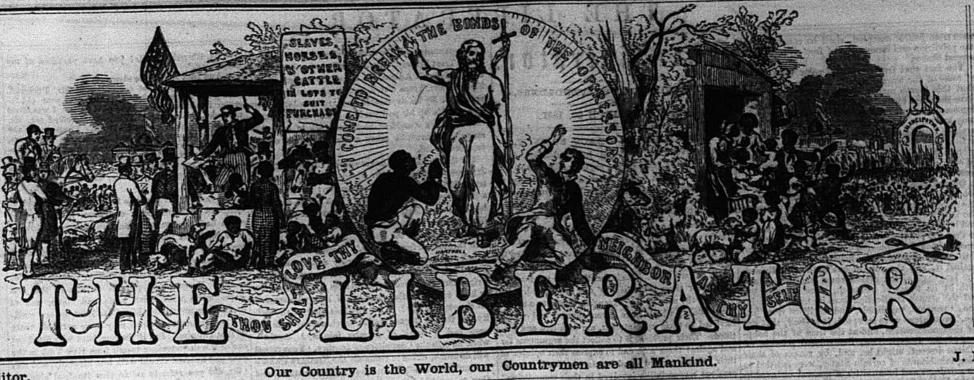
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The following gentlemen constitute the Finanittee, but are not responsible for any of the d the paper, viz: - FRANCIS JACKSON, ELLIS LORING, EDMUND QUINCY, SAMUEL PHILBRICK,



The United States Constitution is 'a covenant with death, and an agreement with hell.'

NO UNION WITH SLAVEHOLDERS.

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution, . . . There is some excuse they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without urcuse in aiding other States in binding on men an unrighteous yoke. On this subject, our Pathens, in PRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

M. LLOYD GARRISON, Editor.

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# REFUGE OF OPPRESSION.

ISION OF THE U. S. SUPREME COURT IN THE CASE OF DRED SCOTT.

hid Justice Tancy, in delivering the opinion of bart, said that this case, after argument at the fern, owing to difference of opinion existing meet more mature deliberation.

are were two leading questions — first : Had fresh Court of the United States for the Disof Missouri jurisdiction in the case? and if it sliction, was its decision erroneous or not? paradiction, was its decision erroneous or not?

a defendant denied, by plea in abatement, the
detion of the Circuit Court of the United

a, on the ground that the plaintiff 'is a negro frican descent, his ancestors were of pure Afri-lood, and were brought into this country and as slaves,' and therefore the plaintiff ' is not a an of the State of Missouri.' To this plea the stiff demurred, and the Court sustained the demil. Thereupon the defendant pleaded over, and plas family were his negro slaves; and a state-at of facts, agreed to by both parties, was read

The Chief Justice having stated the facts in the seded (in a tone of voice almost inaudible) ar, in substance, that the question first to be dewas, whether the plaintiff was entitled to sue record of the United States. This was a pecu-Court under such circumstances; but it had brought here, and it was the duty of the Court set and to decide it. The question was simply can a negro, whose ancestors were imported sold as slaves, become a member of the political unity formed and brought into existence by the citation of the United States, and, as such, beentitled to all the rights and immunities of a one of which rights is suing in the Courts United States in cases therein specified? In ing this question, we must not confound the ests of a citizen which a State may confer within own limits, with the rights of a citizen within inits of the United States. No one can be a an of the United States, unless under the proat a man, being a citizen of one State, must be guized as such by every State in the Union. He be a citizen in one State, and not recognized as in another. Previous to the adoption of the citation, every State might confer the character facitizen, and endow a man with all the rights etaining to it. This was confined to the boundasof a State, and gave him no rights beyond its Nor have the several States surrendered power by the adoption of the Constitution. y State may confer the right upon an alien, or other class or description of persons, who raid, to all intents and purposes, be a citizen of estitation of the United States. He would not here's become a citizen of the United States, and, benefore, could not sue in any court in the United Sats, nor could be enjoy the immunities of a citiin in the other States. fael strictly to his own State. The Constitution met stretty to his own State. The power to establish 'a uniform rule of naturalization;' consequently, no State, by staralizing an alien, could confer upon him the rights and immunities of all the States under the metal Government. It is very clear, therefore, that no State can, by any act, introduce a new mem br into the political Union created by the Constitu tia. The question then arises, whether the provis-ies of the Constitution of the United States in relation to personal rights to which a citizen of a Stat sentitled, embraced negroes of the African race, at that time in the country, or afterwards imported, or male free from any State; and whether it is in the power of any State to make such a one a citizen of the State, and endow him with full citizenship in my other States without their consent? Does the Constitution of the United States act upon him, and dothe him with all the rights of a citizen ? The Court think the affirmative cannot be maintained; Missuri within the meaning of the Constitution, nor a citizen of the United States, and, consequent-

It is true that every person, and every class and s, not entitled to sue in its Courts. at the time of the adoption of the Constitution, regarded as citizens of the sev-eral States, became citizens of this new political body, and none other. It was formed for them and their posterity, and for nobody else; and all the right and immunities were intended to embrace only those of State communities, or those who became Constitution was adopted. It was a union of those who were members of the political communities, whose power, for certain specified purposes, extended over the whole Territories of the United States and gave each citizen rights outside his State which he did not before possess, and placed all rights of

Persons and property on an equality.

It becomes necessary, therefore, to determine who were citizens of the several States when the Constifear to the Colonies when they separated from front Britain, formed new communities, and took their place among the family of nations. They who their independence of Great Britain, and defended it by force of arms. Another class of persons, who had been imported as slaves, or their descendants, were not recognized or intended to be included in that memorable instrument—the Declaration of Independence. It is difficult at this day to realize the spendance. It is difficult at this day to realise state of public opinion respecting that unfortunate dass, with the civilized and enlightened portion of the world, at the time of the Declaration of Independance and the adoption of the Constitution; but hisbry shows they have for more than a century been Practical as beings of an inferior order, and unfit associates for the white race, either socially or politically, and had no rights which white men were bound to respect; and the black man might be re-duced to slavery, bought and sold, and treated as an orlinary article of merchandise. This opinion, at that time, was fixed and universal with the civilized prion of the white race. It was regarded as an atom in morals, which no one thought of disputing, and every one habitually acted upon it, without subting for a moment the correctness of the opinion. And in no nation was this opinion more fixed and generally acted upon than in England, the subjets of which Government not only seized them on the Coast of Africa, but took them as ordinary mercianlise, to where they could make a profit on them. the Coast of Africa, but took them as ordinary mer-ciandise, to where they could make a profit on them. The opinion thus entertained was universally im-pressed on the Colonists this side of the Atlantic; accordingly, negroes of the African race were re-garded by them as property, and held, and bought, and sold, as such in every one of the thirteen Colo-nies which united in the Declaration of Independ-mee, and afterward formed the Constitution. The

nce, and afterward formed the Constitution. coctrine of which we have spoken was strikingly en-lored by the Declaration of Independence. It be-

created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed,' &c. The words before quoted would seem to embrace the whole human family; and if used in a similar instrument at this day would be so understood. But it is too clear for dispute that the enslaved African race was not in-tended to be included; for, in that case, the dis-tinguished men who framed the Declaration of In-State of Louisiana. The difficulty which meets us at dependence, would be flagrantly against the princi-ples which they asserted. They who framed the Declaration of Independence were men of too much Declaration of Independence were men of too much honor, education and intelligence, to say what they did not believe: and they knew that in no part of the civilized world were the negro race, by common consent, admitted to the rights of freemen. They spoke and acted according to the practices, doctrines and usages of the day. That unfortunate race was supposed to be separate from the whites, and was never thought or spoken of except as property. supposed to be separate from the whites, and was never thought or spoken of except as property. These opinions underwent no change when the Constitution was adopted. The preamble sets forth for what purpose and for whose benefit it was formed. It was formed by the people—such as had been members of the original States—and the great object was not original States—and the great object was to use to existing controversies, and to enable Congress to discour posterity.' It speaks in general terms of citizens and people of the United States when providing for the powers granted, without defining what description of persons should be included, or who should be regarded as citizens. But two clauses of the Constitution point to the negro race as separate, which all had a common concern. It was this Conthe Constitution point to the negro race as separate, and not regarded as citizens, for whom the Constitution was adopted. One clause reserves the right to import slaves until 1808, and in the second the States pledge themselves, one to another, to preserve the rights of the master, and to deliver up slaves escaping to their respective Territories. By the first clause, the right to purchase and hold this property is directly sanctioned and authorized by the persons who framed the Constitution, for twenty years; and the States pledged themselves to uphold the right of the master as long as the Government then formed should endure. And this shows conclusively that another description of persons was embraced in the other provisions of the Constitution. These two clauses were not intended to confer upon them of their posterity the blessings of liberty so carefully conferred upon the whites. None of this class ever emigrated to the United States voluntarily. They were all articles of merchandise. The number emancipated was few as compared with those who were ladded as a second the States as common to never the data of the cossion from Virginia. They had no right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the articles of the Confederation, but they had a right to do so under the article of they had a right to do so under the article of they had a right to do so under the article of they had a right to do so under the article of the Confederation, but they had a right to do so under the a

citizenship upon them; for all those States at that time established police regulations for the security of themselves and families, as well as of property. In some minor cases there were different modes of trial, and it could not be supposed that those States would have formed or consented to a Government which abolished this right, and took fromt hem the safeguards essential to their own protection. They have not the right to bear arms, and appear at publie meetings to discuss political questions or urge measures of reform which they might deem advisable. They cannot vote at elections, nor serve as jurors, nor appear as witnesses where whites are concerned. These rights are secured in every State to white men. It is impossible to believe that the men of the slaveholding States, who took so large a share in the formation of the Constitution, could be so regardless of themselves, and the safety of those who trusted and confided in them. Every law of naturalization confines citizenship to

thite persons. This is a marked separation from the blacks. Under the Confederation, every State had a right to decide for itself, and the term 'free inhabitant,' the generality of form, certainly excluded the African race. Laws were framed for the latter especially. Under the Constitution, the word 'citizen' is substituted for 'free inhabitant.' After further elaboration on this point, the Chief Justice aid, from the best consideration, we have come t the conclusion that the African race who came to this country, whether free or slave, were not intend-ed to be included in the Constitution for the enjoyment of any personal rights or benefits; and the two provisions which point to them treat them as property, and make it the duty of the Government to protect them as such. Hence, the Court is of opinion, from the facts stated in the plea in abate-ment, that Dred Scott is not a citizen of Missouri,

Missouri; and

In the year 1834, the plaintiff was a negro slave belonging to Dr. Emerson, who was a surgeon in the army of the United States. In that year (1834) said Dr. Emerson took the plaintiff from the State of Missouri to the military post at Rock Island, in the State of Missouri to the military post at Rock Island, in the State of Missouri to the military post at Rock Island, in the State of Hinois, and held him there as a slave until the month of April, 1836. At the time last mentioned, said Dr. Emerson removed the plaintiff from said will.

ment, assuming that this part of the controversy presented two questions.

Firstly—Was he (Scott) and all his family free in

Missouri; and
Secondly—If not, were they free by reason of their
removal to Rock Island, Illinois.
The act of Congress on which the plaintiff relies
contains the clause that slavery and involuntary servitude, except for crime, shall be forever prohibited in that part of the Territory acquired by treaty from Louisiana, and not included within the limits of the the Constitution point to the negro race as separate, which all had a common concern. It was this Conand not regarded as citizens, for whom the Constitu-

were all articles of merchandise. The number eman-cipated was few as compared with those who were held in slavery, and not sufficiently numerous to at-tract public attention as a separate class, and were regarded as a part of the slave population, rather than free.

It cannot be supposed that the States conferred might emigrate, with their rights of property, arms, might emigrate, with their rights of property, arms, might emigrate, with their rights of war,) were the military stores, (as well as ships of war,) were their common property of the States existing in their independent character, and they had a right to take their property to the Territory, without the authority of the States.' The object was to place the ity of the States.' The object was to place these things under the guardianship of a new Government, things under the guardianship of a new Government, which gives Congress the power 'to make all needful rules and regulations respecting the Territory or other property of the United States.' It applied only to property held in common at the time, and not with reference to any property which the sovereignty might subsequently acquire. It applied to the Territory of the United States—then in the minds of the framers of the Constitution. It refers to the of the framers of the Constitution. It refers to the sale or raising of money. This is different from the power to legislate over the Territories. With the vords 'to make all needful rules and regulations respecting the Territory,' are coupled the words and other property of the United States.' And the concluding words render this construction irresisti ble: 'And nothing in this Constitution shall be s

> States, or of any particular State.'
> It is obvious that the Congress, under the new Government, regarded the above clause as necessary to carry into effect the principles and provisions of the Ordinance of 1787, which they regarded as an act of the States in the exercise of their political power at the time; and these representatives of the same States under the new Government did not think proper to depart from any essential principle, and did not attempt to undo anything that was done.

construed as to prejudice any claims of the United

As to Territory acquired without the limits of the United States, it remains Territory until admitted into the Union. No power is given in the Con-stitution to acquire Territory to be held and govern ment, that Dred Scott is not a citizen of Missouri, and is not, therefore, entitled to sue in the United States Courts. The following facts appear on the it becomes a State. The power to acquire Territor until it is in a condition to become a State on an

Dr. Emerson took the plainting from the State of Illinois, and held him there as a slave until the month of April, 1835. At the time last mentioned, said Dr. Emerson removed the plaintiff from said military post at Rock Island to the military post at Fort Snelling, situated on the west bank of the Mississippi River, in the territory known as Upper Louisiana, acquired by the United States from France, and situated north of the latitude of 36 deg. 30 min. north, and north of the Istitude of 36 deg. 30 min. north, and north of the State of Missouri. Said Dr. Emerson held the plaintiff in slavery at said Fort Snelling until the year 1835.

'In the year 1835, Harriet (who is named in the second count of the plaintiff's declaration) was the second count of the plaintiff's declaration of the people of the United States, and must be held for their month of the people of the United States, and it therefore became necessary to hold possession of it until settled and inhabited by a civilized community, capable of self-government and for admission into the Union. But, as we before said, it was acquired by the Federal Government as the representative and trustee of the people of the United States, and it therefore became necessary to hold possession of it until settled and inhabited by a civilized community, capable of self-government and for admission into the Union. But, as we before said, it was acquired by the Federal Government as the representative and trustee of the people of the United States, and it therefore became necessary to hold possession of it until settled and inhabited by a civilized community, capable of self-government and for admission into the Union. But, as we before said, it was acquired by the Federal Government and form frames and form fr In the year 1838,

'In the year 1835, Harriet (who is named in the second count of the plaintiff's declaration) was the slave of Major Taliaferro, who belonged to the army of the United States. In that year (1835) said Major Taliaferro took said Harriet to said Fort Snelling, a military post situated as hereinbefore stated, and kept her there as a slave until the year 1836, and then sold and delivered her as a slave at Fort Snelling anto said Dr. Emerson, hereinbefore named; and said Dr. Emerson held said Harriet in slavery at said Fort Snelling until the year 1838.

'In the year 1838.

'In the year 1836, the plaintiff and said Harriet, at said Fort Snelling, with the consent of said Dr. Emerson, who then claimed to be their master and owner, intermarried, and took each other for husband and wife. Eliza and Lizzie, named in the third count of the people of the United States, and must be held for their common and equal benefit; for it was the acquisition of the people of the United States, and Government held it for the common benefit until it should become associated as a member of the Union. Until that time arrived, it was undoubtedly necessary that some government be established to protect the inhabitants in their persons, who then claimed to be their master and owner, intermarried, and took each other for husband and wife. Eliza and Lizzie, named in the third count of the people of the United States, and that must depend on the number of its inhabitants, and the character and situation of the Territory. What Government is the best must depend on the condition of the Territory. What Government is the best must depend on the condition of the Territory. These are plainly defined by the Constitution. The Constitution provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exer-State of Missouri, at the military post called Jefferson Barracks.

'In the year 1838, said Dr. Emerson removed the plaintiff and said Harriet, and their said daughter blaintiff and said Harriet, and their said daughter blaintiff and said Fort Suelling to the State of Missouri, where they have ever since resided.

'Before the commencement of this suit, said Dr. dress of grievances,' &c. Thus the rights of prop-

ted powers, and forbade the exercise of others.

has no powers over persons and property of citizens, except those enumerated in the Constitution. If the Constitution recognizes the right of master and shave, and makes no difference between slaves and other property, no tribunal acting under the authority of the United States can draw such a distinction. United States can draw such a distinction,

Act of Congress which prohibits citizens from holding property of this character north of a certain line is not warranted by the Constitution, and is therefore void; and neither Dred Scott nor any one therefore void; and neither Dred Scott nor any one Jefferson, and the able jurists who filled the seats of of his family were made free by their residence in justice in the calmer days of our republic, recog-Illinois. The plaintiff was not a citizen of Missouri, nized; this is not the Constitution to which we but was still a slave, and therefore had no right to sue in a Court of the United States.

### SELECTIONS.

From the New York Evening Post. THE SUPREME COURT OF THE UNITED STATES.

The dangers apprehended from the organic tendencies of the Supreme Court to engross the legislative power of the federal government, which Jefferson foresaw, and so often warned his countrymen son foresaw, and so often warned his countrymen against, are no longer imaginary. They are upon us. The decision rendered by that body on Friday, in the case of a Missouri negro who had appealed to it for assistance in asserting his right to share the promises of the Declaration of Independence, has struck at the very roots of the past legislation of the country in relation to slavery. It has changed the very blood of the Constitution, from which we derive our political existence, and has given to our government a direction and a purpose as novel as it is barbarous and humiliating.

With it the chain and the stark and the storak of floats, it is the flag of slavery. If so, that flag should have the light of the stars and the streaks of running red crased from it; it should be dyed black, and its device should be the whip and the fetter.

