Boetry.

THE OTHER WORLD. BY HARRIET DEECHER STOWE.

It lies around us like a cloud-A world we do not see; Yet the sweet closing of an eye May bring us there to be.

Its gentle breezes fan our cheek; Amid our worldly cares, Its gentle voices whisper love, And mingle with our prayers.

Sweet hearts around us throb and beat, Sweet helping hands are stirred, And palpitates the veil between With breathings almost heard

The silence-awful, sweet, and calm-They have no power to break; For mortal words are not for them To utter or partake.

So thin, so soft, so sweet they glide, So near to press they seem — They seem to lull us to our rest,

And in the hush of rest they bring, 'Tis easy now to see, How lovely and how sweet a pass The hour of death may be:

To close the eye and close the ear, Wrapped in a trance of bliss, And gently laid in loving arms, To swoon to that—from this:

Scarce asking where we are, To feel all evil sink away, Sweet souls around us! watch us still,

Scarce knowing if we wake or sleep,

Press nearer to our side, Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught, A dried and vanished stream: Your joy be the reality, Our suffering life the dream.

HOW TO ENJOY LIFE-OR PHYSICAL AND MENTAL HYGIENE.

ADDITIONAL CHAPTERS .- CHAPTER VI. BY WH. M. CORNELL, M. D.

Qualit ministers to Disclose Confessions-The case of Rev. Dr. Patterson stated-His Legal Adviser-His Client-Hippocrates' Oath -Chancellor Kent-The Common Law-Secular Press in the Right-Argument from the Roman Confessional Untenable among Protestants-Divulging Professional Secrets Tending to Immorality—A Proper Subject for Mental and Clerical Hygiene-Public Scandal only could Justify it.

recent issue of the AMERICAN PRESBYTERIAN, which one of his people felt to be necessary to his from the Episcopal Recorder, I find some state- or her spiritual and eternal welfare? ments which seem very untenable. It is said- | Again, we say, it is believed "the secular press," "Not many months since, Rev. Dr. Patterson, a which has condemned such a course, is right, and Presbyterian clergyman of Chicago, received, from the reasoning of the article in question, is a mere a lady connected with his congregation, a volun- fallacy. Nor is there any argument in the followtary, written confession of guilt. A trial was about ing, from the Recorder, among us Protestantsto come on, and Dr. Patterson consulted counsel "Let a man have a confessional into which he can as to the course proper for him to take. He was ease himself immediately after committing a crime. advised that such a confession was not privileged, and he will at once be fresh and light to commit and that, on the trial, he would be compelled to another; none of the little pangs of remorse will produce it. Under this advice, he permitted its disturb him." contents to be disclosed to the party who was to | That such might be the case, if the person con visited with bitter denunciation."

here quoted from the Recorder. But, from this, such a doctrine; or that any of their people behe is led to believe the "large portion of the se- lieved it. On the contrary, under any Protestant cular press," in the right, abating the bitterness of ministry, such is to be presumed, from the very na-

In the first place, the legal adviser ought to have known better than to give such counsel.

Suppose he had made the case his own. Suppose his client had, confidentially, confessed his guilt, in a given case, in order that his attorney might have had a better understanding of his case, and he had gone upon the witness stand and testified against the client. Is there a respectable Bar, in any State of the Union that would have hesitated a moment to have expelled him from their number? Would not any lawyer in the land have said, he was unfit for a "counsellor?" But, if such a breach of confidence, and such an unheard of course would have subjected an attorney to disgrace, and have out him off from being an honorable member of the legal fraternity, could a similar delinquency in a clergyman be justifiable?

If a lady made a confession of guilt to her "spiritual adviser," the prima facie evidence is, that she did it for her spiritual welfare. Now, it would seem that, he who would justify the course of a clergyman who divulged such a confession, and condemn an attorney, who should divulge a confession of HIS client, must believe that one's spiritual welfare is of far less importance than one's temporal; and, also, that a clergyman holds a position far less important and sacred than that of a legal counsellor! Neither of which has a shadow of

Or, take the medical profession. The writer once had occasion, as a Professor of medical jurisprudence, in a medical college, to answer the spiritual guide, should be held sacred, and that to question, "Is a medical man bound to disclose, in divulge such a confession, tends to injure such a court of justice, a secret, confided to him by his penitent, and can do no good to the community. patient, which secret might have been necessary to the better understanding and treatment of the case of his patient."

reason for changing his mind. Certain he is, that would have said, as He then did to one, "Go, and as a medical practitioner, in which profession he sin no more." justice of King's Bench. Certain it is, he was pear, from this notice of the Recorder. never compelled to disclose.

Hippocrates, the father of medicine, was accustomed to administer the following oath to all whom he admitted to practise medicine: "What-quest use to souls.

