engaged in kicking football, others in dancing, others sought out occupations. The news from the seat of war was eagerly received (and it was good that day), and all seemed highly delighted with even this short liberty. It seemed hardly possible that those who are usually regarded as "roughs and rowdies" should behave so well, but not the slightest disorder or ill temper was shown, and at the first stroke of the bell they all fell into division again, and marched to their cells, each one taking his dinner as he passed the cookery. The dinner (as with many outside) is the event at the prison Thanksgiving day. The bill of fare consisted of fried seed chickens, with vegetables in variety, pies, pudding, crackers and cheese, &c., all in great abundance.

The men are now eagerly engaged in making various articles for the fair to be held next month for the benefit of wounded soldiers, and the leisure attention of yesterday was fully employed in this way. Many specimens of ingenuity and elegance have been already prepared, and a substantial addition to the funds is anticipated from the sale of this unique collection. — Journal.

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Here shall the Press the PEOPLE'S RIGHTS maintain,
Unawed by INFLUENCE, and undrubb'd by GAIN;
Here PATRIOT TRUTH her glorious precepts draw,
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CHRISTMAS.

The observance of Christmas is every year becoming more general among us. Since its establishment as a legal holiday in Massachusetts by the Legislature of 1856, there has been a very perceptible advance in the progress of its commemoration, among people of all sects and classes, so that this year the suspension of business was very general, and merriment and festivity mingled to a greater extent than usual with the religious services and customary rites of the churches which always observe the day.

The Episcopal and Catholic churches were all opened for the usual Christmas exercises.

On Friday evening, Rev. J. L. Jenkins delivered a very forcible and excellent discourse, in the South Church Chapel, presenting some of the reasons why there should be a general observance of Christmas, by Protestants as well as others, and the proper spirit which should characterize the observance. The discourse was so acceptable to the audience that there was an urgent request for its repetition in the Church yesterday afternoon, and it was accordingly repeated there.

At St. Peter's Church, on Christmas eve, interesting services were held, the house was beautifully dressed in evergreens hung in festoons from the roof, with appropriate emblems over the desk and at each window, and the children of the Sabbath School received valuable presents.

At Grace Church, there was a similar service, and the fruits of an abundantly fertile Christmas Tree were distributed to the lambs of the flock.

The Christmas Eve services of the East Society were held at the spacious Hall of the Cadets in Franklin Building, which was graced with a splendid Christmas Tree, and addresses were made by B. H. Silsbee, Esq., Superintendent of the Sabbath School, Rev. Mr. Clapp, the Pastor, and others. Presents adapted to the season were profusely distributed to poor children and to the scholars of the Sunday School, and a very agreeable evening was passed in social intercourse. The plan adopted was for each scholar of the school to select and bring to the festival some child, who was to receive some article of clothing or other useful gift.

The practice of distributing presents to Sabbath School scholars is one fraught with good to a school, as tending to interest the little ones in their studies and to increase the ties of friendship between the teachers and the taught. We would be glad to learn that the practice had become universal.

The Fair by the ladies of the Lafayette street Church, at Mechanic Hall, drew large crowds on Thursday and Friday, and a fine display of articles was presented, and the receipts must have been quite large. The antiquarian supper was a great attraction.

The weather on Friday was most delightful, and the fine skating on the Mill Pond drew together a vast assemblage of people, of both sexes, and of all ages, conditions, and, we may add, colors, to enjoy the exhilarating sport and health giving exercise. Some of the "children of larger growth" who were attempting to "show off" what they once knew, made some queer exhibitions of themselves, and many a hearty laugh evinced the interest felt by the bystanders in their discomfiture.

The Mill Pond was again thronged on Saturday, and the dealers in skates were very busy in supplying the demand.

Reliance Engine Co., No. 1, displayed their large and beautiful flag from the new flagstaff, 120 feet high, just raised in front of their engine house. This is one of the largest flags in the city, and upon so lofty a staff made a fine show.

Relief Engine Co., No. 3, had a fine ball at Downing Hall, on Thursday evening, which was honored with the attendance of the Chief Engineer and other invited guests.

(Rev) J. L. Jenkins - Christmas 863 105

The Sale by the ladies of the First Baptist Society on Wednesday realized about \$350 for the Christian Commission which is so efficient in aiding the Union soldiers.

The Horse Railroad cars were well patronized on Friday, and more than three thousand passengers were taken over the route.

Among other noteworthy observances of Christmas that at the State Prison deserves mention, and for the subjoined account we are indebted to the Boston Journal, which says that "work was suspended for the remainder of the day at about 11 o'clock, and half an hour later the convicts assembled in the chapel, where brief devotional exercises were conducted by Rev. Mr. Carlton, the Chaplain, consisting chiefly of the reading of scripture, singing by a choir composed of the prison inmates, prayer, &c. The Chaplain, at the close of the religious exercises, also made a short address to the men, wishing them as merry a Christmas as possible under their unfortunate circumstances, and pointing out, even under these circumstances, in a familiar and pleasing manner, that the path to a true Christian character and spirit was patent to them.

"Hon. Gideon Haynes, Warden of the prison, also addressed the convicts in a pleasant and interesting manner. He spoke of the almost universal observance of Christmas day, and characterized it as an excellent time for reflection and counting over the untold favors and pleasures of the past. His more particular object in addressing the men was to inform them of the very gratifying result of their contributions to the late Sanitary Fair. He took pleasure, he said, in announcing that their articles, (with those contributed by Messrs. Tucker & Co. and Holmes & Co., and which were made in the prison) had realized the very handsome sum of \$951 15. There was no table in Music Hall, he thought, around which there clustered so much interest as the one bearing the specimens of their skill and industry, and he was confident that if they had contributed ten times as many articles they would have found a ready sale. He informed them that the rings and tooth-picks which they contributed were eagerly sought for at half a dollar each, and he had no doubt half a bushel of them could have been disposed of. Some miniature ships which they contributed, forming altogether quite a naval fleet, brought prices ranging from \$2 50 to \$50; work-boxes sold for \$5 and upward; a cradle for \$18, and a small crib for \$25. The latter was given back and again sold for a similar sum thus realizing \$50 for the fair. Some shoes which they contributed sold for \$5 per pair, and small articles made from the old elm were sold at various prices from twenty-five cents to one dollar.

"In the course of his address the Warden alluded to the venerable Hon. Josiah Quincy, whose daughters, at the suggestion of their father, had purchased many of the articles which the convicts had contributed to the fair, including among other things four work-boxes. The prisoners manifested much pleasure and surprise when Mr. Haynes informed them that the fair had realized the almost fabulous sum of \$140,000, and they could not have failed to recognize the compliment to their skill and industry when he added that their contributions had done more toward elevating their institution than any other act that could have been performed. The Warden spoke feelingly of his personal pride in the articles contributed, and thanked the men heartily for their efforts which had proved so successful, and also expressed his thanks to the contractors who had so generously given the men the time to labor in behalf of so grand an object. In behalf of the men he also expressed his thanks to Mrs. Governor Andrew and Mrs. Dr. Howe, who have manifested so deep an interest in their contributions to the fair. In the course of his remarks the Warden alluded to the gratifying progress of the war, stating that there is only one way for it to end, and that by the success of the Northern arms. He thought that the Christmas of Mr. Jefferson Davis to-day was far from being a merry one, and with the promising success of our arms his next Christmas will be still more gloomy.

"The address of the Warden was listened to with marked attention by the men, and the deep interest manifested in every countenance showed that although shut apart from the busy world, they are not unmindful or disinterested in the struggle that is now uppermost in the public mind. This Christmas holiday, above all others, they will be likely to remember as one of the pleasantest during their prison life. The rations supplied during the day included crackers, cheese, apples, &c., differing quite essentially from the ordinary bill of prison fare."

"Parley" telegraphs that all the hospitals about Washington were decorated on Friday in honor of the day, and extra dinners were served to their sick and wounded inmates. Senator Sumner visited the Massachusetts men at Emory, Lincoln and Campbell hospitals. Senator Wilson addressed the patients at the Stanton hospital.

The change in the temper of the times, in New England, respecting Christmas, is well illustrated by the action of the General Court of Massachusetts. Thus, on the 11th of May, 1659, the General Court ordained as follows:

1659—May 11. "For preventing disorders arising in several places within this jurisdiction by reason of some still observing such festivals as were superstitiously kept in other countries, to the great dishonor of God & offence of others, it is therefore ordered by this Court and the authority thereof that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labour, feasting, or any other way, upon any such accounts as aforesaid, every such person offending shall pay, for every such offence, five shillings, as a fine to the county."

1681—May 27. The law against keeping Christmas to be left out.

1847—April 15. Christmas added to the legal holidays and business ordered to be suspended in the public offices, courts, &c.

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THANKSGIVING.

General Observance of the Day.

ENTERTAINMENT TO THE SOLDIERS.

Dinners at the Charitable Institutions.

Sermons by Rev. Dr. Tyng, Rev. Henry Ward Beecher, Rev. Dr. Chapin, Rev. Dr. M. Clintock, Rev. Dr. Vermilye, Rev. Dr. Frothingham, Rev. Dr. Adams, Rev. Dr. Cox, and Others.

Yesterday was more generally observed as a national holiday than any preceding Thanksgiving we remember. Stores were universally closed.

THANKSGIVING DAY.

ST. GEORGE'S MISSION CHAPEL.

A Thanksgiving Day was given, as usual, in the lecture room to the friends of the congregation, and was attended by a number of company who appreciated the kindness of their hosts, and passed exceedingly pleasant evening.

THANKSGIVING AT THE LADIES HOME UNITED STATES HOSPITAL.

The day was celebrated at the above institution in a most agreeable manner. Doctor Alexander M. Lee, the surgeon in charge, supplied to some of the sick and dying veterans—the majority of them crippled for life—a fine, sumptuous and substantial dinner, the whole being turkey, peas, cauliflower, eggs and fruit formed a most agreeable variety in the repast, which was served up with much delicacy and taste. Doctors Mori, Ellis, Toulery, and Smith were present, and each contributed, by kind words and cheerful attentions to the good humor which prevailed. The hall, dining room, wards, and surgery, all were beautifully and abundantly decorated with the national flag. The men were all pleased with the arrangements. The dinner was supplied by Dr. Mori and his family.

THANKSGIVING AT THE HOME FOR THE DEAF-MUTES.

Yesterday was the occasion of a donation visit to the Home for the Deaf-Mutes, and a large number of the friends and patrons of that institution attended to witness the exercises by the children. An abundant dinner was provided for the children, and the exercises were held in the hall of the institution. The exercises were a gratifying success. The exercises were opened by prayer, and the exercises were held in the hall of the institution. The exercises were a gratifying success. The exercises were opened by prayer, and the exercises were held in the hall of the institution. The exercises were a gratifying success.

DINNER AT CANTON'S ISLAND.

Through the kindness of the Commissioners of Charities and Corrections, and other benevolent citizens the children of the Home for the Deaf-Mutes were provided with a delicious dinner, which was served up in the afternoon. The dinner was a most agreeable one, and the children were all pleased with the arrangements.

DINNER TO THE NEWSBOYS.

The newsboys were treated with a choice dinner at the Home for the Deaf-Mutes, No. 125 Fulton-st.

NEW-ENGLAND SOLDIERS' BELIEF ASSOCIATION.

The dinner at this institution were regarded as a beautiful supply of the good things proper to the day, inasmuch as the soldiers had full view to the hospitality of their kind benefactors. Gen. Andrew was present and gave a most interesting address, and speeches were also made by Col. H. A. F. Dr. Thompson, Chaplain of the Home for the Deaf-Mutes, and other officers of the Home for the Deaf-Mutes, and other officers of the Home for the Deaf-Mutes, and other officers of the Home for the Deaf-Mutes.

THANKSGIVING AMONG THE SICK AND WOUNDED SOLDIERS.

At 8 o'clock a. m., yesterday, the Police-boat, commanded by Capt. Todd, left the feet of Twenty-sixth St., P. M., having on board the ladies, company of the Home for the Deaf-Mutes, and other benevolent citizens, who were going to visit the Home for the Deaf-Mutes, and other officers of the Home for the Deaf-Mutes.

for the sick and wounded soldiers in the hospital. A pleasant run of two hours brought them to their destination. The hospital building occupies a space of about ten acres, situated in nearly sixty acres of ground, and is situated in the heart of the city. The hospital is situated in the heart of the city, and is situated in the heart of the city. The hospital is situated in the heart of the city, and is situated in the heart of the city.

The ladies connected with the Association speak of him in terms of the highest praise, for the manner in which he has exceeded their worthy endeavors to assist the brave soldiers from the fortune of war has passed there. The ladies connected with the Association speak of him in terms of the highest praise, for the manner in which he has exceeded their worthy endeavors to assist the brave soldiers from the fortune of war has passed there.

A party then adjourned to the lecture of Dr. Thompson's residence, where exercises were given by Dr. C. Lee and others, and a patriotic poem reading by Uncle Hanson, one of the invalids. Dinner was now commenced, and the ladies connected with the Association speak of him in terms of the highest praise, for the manner in which he has exceeded their worthy endeavors to assist the brave soldiers from the fortune of war has passed there.

The ladies gave a short description of his benevolent services. Rev. Dr. Mori, the pastor of the church, the scene he witnessed while in hospital there, and contrasted it with the treatment he now received here. He closed with a glowing tribute to the kindness of this and kindred associations throughout the country. Christ was then given for President of Lincoln, Gen. Sherman, Sheridan, Farrer, and the ladies composing the Association.

At a late hour the evening had been spent by their kind friends, and the ladies connected with the Association speak of him in terms of the highest praise, for the manner in which he has exceeded their worthy endeavors to assist the brave soldiers from the fortune of war has passed there. The ladies connected with the Association speak of him in terms of the highest praise, for the manner in which he has exceeded their worthy endeavors to assist the brave soldiers from the fortune of war has passed there.

THE ANNIVERSARY AT DAVID'S ISLAND.

The invalid soldiers, some 2,000 in number, celebrated their Thanksgiving Anniversary under the auspices of the Soldiers' Hospital and Association, with a dinner that would have done credit to De'monico. The table was loaded with every solid and dainty of the season. Over five hundred turkeys formed the solids, tobacco and cigars for the non-smokers, and the anniversary was celebrated with a dinner that would have done credit to De'monico.

THANKSGIVING AT THE HOME FOR THE DEAF-MUTES.

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By the benevolence of the Board of Brokers and other gentlemen, the invalid soldiers were treated with a dinner that would have done credit to De'monico. The table was loaded with every solid and dainty of the season. Over five hundred turkeys formed the solids, tobacco and cigars for the non-smokers, and the anniversary was celebrated with a dinner that would have done credit to De'monico.

THE SOLDIERS' THANKSGIVING AT THE NEW ENGLAND ROOMS.

The dinner at this institution were regarded as a beautiful supply of the good things proper to the day, inasmuch as the soldiers had full view to the hospitality of their kind benefactors. Gen. Andrew was present and gave a most interesting address, and speeches were also made by Col. H. A. F. Dr. Thompson, Chaplain of the Home for the Deaf-Mutes, and other officers of the Home for the Deaf-Mutes.

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THANKSGIVING DAY AT FIVE POINTS.

Nowhere was Thanksgiving Day more fully and more joyously kept than at Five Points. The House of Industry had a grand dinner, and the invalid soldiers were treated with a dinner that would have done credit to De'monico. The table was loaded with every solid and dainty of the season. Over five hundred turkeys formed the solids, tobacco and cigars for the non-smokers, and the anniversary was celebrated with a dinner that would have done credit to De'monico.

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OBSERVANCE OF THANKSGIVING IN BROOKLYN.

This anniversary was fully observed yesterday. The invalid soldiers were treated with a dinner that would have done credit to De'monico. The table was loaded with every solid and dainty of the season. Over five hundred turkeys formed the solids, tobacco and cigars for the non-smokers, and the anniversary was celebrated with a dinner that would have done credit to De'monico.

THANKSGIVING AT THE BROOKLYN HOME FOR THE DEAF-MUTES.

The dinner at this institution were regarded as a beautiful supply of the good things proper to the day, inasmuch as the soldiers had full view to the hospitality of their kind benefactors. Gen. Andrew was present and gave a most interesting address, and speeches were also made by Col. H. A. F. Dr. Thompson, Chaplain of the Home for the Deaf-Mutes, and other officers of the Home for the Deaf-Mutes.

not charitable institutions and military hospitals were regaled with agreeable Thanksgiving dinners, and in the social circles the occasion was observed in the good old fashion which has prevailed from the days of the Puritan fathers down to our own time.

The only new feature of the celebration was the solemnization of the *Missa Pro Pace* in all the Catholic churches, by order of the Most Rev. Archbishop McCloskey. Until the present year the Thanksgiving festival has never been observed by special service in the Catholic churches of this diocese. But it was thought judicious to depart slightly from this rule the present year, as an account of the unhappy condition of our country. Hence Archbishop McCloskey directed the pastors of all the Catholic churches of this city to commemorate the day by offering up the mass for peace, as prescribed in the Roman Missal. This mass is the same as the ordinary mass, with the exception of three prayers for peace, which are recited at the proper place in the service. These prayers, freely translated, are as follows:—

1. Let us pray. — O God, Thou from whom proceed all holy desires, righteous counsels and just works, give us Thy servants that peace which the world cannot give, so that our hearts, being obedient to Thy precepts, and strong in good courage, all fear of the enemy, our days through Thy protection, may be peaceful. Through Christ our Lord who lives and reigns with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

2. O God, who sufferest not Thy people who believe in Thee to be overwhelmed by any terrors, vouchsafe to receive the prayers and oblations of Thy servants, — if peace being obtained by Thy loving kindness, the Christian territories may be secure from all hostile attacks through Christ, our Lord. Amen.

3. O God, the author and lover of peace, whom to know is to love, and whom to serve is to reign, protect Thy supplicants from all hostile attempts; and grant that we who put our trust in Thy defence may not fear the might of any enemy. Through Christ our Lord. Amen.

Resides the churches mentioned below, we may remark that the *Missa Pro Pace* was offered up at St. Gabriel's church, at East Thirty-sixth street, by the Rev. William Dowry; at St. Boniface's church, corner of Forty-seventh street and Second avenue, by the Rev. M. Nico; at St. Peter's church, in Barclay street, by the Rev. William Quinn, &c. In brief, at all the Catholic churches in the city.

SAINT PATRICK'S CATHEDRAL.

There were services held in this central church at half-past six o'clock yesterday morning. Solemn high mass was sung in the usual way, without any particular alteration. In the course of the mass a prayer was offered for peace. No sermon was preached. At the close of the mass, the Rev. Father Starrs announced to the congregation that a solemn prayer for peace had been recited in the mass, and exhorted them to unite in prayer that peace in us be restored to the whole land. The services concluded in the form prescribed by the ritual of the church.

SERVICES AT ST. ANN'S ROMAN CATHOLIC CHURCH.— IMPRINT SERMON OF REV. MR. BIRDSALL.— UNION THE PROMOTER OF CATHOLICITY.

At St. Ann's Roman Catholic church, in Eighth street, high mass was offered up at nine o'clock in the morning. Rev. Mr. Birdsall acting as celebrant. At the customary part of the services he ascended the pulpit, and delivered the following important and appropriate exhortation:—

It is becoming to say a few words on the occasion which brings us together on this day. The civil authorities have set aside this day, called Thanksgiving day, in order to give thanks to Almighty God for the many blessings which He has bestowed upon our country. It is good to see this religious tone in our rulers, by which they acknowledge God's providential workings in our country's welfare. We now have a new motive for celebrating it by special prayers to God, since the Most Reverend Archbishop has required that we should give to the celebration a more than usual solemnity. Every individual in affliction and sorrow will find most consolation before the Throne of Grace, and all the members of a good family will eagerly offer prayer and supplications to God for the relief of each individual member of that family. When joy is given to each heart, when temporal or spiritual blessings are conferred upon any one, if he desires to secure to himself the continuance of them, he must thank heartfully Almighty God, from whom descends every best gift. If he be not earnest in this, God will punish his ingratitude by withdrawing from him those special favors. Carelessness in expressing gratitude is truly ingratitude. This is much more the case when the welfare of our country is to be considered. We have been in the midst of affliction and sorrow, and the country has been overwhelmed by serious troubles. That more proper than that we should pray to Almighty God, who alone can save us and bring us to a state of quiet and peace. And if God deigns to help us, as He seems most evidently doing of late, to maintain the stability of our country, how much more must we go before the Throne of Grace with hearts filled with gratitude for God's goodness, and begging the continuance of His favors. It is not improper for the Christian Church to take notice of the commotions in civil society, and to seek by prayer that they may disappear. The Christian Church, from its foundation, has shown a lively interest in all that concerns the welfare of civil society. St. Paul showed the necessity of Christians doing their part for the welfare when he told them to obey the powers that rule society, declaring them to be ordained of God, and exhorting the faithful to pray for them. This is of far greater importance when we remember how those authorities were abusing their power to put to death innocent men and women because they were Christians, when we remember that such advice was addressed to those who were being hunted for that they might be given as food to the wild beasts, that the rulers of society and the greater part of its members might gratify their barbarous tastes. This was heresim, and we must not wonder that St. Paul expected it to be practised by the faithful; for by the law of Christ every Christian is expected to be a hero in similar circumstances. He is to pray for those by whom he is persecuted and to do good to those who wrong him. The Christian Romans of the first and second, and third centuries, galled in the welfare of Rome, and were enthusiastic in the defeat of their

doers, and prayed for the welfare of the pagan emperors, notwithstanding their tyrannical persecution of the Christian name. How much more are we to show enthusiasm in loving our country, which has no blemish or which tyranny is its treatment of any of those acknowledged to be its subjects. And let us remember that it is only the Union of our country that will insure for us through a full extent the most precious privilege of adoring God in the way that most pleases Him. If our country were to be subdivided into many parts, then only would there be a chance for petty bigotry to destroy the part of its inhabitants of this most cherished right. Let us remember that it is the flag of the whole country that irrevocably bars the nation of religious freedom according to the rights and obligations of our conscience; and we must seek to keep this country united, that this privilege may be held sacred in the eyes of all its citizens. We have no more sanguine desire than that the true faith be known throughout all our land, and its progress has been much advanced by the action of government, which has enabled those of one sect to assist even by political influence those of another. Where there was less of our faith their weaknesses were more numerous. And as long as the Union is preserved we can have this political influence to the advantage of our country, and to the benefit of the poor to use undue influence against our holy faith if the unity of our country be preserved we have nothing to fear on this score. We thus have seen great natural motives to seek our country's welfare, and we, then, pray earnestly that our country may pass undivided through the troubles in which it is involved. Charity, true Christian charity, will soon make us forget the bitter feelings that have provoked and continued our troubles. It prompts charity that springs the true peace which the world cannot give. It is this charity that will be the only solid foundation of any respect for the rights of our fellow citizens. This charity gives us noble motives for seeking the welfare of all sections of the country, and will induce us to relieve from oppression all classes, to what position of social scale they may belong. This charity prompts us all to uphold the natural and civil rights of all men. As we wish other men to do us, so we must do to them. And we cannot please God unless we strive strenuously to remove all injustice from our midst. And Christian charity induces us to take an interest in the removing of all things which give offence to God in whatever section of our country they may be found. And this is far more truly to be said, if we see any constant injustice, or fruitful cause of injustice, sanctioned by the laws of any part of this country. In such matters you see how reasonably the Christian Church shows great concern. We pray for peace; for this will restore us to our prosperity. We pray for peace, because this will help the spreading of the true faith, from the consideration of which men's minds are withdrawn in the troubles that overwhelm the country that is dear to our hearts. We pray for peace, founded on charity, that respects equally all rights, and that exerts no more a desire to remove injustice of all kind from our midst, and we have reason to be joyful in the prospect.

The Day in Boston.

Thanksgiving was observed to-day in genuine New England style. The churches were well attended in the morning, and the afternoon and evening were devoted to home enjoyments and public amusements. The soldiers in the forts and hospitals, and the wives of those in the field, were substantially remembered in the cheering bounty of our people.

Thanksgiving Day in Washington.

