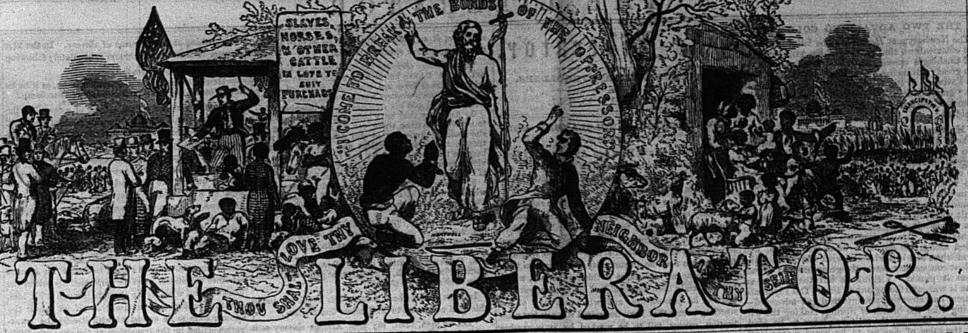
the pecuniary concerns of the paper are to (PHT PAID.) to the General Agent. risements making less than one square in

tree, but are not responsible for any of the the paper, viz: - FRANCIS JACKSON, ELLIS



ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enalaving 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 CRANKING. J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

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

The free States are the guardians and es

tial supports of slavery. We are the jailers and con-

stables of the institution. . . . There is some excust for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

unrighteous yoke. On this subject, our PATRERS, IN

PRANTING THE CONSTITUTION, SWERVED PROM THE

tury, see the path of duty more clearly than they,

has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and

. Our Country is the World, our Countrymen are all Mankind.

TH. LLOYD GARRISON, Editor.

TOL. XXVII. NO. 20.

BOSTON, FRIDAY, MAY 15, 1857.

WHOLE NUMBER, 1375.

REFUGE OF OPPRESSION.

THEY MR. DUTTON, OF NEW HAVEN. YALE, CONN., April 6, 1857.

esning, I attended the Rev. Dr. Dutton's the Church, you remember, in which was that natorious 'Kausas-rifle-meeting.' Brave ring their ' moral courage ' and Christian han by perverting the house of God, using arenal, there contributing rifles—arming their brethren, '(of course not themselves, aid rather talk than act,) with Sharpe's shoot down their fellow-men. In this con-lbare often thought of the place in Scrip-

in Jesus went up to Jerusalem, and found in the is hose that sold oxen, and sheep, and doves, and chargers of money, sitting. And when he had a scourge of small cords, he drove them all out is teach, and said unto them, "Make not my

illring his conduct there, I have often f Gid's word-of his Father's housethe sacred pulpit into a common political mking it subservient to the depraved appewiked machinations of knavish, specula-illustrapic, moon-struck theorists. One of ints, the R.v. Dr. Datton, in company Prof. Silliman and others, were the chief of that Kansas movement. Honce 'Roy. itsa' was a great name throughout New d, unheard of previous to that event. From stieman I heard a short sermon, about the non passed by the 'Home Missionary Asso-action to money should be paid out to the saids of these Churches that have slaveholdand ers attached to them.

ading members was not and could not be a fin Church.' It is a false religion,' he said. igning you his very words.) 'No slaveholder saidy be a Christian; 'no slaveholder berengaizel as such.' Here are his very I give them to you in hopes that you may sate of things here. That sermon was sanc-plastentors at by his audience. This reverend, stems, vicered and of the Almighty took no text al from the Bible—did not open the Bible dur-mentals time, but deliberately closed his Bible, as his text this resolution of the Missionary atim. Such are the doings of these unprinw England were a righteous people, anticht ousness and wickedness being in the tes born Christians, and necessarily live air wat wickedness they may be guilty of, raised of their opening the book of Christ, and latitis their daty to correct and curse the Southberowa personal piety, and seek the salvation of nu rous miserable sinners in their own midst. tal of hastening their journey onward, whilst s are golly than their abused and corrupt agains esald even conceive of!

his gathan forget the character of the rep santive sent to Washington from the 'right-santive sent to Washington from the 'right-santive Nath;' nay, they even forget their own pulpit taria; among others, such as the Rev. Mr. Kal-ch, of Beton, who is now in the hands of a jury the highest species of wickedness, especially for to in 'high places.' This gentleman, though a fine, stamped and 'pulpited' for Fremont daring bets cavass; spoke much of the wickedness of arbiders, and the Democratic party in general. But is it for the wicked to escape.' It is the lind is it for the wicked to escape. It is the prior habit of these preachers to preach every high the damnation of slaveholders, instead of sibation of the souls of sinners beneath their awatten of the souls of sinners beneath their ress. They close the Bible, and announce as it tats, 'slavery,' 'Sapreme Coart,' or 'bleed-tanss.' They pray for the Southern negro it he may shay his master, while they spure the them ages gravelling in the dust at their very is the mass avistance. to the critin men. South, ery union with: people to there is not a Christian south of Mason and master. Union! h thought no longer inspired the God of battles, when he gave to our infant and a no long r endsared to every citizen of nited States by the recollection of an arduous t a glorious peace, and an ample territory! hait no longer he confined to 'our State,' that our coun.ry,' 'our Southern Union,' 'our home hope!' A SOUTHERNER.

