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A Weekly Journal, Devoted to Politics, Literature, Agriculture, Morality, General Intelligence and Family Reading.

H. BELL, Editor and Proprietor.

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MISCELLANEOUS.

LETTER FROM REV. PRESIDENT DURBIN.

VALLEY OF JEHOSAPATH, MARCH 7, 1843.

Here I set in the shade of the tomb of Zachariah, at the foot of Mount Olivet, where it descends into the Valley of Jehosaphat, directly opposite the Eastern wall of the Temple, and towering high above the brow of Mount Moriah. Mount Moriah! What a world of heavenly and transporting energy does this word awaken the bosom of the Jew, and the Moslem, but particularly the Christian! The offering up of Isaac, the plague of David for numbering the people, when the angel of destruction stood here with a drawn sword in the threshing floor of Ornan (1 Chron. xxi.) the travail and industry of the exiles returned by permission of Cyrus to rebuild their temple, the wonderful miracles of Christ and his apostles wrought on that mount before me, the obstinate defence of the Jews, when Titus pressed them from the Temple to Mount Zion, the destruction of the sacred edifice, the appropriation of the holy mount to the service of Moslemism, its restitution to Christian worship by the Crusaders, and its return again to the Moslem service, which it yet continues, crowned with the Mosques of Omar and El Aesa, whose beautiful domes sit above the sacred place with admirable lightness and grace. As I strolled by open gateways, and looked in, how earnestly did I long to enter the sacred inclosure, linger in its walks, and amid its trees; enter the mosques, particularly that of Omar, which covers, perhaps, the very spot where Isaac was offered, and over which the magnificent Temple of Solomon was built, which he dedicated to God by the most eloquent and sensible of all prayers, except our Lord's; (1 Kings, viii, 25, &c.); but the fanatical Moslem forbids the feet of the Christian dog to tread upon the sacred soil, and cross the consecrated threshold.

But I must return to the valley, from whence I promised you this letter before I left home, and which promise you received somewhat doubtfully. I have wandered up and down it, from the tombs of the Judges, just beyond its head, to the North-West of the city, about one and a half miles to the well of Job, perhaps the En Rogel of Scripture, a quarter of a mile below the South-East corner of the city. It is indeed a valley of the dead or rather of tombs, for their contents are gone; and the sepulchral chambers, where they slept in peace many centuries ago, are now but gaping caverns in the rock, where reptiles nestle, if they be single, small sepulchres; or flocks lie down, if they be large, as the tombs of the Judges, Kings and Prophets, and some in the Southern cliff of the Gihon, both under and above the "Potter's Field." I have rambled through them all, and found not a fragment of their former contents. The limestone rock in which they are excavated is soft, and has yielded to the elements, and broken away in front, and sometimes above the chambers. This is the case all over Palestine, (also at Petra, where the rock is soft sandstone,) and constantly reminds one of its mortality, and reduction to dust, and dispersion to the winds of heaven. What a glorious assurance, that the soul is not committed to the tomb, but returns to God who gave it!

I have just come up from the Pool of Siloam, which has a connection with the Pool of the Virgin, several hundred yards higher up. The first is in the mouth of Tysopeon Valley, just where it enters that of Jehosaphat, and the other is on the West side of the latter not many hundred yards from whence I date this letter. The connection is by a narrow passage cut through the point of the hill which slopes down from the South-East corner of the Temple. These fountains are now subject to occasional violent, irregular flows of the waters, which makes one think of the Pool of Bethesda, mentioned in the fifth chapter of John, whose waters the angel troubled "at a certain season." Our countrymen, Dr. Robinson and Rev. Mr. Smith, witnessed one of these singular movements of the waters. They were not so fortunate. No one knows whence the waters come to these cavernous pools, but there is a steady tradition, and general impression, that they have a connection with the fountains under the Temple's area; and perhaps Milton was apprised of this when he wrote,

"Siloa's brook that flowed,
Fast by the oracle of God."

