

# American Presbyterian

Vol. VI, No. 26.—Whole No. 295.

PHILADELPHIA, THURSDAY FEBRUARY 27, 1862.

GENESEE EVANGELIST.—Whole No. 823.

## SKETCH OF THE LIFE OF AMOS LAWRENCE, LATE OF BOSTON.

READ BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF PHILADELPHIA, BY W. M. ORIN, LL. D.

[Continued from last No.]  
MR. PRESIDENT, and Gentlemen of this Association, I thank you for the opportunity you now afford me of concluding my remarks upon Mr. Lawrence, which I commenced two months since before your body.

From the time of my removal to this city, a year and a half ago, though not a young man, only as all are young men here, I have been deeply interested in this Association. I view it as one of the instruments by which the young men of this city may do much good, and hence, believe it should meet the approbation and secure the co-operation of all good citizens.

In 1822, the health of Mr. Lawrence was quite feeble, and he was much strengthened by riding on horseback. He was accordingly secured the company of a friend for his morning's ride. Sometimes this was one of his business acquaintances; but more frequently, it was one of the city clergy. In this matter, no denominational distinction seemed to influence his choice, and there are now living in the city of Boston, numbers of clergymen, for whose benefit and company he kept a horse, and who still remember the long morning rides which they were accustomed to take with him.

So feeble was his health, that exercise alone would not render it tolerable. He was obliged to be watchful of his diet. His food was of the most simple kind, and was taken in small quantities, after having been weighed in a balance which always stood before him upon his writing table. He had a certain amount sent to him from the table which he ate alone in his chamber, that he might have perfect quiet. For the last sixteen years, he sat down at no meal with his family. In a letter to President Hopkins, of Williams College, he says: "If your young folks want to know the meaning of Epicureanism, tell them to take some of his coarse bread, (one ounce and a little more), soak them in three gills of coarse meal gruel, and make their dinner of them and nothing else; beginning very hungry and leaving off more hungry. The food is delicious, and such as no modern Epicureanism can equal."

He wrote to his son in 1832, "My little Doctor does wonders for me." His little doctor was his horse. "I want you to analyse more closely the tendency of principles, associations, and conduct, and strive to adopt such as will make it easier to go right than wrong. The moral taste, like the natural, is vitiated by abuse. Gluttony, tobacco, and intoxicating drink, are not less dangerous to the latter, than loose principles, bad associations, and profligate conduct, are to the former. Look well to all these things." His two surviving sons have so done. To a young man in 1832, he wrote, "There was a part of Boston which used to be visited out of curiosity, when I first came here, by young men, into which I never set foot for the way they rode, I rode in the Divine life, as well as avoided it; because I not only wished to keep clear of the temptation common in that part, but avoid the appearance of evil. I never regretted it; and I would advise all young men to strengthen their good resolutions, and to plant deep and strong the principles of right—and to avoid temptation."

To a young friend about to select a companion, he wrote, "Take care that fancy does not beguile you of your understanding, in making your choice. A mere picture is not all that is needful in the up and down hills of life. Be careful, when you pick, to get a heart, a soul, and a body." To his daughter, on her 18th birthday, he wrote, "Eighteen years of your life are now passed, and the events of this period have been deeply interesting to me, and have made such impressions on you, and have marked such marks of progress, I hope, in the Divine life, as will insure your onward course, until you shall join that dear one, whose home has been in heaven for nearly the whole period of your life. When I look upon you, or think of your appearance, the image of your mother is before me; and then I feel that deep solitude, that your mind and heart may be influenced with those heavenly influences that gave a grace and charm to all that she did."

Let young men, in the Divine life, as well as avoid it; because I not only wished to keep clear of the temptation common in that part, but avoid the appearance of evil. I never regretted it; and I would advise all young men to strengthen their good resolutions, and to plant deep and strong the principles of right—and to avoid temptation."

Let young men, in the Divine life, as well as avoid it; because I not only wished to keep clear of the temptation common in that part, but avoid the appearance of evil. I never regretted it; and I would advise all young men to strengthen their good resolutions, and to plant deep and strong the principles of right—and to avoid temptation."