The least controverted points (says Baxter) are insually most weighty, and of most necessary fresholds and killed him.

ever, in the course of my practice, I may see or hear, even when not invited; whatever I may obtain knowledge of, if it be not proper to repeat it I will keep sacred and secret within my own heart. If I faithfully observe this oath, may I prosper and thrive in my profession, and live in the estimation of posterity; or, on breach thereof, may the reverse be my fate."

Dr. Lee, the American editor of "Dr. Guy's Medical Jurisprudence." consulted Chancellor Kent. of world-wide celebrity for legal science, respecting physicians divulging secrets, professionally communicated to them. The following is the Chancellor's reply:

Union Square, New York, Nov. 3d, 1843.

DEAR SIR:-The question you state to me can be satisfactorily answered, so far as relates to this state. By the "New York Revised Statutes, no person, duly authorized to practise physic or surgery, shall be allowed to disclose any information which he may have acquired in attending any patient, in a professional character, and which information was necessary to enable him to prescribe for such patient as physician, or to do any act for him as a surgeon." The protection is complete. The physician is not allowed to disclose such information, whether willing or not willing.

Yours respectfully, JAMES KENT. DR. CHARLES A. LEE.

The same statute exists in Missouri. Nor, is the reasoning of the Recorder, respecting common luw, any more tenable than its opinion respecting divulging secrets, as expressed in the article above referred to. The common law of the whole civilized world requires no man to implicate himself So far from it, that the Judge, instead of requiring him, though arraigned, to say a word that would inculpate himself, often cautions him against doing it. Is this privilege to be allowed to every man, and shall a voluntary confession, made to a spiritual adviser, which the confessor believed to be nepessary for his spiritual good, be brought as evidence to convict him! The wholescommon: as well as all other law, is arrayed against such a procedure. No justice of any court, dare demand the guilty person even, to implicate himself.

Now, in view of all that has been said, I ask if the legal adviser would be considered a disgrace to his profession, if he were to bring his client's confession, made to him as his attorney, to con--The Medical Profession-Dr. Abernethy demn bim; if the physician or surgeon is not allowed to disclose any secret, professionally communicated, that he may the better treat his patient-and, if common law and common justice everywhere shield even the criminal against saying a word that would prejudice his own case, shall a clergyman, holding the most important, and as we believe, sacred, of all human offices, be re-In an article, with the above title, quoted in a quired, or allowed even, to divulge a confession

call for it on trial. By a large portion of the se- fessing had been taught, and believed that his oular press, this conduct of Dr. Patterson has been spiritual guide could forgive sins, is admitted; but it is not believed that the Rev. Dr. Patterson The writer knows no more of this case than is or any other Protestant clergyman ever taught the "denunciation," and the Recorder's justifica- ture of their preaching, to wit, that they have no tion of Dr. Patterson, as lame and untenable. It power to forgive sins, and that there is a day of is possible, there may have been reasons for the retribution to come, that the confession is made course of the Rev. Dr., not here named: but it in good faith, and, consequently, accompanied by must have been an extreme case to justify such a "fruits meet for repentance." The course of any Protestant minister, therefore, in divulging a secret confession, made by a repenting member of his flock, instead of promoting morality and tending to secure the community against crime, produces directly the contrary effect.

This is a proper subject for mental and elerical hygiene. Believing, as we do, that the office of him, to whom is committed the care of souls is higher and more important than that of him who is called to defend their temporal interests: or. than that of him, who administers to the welfare of the body; and, as the two last named are shielded from divulging professional secrets, it is of vast moment that, he who is called to look after the spiritual condition and eternal welfare of his flock, should be equally, yea, more abundantly protected: and that he should know his rights and privileges, it seemed to the writer that this was an appropriate theme to occupy a niche in these additional chapters, upon mental hygiene. Undoubtedly, there are good men, who, like the Recorder, in all sincerity and charity, will take a different view of such a case. They have the same liberty to do so, that the writer has to espouse his side of the question. But, it is believed, that they are mistaken, and that the honor and standing of the Protestant clergy; the good of the church; the exhortation of the apostle-"If a man be overtaken in a fault, ye which are spiritual restore such an one:" the encouragement which should be granted to returning penitents, and the general morality of the community, all demand that a confession of a returning penitent, to a It is further believed that, if the great Head of the church, when on earth, had had as much evidence of repentance as would be contained in such a con-He then had no hesitation in answering this fession, (if the one making it had previously been question in the negative; nor, has he yet seen any properly instructed by her spiritual guide,) He

was actively engaged for nearly a fifth of a century, I know it has been the uniform custom, in some, he would not make a disclosure. He would ra- perhaps, in most, Protestant churches, that a conther take the position of the celebrated Dr. Aber- fession of guilt should be as widely circulated, as nethy, who said to an inferior magistrate, "No the notoriety of the offence. This is right, and power on earth shall make me divulge a secret necessary to vindicate the honor of Christ's house. professionally communicated to me." If I rightly But, if there was, in this case, public scandal, or, remember, (the record is not at hand) Dr. Aber- "common fame," (which has generally had the nothy was justified in his course before the chief credit of being a common liar,) it does not ap-

For the American Presbyterian. LETTER FROM NORTHERN VERMONT.