I descended into the pool to wash as all good pilgrims do, and found a coarse, ragged, strapping Arab woman, washing a dirty old quilt, which lay floating upon the little shallow volume of water. She shrunk away from me as from the approach of a leper, and stood huddled up in a little chasm in the rock, looking blankly upon my pilgrim devotions. The water is sweet and good.
I shall not now undertake to describe the tombs to you, but perhaps I may allow you to peep into my omnium gatherum, where I have plans of them, notes also. But I feel oppressed with sadness, as I cast my eye upon the side of Mount Olivet behind me, and look upon the Jewish cemetery, spreading over the sacred hill side, covering it with short, thick stones, each of which lies flat on the ground, and pressed into it a little, as if they had once stood erect, and had been prostrated and pressed by some terrible storm. They are a striking emblem of that most wonderful people, prostrated and trodden down every where but in America; and yet the heart of a Jew turns toward the side of Olivet, over against the sacred mount, on which once stood the temple of his fathers, and there he desires, above all things, to rest him when his earthly pilgrimage is finished. They linger about the holy city, and steal through its streets to the place of waiting, or to the West side of the temple, as though they have been frightened away, and returned again to the resting places of

their mortal remains. The first Jews I saw at Jerusalem were three sitting apart in the rent trunk of an aged olive tree, in the deep retired vale of the Gihon. I pity them from my very heart.
Just above where I date from is the golden gate from which our Saviour would issue at evening; and retire to Mount Olivet. It is now walled up in temple wall.—Above me in the valley is the reputed tomb of the Virgin, in which I attended the devotions of the crowd of pilgrims, and followed them into the little chamber, where they pressed their lips long and ardently to the cold rock; as a young mother kisses for the last time her only child before it is laid to rest in the grave. What a mystery this old world is! The glory and great works of man have perished, but the savior of the deeds of the Almighty and the presence of this favorite primitive children, still perfume the rocks and mountains, and all fountains send their pilgrims to honor the consecrated places; and it is painful to the Protestant to know that this eternal worship is considered efficacious for saving the soul. I wish I could describe to you what I saw in and around the Church of the Holy Sepulchre. But my letter to you at your request belongs to the Valley of Jehosaphat.

From the valley I ascended, of course, the Mount of Olives, passed and under the gnarled and rent olive trees of Gethsemane, which seem as if they might be the same that witnessed the agony of our Saviour, rambled out to Bethany, stood on the ascension spot, returned to the city along the way of our Saviour's triumphant entry to Jerusalem; but I must pause; Bethel, Shiloh, Sychem, Samaria, Nazareth, Tyre, Sidon, Damascus, Baalbec, &c. &c. are before me, and my sheet is full.

JOHN P. DURBIN.

From the Philadelphia North American.
GEN. WASHINGTON'S LAST VOTE.
Every incident in the life of Washington is full of interest. That plan heroic magnitude of mind which distinguished him above all other men was evident in all his actions. Patriotism, chastened by sound judgement and careful thought, prompted all his public acts, and made them examples for the study and guidance of mankind. It has been said that no one can have the shortest interview with a truly great man, without being made sensible of his superiority. Of too many, who have some way earned the title of great, this is by no means true. Its applicability to the character of Washington, is verified in the following interesting circumstances related by a correspondent of the Charleston Courier.

"I was present," says the correspondent, "when General Washington gave his last vote. It was in the spring of 1799, in the town of Alexandria. He died the 14th December following. The Court House of Fairfax county was then over the market house, and immediately fronting Gadsby's tavern. The entrance into it was by a slight flight or crazy steps on the outside. The election was progressing—several thousands of persons in the Court House yard and immediate neighboring streets; and I was standing on Gadsby's steps when the father of his country drove up, and immediately approached the Court House steps, and when within a yard or two of me I saw eight or ten good looking men, from different directions, certainly without the least concert, spring simultaneously, and place themselves in positions to uphold and support the steps should they fall in the General's ascent of them. I was immediately at his back, and in that position entered the Court House with him—followed in his wake through a dense crowd to the polls—heard him vote—returned with him to the outward crowd—heard him cheered by more than two thousand persons as he entered his carriage—and saw his departure."