Are we to accept, without question, these new readings of the Constitution—to sit down.content-total variety of the constitution was never before rightly understood, even by those who framed it—to consent that hereafter it shall be the slaveholder's instead of the freeman's Constitution? Never! Never!

government a direction and a purpose as novel as it is barbarous and humiliating.

In the first place, it has annihilated at one blow the citizenship of the entire colored population of the country, and with it all laws and constitutional provisions of the different States for the protection f those rights.

ry of the United States. The ordinance of 1787, with the passage or defence of which the names of the most eminent American statesmen have been imperishably associated, is not only pronounced uninstitutional, but the power to enact any laws hich contemplate a restriction upon the right to uy, hold and sell slaves in our territories is distinct-

Nor is this all. The doctrine which has been recognized wherever the common law prevails, since the days of Lord Mansfield, that when a slave is the days of Lord Mansfield, that when a slave is taken by his master into the jurisdiction of a State that prohibits slavery, he is from that moment free, is not only set aside, but the power is denied to the States of this Union to prohibit masters bringing slaves within their jurisdiction, provided they do not enter it with the intention of establishag a permanent residence there.
All of these positions are now in the juridical

All of these positions are now in the justices the history of the country; the law in reference to all of them was settled by a long line of judicial decisions by the highest tribunals of the several States, and until within the last twelve years was regarded as much beyond the reach of controversy as the right of the people of the United States to a republican form of government. If precedence, usage, public acquiescence, could hallow any doctrines of constitutional interpretation, then were those doctrines hallowed which have been ruthlessly subverted by the Supreme Court.

It is with feelings of more than ordinary solem

forced to the melancholy conviction that the moral authority and consequent usefulness of that tribunal, under its present organization, is seriously impaired, if not destroyed.

The time which is chosen for this juridical revolution—just after the adjournment of that department of the government most injured by the decision, and at the commencement of a new administration, when all the patronage of the nation can be used in reconciling the people to its doctrines shows, when taken in connection with the doctrines themselves, and the constitution of the Court, that a majority of its members have consented to become parties to a combination with the administration to transfer the political control of this government to

ty of the United States can draw such a distinction, and deny the provisions and guarantees secured against the encroachment of the Government. As we have already said, the right of property in a slave is expressly conferred in the Constitution, and guaranteed to every State. This is in language too plain to be misunderstood; and no words can be found in the Constitution giving Congress greater power over slaves than over any other description of property.

It is, therefore, the opinion of this Court that the Act of Congress which prohibits citizens from holding property of this character north of a certain our Constitution for us, who find in it what no man bave so long looked up with reverence and admirahave so long looked up with reverence and admira-tion; it is a new Constitution, of which we never heard till it was invented by Mr. Calhoun, and which we cannot see adopted by the Judges of our federal Courts without shame and indignation.

Hereafter, if this decision shall stand for law, slavery, instead of being what the people of the slave States have hitherto called it, their peculiar institu-tion, is a federal institution, the common patri-mony and shame of all the States, those who flaunt mony and shame of all the States, those who hands with the title of free, as well as those which accept the stigma of being the Land of Bondage; hereafter, wherever our jurisdiction extends, it carries with it the chain and the scourge—wherever our flag floats, it is the flag of slavery. If so, that flag should have the light of the stars and the streaks of

From the New York Tribune DECISION OF THE SUPREME COURT.

It is impossible to exaggerate the importance of the recent decision of the Supreme Court. The grounds and methods of that decision we have exof those rights.

In the next place, it has stripped Congress of a power to exclude slavery from the territories, which has been exercised by every President of the United States from Washington down to Fillmere, and which has had an effect in shaping the political and which has had an effect in shaping the political and which has had an effect in shaping the political and which has had an effect in shaping the political and which has had an effect in shaping the political and which has had an effect in shaping the political and remote period when different judges, sitting in this remote period when different judges, sitting in this udgment, the Constitution of the United States is nothing better than the bulwark of inhumanity and It is most true that this decision is bad law; that

It is most true that this decision is bad law; that it is based on false historical premises and wrongsinterpretations of the Constitution; that it does not at all represent the legal or judicial opinion of the nation; that it is merely a Southern sophism clothed with the dignity of our highest Court. Nevertheless, there it is, the final action of the National Judiciary, established by the founders of the Republic to interpret the Constitution, and to emperate the Constitution, and to emperate the Constitution, and to emperate the Constitution. tional Judiciary, established by the founders of the Republic to interpret the Constitution, and to embody the ultimate legal conclusions of the whole people—an action proclaiming that, in the view of the Constitution, slaves are property. The inference is plain. If slaves are recognised as property by the Constitution, of course no local or State law can el-Constitution, of course no local of distribution, of course no local of distribution, of course no local of distribution, of course no local of the course to held it. dividual State of Territory, or foroid its being head as such wherever its owner may choose to hold it. This is all involved in the present decision; but let a single case draw from the Court an official judg-ment, that slaves can be held and protected under ment, that slaves can be held and protected inder National law, and we shall see men buying slaves for the New York market. There will be no legal power to prevent it. At this moment, indeed, any wealthy New York jobber connected with the Southern trade can put in his next orders: 'Send me a negro cook, at the lowest market value!

remaintering the three beautiful to the second process of the seco

One who runs may read the evidence of it in every revelation from the capital.

Of course, the moment this conviction takes possession of the public mind, there is an end to the Supreme Court; for a judicial tribunal, which is not rooted in the confidence of the people, will soon either be disregarded as an authority, or overturned.

Which of these fates is in store for the Court at Washington, we do not care now to speculate about—perhaps both; one thing, however, is perfectly certain—that its ancient and proper authority with the people and with Congross is gone he yond recovery. The last objection to the election of the Judges of this Court by the people is now removed. Its members have long borne but an indif-

gins thus: 'When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with any other, and to assume among the powers of the earth of the separate and equal station to which the have of nature and of nature and of nature and of nature is God entitles them, a decent respect to the opinions of mankind requires that they should declare them; and the political bonds which his separation; 'Essens, however, no more than what he might lawfully do it the separation; 'The Chief Justice proceeded to examine the statement to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalignable rights; that among the powers of the controversy process cannot authorize as well as to the States. Congress cannot authorize the Territories as well as to the States. Congress cannot authorize to congress cannot authorize to the Southern Congress ca thick on our hands also. From Maine to the Pa-cific, over all future conquests and annexations, wherever in the islands of western seas, or in the South American Coutinent, or in the Mexican Gulf, the flag of the Union, by just means or unjust, shall be planted, there it plants the curse, and tears, and blood, and unpaid toil of this 'institution.' The Star of Freedom and the stripes of bondage are henceforth one. American Republicanism and American Slavery are for the future synonymous. This, then, is the final fruit. In this, all the labors of our statesmen, the blood of our heroes, the life-long cares and toils of our forefathers, the aspirations of our scholars, the prayers of good men, have finally ended! America the slavebreeder and

> The Commercial Advertiser is waking up to the tremendous and far-reaching consequences of the Supreme Court's decision in the Dred Scott case. The following statement is frank and lucid:— Now, there is no concealing the fact, that under

this decision the rights which the free States have all along believed themselves to possess, are denied, this decision the rights which the free States have all along believed themselves to possess, are denied, and can no longer be recognized. They have supposed that it was their prerogative to prohibit human slavery within their territories; that they could declare, and carry out their declaration, that a slave brought voluntarily by his owner within their borders should thereby be freed from bondage, especially when they met the requirements of the Constitution by surrendering fugitive slaves, and the requirements of good brotherhood by publicly announcing that any slaveholder bringing his slave or slaves into their territory would do it at his own risk. They believed they had just as much constitutional right to say, 'You shall not bring your slaves into our State,' as to say, 'We will return your slaves if they escape into our State.' According to the decision now made, all this has been wrong. New York has no such power. The Federal Constitution requires not only that she shall return the fugitive slave who seeks refuge in her territory, but that if a slaveholder brings into any of her cities or towns a whole retinue of slaves, she shall protect him in his ownership of them, as she would in the ownership of so many horses or oxen.

'Unless we have mistaken the tenor and extent shall protect him in his ownership of them, as she would in the ownership of so many horses or oxen.

'Unless we have mistaken the tenor and extent of the decision, and we do not think we have, any of the following consequences may result from it:

A. B., from Louisiana, may bring his family to New York city, with as many slaves to wait upon him as he chooses. He may stay with them a month, a year, or five years, so long as he is always about to return; or he may himself pass to and fro, retaining his residence in Louisiana. C. D. may also come from South Carolina under similar circumstances, and with a similar retinue, and the number of slaves and with a similar retinue, and the number of slaves settled in the city, and to be protected and other-wise treated as property, may be indefinitely in-creased. Then A. B. may sell a part of his slaves to C. D. Or C. D. and himself, disagreeing about he price, he may advertise that he has such slaves r sale to any gentleman from either of the slav States, and where they may be seen; for the right of property involves these rights. And if under the decision it may still be within the constitutional power of the State to prohibit its own citizens from buying and selling slaves, (which may be doubted so far as any practical assertion of such power is con-cerned,) yet under that decision slaveholders in transitu might thus convert this Empire City into slave mart.'

The Commercial may rest assured that the people of the free States will find some way to protest against this monstrous usurpation, and to make that protest effectual. It is bad enough that we are made slave-catchers against our will; we will not consent in like manner to be made slaveholders. The consience and the solf-respect of the free States will vindicate themselves, in spite of the recent decision and a dozen like it.—Ibid.

This, then, becomes the creed of the Buchanan administration, and the party that upholds it. The Democratic party has been gradually but rapidly tending to these doctrines for the last dozen years, and the party that the party that the party tending to these doctrines for the last dozen years, and the party that the par tending to these doctrines for the last dozen years, or ever since, indeed, they first sprang from the brain of their originator, John C. Calhoun, in 1847. It has never dared openly to avow them; it evaded them, indeed, in the late election, and was obliged

It has never dared openly to avow them; it evaded them, indeed, in the late election, and was obliged to, in order to save itself from utter overthrow in the free States; but now, bold in the secure possession of the government for four years, and backed by the Supreme Court, it will probably no longer hesitate, but fling them forth in defiance of all history and the public sentiment of the free States.

The originality and modernness of these doctrines, that now spring forth, full blown, from the Supreme Court and the great Democratic party, will strike everybody at all familiar with our political history. They are found nowhere in the political, sectional or judicial discussions of the country previous to 1840. The entire course and practice of the government, in all its departments, was against them down to 1850. Washington, the Adamses, Jefferson, Munroe, Madison, Jackson, Calhoun himself, Webster, all our Presidents, statesmen and jurists, until within these last dozen years, have upheld and defended the opposing principles. Their introduction now, under such authorities, constituting them at once the ruling doctrines of the land, marks an era, a revolution in our progress as a nation, and shows to what a fatal extent the interests of a false system of labor and of society have possessed themselves of all the departments of government.—Springfield Republican.

THE U.S. SCEREES COURT. The recent extraordinary decision of the Supreme Court of the United States will be better understood and appreciated, when the thoroughly partisan character which it has been gradually made to assume is regarded. The veneration which that august tribunal secured for itself when its decisions were made and its judgments pronounced by such Justices as Jay, Rutledge, Ellsworth, Marshall, Story, and others—men whose ability, disinterestedness and patriotism were universally confided in, no matter from what section of the country they came—this veneration has received a signal shock, and the suspicion is beginning to be entertained that our high justiciaries, who were supposed to be beyond the reach of reproach, are quite as fallible as public men in inferior positions and under greater temptations.

The truth is, the Court has been wholly revolutionized. The sleepless vigilance of the Slave Power has been constantly watching its opportunity to invade the temple of justice, from time to time insisting upon the appointment of advocatee of its most observious doctrines, until now the tribunal is apparently its own reads to match the mean of the most observious doctrines, until now the tribunal is THE U. S. SCREEKS COURT. The recent extraordi-

ing upon the appointment of advocates of the continue doctrines, until now the tribunal is parently its own, ready to sustain the most ule conthern ground.—Salem Register.

DRED SCOTT CASE.

The Boston Courier publishes a full report of the able and irrefutable Opinion of Judge Curtis, dissent ing from the Opinion pronounced by Chief Justice Taney and a majority of the Supreme Court, in the Dred Scott case. It would occupy one entire number of THE LIBERATOR, in ordinary type. We can only give an extract from it this week, in which Judge Curtis takes up the subject of citizenship as regards person of African descent. He remarks :-

I cannot, therefore, treat this plea as containing an averment that the plaintiff himself was a slave at the time of action brought; and the induiry recurs whether the facts that he is of African descent and that his parents were once slaves, are necessarily in-consistent with his own citizenship in tile State of Missouri within the meaning of the Constitution and

laws of the United States.

In Gassies vs. Ballon, 6 Pet. 761, the defendant In Gassies vs. Ballon, 6 Pet. 761, the defendant was described on the record as a naturalized citizen of the United States, residing in Louisiana. The Court held this equivalent to an averment that the defendant was a citizen of Louisiana; because a citizen of the United States, residing in any State of the Union, is, for the purpose of jurisdiction, a citizen of that State. Now the plea to the jurisdiction in this case does not contravant the first that the claim. this case does not controvert the fact that the plaintiff resided in Missouri at the date of the writ. If he did then reside there, and was also a citizen of the United States, no provisions contained in the Con-stitution or laws of Missouri can deprive the plaintiff of his right to sue citizens of States other than Missouri, in the courts of the United States.

So that, under the allegations contained in this plea, and admitted by the denurrer, the question is whether any person of African descent, whose ancestors were sold as slaves in the United States, can be a citizen of the United States. If any such person can be a citizen, this plaintiff has the can be a citizen, this plaintin has the right to the judgment of the Court that he is so; for no cause is shown by the plea why he is not so, except his descent, and the slavery of his ancestors.

The first section of the second article of the Con-

stitution uses the language, 'a citizen of the United States at the time of the adoption of the Constitution,' and one mode of approaching this question is to inquire who were citizens of the United States a the time of the adoption of the Constitution.

Citizens of the United States at the time of the

adoption of the Constitution can have been no other than citizens of the United States under the confederation. By the articles of confederation a government was organized, the style whereof was: 'The United States of America. This government was in existence when the Constitution was framed and proposed for adoption, and was to be superseded by the new government of the United States of Ameri-ca, organized under the Constitution. When, therefore, the Constitution speaks of citizenship of the United States, existing at the time of the adoption of the Constitution, it must necessarily refer to citizenship under the government which existed prior to and at the time of such adoption. Without going into any question concerning the

powers of the confederation to govern the Territory of the United States out of the limits of the States, and consequently to sustain the relation of govern-ment and citizen in respect to the inhabitants of such Territory, it may safely be said that the citizens of the several States were citizens of the United States under the confederation. That government was simply a confederacy of the several States possessing a few defined powers over subjects of general concern. ply a confederacy of the several States possessing a few defined powers over subjects of general concern, each State retaining every power, jurisdiction and right not expressly delegated to the United States in Congress assembled. And no power was thus dele-gated to the government of the confederation, to act on any question of citizenship or to make any rules in respect thereto. The whole matter was left to stand upon the action, and to the natural conse-quence of such action, that the citizens of such State quence of such action, that the citizens of such State should be citizens of that confederacy into which that State had entered, the style whereof was 'the United States of America.

To determine whether any free persons, descended from Africans held in slavery, were citizens of the United States under the confederation, and consequently at the time of the adoption of the Constitu on of the United States, it is only necessary to know whether any such persons were citizens of either of the States under the confederation at the time of the adoption of the Constitution.

Of this there can be no doubt. At the time of

the ratification of the articles of confederation, it is a fact beyond the reach of the most ingenious doubts, that all free, native born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey, and North Carolina, though descended from African slaves, were not only citizens of those States, but such of them as had the other necessary qualifications possessed the franchise of electors on equal terms with other citizens.

The Supreme Court of North Carolina, in the case of the State as Manual A Day and Bat 20 her do.

of the State vs. Manuel, 4 Dev. and Bat. 20, has de-clared the law of that State on this subject in terms which I believe to be as sound in law in the other States which I have enumerated as it was in North Carolina. 'According to the laws of this State,' says Mr. Justice Gaston, in delivering the opinion of the Court, 'all human beings within it who are not slaves, fall within one or two classes. What-ever distinctions may have existed in the Roman laws between citizens and free inhabitants, they are unknown to our institutions. Before our Revolution. all free persons, born within the dominions of the King of Great Britain, whatever their color or complexion, were native born British subjects—those born out of his allegiance were aliens. Slavery did not exist in England, but it did in the British colonies. Slaves were not, in legal parlance, persons, but property. The moment the incapacity—the dis-qualification of slavery—was removed, they became persons, and were then either British subjects or not British subjects, according as they were or were not born within the allegiance of the British King. Upon the revolution, no other change took place

'Upon the revolution, no other change took place in the laws of North Carolina than was consequent on the transition from a colony, dependent on an European king, to a free and sovereign State. Slaves remained slaves. British subjects in North Carolina became North Carolina freemen. Foreigners, until made members of the State, remained aliens. Slaves, manumitted here, became freemen, and therefore, if born within North Carolina, are citizens of North Carolina; and all free persons born within the State Carolina; and all free persons born within the State are born citizens of the State. The Constitution extended the elective franchise to every freeman who had arrived at the age of twenty-one, and paid a public tax; and it is a matter of universal notoriety, that under it, free persons, without regard to color, claimed and exercised it until it was taken from free men of color a few years since by our amended Con-

An argument from speculative premises, however well chosen, that the then state of opinion in the Commonwealth of Massachusetts was not consistent with the natural rights of those people who were born on that soil, and that they were not by the constitution of 1780 of that State admitted to the constitution of 1780 of that State admitted to dition of citizens, would be received with surprise by the people of that State, who know their own political history. It is true, beyond all controversy, that persons of color, descended from African slaves, by that constitution, made citizens of the State, and such of them as have had the necessary qualifica-tions, have held and exercised the elective franchise, as citizens, from that time to the present. (See Com.

rs. Aves, 18 Pick. R.)