WASHINGTON, Nov. 24, 1864. Thanksgiving was generally observed throughout Washington. The government and municipal offices were closed, and there was a fair attendance at the churches. Provision was made for the soldiers in the various hospitals, their tables being abundantly supplied with substantial and luxuries appropriate to the occasion. The weather was beautiful, and the pedestrians in the principal streets were heavy.

The Day Elsewhere.

PHILADELPHIA.

PHILADELPHIA, Thursday, Nov. 24, 1864. Thanksgiving Day was generally observed here. All the public buildings were closed, and the churches largely attended.

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End of 1864

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THANKSGIVING.

1865

Proclamations of President Johnson, Governor Fenton and Mayor Gunther.

RELIGIOUS EXERCISES AND FESTIVALS.

do. do. do.

President's Proclamation.

Whereas it has pleased Almighty God, during the year which is now coming to an end, to relieve our beloved country from the fearful scourge of civil war, and to permit us to secure the blessings of peace, unity and harmony, with a great enlargement of civil liberty; and whereas our Heavenly Father has also, during the year, graciously averted from us the calamities of foreign war, pestilence and famine, while our granaries are full of the fruits of an abundant season; and whereas righteousness exalteth a nation, while sin is a reproach to any people:

Now, therefore, I, ANDREW JOHNSON, President of the United States, do hereby recommend to the people thereof that they do set apart and observe the first Thursday of December as a day of National Thanksgiving to the Creator of the Universe for these deliverances and blessings.

And I do further recommend that on that occasion the whole people make confession of our national sins against His infinite goodness, and with one heart and one mind implore the Divine guidance in the ways of national virtue and holiness.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

ANDREW JOHNSON.

The Governor's Proclamation.

Never before had a people so much cause for thanksgiving. Every toiler in the realm of honorable industry is inspired with new encouragement and confidence. The moral, intellectual and religious interests of society have been steadily advancing, and the annals of the State and the nation have been consecrated by heroic achievements and patriotic devotion. The unhalloved disturbance of the nation's rights and security has yielded to the peaceful calm of peace, resulting in the salvation and extension of the public liberties. And while the nation has been engaged in a civil war without parallel in spirit and dimensions, in our own State we have sowed and reaped undisturbed. A period of comparative prosperity, with trade and resources undiminished, has enabled us to bear, with enduring fortitude, the severe burdens imposed by war, presenting a chapter in human experience unexampled in the history of civil strife. We acknowledge the Providence of God, and rejoice in our prosperity as the triumph of a commonwealth of freemen in the cause of republican government.

Let us give praise that in all our past trials God's own eternal goodness has continued with us, exalting the wisdom and justice of the people. The year that is soon to close is replete with memorable events, and believing that the public expression of our sense of God's goodness is as grateful to Him as it is becoming to us, I observe the sanctions of custom and hereby designate and appoint Thursday, the 7th day of December next, a day of devout remembrance and general thanksgiving.

And I recommend that, suspending all ordinary business occupations, the people do assemble in their respective places of worship, engaging in such religious exercises as shall most fitly express the feeling of dependence, obligation and joy which the events of the past year have so profoundly impressed upon the public mind. We should not forget in our charities and in our prayers the poor and the outcast. Let us remember, also, the debt of justice and of gratitude which we owe the veterans of the republic, who bear upon their persons the marks of wounds received in the common defence. Let us remember the households which have been left desolate by war. Let us remember all those whose heroic services have won for each loyal soldier and mariner a place in every true American heart, and inscribed the name of each on the roll of honor, which will be cherished by the friends of Union and Liberty through all succeeding generations.

REUBEN E. FENTON.

The Mayor's Proclamation.

In accordance with the proclamation of the Chief Magistrates, both of this State and the Federal Union, who have set apart Thursday, the 7th day of December next, as a day of general thanksgiving, I, C. Godfrey Gunther, Mayor of the city of New York, hereby respectfully recommend to my fellow citizens to observe the same by abstaining from secular avocations; by uniting in public worship; by enjoying in moderation the fruits of their honest toil, and by imparting to the poor and needy of their abundance.

For the blessed hope of amity and peace restored, for continued preservation from the threatened visitation of pestilence, and for the bounty of nature, we owe the unceasing tribute of grateful hearts to our Father in Heaven.

Let us on this festival remember the homes that have been desolated and the misery caused by war, and strive to remedy, as set forth by the President, the effects "of our national sins against God's infinite goodness."

C. GODFREY GUNTHER, Mayor.

THIRTY-NINTH CONGRESS.

FIRST SESSION.

Senate.

WASHINGTON, Dec. 4, 1865.

The Senate met at twelve o'clock noon, and was called to order by Mr. FOSBER, President pro tem.

Rev. Dr. GRAY, the Chaplain, then offered the following prayer:

Glory be to the name of God that the republic still lives, the nation survives, and the country is safe. Glory be to Thy name that our heroic efforts have been crowned with victory, so that the desolations of war have ceased

National Thanksgiving, Dec 7 1865

and the ground no longer shakes beneath the tread of armed men. Glory be to Thy name that we are permitted to recognize God in the dispensations of His providence and His grace in dealing with us. We bless Thee and thank Thee that the statue of freedom now looks down upon our Capitol and upon an entire nation of freemen, and that we are permitted by the dispensations of Thy providence to give liberty to the captive, and open the prison of them that are bound, and proclaim the acceptable year of our God. O Lord, we bless Thee that thy servants are permitted to convene in these halls and legislate under circumstances so auspicious, to deliberate upon matters so great and important to the interests of the nation, and grant, we pray Thee, that all their deliberations and enactments may be such as to secure the Divine approval, insure the unanimous acquiescence of our people and command the respect of the nations of the earth. O Lord, grant that the affecting dispensations of Thy providence and the public bereavements which the nation and the Senate have received since last convened may be pre-eminently sanctified to our use. Bless the President of the United States and the Ministers of State associated with him in authority. Imbue them with wisdom and strength adequate to their great responsibilities, that the principles of our free and glorious government may be established upon an everlasting basis, and come thou Ancient of Days and reign over us forever. Amen.

The following Senators were present:—Messrs. Anthony, Brown, Buckalew, Chandler, Clark, Conness, Cowan, Cresswell, Dixon, Doolittle, Fessenden, Foot, Foster, Grimes, Guthrie, Harris, Howard, Howe, Johnson, Lane of Ind., McDougal, Morgan, Morrill, Nesmith, Nye, Pomeroy, Ramsey, Riddle, Salisbury, Sherman, Sprague, Stewart, Sumner, Trumbull, Van Winkle, Wade, Willey, Williams, Wilson and Wright.

PRESENTATION OF CREDENTIALS OF NEW SENATORS.

Mr. FOOT, (rep.) of Vt., presented the credentials of Mr. Luke N. Poland to fill the vacancy occasioned by the death of Mr. Colamer, of Vermont.

THANKSGIVING.
Dec. 7th 1865

OBSERVATION OF THE DAY.

BUSINESS ENTIRELY SUSPENDED.

Services in the Churches.

The Soldiers' Dinner, Five Points Mission, Little Wanderers and the Ragged School.

Interesting Scenes and Incidents.

From the meteorological symptoms exhibited yesterday, we must conclude that Nature did not design the people of this over-crowded and Babel-like Metropolis to give thanks in any form, for a more disagreeable and generally obnoxious day we do not remember to have seen even during a New-York Winter. The atmosphere was raw, the skies sullen and gloomy, the rain chilly and dreary, and the streets lagune-like, rendering pedestrianising abominable, and a glance out of doors repulsive. It was, however, just the day and weather for remaining at home. No man could have been so discontented with his lot and penates as to be unwilling to sit with grim resignation by the hearth-stone on such a day as was yesterday. No rather bore the internal dissatisfaction than the external discomfort, we are sure, however great a mis-gamist he may have been. Whatever the individual opinion about the provocation for giving thanks, we all of us had good and sufficient reason for gratitude that the long war was over, and that Peace once more sat smiling across the emancipated land.

Every man has cause for thanks if he can borrow consolation from the miserably selfish source that, bad as is his condition, that of others is worse. The Grecian cynic declared: "Men should be grateful throughout their existence, for every day they live they have one less to suffer;" and we all know there never was an occasion when a nation had more cause for gratitude than we had yesterday.

Our past is glorious; our present secure; our future promising. Prosperity seems borne to us in every breeze, and the history of the Republic is written in the deeds of heroes and the triumph of patriotism.

Yesterday was very generally observed. The metropolis had all the appearance of Sunday (unless Cloudy day were legitimately in the calendar), and business was almost universally suspended; the Post-Office, Custom-House, Exchange, Courts, Banks, and public offices being closed. The stores in E

Peach, Beaver, Broad, and all the commercial thoroughfares were not opened at all; indeed, only a few small retail establishments did any business, and they ceased operations in the afternoon.

Services were held in most of the churches, but in consequence of the extremely bad weather even the most popular congregations failed to draw large congregations. The theaters and concert-halls were more fortunate, ample audiences being present at the matinees and the evening performances.

The greatest enjoyment, however, was social and private. Everybody who had the means sat down to a Thanksgiving Dinner, and recalled, similar occasions with feelings of pleasure.

The day was of course made the excuse for excessive and tawdry display with many of our wealthy citizens—usually of the aristocratic rich class—for over feasting and vulgar ostentation of material means; while many, possessed of fortune and taste, spread elegant boards and gave to their friends such rare amusements as only can be had where the mind and heart enter into the joys and the hours.

Though generous efforts were made to provide the poor with creature comforts there were hundreds and thousands in this great city who had not only no Thanksgiving Dinner, but no dinner of any kind; and it is to be hoped that the more fortunate, who smiled at the tables gleaming with silver and costly wines, remembered the needy and the suffering, and determined to give something out of their abundance in their charitable remembrance.

Thanksgiving was on the whole a pleasant occasion. It brought to mind the inequalities of Fortune, and promoted the feeling of humanity. Large bounties were freely given to the poor, and still larger may be, and we hope will be, given during the Winter to the countless poor that suffer for the bare necessities of life almost beneath the windows draped with lace and damask, and under the shadow of palatial mansions whose meanest tenants are princes, compared to the dwellers hard by.

It is to be hoped every one of the hundreds of thousands that occupy this Island and vicinity was made better and happier for the day, and that thought and feeling were directed to loftier and holier aims. (We should endeavor to believe, however much observation and experience may contradict it, that

"There is no heart, however cast
With grief and sorrow down,
But hath some memory of the past
To love and call its own."

and that that memory came purer and gentler and sweeter on the National Thanksgiving than on any other day of the varied year.

Our numerous Reporters visited many of the Churches and charitable institutions yesterday, and give the result of their labors below.

THANKSGIVING DAY.
1865
Observance of the Day as a National Festival.

How it was Celebrated at the Charitable Institutions.

The Voice of the Pulpit on the Affairs of the Nation.

Some of the Principal Causes for Rejoicing.

All Denominations Unite in Thank-Offerings.

Sermons in Representative Churches by Representative Men.

Yesterday came to us as the dove came to the ark, a thing of purity and promise—the first snow-fakes of the season lying upon hills and street, on tree and house-top, when she early awoke to the consciousness that the day had been appointed for Thanksgiving. As the morning dawned the snow gradually disappeared before it's hot breath of the city. Then, as the streets grew slippery, there was a rushing footing for the crowds who passed along, responsive to the sacred summons of church bells. Unlike the Thanksgiving days of the past four years—those of

...and no longer insult a great Christian people by a shaded ignorance of their aims and authority. The time has come to begin our prayers and acknowledgments to the Author of all our mercies, and to his favor, at the altar of thankfulness for the future, in the presence of our dear Alexander, who is in the Virginia State House at this time. He is a true and a true Christian, and a true man. He is a true and a true Christian, and a true man. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here.

...of the first half of the century, and in the latter part of it, we have seen a great and a true Christian, and a true man. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here.

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The Nation's Gratitude and the Nation's Duty.
 SERMON BY REV. DR. MURRAY AT THE OLD BRICK CHURCH.

"And the dead rested from war."—Joel ii. 2.

When we last assembled in this house for religious worship in response to the call of the Chief Magistrate, it was to humble ourselves under God's afflicting hand, and with piteous cries to commemorate the illustrious civic virtues and the strenuous services of a magistrate smitten by the hand of an assassin. The cause that chiefly moved to thankfulness now existed then; for then, after four years of strict and most awful conflict, the land rested from war. The last battle had been a fought; the sword had been gladly returned to its scabbard, from which it had so indignantly and so furiously leapt to save the life of the great. But, under the then existing circumstances, all festivities over the newly-won peace would have been sadly out of place, for there was to be only a deep, secret, mystic sorrow as the remains of the late President were borne to their final resting-place. It was fit that such festivity should be reserved to some future hour; and that hour has now come. The waters that had intervened, beautiful and rich with the fruits of Autumn, had cast over the noise of war, their mellowing influences. The harvest had been a plentiful; the pestilence that hung lowering and threatening over horizon had been, by the strength of which, averted, to give time for such preparation as could be made for the service of many of its mourners. The objects of the present jubilee would be, firstly, to give thanks for the mercies of thankfulness now afforded, and secondly, to perform the obligations which a national altar should have laid upon us to do.

The first duty, among the several features of our thanksgiving, is that we are called upon to recognize the power of the nation to do. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here. We are glad to see him here, and we are glad to see him here.

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four millions of black men, women and children. What was to be their future—growth or decay? Were they to sink into the engulfing waters of that sea of desolation and upon which they were cast?

...day which had hitherto been memorialized as a day of New-England family reunion, and which hereafter might be observed as it was to-day, throughout the land. There had been national thanksgiving in times gone by to which the observance of this day might be likened; Edward III., after the victory of Cresset, proclaimed a national thanksgiving, and after the suppression of the rebellion in Massachusetts and that in Pennsylvania, in our own history, George Washington, on the 1st of January, 1795, proclaimed a National Thanksgiving; but never before had any nation such occasion for thanksgiving as had the American people to-day, when, without battling one jot or tittle as to our political differences, we could all cheerfully join in giving thanks to God for our present security and our unmeasured hope for the future. Alluding to the wonderful changes through which the nation had recently passed, the speaker said that had any enthusiast, a year ago, prophesied that the ship of state, then tossed by tremendous tempests, would today have been peacefully riding the tide, with her flag triumphantly waving from the mast-head, the prophecy would have been greeted with jeers. We had passed through a fierce heat of passion, and it would be long before we could hope to cool down and renew our ancient fraternity, but notwithstanding the bitterness that was still harbored by men of the North and men of the South, there was yet a latent love for the old flag, and the distempers of the hour were healed, and there was no fear that any madman would attempt rebellion in the United States. The people of the United States had assembled to-day in their respective places of worship to thank God that the terrible storm had spent itself and that the bow was in the sky. It was, however, a bow of promise to others beside the American people; it was a harbinger of peace to the civilized world. Hereafter, although we might not be a homogeneous nation, there would yet be one point upon which there could be no division; let us should all insist that the Nation be perpetual. Let us praise God for the continued and vigorated life of the Nation, and let us pray that no malignant shall ever rise, and in the name of Liberty seek to overturn a Government which is manifestly so great and good as ours. The speaker quoted Washington's words of farewell, that lay in fostering sectional jealousies, Henry Clay and Daniel Webster he asked his hearers to look at the country's geography and see therein, and from the topography judge, whether God has not designed this to be a land of one Government and one people, and he asked what his hearers thought of the men who had so far forgotten their national pride as to propose to lower the flag in favor of a foreign protector. He thanked God that the nation still lived, and that if we never understood it before we could now comprehend the great fact that hereafter we shall make our own laws in our own language, and do things in our own way, without regard to malcontents within our own borders, and without asking permission of foreign powers. None had greater occasion for thankfulness than the people of the very States that were recently in rebellion; for they had been liberated from a thralldom which cursed alike the white man and the black, and under the beneficent rule of a chief magistrate who perfectly comprehended the situation their sunny land might now smile as it had never smiled before. The speaker took occasion to say that there never was a document higher respected than the message which the Chief Magistrate had sent to the two houses of Congress this week, and he was willing that this great State paper, from the self-poised master of the continent, should go to Europe as the representative thought of America at the present hour. The speaker indorsed the President's views of the Constitution as the best thing that should have been devised in its time and under the circumstances, and he thanked God that in His marvelous way the minds of the people had been so changed to provide for a lawful change of the organic law, and the complete cutting out of the national evil without exciting the national life, and leaving the nation and its Constitution stronger and firmer than ever before. Alluding to the topic of reconstruction, the speaker said that, whether the hanging of a few miscreants in the South would be productive of good or evil, he would refer to the religious instincts of the people and to those who constitutionally hold the power to determine; but to the Southern masses he would be lenient and magnanimous, making but one condition, namely: that they should henceforward support the Constitution and the laws in good faith. He did not ask the South to perform the juggler's feat of swallowing itself; but accepting the appeal to arms which the North had invoked, he would now ask them to abide the issue. It had been said that the outbreak of allegiance had been taken as a necessity and with the mental reservation; but if there were so much as a sincere faith that the oath is not taken in good faith, then the foundations of society have dropped out. The late founders are to be the wards of the nation. The speaker would not agree with those persons that demand the retroactive franchise immediately and absolutely for the freedmen as a natural right; for if suffrage were a natural right, it began with birth, and might be claimed by women as well as men. The speaker thought that the right to vote was not a natural but a political right, the qualification for which was, and ever must be, fixed by the civil authorities. The speaker concluded by urging his hearers to thank God for the same flag which rustled over their heads in childhood, was the same to-day, to be changed only as new stars are to be added to its azure field.

Services in the Catholic Churches.
On Sunday last a special order from Archbishop McCloskey was read in all the Catholic churches of the city, providing for the celebration of special religious services on Thanksgiving Day. This order was complied with in every parish, yesterday. In most of the churches high mass was celebrated, with full choir accompaniment. There were no sermons preached in any but one (St. Francis Xavier's), but many of the pastors, after reading the post-communion of the mass, made slight allusions to the day, and the priority of thanking Almighty God for the peace which He had bestowed on the nation, and asking Him for a continuation of His blessings. The attendance of worshippers at each church was quite large, notwithstanding the inclemency of the weather, and the services were participated in with great attention and devotion.
At the Church of St. Francis Xavier (Jesus) in Sixteenth-st., the first (low) mass was celebrated at a very early hour, at 7 o'clock. The special (high) mass for the day was commenced at 10 o'clock, the celebrant being the Rev. Father De Tynnes. At both of these services the congregations were very numerous. In the evening, at 7 o'clock, the Rev. Father Quillette, formerly one of the chaplains of the Irish Brigade, preached an able discourse, but made no allusion therein to any national or political character. His subject was the character of the church was shed. The various convocations of the Society of St. Vincent de Paul were

of the blessed sacrament.
At St. Patrick's Cathedral, the Rev. Eugene Maguire celebrated high mass at 10 o'clock. Professor A. Schurz presided at the organ, and Lambilliotte's mass was sung by a full choir. The Very Rev. Father Strass also celebrated (low) mass at 7 o'clock. Both services were well attended.
At St. Stephen's Church in Twenty-eighth-st., high mass was celebrated at 10 o'clock by the Rev. Father Gallagher, and a low mass at 7 o'clock a. m. There was a large congregation at each service.
High mass was also celebrated at St. Joseph's in the Sixth-st., at 9 o'clock, by the Rev. Father Laird.
At 10 o'clock high mass was celebrated at St. Peter's Basilica, by the Rev. William Quinn; at St. Anthony's, Duane-st., by the Rev. Michael Carney; at Transfiguration, Mott-st., by the Rev. Father DeLozier, and at St. Francis, Rutgers-st., by the Rev. Father Boyce.

The Rev. F. C. Ewer's Sermon.
At Christ Church, corner of Fifth-ave. and Thirty-fifth-st., was from Judges, v., 23:

...They came from heaven. The stars in their courses, fought against Libera."
This is the first time in four years that the Nation has united in thanksgiving. The people come together with conviction and a sense of mourning and common cause of thanksgiving. With angels we would unite in singing, "Glory and honor, dominion and power, be unto Him who sitteth upon the throne, and unto the Lamb forever and ever." We have no longer "foes of our own household." They who once knelt to head-wounded brother, and bind up his wounds. All complaints of a justifying seal upon our unity and peace, justification over a bill that is wrong, when that foe is within, as he is to-day, upon his knees. We should be humble, and remember that "the stars in their courses fought against Libera."
The cause of the great conflict lay far hence! Be surface. The doctrine of God's "Election" was a great fact. We see it every where in life. One is elected to wealth, another to poverty; one to genius and power, another to service and obscurity; one nation to order and refinement, another to disorder and barbarity. Everything takes place on earth in accordance with the prearranged plans and purposes of the Divine will. Success and defeat have not come to us because of the mistakes or poverty of the South.
All antecedent history conspired to prevent them from accomplishing their purpose. Feudalism, a Europe, sharply defined castes, and orders of society, conditions of the past, can never be successfully established upon this continent. Look at Germany, out of almost infinitesimally into petty powers. This is a condition to be envied or desired. Two hundred years ago two great forces planted themselves upon this continent. One settled the South, the other the North God's scheme of election was working, now plainly visible. The issues of the war were foregone. It was not in the nature of things, in this age, that the South should succeed. The very stars in their courses fought against it!

The great mountain chains of Europe and the East ran east and west. In America they run north and South. A new type of man—a new order of things was to be instituted here. The idea of caste, and a constricted boundary, entertained at the South, was essentially European not American. It belonged to the tenth and twelfth centuries, and not to the nineteenth.
Exult not over the South, however, as though it was your prowess that had achieved success. Remember that history—even geology, was against them. Remember that the very stars fought against them. Pride not yourselves, because the South was borne upon the receding wave, and you upon the advancing one. This "election" was of God. Praise Him for its benefits, but in all lowliness and humility.
We have other meritor to be thankful for to-day besides this "election." We are prepared now to become a homogeneous nation, though we had always spoken one language and lived under the same flag, we have been essentially two peoples. The obstacles to our unity are now removed. Emigrants are turning their faces northward. The nation was hereafter to be marked everywhere by the same vigor, by universal sympathy of aim, by entire unity against foreign enemies. Peace was henceforth the guarantee of perpetual brotherhood. The agitation on the question of Slavery had for many years been smothered—war, Faneuil Hall, the return of the boatmen, Kansas, were instances.
Another cause of thanksgiving as a nation was, that this great struggle, which must have come, with its debt of three thousand millions of dollars, did come before the nation had developed its immense resources, and not when it had reached its utmost expansion. Another blessing to be remembered was, that we were now, as we had never been before, in harmony with the Declaration of our Independence! "The mantle of the Father had fallen upon the Savior of his country!" We had been taught patience and charity through an illustrious example. Especially were we to be grateful to God for the fact that the great heart of the masses of the Old World had beaten in unison with us throughout the war, depressed with our reverses, exalted with our success. The hopes of the world were bound up in the salvation of the Republic.

Divine Formation of the Union.
SERMON BY THE REV. ALFRED H. KELLOGG.
The Rev. Mr. Kellogg of the University-place Presbyterian Church preached from Isaiah xliii, 23:

"This people have I formed for myself; they shall show forth my praise."
The American Union was originally intended to be a nation like that of the Israelites, formed by great and good men under God's guidance, and destined to glorify Him. The land was intended for one people, as the topography clearly showed, and the time must pass, as it may come, and that shortly, when it should know no other human government, and that the government of a race, that speaks the English tongue. God first formed the American Union in outline merely, to be perfected by time and circumstances. The history of our Union from its inception, taught us its divine authorship, especially in the late war, which had witnessed a wonderful metamorphosis in American affairs. Had the hand of Divine Providence been distinctly visible. God's hand was manifest in so shaping affairs as to render it absolutely necessary that the man of the hour should enter the immortal Proclamation of our independence. And here the reverend speaker, alluding to the splendid triumph of our arms, said that in the moment of victory our triumph was saddened by the sudden taking off of the great ruler who, with moderation, wisdom and trust in the Almighty, had guided the nation through such a conflict as the world had never seen. In conclusion, the speaker exhorted his hearers to rear their offering to love and cherish the Union as the handiwork of the great Architect of the Universe.