To a sister, he wrote, "This morning seems almost like a foretaste of heaven. The sun shines bright; the air is soft; I am comfortable—I am the happiest man alive, and yet would willingly exchange words this day, if it be the good pleasure of our best Friend and Father in heaven."

How happy must such a man have been! He had reached the zenith of human attainments—rich in the goods of this world—rich in family and friends—rich in the blessing of him that was ready to perish, whom his bounty had fed and clothed—rich in "the good conscience, which is the best riches, and a heir of the promised inheritance reserved in heaven for all who do the Saviour's will."

Young, merchant, young mechanic, young Christian member of this association, the same riches await you, if you are faithful in the talents committed to you. You may, verily, indeed, possess the same amount of worldly goods, that he did; and you may, verily, indeed, possess the same amount of them to be possessed by whom he

placens; and to every tenant of them; he says, "Occupy till I come." But, in those spiritual riches, which God gives to the faithful, you may be as rich as he was; and, like him, you may glide smoothly down the declivity of life, as the full-orbed sun, having fulfilled the daily appointment of his Maker, descends the western horizon, on a calm summer's eve, showing larger than in his meridian splendor, allowing us to gaze upon his beauty.

Such entire resignation as Mr. Lawrence possessed, under many severe afflictions, in the removal from earth of near and dear friends, has been rarely witnessed in the children of God. He reminds us of the conduct of holy men of old in similar circumstances—of "Aaron holding his peace" of Job, "The Lord gave, and the Lord taketh away" of David, "I shall go to him, but he shall not return to me;" of the Saviour, "Thy will, not mine be done."

During the last twenty-three years of his life, Mr. Lawrence gave to charitable objects six hundred and thirty-nine thousand dollars; and during his life, over seven hundred thousand dollars—almost a million of dollars—a large sum for a private individual to give from his own earnings.

It was not the amount, but the manner in which he gave, that I admire—the spirit with which he gave was admirable. He did it with a single eye—with the simplicity of a child—he gave as a good steward of earthly goods.

Mr. Lawrence died on the last day of the month, 1852. I should rather say on the early morning of the new year, 1853, for it was a quarter past 12, A. M. He was ready for the event. His work was done. He left a letter, folded, but not sealed, on his table, filled with blessings to him to whom it was written. By the manner in which he had often spoken of the sudden deaths of others, he seemed to desire to go in that way, and God gave him his desire. If any man ever lived as though that saying of the Lord Jesus were always before him, "It is more blessed to give than to receive," it seemed to be Mr. Lawrence. He acted upon this motto—

"That man may last, but never lives; Who much receives, but nothing gives; Whom none can love, whom none can thank, Creation's blot, creation's blank."

The most prominent ingredient in the life of Mr. L. was love. The Christian grace which made him so conspicuous above others was love. His whole deportment was as though he considered all the law, in accordance with the Saviour's command, fulfilled by loving God and loving man. He seemed to embody the sentiment of the great Apostle, in the 18th chapter of his first Epistle to the Corinthians, so beautifully paraphrased by Prior:

"Did sweeter sounds adorn my flaming tongue, Than ever man pronounced, or angel sung; Had I all knowledge, human and divine, That thought can reach, or science can define, And had I power to give that knowledge birth, In all the spheres of the babbling earth— Yet grieved charity, in angels' guise, Were not thy power asserted in my breast; Thy speeches would send up unheeded prayer; Thy form of words would be but wild despair. A sibilant sound were better than my voice, My faith—my form, my eloquence—my noise."