There were five or six candidates on the bench sitting, and as the General approached them, they arose in a body and bowed smilingly, and the salutation having been returned very gracefully, the General immediately cast his eyes towards the registry of the polls, when Colonel Enoch's I think it was, said, "Well, General, how do you vote?" The General looked at the candidates, and said, "Gentlemen, I vote for measures not for men," and turning to the recording clerk, audibly pronounced his vote—saw it entered—made a graceful bow and retired."

The following account of the disruption of the Church of Scotland will be read with interest. We copy it from the Newry Commercial Telegraph, through the Albany Daily Advertiser.
DISRUPTION OF THE CHURCH OF SCOTLAND.—The crisis is over. We have no longer room for doubt, or fear, or hope. The disruption in the Church of Scotland has actually taken place. Full particulars of this deeply interesting event occupy a large portion of our present publication. They will be perused with sorrow by the thoughtful and serious-minded. There may be some whose hearts the details will excite some painful feelings. Nay, we know there are a class who will be rather gratified thereby—those who exult in anticipation of the "weeding" of the Scottish Establishment. These have had their expectations realized. Let them judge now whether Sir George Sinclair was a false prophet, when he predicted that "such weeding" would resemble the infatigations of the gardener, who cut down his finest vines and apple trees, in order that the sloes and brambles might have ample room to vegetate and to expand."

Such a scene as that which occurred in Edinburgh, on Thursday last, words cannot describe. A similar has seldom been witnessed. Multitudes from every quarter in the land, and many distinguished individuals from England and our own country, had congregated to behold the spectacle. How greatly imposing and impressive must have been the whole proceedings! But the de-

parture of the Protectors was the most touching sight. Had the eminent Chalmers arisen alone to abandon the Church of which he has been the greatest ornament, such an occurrence would have been inexpressibly mournful and calamitous. But, then, to see the whole mass of the most devoted and zealous Ministers of the Church—holy men, whose piety, and labors, and talents, have endeared them to their countrymen, and given such an impulse to the progress of religion that not only Scotland, but the most distant countries in the world, have experienced its effects—to see all these, with the distinguished Welsh and Chalmers—the venerable Dr. Gordon—MacDonald, "the Apostle of the Highlands"—the lofty minded Mr. Farlan—coming forth simultaneously from their places in the Assembly, and departing in solemn separation, from the Church they loved but in which they could no longer continue, must indeed have been a strangely exciting and heart rending spectacle.

No wonder Mr. Welsh stated that the effects of Thursday's proceedings would be felt over the world. In Scotland they will excite thousands of hearts that will not be soon calmed. We know what depth and intensity of feeling they will produce in Ulster; and that throughout Europe they will attract universal and serious attention is certain, for the Protestant Churches on the Continent and in America have been eagerly watching the progress of events in Scotland.

We are greatly mistaken if the Government do not even now lament their past and fatal course of procedure toward the Church of Scotland. We believe Sir Robert Peel has been, all along, deceived by parties who had no other desire than to see the Church prostrated. The falsehoods that were so widely circulated, in England and elsewhere, about the alleged insignificant numbers of those who really intended to retire from the Church, had, no doubt their effect upon the Cabinet. The faithlessness and treachery of those who were looked upon as the best friends of the Non-Intrusionists, had, also, in all likelihood, an unhappy influence with her Majesty's advisers. But in whatever way swayed, the conduct of the Government in relation to the Church of Scotland has been inconsiderate, ill-advised, impolitic.

The consequences which have already attended the mistaken policy of the Government are of inconceivable importance. Virtually, the Church of Scotland is overthrown. It has lost all its Ministers of any piety and worth. It will now be a totally useless thing in the land. The fabric of the National Church may stand for a time—that its existence will be brief is plain; but the vast majority of the Scottish people will mournfully gaze upon it, as the sad and dismantled remains of a once noble and beloved Institution.

