state of substance, even of that spiritual substance, which the law held out in SHADOWS. The Jew is inward, the circumcision inward, the sacrifices inward, the church inward: all is in spirit, in life, in power, in virtue."—[Pennington Vol. II. pp. 115, 116.

"Destroy the veil, and destroy death; the taking away of the veil, is the taking away of death; death, upon a true account, is nothing but a veil upon God, who is our life; even Christ's flesh was a veil. Ordinances are veils. If God be our life, the less we are in these things, the more we are in life.'—[*C. Goad's last testimony.

Not having space for further extracts, I refer the reader to "Sandy foundation shaken," published in Philadelphia, 1825: to the "Christian Quaker," Philadelphia edition of 1824, & to the Essays in the Berean, under the head of "Doctrine of Atonement, briefly considered," and "Review of E. Bates' Doctrines.' For scriptural testimony, on the several points treated of above, the reader may, at his leisure, refer to the following texts.

(1) God is a Spirit. John iv. 24. (2) This spirit is ONE, and not two nor three. Isa. xlv. 5, 6. Zac. xiv. 9. 1 Cor. viii 6, 13. Eph. iv. 6. 1 Tim. ii. 5. (3) The spirit of God, operating in the soul is the foundation and source of divine knowledge. 1 John xiv. 16 to 24. 1 Cor. ii. 10, 14. 1 John ii. 27 Eph. iv. 6 Acts xvii. 28. Nehem ix. 20 (4) This spirit is the Saviour. Isa. xlviii. 17. Jude v 25, Isa. xlv. 21 1 Tim. iv. 10. Tit 1, 3. Rom. viii, 9, 11, 26 John iii. 5. (5) It "was able to save' Jesus, "from death." Heb. v, 7 and ix. 14. Matt iii. 16. (6) It is the same with Christ, the anointing or anointed. 1 John ii. 27. Col. i. 27. Phil, iv. 13. Eph. iii. 17. Gal. iv. 19 and 20. 1 Cor. i. 24. Rom. x. 6, 8. Gal. iv. 6. Eph. vi. 17. 1 John, iii. 24.

The Society of Friends have never recognized any Distinction between Christ or the Word, and the Holy Spirit. This is abundantly proved by the foregoing extracts. Their doctrine, in this particular, is also fully sustained by the scriptures. In these writings the same acts and operations are ascribed to both, indifferently; hence one of our ancient writers says, "I do affirm that they who preach and pray in the spirit, and power, and light, and wisdom of God, do pray in the name of Jesus: for Jesus is but a name, which was given unto that which was, before that name was, which the angel called a holy thing.' To the operation of this spirit, or 'Divine principle in the hearts of men," they ascribe all, as I have shown, in the work of salvation. And, although they fully believed, and still believe, in the scriptural account of "God manifest in the flesh" of that 'prepared body;' and reverently acknowledge the great benefits derived to us, and the world, through the life, doctrines, holy example, blessed precepts, sufferings, and "triumphant martyrdom" of the blessed Jesus; yet they did not, nor do not rest the foundation of their faith on any thing outward; knowing that it is 'the spirit that quickeneth,' and that 'the flesh profiteth nothing'; and that it is not 'Christ after the flesh,' or as he appeared in the flesh eighteen hundred years ago, that we are now called on, according to the apostle, 'to know,'[2 Cor. v. 16] but 'the life of Jesus made manifest *in our mortal flesh*' [2 Cor. iv. 11] Hence they saw no need of directing men to the type for the anti-type, viz: neither to the outward temple, nor yet to Jerusalem, either to Jesus Christ or his blood; knowing that neither the righteousness of faith, nor the word of it doth so direct'—[Whitehead's light of Christ.