Thanksgiving Day at the Stanton-st. Baptist Church.
At its former years, this church gave a Thanksgiving feast yesterday to the poor of its church, and to the Ward.
Provisions to the amount of over \$75 were served besides over \$100 in money, which a Committee of the church judiciously distributed yesterday morning.
At 11 o'clock the Rev. Dr. Evans, formerly of Stanton-st., prescribed the regular Thanksgiving sermon, taking for his text the following: "He maketh peace in the borders, and blisseth those with the finest of wheat." Psalm 135, vers 14.
Owing to the inclemency of the weather there was not a very large attendance, although the few that were present were much edified with the discourse, which referred principally to the four years' war, and its final peace, making some very pointed and beautiful allusions.

Thanksgiving in Brooklyn, Williamsburg and Elsewhere.
ac. *THE NORVAL*

In accordance with the proclamation of the national Executive, the State Executive and the Mayor of the city, yesterday was observed throughout the land as a day of thanksgiving and prayer. In New York all the churches threw open their doors, and their walls were filled by loyal if not entirely devout citizens, who assembled to do reverence to the Divine Power that had kept watch and ward over our land when threatened by dissolution and final dissolution, and through whose beneficent aid peace had been restored and the sound of arms and the marching of armies hushed—it is to be hoped forever—in the United States. Notwithstanding the snow which had fallen and the rain that had followed and continued to fall during the greater part of the day, it may be said that New York gave thanks en masse, and gave thanks in earnest and with fervor. And the latter portion of the day was devoted to the usual home exercises consequent upon the inordinate demand for turkeys of the preceding day. All business was suspended, excepting the making of newspapers and other necessary labors, and the occasion was wholly devoted to the purposes for which it had been set apart. In fact, the sabbath day is not more generally observed than was the Day of National Thanksgiving in the metropolis.

THE HOME OF THE FRIENDLESS.
The children of this institution, 32 Thirtieth street, had quite a carnival yesterday. The little ones, twelve hundred in number, were neatly and tastefully dressed, and went through the various exercises of the programme laid down for the day in a highly creditable manner. The exercises consisted of singing, recitation, calisthenics, &c., and were closed by appropriate addresses by Messrs. Thorne and Edwards.

THANKSGIVING DINNER TO THE CHILDREN OF THE UNION HOME SCHOOL.
The managers of the Union Home School, for the education and maintenance of the orphan children of our volunteers, were yesterday enabled, through the liberality of numerous donors at Fulton and Washington Markets, to provide a bountiful Thanksgiving dinner for the children under their charge.

THANKSGIVING AT THE NEW YORK STATE SOLDIERS' DEPOT.
A Thanksgiving dinner was also served up to four hundred soldiers, at the State Soldiers' Depot, in Howard street. The men were marshalled into the dining room under the superintendence of Mr. P. Devoy, late Adjutant of the First New York cavalry, and detective officer at the Astor House. Before being seated, Rev. Dr. Strong read a letter from Governor Fenton, expressing his disappointment at being unable to be present, and thanking the soldiers for their gallantry in the field. During the dinner national and patriotic airs were played by Weigand's Band.

The employes of the institution afterwards partook of dinner, on the conclusion of which, cheers were given for Mr. T. L. Frevost, Superintendent; General E. A. Merritt, Mr. Daniel T. Ward, Steward; Dr. J. J. Van Rensselaer, and the lady managers of the association, under whose auspices the dinner had been provided.

ANNUAL DINNER TO THE EMPLOYES OF THE ASTOR HOUSE.
Charles Stetson, Esq., proprietor of the Astor House, in accordance with an annual custom, treated his employes to a Thanksgiving dinner yesterday. In number about one hundred and twenty they sat down at noon in the servants' dining room, under the superintendence of Mr. P. Devoy, and dined with much relish the traditional roast turkey and other delicacies provided for their entertainment. Such exhibitions of good feeling do much to promote harmony between employer and employe.

THE NEWSBOYS' DINNER.
Last evening one hundred and fifty of the newsboys of New York were regaled with a substantial dinner of ham, turkeys and pies in the Newsboys' Home, at the Sun Building, Fulton street, in honor of the day of Thanksgiving. Mr. O'Connor, the resident superintendent, presided, and when the feast was concluded the youngsters adjourned to the exercise room, and enjoyed themselves at practices of gymnastics.

The Day in Philadelphia.
PHILADELPHIA, Dec. 7, 1865.
The day was generally observed here. The places of business were closed. The churches were crowded in the morning and evening. The rain this morning interferred with the contemplated military and Cadets of Temperance display.

Brownian abstract
Rev. Dr. Bacon
1865 Dec 7 1865

THANKSGIVING SERMON.

The following is a synopsis of the excellent discourse preached at the Center Church, on Thanksgiving morning, by the pastor, Rev. Leonard Bacon, D. D. We commend it to the earnest perusal of our readers:

The discourse was founded on Isaiah xxxiii:—"Wisdom and knowledge shall be the stability of thy time," &c.

The subject announced was, "The new era now opening in our country, and the duties which it brings to us."

Since the events of the last five years this country can never again be what it was before. But who can certainly tell us what it will be? Will those states which were temporarily wrested from the Union, continue to cherish the pestilent doctrine of a state sovereignty paramount to the sovereignty of the Union? Will the dominant classes there attempt to oppress the emancipated peasantry? Will they have laws to hinder black people from learning to read and to write? Will they re-establish lynch-law, branding or murdering every man whose color are denounced as dangerous? Is there to be a chronic malignity between the white people and the black, and in the end an exterminating war of races? We hope for better things than these. We cannot yet believe that the new era is to be so much like the old one. Our hopes prevail against our fears; and already we seem to discern not only the promise but the actual dawning of a better day. Some things we are already reasonably sure of; and some other things we may hope for with a cheerful confidence.

The new era is the era of our national unity recovered and confirmed. Henceforth there is no doubt that our states are bound together, not in a mere confederacy, but in a national Union. Never more is the question to be raised whether the allegiance of the citizen to the particular state in which he lives is higher and more sacred than his allegiance to the nation. That question has been referred to the decision of war, and has been decided forever. Our states are many for the purposes of local self-government, while yet, for all the purposes for which a national self-government is provided by the Constitution, they are indissolubly one.

We can have no reconstruction but on the basis of our indissoluble unity as a nation. The pretended ordinance of secession, under which any state has been disorganized and its government destroyed, must be not simply repealed or rescinded, but formally declared null and void from the beginning. We have had four years of war to settle the question whether those ordinances of secession had any validity, and the decision of the war is, not that they were unwise and inexpedient, and therefore ought to be repealed, but that they were invalid from the first, and that all who had any part in making them are traitors. We may be sure that so long as a state is controlled by electors who still maintain the pretended state right of secession, neither Congress nor the nation will recognize that state as purged from the rebellion.

2. Our new era is the era of universal freedom. There is to be no more slavery on the soil of our recovered and established nationality. By President Lincoln's great proclamation the public conscience of the United States was pledged to maintain and guard the liberty of the millions whose bonds were henceforth to fall off wherever the power of the rebellion should be overthrown and the national authority re-established. In the significant phrase of President Johnson, "they are the wards of the nation." We may be sure that the nation will not fail to redeem its pledged faith; nor will it be cajoled into the shameful crime of compromising away the liberty of the four millions whom God has set free in his avenging providence. The freedmen are to be freemen. No law to restrain them of any liberty which is conceded to other citizens, or to subject them to any in-

tor, which our citizens are not subjected to the same circumstances. The lands once cultivated by coerced and uncompensated labor, are to be cultivated by free labor—really free, or not cultivated at all. The wages of labor are to be determined simply by the law of nature, which makes the price of everything in a open market, depend on the relative between demand and supply. If the landholders cannot afford to pay the price of labor as thus determined, they must become their own laborers, or sell their lands and try some other mode of living. And if the freedmen will not work for wages, under the inspiration of hope and of affection for his wife and children, and of the desire of gain, he must cease under the operation of that stern law of God's providence, "He that will not work neither let him eat." Freedom is now to solve the question (if it be a question) whether the black people are capable of freedom—a question which slavery could never have solved; and if, indeed, they are incapable of freedom, they will disappear from the face of the land, and another population will fill their place.

3. Another characteristic of the new era, we may confidently hope, will be the universal diffusion of knowledge and of the means of popular education. Those great masses of popular ignorance, without which the rebellion would not have been possible, are to be swept away. Over all the extent of our country there are to be schools, not for the children of the rich only, not charity schools for the children of the poor, not schools in towns only for the children of a city population, but common schools everywhere, so that there shall be nowhere a benighted district unvisited by the schoolmaster and the newspaper, and nowhere a degraded class—degraded by ignorance and dangerous because of its ignorance and degradation. It is in this way that our recovered national unity is to be compacted and made strong, and our national dignity maintained before the world. It is in this way that we are to fulfill our destiny and lead the nations in their progress toward a perfect civilization.

What a country will ours be in that era of universal popular education. One language will be spoken and read, without diversity of dialect, over the breadth of the continent, by countless millions of people—everywhere the English bible, everywhere the newspaper, everywhere one literature ever-growing, everywhere intelligent inquiry and discussion.

4. We may reasonably hope that the new era will be distinguished by wisdom in the conduct of our public affairs. A deliberate survey of our history from the date of our national independence, impresses us with the conviction that on the whole the management of our public affairs, both by the national government, and by the several state governments, has been characterized by a larger measure of wisdom than has ever controlled, for so long a time, the government of any other nation. The aggregate intelligence and manliness of the people, though so sometimes baffled and sometimes misguided, has given us, on the whole, through almost a hundred years, a wider management of our affairs than the chances of hereditary succession, and the conflicts and factions of privileged orders, have ever where given, for so many years, to any other people. There have been errors and follies—there have been abuses and crimes, but on the whole, the people, with an instinctive perception of what was demanded by their own interests, have maintained a wise and just policy, so that our political and diplomatic history challenges the respect of mankind. Our errors and follies in government, and still more the abuses and crimes that stain our record, may be traced, chiefly though not entirely, to the influence, direct and indirect, of slavery as a power in our country. Now that slavery has ceased to be a power, we may hope that our public affairs, swayed by the will of a more enlightened and more united people, will be conducted with a larger and more constant wisdom, a more steadfast moderation, and a more instinctive perception of the superiority of simple justice to all the expedients of policy.

But these hopes for the future of our country, and for the felicity of the new era, must needs involve the brighter hope of religious progress and prosperity. We may devoutly hope that in the new era, the God of grace will bless our country with new and larger spiritual blessings. The churches in our country, North and South, of every name and creed, have been afflicted by a terrible burden. Not only the influence of slavery upon society and civilization in a cause of disquiet and a topic of ever unfruitful debate; it was a constant source of objection to the churches, diminishing their energy and power of their testimony for truth, and paralyzing their highest efficacy. A great barrier to the progress of the people has been broken down, and

how the work of God may have free course and be glorified everywhere. Shall we not confidently hope for a new and wide reviving of God's work?

Of what was said concerning the duties which the new era brings, only a few words can be reported.

1. We must take care that we don't lose what God has given us at so great a cost.
2. We must pursue patiently, kindly, and liberally, the work of conciliation. Justice is not to be sacrificed; the future welfare of the nation is not to be sacrificed; but all that kindness can do to conciliate those who were so lately our enemies must be done. The thousands of our countrymen who are suffering and ready to perish in the regions where rebellion has wrought desolation, must be liberally cared for. Food for the starving, clothes for men, women and children shivering in rags, temporary shelter for the homeless, schools for untaught children, must be provided, and thus they who have been our enemies, but who knew not what they did, must learn to become friends, and to rejoice with us as partakers of a common inheritance.
3. We must undertake with new zeal and prosecute with new vigor the work of filling our whole country with the light of the gospel, and with all the influence of Christian institutions.

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The Day in New Jersey. JERSEY CITY.

The day was observed in Jersey City yesterday almost universally, so far as the suspension of business was concerned, and the day wore a Sabbath-like quietness, and but few people were to be seen in the streets—almost every one preferring the comforts of home to the sleet, rain and slushy streets.

Thanksgiving services were held at the Union Baptist church, Grove street, the Wayne street Reformed Dutch church, and in the South Sixth street Methodist Episcopal church; but the attendance was generally thin.

A target company, styling themselves the "Young Rotter's Guard," made from fifteen to eighteen years of age, and having from the Sixth ward, proceeded to Greenville for the purpose of contending for a number of prizes.

The travel on the railroads was less than ever before known on a holiday. There were no arrests by the police, and to all appearance the business at the public houses was extraordinarily light.

IN HOBOKEN.

In Hoboken, usually so lively on holidays, the streets presented a deserted appearance, and business was generally suspended. There were no visitors seeking enjoyment, and the residents remained at home and enjoyed their turkey—providing they had them. The police were not called upon to make any arrests.

The Day in Washington. WASHINGTON, Dec. 7, 1865.

Thanksgiving Day has been observed by all classes with the usual religious services and social enjoyments. No business was transacted by the general or municipal government.

The President and family attended St. Paul's English Lutheran church, Rev. John B. Butler, pastor, who delivered a discourse "On the Healing of the Nations," from Hosea, chapter 6, verse 1:—"Come and let us return unto the Lord, for He hath torn and He will heal us. He hath smitten and He will bind us up."

In the Episcopal churches large contributions were collected from the congregations in aid of Southern parishes of the same denomination. This benevolent action was instituted throughout the whole Episcopal diocese to-day by recommendation of its Bishop. The donations are reported to have been remarkably liberal.

The Rev. Mr. Boynton, of Cincinnati, lately elected Chaplain of the House of Representatives, preached a sermon in that chamber to-day, which was quite numerously attended by members of both branches of Congress, and the public generally. The discourse in question was in perfect unison with the controlling spirit of radicalism that is now exhibiting itself in this body of our national Legislature, and took the high ground of retaliation upon which Thaddeus Stevens holds out a wager of battle to the prodigal sons of the South. The reverend gentleman incidentally remarked that the hanging of Wirtz was but the killing of a fly in comparison to the enormity of the offences of those under whom Wirtz served, and for which the latter ought to suffer.

The Day in Boston. BOSTON, Dec. 7, 1865.

Thanksgiving was observed here to-day by a total suspension of business. There were religious services in the churches in the forenoon, and social gatherings and festivities in the afternoon and evening.

A thick melting snow storm has prevailed all day

HARTFORD:

SATURDAY MORNING, DEC. 9, 1865.

The National Thanksgiving.

HOW IT WAS OBSERVED IN HARTFORD.

RELIGIOUS SERVICES—REPORTS OF SERMONS.

Thanksgiving day was very generally observed in this city. Places of business were closed, and the day was as quiet as a Sabbath, a storm of snow and rain interfering with the arrangements of those who usually treat Thanksgiving as a holiday and indulge in out door sports. The Equitable base ball club did not play on the South Green, and many turkey shoots, announced to come off, were necessarily postponed. A considerable number of people left town by the early trains to join friends at home and share the festivities of a family reunion. Of course in every house, where means permitted, there was the customary "dinner," and the usual amount of good cheer. Religious services were held in nearly all the churches; and it is to be regretted that the general attendance was not larger, (though there were large audiences in two or three of the churches) as the sermons preached were unusually interesting. The clergy never had a grander opportunity to swell their thoughts into a Thanksgiving chorus. The prosperous growth of our Nation through its long years of peace, the wickedness of the crime which precipitated civil war, the two sections, North and South, arrayed in battle armor, the heroism, the sacrifices, the patient endurance of Union-loving men and women during the dark hours of the war, the glorious deeds of our soldiery, the final triumph, with Lee subdued passing his sword to Grant victorious, the results of the struggle, the Union saved, and saved for all time, saved by its purification, by the triumph of Liberty and the down fall of slavery—all these rushing themes, on the threshold of a New Birth for the Nation, gave the clergy a library of texts to draw from. At

THE NORTH BAPTIST CHURCH,

the Fourth church uniting, Rev. Mr. Burton delivered an eloquent sermon on "Our Loyal Women in our War." We present his discourse, somewhat condensed in its first passages, but mainly in full:

Mr. Burton took his text from Mark 14—8: "She had done what she could." He said he had noticed that all sorts of conventions, civil, ecclesiastic, military and religious, were speaking their minds on the part taken by the women of this Northern land in our recent sturdy and wide-stretching war; so that now in the midst of this great Thanksgiving tide, when we stand still for a little and run over our points of gladness, he might as well spend his hour in reciting the deeds and honors of our faithful women, bearing witness that in these last years as always they have stood by us, *hard by us*, weeping with us in our griefs and mingling their hearts with ours in the acclamations of victory. It was perfectly fit and right that women should take up this war and help fight it, for in the first place, our soldiers went up to the battle and clinched the disorderly and blood-thirsty South, in the exercise of a nature and in vindication of ideas which they received by inheritance and by training from the mothers who gave them birth. They might have been born of a stock so feeble, so nerveless and mean-minded and ungallant, that they could have looked upon an insulted flag with no shame and no honor, and no wrath. But no—our women were such, and had been always, that it wasn't possible for them to have such discreditable and shameless children. These mothers had taught us the principles of Liberty; they had filled us with stories of the Revolution. In the light of the bright winter's fire, in the long evenings, they had told us of Warren and Washington, and Hancock, and Otis, and Adams—of Lexington, Bunker Hill and Yorktown, and we had learned what that old fight meant, and how honorable it was, and how our fathers stood in it and went down in it, dauntless to the last gasp. We then spoke of the alacrity with which men sprung to arms when the President in 1861

tude. And when they were gone, and were beginning to fall on land and sea, how could it be, and what sense would there be in it and what honor, that woman here at home should refuse her help? No it could not be; these men in the battle were representing her, her temper, and animus, and were carrying her teachings to their issue.

Secondly, Not merely were they fulfilling what they had inherited and what they had been taught, but they had written on the banners above them and were pushing on through the smoke of war, those ideas and sentiments which are peculiarly woman's, in that they have more currency with her than with man and more dominion over her. In every woman you will find all the faculties that are to be found in any man, and no more. And, to state it conversely, in every man you will find all the faculties that are to be found in any woman—those, and no more. Their radical and original furnishment is the same; but (and whether it be by force of sex, or by force of the social and earthly conditions with which she is subject, I need not discuss)—she does, in the play of her mind and nature, exhibit certain organs and tendencies in a way that is characteristic and preëminent. The whole religious and affectional range and deportment of her constitution—the side which was to God, and obligation, and purity, and love, and devotion, and delicate honor, is larger and more predominant than in man. She takes up and espouses Christianity with a certain strong, natural affinity for it, and in reducing it to life, she alloys it with less human baseness than man does, and in carrying it out through all the world, speaking for it, contending for it, dying for it, she carries it more as it is, more in its unimpaired beauty and glory, less mixed up with calculation and prudence, and policy and craft, and time-serving and the whole little foolish wisdom of mortals. And so, when any cause comes up which calls for self-surrender, and forgetfulness of consequences, and a trampling on all man-made prudences, in bold uncalculating affectionate reliance on noble doctrines and gracious sentiments, she gravitates to it as surely and decisively as an old, carnal, contriving, burrowing, self-loving man of politics gravitates all the other way.

Mr. Burton then referred to the strategy of men too often displayed, etc. But woman does not believe any such thing. She is in favor of pushing the right, the noble, the just, the generous, straight out into the open field, unmitigated and undiminished, and setting them at work tooth and nail, horn and hoof, might and main, circumstance or no circumstance, and trying it out which is the strongest, God or the little world He made. And when she and men enough of like belief can be got together to start a contest of that kind, as often as anyway it appears, as though the practicalists were right and that the world and its lilliputian populations were too much for their maker; but if these powers of light, justice, generosity and so on, are not withdrawn from the field by their friends in some panic, it is found always that they have in them an invulnerable substance and an immortal life, that defeats do not defeat them, that delays do not weary them, that confusions do not perplex them, that clouds cannot quench their splendor and that eventually assert their majesty and override all circumstances, just as the rising sea beaten back and beaten back and made to stagger by the defiant coast, creeps on and on, two waves weak but the third wave pounding like thunder and advancing to a new line till at last it breaks over all things and sweeps the whole area to which God appointed it. And in any enterprise or cause which goes upon grounds of honor and affection and piety and divine aspiration, in any cause which demands in its advocates a fine inspired rashness, as opposed to that worldly wisdom which counts the cost till the cause is lost, and never strikes out from shore till it sees the other shore—in any such cause or public matter as that, one true woman with all her alleged incapacity and unpractical idealism, is worth more, and on any true scales weighs more than a whole Congress of calculators and prophets of caution, with their mousing wisdom and enormous distrust, and their conceit that the Almighty cannot be relied on to champion his own, but must have His providence supplimented and made of some account by their craft and guile and moral management.

Now, our war just ended, was one of those instances where these calculators and make-right characters could display themselves in all their proportions, and where woman, too, could display her virtues. The war went upon ideas, upon points of justice, upon the rights of man, upon generosity, upon an ideal basis considerably; so that it was a real woman's war. It was right in her life; it was just such a war as chimes with her nature and her biases as woman. *It was here, fought by men.* * * * * And it was to be expected that inasmuch as our soldiers were thus vindicating ideas and sentiments which are indigenous in the soil of woman's nature, she would give them her support, as she did

mighty fight in order that we might still be, and might remain unto all ages, the same free thing, and valiant mother of valiant children that she now is. In that South, against which we went up with our hosts, every white mother was the mother of a tyrant, and every white home was a school of oppression for the younglings that were born into it. That was the rule (to which there were exceptions I know.) But that was the rule. I do not mean that every white-faced child was so mothered and so educated that he turned out a practical tyrant, a whipping, hounding, cursing master of black people, but I do mean every thing there born with Caucasian blood in it, inheriting from his mother, and drew from her breast, through all his infancy, and drew from her lips through all his youth, the theories and sentiments of tyranny; so that when he came to manhood his thoughts and deeds were fashioned to the sophisms and falsehoods of that heresy. He did not believe in the golden rule; he disrespected man; he had no broad and generous notions of liberty; he despised the people, as opposed to the patriots; he hated universal education; he would have none of it within his borders; he legislated against it; he made mobs against it; he was resolved on the eternal continuance of serfdom of labor; he dreaded a schoolmaster more than he dreaded a thief; he was the enemy of free speech and a free press and a free pulpit and the crimes of the South against these guardians of freedom, have been the disgrace of the century, and are treasured up forever as a damning diminishment of our national renown. In brief, the mothers of the South were responsible for a progeny who unanimously disliked nearly everything that New England loved; and our late contest, taken in its deepest significance, was simply a rally of that apostate population (apostates from freedom and its humanities,) it was a rally of these to vindicate by arms their position, and break down ours, and had they succeeded their idea would have nationalized, that is, had they succeeded in this war, and then through all the days and years thereafter, held their own and kept the nation under bonds to their wickedness, gradually the old Northern foundations and bulwarks of freedom would have sunk and disappeared, and we should have had a country full of women who, instead of bearing heroes and educating heroes and friends of man, would have borne men inoculated with the fallacies and demoralizations of a system of bondage, and the days of our glory, when we could turn out a million of armed men to free the oppressed, and sanctify liberty with their blood, would have passed away as a dream. And we went out, I say, to forestall that, and we fought to retain our present race of free women, who love liberty as they love their native hills, and who, on all our farms, and in all our towns, are perpetually pushing out into life, strong sons and daughters, stamped with their own image, and pledged by all in heaven and on earth, to see to it that the land of their birth is kept free of slavery, and of the dogmas, and prejudices, and arrogancies, and irritabilities that grow out of it. Wherefore, our women ought to have helped us—as they did.

And, Fourthly, They ought to have helped us, too, because we undertook to right the wrongs of their own sex down in that Egypt of bondage,—for this African woman is a woman, albeit a lowly one. Many tropic suns have burned her, many doleful ages fiercer than the fierce suns of the equator have wrought their ravage in her soul; several generations of lust and dominion in this "land of the free and home of the brave," have stamped their ignominy upon her person and her spirit; but her smothered womanhood is not all smothered, the womanly loves still abide in her bosom; she clings to her cabin home and her dusky children with an immortal tenderness; there are in her certain dormant and half-paralyzed nobilities which occasionally burst forth into a full-flaming splendor, and taking her all in all, I make bold to say that there is in her the making of anything that can be made out of the whitest sort of human nature, and I defy all the slave owners, negro-traders, and Northern slanders whom God permits to live, to show, on any ground of fact or science, that this poor undervalued woman and her race, may not in time, and under the blessings of our common Father, take their place among the best races and nations on the globe, as bright as the brightest, and as good as the holiest.