Does any one say, we want more theory, more doctrine, and less of practice: less of doing, and more of believing: it is not so; Faith without works is dead, and what is a dead faith good for? "A living dog is better than a dead lion"; but a dead faith renders the salt of the Christian good for nothing but to be trodden under foot of men. Religion without love is no religion. Religion away from business is not Christ's religion. It may be the religion of Scribes and Pharisees, who said, and did not. A Christian in the head without honesty in the heart, without love to God and benevolence to man, will never hear from the final Judge, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Give me the religion, which, like the embodiment of Christianity in the Saviour himself, "went about doing good." This is the religion that annihilates dull forms—warms cold hearts—casts out selfish devils; and, if universally practised by professing Christians now in the Church, for it was by Christ and his Apostles, would show a uniting world, that there is a reality in religion. Such was the religion of Amos Lawrence. It spoke out in all his actions: Men knew him by his fruits. Brethren, let me say, I yield to no man as to the importance of faith, justification by faith alone. But I believe, that what Christians, Protestant Christians of all denominations now need, is not more faith in doctrines—more knowledge, but more love—more obedience.

"The love that makes our cheerful feet, The love that makes our hearts true, The love that makes our hands to tremble too, But Satan cannot love."

When any member of this Association shall do as well as he knows, I believe you see greater things than you ever have; and when all the professing Christians in this city shall do according to their ability, as Amos Lawrence did, there would be such a brotherly love, beyond what was ever dreamed of by William Penn and his Quakers. It is wonderful what an adaptation Mr. Lawrence possessed, to turn the hearts of all classes of men to the subject of religion. We have seen how he managed to impress upon his clerks, upon his partners in business, and upon all his relatives, both male and female, the great practical duties of Christianity. No clerk of his, no business man, no friend, no student, no recipient of his love, but he admonished him to "seek first the Kingdom of God and his righteousness." In the following letter he addresses a physician: "Dear W., I have been reading the last hour, beginning at the second chapter of Matthew, and so on in course. Please look at the 9th chapter and the 35th verse, and I think you will need no apology for doing what you do. This verse reads as in a good conscience, but rather still in faith, and a heir of the promised inheritance reserved in heaven for all who do the Saviour's will."

Young, merchant, young mechanic, young Christian member of this association, the same riches await you, if you are faithful in the talents committed to you. You may, verily, indeed, possess the same amount of worldly goods, that he did; and you may, verily, indeed, possess the same amount of them to be possessed by whom he

## NATIONAL PROGRESS IN THE SANCTIFICATION OF THE SABBATH.

NEW YORK, February 15, 1862.

"The right man in the right place," said one of the loyal pastors of Washington to the new Secretary of War, whom he had long known and esteemed, when congratulating him on his accession to office. The Secretary seemed not to heed the compliment, but instantly said: "Pray for me; I want you all to pray for me. There were other clergymen present. I have great responsibilities, and I need your prayers." There is something affecting and hopeful in the repeated appeals of our public men, civil and military, to Christian intercession. The President's entreaty for the prayers of his Spring and neighbors, General McClellan's request that his friend, Dr. Thompson, would pray for him the supplies of all Christian men; General Anderson's appeal to the Christian community, and like facts, indicate either a becoming sense of dependence on the God of nations, or a deference to the predominant sentiment of the country—the former I trust—and in either case it is an occasion for congratulation.

We may confide in Divine Providence, in our great struggle with a manifest recognition of the will of the Supreme Ruler and Lawgiver. Our contest with the rebellion assumed a new and better phase, from the hour that McClellan's general order, for the proper observance of the Sabbath was issued, proclaiming to the army and the nation, that "the observance of the holy day of the God of mercy and goodness is our sacred duty." Following so soon after the Sabbath battle and the great blunder and a greater sin, and of a memorable purpose, therefore, to connect "a holy cause" with the "benign influence of the Creator." Since that period, the Sabbath fights have been the work of the rebels—as they should be—with uniform discourtesy and disgrace. It may be that one of the mysterious purposes of God in suffering this terrible scourge, will yet be the preservation of His law, and the recognition of His supremacy, when both had been well nigh ignored in the onward tide of material prosperity and worldliness. And every indication of the realization of this possible end of the national chastisement, may be regarded as an omen of its early and merciful cessation.