The professors and opponents of the Society, contended that the BODY of Jesus was divine, by being united to the divinity, and forming what they termed the hypostatical union; thus constituting the true Christ and Saviour; and a 'distinct person,' both from the Father, and the Holy Spirit Hence they asserted that the Society, by denying this distinction, denied the Divinity of Christ, and indeed the whole scheme of redemption, seeing they rejected the doctrine of the tunity, or of three 'distinct persons' in the Godhead, and with it the *necessity* of a satisfaction (outward) for the remission of sin: [vid. 'Sandy Foundation shaken.'] Such was the state of the controversy on this subject in the days of George Fox, Whitehead, and Penn, and such we believe to be, essentially, the state of the present controversy, between the Society, and those members in it, styled the orthodox party. Thus the 'Epistle,' p. 9, says:

"We are aware that some have professed a belief in the Divinity of Christ, who nevertheless confined their application of those terms exclusively to the divine principle in the hearts of men; *which is a virtual denial that Jesus is the Christ*" &c.

Now the foregoing extracts refer to this "principle in the hearts of men," as the ground and root of all operation, and doctrine, and practice. They point us to it as the true Christ: the Word; the "Imanuel, God with us"; the Holy Spirit &c.—'come to know the Immanuel, God with us, and Christ in us, and he that preacheth any other Saviour, Gospel, or way to salvation, but the Immanuel, the Son of God, his life, power, and wisdom IN HIM, to redeem his soul'—"I say from the presence of the Lord he is accursed" (vide supra) so G. Fox: "The light that doth enlighten every man that cometh into the world, which is Christ Jesus, is the Teacher, and he that believes in it *receives Christ*"—"The Scriptures cannot give a knowledge of the Saviour'—W. Penn also testifies, "That the invisible, spiritual, and divine life, principle or nature, was the root and foun-

*Sprigg, Collier, and Goad, are authors, not of the Society of Friends, but are quoted by W. Penn, Vol. ii. pp. 420 421, fol.

tain of all which is sometimes ascribed in scripture to the *body*, by that common figure or way of speaking amongst men, the thing containing, which was the body, for the thing contained, which was the eternal power, wisdom, life,' &c. In like manner, Clarkson, on the doctrines of the Society; 'That Christ, in all the offices stated in the proposition, is neither more nor less than the Spirit of God, there can be no doubt' (vid, Berean Vol. II. p 290.293)

Thus, in owning the divinity of this 'divine principle,' both as it was manifested in the man Jesus, 'to an extent incomparably greater than what had been before dispensed to men,' and as it is, in a measure, now manifested 'in the hearts of men,' we do thereby own the Divinity of Christ, both in his outward and inward appearance; and hence, to sustain the assertion, that this is a 'virtual denial that Jesus is the Christ,' there is no other refuge, than either to make his body divine, or to become entangled in the trinitarian scheme, and constitute him a "distinct person" from the Father and Holy Spirit; both of which doctrines, it has been amply proved, were always denied by the Society.

The objections in the 'Epistle,' to the remarks from the BEREAN, on 'the fulness,' are also founded on trinitarian views. The fulness applies to the divine nature, or to that which dwelt in the 'man Christ Jesus.'* But grant the supposition, that the Divinity, and consequently the fulness essentially belonged to him, and that he possessed it, 'literally,' and 'absolutely,' then it follows, that God was born of the Virgin Mary; was tempted as we are; learned obedience by the things which he suffered, and was betrayed, buffetted, spit upon, and finally crucified by the hands of wicked men!!!

What is stated in the Epistle on the partial quotations therein made, from the "Sermons," and "letter," is also substantially, unfounded, viz: that they are sufficient to show the "discordance," &c. with the writings of our ancient Friends." The reader will find, in turning to Penn's "Sandy Foundation shaken," much that is in accordance with the sentiments contained in the "letter." That "no *outward* Saviour" can save the soul, our writers abundantly teach. Jesus himself declared it. "If I do not go away the Comforter will not come." The conduct of his disciples illustrates the same truth. For although they had been with him, and under his tuition (outwardly) for years, yet when the trial came, one of them betrayed him, another denied him, and all of them forsook him! And wherefore? Because their attentions had been fixed on an outward deliverer. But when, after waiting at Jerusalem, they came to experience the influence of an inward Saviour, such a change was wrought in this before timid flock, that neither threats, nor jails, nor gibbets could move them from their purpose.