The constitution of New Hampshire conferred the elective franchise upon 'every inhabitant of the State having necessary qualifications,' of which color

or descent was not one.

The constitution of New York gave the right to vote to every male inhabitant who shall have revote to 'every male inhabitant who shall have resided,' &c., making no discrimination between free colored persons and others.

That of New Jersey to 'all inhabitants of this colony of full age, who are worth £50 proclamation money, clear estate.'

New York, by its constitution of 1820, required colored persons to have some conditions.

colored persons to have some qualifications as pre-requisites for voting, which white persons need not possess. And New Jersey, by its present constitu-tion, restricts the right to vote to white male citition, restricts the right to vote to white male citi-xens. But these changes can have no other effect upon the present inquiry, except to show, what in-deed is indisputable, that before they were made, no such restrictions existed; and colored, in common with white persons, were not only citizens of those States, but entitled to the elective franchise on the same qualifications as white persons; as they now are in New Hampshire and Massachusetts.

The fourth of the fundamental articles of the cor federation was as follows: 'The free inhabitants of each of these States, paupers, vagabonds and fugi

THE OPINION OF JUDGE CURTIS IN THE tives from justice excepted, shall be entitled to all the privileges and immunities of free citizens in the

The fact that free persons of color were citizens of some of the several States, and the consequence that this fourth article of the confederation would have the effect to confer on such persons the privi-leges and immunities of general citizenship, were not only known to those who framed and adopted those articles, but the evidence is decisive, that the fourth article was intended to have that effect, and that more restricted language, which would have exclud-ed such persons, was deliberately and purposely re-

On the 25th of June, 1778, the articles of confoderation being under consideration by the Congress, the delegates from South Carolina moved to amend the fourth article, by inserting after the word 'free,' and before the word 'inhabitants,' the word 'white.' and before the word 'inhabitants,' the word 'white,' so that the privileges and immunities of general citizenship would be secured only to white persons. Two States voted for the amendment, eight States against it, and the vote of one State was divided. The language of the article stood unchanged, and both by its terms of inclusion, 'free inhabitants,' and the strong implication from its terms of exclusion, 'paupers, vagabonds, and fugitives from justice,' who alone were excepted, it is clear, that under the confederation, and at the time of the adoption of the Constitution, free colored persons, of African descent, might be, and, by reason of their African descent, might be, and, by reason of their being inhabitants of certain States, were entitled to the privileges and immunities of general citizenship of the United States. Did the Constitution of the United States deprive

them or their descendants of citizenship?

The Constitution was ordained and established by the people of the United States through the action, in each State, of those persons who were qualified by its laws to act thereon in behalf of themselve and all other citizens of that State. In some of the States, as we have seen, colored persons were not only included in the body of 'the people of the Uni-ted States,' by whom the Constitution was ordain-ed and established, but, in at least five of the States, they had the power to act, and doubtless did act, by their suffrages, upon the question of its adoption It would be strange if we were to find in that instrument anything which deprived of their citizenship any part of the people of the United States who

were among those by whom it was established.

I can find nothing in the Constitution which,
proporio vigore, deprives of their citizenship any class of persons who were citizens of the United States at the time of its adoption, or who should be native born citizens of any State after its adoption; nor any power enabling Congress to disfranchise per sons born on the soil of any State, and entitled to citizenship of such State by its Constitution and laws. And my opinion is, that under the Constitution of the United States, every free person, born on the soil of a State, who is a citizen of that State, by force of its Constitution or laws, is also a citizen of

The first section of the second article of the Constitution uses the language, 'a natural born citizen,' thus assuming that citizenship may be acquired by birth. After elucidating this point, Mr. Curtis proceeds to consider other clauses of the Constitution bearing upon the question, and upon the clause, ' the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several he remarks :-

Nowhere else in the Constitution is there any thing concerning a general citizenship; but here, privileges and immunities to be enjoyed throughout the United States, under and by force of the national compact, are grapted and secured. In selecting those who are to enjoy these national rights of citizenship, how are they described? As citizens of each State. It is to them these national rights are secured. The qualification for them is not to be looked for in any provision of the Constitution or laws of the United States. They are to be citizens of the several States, and, as such, the privileges and immunities of general citizenship derived from and guarantied by the Constitution are to be enjoy-ed. It would seem that if it had been intended to constitute a class of native born persons within the States, who should derive their citizenship of the United States from the action of the federal government, this was an occasion for referring to them cannot be supposed that it was the purpose of this gious tracts calculated to receive the approbation of article to confer the privileges and immunities of all evangelical Christians. Hence says the Desiries citizens in all the States upon persons not citizens of the United States. And if it was intended to secure these rights only to citizens of the United States, how has the Constitution here described such persons? Simply as citizens of each State.

TO THE REST OF THE PARTY OF THE PARTY. Laying aside, then, the case of aliens, concerning h the Constitution of the United States has provided, and confining our view to free persons born within the several States, we find that the Constitution has recognized the general principle of public law, that allegiance and citizenship depend on the place of birth; that it has attempted, practically, apply this principl classes of persons who should or should not come un-der it; that when we turn to the Constitution for an answer to the question, what free persons, born within the several States, the only answer we can receive from any of its express provisions is, the citizens of the several States are to enjoy the privileges and immunities of citizens in every State, and their franchise as electors under the Constitution depends on their citizenship in the several States. Add to this that the Constitution was origined by the citizenship in the several states. on their citizenship in the several States. Add to this that the Constitution was ordained by the citi-zens of the several States; that they were 'the peo-ple of the United States,' for whom and whose pos-tority the government was declared in the preamble terity the government was declared in the preamble of the Constitution, to be made; that each of them was a citizen of the United States at the time of the adoption of the Constitution, within the meaning of those words in that instrument; that by them the government was to be and was in fact organized and that no power is conferred on the government of the Union to discriminate between them, or to disof the Union to discriminate between them, or to dis-franchise any of them; the necessary conclusion is, that those persons born within the several States, who, by force of their respective Constitutions and laws are citizens of the States, are thereby citizens of the United States.

And it must be borne in mind, that the difficulties which attend the allowance of the claims of colored persons to be citizens of the United States are not avoided by saying that though each State may make them its citizens, they are not thereby made citizens of the United States; because the privileges of general citizenship are secured to the citizens of eac State. The language of the Constitution is: 'The citizens of each States shall be entitled to all privileges and immunities of citizens in the several States.'
If each State may make such persons its citizens, they become, as such, entitled to the benefits of this article if there be a citizenship of the United States, distinct from the native born citizenship of the United States, distinct from a native born citizenship of the several States.

Judge Curtis cites numerous acts of legislation or the part of Congress as going to show that in the apprehension of their framers, color was not a necessary qualification of citizenship. 'It would be strange,' he says, 'if laws were found on our statute book to that effect, when, by solemn treaties, large feet, when, by solemn treaties, large bodies of Mexican and North American Indians have been admitted to citizenship of the United States.'
Mr. Curtis sums up his conclusions on this point as

1st. That the free native born citizens of each State are citizens of the United States. 2d. That as free colored persons born within some of the States are citizens of those States, such persons are also citizens of the United States.

3d. That every such citizen, residing in any State, has the right to sue and is liable to be sucd, in the federal courts, as a citizen of that State in

which he resides.

4th. That as the plea to the jurisdiction in this 4th. That as the pien to the jurisdiction in this case shows no facts, except that the plaintiff was of African descent, and his ancestors were sold as slaves; and as these facts are not inconsistent with his citizenship of the United States, and his residence in the State of Missouri, the plea to the jurisdiction was bad, and the judgment of the Circuit Court

overruling it was correct.

I dissent, therefore, from that part of the opinion of the majority of the Court in which it holds that a person of African descent cannot be a citizen of the United States.

Mr. Badger of North Carolina, whose dis tinction as a lawyer entitles his judgment to more than ordinary value, said at the conclusion of Judge Curtis's opinion, that it was the most clear, compact and conclusive piece of judicial reasoning, from first to last, that he had ever heard or read. The Liberator

NO UNION WITH SLAVEHOLDERS.

BOSTON, MARCH 20, 1857

THE AMERICAN TRACT SOCIETY. Judge WILLIAM JAY has just published, in imphlet of 38 large octavo pages, 'A Letter to the ommittee chosen by the American Tract Society, to equire into the proceedings of its Executive Committee, in relation to Slavery.' It is another valuable contribution to the many he has made to the Anti-Slavery cause, and makes its appearance at a very timely period. His appeals to the Committee of Inquiry, to be faithful to the solemn trust committed to them, are carnest and cogent. Their duty, he telle them, is very plain. Their functions are not those of jury, for there is no issue of fact to be tried, inas much as the acts of the Executive Committee of the Tract Society which have given offence, and which have led to their appointment, are admitted and jus-tified. Their province is to collect the arguments for

and against those acts, and to express their opinion of their relative weight; and herein 'is found the stupendous responsibility involved in their comm This Committee consists of fourteen-only four o

whom are laymen—at the head of which stands th Hon. Theodore Frelinghuysen, whose hunkerism i well known to the whole country. It has a difficul task to perform-not to please God, but to make report that shall satisfy the increasing Anti-Slavery sentiment of the North, and at the same time not excite the pro-slavery ruffianism of the South. We expect nothing from it toward pleasing God, and feel just as confident it will fail to reconcile elements which are morally antagonistical. We shall look to one of its members, at least, to give an explicit utterance against the cowardly, selfish, and anti-Christian cours pursued by the Tract Society on the subject of slavery namely, the Rev. Dr. Wayland—possibly seconder by the Rev. Albert Barnes or the Rev. Dr. Hawes. Judge Jay reviews the defence of the Society of the part of its President, and shows it to be as hypocritical as it is worthless. To the plea that, by the words of their charter, the tracts published were to be such as are 'calculated to receive the approbation of all eyangelical Christians; ' and as there are churches of every denomination called evangelical, scattered all over the Southern States, the great mass of who members would denounce any tract condemnatory of slavery, ergo, the Society should remain dumb of that subject, and cannot be justified in law or con science' in discussing it; Judge Jay keenly replies

that if the President had taken the trouble to read the charter which plays such an important part in his defence, he would have seen that ' this famous charter. this shield of human bondage, is a very brief act of the New York Legislature, passed May 26th, 1841. incorporating, in the usual terms, 'all such persons a now are or may hereafter become members of the American Tract Society, formed in the city of Nev York, for the purpose of printing and circulating religious publications.' This is all it says about 'a specific object by prescribed means.' Not a word about evangelical Christians, or indeed Christians of any sort or kind! 'The charter,' says Judge Jay, 'contains not the most distant allusion to either slavery or tobacco-chewing; yet Tract Society logic deduces from it a legal prohibition to censure the one, and a legal warrant to denounce the divine displeasure against the other!'

knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of reliall evangelical Christians.' Hence, says the President. 'If these Southern churches remain evangelical churches, and Southern Christians are still evangelical Christians,' it is the duty of the Society 'to abstain from publishing even truths, the publication of which they would not approve.' And though a portion might approve of these truths, no matter-no truth may be published, not accepted and approved by

By the first article of its constitution, the object of

the Tract Society is declared to be, 'To diffuse the

ALL!! 'If this be, indeed, the just and literal meaning of the constitution,' says Judge Jay, 'then is the American Tract Society burthened with a constitution unralleled for its stupidity and absurdity; a constitu tion giving to each individual among the evangelical Christians in this and other countries, a veto on every tract and book offered for publication to the Society. If such be the constitution, its framers were fit

subjects for a lunatic asylum.' But they were 'wise as well as good men,' and this construction has been practically repudiated and rejected by the Society from its first organization to the present day.

As to who are erangelical Christians, within th neaning of the Constitution, Judge Jay correctly replies- Unquestionably, such as belong to a church or denomination holding certain doctrines respecting the trinity, the atonement, the influence of the Holy Spirit, and justification by faith, . &c. Yet nothing more was or could be intended than that the tracti published should contain nothing to which an evangelical Christian, as such, could object—that is, the doctrines held by his church should not be impugned. Hence, 'whether a tract was or was not calculated to receive the approbation of all evangelical Christians, was to be determined, not by the opinion of an individual Methodist or Baptist, but by an appeal to the creeds and confessions of faith of the dif erent evangelical churches.' Now, in what creed or confession is the right to enslave, or to traffic in human flesh, recognized as essential to an evangelical profession of faith, and Abolitionism set forth as

heresy? One of the most important objects of the Society is the promotion of sound morality. But Judge Jay observes, with great significance- Sound morality is not tested by evangelical doctrines, but by the precepts of Scripture, and the dictates of reason and science.' And he adds- Innumerable are the amusements, occupations and practices denounced by the Society, which are vindicated and countenanced by multitudes of Episcopalians, Presbyterians, &c. &c. Probably the great mass of Evangelical Christians in this and other countries indulge in the use of intoxi cating liquors, and maintain that their moderate us is lawful and Christian. Yet the Executive Committee, perfectly oblivious of the first article of the constitution, and utterly regardless of the disapprobation of whole multitudes of evangelical distillers, retailers and drinkers, have again and again launched its denunciations against the use of all intoxicating liquors.' So, too, millions of evangelical Christians and doubtless a great majority of the male member of the American Tract Society, daily indulge in the use of tobacco, and have no belief that such indulgence is unchristian. But the Executive Committee. areless of their approbation, have poured forth a trenendous counterblast to tobacco! Yet it is now discovered that nothing may be said against slavery, which is not calculated to receive the approbation of all evangelical slaveholders, traders, and breeders! What arrant hypocrisy! Judge Jay refers, in terms of righteous indignation

to that indescribably wicked work by Rev. Nehemi ah Adams, D. D., entitled 'A South-Side View of Slavery.' He styles it an 'unblessed book'-'a labored vindication of American slavery, excusing and extenuating each of its abominations, and in its sneer-ing, jeering tone, highly insulting to such of his fel-low-Christians as had been sealous in exposing the iniquities of the slave system.' And yet Dr. Ada one of the Publishing Committee of the Tract Socie-ty, exercises an absolute and irresponsible veto on ev-ery sentence of every tract offered for publication!

No repentance will be deemed sincere,' on the part of the Tract Society, says Judge Jay, 'so long as the Rev. Nehemiah Adams, D. D., as the sentinel of the Slave Power, keeps watch and ward over the Trac press. . . . By his deplorable book, rendered still mor disreputable by his position in a great religious insti-tution, he is a stumbling-block and rock of offence to many.' He must be taken out of the way, or the supplies cut off.

For this faithful and unanswerable Letter, Judge Jay

deserves the thanks of the friends of freedo true religion throughout Christendom; but we are no a little surprised that he says, . Well has it been said by the Roy. Albert Barnes, the outward progress of liberty among the nations will compet the churches if they would save the world from infidelity, (!) to detach themselves from slavery.' How can those bodies which are so corrupt and cowardly as to need to be compelled, by an outward pressure, to go forward in a right direction, save the world from any of its crimes, or be in any sense the churches of Him who came to set the captive free? And why this fling at 'infidelity, as though it (and not these churches) were the prop and bulwark of popular iniquity? Againwhen he tells the Committee of Inquiry, 'Your report will do much, either to reconcile the Northern Church to bondage and all its inseparable abominations, and thus to expose her to the scoff of the infidel,' &c., he certainly pays a marked tribute to infidelity as true to the cause of the oppressed, and therefore true to God; otherwise, it would not 'scoff' at what is in accordance with its own spirit. We respectfully submit to Judge Jay, that the term 'infidel' is a surer proof of so!'-And then, if the captain of the same slave honesty of purpose and goodness of heart, in this degenerate age and country, than that of Christian : that its invidious use is wholly unbecoming a true Protestant; that no man is an infidel who is true to his own convictions of duty, whatever he may think or say theologically; and that no human being is competent to wear the robes of infallibility. Aside from this, we hail the appearance of this Let-

ter, and trust it will be inquired for by all who take an interest either in the welfare of the American Tract Seciety, or, what is of incomparably more importance, in the utter and eternal overthrow of slavery in this guilty land.

THE ERA OF GOOD FEELING.

In August, 1856, Rev. Dr. Orville Dewey made speech to his neighbors under the 'old elm tree' in Sheffield, Mass., in which he ventured to say some thing about slavery. In the October following, a characteristic and decidedly uncomplimentary letter from Charleston, S. C., complaining of the 'elm-tree oration, and signed 'Some of your former friends, was sent to Dr. Dewey. In February, 1857, Dr. Dewey arrived, through many uncertainties, at the point of deciding to reply to that letter through the New York Evening Post; and in the number of the Independent issued next thereafter, a comment upon that reply appears, entitled 'Moral Cosmetics,' from the pen of Henry Ward Beecher.

It must be admitted that saints have this great ad vantage over sinners-that, being well stocked with that charity which not only 'hopeth' all things, but believeth' all things, and 'never faileth,' they can always meet the charge, against themselves or others, of having done a bad thing, by the assumption that it was done with the best intentions. The contrast between these two classes of men appears most vividly in the correspondence above-mentioned. The prejudice and unreasonableness shown in the slaveholders' letter is so glaring that they themselves shrank from signing their names to it; and it was manifestly so open to replication (if Dr. Dewey had taken it in anger instead of in sorrow) that even Mr. Garrison could not deny it a 'refuge' on the first page of THE LIBERATOR, Dec. 19, 1856.