In this light, as well as on grounds of perpetual moral and religious concern, the general growth of interest in the sanctification of the Lord's Day, in this matter of gratitude and hope. Of the fact none can doubt. As steadily, and almost imperceptibly, as the advance of the morning light, a new and stronger conviction of the sanctity of the Sabbath is spreading over the country. It is more an atmosphere than a cloud; more a reformation than a reform. Prejudices give way to it; laws take their shape from it; abuses are corrected; and the hearts of men are people and people alike. It is the earnest efforts for the Sabbath in California, notes the unusual interest awakened in all parts of the country, on this subject, as "among the encouraging signs of the times, it originated under the Providence of God." In the labor of the Sabbath in this city (New York) and received a mighty impulse from the moral effect of the repulse of our army at Bull Run.

The course of Sabbath sermons now in progress of delivery in this city, important enough in itself, has an added significance as a test of public sentiment on this question: for no topic that did not find lively public sympathy, could draw thousands of our leading citizens from their homes on forbidden days, to the sanctified and hallowed churches. The list of preachers, and some of our best and ablest pastors; but none of them are of the "fensation" class; and more curiosity has little to do with thronging these Sabbath night exercises. An ardent love for the precious day of the Lord has much to do with it; and the masterly treatment of the claims and duties of that day has rewarded its devotees.

The preacher for last Sabbath evening—Dr. M. G. W. of the Reformed Dutch Church—was one of those who have preceded him in this series of discourses; but his prudent and brilliant handling of a difficult topic, will serve to establish his rising reputation as a faithful and eloquent minister of Christ. The theme assigned him by the Sabbath committee was the *Duties of the Sabbath*. After establishing the manifest spiritual design of the day, he discussed individual and household duties, and duties of neighbors and enemies of the Sabbath, in the light of the principle; that the observance of the Sabbath keeping lies in a hearty consent to its spiritual design. His positions were carefully guarded, and his illustrations of them had a rare freshness and beauty. There is something unique in Mr. Ganss's method of pulpit preparation. It is wholly mental: the pen is never resorted to. Yet it is absolutely thorough; as to logic and rhetoric, with no approximation to diffuseness. The mind could not have been a severer test of his method than in the treatment of a confessedly difficult and delicate subject, on a special occasion of much importance, before an immense and cultivated audience. But, for an hour and twenty minutes the preacher held the fixed attention of his hearers, with an elaborate, highly finished and eminently practical discussion of his theme, without one intellectual utterance, or one weak point in his logic. Whether it be a gift or a grace or a discipline—it may be all three—it is to be coveted by preachers and all public speakers.

There is a quiet illustration of Catholic Christian unity in the arrangements for this series of Sermons, that is very grateful to good people. Six different denominations are represented by the preachers; and the interchange of pulpits, and the gathering congregations composed of members of different communions, tend to Christian edification. There is a blessing in it all.

Our city is much excited by the cheering news of Federal victories on the Coast and in the West; and the confident hope is expressed on all sides, that we have reached the beginning of the end of a "shameless, causeless rebellion."

If you would not be forgotten as soon as you are dead, either write things worth reading, or do something worth writing.

## EDUCATION AT THE WEST.

HAS THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST, OR HAS IT NOT, FULFILLED ITS WHOLE MISSION?

This question received the earnest attention of the Board of Directors at their last Annual meeting, held in Orange, N. J. After a thorough consideration of the whole subject, the following resolution was unanimously adopted, viz:—

"That on a review of the operation and results of the Society for eighteen years, as presented in the Report, this Board is more than ever convinced of the importance of the objects for which the Society was instituted; and of the necessity of such an organization as a means of co-operation between the east and the west, in the work of providing the churches in the new States with Christian institutions of learning."