Well, we went down, I say, as the issue proved, for the rescue of this oppressed womanhood; for the defense and deliverance of your sex, my countrywomen; you were sold on the auction block down there in the person of your sister of the dark skin and the hard hands of work; you were separated from your children and your husbands; you were whipped: you were field hands; you could not defend your honor against anybody that bought you; and under the awful pressure of the circumstances in which you were placed, you became common liars; you had to lie, just as all races do when they get so weak that they can't defend themselves; and you stole, every chance you could get—at any rate, according to the laws of man you did;—the truth is, when a

or three children stolen from her, she naturally gets a little obstinate on the rights of property, and might easily go so far as to take her master's best horse to run away with.

But enough of this. I think it is plain that our women owed something to our soldiers, and now the question comes—*What did they do in discharge of their obligations?* Well, they did what they could, as that woman did who poured out her costly spikenard on the head of our Lord. She could not very well join in the fight. Physiologically speaking, they had combativeness enough, perhaps. Certainly the women of the South have displayed a very inextinguishable and rather untempered belligerence on their side, which shows the possibilities of the sex. But even they did not take to the field. And the field, on most accounts, is not quite the theatre for woman we all agree. Her training in life does not fit her for that. So, then, what did our faithful women do? And in reply to this I have to say—

First, They surrendered the manly strength and joy of their homes to the cause of the nation, doing it with a bravery that was sublime, and that demonstrated their fibre and quality as decisively as an actual participation in battles could. They suppressed their sobs; they said go, though their hearts were breaking. And oftentimes they delivered up their best-beloved with a bright-faced faith that reproduced the old-time splendors of martyrdom. Mothers gave their sons—all their sons frequently; nurses gave their lovers, and watched them as they disappeared in the dust and riot of the fight, and then when one and another were brought back, pale and dead and torn, they patiently gathered up these their mutilated treasures, and laid them away in the grave, sorrowful with a great sorrow, but satisfied, nevertheless, that these their dead had walked the path of glory to a glorious end, and that they were not too costly to be given up to their native land in the day of her travail and distress. And when they were never brought back, but were left in undistinguished heaps in the soil where they bled and fell, so that the last comfort of a home-burial, and a resting-place among kinsmen and forefathers could not be had, still these mourning ones took their lot, as a true woman will, in patriotic resignation. And on this, the first Thanksgiving day since the war was ended, while in ten thousand circles there will be tearful recollections of those who will never keep the fast with them any more, in ten thousand circles there will be also motherly and sisterly and wifely, heroisms of endurance such as have from the very first illustrated our war, and made it to be the great and grand thing that it is. And this womanly fortitude which I celebrate was a practical force, and an exceeding help in our conflict. It is a serious and most distressing load for a young man to brave the fury of the battle, and stand up day and night to his whole duty as a soldier, while an unwilling mother, or a depressed wife, or some desponding and complaining girl whom he loves, is filling his heart with her woe, and dragging down his courage, and making him long to be home. It is not too much to say that our armies could not have been held together, but would have fallen apart in universal desertion, had not each soldier been strengthened by his knowledge that the dearest ones at home were with him in his purpose, to go all lengths, and die forty times if necessary, to win the end we sought. But where the mothers of the land, and all womanly voices say *go*, and where those same voices can be heard in every day of din and death—*stand by your flag, stand by your flag!* in that land and in that army, all miracles of valor are possible. Every musket has a heart behind it, and in every shot some hand of woman pulls the trigger. But,

Second, It is quite in the line of what we have just been saying to add, that our women stand behind at home, and fed the home fires, and so made a bright spot and centre of comfortable thoughts and recollections to which each soldier could revert for strength and cheer. In all our wanderings about the world, it is a great thing to have some spot and some circle which we can call home; and there is nothing more touching than to see some great, strong-grained, bold-spirited man—way off somewhere, spending every moment of his time lying awake nights to think of the place which he calls his home, and of the dear people that are in it; to see him with letters by the dozen, and grow pensive, and shed an occasional tear, may-be, and worry about his little children, and buy presents for them, and watch the mail for frequent news, carry continually down in his deep feeling a certain chicken-wire net spot; and there if he happens to begin to be sick, to see him start by the first train, and ride day and night, and fairly peril his life to get back to that one place of all the earth, in the kindly home hands, and to the music and peace of those kindly home voices. When I had gone on into manhood as far as my senior year in college, I went down on to Cape Cod to spend my winter's vacation in teaching a school, and I was home-lick every day for two months of the three I was absent, and I used to go out in the cold, bright winter evenings on a convenient

looking off to the horizon and in the direction of my far-away home, thinking and thinking and thinking, while into my ear the near Atlantic and the pine forests hard by poured their congenial monotone and moan, and I shed tears enough during that winter, especially on Sundays when I had time for it, to make the sand-barrens of Cape Cod bud and blossom as the rose (it seemed to me.) You send a man on a foreign tour, or down into the army in Carolina, with these indestructible attachments in him, and with a veritable cheery home behind him, in the light of which some womanly form moves ever to and fro, and happy children romp and sing, and do you suppose he is going to do anything mean or move slowly and listlessly in his appointed tasks; that he is going to desert his flag when it waves over a fight, or draw a bead on a rebel lazily and carelessly, or with any other than a solemn intention to kill him? I tell you nay. A man with a home at his back behaves himself wherever he is.

And how can you make a home without woman in it? A nest in the tree top, though made never so nicely, isn't much of a nest without a mother bird in it. And a human nest without a wife, or mother, or sister, or grandmother, or something of the kind in it, is just cold sticks, and hair and feathers stuck up in the treetop for the winds to whistle through and the rains to fill. It isn't a home. You can't make a home out of nothing but men. You can get two or three hundred young men together in college and college commons and the place is no more like a home than a New York eating house is. The students feel it so, and lapse away toward barbarism in all the minor civilities and decencies of life, in a way that is quite notable and which shows up human nature rather grievously.

Well then, I say, that our women did a second valuable thing when they staid behind in the days of war and kept up the homes, and thus gave the men down yonder fighting for us, an illuminated spot of which to think, and around which to gather their weary hearts, in the tedious camps, in the long marches, in the slow-moving midnight hours of picket service, in the pain and waiting of the hospital, and in the flickering away of life when the soldiers' work was done.

And then *Thirdly*, They did (what they can do a little better than anybody else) viz: They wrote letters by the basket and the wagon load, to these absent soldiers, the worth of which no one can understand unless he has himself been a soldier or in some other special way become to an interior view of the matter.

During the leisure days of this last summer I took from its mother all the letters of a soldier who, after some two years of service, had been shot to death in a rebel charge in front of Richmond. And I read the whole voluminous package and small scrumptious of them from the *Dear Mother* at the head of the first one, through every scrawl, blot, faint pencil mark, and postscript to the last sacred signature, ere he fell and was dead. And on almost every page I could see how the boy was ministered unto by his frequent letters from home. He yearned for them. He waited for them. He read them seven times over when they came. He carried them with him into the battle. He wept often when for any reason they failed him. He spoke more words, of plume over the frequently inevitable non-arrival of his expected letters than he did over short rations and terrible marches, and the ill-management of poor officers, and the days of defeat all put together. He could bear all these chirks provided only he could have fresh messages from home in his pocket. And I could see how, in every way, he was nerved by those messages; how they kept his conscience astir; how they pledged him anew to the cause he had been called to defend; how they played upon his ideal pride; how they held his eye upon home greetings and home thank-givings when the war should be over; how they tended to shed a fine-tinted heroism and saintly honor and all deficiency and nobleness of feeling through his whole manhood.

And that is but one instance. There were millions like it. Men (of others and others) did their part of this work, the letter-writing I mean, in their way. But, as I add, woman did the most of it far, and in her better way. A man's letter is brier and ivy, trepid, and less chatty, and less saturated with the home flavor, and less good to get (that is the whole of it) than a woman's. As the soldiers found. And as it always will be, I suppose. And those many million of rich-freighted epistles, epistles of home, life, epistles of deathless affection, and of honor, and of self-denial, and of good and great piety, were like so many electric currents, keeping our great armies in a perpetual, which some think keeping them keen, and hearty, and robust in both soul and body. I must observe also—

Fourthly, That those same faithful ones, and such leagues and associations of industry as they were able, so that although our great national war organizations, like the Sanitary Commission and others, were officered by men, and stood before the country therefore in a manly and brave, yettheless they resented in a very marked way on

land. You know how it was in this case, that kept the busy needle as women that collected the knick-knacks for the hospitals. They were the issued calls upon public charity, and the pure minds of editors and ministers and others. And they went about in winter (once month, I believe it was) and raised our men money along till they were quite in the way dropping in of their own will to the headquarters of the ladies, and leaving their checks for considerable amounts every now and then. And they made fair terms on such scale as was never known before. And by the diverse labors they carried on such a system of relief attracted the attention of the wardens of the old fighting kingdoms and empires of the sea. They had never seen anything like it. They did not know that such immense works of kindness, coming in to supplement the necessities of the government, could be wrought. And my friends, only God, who knows all things, knows what a world of physical and other misery was relieved and forestalled by these magnificent and incomparable industries of love. I do not attempt to describe it, for I wish to hasten and add, that these Ladies' Aid Associations, they were called, were not only of much assistance in the way already described, but they were valuable also in their bearing on public and patriotic sentiment. They were nurseries of loyalty and not of treason. A circle of women workers for the soldiers would be very apt to grow emotionally into an attachment to the national cause. If any woman went in weak on that, she would be likely to get stronger. And where these workers went they carried their opinions and were thus a tonic force in the community. If they begged twenty-five cents out of a man, they help fill their barrels and boxes, they had dragged that man twenty-five cents deep into the patriotic spirit of the country. It would take for a thousand dollars deep to make one man soundly loyal, but twenty-five cents would begin. And in all these ways by which they did it public sentiment to the necessities of the soldiers, they related directly to organize and consolidate public opinion and raise it in both ways and unanimity.

And here I am reminded of those Loyal Leagues which sprang up to such considerable extent throughout the country. I had the honor to sit at the public birth of one of these cities, and spoke one or two hours over the child I recall, but it did not give a great deal. The speech, something else, killed it. And generally, the leagues did not run a career so long and so active as they might have done. Still they had their use. And I am ready to speak an hour at the birth of another, when the true time comes, as the true call. In many places these leagues were very largely industrial, like the old Association and did well in that respect. But the fact is, that that caused them to be started was that that was a right to be established, and as a result, was the result of a public opinion—in the family, through the press, through the pulpit, and the platform, and through all the channels. And the thought was an honorable one and a just. We needed her at that time. There was a terrible call for aggression upon Northern treason. It became necessary draw the line between the friends of the country and its enemies, so that a fool could see it. I could not any longer in safety carry this load of Northern disaffection and treason, and death-thrasts of degenerate New Englanders, the heart of the Republic. And when we were to draw the line, it did it, pretty well. And the League helped us. We drew up the mercenary and seditious, and clergymen, and politicians, the whole mixed multitude of treason on this side, and the merchants, editors, and of boys on the other side. We got the traitors in an array which has been historic. We do not expect to crush any unchristian enemies, and so to mould the new era of peace with things so unbrotherly, but we have done some for good. And I am sure that if you could not tell whether by any other test, just touch him with Loyal League, and he began to squirm. It did what manner of snare he was. It was lit fire on the back of a further out come his head and all he started. And that is the way we have them together in one distinctive multifarious, put the live coal of patriotism on their backs, and they all straightway ran together into one, and made common cause.

We can speak of these things in the way of pleasure more than we do. We wish to burn turtles no further harm. In my opinion it is scarce enough to have missed a man, let on the physical and moral justice, and grandeur of these recent years of the nation, without knowing anything added to us by a man.

I will so have, as a matter of private opinion, that these Loyal Leagues were of much use to the government for their exigent days, not to be settled upon it that woman has never done in land, stand forward and wrought as publicly as a manlike as she might and ought. And I have come anything, Loyal League, or what which takes prejudice by the throat, and put

to its reasons, and so help in the new day which I can surely foresee. In some other day, defined upon by a brighter civilization of reason and liberality, a league of women, to agitate great questions will be as natural as marrying, and just as acceptable to society, and whenever a nation in that peculiar time, it cast into a place where two seas are met, and cannot tell whether she is to sink or swim, it will be taken as a matter of course, and she shall call *all hands*, and not half of them only, and that a sex which has given Elizabeth and Victoria to the throne of England, and a Bourbeur to the throne of Art, and a hundred more to the throne of Literature, and Charlotte Corday to the Guillotine of Liberty, shall be permitted and summoned to launch herself into the front of thought and peril, there side by side with her compeer, man, to fight the wild winds and the wild waves, and fight the rolling ship. But I must say to you now

Why, that our women in considerable numbers went into the military hospitals all along the lines of war, and there served in a service which the country can never forget. A whole long story by itself that is. I must not try to tell it. I can't. If some eloquent soldier, whose life had been saved by them, and who had the gift to stand as spokesman for his countless comrades, could take this platform in my place now, we might hear some adequate statement of the facts of this matter. But what am I! I only know that God has endowed that sex as if on purpose for these offices of kindness by the sick and the dying, and that the unprecedented magnanimity and the stabberness, and wide-slaughtering fury of our conflict, opened an uncommon field for the exercise of her gifts. And I recollect how earnestly a host of girls and strong women have offered themselves, or have *longed* to, to the country, for the discharge of hospital duties during these recent years. They could not be accepted by the government in such numbers as they offered themselves. Had we had twenty times as many soldiers under arms as we did, and twenty times as many poor sick and crippled fellows, there would have been more than enough true-hearted and dutiful women to watch and assist at their bed-sides.

And what more shall I say now in exposition of the loyal services of our women. No doubt these items of honor might be multiplied and drawn out to the extent of still another hour, for they who would do these things which I have named would be very sure to do every other public-spirited and gracious thing within their reach. And I will add, that persons that could abound in such works as have been instanced, could also be relied on to fill heaven with benedictions of divine blessing upon the nation and its armies. Yes, these closets and firesides and assemblies of Christian prayer, which were the strength of our great cause in every darkest day, were kept up largely by her of whom in the person of Mary, our divine Lord was born, and who from the day of the crucifixion unto this day, has shined with unweariable devotion to him and his cause, till now wherever in all the world his gospel is preached her fidelity is told as a memorial of love.

And I submit, friends, that the prayer of a woman, take them as they average throughout the Christian church, is worth more to the republic on such a day of trial as that just passed, than the prayer of a man. And for two reasons.

First, because her affections are larger and more impressible, and being more wrought upon therefore, and more deeply and totally stirred by the risks and disasters of war, she would naturally give herself to prayer with more perseverance and more utter longing and irresistible earnestness. It is one of the not-worthy and wonderful graces in our relation to God, and in his way of grace toward us, that he measures prayer and answers it or not, according as it is eager and determined, and reiterated, and an expression of the whole resolve and agitated nature. He stands back in delay waiting for the human accents, these cries of faith and love and pious entreaty, these namings, etc. to say and to do the best of what he can. The more heart the better. I was a soldier I should want somebody to pray for me who loved me, and who had preciously the constitutional organ for loving, and who could take hold of my case therefore before God in his death struggle, and who would entreat in my name, not angrily at set and formal times, but on every day perhaps, and in the act of old familiar phrases and matter-of-course expressions, which had lost theirunction by long use, and could not be restored any more, but would be sending up some little warm word of importunity all the while, and would wake in the night me to remember me and whisper a prayer, and could put all in that fresh and full charged question, which like deep-loaded ships between continent and continent, serve to carry the whole human soul, all its wants, trust, love and aspiration over into the soul of God.

And as a rule, I should have to look to woman for that kind of pious service.

or it, but in the same pace, I think that the average Christian woman is more religious than the average Christian man. And it takes that sort of nature too to do great and noble things.

Secondly I maintain that woman in our war was doing, justified for a victor, a mediator-ship with the good of nations and of hosts.

What precisely she accomplished in that we cannot tell. That field is transcendent and unsearchable. We know that the fervent prayer of the righteous availeth much. And we know that mighty things have been done for us as a people by our God whereof we are glad. And there is a general feeling that the joint entreaties of the supplicating loyalty of this land, did reach the eternal throne and make an influence there in our behalf.

Al well by the help of us all, men and women, the day of peace has come. And in this festival hour, when the whole band of sister commonwealths hold jubilee together, and feel like making an offering of thanksgiving to all, who in any wise assisted the nation when she was rolling in the trough of the sea. To our soldiers who were the outstretched right arm of the nation, and delivered her honest blows upon the front of rebellion, blow after blow till it fell a huge and helpless wreck, we certainly owe our thanks. And the nation will not forget them. From general to private they shall walk ever more among us in a certain honor, and in those instances whereof their military character are added the wise brain and the prodence of statesmanship, we will lift them with acclamations to civic place and trust. To our brave sailors, too, who took our navy when it was a poor little dispersed feeble thing, and manned it ship after ship and squadron after squadron till it was the pride of the ocean and the terror of the sea from Maine to the Gulf; to these indomitable sons of the sea, who took shot and shell and bolstering wave with a steady courage, and battered away at the gates of every rebel port, in the use of strange ships and mighty guns unheard of before in the whole naval warfare of the world, and wrought so well that at the end when the long conflict was over there was not to be found in all the four years a single element which will be anything other than an honor to us to all generations; to these men too, I say we feel this day like offering a gratitude as wide as the nation and as resounding as all the unaged voices can make it. We remember of you the countless dead by land and sea—the pale host of our martyrs, on whose head we may not set our crowns of fame, and into whose ear we may not pour the music of our benedictions. May they rest in peace in their graves of glory. Over them march the generations, and in the progress of years and end which they might with their blood. We remember the rich man, too, who emptied forth their wealth in answer to their country's necessity, and to the poor who brought forth their earnings and swallowed up loan after loan to the wonder and joy of all the friends of liberty throughout the wide world. We remember those householders, too, with their orphanans, childless fathers and childless mothers, who have given more than money to this cause, and whose thanksgiving to-day is overshadowed by the remembrance of dear eyes forever quenched and dear voices forever still.

And shall I forget here to say that we remember those darker remnants gathered from all the North and West all the South, who in touch with liberty, have been our friends from the first to the last who have piloted the stumbling feet of our armada through unknown paths, who have sheltered us in their cabins our flying prisoners escaping from torture, and have divided with them their little all, not a cent in hospitality, ever, and not one black man or woman or child, unless and trencherous ever; the race whose swartly valor has been a bulwark to us in many and many a fight, the wrongs of generations being forgotten in the new hopes of the crisis, the race whom God cast as a mainweight into the troubling seas of our war and to whom we must do justice now, or go down into a ditch as deep as hell and sink under the dambation of heaven and earth. Shall I forget them, I say? God forbid. No, I remember them, and thank them, and pray for them, and may God do unto me and mine according as I remember and stand by them.

I think also those successive congresses which, in the troubled six of the District of Columbia, have had the stamina to do their duty, to withstand the minorities of treason, and enact patriotic laws, and push the republic up from plane to plane, and from victory to victory. I think of the manifold officers, and strong-arm of the people who have done their part to create that public sentiment brave and just on which these legal congresses could repose.

And, finally, to mention distinguished names, we remember gratefully to-day that Roman son of Connecticut, who, though much maligned, calmly held on his steadfast way, saying little and working much till at last he stood at the head and guided the thunders of the first war upon the Confederation. All honor to him for his faithful care and labors in this dire day and sore year of the nation.

Make your thanksgivings, too, to that illustrious son of war, who, whatever his faults, and how

trained from an honest man, and did honor that the Republic should live, and did carry the immense duties of his office with a thick-set endurance, and a masculine energy, earnest and boldness which are given of God only to a few men in all the world.

Choke down, too, all enmities and old-time disaffections, whatever they are, and remember gratefully, that practiced statesman in whose hands of wisdom our perilous foreign affairs have been during these difficult and unprecedented last years. Thank God, that despite all temptations and all just angers we have kept peace with all the foreign world.

And, not to multiply names, remember I pray you at last that one shining and now venerable name, God's most original and most opportune gift to our time—the man on whom all citizens have been spent, and who will live among us in praised love as long as our living boats on our country has a touch to celebrate the deed and virtues of her dead. His life went out in blood, and we have had fast days and funeral days, when in to mourn for him, and mourn and mourn again. But now, and this time, let us give thanks and not mourn. Thanks for such a kindly soul in such an unkindly and heavy period. Thanks for such state-manship in a time so perplexed. Thanks for such white innocence in such lofty place, and beset by such fearful defilements. Thanks for such sweet home virtues as shone in him. Thanks for the solid maxims and quiet morsels of wisdom which came from him, and have gone out to be the lasting possession of the people. Thanks ever for the tragic death, which more than any ordinary dying could, has given a sanctity to his fame, and which in one lurid instant deep-reared the hideous face of treason upon the mind and memory of the American people, and made it to be an abhorrence unto all generations. Thanks that his grave is with us, midway between the oceans, in the great broad West, where a mighty encircling people, (his own countrymen,) can guard his dust, and where their successive millions, as they swing to and fro, East and West, in their eternal tides of travel, can pause to recall his name and his goodly example, and to think with pious gratitude, of the furious and terrible era through which he led us, and of the God who did not suffer us to perish from off the face of the earth.

THE SOUTH BAPTIST CHURCH.

At the South Church, Rev. Mr. Crane preached from Jeremiah 31:5.

"For Israel hath not been forsaken, and I have not failed to God, the Lord of Hosts: though their land was full of the habit of the Holy One of Israel."

Briefly expressing a natural wonder that God should have blessed so singularly so singular a people, and enumerating in a cursory manner the more manifest reasons for thanksgiving, the preacher proceeded to the consideration of the first of his main divisions, to wit, that just as the rival kingdoms of Israel and Judah into which the national unit was broken, required their several overthrow and captivity by the powers of Assyria and Babylon, in order that they might be welded into homogeneity: so that the North and the South, really though not nominally for a long period rival nations, requiring the anti-union of slavery, and to come, might comprehend each others spirit and courage, needed to attain to mutual respect and amity of sentiment by the giving and taking of each other's knocks. It was to be expected that the South would sink down into its new relation with somewhat of friction, would waver and fluster for a season according to the old and well-hed regimen, would see men as trees withering. But, given time and patience, the force of gravity would settle the native down into the great unity, the edge of which it has reached.

Mr. Crane then passed to his principal point, to wit, the confident and marvellous assurance which the native has made toward the re-union of the sacredness of individual freedom and the sacredness of the authority of the law.

He showed from history that advance in one of these directions has generally been a reaction in the other: that the elevation of the white has been the depression of the individual, and the elevation of the individual has been the depression of the State. But the expansive and elastic genius of our people has stretched from the one to the other, and so the circumstances of a true political life is exemplified.

While discussing the subject of the nation he made in the re-union of individual freedom, a comment upon the indignation of refusal to do the duty of suffrage to the black man; but was helped by the presence of a man of which we are told that the man's promise, would in his time unity itself had no objection to the South.

In conclusion, he took a general survey of the nation's future. In our present condition, he expressed his confidence which shall upon the 4th of July in the country, with the help of the man of which we are told that the man's promise, would in his time unity itself had no objection to the South.

shall be organized forever the sanctity of law and the rights of man.

CENTRE CHURCH.

At the Centre church the attendance was quite large. The music was excellent and excellently well rendered, especially the opening Te. Deum and the patriotic anthem, both compositions of J. G. Barnett, the words of the latter being by Mrs. C. T. Preston, and the solos by Mr. Pattou. The sermon by Rev. Mr. Gould, was an eloquent and forcible production, bearing directly upon current national affairs, and was delivered with earnestness. We give below a brief abstract, noting the principal points:

For thou hast guided me with strength unto battle; Thou hast subdued under me those that rose up against me. Psalm xviii: 29.

