plest forms of religious communion. We have often been driven
from a quiet and peaceable enjoyment of those rights with which the
death of a common Saviour invested us, in common with the rest of
our fellow creatures of the human family.

Of necessity, then, have we been often forced to form religious
societies of our own. Throughout the State, we have upwards of
forty independent religious congregations, of the Presbyterian, Episcopalian, Methodist, and Baptist denomination; each with a temple erect-
ed to the worship of the Almighty; most with settled pastors under a
regular yearly stipend; in connection with which there are about
6000 communicants, who, with the respective congregations in atten-
dance with them, average in the aggregate not less than 15,000
of our people who statedly are under the influence of religion, in
connection with our own churches, besides those in attendance
elsewhere.

The amount of energy and intellect brought out by these various
projects, may be justly regarded as bespeaking much for the virtue
and character of a disenchanted and oppressed people. Aside from
this, a large body of our people are in partial communion with the
various Christian communities through the State. From these
sources, streams of religious influence and blessings are in continual
flow, refreshing and invigorating our entire body.

An undue and disproportionate development of powers, produces
unnatural effects. A continual enlargement of certain capacities, to
the entire neglect of others of equal, or it may be, of more impor-
tance, produces deformity. In order to develop symmetry of either
form or character, a full, general, healthy, and vigorous exercise of
all the powers, is absolutely necessary. In bringing forth the charac-
ter of a people, this is clear and manifest. The history of the
serfs, under the feudal system, the character of the same class in
Russia, and the prominent traits of the disfranchised class in all
communities at the present day, and especially the condition of en-
slaved men throughout the universe, give strong verity to the senti-
ment herein expressed. Human nature is complex in its formation.
In proportion as the various powers of man are harmoniously educed,
so is the nobleness and vastness of its capacity manifested. Free
scope, and ample verge given for the exercise of the physical and
mental powers, to the detriment of the moral, an hideousness of
character is evinced. And so if the moral alone is cultivated, to the
neglect of the mental and physical; the character is not symmetrical.

In a community, man sustains various relations, and possesses powers
adapted to them—which, if not permitted a natural and legitimate ex-
ercise, are turned upon himself and follows with augmented and fear-
ful capacity for evil, from the fact of having been diverted from a
natural channel. It is thus with the possession or non-possession of
the franchise in any state of society. Man is a creature of law—his
nature adapted to government and its various functions. He sympa-