The Secretary was also requested to urge upon the individual friends of the cause the necessity of their continued aid in the prosecution of the Institute which bears summary of the "operations and results" in question, will be sufficient to show the grounds of the above decision, together with the nature and strength of the Society's claims to public sympathy and support, and the careful attention of the friends of cause is most earnestly solicited to the case as thus presented:

1. The particular advantages to be secured by an organization were, (1) To reduce the work of dissenting colleges to some single system, combining the independent and desultory operations of various institutions into one grand movement, placed under the supervision of a Board of intelligent men at the east, who should represent the churches which contribute the funds; and thus save them from the distraction caused by numerous and conflicting appeals for aid; (2) To furnish every practicable security to these churches that the institutions which received their patronage should be such only as were truly worthy of confidence and support; (3) To adjust their relative claims, and see that the aid in all cases—as to amount, and continuance, and conditions annexed—should be so furnished as to prevent undue reliance upon the east, and make sure of the greatest practicable development of western resources.

2. In order to realize this desired system and security, a vast amount of labor has been performed by the Board, appearing as it does in numerous and protracted sessions, held during a period of eighteen years, in a widely extended correspondence, and in special committees sent, in repeated instances, to the west; to make personal examination of applicant institutions, resulting in a thoroughness of investigation, for which no individual pastor or friend of education could have either the materials or the time.

3. The necessity of reducing the work to system appears in the fact, that after all the scrutiny employed, the Society has extended aid to no less than thirteen institutions, scattered throughout the States of Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri, California, and Oregon, not to mention three other colleges which received limited and temporary assistance, thus, in reality, combining thirteen separate appeals into one.

4. Under the scrutiny applied, a large number of institutions have been rejected, and kept out of the Society's field, thereby preventing the waste of a great amount of eastern funds upon ill-judged enterprises, and increasing at the west the resources of such as were truly worthy of support, and in the same degree lessening their dependence upon the east.

The assistance actually realized by the cluster of institutions aided, and received either directly through the treasury or in connection with the operations of the Society, amounts to some THREE HUNDRED THOUSAND DOLLARS, and yet is supplemental only to resources developed at the west, and that in large measure through the stimulus thus applied.

## THE POLICY OF THE ADMINISTRATION.

THE FOLLOWING EXTRACT IS THE CONCLUDING PORTION OF THE SPEECH OF HON. W. D. KELLEY, OF PENN., ON THE ABOVE SUBJECT, DELIVERED IN THE HOUSE OF REPRESENTATIVES, JANUARY 31, 1862.

MR. CHAIRMAN, brief time is left me, and I hasten to the point of the Affrication of American society and American labor. I have said that the members of the dominant party of this floor are not advocates of the reopening of the slave trade; that we do not advocate the extension of the colored institution through the whole free Territories of the country; and that we are in favor of opening the country and find a colored man can leave our country and find a better home. Sir, nature works by invariable laws. It is no freak of hers that the light of day paints the likeness of our loved ones. It is by no such freak that the birds wear the message of joy or woe over land and under water. He who traverses our continent finds on the Pacific slope of the Rocky mountains the grandest, arboriferous vegetation of the world. On the eastern slope, divided thence by a narrow strip, which produces its effects on the country, you lose all arboriferous vegetation. You find only the red sage; you find nothing larger growing there. The same skies are over; the same God watches; but He works through wise and inflexible laws, and thus teaches men to look to Him through nature for guidance. On the Pacific slope the earth is refreshed by ninety inches of rain each year, while on the eastern slope but five fall. The negro, in the creature of the tropics. Submit him to the guidance of his instincts and volition, and he will find his way to the tropics, or lands lying near them. Nature's unerring law will lead him there. The cruellest monument of man's inhumanity to man that I can point to to-day, is that colony of fifty thousand American negroes living in the cold wilds of Canada. As well might you expect the tree of the Pacific slope to thrive in the region of the sage, or the sage to thrive under a broad shower, and I with ninety inches of rain falling in the year. The negroes will wilt, and dwindle, and prematurely die there.