And if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light use in obscurity, and thy darkness be as the noonday: And the Lord shall satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundation of many generations; and thou shalt be called. The repairer of the breach, The restorer of past to dwell in. Isaiah lviii: 10, 11, 12.

If ever it was befitting that a great people should enter the sanctuaries of the Most High with the voice of praise, certainly it is befitting this delivered nation of ours to-day. For four bloody years this festival has returned to us clouded with the smoke of war, and when summoned to its observance we have felt more like mourning than rejoicing. But God has, in his divine mercy, lifted this cloud, and we see the darkness of its vanishing folds spanned by a rainbow of peace and hope to this nation. The strife and clangor and carnage of war are over; our soldiers are returned to peaceful pursuits; and we have come out an undivided nation with the national authority vindicated. So long as we rallied in the name of patriotism, glory or idolized generals, refusing to hear the voice of God saying "Let my people go," we were unsuccessful; when guided by immutable justice, we conquered.

But is the war ended? The conflict was deeper than that of seceding states and confronting armies; it was a war of ideas, between irreconcilable principles. Are our principles victorious? As the disembodied shades of the Huns and Romans are fabled to have carried their hostility into the spirit world, continuing their battles in the sky; so our war has not closed with the physical struggle. This American conflict is to shift its ground from the military arena to the executive chamber and the legislative halls. Unless the signs of the Southern sky mislead, the spirit of impartial liberty is to have a life and death struggle with the exorcised demon of slavery, such as has not been known in the past.

The great problem now before us is the reconstruction of this quasi-sundered Union. What shall be the key-stone of a wise, safe and perpetual reconstruction?

There is a right way and a wrong way. It would be a fatal mistake, should we content ourselves with abolishing the name of slavery and leave the actual abomination in any form. It must be extirpated to the lowest fibre. "Confidence," said Mr. Pitt, "is a plant of slow growth." We must take care that liberty is not betrayed in the very hour of victory. Let us be "just before we are generous," and not be so eager to forgive traitors as to prove ourselves traitors to our own sacred promises. Let us also remember our friends, the four millions of black loyalists.

Again, we shall make a fatal mistake if we admit into our political fabric any of that old policy of compromise and concession to injustice. Have we not learnt the lesson taught us by the judgment of God? This is the danger of to-day. The financial and commercial interests of the country demand a hasty resumption of our old federal relations. God grant there be moral stamina in Congress sufficient to stem the current. We must not let slip the golden opportunity of striking a blow for justice. Let us abide by the resolution of Governor Andrew Johnson of Tennessee, that "traitors shall take a back seat in the work of national reconstruction."

There is also a right way; it is simple, straightforward, impartial justice to all men, of whatever color or race, who are citizens of this republic. The negro is a man. Some of his rights have been in abeyance, but it was a maxim even of the unchristianized Roman law, that "human rights can slumber, but they can never die." Lamartine said, "man never can fasten one end of the chain of oppression about a fellow man, without God's binding the other end upon the neck of the oppressor." He, who is now our chief justice said, during the war, "we cannot afford to wrong any class of our people; one poor man, colored though he may be, with God on his side, is stronger than all the hosts of the rebellion." We must do justice to the black race. But what is the justice? Suffrage is but a letter in the alphabet of our duty. The pretensions of white superiority in rights, must be abated; every word and letter of our Declaration of Independence must be applied to the black man; he must be

full duty to the black we may expect the blessing of God upon us.

ASYLUM STREET METHODIST CHURCH.

Rev. Mr. Scudder, pastor of the Asylum street Methodist church, preached an earnest and effective sermon. His text was the 14th verse of the 116th Psalm:

"I will offer to thee the sacrifice of Thanksgiving." He began by saying that the observance of such a day ought to have a great moral influence on the people, it ought to turn into harmony and reverence any asperities of the feelings of the nation; and above all to impress us that we owed all that was good or to be hoped, to the gracious hand of God. He said that he favored as when in danger of losing sight of the strictly religious character of the day, and that it was assuming too much the dissipation of a religious festival of the continent.

His theme was, *For what ought we to offer the sacrifice of Thanksgiving*; and illustrated it by referring, first, to what we had as persons; next he dwelt on the blessings we enjoy in domestic and social life. He spoke much of our superior religious character and privileges. Under this head he particularly referred to the great progress of his own denomination. That they were now about entering on the centennial year of the history of the denomination in this country, "that the little one had become a thousand and the small one a great nation." They had reason to give thanks for the part it had taken in forming the character and greatness of the country. He lastly referred to the blessings enjoyed in civil life. First of all we would unite in giving thanks that the cruel war is over; then we would rejoice that we have preserved our nationality entire, then that we had proved the strength of republican institutions to preserve themselves against the most violent shocks that ever tested a nation's strength; then that God had kept off the itching hands of foreign interference in our affairs. Next that there had been proved to be such a fervent devotion to what was right in the hearts of the people, and finally that God had intervened beyond all human wisdom and power to remove from the nation what had ever been the chief obstacle to homogeneity and unity. He closed by referring to what was before us—a future which, if we were true to the teachings of righteousness, would exact us to be the great missionary nation of civilization, free government and christianity to all people.

ASYLUM HILL CHAPEL.

Rev. Prof. Stowe discoursed ably from Ezra, 14:13 and 14, as follows:

And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this: Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

He said our Puritan fathers read their own history in its minutest details in the Old Testament narratives of Jehovah's dealings with the people of Israel; and the capabilities of the Bible in this application of it are not yet exhausted. Had the text which I have just read been written with express reference to the national events which have called us together to-day, it could scarcely have been more minutely appropriate than it now is, just as it stands in the carved record of the Israelitish history. Here we have exactly, first our rise and its punishment; secondly, our wonderful and complete deliverance; thirdly, and our only security for the future. In pursuance of this train of thought he spoke of our rise and punishment. Two original objections to the federal constitution were made. 1. That it gave too much power to the central government. This objection the subsequent history

has shown to be not well founded. The central government has only just enough power to enable it to bear successfully the most tremendous strain that ever yet has been put upon any government on earth. The second objection was that the constitution made too much concession to slavery; that it did not make provision for even the gradual abolition of this great curse, but made concessions, etc. This objection the subsequent history has sustained to its full, and even far beyond the most painful fears and apprehensions of those who originally made it. He glanced on the first concessions made, the motives which induced them, and the resistance that followed, showing our rise as a nation, and then referred to the punishment.

The gradual vitiation of public sentiment, till it culminated in the idea of no conscience above the Constitution, and that too in the most vitiated, wicked, and unfair interpretation of the constitution, as maintained by ministers and politicians, he pronounced a direct and shameful contradiction of the whole history of our fathers. Then this horrible war came, resulting in the final overthrow of it all. Still we are less punished than our iniquities deserved.

Secondly, he referred to our wonderful and complete deliverance. We can hardly realize how great our danger has been, and how signal,

mighty, how divine, the deliverance. Not only the Southern States, which had governed us for seventy years and had all the prestige arising from this, but the North itself was full of traitors, only less dangerous than the southerners because more cowardly. He then spoke of the European hostility we encountered, quoted from newspapers and public speeches. The wish of Job has been fulfilled for us; our adversaries have written their book. Thirdly: Our only security for the future. Justice when we have done injustice, especially to the colored race. In this whole war, everywhere, their record for the most part has been a noble one. He referred to the general good behavior of the colored regiments lately returned here; they went to our clothing establishments, livery stables, etc., and what is more paid their tailors bills and carriage hire right down on the spot, and in this certainly they did vastly better than some of our white citizens whose capacity to vote remains unchallenged." In noting the principal allegations made against the colored people, he said we ask nothing for them but equal and exact justice, according to their merits, and seeing that they are here among us, without any fault of their own, let them have a fair chance among the rest. Let us do justly, and love mercy, and walk humbly with our God. We should be thankful for the glorious opening of Congress, the message of the President, fair, frank, honest, magnificent in its simplicity, in all but one point right, so different from the Polks; and the Pierces, and the Buchanans, with which in time past we have been afflicted, degraded and mortified. Yes, let us thank God, who has furnished so much less than our iniquities have deserved, granted us so great, and so happy a deliverance. An excellent sermon was preached at the North church by R. D. Bushnell, from Hebrew 12:27: "Be ye thankful," were the words chosen by Rev. Mr. Parker at the South Congregational church, from which he discoursed patriotically at length:

SERVICES ELSEWHERE.

At Christ church, Rev. Dr. Clark officiated, and delivered a patriotic discourse; Dr. Kerfoot preached in St. John's church, and Rev. Mr. Goodwin in Trinity church; Dr. Mayer addressed the Bath-Israel congregation in the Synagogue; Rev. Mr. Huron officiated in the Park street chapel; services were held in the Universalist church lecture room in the evening; and in the Presbyterian church there was a morning prayer meeting. Some of the discourses alluded to merit notice, but our report is already extended beyond the limit designed.

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TEMPER OF THE SOUTH.

Southern Views of the National Thanksgiving

THANKSGIVING DAY.

A SLIGHT FLUSH OF THE OLD SPIRIT.

From the Richmond Times, Dec. 11.

The blood-hounds of Zion bayed loud and fiercely from their lofty pulpits on Thanksgiving day. It was a national Sabbath set apart for prayers to God for the return of peace to a land desolated, scarred and torn by civil war, yet hundreds of the ministers of the Prince of Peace made that sacred day hideous with their wolfish howls for blood. They stood at their altars like those fierce Roman priests who propitiated the sensual deities of mythology by the slaughter of whole herds of sheep and oxen.

Stuffed with turkey and surfeited with pudding, they still hungered for the little which war has left the defeated section. Rubbed with generous wine, their feverish thirst for "rebel blood" was as great as that of a lion for water after a day's hunt under the scorching rays of a Syrian sun. Never was the holy mission of the preacher so shamefully prostituted as it was on Thursday last, by those who sought in God's own temples to inflame the passions of the North against a disarmed and defeated section. The President asked these men to return thanks that there was once more peace in the land, and with faces inflamed and voices hoarse with rage they rushed into their pulpits to pour forth vitriolic denunciations upon the heads of the sorely afflicted people of the South. No prayer for the forgiveness of imprisoned Confederates did any of the bloodhounds of Zion send up to the mercy-seat of their Divine Master. Not one of the great pack asked the blessings of Heaven for the humane and patriotic policy of the President.

How the sunburnt cheeks of the brave and humane soldiers who followed Grant and Sherman in their splendid campaigns must have glowed with indignation, when they were told that the South was still unconquered, and that their sacrifices and honorable wounds and deeds of valor had consummated nothing for the restoration of the Union.

In denouncing the fiendishness of those blood-thirsty priests who advocated judicial murders and the spoliation of the Southern people on a day set apart by the President for lessons of conciliation and mercy, we do not wish to cast censure upon a very large majority of the Northern clergymen, who, in their kindly words and humane spirit, represented, we doubt not, the conservative classes of the North. With these faithful ministers of God the bloodhounds of Zion have nothing in common. The last are the Pariahs of the pulpit, the rabid dancing Dervishes of the Protestant Church, who invite and enchain attention by their hideous and grotesque performances.

LITERATURE FOR THE SOUTH.

A NEW DEMAND FOR SOUTHERN BOOKS.

From the Daily South Carolinian, Dec. 7.

The South, for the future, will need, more than ever, a literature of its own. In the past—in ante-Confederate times, it could resort to Northern books for its entertainment or its instruction without much danger of losing, to any considerable extent, its independence of thought. That independence was protected and insured by its peculiar institutions and its peculiar social and political views. There was no possibility of Yankeeism (we use terms in no invidious sense) the mind of the South, while every interest and every influence at home was antagonistic to such an effect. The case is altered now. Slavery is abolished, and the theory of State sovereignty is well nigh dead. We are, therefore, no longer shielded in our sectional or provincial individuality by customs and opinions growing out of a state of society which made us chary of teachings originating in a state of society altogether different from our own. If, in these circumstances, we should be left exposed to the influences of Northern literature without the counteracting operation of a literature of our own, we would, ere long, forget how to think for ourselves. And in that case, in spite of all the rights which equality in the Union (if we get it) might confer upon us, we would soon become, in relation to the North, provincials, not associates.

Entertaining these views, we shall hail with pleasure every attempt to build up a literature for the South. In writers of eminent ability, the South is not at all deficient. What is wanted is a Southern medium through which they may address that public which they are most concerned to please and to instruct. Doubtless, as the condition of the country grows better, steps to supply this want will be taken; and we hope to see, ere many months pass by, Southern weeklies, monthlies and quarterlies, competing with those of the North in the entertainment of the world.

EVENING EXPRESS.

WEDNESDAY EVENING, DECEMBER 29, 1865.

THE END OF SLAVERY. 1865.

The announcement from the Secretary of State, which reached us night before last, that by the act of twenty-seven of the thirty-six States, slavery had been forever abolished throughout the United States, is the subject of very general comment in the Press. We see now no regrets that this great act is accomplished, though the manner of it is here and there sharply criticised. The act officially announced on the 18th of December is in marked contrast to the proposed Amendment to the Constitution, which passed during the last hours of the Thirty-sixth Congress, when the following amendment was proposed to the States by each branch of Congress, the vote in the Senate being 24 to 12, in the House 133 to 65:

Article 12.—No amendment shall be made to the Constitution which shall authorize or give to Congress the power to abolish or interfere, within any State, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said State.

Civil war has wrought all this change, and hereafter the Constitution will read as follows:

Article, XIII.—Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.

The contrast is great enough, between the closing act of Mr. Buchanan's Administration, and this one of Mr. Johnson's, and the country ought to pray, that with this universal freedom to the negroes, there should come a sincere and hearty unity among the entire people. The South, so far, bears the burden of this great transition, and from almost every point comes the wail of sorrow, distress, and poverty,—not that 4,000,000 of slaves have been set free, but that general chaos and disorder, among the great body of Southern laborers, has followed as the consequence of this great change.

In what has already been done, so strange, so sudden, so unexpected, while we recognize the hand of Providence, let us also hope for the best in the future. Henceforth the negro must be the architect of his own fortune. He must work to live, and while free from dependence, in sickness and in health, from those who once controlled his labor and destiny, he must assume all the responsibilities which belong to his new condition. The white race South and North wish him well, and if he is willing to do well, he will not only enjoy protection, but the fruits of his own labor. Time will show that it is not those who profess most in his behalf who are really his best friends.

NEW YORK HERALD.

New York, Monday, January 1, 1866.

1866

Opening of the New Year in the Metropolis.

THE RELIGIOUS SERVICES LAST NIGHT.

WATCHING THE OLD YEAR OUT.

RINGING THE NEW YEAR IN.

Receptions by Municipal Dignitaries.

The Programme of Festivities for

&c. &c. &c.

Yesterday the elements quietly wrapped the old year in a shroud of white, and the dark and sullen sexton, Midnight, buried him out of sight, but, unfortunately, could not bury his attendant horrors with him. This morning ushers in his stead a new year, which rises with princely form indeed, "bearing upon his baby brow" the crown of Peace. To-day a year ago we were in the midst of a war which then appeared interminable; now the opposing power has been crushed, the ruin he accomplished has been partly reconstructed, and we are again on the broad road of Union and prosperity.

The new year was ushered in in this city yesterday and last night with all the usual ceremonies. In the various churches appropriate allusions were made to the dying year, the majority of the sermons taking the form of a retrospect of the great national events of the eventful era just passed. At the Church of the Pilgrims and the Methodist church on Lexington avenue and Fifty-second street watch meetings were held, and the old year sung out and the new year sung in with all the appropriate ceremonies.

According to a long established custom the bells of old Trinity church rang the old year out and the new year in. Mr. James E. Aylliff performed the following programme, commencing fifteen minutes before twelve P. M.:

1. Ringing the Changes on eight bells.
2. Hymn—Praise the Lord, ye Heavens Adore Him. Haydn.
3. Hymn—Quiet, Lord, My Forward Heart. Guardini.
4. Watchman, Tell us of the Night. [Intermission for the clock to strike twelve.]
5. A Happy New Year to Thee.
6. Columbia, the Gem of the Ocean.
7. Carol—See! the Morning Star is Dwelling.
8. My Lodging is on the Cold Ground.
9. Scotch Melody, from Guy Ransering.
10. The Soldier's Return.
11. Yankee Doodle.
12. Home, Sweet Home.

The Mayors of New York and Brooklyn announce in their cards, which we publish below, that they will receive their friends as usual to-day.

THE RELIGIOUS SERVICES.

Watching for the New Year at the Church of the Pilgrims.

The advent of the New Year was celebrated with many interesting ceremonies at the Methodist Episcopal Church of the Pilgrims, Forty-eighth street. Evening services commenced at the usual hour and were prolonged till midnight. Prayer was conducted by the pastor, Rev. S. A. Baker, and was of the most earnest description. Several members of the congregation then stood up and related their experiences and the manner in which they had been rescued from perdition and placed on the path to heaven. The subject of the sermon was, "My times are in thy hand"—Psalms, thirty-first chapter—and the sermon was a review of the history of our country for the past year. Another sermon was preached at a late hour; the text being taken from Matthew, twenty-first chapter. When the hour of midnight arrived the new year was greeted with a universal shout from the congregation, and then an exciting scene of congratulations, hand-shaking, embracing and merriment took place. After indulging for some time in this reunion, the congregation separated.

Watch Meeting at the Methodist Episcopal Church in Fiftieth Street.

At the above church a large crowd of earnest worshippers passed the last hours of the year 1865 in heartfelt prayer. The exercises were not of the usually regular character, each member of the congregation being at liberty to lead his fellows in prayer. The prayers were most appropriate to the occasion. Thanksgiving was offered to the Almighty for the mercies vouchsafed to His people during the year just drawing to a close; for His bringing us as a nation through the trial and trouble of civil war, from the jaws of death and dissolution and restoring us a united people worshipping at His foot-stool; in restoring to the light of liberty three millions of human beings, and in showing His mercy and inestimable goodness to each and all of us.

Short addresses were made by the pastor and elders on the fearful importance of the occasion. It was fraught with great moment to all. How many had at the commencement of 1865 been in the full enjoyment of health and strength who now slept in the silent graves, and how many, too, would sleep that sleep which knows no waking before 1866 will have passed away! These addresses were listened to with attention, and the words seemed to sink deep into the hearts of many present.

The last moments of the old year were spent in silent prayer, and the scene, as the finger on the dial pointed to the meridian line, was one of interest. So soon as the last stroke of the bell told the advent of 1866 all sprung from their knees and shouted a welcome to the infant year. The minister congratulated his flock, and his flock one another, and so was the new year hailed.

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EVENTS IN 1865.

Chronicle of Noteworthy Occurrences for the Year.

CLOSE OF THE WAR FOR THE UNION

Miscellaneous Events at Home and Abroad.

JANUARY.

- 1.—The head of Dutch Gap Canal blown out, but without effect.
- 1.—Admiral FARRAGUT commissioned Vice-Admiral.
- 1.—*San Jacinto*, sloop-of-war, wrecked on Bahama Banks.
- 2.—Rebel papers advocate European Protectorate of the Confederacy.
- 2.—Passport system established on frontier.
- 2.—Steamship *George Washington* burned at New-York. Loss, \$500,000.
- 3.—HOOD's pontoon train captured.
- 3.—Hon. W. L. BAYTON, late Minister to France, buried at Trenton, N. J.
- 3.—HARRY LAZARUS, a New-York prize-fighter, murdered by BARNEY FERRY.
- 3.—JOHN TONER murdered in a Chatham-street fight.
- 4.—Rebel powder and torpedoes destroyed on the Rappahannock.
- 5.—Gov. COX, of Maine, inaugurated.
- 5.—JOHN THOMPSON expelled, for disloyalty, from Missouri Legislature.
- 6.—"SUE MUNDAY," a guerrilla, murders five soldiers, near Lebanon, Ky.
- 6.—Fatal collision in Bergen Tunnel.
- 6.—Owensboro, Ky., evacuated by rebels.
- 6.—MAGNUSON's guerrillas burn the Lebanon train and murder four discharged soldiers.
- 6.—Gen. SHERMAN and his army thanked by Congress.
- 6.—Missouri Constitutional Convention organized.
- 6.—Steamship *Knickerbocker*, of New-York, sunk on the Chesapeake.
- 6.—Steamer *Potomac*, of New-York, burned off Cape Elizabeth.
- 6.—Fatal boiler explosion on the steamer *John Curran*, at New-York.
- 6.—Gen. TERRY's expedition sailed for Wilmington from Fortress Monroe.
- 7.—Gen. THOMAS appointed Major-General, vice FARMONT, resigned.
- 7.—Kentucky trade restrictions removed by Gen. BURBRIDGE.
- 7.—St. Albans rebel raiders held for trial at Montreal.
- 7.—Hon. F. P. BLAIR left for Richmond, on peace mission.
- 8.—Gen. BUTLER relieved from command.
- 8.—The steamship *Melville* foundered at sea; over 70 drowned.
- 8.—Gen. TERRY's expedition arrived off Beaufort.
- 9.—BEEBE, a soldier, shot in New-York saloon.
- 9.—Picket line of Second Division A. C. Potomac army attacked.
- 10.—INA GARADIER, Bank of Commerce forger, sent to State Prison four years and eight months.
- 10.—Rebel storehouses, &c., at Charlotte, N. C., burned. Loss \$20,000,000, (rebel currency).
- 11.—Foraging party on Jerusalem Plank-road repressed by bushwhackers.
- 11.—Beverly, West Virginia, captured and partially burned by Gen. ROSSER.
- 11.—Wood-Opdyke libel suit concluded by disagreement of jury.
- 11.—Gov. THOMAS SWAN, of Maryland, inaugurated.
- 11.—H. S. FOOZE arrested while attempting to escape from Richmond.
- 12.—Senate vote to give notice to terminate the reciprocity Treaty with Canada.
- 12.—Missouri declared a Free State.
- 12.—Mr. JOHN HECKER attacked by New-York street-sweepers.
- 13.—Disembarkation of troops at Fort Fisher.
- 13.—Ed. BRENNAN, New-York, saloon keeper, murdered.
- 13.—Attempted seizure by pirates of the New-Orleans steamer *Morning Star*.
- 14.—A reconnoissance pushed within 500 yards of Fort Fisher, and small work captured.
- 14.—Gen. SHERMAN recommences movement from Savannah.
- 14.—Pocotaligo, S. C., captured.
- 14.—Slavery abolished by Tennessee State Convention.
- 14.—Steamship *Rebecca Clyde* sent from New-York with relief for Savannah.
- 15.—Gens. SHERMAN, SHERIDAN and THOMAS appointed Major-Generals United States Army, and Gen. HANCOCK Brigadier-General United States Army.
- 15.—Rebels defeated at Dardanelle, Ark.
- 15.—Grand assault on Fort Fisher, which is captured with entire garrison. Union loss 110 killed, 536 wounded.
- 16.—Fort Fisher magazine explodes, with great loss of life.
- 16.—Rebels blew up and abandon Fort Caswell and works on Smith's Island.
- 16.—S. S. COX's Peace Resolution tabled by House.
- 16.—Rebel Congress debate question of Peace.
- 16.—Mr. BLAIR returns from Richmond.
- 16.—A. D. RICHARDSON, W. E. DAVIS and J. H. BROWN, newspaper correspondents, arrive at Nashville, escaped from Salisbury, N. C.
- 17.—The monitor *Patapsco* lost in Charleston Harbor, with all on board.
- 17.—Pirates *Chuckamauga* and *Patapsco* blown up by rebels.
- 18.—Gen. ORD placed in command of the Army of the James.
- 18.—Smithville, N. C., captured.
- 18.—The *Harriet Lane*, rebel vessel, destroyed at Havana.
- 18.—M. S. WHITNEY, of New-York, committed suicide.
- 18.—Gen. TERRY appointed Major-General.
- 19.—Gen. THOMAS and TERRY and Admiral PORTER thanked by Congress.
- 19.—Fatal explosion at the Hazard Powder Mills.
- 19.—Gen. SCHOFIELD captured Fort Anderson, the main defence of Wilmington.