Burlington, Feb. 15th, 1861. MESSRS. EDITORS:—Although your paper makes its hebdomadal appearance amongst us, and its contents afford good puritan reading, on the Sabbath, which some so-called religious journals do not, yet not a voice speaks in its columns from this quarter of our (dis) union. Surely, the good and constitutional people of these grand hills, and pure atmosphere are not an infinitesimal in space on the map of our great country. No! wherever the stars and stripes, and other flags, wave in these States, they have gone, and their industry and talent with them. That you may not, therefore, think your readers in this vicinity entirely lost in sleep or forgetfulness, I assume the pen;once more. for the American Presbyterian after a long rest. SCENERY AND WEATHER.

Next to the extreme warmth in some of the Southern States, the intense coldness of the past

Vermont are aware, we live in view of noble pros-pects the year round; but the Summer months large, but, so far as it possint is antirely in the have introduced it. Even the idea of eternal expects the year round; but the Summer months large, but, so far as it goes, it is entirely in the impart a peculiar and rich charm to our perpetual opposite direction. panorama. Then, from our literary hill-top, where the University is located, a magnificent unbounded in my family three Catholic Servants, continuing and female like the gods of the Greeks, and subpanorama. Then, from our literary hill-top, where view is presented. The numberless peaks of the each from eight to eighteen months: in each case ject to the same physical laws of propagation Adirondacks of New York, are in plainer view, they were habitually present at family worship; generally, as mere animals are. and among them the lofty crown of Mt. Marcy. read in turn with other members of the household; Below, from north to south, the beautiful waters of the word of God, and joined in our morning and the champlain extend, and add their presence to evening song of praise. The first few days, it is wahkan men, vechaktah wakkan. These men the master painting. But the eye, turning, be-true, brought a struggle, which led them each to are gods with diminished proportions, and differ holds our own picturesque and enduring hills what your correspondent denominates "their strong" from other men, in that they do not come into exholds our own picturesque and enduring hills, what your correspondent denominates "their strong clothed in perpetual verdure, save the highest summits, and ranging from north to south; they are case a little decision, mingled with much kindness; the pride of the State, and the delight of beauty- soon triumphed. The service; instead of being irk loving Ruskins. But now in the midst of winter some, soon became a pleasure, indeed, decided rethey are all white and hoary, and look like the luctures was often manifested in being absent. sages of antiquity, venerable and steadfast. If our people fail in physique, it is their fault, for hypochondria, and the like, have no sympathy with pure atmosphere and healthy climate. Just one ill flesh is heir here to, and that is, diphtheria, which is prevalent everywhere

BURLINGTON-THE WINSLOW HOUSE-THE UNI-VERSITY.

Burlington has a population of nine thousand.

A little out of town the "Winslow House" stands, where the eminent clergymen of that name passed their youth, and begun the work in which they have so well succeeded. Dr. Hubbard Winslow makes a summer-rest at the old place, and rambles over the old familiar woods and fields. The main feature of Burlington is the University of Vermont, located on a hill one mile from the scenery hardly equalled elsewhere in New Eng- be seen.

The Institution is admirably sustained under the presidency of Rev. Calvin Pease, D. D. The delightful service: that they should be kindly but course is extremely thorough in all departments, decidedly required to be present. With this and the examinations frequent and severe. The should be combined the use of all other appropri- they possess, for the benefit of the craft. While libraries for their size are not equalled in their ate means constrained by Christian love; "by the this is the case, the blind savage generally feels adaptation to the collegian, by those of any other love of Christ," to lead all thus providentially college; this fact is admitted by competent judges, and among them Mr. Marsh. The number of vo- lity, to the knowledge of the truth, and, if possilumes is 13,000.

The medical college is a prosperous institution and already numbers seventy-two students. A number of distinguished men have gone forth from the walls of our University. Among them we may mention the names of Raymond and Spalding, known wherever the New York Times and World have gone. They were classmates, and with them there was another familiar to your readers. I refer to the Rev. Daniel C. Houghton, D. D., late editor of the American Presbyterian. In college, as through life, he showed himself an active and efficient man. As an editor he wielded the pen impressions in that paper. CHURCHES AND MINISTERS-STATE OF THE COUN-

Religious matters thrive with us. A new Congregational Society has been formed, and the Rev. George B. Safford, of Boston, made pastor. Many influential members are engaged in the new enterprise. Before long it is expected that a fine edifice will be erected. Some of the individual

subscriptions are as high as five and ten thousand dollars. The old Society have an excellent house, a large congregation, and only await a pastor. Rev. Dr. Bushnell, late of Hartford, it is hoped Just one out of a thousand Christians converted bell, costing over eight hundred dollars, has been