The fact is, that Dr. Dewey has been so intent upon fulfilling his Scriptural obligations, (we can't stop here to refer, by chapter and verse, to the precepts upon which his life has been modelled, but they are ly suited to elicit smiles, thanks and rose-water from both parties, that when this hail-storm rattled upon And after giving us the delightful information that to say or do. But when he recovered the power of lowing exculpatory quotation from Dr. Dewey:speech, and the mellifluous flow of his customary dialect, what can be more touching, to one who has the least softness of heart or head, than his complaint that the 'imputation of base and unworthy motives' that the 'imputation of base and unworthy mouves proceeding from 'the generous and beautiful hospitality of the South' is 'very hard measure' for him. In my Elm-Tree Address [spoken at the North, be it It must be! But he proceeds to display the ample ground for self-justification which his case affords, as patiently as if he were addressing a jury of saints like suit any party or people? himself, possessed of that fellow-feeling which makes men 'wondrous kind.' Hear him !

"I have firmly resisted the extreme measures of the Northern Abolitionists; . . I am not an extremist on this slavery question; I did not like Mr. Sumner's speech; . . I thought Mrs. Stowe did injustice to the slaveholder's character; . . I did not vote for Mr. Fremont; . . I did not like the array of hostility to the South which his party presented; . . I do not, as I never did, hold any extreme ground on this slave, ry question; . my address was a remonstrance with the South, not as holding slaves, but as determining never to let them go—as endeavoring to legitimate, perpetuate and extend the slave system. With this view, I said, first, that the system began in a monstrous wrong; and that what began so—what our government and the whole civilized world had pronounced to be piracy—what entailed dishonor upon the slave-dealer—ought not to be eulogized as an excellent and admirable thing. . . I spoke of an institution. So far as persons whom I knew were regarded, I spoke of them with warm admiration and interest. . Do Southern men—I still seriously ask—do they deny that the buying and selling of men is a painful part of their system? I did not say 'fearful,' as the letterwriter makes me say; I said 'painful.' . And when I said that there are serious exposures to the character in plantation life—and I did not say it without warrant—is that an incredible thing, or an unpardonable offence? . What I said was this—that slavery was wrong in its origin; and my express conclusion their gentle attempt of the provided by have not full be their gentle attempt of the gentle attempt of the provided by have not full be their gentle attempt of the provided by have not full be their gentle attempt of the provided by have not full be their gentle attempt of the provided by have not full be their gentle attempt of the provided by have not full be their gentle attemp 'I have firmly resisted the extreme measures o warrant—is that an incredible thing, or an unpardonable offence? . . What I said was this—that alavery was wrong in its origin; and my express conclusion from this was, that it ought not to be now regarded as a good thing—an excellent thing—an admirable system.' . It might be wrong to break it up immediately. It might be wrong to break it up immediately. It might do far more harm than good. I did not confound slave-holding with slave-taking. On the contrary, the plain and manifest purpose of my observations was, to remonstrate, not egainst the sin of holding slaves, but against what I deemed the disastrous error of holding up slavery as an excellent and unobjectionable institution. . I said in my address that dealing in slaves had never been and was not now a respectable business. I thought it a very striking, tacit concession; and certainly, I supposed there was no doubt about the fact. The letter-writer says: "Your assertion is an insult to the Southern States."

Now, what is meant by "brokers," in this connection, I do not know. There may be men that are interested in the traffic whose social position is not compromised by it, just as there were in the original trade; but in either case, they could hardly be called dealers in slaves. Was it not obvious that I meant to refer to the active agent—to the actual go-between—in this traffic. I think so: I certainly meant so: and I do not who are aware of the pressing need of a paper consider. the active agent—to the actual go-between—in this traffic? I think so; I certainly meant so; and I do not think that the gentlemen whom he gratuitously charges me with insulting will thank him for confounding and compression. me with insulting will thank him for confounding and compromising them with that class. . I never suspected that what I said was to wound my friends at the South. . . I know them better than to return scorn for scorn. I honor their virtues, I know in them some of the best people that I know any where. God bless them. I have no unkind word to say of them.

and tone—of St. Samuel, surnamed Pecksniff, as re-corded by Mr. Dickens :-

"I am not angry," observed Mr. Pecksniff. "I

"Mr. Churzlewit, sir! you have partaken of my "And paid for it," he observed.
"Thank you. That savors," so

"And paid for it," he observed.

"Thank you. That savors," said Mr. Pecksniff, taking out his pocket-handkerchief, "of your old familiar frankness. You have paid for it. I was about to make the remark. You have deceived me, sir. Thank you again. I am glad of it. To see you in the possession of your health and faculties, on any terms, is, in itself, a sufficient recompense. To have been deceived, implies a trusting nature. Mine is a trusting nature. I am thankful for ir. I would rather have a trusting nature, do you know, sir, than a doubting one!"

The fact is, Dr. Dewey's heart is so tender, and s nturated with the milk of human kindness, that when he is confronted by any white representative of the dignity of human nature,' (white outside, mind you,) who can look him in the eye, and say somewhat, no matter what, in his own defence, he cannot bring himself to believe that that man ever voluntarily does wrong. He probably pictures to himself the first slave-traders with horns, hoofs and claws, and of course does not trouble himself to hunt up any possible good intentions which may have actuated them in that business. But if the merchant who fitted out one of the slave-trading vessels from New York in the year just finished should walk into his study, and say, Sir, did you refer to me in that fanatical elm-tree speech, or in that impertinent letter?'-Dr. Dewey would probably reply- My dear sir, how could you suppose such a thing? Was it not obvious that I meant to refer to the active agent? to the actual go between in this traffic? I think so: I certainly mean should step forward from behind the door, and say-Sir, did you refer to me?'-would not Dr. Dewey say, with a countenance more in sorrow than in an ger-'My dear sir, this is very hard measure for me Your haste (very natural, no doubt, and excusable under the circumstances) has made you overlook the particular expressions I used. I was speaking of sla very when it began; of what it was originally; what I said was this-that slavery was wrong in its origin I did not say "fearful," I said "painful"; I did not say "mother," I said "brother." Gentlemen, do mo the favor to introduce me, each to the other.' (Dr Dewey, Capt. Rough: Dr. Dewey, Mr. Ready. Now, my dear friends, I never suspected that what said was to wound you. I know you better than to return scorn for scorn. I honor your virtues. I know n you some of the best people that I know any where God bless you! I have no unkind word to say or you.' Exeunt omnes.

Now, Mr. Henry Ward Beecher did not, by origina constitution, possess such a sweetness of disposition, such an enlarged tolerance, as we have described But good feeling is contagious; and by the very act of thinking of Dr. Dewey, Mr. Beecher caught enough of this oleaginous influence to remove all unpleasant friction from the approaching critical contact with his professional brother. He took up the pen to laugh at Dr. Dewey; but, ere he is aware, he subsides into the following tender strain, which presently widens to the inclusion of other professional brethren within the same soothing circle :-

'No man that knows Dr. Orville Dewey but knows in to be a thoughtful, honest-hearted, and good man. No one, we presume, doubts his sincerity, his candor, or his Christian patriotism. In all matters whose remedy was graceful patience and gentle goodness, none could better prescribe than he. We think of him as we do of Dr. Adams, of Boston, and of sundams has been all they are that they are of him as we do of Dr. Adams, of Boston, and of sundry other Doctors in New York; not that they are not good men, but that they have gone beyond their depth in venturing upon public questions in our day. They are not willing to strike earnestly nor strongly, nor at the centre. They propose to treat violent and aggressive evils, in the very bones and marrow, with a mucilaginous poultice on the skin. They do not discriminate nor understand, apparently, that cautery is sometimes kinder than opiates, and that peace is not always the child of peacefulness.

Next, Mr. Beecher makes the following ingenic statement of recent events :-

When the Kansas troubles came upon us, the eye upon which his life has been modelled, but they are the well-known passages which speak of punctual eye-service to two masters, and remembrance of those who give good dinners as dining with them,) his demeanor to both North and South had been so obvious.

When he changed his voice, they regarded it as going over to the other side.'

him from what had seemed till then the clear, blue 'the time is come when men must be for or against sky of the South, no wonder that his tongue clave to slavery; the lines are drawn; neither side wants the roof of his mouth, and that, for the space of three lukewarm friends; the poisonous days of evasions and

'May I be permitted to say, that the imputation conveyed by this letter is very hard measure for me. I have firmly resisted the extreme measures of the Northern Abolitionists, and, in consequence, my name has been a butt and a by-word in their pamphlets, appeales, and public measures for

Most people would answer-Yes! It looks like that, because it is that. But Mr. Beecher, still en rapport with the charitable Doctor, genially and heart-

'We accept the plea. We exonerate the Doctor from trimming or time-serving. He meant well, but was not wise enough to do well. He could have employed his judgment for his own guidance, remained in private, and have been unharmed. But when he assumed to lead others, and led them into quicksands, it is not enough to say, "I did not mean any harm." Effects follow good causes, not good intentions."

Mr. Beecher then proceeds to put his finger upon the error—the one thing yet lacking—with Doctors Dewey and South-side Adams. If any one has hitherto been so uncharitable as to suppose-merely on the evidence of their evil fruit—that they are corrupt trees, let him henceforth sit corrected.

' The error with Dr. D., and the whole school which 'The error with Dr. D., and the whole school which he represents, is an unregulated sympathy that does not help, but prevents, decision. In every cause, and its antagonist side, they see some truth. There are those who know instinctively that there can be no agreements here. There are two sides and no middle ground in real life, whatever there may be with moral reverists. But there are men who vibrate between the two—cautious, timid, conscientious, anxious to be true, swayed by the sense of truth both ways, and they have not full hearts for either. They break down in their gentle attractions and sympathies, like a judge that cries to both sides of a plea, and ends by deciding that he wishes that the case had been a little different from what it is!'

editor, Isaac C. Gray, of East Boston, invites those who are aware of the pressing need of a paper con ducted on such principles to interest themselves at once in obtaining subscribers for it, and he also de-sires contributions to its columns from those uncompromising reformers who, prizing truth more than policy, are thereby denied admission to the columns of the delly press, and still more, to those of the newspapers which call themselves 'religious.' We bespeak a cordial welcome and an active support for 'The Earnest Worker.'

We proffer our special acknowledgments Hon. HENRY WILSON for the . Congressional Globe, am hurt, Mr. Chuzzlewit; wounded in my feelings; but I am not angry, my good air."

Hon. Henry Wilson for the 'Congressional Globe, but I am not angry, my good air."

Feeling, rather than seeing, that the old man now pointed to the door, he raised his eyes, picked up his ings and debates of the 34th Congress, first and second seesing. ings and debates of the 34th Congress, first and second sessions.

LETTER FROM CASSIUS M. CLAY Among others who were officially invited to a Among others was were omerany invited the Festival in Fancuil Hall, Jan. 2, to cothe resultation the twenty-fifth anniversary of the Massach S. Society, was Cassius M. Clay, Esq. The M. S. Society, was Cassies and Carl, page The falling manly letter, just received, explains the car ing manly tester, just interest, express the tab the letter of Mr. Wilson to the Worrester Coarse

GENTLEMEN: Only now, on my return home after a long about Only now, on my received your kind invitation of Dec. 2018 for me to attend the 25th Anniversary of the Ma for me to attend the Mary Society, which took place uary 2d ult., in Faneuil Hall.

Nothing would have given me more pleasure to have been present on that interesting occasion You well remark that this is the most glocon beneficent movement of the 19th century, for w beneares movement the can which it proposes, als experience, sufferings and aspirations of all these are in vain—vain our civilization—vain our Ch are in vain—vain our cryingacon—vain our Cha-anity—and in vain our hopes of the future! And cause we differ about the best means of access cause we diner about the best means of accompamy testimony to the self-sacrifice, the manlines my testinony to the Anti-Slavery pioneers who hold your peculiar organization? Was that Athenia, your pecuniar organization to burn the Lacedemonian & less a patriot than her many unscrupulous waria Was he not rather the truest of patriots, inasmuch justice is a surer safety to a people than arms: not, then, as noble to make sacrifices to repair a visa as to refrain from its infliction? If this be good log who more patriotic than those who, without hope reward, have for a quarter of a century battled for a justice of their country?

Nor should the fear of the taint of Disunion' ter me from doing justice to those who, in struggling for others' weal, so neglect their own. I am for the Union, or any other government, just so long as protects my rights, and no longer. For any man say that he loves that which brings only oppres is simply a lie! It is worse-it is adding felsche to cowardice! I am still for the Union, because I hope for m

safety in it than out of it. When, if ever, I shall change this my opinion, then I would war as beauti upon the Union as I would upon a highway robbe I deny the right of any man to commit that kindne cowardies of truckling to the slaveholders, by reput ating, for the Republican party, any idea of interior ing with slavery in the States. Am I not in the States and of the States? Am I not a Republican The Philadelphia platform makes no such arous and I deny the authority of any man or set of me, less than the body who made it, to amend it, or m pudiate it.

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I stand by the Constitution. Two thirds of all the States can change that; and those two thirds ex crush slavery, and will, if it lingers so long. In the mean time, each member of the Republican party living in the slave States can 'meddle' with slaver and will, to its final overthrow! This is our cond tutional right. Shall we be base enough to rever legalized robbery more than our own liberty?

The Republican party will stand by the Constitu tion,' and all the Constitutions; and yet they will eve war upon slavery every where! All we ask is a fig field and an open fight; and the devil take the hindmost !! By our action, (Dee volente,) Same, Your obedient servant,

C. M. CLAY. Messrs. W. L. Garrison, F. Jackson, S. May, Jr. Boston, Mass.

SOUTHERN HOSPITALITY. I have, in common with the readers of Tur Lan-

RATOR, been disgustingly amused (if I may be allowed such a phrase) in the perusal of the insolent commu nication addressed to the editor of THE LIBERATUR. WILLIAM LLOYD GARRISON, signed by three redoubteble Southern gentlemen.

The cage they speak of and the use to be mare of it.

would probably be not unlike the one I have lately seen described in an old book published in Philadel phia, in the year 1793, and written by J. Heeter St. John, a Pennsylvania farmer. Of this kind of lodging, I have no doubt the subscribers to that delicate message are sufficiently familiar, as well as with the other modes of Southern hospitality the en of.

The horrible scene described by the aforesaid writer closes an exceedingly well written, as well as humans chapter, entitled 'Reflexions on Negro Slavery.' The author says:-

. The following scene will, I hope, account for these gloomy reflexions, and apologize for the gloomy reflexions with which I have filled this letter [adreflexions with which I have filled this letter [std-dressed to the Abbe Raynal, F. R. S.] My mind is, and always has been, oppressed since I became a vitness of it. I was, not long since, invited to dise with a planter, who lived three miles from —, when he then resided. In order to avoid the heat of the sun, I resolved to go on foot, sheltered in a small path leading through a pleasant wood. I was leisurely travelling along, attentively examining some peculiar plants which I had collected, when all at once I that the air strongly agitated, though the day was perfectly calm and sultry. I immediately cast my ensure towards the cleared ground, from which I was but at towards the cleared ground, from which I was but at a small distance, in order to see whether it was no occasioned by a sudden shower, when, at that instant a sound, resembling a deep, rough voice, uttered, as a sound, resembling a deep, rough voice, uneres, at thought, a few inarticulate monosyllables. Alarnet and surprised, I precipitately looked all around, when I perceived, at about six rods distance, something re-sembling a cage, suspended to the limbs of a tree, all the branches of which appeared covered with large birds of prey, fluttering about, and anxiously enders, the tree branches of the same Actuated by an involvaing to perch upon the cage. Actuated by an involu-tary motion of my hands, more than by any design of my mind, I fired at them; they all flew to a short distance, with a most hideous noise: when, horid is think, and painful to repeat, I perceived a negro su-pended in the cage, and left there to expire! I shud-der when I recollect that the birds had already picked out his eves: his cheek bones were bare; his arms out his eyes; his cheek bones were bare; his arms had been attacked in several places, and his body appeared covered with a multitude of wounds. From the lace the edges of the hollow sockets, and from the lac-rations with which he was disfigured, the blood slow-ly dropped, and tinged the ground beneath. No sooner were the birds flown, than swarms of insets covered the whole body of this unfortunate wreth, eager to feed on his mangled flesh, and to drink his blood. I found myself suddenly arrested by the power of affright and terror; my nerves were convul-ed; Ltrembled, I stood motionless, involuntarily coned; I trembled, I stood motionless, involuntarily co-templating the fate of this negro, in all its dismal latitude. The living spectre, although depirted of his eyes, could distinctly hear, and, in his uncould dialect, begged me to give him some water, to allay his thirst. Humanity herself would have recalled back with horror; she would have balanced whether to lessen such reliefless distress, or mercifully with one blow to end this dreadful scene of agonizing terone blow to end this dreadful scene of agonizing forture! Had I had a ball in my gun, I certainly
should have dispatched him; but finding myself urable to peform so kind an office, I sought, though
trembling, to relieve him as well as I could. A shell,
readily fixed to a pole, which had been need by sens,
negroes, presenting itself to me, I filled it with water, and with trembling hands I guided it to the
lips of the wretched sufferer. Urged by the irresitble power of thirst, he endeavored to meet it, as he
instinctively guessed its approach by the noise it made
in passing through the bars of the cage. 'Tanke, you
white man, tank-e you; put-e some poison and give
me.' How long, I asked him, have you been hanging there? 'Two days, and me no die; the birds, the
birds; anah me!