Again, the Epistle quotes from the 'Sermons' as follows:—"He [God] has been as willing to reveal his will to every creature as he was to our first parents, to Moses, and the prophets, to *Jesus Christ*, and his apostles. He never can set any of them above us, because if he did, he would be partial."

This passage, is, no doubt, construed into a denial of the Divinity of Jesus Christ, because it supposes a *revelation* made to *him*. Now Jesus declared the same truth in many places—"As my Father has taught me," said he "I speak these things"—"The word which ye hear is not mine, but the Father's which sent me." So Isaac Pennington: "When the Spirit of the Lord was upon him, moving him, to preach the Gospel, he preached the Gospel." And the same spirit that revealed the Father's will to him, reveals it to us; and thus, in this respect, he was not "above us," (which is the evident meaning of the author) for, says the writer above quoted, "We are also born of the same seed. He is formed in us; we are formed in him, we are as well of his flesh and blood, as he was of ours." And G. Whitehead also says, that "his mind and will stood in subjection to the Father:" and in C. Goad's "last testimony," it is affirmed that "God as truly manifesteth himself in the flesh of all his, as he did of Christ, although the measure of that Manifestation is different."—"And we are taught," says Wm. Baily, "and are guided by, and are possessors of a measure of the same Spirit of Grace and truth, that was in that person, Christ, *our elder brother* that suffered."

From the foregoing remarks, it will be readily admitted, by every candid reader, that if the works quoted from, are "repugnant" to the "doctrines of our Society," and "subversive to the principles of the Christian religion," the authors of this Epistle have been very unhappy in their selection of passages to prove their assertions; but they have clearly shown that their system is very much of an outward character. The quotations made in the Epistle from Fox, Barclay, and Penn, are partial; they do not take in "the whole design" of these authors;† nor will they bear the outward construction put on them by the Epistle, without presenting a positive contradiction to numerous other clear passages found in the same writers, some of which I have quoted harmoniously setting forth the true Gospel dispensation, to be wholly of an internal and spiritual nature: and that the outward Saviour, his conception, and birth; his flesh and blood, and sacrifice and resurrection, are, in a very instructing manner, typical of the inward Saviour, mediation and atonement, to be known and experienced in our hearts.

In page 10, the Epistle says; "In the progress of these principles, against which we feel bound to bear testimony, a separation of a number of individuals has taken place within the limits of a neighbouring Yearly Meeting. In this separation, the connexion with the Yearly Meeting to which they have belonged, has been dissolved, and meetings of their own set up, contrary to the ancient and clearly established order of our religious Society."

This statement is calculated to give very erroneous views of the real state of society here. From the house in Arch Street, in Philadelphia, and the few who had set up a government of their own there, the body of Friends have separated. The meetings held there had been for years past, thrown into disorder by "a number of individuals" attempting to lord it over the heritage, by the exercise of an exclusive power, that went to the subversion, virtually, of the rights & privileges of three fourths

*So even trinitarians admit; see Adam Clarke in Loco.

†It is not here contended that no difference of opinion existed among our ancient Friends with respect to the outward manifestation, &c: this is evident from their writings: but this difference did not cause any schism, or division; because their faith did not repose on their outward views; they were with them among the *non-essentials*. Their religion, their faith, and their hopes were *inward* and spiritual. Here they placed the stress, the sum and substance of the whole matter. Nor did they bow to the image, set up by other sects, made, part of iron and part of clay.