We all know, the gentleman knows, and those with whom he votes—who give kind words and hard blows to the Administration—know that the President and his real friends on this floor are in favor of the reopening of the republic of Liberia, of extending to Hayti commercial relations, of procuring within the American tropics lands where the negro, made free by the crimes of his master, may go and dwell as nature intended him to. This the President recommends, and all this the majority on this floor intend to consummate. We are for retaining for the nation the portion of this continent which was intended for them. They who misrepresent us are for infusing black blood into the veins of the country. Sir, I have opened a wide field for discussion. I care not now to enter into it. The hammer will soon fall. The President whom we support honestly—conservatively or fanatically as it may be—but whom we support, recommends us to pursue what has long been an object of interest to me, and those with whom he votes, politically; I will allude to Liberia at the present time only far enough to show that it refutes the theory of the gentleman from Kentucky, [Mr. WADSWORTH] that the negro's only idea of freedom is relief from labor. There, to the western coast of Africa, where the white man cannot live, we have sent ten thousand freed bondmen, or the descendants of such. And what have they done? They have committed crimes. They have founded towns, school, universities, and churches. They have assimilated, civilized, and Christianized—those ten thousand poor, illiterate, freed slaves, and the descendants of such—have civilized and Christianized two hundred thousand heathen semi-barbarians.

In view of this fact alone, will you tell me that God created negroes only to be trampled upon by another race, and treated as so-called cattle? If it be true that there are parts of our own country in which the white man cannot live; if it be so, then I say plant the negro there. Rice is wanted, cotton is wanted, tobacco, and all tropical and semitropical productions are wanted. The laborer is worthy of his hire, and it is wrong to muzzle the ox that treadeth out the corn. And if it be true that there are parts of our country in which the black man alone can live and labor, in God's name, if you want peace and justice give it. They have to stand by the Administration, and by President Lincoln, who knows that—

"Tender handed stroke a nettle,  
And it stings you for your pains;  
Grasp it like a man of mettle,  
And it soft as silk remains."

Give him all the means, all the arms, and all the men he calls for, and trust him to drive his generals onward.

## CAMP DOUGLAS.

THE long-wished-for muskets and marching orders have arrived, and soon Camp Douglas will be deserted. Every day troops leave, as transportation can be obtained. Ask the men their destination, and they tell you, New Orleans. If they only have leaders worthy of them, they will undoubtedly celebrate the Fourth of July in the Crescent City. It is devoutly to be prayed for, that General Holdback may be cashiered, and that our officers may learn to pronounce the word "Forward."

still remain on the "final effort" in behalf of the institutions east of the Mississippi, viz.: to Marietta College, \$2,468, Heidelberg, \$2,000, Washburn, \$1,944 92, Beloit, \$1,808 17, while west of the river, Iowa College, German Evangelical Mission, and California Colleges will need aid as a final necessity for years to come, to say nothing of Pacific University, (Oregon), which has already received \$20,000.

2. In addition to the institutions now upon the Society's list, applications for aid will unquestionably sooner or later be multiplied from Kansas and Minnesota, together with territories of Nebraska, Dakota, Colorado, Nevada, New Mexico, and Washington, if not Utah, all destined to rise ere long to be organized, not to speak of new fields in other directions which the crushing out of the present rebellion may yet lay open.

3. Taking into view the number of institutions now upon the Society's list, together with those which may in future, even after the keenest scrutiny, be pronounced worthy of aid, and the case the sure return, and the dissolution there would be a large sum, with increased annoyance, of the distraction caused to the churches by multiplied and conflicting appeals, from which they have so long and so happily been delivered by the systematic operations of the Society.

4. It is therefore obvious that the work in future, as heretofore, should be prosecuted systematically, and under all the guards that may be imposed by the sure return, and clouds, you lose all arboriferous vegetation. You find only the red sage; you find nothing larger growing there. The same skies are over; the same God watches; but He works through wise and inflexible laws, and thus teaches men to look to Him through nature for guidance. On the Pacific slope the earth is refreshed by ninety inches of rain each year, while on the eastern slope but five fall. The negro, in the creature of the tropics. Submit him to the guidance of his instincts and volition, and he will find his way to the tropics, or lands lying near them. Nature's unerring law will lead him there. The cruellest monument of man's inhumanity to man that I can point to to-day, is that colony of fifty thousand American negroes living in the cold wilds of Canada. As well might you expect the tree of the Pacific slope to thrive in the region of the sage, or the sage to thrive under a broad shower, and I with ninety inches of rain falling in the year. The negroes will wilt, and dwindle, and prematurely die there.