The result of this soul-harrowing scene the writer loes not give; but he ascertained that the cause of this diabolical torture was the murder of the overset of the plantation by the poor slave,-undoubted; caused by acts of cruelty too severe to be borns. If the agitation of the Abolitionists has caused greater cruelty than this, we have failed to learn it. Comments, however, upon such acts as these are needless; they tell their own story. New Bedford, March 8, 1857

All petitions for the removal of Judge Loring hould be now sent to the Legislature without delay

A CHAPTER FOR ENGLISH READERS... REV. P. I. JOBSON AND AMERICA SLA-Ms. Epiron :

A few days since, a number of the New York Christian Advocate and Journal (January 1st, 1857) having accidentally fallen into my hands, I observed that the English correspondent of that paper, writing under date of Dec. 15, 1856, says that the Rev. P. I. John. son, one of the English deputation to the late General Conference at Indianapolis, after being the principal speaker at the Annual Missionary Meeting held in Park street Chapel, Sheffield, was requested to fations, especially the state and prospects of religion in the United States-that in his speech on the occasion. the slave institution occupied a prominent position, but was referred to 'chiefly for the purpose of pointing out the great injustice and cruel wrong inflicted in many cases upon the Methodist Episcopal Church in the Northern States by superficial writers and speakers, who neglect to notice that very wide dis tinction between its attitude towards slavery and that of the M. E. Church South. Old documents,' he said. 'issued by the M. E. Church when it was hampered and embarrassed, had been quoted and publish ed; but since these documents were first sent forth the Methodist churches of the North had openly and publicly allowed their brethren of the South to break way, rather than to be partakers of their iniquity." From the tone and manner of Mr. Jobson's discourse as here represented, it is evident that he considered himself thoroughly posted up on the question of American slavery, and on the attitude of the M. E Church North towards it. From what source he derived his information when in this country, we cannot say. All we know is, that Mr. Jobson has given partial and incorrect statement of the case. We could secount for him as a Methodist elergyman endeavoring to make out a good case for the Methodist Episcopal Church North by giving a slight coloring to facts out we were certainly unprepared for the statement that the Northern churches allowed their Southern brethren to break away rather than be partakers of the iniquity, when the fact is, the iniquity of slavery was never mooted at the time the Southern brethren broke away; that slavery existed in both branches of the Church at the time, and exists in both at present. When Mr. Jobson made this statement, was he ignorant of what was one of the principal topics of discussion at the late Conference—the adoption of a rule to exclude slaveholders from church fellowshipand that the rule was lost in the Conference, leaving slareholders, as heretofore, in good standing in the Methodist Episcopal Church North ? An English audence may imagine, that the line which separates the free from the Slave States also separates the Methedist Church North from the Methodist Church South. But such is not the fact. At the time of the separation, a number of Conferences in slave States remained with the Church North, and are still in connection with it, notwithstanding Mr. Jobson's statement that the separation was because the Northern charches refused to be partakers in their iniquity. Now, unless this correspondent has misrepresented Mr. Jobson, Mr. Jobson has grossly misrepresented the facts as regards the connection of the M. E. Church North

Before the late Conference, there was a newspaper in connection with the Conference that did actually advecate the right of the slave to freedom, and reproved the Church for her complicity in the sin. This was the Northern Christian Advocate, edited by Rev. Wm. Hosmer, and published at Auburn, N. Y. The late Conference, however, removed Mr. Hosmer from the editorship, and put a Rev. Dr. Hibbard in his place, a creature of their own, who will do their bidding, The policy since adopted by the Advocate and Journal here in New York, and the paper above referred to is to hush un all agitation of the subject, and allow the Thurch to enjoy a time of peace and quiet, that she may renew her spiritual energies, which they consider this agitation is calculated to injure. Mr. Hosme and his friends have started a new paper in Auburn-Northern Independent-which is doing good service to the cause of removing slavery from the Church. But Mr. Hosmer and his paper are condemned by the Conference party, whose object is to drive the opposition out of the Church, by foreing them into secession while Mr. Hosmer and his friends adopt the policy of smaining in the Church, and driving slavery out. Time alone will show which party will be successful.

The correspondent adds- His (Mr. Jobson's) poweful vindication of the Northern Methodist Church has been widely quoted by the press, and has given freat satisfaction, not only to English Methodists gentrally, but to many excellect persons beyond the pale of Methodism altogether. Now, it would be only fair for those journals that quoted Mr. Jobson's misrepreentations to publish the facts we here state, and set the English Methodists and others right in the matter, by informing them that the Church North occupies exactly the same position with regard to slavery in the membership that the Church South does, and ecupies the same position both occupied before the division of 1844.

Since writing the above, a number of the Northern ladependent (Feb. 19) has come to hand. I make the following extract from its . Editorial Correspon-

We reached New York from Oswego, where our last was mailed, in twenty hours. This is a fast age. West 31st street, to the residence of our esteemed frend, George Keyes, Esq., a prosperous up-town dry ceds merchant, and an official member of Frinity M. E Church. This is one of our welcome homes, of which we claim to have a number in the city, radis a sholitionist as we are. We reached our quarters on Saturday P. M., and on Sunday went to our fatonic Trinity. Dr. M. E. Deems, formerly of the washerday P. M., and on Deems, formerly of the write 'Trinity.' Dr. M. E. Deems, formerly of the write 'Trinity.' Dr. M. E. Deems, formerly of the write 'Trinity.' Dr. M. E. Deems, formerly of the morning. As a whole, we were not particularly captivated with the sermon—have but little sympathy with the whole that the Bible says but little about hell—that the fear of hell is the hangman's lash, and all that the fear of hell is the hangman's lash, and all that in lear of hell is the hangman's lash, and all that that of trash. It is miserable theology. • • • On Monday morning, we chanced to ride down town with the Deems, who had preached in 'Trinity' the morning previous. The conversation turned upon the new larer, slavery, &c.; whereupon the Dector coolly insend us that he was the owner of several slaves. that he felt no more conscience about owning his cook that he felt no more conscience about owning his cook than he did about owning his wife, &c. We asked him if the relation which Southern gentlemen sustained to their wives was that of master and slave—to which

to which he made no reply.

He stated, moreover, not only that three-fourths of the members of his Conference were glaveholders, but that several members of the Baltimore Conference was slaveholders also. He said the slaves were usualiseded to some other person, but were in fact ownas a saycholders also. He said the slaves were usually deeled to some other person, but were in fact ownal by the preachers. • • • These slaveholders are not only welcomed to our pulpits in Baltimore, and time the border, but even in Philadelphia and News, and the said welcomed to the property of the said welcomed to the property of the said welcomed to the said welcomed the said welcome at, and New York. Bishop Pierce was publicly assented with Bishops Janes and Simpson, in the dedication of the Broad Street Church, Newark, N. J. and how a slaveholding Doctor of Divinity has been duced into the church we toiled so hard to rearto best Methodist church we toiled so hard to real to best Methodist church edifice on this continent—
is show the people the way to heaven. And, what is want of all, this same D. D. was extremely tenacious spen the subject of holiness, and is himself a professor of the subject of holiness.

It was for making revelations such as these that Mr. omer was removed from his place at the Northern Carutian Advocate. How strange it is that neither Mr. Johnson, nor his colleague, nor the Irish deputation the are about receiving one hundred thousand dolas from their American brethren, could find nothof the kind in their travels in this country to reto an English audience, although such things are to means rare! Let it be remembered, that the altimore Conference is one of the Conferences in conaction with the Northern Church, where, it appears, to merciy the members, but the preachers hold slaves ad where slaveholding Doctors of Divinity from the South are still admitted to the pulpits of the Northern

Mr. Jobson has seen fit to brand as superficial wri- to claim manhood and freedom for the slave; but Church North the sin of slavery.' We ask, could he Burleigh to sow the good seed, and in due time have been at the late Conference, and remained igno-rant that slavery was in the Church, and that the Prejudice against color seems to be more by Conference refused to cast it out? That a portion of than in the Eest. You will often hear Republicans The law of the State prohibits slavery, while the law of the Church allows and sanctions it. Thus we find that Wm. W. Brown is coming westward. the State is in advance of the Church on a question or the audience with his views on American quest of morals so plain that neither can err, unless wilful-

We would not have taken any notice of Mr. Job son or his misrepresentations, were it not that we desire that the English friends of the Anti-Slavery Northampton, in which he said, 'It is often asked movement should know the exact truth, and under stand the difficulties the abolitionists here have to con tend with, the chief of which is the influence of eccle- We will secure freedom to the Territories. We will sinstical bodies. We-desire their sympathy, hence we wish them to have correct information. We here repeat that 'the American churches are the bulwarks of American slavery'—one of the principal hindrances think he would hardly say as much to Inquisite to the progress of Abolitionism, by throwing their protection and sanction over slaveholders, and over the institution of slavery.

Yours, for the cause of God and the slave, OBSERVER. New York, Feb. 24, 1857

FROM AN ENGLISH CORRESPONDENT.

ENGLAND, Jan. 20, 1857.

It is many, many years since I last wrote to you At that time, the Anti-Slavery spirit of Scotland was in a lively state. 'SEND BACK THE MONEY!' was the war-cry of freedom. The money has never been sent back, and therefore, in certain folks' opinion, freedom has had the worst of it. The Free Church has kept its thousands of pounds, its divines having doubtless doctored away the blood-stains from the coins .-(Pity they lived not in the days of Blue Beard, for the sake of Blue Beard's wife!) Tradition tells us that the ancients knew the secret of writing with bean juice, and the things so written appeared in legible characters upon the moon. That secret has been lost; but in its stead, humanity has acquired the knowledge, that Earth keeps no secret; that its daily deeds are photographed on the pages of the eterna record; and could we but gain access to the Artist's studio, we should find on the outside the notice-

moon to read our passing history; faith tells us it is recorded by the invisible hand. The wail of the slave rises above the prayer of the pharisee. Humanity looks on the 'ill gotten gain' of the Free Church and says, 'Here is the smell of the blood still.' Those who pretend to be privy councillors of the Almighty might say that the suicide of Hugh Miller was sent as a judgment on the church that took the money wrung from the agony of the slave I dare not say so; but I grieve to think that Miller, one of the most intellectual men in connection with that body, should have taken away his own life. He had just finished an elaborate work on Geology and

Dull weather no disadvantage.' We look not to the

truth, the last page was scarcely dry, when the hand that penned it was stiff in death. Self-destruction has increased to an ominous extent in this country. Cases are occurring daily, without any known motive. Indeed, I may say, society seems diseased. Every day exhibits some new symptom of the disorder; a bubble bank bursts; a well-tried servant betrays his trust; a man who for long years has been respected, and whose income is lordly; commits forgery; and yet, so usual is the occurrence of such things, that they pro-

James Martineau lately preached a sermon or Commercial Morals,' and as I believe his words will not be unwelcome to you, I quote from the discourse

duce no great stir.

· Whether, in the ethics of commerce, the former times were better than these, I would not venture to pronounce. If any one wishes to show from the an-nals of fraud, that in England, every article of traffic was always adulterated, and an equal per centage of bankers and merchants, directors and clerks, were albankers and a care not to answer him. The duty of the Christian preacher is to compare the morals of his day, not with those of another age, but with the standard, at once rational and revealed, of eternal rectitude. From the appeal to that standard, the consciousness of it, I fear we are receding. Of any highgation than the expectations and mu tual understandings of men, of any possible guilt in usages notoriously current, and against which every one may be on his guard, it is rare to find even a suspicion in the world Every question is run up into some human custom and convention, and there stops and is laid to rest: as if many voices and much time could make and unmake right and wrong, and it were ours to invent our own laws, instead of interpreting and applying God's. This is the root of all our ill.'

The principal actors in the great gold dust robbery have received their sentence. Their trial has revealed schemes of villany so calmly and patiently wrought out, that our humanity will shudder at when it gets leisure so to do. Various points in connection with the case are still before the courts. Redpath, the railway forger, is to be transported for life. Robson, the Crystal Palace forger, has become insane, and is to be sent to Bethlehem Hospital as a criminal luna-tic. Verger, the assassin of the Archbishop of Paris, has been condemned to death. Nothing was elicited on the trial to show that he was influenced by any to be sent to Bethlehem Hospital as a criminal lunaon the trial to show that he was influenced by any save personal motives.

I do not mean to give you an epitome of our domestic and foreign news. My great object is to put you in the immediate possession of the following case, which I hope will be made to bear strongly on the laws for the imprisonment of colored seamen, which I see are under debate at present in the South Carolina Legislature. On Monday last, about 10 A. M., the noise of firing was heard proceeding from the American vessel J. L. Bogart, (Conway, commander.) at present lying in the Mersey, on the Birkenhead The Sheriff, alarmed by his family and the fire, let at present lying in the Mersey, on the Birkenhead shore. Capt. Conway, who was on shore at the time, applied to the American Consul, and procured the aid of the police, who made eighteen of the crew prisoners. They are, with one exception, men of color, who allege, as the principal reason of revolt, that they had shipped for a voyage to New York, and that since they had gone on board, the vessel had cleared for Mobile, to which port they refused to go, averring that they would be seized on arriving there. I will forward along with this a paper containing the fullest account of this case at its present stage. Mr. Campbell, who appeared for the colored men at the investigation before the magistrates, made the remark, that 'he was sorry to say, that this is not the only American vessel in which violence to the men has been resorted to. It is the habit of the officers of almost all American shins to beat and ill-use the men, especially if the men belong to the colored population. This remark referred principally to the death, by cruelty, of a sailor belonging to the American ship Guy Mannering (Dalloud,) a full account of which I also send.

This communication of mine will appear wonderfully like a series of extracts from the 'Newgate Calendar.' I hope to have something more pleasant to write about in my next. I must close this abruptly, as the 'Baltic' is getting up its steam.

Yours, sincerely, RICHARD THURROW.

LETTER FROM ILLINOIS. ELMWOOD, Peoria Co., Ill., March 8, 1857.

MR. GARRISON : I am glad to see by THE LIBERATOR that Mr. Foss is at work in this State, and hope he will not fail to come to Elmwood. Under his labors in Massachu-

ters and speakers 'those who charge upon the M. E. give us Mr. Fess as a 'breaking team,' and C. C.

Prejudice against color seems to be more bitter here the Conference from free States, where slavery is pro- say to the ' Pros,' 'We don't like niggers any better hibited by law, desired its removal, but were notable than you do.' The effect of slavery on free labor is to carry their point, does not relieve the Church of the main argument used against the institution. Colthe stigma. The case at the North is simply this: ored lecturers can do much towards removing the stumbling-block of prejudice, and I am glad to hear

> The Disunion Convention at Worcester, if it ha done nothing more than to have drawn out Gen. Wilson's letter, would have merited our grateful remem brance. In other days, when Gen. W. was the life of the 'unholy coalition,' I heard him make a speech at what we propose to do if we succeed. I will tell you.
> We will abolish slavery in the District of Columbia. prohibit the internal slave trade. And what then? Why then, sir, we will agitate, agitate, AGITATE! till the fetters fall from the last slave in America.' I Brown in Congress. After all, we must not forget the many noble things that Senator Wilson has said and done for freedom.

Truly, E. R. B.

JUSTICE TO THE PIONEERS. FRIEND GARRISON:

I entirely agree with your Detroit correspondent C. E. C.' as to the injustice done to C. C. BURLETON and others who have, with unequalled self-sacrific and devotion, thrown themselves into the service of the cause of Freedom, and 'prepared the way' for some of those others who are now selected and advertised as the Heralds of Freedom. Others have felt and spoken of the same sacrifice of principle to popularity, on the part of picture venders, and they, with C. E. C., will be glad to learn that our friend William C. Nell has in preparation a capital print, with the faces of S. S. FOSTER, A. K. FOSTER, PARKER PILLSBURY, C. L. REMOND, and C. C. BURLEIGH, with Gannison and PHILLIPS, who have been already put in the array of Heralds or Freedom, but cannot be spared from this sheet, to be entitled 'THE Proneges.' and to be mottoed, ' Prepare ye the way.'

Excellent likenesses of Burleigh, the Fosters, Pills oury, &c., have been procured, and in a few weeks it s expected that it will be complete, and ready for the patronage of the friends of freedom; and that it will be done in a style worthy their patronage, I need only say that these heads are to be taken off by that uncqualled executioner, GROZELIER.

CHARLES SUMNER ON THE KANSAS APPROPRIATION. —Just as the steamer Fulton was to leave for Europe, Hon. Charles Sumner (who took passage in her) trans-mitted the following letter to Boston:—

ON BOARD STEAMSHIP FULTON, 7 March 7, 1857.

'My DEAR SIR,-I trust that you and our friends will not be disheartened in efforts for Kansas. Much must still be done, or the night of slavery will settle

lown on that beautiful territory.

Surely, the Legislature of Massachusetts will feel Revelation, and, without exceeding the bounds of the inspiration of a great cause, and pledge itself by a generous appropriation to its support. I hear of constitutional impediments, but I believe that all such will be found to have their foundation in the luke-warm hearts of objectors, rather than in the Consti-

> very is constitutional, but nothing for freedom. With some, the opposite rule prevails, and any other rule must bring discredit upon a country which calls itself Commonwealth.
>
> I trust, also, that the people of Kansas will stand

I trust, also, that the people of Kansas will stand firm, and, if need be, that they will know how to die for freedom. There are many who sigh for a Thermopylæ. They have it now in Kansas, for there is to be fought the great battle between freedom and slavery—by the ballot-box, I trust; but I do not forget that all who destroy the ballot-box madly invoke the

with a farewell to my country, as I now seek a foreign land, hoping for health long deferred, I give my last thoughts to suffering Kansas, and also my devout prayers that the ruffian usurpation which now treads her down may be peaceably overthrown, and that she may be lifted into the enjoyment of freedom and peace.

Ever, faithfully yours, CHARLES SUMNER.

P. S. I entrust this to the pilot, and hope it may

EXCITEMENT IN DELAWARE-UNSUCCESSFUL AT TEMPT TO CAPTURE FUGITIVE SLAVES. On Tuesday norning last, our town was thrown into considerable morning last, our town was thrown into considerable excitement in consequence of an almost successful attempt to capture eight runaway slaves, for which rewards are offered of three thousand dollars. It seems that sometime during Monday, a man came to Sheriff Green with the information that he had discovered eight runaway negroes, and had made arrangements to have them in Dover that night, the negroes supposing they were to be concealed in terms of the concealed in terms. posing they were to be concealed in town until the next night, and then wend their way upwards. Ac cordingly, about 4 o'clock on Tuesday morning, the man and the negroes appeared at the jail. While the Sheriff was dressing, they all entered the jail, went up stairs, (in the dark,) found an open room, and went into it, but there being no fire, they came out

into the entry.