of the members, "contrary to the ancient and clearly established order of our religious Society." Seeing that the objects, for which the Yearly Meeting was instituted, were thus wholly frustrated, it was concluded to hold a Meeting apart from this spirit of strife and contention. This has been effected, and the objects of a Yearly Meeting, have been, with the blessing of the Almighty, regained, to the edification, and strength, and comfort of the body.—In some of the Quarterly and Monthly Meetings "a number of individuals," dissatisfied with this movement, have separated themselves from their meetings, and set up others contrary to the "clearly established order of our Society!" These separatists, in many of the Monthly Meetings, do not exceed *ten* or *twelve* male members, and in some not more than half that number. And there are a number of meetings, in which there is not a single individual of this party. In the Yearly Meeting, at large, the number does not exceed *one fourth*, perhaps not more than one sixth of the whole. Thus it is most true, that "a number of individuals" have separated from Friends, and have set up meetings of their own," but the authors have committed, as I apprehend, the very singular mistake of ascribing to the Society of Friends these disorderly acts, and of thus placing them to the side opposite to that to which they appertain! And I may add, in confirmation of the foregoing exposition, that the Yearly Meeting of Baltimore, (by which I mean the body of the Meeting, and not a small party in it) at its last sitting; has, by an official act acknowledged and declared its unity and "connexiou" with the Yearly Meeting held in Philadelphia in the tenth month last: the same body of Friends from whom, under the title of "a number of individuals," the Epistle before us has announced a separation, esteeming them no longer worthy of "religious fellowship!"

The Epistle quotes, with approbation, the following passage from the Apology:—"We shall also be very willing to admit it as a positive maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." Permit me then, to ask the question, whether this sweeping act and renunciation of all connection, and religious fellowship with so large a portion of our brethren, most of whom are personally unknown in Indiana, together with the very unfriendly proceeding towards the strangers who visited that Yearly Meeting, are not altogether "contrary" to that divine charity, inculcated in "the Scriptures" and to that "New commaudment" which Christ gave to his disciples?—Whether the public denunciations which we have heard so often from those "pretending to the spirit," with the false imputations of deism and infidelity unreservedly made against members of Society, whose lives are adorned with the fruits of the Christian virtues, do not bespeak a spirit of "delusion?"

We believe it right "to bear our testimony against all such" practices, "as subversive of the Christian religion, and the discipline of our Society;" and to caution the public against being misled by specious appearances; for we are authorised to declare, that neither the uncharitable renunciation of religious fellowship, avowed in this Epistle, nor the unfair and garbled quotations; nor the appointment of a committee to curtail liberty of conscience—are the acts of the Yearly Meeting of Indiana, but have been effected in the name of that large and respectable body, by the overbearing conduct of foreigners, supported by a party in the said meeting having kindred views and feelings; who have thereby infringed a vital principle of the religious compact, and will be held responsible for all the consequences that may follow. The Society of Friends will not passively submit to an abridgement of their religious freedom, but will continue to guard, with a watchful eye, those blessed privileges which our worthy predecessors won by nearly half a century of painful endurance, from the usurpations of anti-christ, and the iron grasp of intolerance.

An enemy to Creeds.

TOBACCO PLANT.—We gave some brief notices of the Tobacco Plant, its botanical nomenclature, and introduction into Europe, &c. in our last. We shall now consider it as an article of luxury.

Tobacco generally nauseates and seriously incommodes those who begin to use it. Still it does not usually excite any permanent disgust, for the individual mostly resolves to try it again and after a series of trials grows fond of it, until at length a habit is formed; he longs for it, he hankers after it, and can hardly do without it. The original mode of using tobacco by the natives appears to have been smoking, as we before observed. When the Indians cannot get tobacco, they smoke kinnikiniki, together with sumach leaves, and also the bark of the red willow, (a species of Rhus.) When it is scarce among the red men they mix sumach and red willow with their tobacco; but with them as with others, the perfection of smoking is in tobacco alone. The practice of smoking on certain occasions with them has become sacred & is emblematic of peace and friendship. To smoke *the pipe of peace* is an essential preliminary in the formation of treaties with the Indians of North America. At all assemblies or councils held for this purpose, a large pipe, highly ornamented and made of a certain kind of earth, is filled and lighted with due ceremony. The principal chief then takes two or three whiffs, and hand's the pipe to the next who does the same, and so it passes round the circle, or "*council fire*," all parties uniting in this ceremony, which is the *smoke of peace*.