- 20.—Mr. BLAIR visits Richmond a second time.
- 20.—Rebel Secretary SEDDON resigns.
- 20.—W. R. SMITH withdraws from rebel Congress.
- 20.—BULLER, St. Albans raider, committed at Montreal.
- 20.—Judge KELLEY, M. C., attacked and wounded by Mr. FIELD, of the Louisiana delegation.
- 20.—Gen. SCHOFIELD fighting on this and next day at Wilmington.
- 21.—Rebel Gen. RODDY pardoned by President LINCOLN.
- 22.—Wilmington captured by Gen. SCHOFIELD; rebels retreat toward Goldsboro.
- 23.—Hon. JAMES BROOKS challenged by Gen. BUTLER.
- 23.—Rebel Gen. HOOD superseded by DICK TAYLOR.
- 23.—CHARLES A. DANA appointed Assistant Secretary of War.
- 23.—Missouri State Convention adopt a Bill of Rights, which is subsequently (Feb. 25) voted down.
- 24.—Rebel iron-clads attempt descent of the James; are driven back, and the *Virginia* blown up.
- 24.—H. S. FOOZE expelled by the rebel Congress.
- 24.—The Smithsonian Institution destroyed by fire.
- 24.—New-York *Daily News* "personals" forbidden by the War Department.
- 25.—Gen. SHERIDAN thanked by Congress.
- 25.—Gen. McCLELLAN leaves for Europe.
- 25.—Mr. BLAIR returns from Richmond, his Peace Mission having failed.
- 25.—Rebel Gen. LEE appointed General-in-Chief by JEFF. DAVIS, and JOHNSON to Army of Northern Virginia. He appeals to the people for small arms.
- 25.—Great fire at Buffalo—American Hotel, &c., destroyed.
- 25.—W. H. JOHNSON murdered in a Chatham-street den.
- 26.—Steamer *Eclipse* exploded her boiler on the Tennessee River, killing 140 persons.
- 26.—The steamer *Dai Ching* attacked by rebels on the Combahee River; gets aground, is abandoned and burned.
- 26.—Emancipation Acts of Missouri and Tennessee celebrated in New-Orleans.
- 26.—Part of the Seventy-fifth Ohio captured by treachery.
- 27.—H. W. M. MEADE, eminent New-York photographer, commits suicide.
- 27.—Gen. ROBT. E. BRECKINRIDGE appointed rebel Secretary of War.
- 27.—Great incendiary fires at Savannah, and attempt to blow up the city.
- 27.—CALHOUN's mansion at Braddock's Point burned.
- 28.—Rebel House resolves to arm the negroes.
- 28.—Valley-Station, Omaha, attacked by Indians; 12 killed and 650 head of cattle stolen.
- 28.—Gen. BUTLER speaks at Lowell in defence of his military operations at Fort Fisher.
- 29.—The Surrey Theatre, in London, destroyed by fire during performance.
- 30.—Messrs. STEPHENS, CAMPBELL and HUNTER enter Union lines as Peace Commissioners.
- 30.—JACKSON BURROUGHS, a Treasury clerk, shot by Miss MARY HARRIS.
- 31.—The Anti-Slavery Constitutional Amendment passed by House, 119 to 66.
- 31.—Rebel Representative SMITH recalls his resignation.
- 31.—D. F. BRYNS, a deserter, at Adrian, Mich., murders his father, mother and wife, in order to marry again.

FEBRUARY.

- 1.—Secretary SEWARD leaves for Fortress Monroe to meet rebel Commissioners.
- 1.—SHERMAN's whole army in motion from Savannah.
- 1.—Constitutional Amendment ratified by Maryland, House and Illinois.
- 1.—J. S. ROCK, colored, admitted to practice in United States Supreme Court.
- 1.—Gen. SHERIDAN thanked by the Senate.
- 1.—Trenton Convention, to oppose Camden and Amboy monopoly, meets.
- 1.—New-York Petroleum Exchange opened.
- 1.—President LINCOLN proceeds to meet rebel Commissioners.
- 2.—Constitutional Amendment ratified by Michigan and Rhode Island; also by New-York Senate.
- 2.—Julesburgh, Omaha, fort attacked by Indians, and station burned.
- 2.—Midway, Ky., robbed and partially burned by guerrillas.
- 3.—SHERMAN's advance crosses the Salkehatchie River.
- 3.—Constitutional Amendment ratified by Massachusetts, West Virginia and Pennsylvania; also by New-York Assembly and Maryland Senate.
- 3.—JAMES DEVLIN, a bounty-jumper, shot at Governor's Island.
- 3.—A family of six persons suffocated by stove and as in Brooklyn; 2 died.
- 4.—Failure of the peace negotiations. President LINCOLN and Secretary SEWARD return to Washington.
- 4.—Rebels flanked to Branchville by Gen. SHERMAN.
- 4.—Rebel States declared by Congress not entitled to electoral votes.
- 4.—Great battle at Mud Springs, Mo., between COL. LIVINGSTON and 2,000 Indians, who are defeated with loss.
- 5.—The New-York pilot-boat *Favorita* sunk by collision at sea.
- 5.—Gen. MOSQUERRA arrives in New-York.
- 6.—HARRY GILMER, the notorious guerrilla, captured near Moorfield, Va.
- 6.—Constitutional Amendment ratified by Missouri.
- 6.—Severe fight at Dabney's Mills; the rebels driven back; but in their turn force back CRAWFORD's division, to be again finally driven back.
- 6.—JEFFERSON DAVIS makes a great war speech at Richmond.
- 6.—Gen. ORD assigned to command Department of Virginia.
- 7.—Constitutional Amendment ratified by Maine.
- 7.—Rebel Senate votes against arming negroes.
- 7.—Mrs. BUSHNELL, soldier's widow, appointed post-mistress by the President.
- 7.—225 rebel prisoners at Camp Chase refuse to be returned to the rebel army by exchange.
- 7.—The British Parliament reopens.
- 8.—Ohio, Minnesota and Kansas ratify Constitutional Amendment. Delaware refuses.
- 8.—The electoral vote for President and Vice-President counted in the House of Representatives, the result being 212 votes for LINCOLN and JOHNSON, and 21 for McCLELLAN and PENDLETON.
- 8.—Great fire in Philadelphia, commencing in petroleum oil warehouse; 47 buildings destroyed, and about 15 persons burned.
- 8.—A fire at Danville, Va. Loss estimated at two million (rebel) dollars.
- 9.—Several convicts testify to having been sent to America by British Government.

- 9.—Capt. MOONEY, Nineteenth United States Infantry, arrested for alleged giving forged enlistment certificates.
- 9.—Philadelphia authorities prohibit storage of petroleum in Philadelphia.
- 9.—A large force of Indians at Mud Springs again defeated by Col. LIVINGSTON.
- 10.—Constitutional Amendment ratified by Indiana.
- 10.—Rebels repulsed from Fort Moyer, Fla.
- 10.—Gen. GILMORE resumes command Department of the South.
- 10.—President LINCOLN communicates to Congress a history of his visit to meet Rebel Commissioners.
- 10.—Gen. GRIMSON confirmed Major-General by Senate.
- 10.—BENJAMIN, Rebel Secretary of War, admits that the Confederacy has not able-bodied men enough left to save it.
- 11.—Gen. LEE assumes command of the rebel armies.
- 11.—H. S. FOOZE departs for Europe to avoid arrest.
- 11.—Gen. GRANT formally introduced to the House by the Speaker.
- 11.—Gen. TERRY commences his advance toward Wilmington.
- 11.—A wreck found in Chesapeake Bay with a man on board caressed in six inches of ice.
- 12.—Rev. HIGHLAND GARNER, colored, preached in Washington, Hall of Representatives.
- 12.—Traders' Bank of Providence, R. I., robbed by burglars of \$56,000.
- 13.—The public debt of the United States, officially stated, at \$2,159,785,400.
- 13.—Government Laboratory at Astoria burned, the loss \$50,000.
- 13.—Louisiana House ratified the Constitutional Amendment.
- 15.—A committee of the New-York Legislature reports in favor of a Paid Fire Department for New-York City.
- 15.—F. W. SMITH, a Boston merchant, fined \$25,000 for frauds on government.
- 15.—GARTIER, a rebel agent, commits suicide in New-York.
- 16.—The Charleston *Mercury* announces its removal and temporary suspension.
- 16.—Slavery Constitutional Amendment ratified by Nevada.
- 17.—Charleston evacuated by rebels, who burned vast quantities of stores, &c.; an explosion of powder kills 200 persons.
- 17.—Columbia, S. C., captured by Gen. SHERMAN.
- 17.—Rebel flag of truce boat *William Adison* blown up by rebel torpedo on the James river.
- 17.—Charlotte, N. C., crowded by rebel refugees and placed under martial law.
- 17.—President LINCOLN orders an extra session of Congress, to commence March 4.
- 17.—BERNARD FERRY convicted of murder in the first degree.
- 17.—Louisiana Senate ratifies the Constitutional Amendment.
- 18.—Charleston occupied by Union forces.
- 18.—ROGER A. PRYON released from Fort Warren on parole.
- 18.—A spoke factory at St. Louis burned; the loss \$200,000.
- 18.—Rebels at Wilmington scared by a sham monitor floated toward them.
- 18.—Gen. LEE calls upon rebel House for negro soldiers.
- 19.—Gen. SCHOFIELD and Admiral PORTER capture Fort Anderson after severe bombardment.
- 19.—The amended Internal Revenue bill passed.
- 20.—Mr. WATTS SHERMAN, of New-York, died at Madeira.
- 20.—A girl, 13 years old, poisons her father at Louisville.
- 21.—The rebels evacuate Wilmington at night, after burning cotton, resin, &c.
- 21.—Gens. CROOKE and KELLY captured in their beds at Cumberland, Va.
- 21.—FERRY sentenced to be hanged.
- 21.—Wisconsin ratifies the Constitutional Amendment.
- 21.—Bridgeport, Ky., almost destroyed by fire.
- 22.—Gen. SCHOFIELD occupies Wilmington.
- 22.—Constitutional Amendment rejected by Kentucky.
- 22.—Seventeen flags captured at the battle of Nashville presented to the War Department.
- 22.—Rebel Gen. J. E. JOHNSON restored to command.
- 22.—Mr. A. P. FIELD reprimanded by the Speaker, by order of Congress, for his assault on Judge KELLEY.
- 22.—The Kentucky Senate rejects bill to ratify the constitutional amendment on slavery.
- 23.—Georgetown, S. C., surrenders.
- 23.—Capture of Camden, S. C.
- 23.—Gen. JOHNSON appointed to command troops operating against SHERMAN.
- 23.—A passenger train from Nashville captured by guerrillas.
- 24.—Columbia, S. C., burned.
- 24.—JOHN Y. BEALE, the Lake Erie pirate, hung on Governor's Island.
- 24.—The Rebel Press about this time extract sunbeams from cucumbers.
- 25.—Great arrivals of cotton at New-York at this period.
- 25.—Fatal explosion at Dupont's Powder Mills, at Wilmington, Del.
- 25.—Five incendiary fires at Williamsburg at night.
- 26.—Twenty guerrillas captured in Kentucky, tried by drum-head court martial, and shot about this date.
- 27.—SHERIDAN moved from Winchester with 10,000 men.
- 27.—Hickman, Ky., robbed and partly burned by guerrillas.
- 27.—Mrs. J. D. WOOD and daughter severely burned while performing at the Buffalo Theatre.
- 27.—Gov. BROWN, of Georgia, (rebel,) fiercely denounces JEFF. DAVIS in a message.
- 27.—Flagship *Arizona* burned at New-Orleans.
- 28.—Six hundred million loan bill passed by House.
- 28.—Lord LYONS resigns as British Minister to Washington and is succeeded by Sir FREDERICK BRUCE.
- 28.—Brooklyn new court-house inaugurated.
- 28.—Admiral TRATCHER takes command of the West Gulf Squadron.
- 28.—An incendiary fire at Port au Prince destroys 150 houses.

MARCH.

- 1.—SHERIDAN secures the bridge over the Shenandoah at Mount Crawford.
- 1.—The six hundred million loan bill passed by Senate.
- 1.—The Constitutional Amendment rejected by New-Jersey House—a strict party vote.
- 1.—Lovelockville, Ky., robbed by guerrillas.
- 2.—SHERIDAN entered Staunton, Va., followed the rebels to Waynesboro, and carried the position, capturing 1,600 prisoners, 11 guns, &c.

2.—Steamer *James Watson* sunk with government stores on the Mississippi—30 lives lost.

2.—Liturgy of the Bussio-Greek Church celebrated at Trinity Chapel, New-York.

3.—Close of the Thirty-eighth Congress.

3.—Charlottesville captured by SHERIDAN.

3.—New-York Senate passed the New-York Paid Fire Department Bill.

3.—Ten soldiers killed by train on the Opelousas Railroad; 40 wounded.

4.—President LINCOLN and Vice-President JOHNSON inaugurated.

4.—Gov. WELLS, of Louisiana, inaugurated.

4.—Parson BROWNLOW elected Governor of Tennessee.

4.—Rebels worsted at Natural Bridge, Fla.

4.—PETER R. STRONG, Dr. DENNIS, and Mrs. E. M. POTTER arrested on charge of malpractice, causing death of ELIZABETH ADAMS.

4.—United States transport *Thorn* blown up by torpedo on Cape Fear River.

5.—Deputy Provost-Marshal COOK, of Gurnsey, Ohio, shot by unknown person.

6.—Rumored plot in Philadelphia against the President.

6.—SHERIDAN destroyed James River locks to New-Market, and railroad to Lynchburg, &c.

6.—Fredericksburgh captured by Union troops.

6.—The recent victories celebrated in New-York by grand parades of military and trades.

6.—CHARLES GILBERT, of Avon, N. Y., robbled by burglars until he gave up his money.

7.—HUGH McCULLOCH confirmed Secretary of the Treasury, succeeding Hon. W. P. FRENCH.

7.—Five persons killed by collision on the Camden & Amboy Railroad.

8.—Battle of Wise's Forks, N. C. Union column loses several hundred prisoners and falls back.

8.—The passport restrictions to Canada removed.

8.—A trip on Hudson River Railroad ran through drawbridge at Peekskill—two persons killed.

8.—The Richmond *Whig* announces that "SHERMAN is played out."

9.—SCHOFIELD's advance repulses BRAGG at Kinston, N. C.

9.—Steamboat *Munroe* captured by rebels on the Big Blaker River.

9.—Senator HARLAN confirmed Secretary of the Interior, vice Mr. USHER, resigned.

10.—SHERIDAN's whole force concentrated at Columbia.

10.—JEFFERSON DAVIS' fast day celebrated by the rebels. Rebels again beaten at Kinston.

10.—Fayetteville captured by Gen. SHERMAN.

11.—Renewed rebel attack at Wise's Forks, and rebels being repulsed with severe loss, fell back at night.

11.—Union deserters notified by the President to return within sixty days.

11.—Great haul of bounty-jumpers by Col. BAKER at Hoboken.

11.—Extra session of the Senate closed.

11.—Fight between inhabitants of Cape May County, N. J., and organized band of robbers. Two of latter killed.

12.—SHERMAN's army reaches Fayetteville.

12.—Twelve pirates found on board the *Western Metropolis* intending to burn the ship.

12.—New-Liberty, Ohio, almost destroyed by rise of Ohio River and a wind storm.

14.—SCHOFIELD crosses Neuse River and occupies Kinston, N. C.

14.—New-York State election on appointment of Commissioners of Appeals.

14.—Hon. FREDERICK SMYTHE elected Governor of New-Hampshire.

14.—New Tobacco Exchange opened in New-York.

15.—Severe fight at Averysboro, N. C. SHERMAN loses about 600 men.

15.—The message of JEFF. DAVIS severely criticised by a committee of the rebel Senate.

16.—Rebels blow up Fort Hell at Petersburg, with little effect.

16.—HARDEE is defeated at Averysboro and falls back on Bentonville.

16.—The Constitutional Amendment rejected by New-Jersey Senate.

16.—Sue Monday, (JEROME CLARE,) the notorious guerrilla, hung at Louisville.

17.—Mr. BIGELOW succeeds Mr. DAYTON as Minister to France.

17.—Two coal trains break through Bloomsbury, N. J., bridge into the water.

17.—Mohawk Valley inundated; immense damage to property.

17.—Formal notice of the termination of the Reciprocity Treaty given by Mr. ADAMS to the British Government.

18.—Joe JOHNSTON attacks SHERMAN's advance at Bentonville, captures three guns, and drives it back on main body.

18.—Rebel Congress adjourns in a panic, and without passing bills wished for by DAVIS.

19.—JOHNSTON is defeated at Bentonville by SHERMAN.

19.—SHERIDAN, having crossed the Appomattox, destroyed railroads and bridges, reached White House, Va.

19.—The President issues a proclamation on arms supplied by foreigners to hostile Indians.

19.—The rebel Congress issue a despairing appeal to the people.

20.—Gen. STONEMAN's expedition moves from East Tennessee, and pushing to Salisbury, defeats GARDNER, capturing 14 guns and 1,864 prisoners.

20.—Gen. CANBY moves toward Mobile.

20.—IGNAZZ BASKET, the murderer of FELLNER, a diamond merchant, sentenced to hard labor for one year, then to be hanged.

21.—Goldsboro, N. C., occupied by part of SCHOFIELD's army.

21.—JOHNSTON retreats at night from Bentonville, leaving his wounded.

21.—Central National Bank of New-York robbed of \$69,000 in bonds from the counter.

22.—SHERMAN forms junction with SCHOFIELD at Goldsboro.

22.—McDOUGAL's gang, of Kentucky, broken up; he and twenty others killed.

22.—Gen. WILSON moves from Chickasaw, Ala., toward rebel Gen. FORREST.

22.—Passenger train on Nashville Railroad burned by HARPER's guerrillas; 16 persons wounded.

22.—JOE COBURN, pugilist, arrested for assault on editor of New-York *Arena*, whose nose he threatened to "chaw off."

23.—A train on the New-York Central ran off track and piled in a pond; two people were killed.

23.—First annual ball of the Telegraphic Fraternity of New-York.

23.—JOHN AIKEN fined \$20 for calling W. H. BURR a Copperhead and a traitor.

24.—SHERIDAN moved from White House toward Petersburg.

24.—LEE attacked the Ninth Corps, and carried Fort Steadman, but was driven back losing 1,900 men. MEADE then advanced and captured LEE's entrenched picket-line and held it.

24.—New-York Underground Railroad Bill defeated in New-York Senate.

24.—HARRIS, a notorious guerrilla, executed at St. Louis.

25.—ROBERT COBB KENNEDY, a rebel spy and incendiary, hung at Fort Lafayette. He sings a ribald song immediately before the drop falls.

25.—Capt. T. H. WATKINS, of Anne Arundel County, Md., murdered while at tea by JOHN BOYLE, and four other guerrillas.

25.—The Provost-Marshal's office, at Syracuse, N. Y., robbed by burglars of \$27,000.

25.—Judge RADCLIFFE, of Madison County, Ark., hung by rebels near his own home.

27.—SHERMAN visits GRANT at City Point.

27.—SHERIDAN joined Gen. MEADE in front of Petersburg.

27.—Spanish Fort and Fort Blakely, Mobile, invested by Union troops.

27.—Boone, N. C., captured by Gen. STONEMAN.

27.—Utica Female Seminary burned.

28.—The monitors *Milwaukee* and *Osgo*, sunk by torpedoes in Mobile Bay.

28.—Terrible fire at Port-au-Prince, commencing at the theatre and destroying four hundred houses.

28.—New-York Police Review—875 present.

29.—Gen. Oad goes into position at Hatcher's Run, and the grand movement against Petersburg commences.

29.—A fire at Fort Kearney destroys much government property.

29.—The St. Albans raiders are released at Montreal.

30.—The two armies before Petersburg, after severe skirmishing, confront each other their whole length.

30.—The Paid Fire Department Bill passed the New-York Assembly.

30.—A railway train robbed and burned by guerrillas, near Cumberland, Va.

31.—Gen. WARREN attacked the enemy at White Oak Road, but after severe fighting is forced back to his Third Division. The rebels are driven back with heavy loss, and White Oak Road gained. SHERIDAN captures Five Forks, but is forced back to Dinwiddie Court-house.

31.—The *Gen. Lyon*, transport, burned off Batteras, over 600 lives being lost.

31.—Prof. AGASSIZ and an exploring party leave New-York for South America.

31.—Jewish Synagogue of the Shaar Hashomajim in New-York consecrated.

APRIL.

1.—SHERIDAN, reinforced by WARREN, drives rebels to Five Forks, carries the position and captures over 5,000 prisoners and all their artillery. This night DAVIS flies from Richmond.

1.—FORREST defeated by Gen. WILSON at Ebenezer Church, Ala., losing 300 prisoners and three guns.

1.—Boone, N. C., captured by STONEMAN's advance.

1.—Hazard Powder Mills at Canton, Conn., blew up.

1.—Attempt to burn Newbern, N. C., discovered and frustrated.

2.—Rebel lines assaulted at Five Forks, and forced near Hatcher's Run; then the main line carried, and two strong works commanding south of Petersburg were captured. The rebels south of the Appomattox, at severely benten and fled toward the Appomattox, night, LEE evacuated Petersburg and Richmond, retreating toward Danville. Many thousands of prisoners were captured by the Union forces on this day.

2.—Selma, defended by FORREST, captured by Gen. WILSON, with 3,000 prisoners, stores, &c. FORREST and RODDY taken prisoners.

3.—Gen. WEITZEL, with his colored troops, enters Richmond.

3.—JEFFERSON DAVIS a fugitive at Danville.

4.—Tuscaloosa captured and destroyed by Gen. WILSON.

4.—The *Harriet DeFord* captured by rebels on the Pawtuxet.

4.—President LINCOLN holds a levee in JEFF. DAVIS' house at Richmond.

4.—Five men killed by fall of roof at Furman-street fire, Brooklyn.

5.—Secretary SEWARD thrown from his carriage at Washington, breaking his arm and jaw.

5.—LEE is intercepted by SHERIDAN at Burkesville, Va.

5.—Gov. SMITH, of Rhode Island, re-elected.

5.—First National Unitarian Convention at New-York.

6.—LEE is struck near Farmville and gains partial success, but SHERIDAN defeats him at Saliers Creek, capturing over 6,000 prisoners, 16 guns, 400 wagons, &c.

6.—H. S. FOOT returns to New-York by the *Elna*.

6.—HENCES and DOWNES, guerrillas, executed at Louisville.

6.—J. L. CLINTON, of Texas, robbed of \$54,000 in gold by highwaymen.

7.—Pursuit of LEE continued; he crossed to the north of the Appomattox, and is constantly harassed. Gen. GRANT writes him that escape is impossible, and proposes to receive his surrender.

7.—Presentation of Plate to Mayor GUNTHER by his friends.

8.—LEE replies inquiring terms of surrender. SHERIDAN makes more captures at Appomattox Station.

8.—Spanish Fort, Mobile, bombarded. The rebels evacuate at night. Fort Blakeley carried by assault.

9.—Gens. GRANT and LEE meet at Appomattox Court-house, and the rebel army of Northern Virginia is surrendered, with its arms and material of war.

11.—Mobile evacuated by the rebels.

11.—Lynchburg, Va., captured by Union scouting party.

12.—Mobile occupied by Union forces.

12.—SHERMAN pushes forward against JOHNSTON and occupies Raleigh.

13.—The draft and recruiting ordered to cease.

14.—President LINCOLN shot at Ford's Theatre by JOHN WILKES BOOTH, an actor. Secretary SEWARD attacked at his house, while in bed, and seriously wounded by another assassin, who also dangerously wounded Mr. FREDERICK SEWARD.

14.—Correspondence opened between SHERMAN and JOHNSTON on the latter's surrender.

14.—Montgomery, Ala., abandoned by the rebels and occupied by Gen. WILSON.

14.—Wilberforce University, Green County, Ohio, burned.

14.—The anniversary of the capture of Fort Sumter celebrated by imposing ceremonies at the fort, and by the *Gen. Anderson*.