By this time, the Sheriff had dressed, and followe ering that they were all in the entry, the Sheriff returned to his room for his revolver. The negroes,
anxious to get to a fire, followed him down, and
were all in the sheriff's room, where his wife and
children were asleep, before he could seize his revolver. By this time, the suspicions of one of the negroes were aroused, and with the exclamation, 'He
didn't like de looks ob de place; I'se gwine out o'
dis'—he bolted for the window. The Sheriff seized
him, and while engaged in the struggle, the rest of
the negroes burst through another window and the negroes burst through another window and escaped, first scattering the fire over the floor, the man

for the want of sufficient warrant, which the magis for the want of sufficient warrant, which the magis-trates said they had no power to give. On Tuesday night, it is reported, the six were conveyed to the house of a man residing near Willow Grove, whence they were forwarded up the country by the forest roads, or rather on the underground railroad. The other two were seen, shortly after the escape from the jail, going out of Dover in a northerly direction. The fault of the escape is attributable entirely to the hoggishness of the man who tolled the negroes into Dover. Greedy of the man who tolled the negroes into Dover. Greedy to get the whole reward, he would not permit a small force to share it with him, and he got none. The ne-groes were all armed with cudgels and pistols. The rewards offered for their apprehension vary from \$300 to \$400 each.—Dover (Del.) Reporter, 13th Inst.

Terrible Railroad Disaster .- A most distressing fatal accident occurred at Hamilton, Canada West, on the line of the Great Western Railway, on Thursday

afternoon of last week.

The train from Toronto, when passing over the The train from Toronto, when passing over the bridge across the Des Jardines Canal, was thrown from the track, and the locomotive, tender, and two passenger cars, were plunged, a distance of sixty feet, into the canal, which, at that spot, is 18 feet deep. The number of passengers was estimated at from 75 to 100, of whom only fifteen were taken out alive, and five of these have since died. But three persons escaped with only trifling injuries. Among the killed were Samuel Zimmerman, of Niagara Palls, an eminent railroad contractor, and the wealthiest man in the Canadas; Isaac Buchanan, of Hamilton, Vice President of the road; and Capt. Twokey, a popular commander on Lake Ontario. The cause of the accident has not yet been discovered, but the coroner's inquest will perhaps throw some light upon it.

The funeral of Mr. Zimmerman took place at Niagara Falls on Monday. It was an unusually imposing display, 15,000 persons being present. ing display, 15,000 persons being present.

setts, I 'grew in grace and in the knowledge of the truth.' He will remember the good time and the hard knocks we enjoyed in Cheshire. There are but few in this city who are ready, without if or buts, year of his age.

WENDELL PHILLIPS'S ORATORY.

WENDELL PHILLIPS'S OBATORY.

How does he look? The man who stands out for the slave amid the hisses of multitudes, the exciter of mobs, the agitator, the radical reformer, the fanstical philanthropist—what form has God given to the clay in which dwells such a spirit? He is passing up the sisle, through a crowded audience, to the lecturer's platform, in the old Baptist church in Andover—and I see him for the first time.

I am surprised at his appearance?—Can this be the fiery reformer? The florid complexion; the light hair and eyes; the negligent, much at home, quietly-social attitude in conversation; the cheeks, large and full; the slight tendency to corpulence, and heaviness of structure; and then, that fatherly, bland look, that absence of the marks of toil, of care, of vindictiveness, of fire, or even of severity, though not of firmness! Can this be the rank agitator? But look more closely,—his head is bald,—and mark what a phrenologist or physiologist might say of him. It would be noticed that his whole brain is large, very round, swelling and full, in front, behind and above. Will, benevolence, conscientiousness, self-appreciation, combativeness, and the reasoning faculties are immense: benevolence, conscientiousness, self-appreciation, com-bativeness, and the reasoning faculties, are immense; independence and benevolence, with large intellectual and executive powers, leading off his developments. These are dangerous signs, in a man placed amid pri-vate or national sins.

These are dangerous signs, in a man placed amid private or national sins.

Mark, also, that this large and strong brain is placed upon a body fully able to sustain it,—a full, strong physical organization, that can endure long and largely, and yet retain its vigorous health.

As he rises to speak, and comes forward to the side of the stand, without notes, there is much manliness in his strong, broad chest, his swelling figure, and head carried errect,—not in pride, but in power; a little carelessness—or positive ungainliness, perhaps—in the disposition of his arms and lower extremities, and a sort of common-people honesty in his air. 'I am one of you'—says his whole appearance—'a plain, honest man, that loves sincerity and the truth, and the good of you all, and of the world; and can tolerate no mock show or false dignity;—and I wish you to hear my words soberly, with candor and charity, yet with independence; and judge ye of the truth; get at the bottom of my thoughts, and carry out duty like men;—but reason calmly; be very careful and logical, in every thing,—fearless, and kind, and entirely in earnest; think, go slow and sure,—let us weigh our words, and not be carried away with passion, or prejudice, or vanity, or hissing; but steadily let us look, fully let us know, boldly let us examine; and then let us execute, with courage, and patience, and good will,—and without compromise, evermore! nd then let us execute, with courage, and patience and then let us execute, with courage, and patience, and good will,—and without compromise, evermore! Just that, was what his countenance, his gestures, his tones, his whole delivery said, all along, from first to last. Moderation, calmness, clearness, force, benevolence, dignity—were in all his movements.

Indeed, as he proceeds with his lecture, you find in that, too, the same qualities; you find his words directed by the same spirit, seeking the same end, giving the same exhorations as his gestures.

good judges who say that this is the perfection of outward expression—to have every look, tone and gesture correspond to the sentiment and style of the words. If this is true, he spoke well,—for in words words. If this is true, he spoke well,—for in words and delivery there is the same honesty, the same intellectual, independent, suppressed power of conscientious, severe benevolence. Here the tones of his voice give their exhortation. It is not a strong voice; indeed, it might be called somewhat soft, and wanting in compactness, like his physical frame; but, like that frame, it has breadth and depth, and only needs arousing to display its full masculing power. Its tones exing to display its full masculine power. Its tones express—much as he speaks—'I do not wish to be harsh; I wish to be kind to all; I wish to be careful, logical, true, and calm; but I must carry out what I see to be duty, and no man shall stay me from my course. I pretend to be above no man; I venerate law, and old customs, and great names, much; but duty, man's good, and the truth, more; I call no man by bad good, and the truth, more; I call no man by bad names unless compelled, for the truth's sake, to do so; be ye kind, and patient, and reasonable with me,—and let us all carry out the truth!—that was the language of his tones. Wendell Phillips has been called the model orator of New England.

called the model orator of New England.

It was difficult to mark the man's gestures, after he had proceeded for half an hour in his subject,—the Philosophy of Reform,—and was drawing, by his logical, calm style, and, apparently, deep conviction, all the hearts of the audience to a theme of which his own life was at once the origin and the commentary. But I marked the grace which, after all, was prevalent throughout all the motions of his heavy form; the logical balance of his head and body; the bringing of the fingers of his left hand across the naim of the logical balance of his head and body; the bring-ing of the fingers of his left hand across the palm of his right; the pointed, pungent finger; the expansion of swelling, upward-rising veneration; the arm, out-stretched to heaven, calmly, reasonably; the total absence of bombast, affectation, or attempts either at oddity or conformity to any standard; nothing but calm, reasonable, honest, solid Anglo-Saxon,—uttered

ence. At the bottom of their hea ence. At the bottom of their hearts, do they believe? Has the man passed before them whom the next century, if not this, will honor? This is not for us to say. Such is his oratory in the lecture room. Well-dell Phillips puts on his hat,—a common, low-crowned, careless wool hat, like a school-boy's or farmer's,—and we go out with the thinking audience.

'T. T.'

ANTI-SLAVERY LECTURES. C. C. Burleigh sper last Sabbath in Dennis, discoursing on the aspects and evils of slavery. Mr. Burleigh is one of the ablest lecturers now in the field, and addresses himself with great directness of purpose to the subject on which he chooses to speak. He is free from all cant, and introduces no stale anecdotes to work on the sympa-thies of his hearers, but appeals by sound argument to the reason and judgment of those before him, and makes the great issue to rest in man's right to himself makes the great issue to rest in man's right to himself originally received from his Creator. Mr. Burleigh's attrement of what is practical Christianity, on Sabbath evening, was true, grand and imposing. Could Christianity assume that practical form which 'the great Treacher' designed it should, the evil of slavery which curses the nation would soon cease to great and the curses the nation would soon cease to exist, and the blessing of the highest degree of freedom be insured

those to whom it belongs.
On the whole, Mr. Burleigh's lectures were high y satisfactory, and his efforts approved by most who heard him. He is radical in his views, yet we think heard nim. He is radical in his views, yet we think that any one who possesses the smallest degree of candor would listen to him with pleasure and profit. He descends to no mean slang, or low cunning and popular clap-trap, to carry his audience with him, but does his work in a fearless manner, and leaves his hearers to decide on the merits of the question.— Yarmouth Register.

A meeting was held in the Town Hall on Sun day last, both day and evening. It was addressed by Mr. Henry C. Wright, who has been long known for his efforts to elevate humanity. His subject in the evening was, 'Home and its Influences.' Mr. Wright is a very camidd and interesting speaker, impressing the hearer with the belief that his most startling statements are made in a spirit of kindness and sincerity. He is the author of several valuable works, among which is one designed for children, of all ages, entitled a 'Kiss for a Blow.' His remarks in reference to Home and its influences were of a practical charac-Home and its influences were of a practical character, commending themselves to the judgment and conscience of all.—Milford (N. H.) Patriot.

TESTIMONY OF GOV. GEARY.

St. Louis, March 17.—The Democrat publishes a statement relative to the affairs of Kansas, given by Gov. Geary. From it, it appears that the cause of the Governor's resignation was the failure of President Pierce to fulfil the pledges made at the time of his (Geary's) appointment. These pledges were to support him with an army of millita, at the expense of the public treasury, if necessary; but, instead of receiving this aid, he has paid \$12,000 out of his own pocket. The administration refused military support under the most urgent circumstances, while he was thwarted by the judiciary of the territory in every possible manner. The Governor states that fifty men were under oath, from the day he entered the country till he left it, to assassinate him, provided his official conduct did not meet their approbation. He regrets the step he has been obliged to take, but feels confident that, had the promised assistance been rendered, he could have administered the affairs of the territory in a manner acceptable to the homest settlers of both sides. In relation to outrages committed by pro-slavery ymen, he says one half has not yet been told. He pronounces the murder of Buffum by Hays the most cold-blooded and atrocious affair ever witnessed. His version of the Sherrod affair is similar to that already reported. He says, however, that the report published in the Republican, over the signature of 'Jones,' is a tissue of falsehoods. The Governor complains bit terriy of the obstructions and mutilistion of correspondence. He says the mail-bags were constantly opened, and objectionable matter to or from him extracted. The Governor thinks the establishment of a Slavery Constitution inevitable. St. Louis, March 17.—The Democrat publishes statement relative to the affairs of Kansas, given

THE CASE OF DEED SCOTT. The Springfield Re-mblican has a letter from Dr. Chaffee in regard to the connection of his family with this case. We copy the naterial portion thereof:

In the case of Dred Scott, the defendant was and 'In the case of Dred Scott, the defendant was and is the only person who had or has any power in the matter, and neither myself nor any member of my family were consulted in relation to or ever knew of the existence of that suit till after it was noticed for trial, when we learned it in an accidental way,—and I agree with you, that if I had been possessed of any power or influence in the case, and failed to use it, then I should have been 'guilty of treason to my professions, and a betrayal of the confidence of my constituents.'

Constituents.

But possessed of no power to control—refused all right to influence the course of the defendant in the cause—and all the while feeling and openly expressing the fullest sympathy with Dred Scott and his family, in their efforts to secure their just rights to freedom—no man in this land feels more deeply the intense wrong done, not only them, but the whole people, by the monstrous decision of the majority of the U. S. Supreme Court. And if, in the distribution of the estate, of which this decision affirms these human beings to be part, it appears that I or mine consents to receive the thirty pieces of silver, then—and not till then—let the popular judgment, as well as the public press, fix on me the mark of a traitor to my conscience, as well as to the true rights of our common humanity.

I believe that, under the Constitution and laws of this Union, these colored persons have become not only freemen, but citizens, and I stand ready to rally with the rest of the pecular under the the rest of the people under the banner which pro-claims and promises to vindicate their rights.

I remain, respectfully,

C. C. CHAFFEE,

Springfield, March 14.

Mr. Buchanan's Cabinet is composed as follows:—
Lewis Cass, of Michigan, Secretary of State; Howell
Cobb, of Georgia, Secretary of Treasury; John F.
Floyd, of Virginia, Secretary of War; Isaac Toucey, of
Connecticut, Secretary of the Navy; Jacob Thompson, of Mississippi, Secretary of the Interior; Judge
Black, of Pennsylvania, Attorney General; Aaron V.
Brown, of Tennessee, Postmaster General.

A turkey disappeared from a farmer's yard in Manchester, N. H., on the 27th of January, and was found in a deer hole on the 4th of March, alive and in a moving condition, though she had been thirty-seven days without food or water, being unable to extricate

Fire—Three Lives Lost!—On Monday night, the ouse of Mr. John Nichol, a few miles from this village, was burned to the ground, and, sad to relate, three of his children, two girls, aged 8 and 14 years, and a son of 12, were burned to death. Mr. Nichol and his wife were absent. A son aged 16 made his escape.

The Cry for Blood,-Within twelve hours after the House of Representatives concurred with the Senate in the great remedial measure for the crime of murder, viz., the bill to repeal the law giving a year's probation to convicted murderers, a man was shockingly murdered within sight of the State House.

Washington, March 15. Maj. Benj. McCulloch, Texas, has been tendered the Governorship of Utah, but declined. The President received, late last evening, a telegraphic despatch, dated St. Louis, from Gov. Geary, informing him that he had resigned the Governorship of Kansas, to take effect the last of this

The Committee of the Legislature on Federal Relations will give a hearing to the petitioners for the removal of Edward G. Loring from the office of Judge of Probate, on Tuesday afternoon next, at 3 o'clock, in the Representatives' Chamber.

To Correspondents. In answer to an inquiry, w would say, that Miss F. E. WATKINS is now, or was lately, in Pennsylvania, and communications for her may be sent to the care of J. MILLER McKIM, 31 North Fifth Street, Philadelphia. Notice. The Post Office address of Mrs. Lucy

STONE will be, for the present, No. 140 Fulton street,

New York, care C. M. Saxton & Co. NEW HAND-BOOK FOR HOME IMPROVE

MENT-BY MAIL. How to WRITE; A NEW POCKET MANUAL OF calm, reasonable, honest, solid Anglo-Saxon, uttered with logical carefulness, candor, conscientious goodwill, yet with silent, deep, all-mastering firmness and independence. And this is the manner, they tell me, with which he stood up in those days of the memoranle excitement concerning Anthony Buns,—in those days and on that night, in old Fancuil Hall, calmly addressing the people;—and thus solemnly and logically, he commands respect every where. What a model to correct the frantic, boisterous bombast of spirited youths in declamation and debate! Now he sits of the best writers; including Forms for Letters of Introduction, Notes, Cards, etc., and a collection of

The following, in press, will be issued as soon as

HOW TO TALK; or, Hints toward a Grammatical and Graceful Style in Composition and Debate.

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One dollar will pay for the four works, in paper and \$1 75 in muslin. They will be sent to subscri and \$1 75 in muslin. They will be sent to subers, postage prepaid, as fast as issued, by repaid, as fast as issued, by FOWLER, WELLS AND CO.,

ANTI-SLAVERY CONVENTION IN MIL TON, N. Y.—An Anti-Slavery Convention, under the auspices of the American Anti-Slavery Society, will be held at MILTON, (Ulster Co.) N. Y., on SAT-URDAY afternoon, and Sunday, March 21 and 22. OLIVER JOHNSON, SUSAN B. ANTHONY, and AARON M. POWELL will be in attendance.

CONVENTION AT POUGHKREPSIE. A Convention, under the auspices of the American Anti-Slavery Society, will be held at POUGHKEEP-SIE, on TUESDAY and WEDNESDAY, March 24th and 25th. PARKER PILLSBURY, SUSAN B. ANTHONY, AARON M. POWELL and OLIVER JOHNSON will attend.

PROVIDENCE, R. I.—PARKER PILLEBURY and HENRY C. WRIGHT will speak in Providence on Sunday next, March 22, morning, afternoon and eve-ning, in the course of Anti-Slavery meetings.

PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will speak at

Greenwich, Washington Co., N. Y., Friday, M'ch 27.
Union Village. "Sunday, "29.

WILLIAM C. NELL will deliver an antislavery lecture at Feltonville, on Wednesday evening, March 25.

The Psalms of Life.

Feb. 27. 115 Washington Street, BOSTON.

'It is not Good for man to be Alone.'

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IV. The Philosophy of being in Love.

V. At what Age should we Marry?

VI. On Equality in Marriage.

VII. Are Second Marriages desirable?

VIII. The Perpetuity of Marriage.

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nfidently submitted.

ly submitted. se desiring it, the names of persons who have To those desiring it, the names of persons who have had children or wards at the School, and of others competent to judge in the matter, will be given, on application, for purposes of reference and particular information.

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## POETRY.

COUNT THE COST. Look around thee, Slavery! Look around thee ere thou boast; See how swift pale Poverty League by league usurps thy coast. Commerce flies thy barren strand, Science finds with thee no home, Wealth and peace forsake thy land, Safe in Freedom's clime to roam. Trouble, terror, doubt, distrust, Fill thy inmost soul with dread; Thou, so cruel and unjust, Peaceful sleep forsakes thy bed.