The church at Williston has been thoroughly repaired, and a new organ will soon be added. The pastor, Rev. J. W. Hough, was settled last sum- fifty-three, there were converted, mer. The exercises of installation were inte-

placed in the cupola.

resting, from the fact that Rev. President Pease preached the sermon, and Rev. Dr. Hubbard Winslow, after an absence from his native place of fortyeight years, as a resident, was called to preside. Mr. Hough enters on his field with every prospect of a long and successful ministry. Vermont is, of course, interested in the great

it seems as if the bones of Ethan Allen, which lie in yonder grave-yard, beneath the new monument labored to establish. Ay! and not thou only, but of ten thousand patriots who fell in the same cause! "Oh! for an hour "of them now!

IT IS THE CROSS

our sin.

It is the cross that tells us of the free grace of God to sinners; for it shows us that rather than let us die God gave his Son to die for us.

It is the cross that tells us of the free grace of life! The nightfull has come—
its shades thicken fast—truth trembles for him when his feet shall stumble on the dark mountains of death.

Or. I. S. Spencer.

of conversion diminishes a great deal faster than his prospect of life! The nightfull has come—
its shades thicken fast—truth trembles for him fluid, as sometimes happens, it only proves to the living the truth of all he taught them concerning the gods of thunder, and that they killed him for the gods of thunder, and that they killed him for the gods of thunder, and the lightning as with a familiar rivenu and the lightning as with a familiar riven

For the American Presbyterian. CATHOLIC SERVANTS.

Mr. Editor: In the lastissue of your excellent der the caption of "Catholic Servants;" from the few days among us, has been an object of thought. precious fact, and all the hallowed influences of not to a Great God. When they do appeal to the Since the 25th of November we have had uninter- family worship? That their absence may occa- Great Spirit, it is done from respect to the white

hold; blind submission to the priest." But in each

commendable, to them very valuable, advance-ment in the art of reading, a familiar acquaint-of the air, until they are eventually conducted to ance with many of the more simple, but not less the abode of some one of the superior gods, by important precepts, and doctrines of the gospel: a decided relish for the reading, and even for the familiar with the abilities, desires, caprices and careful study of the Bible, a great weakening of employments of that particular class of the Tahprejudices; and impressions received in the right koo wahkan. mory the Assembly's Shorter Catechism.

be expected from an habitual attendance upon this chahmnahpe, dreaming of the gods. divine institution. That it a great majority of future medicine man is again committed to the cases, gervants of whatever religion, cannot be direction of the winds of heaven, and rides forth lake, and overlooking the town and surrounding luctant to believe. What effect future experience hibit himself to mortals, humbly enters the body country. From his window, the student enjoys may have to modify present convictions remains to of an unborn infant, and in due time, thus con-

> Now my strong persuasion is that they may and should be induced to join in this hallowed and placed under our immediate care, and responsibible, into the way of life and peace.

DELAY-OF CONVERSION. An accurate examination into the periods of life

in which those, whose liver of godliness give evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay! The probability of and the stars, and sees so many gods and goddessconversion diminishes rapidly as years roll on. Make up a congregation of a thousand Christhe ages at which they became Christians. Place a dreadful thrill runs through him. in the 1st class all those converted under 20 years of age: 2d class, all those converted between 20 with great power, and I shall long remember its and 30; 3d class, all those converted between 30 and 40; 4th class, all those converted between 40 and 50; 5th class, all those converted between 50 and successfully contend with all these intolerable and 60. Then count each of the five classes se- evils; it waits for the wahkan man just as a sufparately. Of your thousand Christians, there were

opefully converted: Under 20 years of age, Between 20 and 30 years of age, Between 30 and 40 " Between 40 and 50 " Between 50 and 60 " A batta

Here you have five classes! But you complain of me: you ask, "Why stop at 60 years old?" Ah well, then! if you will have a sixth class, and call it a class-converted, Between 60 and 70 years of age,

may be able to supply for a time. A large new over sixty years old! ... What a lesson on delay! I once made an examination of this sort in

spect to two hundred and fifty-three hopeful converts to Christ, who came under my observation at a particular period. Of this two hundred and

Under 20 years of age, Between 20 and 30 years of age, Between 30 and 40 " Between 40 and 50 " " Between 50 and 60 " Between 60 and 70 "

Beyond seventy, not one! What a lesson on the delay of conversion! what an awful lesson! How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and convulsions which threaten to rend asunder our darker the prospect as they are nearing the nation. But she will nail the flag to the mast, tomb! How rapidly the prospect of conversion diminishes! far more rapidly than the prospect of life! Let the sinner delay till he is twenty years old, and he has lost more than half the probability of salvation he had at twelve! Let him erected to his memory, would start from their rest- delay till he is thirty years old, and he has ing place, and join battle for the Union which he lost three-fourths of the probability of salvation which he had at twenty. Let him delay till he has reached forty years, and only twenty-nine probabilities out of a thousand remain to him. Let him delay till he has reached fifty years, and beyond fifty there remains to him only fourteen

the day after the final judgment.