15.—President LINCOLN, died at 7:20 o'clock, A. M., having remained insensible since his wound.

15.—Vice-President ANDREW JOHNSON becomes seventeenth President of the United States.

16.—Columbus and West Point, Ala., captured by assault of Gen. WILSON.

16.—Fifteen hundred prisoners, 63 guns, 2 gun boats and vast stores taken at Selma, and much railroad stock, &c., at the latter.

16.—Two million dollars worth of lumber burned at DUBREE's yard, New-York.

17.—Capture of Mrs. SORRATT and LEWIS PAYNE; EDWARD SPANGLER arrested.

18.—SHERMAN agrees to suspension of hostilities with JOHNSTON.

19.—Funeral services of President LINCOLN solemnized at Washington.

19.—A. G. ATZEROTH arrested near Germantown, Md.

19.—Steamship blown up by a torpedo in Dog River.

20.—Macon, Ga., surrendered by rebel Gen. COBB to Gen. WILSON, with 60 guns, 1,200 militia, &c.

20.—Rebel Secretary MALLORY surrendered to the navy at Pensacola.

21.—SHERMAN's agreement with JOHNSTON disapproved by the President.

22.—Gen. BANKS resumes command of the Gulf Department.

22.—The Constitutional Amendment ratified by the New-York Assembly.

22.—The Mississippi Squadron flagship *Black Hawk* burned at Mound City.

23.—PAINE attempts suicide by beating his head against the iron wall of his cell.

23.—The rebel ram *Webb* escapes past the Union fleet on the Red River; is run ashore, deserted and blown up.

24.—SHERMAN notifies JOHNSTON of a truce.

24.—JOSEPH SHAW, editor Westminster (Md.) *Democrat*, warned to leave town for rejoicing at death of President LINCOLN; fired on the crowd, and was instantly killed.

24.—A man in Sibley County, Miss., decapitates his little son in obedience to Spirits.

25.—President LINCOLN's remains arrive at New-York, and lie in State at the City Hall.

25.—JEFF. DAVIS at Charlotte, N. bound for Texas.

25.—A collision on the Potomac, occurring between the steamer *Massachusetts* and a barge; many soldiers jump overboard in a panic, and fifty are drowned.

25.—E. B. Hamilton, steamer, sunk by torpedo near Mobile; fifteen persons killed.

26.—JOHNSTON surrendered his army to Gen. SHERMAN on the same terms as Gen. LEE.

26.—Funeral ceremonies of President LINCOLN in New-York, and departure of his remains.

26.—JOHN WILKES BOOTH, near Fredericksburgh, Va.; BOOTH refused to surrender, and is killed by Sergt. BOSTON CORRETT, of Sixteenth New-York Cavalry; HARROLD surrenders.

27.—EDWARD INGERSOLL, of Philadelphia, attempts to fire on a deputation who desire him to apologize for secession speech, and is arrested.

27.—Mr. and Mrs. CHARLES KEAN reappeared at New-York, in Broadway Theatre.

27.—The steamer *New-England* burned at her wharf, St. Johns, N. B.

28.—The boilers of the steamship *Sultana*, with 2,000 paroled soldiers, burst near Memphis; she then took fire; over 1,500 persons were burned to death or drowned.

28.—Hon. B. G. HARRIS arrested for treason.

29.—President JOHNSON removes trade restrictions over most of the South.

MAY.

1.—Tennessee Senate offer \$5,000 reward for Ex-Gov. I. G. HARRIS.

2.—Reward offered for the arrest of JEFFERSON DAVIS, J. THOMPSON, C. C. CLAY, B. TUOKER, G. N. SANDERS and W. C. CLEARY.

2.—Trial of Hon. B. G. HARRIS commenced.

3.—President LINCOLN's remains arrived at his home, at Springfield, Illinois.

3.—Hon. BURR BARTON, of Syracuse, shot by an assassin.

4.—Rebel Gen. DYCK TAYLOR surrendered to Gen. CANBY all the remaining forces west of the Mississippi.

5.—A train on the Erie Road precipitated into the Conestoga River. Three persons killed.

9.—President JOHNSON announces the war at an end, and rebel belligerent rights ceased.

9.—American Anti-Slavery Society anniversary held at New-York.

9.—Government propeller *E. L. Clark* burned at New-York.

9.—Rebel Gen. FORREST disbands his troops, advising them to go home peaceably.

10.—The trial of President LINCOLN's assassins commenced.

10.—JEFFERSON DAVIS, dressed in woman's clothes, captured with his suite and family near Irwingsville, Ga., by Col. FRITZCHARD, of the Fourth Michigan Cavalry and a party.

11.—The Marquis DE MONTHELON, the new French Ambassador, arrived at Washington.

11.—Terrible gas causes much damage in Brooklyn. A storehouse set on fire by lightning.

12.—THOMAS MARTIN, a guerrilla, executed at Cincinnati.

12.—Hocley's Minstrel Hall, in Brooklyn, burned, supposed by an incendiary.

12.—BOWLES, MULLIGAN and HENNEY, Golden Circle conspirators, sentenced to be hanged.

13.—R. M. T. HUNTER, Ex-United States Senator, arrested for treason.

13.—Over thirty millions of the Seven-Thirty Loan subscribed for on this day.

15.—JEFFERSON DAVIS hung in effigy at Feltville, Vermont.

16.—Boston Railroad Depot at Portland nearly destroyed by fire.

16.—A prize fight between DUNN of Brooklyn and DAVIS of California, for \$2,000 a side, at Port Jervis. DUNN wins.

18.—Dr. LUKE P. BLACKBURN arrested at Montreal for plotting to infect New-York and other cities with yellow fever.

18.—A locomotive explosion on the St. Louis and Alton Railroad kills engineer, fireman and brakeman.

19.—JEFFERSON DAVIS and his fellow prisoners arrived at Fortress MoDroe.

19.—Dr. BLACKBURN, yellow-fever conspirator, becomes a Catholic and is depared.

19.—The rebel ram *Stonewall* surrendered at Havana.

20.—Grand reception in New-York of R. W. B. G. MACKAY, a loyal Charlestonian, by the Freemasons of the State of New-York.

20.—CHARLES A. DANA, Assistant Secretary of War, resigned.

20.—The steamer *Burd Levi*, of St. Louis, blew up; six persons being killed.

20.—JOHN SURRATT left, as supposed, for a monastery, after an interview with G. N. SANDERS, at Montreal.

21.—A fire occurred at Niblo's Theatre, but was soon extinguished. The theatre wardrobe was burned.

21.—Gov. FENTON vetoes the New-York Underground Railroad Bill.

21.—Hon. JEREMIAH CLEMENS, Ex-United States Senator from Alabama, died at Huntsville.

22.—Belligerent rights withdrawn and all ports opened but Texas by President's Proclamation.

23.—The Army of the Potomac, nearly 100,000, passes in review at Washington, before the President.

23.—Trial of Mr. ISAAC HENDERSON, New-York Navy Agent, commenced in United States Circuit Court.

23.—Grand Musical Festival of the Handel and Haydn Society, in Boston; 700 performers present.

23.—A Church Picnic at Jones' Wood, New-York, attacked by rowdies, and one man killed.

23.—Thirty thousand children of the Brooklyn Sunday School Union pass in procession.

24.—The armies of Tennessee and Georgia pass in review before the President.

24.—The main ordnance department at Mobile exploded, killing about 300 persons and wounding many others; the whole city injured by the explosion.

26.—KIRBY SMITH surrendered to Gen. CANBY, but with bad faith disbanded most of his army, and permitted indiscriminate plunder.

26.—Mr. HENDERSON'S trial closed by ruling out of testimony, and consequent verdict of not guilty.

27.—Military prisoners ordered released by the President.

27.—Mysterious murder in Brooklyn; an Italian named DIONATI found in a wood with his head cut off.

27.—Sabine Pass Fort surrendered to United States troops.

29.—President JOHNSON issues his Proclamation of Amnesty to rebels. He also appoints W. W. HOLDEN Provisional Governor of North Carolina.

30.—The great Northwestern Sanitary Fair opened at Chicago.

30.—The ocean steamship *Golden Rule* wrecked in the Gulf of Mexico.

31.—Rebel Gen. HOOD and staff surrendered.

31.—Gen. SHERMAN bade farewell to his army.

31.—Sentence of BOWLES, MULLIGAN and HORSEY, (K. L. Gs.), commuted to imprisonment for life.

31.—WENDELL PHILLIPS denounces reconstruction, unless on basis of negro suffrage.

31.—Several garroting cases reported in New-York during this month.

31.—Kentucky Legislature requests the removal of Judge BULLITT.

JUNE.

1.—This day was celebrated as a day of national humiliation and mourning for President LINCOLN.

1.—Hon. B. G. HARRIS sentenced to three years' imprisonment and disqualification from office forever, but pardoned by the President.

1.—Chief-Justice BULLITT, of Kentucky, addressed out of office by Legislature.

2.—Hon. BEN. WOOD withdraws from editorship, but remains proprietor of the *New-York Daily News*. JOHN MITCHEL, a rebel, succeeds.

2.—The passport regulation discontinued.

2.—Fort Halleck and several buildings at Columbus, Ky., carried into river by land slide.

2.—DeCzoza, a famous Winnebago Chief, died, aged 133 years.

2.—Gen. GRANT issues congratulatory address to the armies.

3.—The Princess of Wales delivered of a son.

3.—The rebellion in Hayti declared at an end.

3.—JOHN BRANNON, a revolutionary pensioner, died in Macon County, Tenn., 100 years old.

4.—ROBERT TOOMBS, of Georgia, committed suicide at Washington, Ga., to avoid arrest.

5.—Ten guerrillas hung at Georgia about this date.

5.—A Georgia bank officer robbed by guerrillas, near Washington, Ga., of \$200,000.

6.—Longworth Armory, at Cincinnati, fell; three persons killed, and others injured.

6.—Seventh Annual Convention of New-York Sportsmen's Club held at Niagara.

7.—Grand reception in New-York to Gen. GRANT.

7.—Great meeting at Cooper Institute, New-York, in support of President JOHNSON.

7.—Regatta of the Brooklyn Yacht Club.

8.—The Sixth Corps was reviewed by the President and Gen. MRADE—the closing pageant of the war.

8.—Gov. SMITH, of New-Hampshire, inaugurated.

8.—Regatta of the New-York Yacht Club.

8.—The steamship *Admiral Dupont* sunk by collision; 15 or 20 persons lost.

8.—Ex-Gov. WM. SMITH surrenders to Gen. PATRICK.

9.—Secretary SEWARD walked to the State Department for the first time since his injuries of April 5 and 14.

9.—Great destruction by fire of Quartermaster buildings. Several millions worth of property destroyed.

9.—The steamboat *Kentucky*, with 1,200 rebel paroled prisoners on board, snagged in Red River, and 75 lives lost.

10.—Seven children burned to death at Frankfort, Penn.

10.—Terrible explosion at the Chattanooga Ordnance Department; many persons killed and buildings destroyed.

10.—Dr. J. W. AYER, witness in Golden Circle trial, thrice fired at at Chicago.

11.—Two monuments on Bull Run battle-fields consecrated to commemorate those battles and the memory of those who fell.

12.—Adoption of the new constitution by the State of Missouri.

13.—All trade restrictions east of the Tennessee annulled by the President.

13.—The President appoints WILLIAM L. SHARKEY Provisional Governor of Mississippi.

13.—MARSHALL STEWART, a guerrilla, hung at Louisville.

13.—40,000 bushels of salt slipped into the sea from a Boston pier.

14.—JOHN MITCHEL, rebel, late of Richmond, and editor of the *New-York Daily News*, arrested for treason.

14.—An incendiary fire destroys thirty buildings at Brantford, C. W.

14.—Sioux Indians attack a guard of the Eleventh Ohio Cavalry near Fort Mitchell, killing Capt. FOULKE and four men.

15.—Gov. BROUGH, of Ohio, declines reelection.

15.—Mrs. PERRINE petitions the President for pardon.

15.—GEORGE HALLIDAY, 16 years old, shoots his father and himself at Saugus, Mass.

15.—West wing of Jackson, Mich., burned.

16.—Examination of 1875 at West Point.

16.—Kettle Monuments at Bull Run destroyed by malicious rebels about this date.

16.—DICK TURKIN, keeper of Libby Prison, captured.

17.—Lowell monument to LADD and WHITNEY, the first victims of rebellion, dedicated.

17.—Hon. JAMES JOHNSON appointed by the President Provisional Governor of Georgia, and ANDREW J. HAMILTON for Texas.

17.—Secretary WELLES announces withdrawal of rebel belligerent rights by France.

17.—FREDUND RUFFIN, who fired the first gun at Fort Sumter, committed suicide.

18.—Two children brutally outraged and murdered at Roxbury, Mass.

18.—Great fire at Saratoga. The United States Hotel and Marion House destroyed.

18.—Twenty-five dwellings destroyed by fire in San Francisco.

19.—The President's family, and Mrs. PATTERSON, his daughter, arrive at the White House.

19.—Secretary WELLES announces the withdrawal of rebel belligerent rights by Great Britain; but the 24 hours rule not yet withdrawn.

19.—The Legislature of Virginia meets at the call of Gov. FLEMPTON.

19.—The tug *Fanny Stafford*, of Chicago, explodes. The captain blown out of sight and not seen again.

20.—Serious firemen's riot at Flushing, lasting two hours. Over 60 rioters wounded.

21.—Hon. LEWIS E. PARSONS appointed Provisional Governor of Alabama.

21.—Ohio Union State Convention meets at Cincinnati.

23.—President JOHNSON proclaims the blockade at an end.

23.—Admiral S. F. DUPONT died at Philadelphia.

24.—The last commercial restrictions removed by proclamation of the President.

24.—Miss ANNA L. WILSON, of Chicago, voted at the Sanitary Fair the prettiest girl in the city.

25.—The emigrant ship *William Nelson* was burned at sea, being set on fire by pitch used for fumigation. Nearly 400 passengers were burned to death.

26.—Rev. Mr. AUSTIN, of Lowell, killed by collision on the Washington and Baltimore Railway.

26.—The United States Petroleum Company's officers arrested for swindling.

28.—Gen. MEADE bids farewell to the Army of the Potomac.

28.—Geo. W. L. BICKLEY suspends Golden Circle till July 1, 1870.

28.—Forest City, Cal., nearly destroyed by fire.

29.—The New-Hampshire House ratifies the Constitutional Amendment.

29.—Rebel Gov. BROWN, of Georgia, issues a farewell address on retiring.

30.—Hon. B. F. PERRY appointed Provisional Governor of South Carolina.

30.—Mr. B. S. OSBON naval reporter, liberated on parole.

JULY.

1.—Fifty dwellings destroyed, 17 persons killed and 100 wounded by a tornado at Verocqua, Union County, Wis.

1.—A train on the Hudson River track; two men killed and several wounded. A collision occurred on the Harlem Road; several persons injured.

2.—The steamer *Olive Branch*, of St. Louis, sunk, drowning five persons.

3.—A farmer and his son were at Farmington, N. H., haymaking, when they got drunk, quarreled, and the son cut his father's head off with one blow of his scythe. On the same day a young man at St. Damasa, Canada, killed his mother with an ax, in a state of religious excitement.

4.—The corner-stone of the Gettysburg Monument laid with appropriate ceremonies, in presence of many distinguished persons.

4.—About 200 battle-flags of New-York regiments formally presented to Gov. FENTON.

4.—Several persons on the President's car returning from Gettysburg injured by a misplaced switch—accident.

4.—The Fourth celebrated in London with unusual eclat.

5.—The assassins of President LINCOLN found guilty. David E. Herold, Lewis Payne, Mrs. Mary E. Surrat and Geo. A. Atzeroth to be hanged; Dr. Samuel A. Mudd, Samuel Arnold and Michael McLaughlin to be imprisoned for life, and Edward Spangler for six years.

5.—A powder-mill explosion at Hazardville, Conn.; killed two men.

6.—The British Lord Chancellor resigns after being censured by the House of Lords.

7.—PAYNE, HEROLD, ATZEROTH and Mrs. SURRATT were hanged this day.

7.—Two young girls brutally outraged near East Albany; two men named MAJOR arrested—one of them shot in court by a brother of the victims.

7.—JOHN C. BRECKINRIDGE sailed for Europe from Havana.

8.—BILLY MULLIGAN, the notorious New-York gambler and rowdy, shot two men at San Francisco, during a fit of *delirium tremens*, and was shot dead by the police.

9.—Miss AMELIA FRANSTED, of Chicago, almost cut to pieces by Mrs. TERHUNE; cause, jealousy.

10.—War Department forbids reopening of Ford's Theatre this night.

10.—B. S. OSBON notified of his acquittal.

10.—Two men killed by powder-mill explosion at Rifton, N. Y.

10.—"Bloody Hand," a celebrated Seneca Warrior, died on the Cattaraugus Reservation, nearly 100 years old. His name has been fully earned.

11.—Hon. EMERSON ETHERIDGE arrested at Columbus, Ky., for disloyalty.

11.—Convention of Adjutant-Generals at Boston.

11.—Trade Convention meets at Detroit.

11.—Saratoga Races commenced.

12.—Richmond *Why* suspended for intemperate and disloyal article.

12.—Young girl brutally outraged near Boston.

12.—Russian telegraph expedition sails from San Francisco.

13.—Baruum's Museum and nine other buildings wholly destroyed by fire.

13.—Assistant Secretary HARRINGTON resigned, being appointed Minister to Switzerland.

13.—Gov. JOHNSON, of Georgia, declares by proclamation that slavery is extinct.

14.—Parliamentary election in England on this and adjacent days.

15.—The *Great Eastern* sailed from the Nora with the Atlantic cable.

15.—Grand German Singing Festival commences in New-York.

15.—Two men killed by boiler explosion at Nolen & Stars steam saw-mill, N. Y.

15.—Washington Hou. Lockport, burned.

16.—Disastrous flood along the line of the Raritan River.

17.—A large millpond dam at Bainbridge, N. J., burst, sweeping down houses and destroying much property.

17.—Collision on the Montgomery and Mobile Railroad kills several persons.

18.—Boat race at Poughkeepsie for \$4,000, between New-York Poughkeepsie crews; former win. Rowdy disturbances created.

18.—Dr. MUDD, SEANGLER, &c., sent to the Dry Tortugas.

18.—Miss CHRISTIANA BUGBY, of Williamsburg, attempts to shoot T. H. CHICHESTER, a policeman.

19.—Miss HARRIS acquitted of the Burroughs murder, apparently on the ground of moral justification. She is cheered by the crowd in court and kissed by her counsel.

19.—Fiske Bridge Station attacked by over 1,000 Cheyennes, Sioux, &c. The fight lasted two days, when the Indians retired. They cut the heart from Lieut. COLLINS, who had been killed.

20.—Williamsburg Ferry-house attacked by rowdies and the clerk beaten. All were arrested.

20.—Destructive flood at Leavenworth, Kansas. Many lives lost.

20.—Memorial tribute at Harvard to heroes of the war.

21.—United States steamer *Quinnabow* wrecked on Morshad City. About thirty lives were lost.

21.—GEORGE WAGNER, of Broome-street, New-York, murders his wife with an ax.

22.—The iron-clad frigate *Dunderberg* launched from W. H. WEBB'S yard, New-York.

22.—A mail-car at Jersey City was let to roll off the bridge into the river.

22.—CHARLES A. DANA assumes editorial control of the *Chicago Republican*.

24.—The *Great Eastern* commences laying the Atlantic cable from Valencia.

25.—Hudson, N. Y., visited by rowdies, who robbed and beat many citizens almost with impunity.

25.—Picnic of 30,000 male and female Fenians at Jones' Wood, New-York.

25.—J. SMITH and W. R. KRENSITZ, with two ladies, assaulted by rowdies in the Nineteenth Ward, New-York, and SMITH horribly murdered.

25.—Mr. MOSES J. GRINNELL found dying near Hunter's Point Bridge, Williamsburgh, and soon after expires.

26.—The last of the Seven-thirty Loan subscribed on this day.

26.—A building in Furman-street, Brooklyn, fell, three laborers on the roof being killed.

27.—Capt. M. S. ALLEN, of Nashville, shot to death by H. B. PAYNE. ALLEN had seduced Mrs. PAYNE.

27.—The Prioleau cotton case at Liverpool decided.

28.—ELISHA KINGSLAND elected Chief Engineer of the New-York Paid Fire Department.

28.—Worcester, Mass., boat-race. Yale College victorious over Harvard.

28.—Dr. PRITCHARD, the Glasgow wife-poisoner, executed.

29.—The Inman steamship *Glasgow* burned at sea. Discipline was preserved, and all were saved by boats.

29.—Central Railroad freight-house at Batavia burned.

29.—JOSEPH VAN DOREN shot dead by JAMES F. ORAM. Both were New-York City Weighers.

29.—ARCHIBALD MATTHEWS committed suicide in Greenwood Cemetery.

29.—Petersburgh, Va., Baptist Church destroyed by lightning.

30.—A terrible explosion occurs in a powder shed at Mott Haven; several persons much hurt.

30.—The Seaside and Long Branch Railroad opened for travel.

31.—The Pacific steamer *Brother Jonathan*, wrecked off Camp Lincoln; 150 lives lost.

31.—Sir E. P. TACHE, of the Canadian Government died.

31.—Annual feast of Ab celebrated by the Jews.

31.—Fifteen tenement houses at Greenpoint burned.

AUGUST.

1.—Gen. SHERIDAN ordered to muster out all white troops in Texas that can be spared.

1.—ALBERT STARKWEATHER, of Oakland, Conn., chops his mother and sets her to death during their sleep; steals \$400 and sista fire to the house. He is arrested.

1.—Twenty thousand colored people in Brooklyn celebrate emancipation.

1.—Ex-Gov. DIMOND, of Rhode Island, died.

2.—The Atlantic Cable parted and was lost in lat. 51 25, lon. 32 96.

2.—Bowdoin College hold commemoration exercises in honor of graduates in the war.

3.—The State Treasury at Austin, Texas, robbed of \$30,000 by guerrillas.

4.—THOMAS TRISTAM shot by his brother RICHARD, the result of drunkenness.

5.—Eighth National Bank building in New-York fired by burglars.

5.—The steamship *Arrow* exploded her boiler, killing A. VAN TASSELL and others.

5.—A gang of rowdies attack a negro family dwelling in Greenwich, Conn., who shoot one of them. Justifiable homicide the verdict, but Mr. JEREMIAH BUTTON warns them to leave.

7.—First annual turf meeting at Saratoga commenced.

7.—Miss TEMPERANCE NEEBLE, of Davis, County, N. C., convicted of murder of her ex-slave with a pistol.

8.—Sir NANCY-FE BELLEAU appointed Canadian Premier, vice Sir E. P. TACHE, deceased.

8.—Alleged attempt to entry G. N. SANDERS over the border.

9.—EDWARD HARRIS appointed New-York Bank Superintendent.

9.—The New-York and Albany express train ran off the track; four cars fell into the river. One man killed, fifteen injured.

9.—MURPHY, the guerrilla, arrested at Alexandria, Va.

9.—The *North River* steamer sunk by collision on Lake Huron. Over 75 persons lost.

9.—South Bound train derailed by a furious tornado.

10.—HENRY B. JENKINS, Paying Teller of the Phenix Bank, New-York, arrested for embezzlement. JOHN H. KARR, a clerk, also arrested, and commits suicide.

11.—Gen. R. E. LES elected President of the Washington College, Lexington, Va.

14.—Policeman JOHN WALKER murdered while making an arrest in Seventh-avenue, by JOHN WARD, one of the Sixteenth Ward banditti, and others.

14.—Failure of R. F. MUMFORD, a Wall-street gold broker.

15.—The great Ketchum forgeries discovered. EDWARD B. KETCHUM, of the firm of MURPHY & KETCHUM, disappeared.

15.—Seven persons killed and many wounded by a collision on the Houstonian River Railroad.

15.—Captures of Fenians by the police in Dublin.

16.—R. F. MUMFORD arrested for alleged fraud.

17.—The Ketchum forgeries are estimated at four million dollars.