Watching, listening, pale with fear, Soite of all thy whips and chains, For thy slaves thou payest dear! Slavery! count thy loss and gains! Tenterden, (Kent,) England. JANE ASHBY.

LITTLE CHARLIE.

O, Sunshine! making golden spots Upon the carpet at my feet, The shadows of the coming flowers! The phantoms of forget-me-nots, And roses red and sweet! How can ye seem so full of joy, And we so sad at heart, and sore? Angel of Death! again thy wings Are folded at our door !

We can but yearn, through length of days, For something lost we fancied ours; We'll miss thee, darling, when the Spring Has touched the world to flowers! For thou wast like the dainty month Which streams the violets at its feet; Thy life was slips of golden sun, And silver tear-drops braided sweet. And thou wast light, and thou wast shade, And thine were sweet, capricious ways; Now lost in purple languors, now No bird in ripe-red Summer-days Were half as wild as thou!

O, little Presence! everywhere We find some touching trace of thee; A pencil-mark upon the wall, That ' naughty hands' made thoughtlessly And broken toys around the house; Where he has left them, they have lain, Waiting for little busy hands That will not come again, Will never come again!

Within the shadowed room below He lies a-cold, and yet we know It is not Charlie there; It is not Charlie, cold and white, It is the robe, that in his flight He gently cast aside. Our darling hath not died O, rare pale lips! O, clouded eyes! O. violet-eyes grown dim ! Ah! well! this little lock of hair Is all of him!

Is all of him that we can keep For loving kisses, and the thought Of him and death may teach us more Than all our life hath taught! God, walking over starry spheres, Doth clasp his tiny hand, And leads him, through a fall of tears, Into the Mystic Land!

Angel of Death! we question not; Who asks of Heaven, 'Why doth it rain?' Angel! we bless thee, for thy kiss Hath hushed the lips of pain! No 'Wherefore?' or 'To what good end?' Shall out of doubt and anguish creep Into our thought; we bow our heads; 'He giveth his beloved sleep!

THE TWILIGHT VOICES. In the twilight, faint and dreary, Sat an old man sad and weary; Of his household band, he only Lingered here a pilgrim lonely; Some within the churchyard lay, Sighed the wind-a harper gray ! 'Far away!'

Rising, like a dusty column, Stood the old clock, tall and solemn, To his thoughts still making answer, Like a holy necromancer; Where were hopes of fancy born? Where were faces bright as morn? And the grim old clock ticked on, · Lost and gone !'

Sinking he in quiet slumber, Which no earthly care might cumber, And his inner car unscaling, Came a gush of music, stealing Through the twilight shadows grey, \* As if loved ones far away Murmured in that silver lay: · Come away !

Morning came, serenely shining: In a dreamless rest reclining, Strangers found the old man sleeping. Never more earth's vigils keeping; Loved ones from that starry dome, Where the spirit finds its home, Bade him never more to roam-· Welcome home!

OCCASION.

· Sav, who art thou, with more than common air, Endowed by heaven with gifts and graces rare, Whom restless, winged feet forever onward bear ? I am Occasion-known to few at best ;

And since one foot upon a wheel I rest, Constant my movements are -- they cannot be repre Not the swift esgle, in his swiftest flight,

Can equal me in speed-my wings are bright; And man, who sees them waved, is dazzled by

My thick and flowing locks before me thrown, Conceal my form—nor face nor breast is shown, That thus, as I approach, my coming be not known · Behind my head no single lock of hair Invites the hand that fain would grasp it there;

But he who lets me pass, to seize me may despair. . Whom, then, so close behind thee do I see? · Her name is Penitence; and Heaven's decree Hath made all those a prey who profit not by me And thou, oh! mortal, who dost vainly ply

These curious questions, thou dost not descry
That now thy time is lost—for I am passing by !

LIFE. Life is a strain of sacred love The inmost spirit sings, Then rises to the sphere above, While Heaven with gladness rings. Life is a hymn of holy thought From God's paternal mind; A soul into his image wrought,

And in his truth enshrined. Life is, to be a beauteous part Of Nature's perfect whole; To dwell in followship of heart With the Creative Soul.

# The Liberator.

'MODERN INFIDELITY! IPAVA, (Illinois,) March 2, 1857.

REV. MR. HALL: DEAR SIR, -On the evening of the 8th of February, you preached a sermon, in the course of which you alluded to 'modern infidelity' as one of the dangers that beset the path of the seeker after religion, and warned your hearers to beware of those dangerous men who mixed enough of the Christian religion with their heresy to deceive the unthinking, hones seeker after the truth. It being my lot to be a ' modern infidel,' justice to myself, as well as to my friends, demands that I give my reasons for my faith, or rather, for my lack of faith.

Before going further, it would probably not be amiss to inquire what is understood by the term infidel, or 'infidelity.' The word, as it stands, without any specific qualification, means a lack of fidelity to any obligation, profession, or agreement. For example : I profess friendship for my friend, but in a trying hour I desert him. Now, my course toward my friend has not been one of fidelity, but of infidelity. Or, I may profess a certain political faith among my friends, and they, in consequence, choose me to represent them in the councils of the State. If, after I am so chosen, I deviate from my faith, I do not act for my constituents with fidelity, but with infidelity. If I profess a certain religious faith, and violate that faith when the hour of trial comes, I am an infidel to the faith I profess; I do not stand with fidelity upon my religion; I am guilty of infidelity.

Is there any deception in this reasoning? Can any honest mind refuse his or her assent to this explanation of the term? Then, if to be an infidel is to fail to perform what we profess, who of us can conscien tiously 'throw the first stone'? I, for one, will not so outrage my better nature as to condemn others for infidelity to principle, so long as my own lack of fidelity to duty is so vividly before my eyes.

from the one I have just explained. The word 'intidel' is now used to designate one unsound in religious belief; or, he is termed an 'infidel' who does not believe in the popular theology professed by those around him. And this, sir, is the meaning of the saintly garb,' and 'the words that should sufficiently term as you used it on the occasion referred to. All those who have the courage to differ from the popular hell.' I can only look upon you as the connivin theology you teach, you call infidels. Jesus was con- friend of the man-stealer, and the sanctified justifier sidered by men like you, who sat in the high places of of those who wax rich upon the unrequited toil of the orthodox church, as unsound. The Jewish Doc- my unfortunate brothers. O, sir, I hope that God, tors of Divinity charged him with being an unbeliever the searcher of the hidden things of all our hearts. in the true faith, an infidel, and some went so far as to in infinite mercy may humble your pride, take from say he had a decil in him. So strong (and honest, too, you your cloak of self-righteousness, and make you may I add?) was their belief in his being an infidel, to 'feel bound with those that are in bonds,' and ul and as such teaching 'damnable doctrines,' that they timately choose you as the messenger that publisheth verily thought they were doing the work of the Lord 'glad tidings of great joy'! in putting him to death, just as you think you are zealously doing your duty now, in calling all those ing in what you term a revival of religion. You infidels who see through the thin veil that covers the have converted many souls to Methodism; how many putrid carcass of modern orthodoxy. Had John Wes- of them may become Christians, I do not know. I ley taught what he considered the truth to the pil- shall rejoice if a single one of them shall put on the grims going to Mecca, they would probably have 'garments of righteousness and true holiness.' Such stoned him to death as an 'infidel dog,' in a manner an one would stand as a living monument of God's similar, and with as much zeal, as did the orthodox power and mercy in this Mammon-loving neighbor-Jews stone the infidel Stephen. Oxthodoxy means sound in doctrine, and betrays the same intolerant the favored 'child of God' was. Such an one would spirit in all ages and under all forms. Those who profess the orthodox faith have ever claimed the prerogative to condemn as unsound and as infidel all those he would 'love his enemies'; he would 'sell his who subscribed not to their peculiar dogmas. The assumption of this right to judge men for their opin- 'These signs shall follow them that believe: in my ions founded the Inquisition in Italy, and maintains it still in our midst, though shorn of much of its new tongues; they shall take up serpents; they shall original power. Men who serve God with zeal, but drink any deadly thing, and it shall not hurt them; not according to knowledge, are still not only willing, they shall lay their hands on the sick, and they shall but hasty, in placing themselves in the judgment seat recover.' I say, I, for one, should greatly rejoice, of the Eternal, and when there, proceed with great after all the noise, confusion and rant which we have gravity and much show of piety to separate the sheep had for the last two weeks, if a single human being in theology, but unsound in practical goodness; while money-getting spirit of evil and selfishness, to the those are termed goats who, while they do good deeds freedom-loving, peace-making, benevolent spirit of · Judge not, lest ye be judged!

ly willing that others should enjoy freedom of opin- borrow, they will still, in all probability, turn away, from ours. If this is religious liberty, then the world a mortgage on real estate for double the amount are has always been, and still is, full of it. I know that pledged for the favor. it is hard for men of opposite views to recognize each other's rights, but until we come to look upon human rights as more sacred than human opinions, we are not safe from becoming tyrants ourselves, or the victims divine light sometimes shoot across your mental horiof tyrants. It will be time enough for men to sit in zon, and give you to feel that all is not well? Are judgment over the opinions and consciences of others, there not sacred intuitions which rise up from your and condemn them as infidels, when they themselves deeper heart, and do they not tell you, in the still have found the truth: for it is a historical fact, that twilight of reflection, when all passion is hushed in orthodoxy changes its belief almost every century, and no two orthodox creeds are alike. That which was orthodox, or sound doctrine, in past ages, is heterodox or unsound now; and that which was infidelity in the days of Jesus is orthodox now. The assumption of the right to condemn others has had a is to oppose sin in high places, I have no coward deleterious effect on the human family, and keeps disclaimers to make. As a 'modern infidel,' sir, them chained to the 'dead carcass of the past.' Ev- subscribe myself, ery prophet that comes laden with a new truth, and has the courage to proclaim it to the orthodox congregation of his day, will be 'stoned to death.' Yes the simple truth he publishes will live, and spread and grow in grace with the multitude, so much that Merry's Museum' the Handmaid of Slavery - The Union the children of the fathers who stoned him will build his sepulchre. Yet, while piling together the brick and mortar over the bones of the honored dead, they find ample time and are zealous in stoning those who are sent unto them with new but unwelcome truths. There are those among us now who are zealous in building up theological sepulchres for Jesus, Calvin, Fox, Luther, Wesley, and other worthies, who, in their day and generation, were stoned, persecuted, misrepresented, and treated as malefactors. These are they who are stoning, persecuting and misrepresenting the friends of man to-day. You, sir, seem to be zealously engaged as one of these workers, and while you are building up a man-made creed, you think you are doing God service in anathematizing those who are sent to emancipate the priest-ridden slave-gangs of to-day from the dominion of priestcraft and superstition. In so doing, sir, you may retard for a time 'the good time coming,' but the promise is to the earnest workers for the redemption of the race, that the truth will yet come uppermost, that justice will yet be done. You may throw stones at those whom you, in the fullness of your religious zeal, call 'iufidels,' but unless your eye is grown dim, you cannot fail to see the marks of time on your crumbling creed. I am willing to bear the name of 'infidel' as a reproach; I am willing to be numbered with 'transgressors,' and spoken of as 'evil,' by those who sit in the chief places of the slaveholding, war-making, Mammonworshipping American Church; for in being thu treated, I know where I stand, and feel that I am in good company, 'for so persecuted they the 'friends of freedom in every age and in all climes.

But, sir, who are the 'infidels' of to-day? Are they those who make no profession of having been born again, but are honestly toiling, in a quiet way for the rights of their wires and their little ones of the oppressor, and let the oppressed go free '? Or are they not the 'infidels' who have taken upon themselves the name of the 'meek and lowly Jesus,' yet who are not meek and lowly? Are they not the real infidels who profess the religion that breaks the bondmen's yoke, and yet hold their fellow-men in the most galling bondage that ever saw the sun? Are they not the 'infidels' who profess to lave 'little out the best part of it. Them why did you say any thing to me on the other page, when the other and-scribers know nothing about it?

Mother says a magazine which is helping to educate the children of this country should speak out Are they those who are seeking to 'break the bonds

children,' and say 'of such is the kingdom of heaven, yet take 'little children' from the breasts of their heart-broken mothers, and sell them on the human auction-block, to become 'hewers of wood and drawers of water,' as well as to gratify the lust of their pious masters? Are they not 'infidels,' who, while they profess to be believers in the Gospel of Peace, prepare for war?—who profess to love their enemics, and yet shoot, stab and kill their fellow men? Are they not the 'infidels,' who profess to lay up treasure in heaven, and yet are using all their nergies to add farm to farm and house to house Ah! yes, these United States are full of 'modern infidelity.' An infidel Church sits as a Queen, clothed in purple and fine linen, on the back of the great beast, Popular Opinion. In her hand she holds a golden cup, 'full of abominations and filthiness of her fornications.' Is the language I use too strong? 1 mean just what I say. The fornication, robbery adultery, whoredom and murders perpetrated unde the name of slavery, are justly chargeable to her Slavery and the American Church have grown with each other's growth and strengthened with each other's strength. They are the two thieves, between which the pure emotions of Christianity are crucified Twin sisters in the crime of robbing men of human rights, the overthrow of the one will be the destruc tion of the other. The American Church is the 'bul wark of American slavery,' and well may she be, for her altars are built by the unpaid toil of the slave; the wine in her communion cup has been and is purchase with gold received as the price of human flesh : under the droppings of her sanctuary, 'a girl has been given for an harlot, and a boy sold for wine.' If Jesus could say of the churches in his day, that they were 'synagogues of Satan,' how much more appropriate would his language be when applied to our modern piles of 'brick and mortar,' whose holy walls and tall steeples look down upon the slave and his friend with

pious scowl and holy indignation ! You, sir. may think me too severe, too fanatical, too 'infidel,' if you please; but the slave you left in Missouri in chains does not think so. Go back, sir, ir But there is another meaning to this term, differing Christian meckness and love for those poor sons toil, and proclaim in the ears of the men-stealers and dealers in human flesh, that they must 'loose the bands of wickedness, and let the oppressed go free! Until you do this, I must regard you as a 'leper is accurse need come glowing from the lips of eldes

You, sir, have been here for a number of days, aidhood. And we should not be long in finding who bor's welfare; he would always 'do good for evil'; goods, and give to the poor.' Yea, as saith Jesus, name shall they cast out devils; they shall speak with from the goats,—the sheep being those who are sound was converted from the pro-slavery, war-making, and to men, are unsound in theology. It would be wise all true Christians. But, sir, I fear that my hope will in these men who 'lord it over Israel,' if they would not be realized. Those souls will, I fear, return to hearken to the wise counsellings of Him who said, the 'beggarly elements of the world,' and under the specious plea of 'providing for their own households,' I fear, sir, there are many of us who are ignorant they will still buy and sell 'doves' to get gain, and of what constitutes religious liberty. We are perfect- hoard their shining gold. From him that would

You, sir, have darkened and deceived many into the fatal delusion that they are 'converted to Christ,' and on the road to heaven; but, sir, does not a ray of calm repose, that they only are saved who are obedient to the intellectual, moral, physical and spiritual laws of their being?

Sir, if in this letter I have spoken with severity, i has been the 'severity of truth'; and as my mission

A humble seeker after truth, A. H. WILLIS.

LETTER FROM HENRY C. WRIGHT. for Man, not Man for the Union-A Northern Republic a Right and a Duty.

MILPORD, N. H., March 9, 1857.

DEAR GARRISON : Are you conversant with Merry's Museum? It is the successor of Peter Parley, by Goodrich. It is designed for the instruction and amusement of the children of the North, who are soon to be men and wo nen, to enter the conflict with slavery, to sweep i from the earth, or to die in the attempt. How in portant that these children should know the characteristics ter and designs of that enemy of God and man, with whom they are soon to grapple in a death-struggle! The parent who cruelly neglects to have his children taught on this subject is grossly unmindful of their relfare, by leaving them at the mercy of a monster of whose nature and tactics they are ignorant,

In the number for October, 1856, is a question forth to be solved by children- Why is the bright side of slavery? On reading this, a little girl-a dearly-loved friend and playmate of minence wrote the following letter:-

DRAR MR. MERRY:
My mother takes the Museum. I like it very much.
I love to read Chat, and think the Famous Farm a
very good story. I send an answer to question 197—
I never knew slavery had any bright side.
I should like to know the reason of the battle now
raging among your subscribers. I am only eight years
old.

Yours, truly,

This letter was published in the November nun of the Museum; but the sentence I have Italicized was omitted—the editor, Mr. Goodrich, or whoever he may be, not being willing that his young reade ald have an intimation that slavery had other th a bright side.

The same little girl then wrote the following to the

plainly against so great an evil as slavery. Do try to save your Southern subscribers from being slave-holders, and your Northern ones from being slaves. Yours, truly,

P. S. You put in pleas for animals. Why don ou for Aussan beings?

This kind and respectful note of the little girl, Mer ry refused to publish. But, instead, made the following remarks about it in the January number of 1857

must allow us to judge what is best for us to publish, and what to reject. There are some questions which, if once admitted into our discussions, seould exclude all others, and lead to a worse war than that from which Aunt Sue has just extricated us. Thus Merry's Museum can talk to the children of

influence to make them feel and think that slavery is all bright and beautiful, but not one word can the edtor say in his columns to show them slavery as it is the sum of all villanies,' and slaveholders, in fact and of necessity, the blackest of all villains-for fear of offending his Southern subscribers.

A brother of the little girl who wrote the above, who is ten or eleven years old, then wrote the follow-

Dear Mr. Merry:

I am the brother of \_\_\_\_\_\_\_, and heartily coincide in her opinion on the great question of slavery, which controls the destiny of our country. I think a magazine intended for the instruction of youth should speak about the great questions of the day, and not exclude any articles, but let there be an equal hearing on both sides of slavery. Because it is always best to do right, whatever may be the disadvantages; and we may be sure it will come out right in the end.