DEMON WORSHIP AMONG THE DARKO-

Mr. Carver relates a strange ceremony, the paper, I have just read an interesting article, un- performance of which he witnessed when with them, the object of which he tells us, was to obtain an interview with the Great Spirit. But this aspen, I think, of some pious mistress. The Chris- sertion only proves that he assumed to know, what tian concern manifested in it for domestics is truly he did not know; for we have learned certainly, commendable. Too often servants, especially Ca- that in the performance of that same ceremony, tholic Servants, seem to be regarded even in there is no reference whatever to such a being, Northern Christian families, more as chattels than but that the object of it is to propitiate the favor of as fellow-beings—fellow-travellers to the bar of God; for whose religious matrices will be most wantonly wicked, and outrageously cruel, held responsible. held responsible. The article referred to seems and capricious, and deceitful, and false, of their to me, mainly, in the right direction, and yet it numerous demons; so that if there is one of their appears to countenance one sentiment, which, if gods who is more completely a devil than the others, true, is surely to be deprecated most desolved to it is is the one. He is believed to dwell in stones, true, is surely to be deprecated most deeply. It and implements of war, and is constantly served has expression in the following sentence: "They by them through fear. To him belong the armour-(i. c. Catholic Servants) decline, decidedly, to at feast, wotahway wohanpe, and the vapor-bath, tend family worship; and would not stay where it was required of them." It is of then, that ser white men but not near so often as interpreters wants even Catholic Scalans must by their doctror them. Their appeals are to the Tahkoo own decision by afternoon as afternoon and the services of the services and the services of the service

own decision, or otherwise be excluded from the wahkan not to a Great Wahkan to the gods, rupted sleighing, in Burlington, and not one day sionally arise from a necessity, must, perhaps, be of rain. admitted; but that it is, or at least, should be the term, the worship of the Great Spirit. They know As all familiar with the scenery of Northern general rule, I do not admit do not believe. My not God. There is no idea of the true God to be istence, the mind of the Indian does not seem to have conceived, and all their gods are mortal.

The representatives of the Dabkotah gods on earth, are what we call medicine-men, but in their istence, in human form, in the same order of nature. According to the account which these men and women too, for females are sometimes wahkan, give of themselves, they first wake into conscious existence mysteriously floating in ether. As the winged seed of the thistle or of the cotton-Among the happy result may be named, very ownendable to them were reliable addressed in the air, so they are gently wafted by the intelligent influence of the "Four-winds," whom they are received into the most intimate communion. Here they remain until they become

direction, which, it is believed, will never on earth In particular, they are invested with the irreand is the most important place in Vermont. be entirely effaced. That true piety has in any their knowledge and cunning, and with their every-Many literary and philosophical men have their case been yet realized, I am not able to affirm. where present influence over mind, instinct and home with us. Among them Geo. P. Marsh, John By one of the three a beautiful Bible was grate- passion. They are taught how to inflict diseases G. Saxe, and Prof. Joseph Young, may be men-fully received, as a reward for committing to me- and to heal them, to discover things which are concealed from those who are merely human, to manufacture implements of war, and infuse into With this experience you will not wonder that them the missive power, the tonwan of the divini-I demur to the idea that wen Catholic Servants ties, and to perform all sorts of wonders. This must be deprived of the invaluable advantages to process of inspiration is termed, Tahkoo wahkan

Thus qualified for his mission, this germ of the convinced that to be present, and to join in family on their wings in silent majesty. From this faworship, is both a duty and a privilege, I am re- vored position, he surveys the condition of men, and deliberately selecting a place in which to excealed, effects his entrance into this world, to serve the mysterious purposes for which the demons have designed him

These medicine-men are such, generally, as are born with an uncommon share of shrewdness and impudence, and they combine whatever of talent that he is in a world of mysteries, whether he has thoughts or not, and is oppressed with a consciousness that while all around him is beyond his control, and he comprehends nothing, he is constantly exposed to all evil. The very earth on which he treads teems with life incomprehensible. It is wahkan, and excites, by turns, all his superstitious hopes and fears, thrilling him with such joy as a savage can feel, or chilling him with tormenting anxiety and dread. The vegetable covering of the earth, the forests, the streams, the lakes, the springs, the hills, the vales, are to him all full of awful mystery. He looks up to the sun, the moon es gazing down upon him in silent dreadfulness. thousand queries concerning these matters arise tians. Divide them into five classes, according to in his mind, but he hears no response except that

As, therefore, the tinder is susceptible of ignition, so the savage mind is ready for deception, and hails with joy one who claims to comprehend and control these mysteries, explain these occurrences,

fering, dying son of misery, waits for relief. To establish their claims to inspiration, these men and women artfully lay hold of all that is strange and mysterious, and, if possible, turn it to their advantage. To do this is the one object and effort of their lives. It is their study, day and night, in all circumstances, at all times, and on all ceasions. They follow it as Death follows his victim, never turning or slackening their pace. For this they use all means which are at their command, in season and out of season, like an earnest and unprincipled aspirant for political office. They live and die for this. All are not, of course; equally successful; but all try, and do what they an to accomplish their object.