We have not space to dwell further on this subject at present. It makes us tremble to think of all the consequences that may ensue from the disruption of the Scottish Church. These are serious times—Error is fast spreading, and it may be that the troubles and commotions in Scotland are but the precursors of others, even more severe and afflictive, which the Churches of Christ, generally have yet to endure on the earth.
The Free Presbyterian Church of Scotland has been formed. It contains a noble and devoted band of worthies, having at their head that great and good man of whom Sir George Sinclair has truly declared that it may be said—"Wherever Thomas Chalmers is, there is the Church of Scotland"—not indeed the Church of Scotland's statutes—but the Church of Scotland's people—of Scotland's influential and middling classes—of Scotland's pious peasantry—the centre of their hopes, their confidence, their love, their veneration." Once these distinguished men are scattered over their country, it may be that their success shall be even greater than before in spreading and upholding the Truth. God speed them!

TEXAS AND SLAVERY.

The Richmond Whig is one of the most independent, clear-sighted, frank-speaking journals in the Union—not prudent, but ever manly and National, above all local prejudices and groveling appeals. In a late number of that paper, the Editor thus speaks of the questions agitated in this country with regard to Texas and her institutions:

"We give place willingly to a long, animated article on the subject of Texas and Slavery, a subject destined to occupy much of the public mind, and to awaken possibly the most excited passions.
"But the reasoning of the author, specious as it is, does not reach our convictions. We care not who, whether British Philanthropist or American Fanatic, or both, are operating in Texas and procuring the result of the eradication of Slavery, which we believe about to ensue. We care not whether she is to continue slave-holding, or to be made by British Abolition influence non-slave holding. In either case we are opposed to her annexation to this country on Constitutional grounds, and grounds of safety and self-defence to those who now form the Union."
"We lay down this proposition in the most confident tone that it is confirming to human nature, and that the event will verify it: If Slavery is perpetuated in Texas, the North will dissolve the Union, before it will consent to the annexation: If Slavery is abolished there, as we feel confident it will be, then the South will dissolve the Union rather than to submit to such an overwhelming acquisition of strength to the non-slave-holding interest in the Federal Government!"
"The horns of the dilemma are equally fatal. There is only one way to escape this most menacing danger, and that is to leave Texas to herself; and if we could have any influence with our countrymen, it should be devoted to beseech them to dismiss them now and forever the thought of incorporating her with this Union! She is an empire in territory—as large as Virginia, Pennsylvania, and New-York united—with a most delicious climate and gloriously fertile—able to support a population of 50 millions, and to defend her liberties against a world of arms."

"Let her take her own stand among the nations of the earth in any form and with such institutions she pleases! but let her not sink this Union and the splendored experiment it is making for the promotion of the happiness and liberty of the world. Let all the advantages of our alliance, our friendship and our trade be hers, a community of intercourse, of a common heritage, and common principles; but let us consider this Union as something too sacred to be risked by the indefinite expansion of territory and incorporation of incongruous elements."
"For ourselves, we regard the annexation of Texas as so fraught with disaster to this country that we had rather the American people had to encounter, in hostile conflict, Bonaparte and the army of Italy. The last would be but a temporary and vanquishable evil? The first would be one whose unhappy effects no sagacity could foresee, no wisdom guard against, and no valor repel. It would literally be embarking on a vast ocean of experiment, without a rudder to steer by, or a compass to ascertain your position."
"We have country enough and too much. Our patriotic affections are already diffused over too wide a surface. Sparta had not a territory so large as the County of Albemarle! Nor Athens larger than the notorious County of Madison! Yet these two little States, by intellectual superiority and discipline, not merely led the world in awe, but are transmitted to all posterity as the brightest examples of what man can achieve, when he is free and enlightened."
"Let England, if she can, establish a controlling influence in Texas. As friends of the human race, we do not object to it. She cannot so much advance our interests, as by conferring upon Texas the love of Justice, of law and liberty, which so preeminently distinguish Great Britain."—Rich. Whig.

PACIFICUS:

THE RIGHTS AND PRIVILEGES OF THE SEVERAL STATES IN REGARD TO SLAVERY;
Being a Series of Essays, published in the Western Reserve Chronicle, (Ohio), after the election of 1842.

BY A WRIG OF OHIO.