We all know, the gentleman knows, and those with whom he votes—who give kind words and hard blows to the Administration—know that the President and his real friends on this floor are in favor of the reopening of the republic of Liberia, of extending to Hayti commercial relations, of procuring within the American tropics lands where the negro, made free by the crimes of his master, may go and dwell as nature intended him to. This the President recommends, and all this the majority on this floor intend to consummate. We are for retaining for the nation the portion of this continent which was intended for them. They who misrepresent us are for infusing black blood into the veins of the country. Sir, I have opened a wide field for discussion. I care not now to enter into it. The hammer will soon fall. The President whom we support honestly—conservatively or fanatically as it may be—but whom we support, recommends us to pursue what has long been an object of interest to me, and those with whom he votes, politically; I will allude to Liberia at the present time only far enough to show that it refutes the theory of the gentleman from Kentucky, [Mr. WADSWORTH] that the negro's only idea of freedom is relief from labor. There, to the western coast of Africa, where the white man cannot live, we have sent ten thousand freed bondmen, or the descendants of such. And what have they done? They have committed crimes. They have founded towns, school, universities, and churches. They have assimilated, civilized, and Christianized—those ten thousand poor, illiterate, freed slaves, and the descendants of such—have civilized and Christianized two hundred thousand heathen semi-barbarians.

In view of this fact alone, will you tell me that God created negroes only to be trampled upon by another race, and treated as so-called cattle? If it be true that there are parts of our own country in which the white man cannot live; if it be so, then I say plant the negro there. Rice is wanted, cotton is wanted, tobacco, and all tropical and semitropical productions are wanted. The laborer is worthy of his hire, and it is wrong to muzzle the ox that treadeth out the corn. And if it be true that there are parts of our country in which the black man alone can live and labor, in God's name, if you want peace and justice give it. They have to stand by the Administration, and by President Lincoln, who knows that—

"Tender handed stroke a nettle,  
And it stings you for your pains;  
Grasp it like a man of mettle,  
And it soft as silk remains."

Give him all the means, all the arms, and all the men he calls for, and trust him to drive his generals onward.

## CAMP DOUGLAS.

THE long-wished-for muskets and marching orders have arrived, and soon Camp Douglas will be deserted. Every day troops leave, as transportation can be obtained. Ask the men their destination, and they tell you, New Orleans. If they only have leaders worthy of them, they will undoubtedly celebrate the Fourth of July in the Crescent City. It is devoutly to be prayed for, that General Holdback may be cashiered, and that our officers may learn to pronounce the word "Forward."

Edgell, Assistant Secretary, Congressional Library Building, Chancery Street, Boston, Mass.

By request of the Board of Directors, THORSON BALWIN, Corresponding Secretary, New York, January 27th, 1862.

THE POLICY OF THE ADMINISTRATION. THE FOLLOWING EXTRACT IS THE CONCLUDING PORTION OF THE SPEECH OF HON. W. D. KELLEY, OF PENN., ON THE ABOVE SUBJECT, DELIVERED IN THE HOUSE OF REPRESENTATIVES, JANUARY 31, 1862.