They assume familiarity with whatever astonishes other people, with a degree of self-compla cency, and an air of impudence and assurance, which, at the beginning, strike their people with amazement. They foretell future events with a degree of accuracy, or of ambiguity, sufficient for their purpose; those at one village affect to be familiar with what is transpiring at another village leagues distant; persons who are almost reduced to skeletons by wasting disease, are sometimes, in a day or two, restored to ease and health, apparently by their supernatural agency, and without the use of any natural means. When game is scarce, and the chase is unfruitful, when famine pinches the helpless infant, and its disconsolate mother, and even the proud hunter sits over his lodge fire, in silent gloom, relief often comes sud-denly, in an unlooked-for, and even improbable manner, apparently through the influence of these demi-gods; or if their efforts to obtain relief are not successful, and the suffering is protracted, their want of success is attributed to the unexpiated sins of the people. By the mental illumination of the wahkun fires, obtained by the almost superhuman watchings, fastings, self-tortures, and efforts of these men, the position and movements of an enemy are discovered, which is triumphantly proved when the little band of murderers return what an emphatic lesson! As an unconverted to the village bearing the bloody scalp, torn by It is the cross that tells us most of the evil of sin; for it shows us the Son of God punished for our sin.

What an emphasic lesson: As an unconverted man treads on into the vale of years, scarcely a single ray of hope remains to him! His prospect of conversion diminishes a great deal faster than or to raise the storm, to converse with the thunder and the lightning as with a familiar friend and the lightning as wi his sin against themselves.

These men are not only in intimate and constant How light the trials of a Christian will seem communion with the superior gods who are out of them, but they also have inferior gods dwelling in

them, to satisfy whose cravings they frequently, with great parade, and in the most public manner tear off with their teeth, and eat the raw, quivering, and bleeding flesh of newly-slaughtered animals, like starving beasts or birds of prey, thus devouring parts of dogs and fish entire, not ex-

the heart of a murdered foe. By the performance of thousands and tens of thousands of wonders, like those we have specified, these pretenders triumphantly substantiate their claims to divine inspiration, and they are fully believed to be the great power of the gods.

Presbyterian Quarterly Review.

RAMKORE AND HER MOTHER.

In the early years of the mission there appeare at Ahmednuggur a lone woman, of good caste, leading by the hand a little girl. Her countenance was sorrowful. She was a widow, and the child fatherless. Left destitute in the distant village where her husband died, she had travelled on foot seventy miles, alternately leading and carrying this little girl, her only child, till she reached the city of Ahmednuggur. Wherefore did she come? She had been told that in this city she had a wealthy uncle, and she hoped he might befriend her and her orphan child. But he received her coldly, and, after subsisting a few days on the charity of strangers, her troubled thoughts reverted to the stinted kindness of some poor neighbors in her distant village at the time of her bereavement, and taking her little girl by the hand, she turned her back upon the city, and started on her weary journey to the village where had been her

She could illy conceal her sorrow, and as she was passing through the city gate, a Hindu who had seen her at her uncle's door, and learned her sad story, felt some movings of pity, and thus addressed her: "Good woman, where are you going?" Choking with grief, she replied: "Back to my village, Maharaj; we cannot live here." But you'll lie by the way! where will you get bread?" Burst ing into tears, she confessed her only resource was. in the charity of those who might feel compassion for her. "Yonder," said the Hindu, pointing to dison, who was a member and a participant in the part of the city where lived the missionariesyonder live some white people whom we call 'Pacome here and rule over us. They are white like them, and talk like them. But they say their

and teach them to read, and many useful things.
In one of their schools they even give the little perty?" says he. "Why then is no other property included?" (See Madison Papers, Vol. III., girls food to eat and clothes to wear. The only page 1264.) In Art. I., Sec. 9, Subsect. 1, on trouble is, their religion is different from ours, and the permission to import slaves till the year 1808, some of our people have become defiled (Unristians) like them, and that makes us afraid of them: But and clamorous demands of South Carolina and