The smoke requires, of course, a pipe, or instrument with one extremity containing a fire place for burning the tobacco, and a tube annexed to it for conveying the warm fumigating vapour into the mouth. Pipes are made by the Indians of North America, by carving a sort of red bolar earth, called by the French Settlers *Terre a chalumeau*, or pipe earth. It is procured near *Council Bluffs*, on the Missouri, and on the St. Peter's a branch of the Mississippi. The place where it is procured is always neutral ground, and getters of it of all the tribes, however, hostile, meet there in peace—so sacred is the ground esteemed, or rather the purpose for which its soil is used.

Among some nations the custom is not to discharge the smoke at the mouth, as our fashion is, but through the nostrils. When the drum of the ear is ruptured, the smoke may pass out by that aperture. The Asiatics, we are told, inhale the smoke, fill the lungs, and then inspire it. They have also various compositions for the purpose of producing the most agreeable & odorous fumigation. The Hooka, which they use for cooling the vapour by drawing it through water, is an apparatus of costly extravagance. The mixing of tobacco with opium, and other narcotic and aromatic articles is a curious and important art.

In Europe, the practice of smoking tobacco has given origin to the art of pipe making.—Thousands of boxes of tobacco pipes are annually imported into this country from Great Britain, where a great population is sustained by employment in fabricating them. A few years since, this branch of business was introduced into this city, and is now carried on with advantage. Good pipe-clay is obtained in abundance on the Raritan river in New Jersey. The manufacture of pipes is very simple, and the labour which is light may be principally performed by children.

It has been said that the use of tobacco by smoking injures the health of the smoker.—Sir John St. Clair, however, in his "*Code of Longevity*," states in contradiction to this assertion, that a *number of long lived persons were great and habitual smokers*. The following are among the objections to its use.

1. Tobacco is a deleterious narcotic, disturbing the nervous system, and impairing the natural and animal functions.

2. It promotes the secretion of saliva to a great degree, which is wasted by spitting to the injury of the digestive powers of the stomach.

3. It is a foul and offensive practice, tainting by its vapour, the clothes, apartments, &c. and disgusting to persons present by its strong and fœtid effluvia.

4 It is a great consumer of time.

5. It is an expensive pastime, at least if you consider the cost of Havana cigars, to the profuse smoker of from 12 to 24 of them per day.

To these objections, however, it has been replied, that the constitution soon becomes accustomed to the use of tobacco, which so far from being a mischievous agent in general, (whatever it may in particular cases) becomes useful for almost every enterprise of body, or exertion of thought—the inconvenience of offending others may be obviated by smoking only in company with smokers, by smoking in the open air, or by smoking alone: the saliva consumed in smoking is to a great degree surplusage above the amount required in mastication and digestion, and even if it were not, the waste of it to a profuse quantity would be rather an argument against the *abuse* of tobacco, than against its moderate *use*—the consumption of too much time is another *abuse*, which may be corrected by using less;—as to the cost, if people would use common tobacco in moderate quantities, they would find the amusement cheap enough. It is added, too, that tobacco is an agent that excites by an action *sui generis* without being followed by a corresponding collapse, as in the use of opium and ardent spirits. It does not wear out, exhaust, overdrive, or paralyze the frame like some other stimulants; and, therefore, it comforts the laborer, composes the agitated, aids reflection, and assuages pain, and it is worth the while to possess such a material, and to employ it with discretion for the benefit of suffering mortality.