18.—Sixty dwellings destroyed by a fire at Quebec.
19.—Gov. Andrew elected President of Antioch College.
21.—Mississippi Convention adopts an anti-slavery amendment to the constitution.
21.—The trial of HENRY WIZZ, the rebel Andersonville jailer, commenced.
21.—Housatonic Railroad officials censured by a coroner's jury.
21.—Bonded warehouses in South-street, New-York, burned. Loss over \$600,000.
21.—The steamer *Argoy* blown ashore by wind storm on the Mississippi; her boilers then exploded, killing 12 and wounding many.
22.—Four persons killed on the Chicago and Northwestern train.
22.—A train on the Norwich road ran off the track; 12 persons hurt.
24.—Nine persons killed and 15 wounded by collision on the Oil Creek Railroad.
25.—JONES' gunstore, John-street, New-York, burned by firework explosion—a young girl burned to death.
25.—EDWARD B. KETCHUM captured.
28.—Large force of Indians defeated by Gen. Connon.
28.—A collision on the Long Island Railway; several killed or fatally injured.
28.—Several persons killed by a collision on the Chattanooga Railroad.
28.—Steamer *Kent* sunk by collision in Chesapeake Bay. All hands saved.
29.—Ex-President BARROS, of San Salvador, executed by order of the President of San Salvador.
30.—The Roman Catholic Archbishop of St. Louis refuses burial and the sacrament to Fenians.
31.—Mr. P. B. MUMFORD discharged.
31.—Mrs. MARSTON, of South Dedham, Mass., shoots her daughter and husband and herself, being insane.

SEPTEMBER.

1.—A stage coach was struck by a railway train at South Weymouth, Mass.; one passenger killed and the rest seriously hurt.
2.—A Canada woman, named PERKINS, makes a death-bed confession of six murders by poisoning, for which she had a mania.
2.—Car on Central Railway off the track; baggage-master killed.
3.—A commission appointed to investigate and adjust affairs among hostile Indians.
4.—Minnesota Republican State Convention assembles at St. Paul.
4.—The internal revenue receipts this day exceeded four millions.
5.—Johnson's Island cleared of prisoners.
5.—Boiler explosion on the Pennsylvania Railroad; three men killed.
5.—The *Round Table* recommenced publication.
5.—Colorado votes to adopt a new constitution; the word "white" retained.
6.—New-York Democratic State Convention met at Albany.
6.—First day of the Brown University commencement.
6.—The State debt of Pennsylvania declared extinguished.
7.—New-York Democratic State Convention oppose President JOHNSON'S reconstruction policy.
7.—BARNUM'S New Museum at Nos. 539 and 541 Broadway opened.
7.—Wisconsin Republican State Convention assembles.
7.—Representatives from nine Indian tribes met the United States Commissioners at Fort Smith.
7.—A car with ammunition on the Nashville Railway explodes, seven persons killed.
7.—A collision on the Camden and Amboy line injures nine persons.
8.—Sir MORTON PERO and a party of English capitalists, visit the United States.
8.—A boiler explosion at Manhattan Soap Company's works, New-York, kills two men.
9.—The Chicago State Agricultural Fair closed.
9.—The U. S. sloop-of-war *Guerrero* launched at Boston Navy-yard.
10.—The Albany ferry-boat *Thomas P. Alcott* burned.
11.—A Southern delegation assure President JOHNSON of their bona fide loyalty.
11.—Maine State Election, the Republican ticket elected.
12.—Hoboken Fall Races commence.
12.—The American Institute thirty-sixth annual Fair opens.
12.—Colorado JEWETT at Quebec, en route for Europe.
13.—The manufacture of a new Atlantic Cable commenced in England.
13.—Rev. PETER MAMMILL, a Catholic priest of Newburyport, Mass., cuts his throat on the Boston train.
13.—Kentucky M. E. annual Conference voted against reuniting with the Northern Church.
14.—A definite treaty of peace signed by Indians at Fort Smith meeting.
14.—Massachusetts and South Carolina State Conventions assemble.
14.—New-York State Fair at Utica.
14.—Reconstruction Convention of Alabama met at Montgomery.
14.—E. B. KETCHUM arraigned before Court of General Sessions.
14.—A soldier killed by collision on the Camden and Amboy Railroad.
14.—Meeting of disconsolate English rebel bondholders in London.
15.—Further Fenian arrests in Dublin. Attaches of the *Irish People* taken.
17.—The business portion of Augusta, Me., destroyed by fire.
18.—Great excitement in Jersey City, caused by mysterious sounds heard in a church.
20.—DAVID CLAFFLEY murdered at Lion Park by an unknown rowdy while attending a picnic.
20.—Capt. JAMES M. MOORE reports having marked the graves at Andersonville rebel prison, of over 12,000 Union soldiers who died at that horrible place.
21.—New-York State Convention meets at Syracuse.
21.—The steamers *Algonquin* and *Winooski* commence competition trial of their engines.
25.—The Alabama State Convention recognizes the death of slavery.
28.—The Paraguayans defeated with the loss of the City of Uruguary.
28.—Boat race for \$2,000 at Sing Sing. WARD Brothers, of Newburgh, defeat BROWN Brothers, of New-York.
29.—Arrests of Fenians in Dublin still continue. The Prince of Wales postpones his visit to Ireland.
27.—The eighty-second convention of the Protestant Episcopal Church of State of New-York commenced.
27.—Massachusetts Democratic State Convention at Worcester. Gen. COOKE nominated for Gov.

28.—Knoxville, Tenn., noted for murders and fights about this time. To-day the *Gazette* announces "everything quiet; stores all closed; only ten men dead!"
28.—Freedmen's Convention assembled in Raleigh, N. C.
29.—Important treaty agreed to by the Osage tribe, who cede a million acres for \$300,000.
30.—J. P. NIMMS, of Huntsville, Treasury Agent, and A. HOSMER, of St. Louis, had a "difficulty" at Selma. NIMMS was shot dead.
30.—Nearly all the New-York theatres withdrew their advertisements from the New-York *Herald* on account of editorial dictation.
30.—Six children baptized with masonic ceremonies in New-York by ALBERT PIKE.
30.—The first through train passes from St. Louis to Kansas City, over the Missouri Pacific Railroad.

OCTOBER.

1.—The public debt at this date shows a decrease of \$12,742,000.
1.—Connecticut votes against negro suffrage.
2.—The North Carolina State Convention met this day.
2.—Associated Press establishes its connection with the South by permission.
2.—State election in Mississippi; Gen. HUMPHREYS elected Governor.
2.—Oregon State Fair commenced at Salem.
2.—Gen. LEE inaugurated at Washington College, Lexington, Va.
3.—The investigation of charges against New-York city officials commenced before Gov. FENTON at the City Hall.
3.—Gov. BROWNLOW, in his message, is "convinced that white and colored people cannot live together, politically or socially, as equals."
3.—Louisiana Democratic State Convention organized this day.
4.—A Tunisian Embassy arrives at New-York en route for Washington.
4.—Triennial General Convention of the Episcopal Church assembled at Philadelphia.
5.—Great billiard match at New-York between PIERRE CARME and DUDLEY KAVANAGH. CARME victor by 25 points.
6.—The steam irigate *Neshaminy* launched at Philadelphia.
6.—A mass meeting of negroes addressed by Gen. FISKE at Edgefield, Tenn.
6.—R. BARNWELL REEVE, of the *Charleston Mercury*, is ordered out of the Freedmen's Bureau for impudent demand for his negroes.
6.—Three murders committed in Philadelphia in twenty-four hours.
7.—Great hurry in England among persons whose names were published in the list of rebel bondholders. Several indignantly deny holding such stock.
7.—The total number of Fenians arrested to this date was 200.
8.—CHAMP FERGUSON, a ferocious Tennessee guerrilla, sentenced to be hung. He had murdered fifty persons at various times.
8.—A severe earthquake at San Francisco creates a terrible scare and knocks things round generally.
8.—A new planet discovered by J. C. WATSON, of the Michigan Observatory.
8.—Outbreak of negroes in Jamaica commences, which becomes formidable. Many lives are taken by the negroes, who are afterward overpowered and large numbers shot and hanged.
9.—Great Fire at Pithole, Penn.; \$150,000 loss. Highway robberies numerous and a vigilance committee organized.
9.—The Confederate Foundry, at Augusta, Ga., burned, SUPPANT by an incendiary.
9.—Gen. GRANZ orders considerable number of regiments mustered out, including all the Volunteer Cavalry east of the Mississippi.
10.—President JOHNSON makes an address to the First District of Columbia Regiment of Colored Troops.
10.—Ohio State Election takes place; Gen. Cox elected Governor. Pennsylvania State election also held and the Union ticket elected. Iowa State election also held; Gov. STONE elected. Indiana election and Union victory.
10.—The Richmond *Bulletin* establishment restored to its owners. The other papers of the city to resume immediately.
10.—Newark Charter election. T. B. PEDDIE (Union) elected Mayor over Gen. RUNTON (Dem.)
11.—JAMES A. DIX, many years principal editor of the *Boston Journal*, died.
11.—Rev. Dr. QUINTARD, Protestant Episcopal Bishop of Tennessee, consecrated at Philadelphia.
11.—A government train attacked near Bolton Miss., by guerrillas, and a teamster killed.
11.—Rev. ROBERT CASTLETON, of Gaston, N. C., murdered near his home.
11.—Hon. HENRY J. RAYMOND speaks at Albany of the position and principles of the Union and Democratic parties.
12.—Rev. Dr. LOR JONES, of New-York, killed at Philadelphia by a fall.
12.—A drunken man seeks an interview with the President, and not being admitted, draws a pistol on the guard. He is fined \$25 by a Justice of the Peace.
12.—Great fire at Belfast, Me.; 125 houses burned.
12.—A boiler explosion on the steamer *Fosmick*, of San Francisco, kills fifty-four persons and wounds many others.
12.—Another earthquake shakes up California.
13.—A deputation from South Carolina visit the President to intercede for JEFF. DAVIS.
13.—The Adams Express Office at Georgetown robbed by burglars, who blow the safe open.
13.—Messrs. A. H. STEPHENS and BEAGAN released from Fort Warren.
13.—Gen. SLOCUM'S house at Syracuse robbed by burglars.
14.—Nine persons killed on the Pennsylvania road by railway cars thrown off the track.
14.—Testimony in the Capt. WIRZ trial closed.
14.—DENTS FOLEY stabs FLORENCE MCCARTHY in New-York for speaking against the Fenians.
14.—HENRY HAMMAN, a New-York saloon keeper, killed at his bar by rowdies.
15.—Dr. BLACKBURN, of yellow fever notoriety, admitted to bail till called for.
15.—The steamer *Atlanta*, from New-Orleans, breaks up in a storm and nearly all on board were lost.
16.—Grand Firemen's parade in Philadelphia, Philadelphia and other cities' companies. Twenty thousand firemen in line.
16.—A Fenian Congress convenes in Philadelphia.
16.—Disastrous fire at Charleston; the *Courier* office and several other buildings burned.
18.—The steamer *Republic* wrecked off the coast of Georgia. The crew leave in boats, and are rescued after being nearly starved to death.
19.—An annular eclipse of the sun occurred, partially visible at New-York.
19.—The American Institute Annual Fair in New-York closed, after five weeks of prosperity.
20.—Great Union gathering at Cooper Institute.

20.—CHAMP FERGUSON hanged at Andersonville.
21.—EDWARD JOHNSON, a well-known New-York thief, shot dead in Cortlandt-street by Detective Mc WILLIAMS, of Jersey City, in self-defence.
21.—Two private watchmen shot by burglars in Williamsburgh.
22.—HARRIET WELLS, of Washington, horribly murdered by LEVI L. FARWELL, her paramour.
22.—Violent gale at sea; every vessel in Key West Harbor sunk or driven ashore. The post Quartermaster at Fort Jefferson killed by fall of buildings.
23.—Mexican Republic place a loan of thirty millions on the market.
24.—Complimentary dinner given at Delmonico's to Sir MORTON PERO and his party.
24.—Admiral PAREJA declares Chilean ports blockaded.
25.—Collision on the Erie Road, near the Bergen Tunnel.
25.—The criminal branch of the Strong case closed by absence of principal witness, and verdict of not guilty.
25.—LEVI L. FARWELL arrested in New-York.
25.—Action between the British war vessel *Bull Dog* and the rebels at Cape Haytien. The ship gets aground and is burned by the Captain.
25.—Florida State Convention meets.
26.—The French troops in Mexico compelled to evacuate Chihuahua.
26.—The Republic of Chili declared war against Spain.
27.—LEVI L. FARWELL committed suicide in his cell.
29.—Terrible explosion on the steamer *St. John*, at New-York. Ten persons instantly killed and many others fatally injured.
29.—H. B. GROVE, a Baltimore photographer, shot dead by a robber who pretended to be a customer.
30.—A mob at Waterville, N. Y., attacks an obnoxious family in their house. Kills one and dangerously beats another.
30.—Sir MORTON PERO gives a farewell banquet at DELMONICO'S prior to his departure for Europe next day.
30.—The Tunisian Embassy received by President JOHNSON.
30.—Three more victims of the *St. John's* explosion died.
30.—JOHN MITCHELL released from Fortress Monroe.
30.—The Georgia Convention petitions the President on behalf of JEFF. DAVIS.
30.—The President recognizes the Arkansas State Government.
31.—Funeral services over the remains of Col. ULARU DAHLGREN, performed at Washington, in presence of the President and many distinguished persons.
31.—12,000 cattle had died in England of the rinderpest to this date.

NOVEMBER.

1.—The last remaining companies of the New-York Volunteer Fire Department disbanded.
1.—The orchestras of the New-York theatres strike for more pay, and pianos are used at most of the houses in consequence.
2.—The ram *Stonewall* delivered at Havana by the Spanish Government to the United States.
3.—The steamship *Atlanta* arrives at New-York with cholera on board, and is ordered to Quarantine.
3.—Rumored intended Fenian attacks on Canada cause some excitement about this time.
3.—Earl RUSSELL installed as British Prime Minister, with Earl CLARENDON Minister for Foreign Affairs.
5.—The town of French St. Pierre, N. S., destroyed by fire. 120 houses burned.
5.—R. W. GREENE, of Hartford, kills his wife and cuts his throat while temporarily insane.
5.—The rebellion in Peru successful. Lima was captured by CANESCO, and President PEREZ left for Europe.
5.—New-York Charter Election. Recorder HOFFMAN elected Mayor and RICHARD O'GORMAN, Corporation Counsel.
6.—The pirate *Shenandoah* arrives at Liverpool and is surrendered by her Captain, (WADDILL.) He said he did not know the war was over till very lately.
6.—Indians on the plains attack the whites at Pole Creek and capture the mail, horses, &c.
6.—Monterey captured by the Mexican Liberals.
7.—State election in New-York and Union victory. Gen. BARLOW elected Secretary of State.
7.—State election in New-Jersey. Hon. MARCUS L. WARD (Union) elected Governor.
7.—Wisconsin elects Mr. FAIRCHILD (Union) Governor. Minnesota elects Mr. MARSHALL (Rep.) Governor.
7.—The Republican ticket elected in Illinois and Maryland.
7.—A. H. BULLOCK (Rep.) elected Governor of Massachusetts.
7.—State election in North Carolina (WORTH elected Governor) and Nevada.
7.—Louisiana State election, Mr. WELLS chosen Governor.
7.—Ohio State election, Gen. Cox (Union) elected Governor.
8.—Prof. BOXTON, of Syracuse, and Miss M. W. JENKINS, of St. Louis, married, and take a wedding trip in a balloon.
8.—A boy at Caledonia, Wis., shoots his father and mother and commits suicide.
9.—Col. DON SAMMIANTO, Minister from the Argentine Republic, introduced to President JOHNSON.
9.—An American Express wagon at Chicago robbed of a satchel with \$40,000, which was ultimately recovered.
9.—The Bancroft Mills, at Media, Penn., burned, loss \$200,000.
10.—HENRY WIRZ was executed at Washington.
10.—TRUMBLOW WEBB serenaded at his house in New-York.
10.—Civil law restored in Florida by Provisional Governor JOHNSON.
11.—Gen. KILPATRICK appointed Minister to Chiffi.
11.—The St. Gabriel's Roman Catholic Church in Thirty-seventh-street, New-York, dedicated.
13.—Hon. FREDSON KIRKE, Collector of New-York, committed suicide by jumping from a Hoboken ferry-boat.
13.—The Slavery Constitutional Amendment ratified by South Carolina.
14.—A large meeting held in New-York to relieve destitution at the South. Gov. PARSONS, of Alabama, speaks.
14.—Extra session of the Indiana Legislature organized.
14.—St. George's Church, Dr. TYNG'S, in Staynesant-square, New-York, totally destroyed by fire. The building and ground cost \$250,000.
15.—The new Fire-alarm system in New-York goes into operation.
16.—Rev. Dr. CLARSON consecrated Bishop of Nebraska, at Chicago.
16.—A fatal switch accident at Newark. Mr. H. L. GORDON, of Washington, killed.

15.—Hon. D'ARCY MCGEE, of Canada, speaks against the Fenians.
 16.—The Cumberland County, Penn., Almshouse burned.
 16.—Rev. Dr. KERFOOT elected Bishop of the new diocese of Western Pennsylvania.
 16.—A grand parade of the New-York Metropolitan Police; 1,200 batons in line. The force was reviewed by Gov. FENTON and the Mayors of New-York and Brooklyn.
 17.—Battle in the Black Mountains between 60 California Volunteers and a large band of Indians; of whom 120 were killed.
 17.—The rebellion in Hayti is considered at an end.
 18.—SCHUYLER COLFAX serenaded at Washington.
 18.—The Florida Convention annulled the act of secession, abolished slavery, and repudiated the State war debt.
 18.—The U. S. frigate *Resaca* launched at the Portsmouth Navy-yard.
 19.—Policeman shot by burglars in Williamsburgh.
 19.—St. Alban's new chapel, in Lexington-avenue, New-York, dedicated.
 19.—C. J. ROBERTS, a chief counterfeit engraver, captured, with \$50,000 of spurious currency.
 19.—The South Carolina Convention passes an ordinance abolishing slavery.
 20.—Alabama Legislature organized.
 20.—Grand reception to Gen. GRANT at the Fifth-avenue Hotel, New-York.
 22.—The body of JOSE GARCIA OTERO, a Cuban, found in the City Park, Brooklyn, with fearful wounds upon it.
 23.—The Louisiana Legislature convened.
 23.—PELLICIER, formerly waiter at the Hotel de Barcelona, arrested for the murder of OTERO.
 24.—The steamship *Niagara* sunk by collision on the Mississippi. Nearly 100 colored soldiers drowned.
 24.—Gov. FENTON serenaded in New-York.
 24.—STEPHENS, the Fenian Head Centre, escapes from prison.
 24.—The Strong divorce case commences before Judge GARVIN.
 24.—HALEY, a cripple in New-York, chops PRITZNER McGARRET on the head with an axe, while he was asleep.
 24.—JOSE GONZALEZ Y FERNANDEZ arrested in New-York for the murder of OTERO.
 25.—Butterfield's Express attacked by Indians, near Downess Springs. The messenger and six passengers killed and the station burned.
 27.—Mississippi rejects the Constitutional Amendment as unnecessary.
 27.—The ferry-house at Astoria, L. I., robbed by rowdies, who are afterward soundly clubbed by New-York police.
 27.—DANIEL WALSH, wife and daughter, of Mannheim, N. Y., murdered by persons unknown.
 27.—Legislature of North Carolina assembles.

28.—CANEGO, President of Peru, deposed, and Col. PRADO elected.
 29.—The slavery Constitutional Amendment ratified by North Carolina.
 29.—Three soldiers killed and thirty wounded by an accident on the Orange and Alexandria Railroad.
 30.—The President proclaims the restoration of the *habeas corpus* in various States. Also annuls the Mississippi Freedmen's Land Disability Bill.

DECEMBER.

1.—The telegraph censorship abolished.
 1.—Great ratification meeting at New-York in favor of M. O. ROBERTS and Hon. MURRAY HOFFMAN.
 1.—The old Capitol Prison closed by order of the President.
 2.—Seven persons killed and twenty wounded by a collision at White House, N. J., on the New-Jersey Central.
 1.—The body of a strangled man found near Bloomfield, N. J.
 2.—The Alabama Legislature ratifies the Constitutional Amendment.
 2.—Large cotton warehouse in State-street, New-York, burned; the loss \$700,000.
 3.—The President directs Provisional-Governor JOHNSON, of Georgia, to retain his office.
 4.—The New-York Times was enlarged to the size of the London Times, by the addition of a column to each page, and lengthening the columns.
 4.—The Thirty-ninth Congress of the United States opened. Hon. SCHUYLER COLFAX reflected Speaker.
 4.—The Virginia Legislature met. J. D. BALDWIN Speaker.
 4.—Meeting of colored men in New-York to send delegates to remain in Washington during session of Congress.
 5.—Dacotah Legislature organized.
 5.—The President's message read and the department reports presented to Congress. Gen. GRANT'S history of the last year of the war also presented. The House passes a joint resolution to appoint a Committee of Reconstruction.
 6.—The Constitutional Amendment ratified by Georgia, also by Oregon Senate.
 6.—PATRICK McUBBEN, of the New-York Court of General Sessions, shot by DWYER, a barkeeper.
 7.—Thanksgiving Day celebrated.
 8.—Fenian President O'MAHONY and Secretary KILLEAN deposed and W. K. ROBERTS elected President.
 8.—The steamer *De Soto* burst her boiler on Lake Pontchartrain, killing six men.
 11.—House Standing Committees announced.
 11.—Constitutional Amendment ratified by Oregon.
 13.—The House concurred in Senate's amendments of Committee on Reconstruction resolution.
 13.—Hon. ROBERT M. PATTON inaugurated Governor of Alabama.
 14.—Several changes in House Committees announced.
 14.—Mississippi repudiates the rebel war debt, and ratifies the Constitutional Amendment with conditions.
 14.—Gov. JENKINS, of Georgia, inaugurated.
 15.—Georgia courts of law opened to negro freedmen.
 15.—RAPHAEL SEMMES arrested for escaping after surrender of the Alabama.
 15.—Gov. WORTH, of North Carolina, inaugurated.
 16.—Great fire in Chicago; a block burned; loss \$250,000.
 16.—Large numbers of steamers, &c., sunk by ice gorge at St. Louis. Loss \$300,000.
 18.—Secretary SEWARD formally announces the final extinction of slavery in the United States.
 18.—The State Government of Alabama restored by the President.
 18.—Hon. THADDEUS STEVENS speaks on the reconstruction of the Union.
 18.—Explosion at the Washington Arsenal, killing 7 persons.
 18.—California ratifies the Constitutional Amendment.
 18.—Congress passes an act to prohibit the importation of cattle.
 19.—The Georgia State Government restored.

19.—A fire at Camp Douglas, Salt Lake, destroyed over a million dollars' worth of government property.
 19.—Dr. CLAUS, of New-York, kills the proprietor of the Carson Shades with a cane sword.
 20.—Anti-slavery Constitutional Amendment ratified by California.
 20.—The New-Hampshire House of Reformation burned.
 20.—Grand Parade of the New-York Fire Department.
 21.—Mr. RAYMOND speaks in Congress in reply to Mr. STEVENS' speech.
 21.—Congress adjourned to Jan. 5, 1866.
 21.—South Carolina State Government restored.
 22.—Two men killed by a train off track of North Carolina Railroad.
 23.—North Carolina State Government restored.
 23.—Miss FANNY DAYTON, of Brooklyn, shot by W. E. BUSS, who attempts suicide.
 24.—Great wind storm; many wrecks in New-York Bay.
 26.—Mississippi State Government restored. Texas and Florida the only States not restored.
 27.—Only two homicides in Nashville to-day.
 28.—Gov. JONATHAN WORTH, of North Carolina, assumes office.
 28.—The Groton, Conn., steamboat depot burned, also the steamboat *Commonwealth*—loss a million and a half.
 Note.—The deaths of noted persons will be published under the head of Neurology for 1865.

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 Note

CHAUTAQUA COUNTY HISTORICAL SOCIETY, WESTFIELD, N.Y. 2012

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