The poor woman listened with conflicting feel-She cast a glance at her child, and then looked in the direction the Hindu had pointed. The act was repeated again and again, and still she hesitated. The thought of her little daugh- Mr. Gordon said in answer, that the duty should ter's becoming defiled was terrible. But after a be considered "not as implying that slaves are little, taking the child by the hand, she turned back through the lanes of the city, and they soon appeared at the door of the missionary. Little Ramkore was welcomed to the school, and maternal affection kept the mother, too, within

reach of daily Christian instruction. Our next notice of this interesting girl is in the anguage of the missionaries. They say: "Ram- may be the glosses of men high in seats of juskore is now about ten years old, and has long tice in these days of modern degeneracy. seemed to love the truth. She is naturally of a truly lamentable that such men should suffer their very mild disposition, and one of the most lovely minds to be so warped by prejudice or party spirit, girls in the school. Some months ago a neighbor marriage for her son. The mother consulted It would seem, in the language and figure of the the daughter. Ramkore's first question was, 'Is Latin maxim, which the "Elder" so courteously he a Christian?' and when told that he was not, applies to Dr. Hodge, that cobblers sometimes she replied that she would never marry any one that was not a Christian. Her mother reminded her that she would probably never find a Chris- men were within the appropriate limits of their tian husband, when she at once repeated her re- own craft. solute purpose never to marry an idolater."

A little further on in the reports of this mision, we find an interesting account of this mother's conversion and baptism. Brought thus incidentally under the influence of the Gospel, coming at first with hesitation and trembling, lest her child should become a Christian, that mother's heart is of America," Mr. Jefferson Davis in addressing ouched and converted; and instead of fearing her little girl will become a Christian, she begins to pray that she may-brings her forward and consecrates her to the true God in baptism. What agency did God employ for bringing this heathen mother to a saving knowledge of the truth? Does the question admit of any doubt? Is not the agency of the school clear and unmistakable?

But let us return to Ramkore. The missionaries soon say of her: "We do hope this little girl is already a child of God. She has long seemed to love the society of Christians, the reading of the word of God, and the exercise of prayer and praise. Still, as she is so young, being only about ten years old, we thought it best that she should be baptized on the faith of her mother. Her influence upon two or three of her companions has been very good, and our hopes have been strongly excited in regard to them."

The very next year we have an account of the admission of this dear girl, and her three companions, to the fellowship of the Church, as the first fruits of the girls' boarding-school. Ramkore still lives to adorn her Christian profession. She presents in that dark land the pattern of a frugal, industrious, intelligent, lovely, Christian wife and mother, training her children in the fear of God, a true helpmeet for her worthy husbanda native pastor, while her winning and elevating influence upon all around her is precious as ointment poured forth. Her aged mother, too, lives with her, and pleasant must be their remembrance of all the way by which the Lord has led them. Rev. R. G. Wilder's Mission School.

STATISTICS OF PRESBYTERIANISM. Taking all branches of the Presbyterian Church together, there are now in the United States 6.606 ministers, 7,840 churches and 673,932 members. There were last year about 30,000 infant bap tisms; and the contributions for benevolent purposes exceeded \$5,000,000. This is a gain over the previous year of 352 ministers, 184 churches, 26.618 members, 600 infant baptisms and \$250. 000 in the contributions of our churches. . Taking the whole Presbyterian family, we are the third Church in our country.

The Methodists have 9.300 ministers, 1.696. 000 members; Baptists, 8,000 ministers, 1.200,-000 members; Presbyterians, 6,606 ministers, their average age at death would reach one hun-673,932 members; Congregationalists, 2,908 mi- dred and fifty or two hundred years! One ground nisters, 257,634 members; Lutherans, 2,494 mi- of this opinion is the following: The life of warmnisters, 245,746 members. These are the five blooded animals is subject to an invariable law strongest Churches in the United States.

family of churches in the world, and we find re- with the elephant, the dog, the cat, the ox, and ported to our different Assemblies and Synods in May, 1860, 10,464 ministers, 12,182 churches, 1,528,214 members, 76,000 infant baptisns, why? It is because they are slaves—the one to and \$9,054,584 contributed for supporting the Gospel at home and among the heathen. These figures show a gain since May, 1859, of 321 ministers, 251 churches, 79,796 members, 1,733 infant baptisms, and \$429,000 in the benevolent contributions of our Church.

cepting bones and scales; and we have been told following a commonly received opinion, with perthat with apparent zest, they quaff human blood, which we believe to be true. They can eat raw, in his "Reply to Dr. Hodge on the State of the Country," contained in your issue of the 31st ult.; an error which vitiates his whole argument, as being based almost entirely upon it. The error is one of fact. It is, that the Constitution of the United States recognises slaves as property. In confirmation of this, he quotes the language of the Supreme Court in the Dred Scott decision; that the right of property in a slave is distinctly and

THE CONSTITUTION AND SLAVERY

(FROM THE NEW YORK OBSERVER.)

to accord me a place in your paper to correct a gross error, into which the "Presbyterian Elder,"

MESSRS. EDITORS:-Will you be kind enough

expressly affirmed in the Constitution." It would have been well if the Elder and his worthy compeers of the Supreme Bench, instead of mere naked assertion, had pointed us to the precise article and section, where that right is so distinctly and expressly affirmed, and given us the ipsissima verba of the affirmation.