NUMBER VII.

VIOLATIONS OF THE CONSTITUTION—CONTINUED.

MR. EDITOR: I proceed to notice, briefly, some of the instances in which the people of the free States have been involved in the disgrace of slavery. In my first number I alluded to the unanimous declaration by these States of the self-evident truth, "THAT MAN IS BORN FREE, AND IS ENDOWED BY HIS CREATOR WITH THE INALIENABLE RIGHT OF LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS." Every act of our Federal Government, which denies to our fellow men these rights, exhibits to the world an inconsistency, and renders us obnoxious to the charge of hypocrisy. The first act of gross inconsistency, on the part of the Federal Government, was the act of Congress, approved 27th February, 1801, by which slavery and the slave trade were re-established, continued, and are now supported in the District of Columbia. Under that law, the people of the free States have for forty years been involved in the disgrace of the slave trade, which, during that period, has been carried on in the city of Washington.

At an early day, it was found that the slaves of the south escaped to the British West India Islands, to Mexico, and to Canada. Our Government espoused the cause of the slaveholders, and opened a correspondence with Great Britain and Mexico, in order to obtain an arrangement with those Governments for the return of such slaves; thus endeavoring to make the Federal Government and the free States the protectors of slavery, and holding out to the world that it was a national institution, in palpable violation of the constitution, and of every dictate of justice. In 1835 the people of Florida sent a representation to General Jackson, that the slaves of that Territory, and of the adjoining States, were in the habit of fleeing from their masters and taking refuge with the Seminole Indians. Our troops, paid by the Federal Government in money drawn from the people of the north, were ordered there, and were literally made the catchpots of slaveholders; thus making the capture of fugitive slaves the business of the nation, and involving the people of the free States in its disgrace.—I mentioned in a former number the fact that, by order of the War Department, a gunboat went up the Apalachicola river for the purpose of destroying a fort in which fugitive slaves had taken refuge, and that two hundred and seventy human beings were murdered in cold blood by the agents of our Government, paid by the freemen of the north.

In this extraordinary transaction, our people of the free States were involved in the disgrace of murdering fugitive slaves. The efforts which our Government put forth to obtain indemnity for the owners of slaves who escaped to the British army during the late war, led that nation, and the civilized world, to believe that slavery was a national institution, sustained by the free States as well as the slave States, and we were consequently involved in all the odium of slavery. The exertions of our Government to prevent the abolition of slavery in Cuba, and thus to stop the progress of human liberty, involved the people of the free States in all the disgrace attached to that extraordinary transaction. The spirited manner in which our Government espoused the cause of the slave dealers, who owned the cargoes of the Comet and Encomium, brought upon the people of the free States all the ignominy attached to the supporters of the slave trade.

But the honor of the free States has suffered most deeply from the restraints placed upon our people by the force of public sentiment among ourselves. This state of public opinion originated in the patriotism of the northern States. Prior to the formation of our Constitution, our people felt the absolute necessity of a confederated Government, with more ample powers than existed under the old confederation. To obtain this, they were ready and willing to make sacrifices. Georgia and South Carolina would not adopt the Constitution, unless

they were permitted to follow the slave trade for twenty years; to this the northern States reluctantly consented, in order to bring them into the Union. The north also consented to permit the south to be represented in Congress in proportion to the number of their slaves, and to pursue their fugitive slaves into the free States, and arrest and carry them back. These concessions were sacrifices of northern sentiments and northern interests, made for the purpose of obtaining a more efficient government, in order to strengthen and perpetuate the institutions of our country. In this manner the Constitution was purchased by the free States. Since the adoption of the Constitution, we have been constantly called on to make further sacrifices to purchase its continuance. Thus, in 1820, the slave States demanded an extension of the slaveholding influence, by the admission of Missouri as a slave State, in order to check the increasing preponderance of the free States. The free States objected. The south threatened an immediate dissolution of the Union, unless their demands were complied with.—The north submitted for the purpose of preserving the Union. The sacrifice was declared an act of patriotism, and an example worthy to be imitated by statesmen and politicians. In 1833 South Carolina demanded a surrender of the tariff, and distinctly informed us, that, unless her demands were complied with, she would dis-leave the Union. The statesmen of the free States hesitated, trembled, and submitted. The tariff was repealed, and the interests of the free States yielded up, in order to purchase a continuance of the Union. The act is yet quoted by some as an example of patriotism on the part of the free States. Our press, our statesmen, our politicians treated it as such; and our people were thus led to believe, that the sacrifice of northern rights to the interests of the slave States, was, in fact, a duty and a virtue.