MR. CHAIRMAN, brief time is left me, and I hasten to the point of the Affrication of American society and American labor. I have said that the members of the dominant party of this floor are not advocates of the reopening of the slave trade; that we do not advocate the extension of the colored institution through the whole free Territories of the country; and that we are in favor of opening the country and find a colored man can leave our country and find a better home. Sir, nature works by invariable laws. It is no freak of hers that the light of day paints the likeness of our loved ones. It is by no such freak that the birds wear the message of joy or woe over land and under water. He who traverses our continent finds on the Pacific slope of the Rocky mountains the grandest, arboriferous vegetation of the world. On the eastern slope, divided thence by a narrow strip, which produces its effects on the country, you lose all arboriferous vegetation. You find only the red sage; you find nothing larger growing there. The same skies are over; the same God watches; but He works through wise and inflexible laws, and thus teaches men to look to Him through nature for guidance. On the Pacific slope the earth is refreshed by ninety inches of rain each year, while on the eastern slope but five fall. The negro, in the creature of the tropics. Submit him to the guidance of his instincts and volition, and he will find his way to the tropics, or lands lying near them. Nature's unerring law will lead him there. The cruellest monument of man's inhumanity to man that I can point to to-day, is that colony of fifty thousand American negroes living in the cold wilds of Canada. As well might you expect the tree of the Pacific slope to thrive in the region of the sage, or the sage to thrive under a broad shower, and I with ninety inches of rain falling in the year. The negroes will wilt, and dwindle, and prematurely die there.

We all know, the gentleman knows, and those with whom he votes—who give kind words and hard blows to the Administration—know that the President and his real friends on this floor are in favor of the reopening of the republic of Liberia, of extending to Hayti commercial relations, of procuring within the American tropics lands where the negro, made free by the crimes of his master, may go and dwell as nature intended him to. This the President recommends, and all this the majority on this floor intend to consummate. We are for retaining for the nation the portion of this continent which was intended for them. They who misrepresent us are for infusing black blood into the veins of the country. Sir, I have opened a wide field for discussion. I care not now to enter into it. The hammer will soon fall. The President whom we support honestly—conservatively or fanatically as it may be—but whom we support, recommends us to pursue what has long been an object of interest to me, and those with whom he votes, politically; I will allude to Liberia at the present time only far enough to show that it refutes the theory of the gentleman from Kentucky, [Mr. WADSWORTH] that the negro's only idea of freedom is relief from labor. There, to the western coast of Africa, where the white man cannot live, we have sent ten thousand freed bondmen, or the descendants of such. And what have they done? They have committed crimes. They have founded towns, school, universities, and churches. They have assimilated, civilized, and Christianized—those ten thousand poor, illiterate, freed slaves, and the descendants of such—have civilized and Christianized two hundred thousand heathen semi-barbarians.

In view of this fact alone, will you tell me that God created negroes only to be trampled upon by another race, and treated as so-called cattle? If it be true that there are parts of our own country in which the white man cannot live; if it be so, then I say plant the negro there. Rice is wanted, cotton is wanted, tobacco, and all tropical and semitropical productions are wanted. The laborer is worthy of his hire, and it is wrong to muzzle the ox that treadeth out the corn. And if it be true that there are parts of our country in which the black man alone can live and labor, in God's name, if you want peace and justice give it. They have to stand by the Administration, and by President Lincoln, who knows that—

"Tender handed stroke a nettle,  
And it stings you for your pains;  
Grasp it like a man of mettle,  
And it soft as silk remains."

Give him all the means, all the arms, and all the men he calls for, and trust him to drive his generals onward.

## CAMP DOUGLAS.

THE long-wished-for muskets and marching orders have arrived, and soon Camp Douglas will be deserted. Every day troops leave, as transportation can be obtained. Ask the men their destination, and they tell you, New Orleans. If they only have leaders worthy of them, they will undoubtedly celebrate the Fourth of July in the Crescent City. It is devoutly to be prayed for, that General Holdback may be cashiered, and that our officers may learn to pronounce the word "Forward."

The farewells prayer-meetings in the camp church have been deeply interesting. It is a long, low building of rough boards, floored with rough lumber, the roof supported by unplanned posts, with plain benches, (the only pieces of efficiency about it) heated with red-hot stoves; lighted with twelve coal oil lamps, and capable of seating a regiment. It has been kept busy enough since it was opened, with prayer-meetings and preaching. On Monday evening, a farewell meeting was held. The attendance was over four hundred. I never attended a more interesting meeting. One had to watch an opportunity to speak as he needs to do in Fulton street. Noon-meet-