The truth is, that these men ought to know it, as it is known to all intelligent persons who are at an elimiliar with the history of the case, and with the debates in the Convention which formed Imiliar with the history of the case, and our Federal Constitution, that directly the reverse of their allegation is the fact. While the Convention, it is candidly and freely confessed, avoided, with great delicacy and caution any thing that might appear to be an interference with the rights of property, as designated by State laws and insti-tution, and left slavery within the States to their own local legislation, they as cautiously and studiously guarded against giving any recognition or sanction to it; or even admitting the term slave, or the idea that man can hold property in his fellow-man, into that sacred document. Hence, all that enphemism and circumlocution about "persons held to service or labor,"-"such persons," —"all other persons," &c., with which the other-wise terse language of the noble instrument is lumbered and marred, and in one case, (Art. IV.,

Sec. 2, Subsect. 3,) rendered absolutely ungram-

matical and self-contradicting. In proof of this, it is but necessary to refer to the document itself, and to the debates in the Convention which formed it; as reported by Mr. Madiscussions. In the rule for the appointment of representation and direct tax, as contained in Art. dre sahib. They are not like the English who I., Sec. 2, Subsect. 3, slaves are reckoned and denominated as persons, and not as property. And in the course of discussion on that Article, Mr. country is still farther away, beyond another great Governeur Morris showed the utter incompati-And really they are a very good sort of peo- bility of the idea of their being property, with They take no money from us, but show great their being computed in the enumeration of perkindness. They establish schools for our children, sons as a basis of representation. "Are they prowhich was yielded only to satisfy the pertinaciou really, they are very kind people, and if you are Georgia, they are spoken of as persons. And in not afraid your little girl will become defiled, you the debates upon it, Mr. Sherman said in refermight take her there, and they would take care of ence to the clause imposing a tax upon the importation, (so cautious were they not to give the least favor or allowance to the idea that they were property or merchandise,) that he was "opposed to the tax on slaves imported, as making the matter worse, because it implied they were property.' property, but as a discouragement to the importa-tion of them." Mr. Madison "thought it wrong to admit in the Constitution the idea that there could be property in men." (See Madison Papers, Vol. III., pages 1428-9.

Such were the views of the noble men of that day, the framers of the instrument itself. whatever or interest, or whatever other cause: as thus (uncame to her mother, and begged this little girl in wittingly, we would fain hope,) to falsify history. make rather bungling and poor work, even on their own lists, especially if the material be bad. These SUTOR ULTRA CREPIDAM. Hanover, Ind., Feb. 14th, 1861.

WHO TALKS OF WAR?

On his way to assume the duties of his office as President of the newly "Confederated States his countrymen said:

"The time for compromise is past, and we are now determined to maintain our position, and make all who oppose us smell Southern gunpowder and feel Southern steel."

We suppose every Christian gentleman, North and South, regretted to read such language from Mr. Davis, under such circumstances. When the South is earnest in its desires to settle the controversy without war, it is in the highest degree unfavorable to peace for the chosen leader to threaten gunpowder and steel, in language such as Presidents, statesmen, or even kings, are not

On his way to assume the duties of his office s President of the United States of America, Mr. Abraham Lincoln, in addressing his countrymen.

"Now, in my view of the present aspect of affairs there need be no bloodshed or war. There is no necessity for it. I am not in favor of such a course, and I may say in advance that there will be no bloodshed unless it be forced upon the government, and then it will be compelled to act in self-defence.

That language is worthy of the day on which it was spoken, of the spot on which it was said, and of the man who is going to the office which Washington was the first to fill. In behalf of the Christian people of this country, in behalf of civilization, religion, commerce, humanity, and free-dom, we thank Mr. Lincoln for those noble words. We send them out in contrast with the words of Mr. Jefferson Davis, and we wish to write them distinctly and hold them up in the sight of heaven and earth, that all men may know on whom the responsibility rests if the country is plunged into the horrors of civil war.

NATURAL LENGTH OF LIFE.

It is found in France, from the report of deaths that the average length of life, prior to 1800, was only twenty-seven years; but since the commencement of the present century, up to the present time, it will reach thirty-seven years. M. de Lapasse, the most distinguished writer upon this subject, asserts that if the inhabitants of France lived in accordance with the great laws of life and health, the duration of their existence appears to be equal Taking the statistics of the whole Presbyterian to ten times the period of their growth. It is thus

> To be preserved in health is as great a mercy Presb. Herald. as to be raised up from sickness; yet men are seldom thankful for it.