Whenever the interests of the north and south came in conflict, southern members were, for more than a quarter of a century, in the habit of threatening "a dissolution of the Union," as the most effectual argument in favor of their measures; and it seldom failed to convince their opponents. This practice became so common, that dictation appears to have been regarded as the right of the south, and submission was looked upon as the duty of the north. This feeling prevailed so long, and to such an extent, that any deviation from the accustomed submission was regarded as suspicious.

In our circles at home, the agitation of any question which embraced the institution of slavery, or the slave trade, was usually denounced as abolition; and, without further examination, was regarded as dishonorable to him who proposed it. Our public men became unwilling to raise any question that should affect slavery, lest they should thereby jeopardize their political standing; and the public press discouraged every attempt to assert the rights of the free States in opposition to the interests of the south. To support slavery, it is absolutely necessary to suppress all knowledge of human rights among those held in bondage.

To the suppression of such knowledge our people of the free States became accessory. In doing this, our own rights were lost sight of; we saw our money taken from our pockets and appropriated to the capture, and even to the murder of fugitive slaves, and were silent under the outrage. The spirit of independence and honor seemed to have fled from our people. We saw our Presidents; our Heads of Departments; our Speakers of the House of Representatives; and of the Senate; our foreign ministers; our officers in the army and navy; mostly taken from the slave States, and we meekly submitted to the abuse. We saw our respectful petitions to Congress treated with contempt; and our citizens, who thus to approach their servants, were insulted and abused by the supercilious advocates of slavery; while scarcely a solitary voice was heard in defence of northern honor. Even such as dared to stand forth in defence of our rights and interests, were generally condemned by the press as "damned with faint praise." This was the point of our lowest degradation. History will mark the commencement of 1842 as the period of the deepest humiliation of the free States. It was the time when the slave power ruled triumphant; and, untrammelled by the Constitution, held the freemen of the north in almost willing subjection to its dictates; when the rights, the interests, and the honor of the free States were regarded as of little importance, except as a means of promoting the interests of the slave States. At this period, when all hope of supporting the rights of the north appeared about to expire, a most important incident transpired in the House of Representatives of the United States. John Quincy Adams presented a petition to dissolve the Union; I say nothing in favor of this petition; it was, however, a request that Congress would carry into effect the threats which, for twenty-five years, had been put forth by southern statesmen. It was a request that those States, which had assumed to themselves the control of the Federal Government, might be left to take care of and protect themselves. The proposition horrified those who had often menaced us with the consequences now proved by northern men.

The effect produced by this petition was most important. Southern statesmen exhibited to the world a consciousness of their entire dependence upon the free States. It was distinctly avowed, by one of their ablest and most influential members, that "the dissolution of the Union would be the dissolution of slavery." It showed to the people of the free States, and to the world, that our institutions and national independence must ever depend upon northern freemen for support. From this moment northern men felt more conscious of our free institutions of the north. The sceptre of power then departed from the south, and must hereafter be swayd by the north, if our people prove themselves worthy of the high trust reposed in them. It is true great efforts were subsequently made, and will continue to be made, by members from the slave States, assisted by northern Democrats, to stop the wheels of that revolution in the public mind, which originated in the attempt to enslave the venerable Adams. But their efforts have only served to awaken our people more fully to the maintenance of our rights.

COMMUNICATION.

For the People's Press.
"THOMSONIANISM IN VERMONT."