The next mode of employing tobacco as a luxury is by chewing. For this purpose, the leaf is employed as a *masticatory*, and to render it acceptable is prepared by the manufacturers in a variety of ways. Its operation is substantially the same as in smoking, only that the tobacco is applied to the *organ of taste in substance* and not in fume, and dwells there for a long time instead of having a transitory application: Its narcotic influence is diffused by sympathy over the nervous system, and proves in a most striking manner the fact that a substance applied to one part of the body exerts a powerful influence over parts the most remote without any actual contact or local operation upon such remote parts. As a masticatory, it is said to prevent and remove the tooth ache and to keep the teeth sound and entire.

The third and more exquisite mode of using tobacco is by *snuffing*. To fit it for this purpose its leaves are ground or rasped to powder, and by various mixtures of aromatics, perfumes, &c. are prepared for the nostrils in a great variety of ways. Snuff by being drawn up the nostrils acts upon the mucous membrane, and olfactory nerves of the nose. Its soothing and comfortable effect is distributed through and over the frame by sympathy, bringing the whole system of nerves into a delectable association. But in all the three methods of using tobacco by smoking, chewing, and snuffing, a considerable part of the pleasure is presumed to be derived from the increased secretion of saliva & mucus, according to a principal in the animal economy, that *pleasure accompanies the healthy performance of all the glandular secretions*. This doctrine has been taught by Darwin, Mitchell, and others.

Upon the whole, although we must consider the use of this plant, at least in the great extent to which it has be carried, as open to strong and just objections, we confess that we are rather inclined to tolerate its faults for the sake of its virtues; and more particularly for the sake of its service to the country as an article of commerce—upon which topic we may throw out some thoughts hereafter.

[*Journal of Commerce.*

SETTLEMENT OF WEST AMERICA.

That part of the territory of the United States which borders on the Pacific ocean, and extends from lat 42 deg to lat. 54 deg. N. is represented by all, who have visited it, to be superior in climate and soil, to any other country on the Globe; and to be full of advantages to any free and civilized people, that may settle it. The occupancy of it has engaged the deliberations of Congress for many years. There can be no reason why they should not be as ready to pass, as the people are to approve, of any law, which shall authorise its immediate possession and colonization. It must be pleasing to every American, who is a friend to his country to know, that a company of enterprising young men, are about to memoralize the general Government for permission and aid to effect this object. The fisheries and fur trade and other advantages of commerce on that coast worth to this country a million of dollars per annum, ought not to be lost for the want of the appropriation by government of half a million for their security and advancement. A naval station, a port of entry, and a safe and convenient harbor in which vessels may recruit, obtain stores and make repairs, are nothing more than the protection and facilities which this invaluable trade demands.—That it is *invaluable* the concurrent testimony of our merchants goes to prove;—they say "there are made no voyages on the same capital employed, more profitable than those to the N W. Coast." This trade secured and fostered by the establishment of a colony flourishing under the auspices of government would yield a hundred fold. If it is not protected in this manner, it will inevitably fall into the hands of Great Britain. Perhaps, there is no time more favorable for Congress to act upon this subject than the present.—To have taken an exclusive possession of the Territory in question, before A. D. 1828, would have been premature, and a contravention of a treaty made in 1818, between Great Britain and this country, in which it is stipulated, "that any country that may be claimed by either party on the North West Coast of America, westward of the Stony Mountains, shall, together with its harbours, bays and creeks, and the navigation of all the rivers within the same, be free and open for the term of ten years from the date of the signatures of the convention, to the vessels, citizens and subjects of the two powers." The time has nearly arrived when both governments will be free to discuss this subject in their respective legislative assemblies, and when ours will be free, and just in full exercise of the right of possession.

The immediate occupancy of this country, may wrest it forever from the iron grasp of England, who at this time has but a small trading settlement there, and who thinks the country so desirable, that she has used every diplomatic art, and has even violated her good faith to acquire it. Let therefore, this country be settled, and that too, by adventurers carrying with them the holy and unextinguishable fire of patriotism. If emigrating from a free Republic, they will be likely to possess a superiority in virtue, and energetic character.