I think it is quite time that the American youth should be made acquainted with the horrible deeds perpetrated every day upon four millions of innocent

perpetrated every day upon four millions of innocent men and women by slaveholders, which are sanctioned and sustained by the government and churches of this country. Yours, &c.,

This correct and truthful letter of the little girl's young brother could find no place in Merry's Museum, lest it should offend the children and parents of the South, who take the Museum. Merry's Muse- a foundation for them, possibly another will give for um can outrage the children and youth of the North this, and a home for girls, too, may be established. a can outrage the children and youth of the North by talk about 'the bright side of slavery'-all to will try-I will make an effort; and although myplease its slaveholding readers of the South. Merry self without power, without influence, and but (alias Mr. Goodrich, or whoever the present editor may be,) can, to please the children of the South, seek to dazzle and bewilder the children of the whole navery-about slaveholders stealing children from moth-petition to the Legislature. Very readily he consent ers to sell them, and about their thefts, robberies, murders, and their cruelties to mothers and children. All children,' must be concealed from Northern children should cease to take the Museum.

men and women - Do try to save your Southern sub- pointment of a special committee. Nothing was done scribers from being slaveholders, and your Northern ones from being slaves.' To Mr. Merry she might vate conversation in regard to its merits. say-'Do, Mr. Merry, save yourself from being a slare. Who can help but love and honor the little the same kind, procuring several hundred signatures, girl and her young brother, who thus consecrate their and the same gentleman presented it to the House, young hearts to sympathy with the slaves, and to eternal enmity to all oppression, and to all apologies for

But, Merry's Museum does but imitate Northern editors, Northern priests, and Northern politicians tleman having a private conversation with the Govgenerally, when it throws its influence on the side of kidnappers, and tries to make the children of the North believe that slavery has a bright side—that kidnapping is a good thing-and that stealing children, whipping women, and shooting and burning men, for trying to be free, are all bright and pleasant doings. Is such a periodical fit to be the companion of Northern children? Assuredly not. If Merry prefers slavery to liberty, as he seems to, let him go South, and given by the State, if the same amount could be raisbe sustained by man-stealers.

I am now in Milford, N. H. Came here the 7th. Yesterday (Sunday) lectured three times in the Town Hall, on the Supremacy of Man over his Incidents-applying it to religious, political and social relations and nstitutions, and showing that no institution should be allowed to exist which cannot exist without enslaving or killing men. Is the Union for Man, or is Man for the Union?

enslave and kill man to save the Union? From its paper; but as 'Colporteur' had learned from some foundation to the present hour, man has been kidnap- friend of mine of the claim of Mrs. Bro ped, enslaved and slaughtered to perpetuate the Union. true circumstances, which he related in his commu One million of human beings have been literally nication of Feb. 19, which has called forth the note of butchered to save the Union. 'The Union stands in Justice,' I have, by the request of friends, been pera sea of innocent blood. Men, women and children, suaded to state these facts, trusting that 'Justice altar of the Union. This moment, four millions are to have it divided. turned into beasts and chattels to save the Union.

The last foul crime has just been perpetrated. All, having African blood in their veins, have been outlawed from the protection of the government, and slavery legalized in all the States and Territories of the Union. At once, the friends of freedom should go to work to get every Northern State to recognise all as work to get every Northern State to recognise all as citizens without regard to complexion. These people are outlawed, and if it be our right to kill, they have all a right to shoot every man who approaches them as an office-holder under the General Government. Stripped of all civil rights, they are thrown upon their natural rights, whatever they shall judge them to be.

dred Dollars for the best tract on 'The Family Relation as affected by Slavery;' said premium to be awarded by a Committee consisting of Rev. Francis Wayland, D.D., LL.D., of Providence, R. I.; the Right Rev. Thomas M. Clark, D.D., Bishop of Rhode Island; Charles Stoddard, Esq., of Boston, and Rev. David Brown, D.D., of Glasgow.

Thirty-five manuscripts were received in answer to the advertisement. These were all submitted to the averal manuscripts of the Committee in the United

claims the degradation and ruin of his moral nature. He becomes a part of a system of fraud, injustice, robbery and murder, such as the world never saw before. Better join a band of pirates of highway robbers, than this slaveholding, kidnapping confederacy. Duty to God and man demands its overthrow, and the formation of a Northern Republic, on the principle of No Union with SLAVEHOLDERS.

Milford is a beautiful, thriving place, now access ble by railway in two hours from Boston. Republicanism is triumphant here, and looking for the time when the North shall cast off the incubus of slavery that now curses it, and form a government that will extend equal protection to all under its jurisdiction. HENRY C. WRIGHT.

P. S. Cannot something be done to arouse Massachusetts to a public State examination of the decision of the Supreme Court? Could not the people of the State call on the Legislature to inquire into that decision, and give a report on the question of its binding force, and advise the people as to the manner in which the decision ought to be regarded? Certain it is, it changes, revolutionizes the government; it reverse the entire course of the government from the begin ning to the hour of that decision. Should not an effort be made to get Massachusetts and every Northern State to pass laws recognising citizenship, without reple as citizens, against all aggressions? Something an and ought to be done. The people are ready-I know they are—to respond to an earnest movement to place the States in open deflance of that decision.

God help me! my heart is very full as I see these deeds of damning villany perpetrated on the innocentand defenceless. But, wait a little longer! Retribu tion is at hand. The wronged shall be righted .-These tyrants shall be brought down to the dust.

H. C. W.

THE INDUSTRIAL SCHOOL FOR GIRLS. Lowell, March 9, 1857.

As there seems to be some misunderstanding between Colporteur,' in his 'Notes by the Way,' and 'Justice, in regard to the origin of the 'Industrial School for Girls, perhaps it may not be amiss for me, a one of the persons spoken of, to answer for myself; nd although it may be claimed by one, and conceded' by others, who do not even know of the origin and the preliminary steps that were taken to insur the result, yet a few facts may reveal to all the truth Nothing is easier, when a wheel is once started, and rapidly performing its revolutions, than for a fly to light upon it, and imagine that it moves the whole

Having for myself long been interested in the oral reforms of the day, and of the social evils in society, my attention was particularly called to their consideration in the fall of 1862, (then being an operative in the mill here,) from circumstances coming nmediately before my notice, as they often do in this place, where so many young, inexperienced, unprotected females congregate, to earn for themselves a livelihood, and who are so often deceived, ensnared and ruined by reckless, unprincipled men, to be thenceforward driven out from all respectable boarding homes, and left to the cold mercies of a pitiless I say, with such pictures before my mind, the

hought came, What can be done for them !-- and then the injustice of the community in providing a home of reform for the other sex, to win them back to virtue's course, to become honorable and worthy citizens, while the poor erring female was left a preto every villain's device, to be driven forth, as Hagar into the dark wilderness of despair, came home to m with a sad and terrible power. I said to myself, Something must be done-an effort must be made-to save these young girls from vice, infamy and ruin. Perhaps the State will do something for them, as well as for boys; and although a benevolent person gave mere 'factory girl,' perchance I can do something to start the wheel that shall move the community to action. I left my work, and hastened to lay my protion by talking about 'the bright side of slavery', but ject before one of the Representatives to the General not one word can he say about the dark side of sla- Court, Dr. L. B. Morse, asking him to present such a ed, strongly sympathising with the object, and understanding the necessity for the movement. Miss Sarah these crimes, and 'horrible deeds perpetrated every Clay and Miss J. E. Brown labored arduously and day by slaveholders upon innocent men, women and untiringly with me in circulating the petitions, gathering statistics from the police courts, the jail, and and youth, lest the children and youth of the South the house of correction. For about six weeks we ceased not our operations, and the petition was then How affecting comes the prayer from the loving, presented by Dr. Morse, as from Hon. Linus B. Child noble heart of that little girl to Mr. Merry, and to all and 1200 others. A motion was made for the aphowever, officially, but the subject elicited much pri-The next year, 1853, I again circulated a petition of

when it was referred to the Committee on Charitable Institutions. At this time, Hon. Linus B. Child appeared before that committee on behalf of the object. and much discussion was had upon it; the same genernor in regard to it, urging upon his notice the necessity for such a school. It was then laid over until another session, when, as 'Justice' says, 'Mrs. Brown penned a petition, and signed it with her own name, that being sufficient, in 1854. This year, the Governor did recommend an appropriation of money, probably from previous efforts, and the suggestions of Mr. Child, and \$20,000 were recommended to be ed by subscription. Soon after, I learned that Mrs. Brown had entered upon this labor, and no one rejoiced more than myself when the great object, with so humble an origin, was attained. The home has been established, and through its means, I trust, many will be saved from error's course, to become bright ornaments of society. For one, I ask no remuneration, being amply repaid for all my toil in the certainty that some will be saved.

Please pardon this lengthy sketch, as I fear I have 'The Union is for man,' is the answer. Why, then, trespassed too much upon the space of your valuable innocent of all wrong in thought or deed towards will now be satisfied; but if not, all I can say is, that their murderers, have had their lives sacrificed on the with the woman of scripture. I love the child too well . E. J. ALDEN.

#### From the New York Independent. A PREMIUM AWARDED.

On the 11th of July, 1856, the undersigned, or behalf of an American merchant residing at Glas gow, Scotland, offered a premium of Two Hun dred Dollars for the best tract on 'The Family Re

to be.

Whoever, hereafter, consents to hold office under States, and they unanimously awarded the premium this government, or to be a member of Congress, or to the author of the manuscript entitled 'First pure, to take part in carrying it on as a voter, thereby pro-claims the degradation and ruin of his moral nature, sent to Dr. Brown, at Glasgow, and he came to the same conclusion. After this conclusion had be reached by the Committee unanimously, it was as-certained that the author of the manuscript is Charles K. Whipple, M.D., of Boston.

Charles K. Whipple, M.D., of Boston.

The delay in awarding the premium was occasioned by sending the manuscripts to Scotland.

The unsuccessful competitors may reclaim their manuscripts, by sending their address, and 'the requisite postage stamps, to Charles Stoddard, Esq., No. 33 Milk street, Boston.

In accordance with the wish of the donor, the undersigned will immediately submit this premium tract to the consideration of the Executive Committee of the American Tract Society, in the hope that

tee of the American Tract Society, in the hope that tee of the American Tract Society, in the hope that a manuscript which has been unanimously approved by eminent, judicial, and impartial censors from the Baptist, Episcopal, Congregational and Presbyterian denominations, may prove to be 'calculated to receive the approbation of all evangelical Christians.'

In conclusion, the undersigned would express his cordial thanks to the Committee for the patience, the kindness, and the fidelity with which they have discharged their laborious and unrequited trust.

JOSEPH P. THOMPSON.

JOSEPH P. THOMPSON. New York, March 9th, 1857.

Who Write the Negro Songs? The principal writer of our national music is said to be Stephen C. Foster, the author of 'Uncle Ned,' 'O Susannah,' &c. Mr. Foster resides near Pittsburg, where he occupies a moderate clerkship, upon which, and a per centage on the sale of his songs, he depends for a living. He writes the poetry as well as the music of his songs. These are sung wherever the English language is spoken, while the music is heard wherever men sing. In the cotton-fields of the South, among the mines of California and Australia, in the son-coast cities of China, in Paris, in the London prison, every where, in fact, his melo-



## CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by Professors, Physicians, and Patients, has shown conse of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untust. Their certificates are published in my American Almanae, which the Agents below named are pleased to furnish free to all inquiring.

which the Agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two pills, or such quantity as to gently move—the bowels. Costiveness is frequently the aggravating cause of PILES, and the ture of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSFIPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild does—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn, and soulburn of dyspepsis will rapidly disappear. When it is gone, don't forget what curel you.

FOR A FOUL STONACH, or Morbid Inaction of the Bos-

FOR A FOUL STOMACH, or Morbid Inaction of the Bosels, which produces general depression of the spirits not
had health, take from four to eight Pills at first, and
smaller doses afterwards, until activity and strength are
restored to the system.

FOR NERVOUNNERS, SICK HEADACHE, NAUSLA, Pois
in the Stomach, Back, or Side, take from four to eight
pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These couplaints will be swept out from the system. Don't went
these and their kindred disorders because your stomach
is foul.

these and their kindred disorders occasise your stomatis foul.

For Scroffula, Erysifelas, and all disease of the Skin, take the Pills freely and frequently, to keep the bowels open. The cruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sees have been healed up by the purging and puriting effect of these Pills, and some disgusting diseases, which seemed to saturate the whole system, have completely yielded to their influence, leaving the sufferer in perfect health. Patients! your duty to society forbids that you should parade yourself around the world covered with pinples, blotches, ulcers, sores, and all or any of the usalean diseases of the skin, because your system want cleansing.

cleaning.

To Purify the Blood, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of increable diseases will be swept out of the system like chall before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making every where.

LIVER COMPLAINT, JAUNDICE, and all Billion Affections with from some derangement—either termine.

LIVER COMPLAINT, JAUNDICE, and all Bileon Afe-tions arise from some derangement—either terpday, congestion, or obstructions of the Liver. Tending and congestion vitiate the bile, and render it unfit for digestion. This is disastrous to the health, and the con-stitution is frequently undermined by no other case. And destion is the symptom. Obstruction of the dust which empties the bile into the stemach causes the bile which empties the bile into the stomach causes the bile to overflow into the blood. This produces Jamble, with a long and dangerous train of evils. Costwess, br, alternately, costiveness and diarrheas, prevails. Feer isk symptoms, languor, low spirits, wearness, restlesses, and melancholy, with sometimes inability to steep, and sometimes great drowsiness; sometimes there is sesse pain in the side; the skin and the white of the tyes become a greenish yellow; the stomach acid; the lowest sore to the touch; the whole system irritable, with a bridency to fever, which may turn to bilious fever, hilosociae, bilious diarrhea, dysentery, &c. A medium dose of three or four pills taken at night, followed by two or three is the morning, and repeated a few days, will remove the

pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Feers or rapidly cured by the purifying effects of these Pills upon the blood and the stimulus which they afford to the titl principle of Life. For these and all kindred complaint they should be taken in mild doses, to move the lowest

gently, but freely.

As a DINNER PILL, this is both agreeable and webl.

No pill can be made more pleasant to take, and crossing none has been made more effectual to the purpose for which a dinner pill is employed. PREPARED BY

J. C. AYER, Practical and Analytical Chemis, LOWELL, MASS., AND SOLD BY

THEODORE METCALF & CO.. BREWER, STEVENS & CUSHING, BROWN & PRICE, Salem ; ... H. H. HAY, Portland;

J. N. MORTON & CO., Concord, N. H.; And by Druggists and Dealers in Medicine cour

## NEW YORK Central College.

THIS College is situated near McGrawille, is Certland County, N. Y. It is at present manifesting gratifying signs of success. Its Faculty, which has always been considered an able one; continues rigorous, and, as the number of students increase, ser Professors are added to the force, by this means redering the College more effective in the fulfilment d its high and important mission as an educational institution. It embraces two departments—the Arademic mi

It embraces two departments—the Academic mathe Collegiate. Persons are admitted as student is respective of denominational distinction, color of tera good moral character and a determination to lean being the necessary qualifications. It is the fixed for termination of the friends of this College to make a model institution—one that shall commend itself is a model institution—one that shall commend itself is the hearts of patriots and Christians. It is attishivery and anti-sectarian in its character, recognize, and fellowshipping him as a Christian in when it is covers the spirit and image of Christ. The cost of annum to students does not exceed \$140 in the Collegiate and \$120 in the Academic department. But is connected with the College a farm of secrety is acres, which it is designed shall be used for the is velopment of Agricultural Science, and furnishelier to a considerable extent for those who are entirely benedent on their own efforts for an education. pendent on their own efforts for an education.

The Faculty is now engaged in an effort to the College, and thus to extend its usefulness. San its contraction of the college.

its commencement, it has not been the recipient of state appropriation, but has subsisted entirity state fees from students. om students and the contributions in

The friends of cheap and liberal education, and The friends of cheap and liberal education, and a pecially those who sanction the principle which attends these privileges to all, without distinction due to color or caste, are most respectfully scheided to make their aid to the Faculty in their raiseworthy effort.

Contributions may be forwarded by mail, or gradully, to Mr. WILLIAM HERRIES, Agent for all y, to Mr. WILLIAM HERRIES, Agent for a Faculty, 195 Broadway, N. Y., who will give at capit for the sum contributed, as also an historical count of the College.

Persons desirous of entering the College as states may procure the necessary information on applicate

may procure the necessary information to the above source.

Legion of Liberty.

A NEW edition of this work, (compiled by the language of Albany,) which did so good regress R. Amrs of Albany,) which did so good good service in the anti-slavery contest of tens years, has just been published by the America first Blavery Society. This edition is larger than a preceding one, and forms a neat volume of 35 ps. For sale at the Anti-Slavery Offices, 21 Crais Boston; 138 Nassau street, New York; and Il Ned Fifth street, Philadelphia. Price, Fifty cont. March 2.

# NININGER CITY.

NININGER CITY.

THIS new town in Minnesota (the best back of the Mississippi, twenty-five miles below 5t. Posit has a very fertile and thickly populated back on and will be one of the most important points are already engaged to the advantages here presented. By ment, several hundred thousand dollar worth interests are already engaged to be put up provements are already engaged to be put up provements are already engaged to be put up provements are already engaged to be put up will be commenced early in the spring. Nininger surveyed in August last, and already contains left hundred inhabitants. Property is fast rained by the very low. Rare chances for investment are posterior to those who come out early next security. Further information can be obtained by already low. I GNATIUS DONNELLY, Philadelpha 1. M. T., IGNATIUS DONNELLY, Philadelpha 1. Nininger City, L.