MR. EDITOR.—In your paper of the 24th inst. we find an article under the above head, filled with so many aspersions, misrepresentations and falsehoods, the writer was either afraid or ashamed to attach his name to it. Now Mr. Editor, we wish to examine a few of these writers statements, and make known a few facts in relation to them, that the readers of your paper may be able to judge for themselves of this matter, without the proffered council of their unknown friend behind the curtain; and we hope the liberality of sentiment and feeling, which seems to pervade community—the desire of the people to hear both sides before a decision is made—(since you have opened your columns for an attack upon "Thomsonianism in Vermont")—will be my security for the admission of this disclaimer also, for the public eye. We will notice—

1st. The popular "cry for improvement," which seems to come up in all directions from the people, who are disgusted with "Learned Quackery." He seems to charge them with recklessness in not caring, whether it comes from the wise or ignorant, or whether there be any utility in the proposed improvement, or not if they can only make it popular; but let him remember the old maxim—*vox populi, vox dei*—the voice of the people is the voice of God. The truth is, the public mind is on the march from Regularity to Thomsonianism; and happy will it be for old school M. D.'s, if they can keep pace with the spirit of the times—keep up with the car of public opinion, and not fall under her ponderous wheels.—The writer seems to have forgotten, that all improvements, and important discoveries in the arts and sciences, have been introduced by some obscure individual from among the mass of the people; that the pathway to reform, has always been stained with the blood of martyrs; the cry of heresy and quackery, has always come from the dominant party—those whose interests have been in opposition to the interests of the people, who have generally introduced all improvements, at the expense of their fortunes and their blood. Instead of being assisted in the great work of reform, by their teachers and leaders, a majority of them have always opposed them, until the thing had become popular; and then how quick their cry is changed—"they always were in favor of it, when in "scientific hands." It is so now. Since Thomson first began to expose the cruel absurdities of the old school practice, and make known the effects of Blood-letting, Calomel, and Opium, introducing Lobelia, Cayenne, and Steam, as substitutes; how changed and modified the practice of many regular physicians. Indeed many of them in the United States, have renounced and denounced their poison practice, and come over to the side of Thomsonianism.

2d. "Thomsonians are, without an exception, illiterate, and ignorant pretenders to the healing art." This is quite as favorable as we have any reason to expect considering the source from whence it comes. We confess we are none too wise—though we are anxious to be wiser. But when we propose bringing our ignorance into contact with the learning and science of our Regular brethren—that our minds may be enlightened, we find that while we profess to have all the light, and to be anxious to diffuse it among the people, they avoid every opportunity of meeting us before them, as several have done in this vicinity.

If the regulars are honest in their professions of learning and science, and in what they say of the ignorance of Thomsonianism; why are they afraid to meet us? Why is it that they prefer doing all they can behind our backs, to prejudice the people against us, and our practice, by private slanders and abuse, instead of meeting us with fair argument? Or if they come out in print, shield themselves from all responsibility, by withholding their names from their communications? But admitting we are ignorant, can our ignorance be greater than that of the regulars? Dr. Rush, in his lectures in the University of Pennsylvania, says—"Our want of success is owing to the following causes: 1st, Our ignorance of the disease; 2d, Our ignorance of a suitable remedy!—ignorant, enough, in all conscience! Again Dr. Rush says—"Dissections daily convince us of our ignorance of the seats of disease, and cause us to blush at our prescriptions." And then he exclaims—"what mischief have we done, under the belief of false facts and false theories! We have assisted in multiplying diseases; we have done more to increase their mortality." (Rob. page 109) Now we ask if it be possible for any Thomsonian to be more ignorant of disease, or the seats of disease than the regulars—they themselves being judges? Or is it possible for us to do more mischief than our Lobelia, Cayenne, and Steam, than to multiply diseases and increase their mortality? And if such men as Dr. Rush, with all his knowledge of Anatomy, Physiology, Pathology, Chemistry, &c. could not tell the seats of disease, nor administer poison without multiplying diseases, and increasing their mortality; what are we to expect from our little medical tyros here in the country? They may have grown grey in practice, but their opportunities for gaining a knowledge of their profession and for clinical observations, bear no comparison with those of Rush and many others, who have made confessions equally startling and