It is not impossible, it is even probable, that in less than two centuries, this delightful district of creation, will, by the consent of all nations, become a separate & independent people; hence it is desirable that the colonists should be bone of our bone, and flesh of our flesh, that they should be educated in our language, accustomed to our laws, and supporters of the same scientific and religious institutions; thus carrying with them the elements of this republic, with which to construct their own; their children will breathe with their first breath a love for their country, and will be taught lessons of patriotism and heroic virtue. The God of nature has not so beautifully diversified this extensive country, and watered it with one of the largest rivers in America, and blessed it with a thousand natural conveniences for civilized man, to remain for ever the uncultivated tract, and a haunt for savages and wild beasts. Shall the thrifty oak that has withstood the storms of a century unheeded, fall? Shall the noble horse waste his strength in idle prance? Shall the earth lose its fatness? and an exhuberant vegetation, drop its fruit only for the riot and banquet of worms?—Surely this country, the most distinguished in the plenitude of nature, is for enlightened and social man to improve. Already has he viewed it from Pisgah's top and has tasted the clusters of grapes, and ere long he will enter into possess. At a period not far remote it will teem with a population free and happy in government, great and glorious in character What beneficial results may arise to the world from the settlement of that country is known only to him who holds the destinies of man; they may be the final work of the consummation of universal peace and knowledge

OREGEON. [*Statesman.*

"THE USUAL COURSE"

The Washington Correspondent of the Boston Courier, represents the following as the usual course of business of Congress.

"At twelve o'clock, or a few minutes in anticipation of that precise point of time, the Speaker goes behind the clerk's desk, and gives a slight rap on the desk, at which all persons then present in the hall, *uncover* their heads. The chaplain then ascends to the Speaker's chair, and recites his daily prayer, which service ordinarily occupies about two minutes. The Speaker then takes the Chair, and the members return to the employment which had been interrupted by the recurrence of the morning devotion. This employment is the writing of letters, each member at his own desk, or directing, *per mail*, to whomsoever he pleases to distinguish with this mark of his respect, packages previously sealed up by the pages of the House, containing public documents, and laid upon the members' desks respectively. The journal of the preceding day is read; the Speaker announces that petitions or memorials are in order, and calls over the states beginning at Maine, the members from each rising in their respective places as the states are called, if they have any papers to offer. These petitions and memorials are seldom read.—The members presenting them moving that the reading be dispensed with and the paper whatever it be referred to the proper standing committee. The motion is immediately announced by the Speaker, who also, without asking for a vote, declares the paper to be so referred. When these documents are all thus disposed of, the Speaker announces that reports of standing committees are in order. If any are ready, they are then presented,—if bills are reported they are ready by the Clerk, then on motion read a second time by their title, and then referred, usually to the committee of the whole House, and made the order of the day for some assigned day.—The Speaker then announces that reports of select committees are in order, and, if any are made they take a similar course. Lastly, the Speaker announces that resolutions are in order, and then are offered the variety of resolutions for divers purposes which make up so large a portion of the daily journals of the House, as published in the newspapers of the city of Washington. It is rare that any discussion takes place upon petitions or resolutions when they are first offered; it being considered, that common courtesy and common usage require that they should be referred, to committees as requested by the members presenting. The resolution presented a few days since by Mr P. P. Barbour instructing the Committee of Ways and Means to inquire into the expediency of selling the Stock owned by the government in the United States Bank, was we believe, the first exception to the usual daily reference of resolutions which the session has furnished. When this ROUTINE is completed, the House adjourns. Its settings, hitherto, have rarely occupied more than an hour each day—sometimes less, and in one or two instances, about double that time. During the transaction of the business, as we have stated it, no one seems to pay the slightest attention to what is passing, but the Speaker, the clerks and the member immediately concerned in the presentation of a petition or report. The rest are busy in sealing up and directing their favors, as aforesaid, or in reading newspapers. The immense number of these packages, the display of letters and newspapers which each member's desk affords, and the constant moving and removing of them by the

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