From the Charleston Mercury, April 20th. THE PROGRESS OF ABOLITION.

oming events cast their shadows before; ' and he attentive observer, there are now, distinctly on to the people of the South. We had occa as to tas people of the South. We had occu-is to publish, a short time since, the anti-slavery talatins passed at a meeting of the Democratic lety of St. Louis, as a sign of the times. It has the been our mortifying duty to chronicle the fixing of an Abolitionist, Wimer, to the Mayoral-ity of that city, after a canvass in which the slavery testion was a beginning issue. We now receive tasticity, after a canvass in which the convergence of the movements set afoot by the distinguists of the free States adjoining Missouri, by over in strong bodies and colonize her sparsely sulfat counties. This attempt follows the unstable of the countries. sected and not wholly unsuccessful inroad of last upon Kansas. It is the result of the direction given to the Northern mind, and is not merely cantar; it is also political, and the design is, to billionize Missouri. These settlers do not probillionize Missouri. These settlers do not propie, as ordinary emigrants, to scatter indiscrimilaidly throughout the State, and to blend and
sadgamate with the people of the State into which
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sadgamate with the people of the State into whence
say may safely agitate the slavery question, and
rad ally, but effectually and certainly, revolutionsaddly, but effectua

Supreme Court in the Dred Scott case came in to give the coup de grace to an expiring cause. They say the Union is saved, because the South is saved, and that there is every indication of an increase of strength to the South—an extension of her united in the saved against our peace and safety.

bolder but equally effective game is played—a higher law is discovered—a supreme law of reason and reasonable conscience. This has been the history of the past. And as it has been with the Constituhorts of Abolition, and the decision in favor of Southern rights, to induce co-operation from the North, and to accomplish our deliverance and secure our safety in the Union, through Northern votes, have learned little of the rise and progress of the Northern party, little of their principles and policy in the past. Courage and determination have alone sufficed, at any time, to accomplish a deliverance; and watchful vigilance, in the preservation and enforcement of guaranties obtained, has alone render-

doubtful mission to this benighted region has been the subject of newspaper comment. He is exceedingly indignant at the committee of examination at Sumpter, (and so was she,) which was raised to exSumpter, (and so was she,) which was raised to exHad this barrier been raised against Pennsylvania. Sumpter, (and so was she,) which was raised to examine her baggags, and report to the citizens the object of her mission. Even though she be from the lowest hells of prostitution, of which the free love and free negro States are so prolific, and her mission to sow the seeds of servile insurrection, the chivalry loss with the free love and provided and pr must welcome the fiend, and vote her the freedom of soon be abolitionized. the State, or incur the dreadful displeasure of Gree-ley, the terrible and implacable knight-errantof Fourigrism, and all the other isms with which free love and free negro society are accursed. Well, be it so. Then, we know how we stand, and knowing this, we shall be the better prepared to return blow for have aroused but not alarmed her. The avowed ob-

and degraded, starving millions of the North, their right to a living, to a living of luxury without labor. We should tell them that their Astors, their Greeleys, their Bennetts, and other millionaires, are culprit robbers, who are luxuriating in gilded palaces that are floating upon a sea of tears which have flowed from the eyes of want, misery and starvation. Our agrarian missionaries should penetrate every nook and corner of free negro lom, and preach to the down-trodden masses. They should teach the Northern populace that every dollar added to the vast hoards of millionaires has been rung from the poor, at the cost of its weight in t ars of the starving widows and orphans—yes, they should teach them that God created all men free and equal, and that no one can accumulate more than his share, vast hoards of millionaires has been rung from the poor, at the cost of its weight in t are of the starving widows and orphans—yes, they should teach them that God created all men free and equal, and that no one can accumulate more than his share, without a violation of His holy law. Send them to the Five Points, to urge upon its wretched and starring population their rights to save life by arson and murder. Arm them with the assassin's knife and the midnight torch, and lead them on to the work of equalizing the condition of man. Would not Greeley, would not Astor, would not Beecher fear and tremble at the stealthy approaches of such a mission? Might we not retort them, in the scripture quotation so irreverently furnished us—'The wicked fiee when no man pursueth'?

But enough. The chivalry has been lenient, too lenient towards the emissaries of Northern fanaticism. We trust the day is not distant when to appear among us will be to meet a speedy marryrdom in the unrighteous cause they have esponsed. We trust the day is not distant when to appear among us to sow the seeds of destruction. And we land the first of the proposition to freeigh influence; and it is well just now to spike the gun, before its contents are tunes of 'Samuel,' will doubtless charge this melancholy result to 'foreign influence;' and it is well just now to spike the gun, before its contents are tunes of 'Samuel,' will doubtless charge this melancholy result to 'foreign influence;' and it is well just now to spike the gun, before its contents are tunes of 'Samuel,' will doubtless charge this melancholy result to 'foreign influence;' and it is well just now to spike the gun, before its contents are tunes of 'Samuel,' will doubtless charge this melancholy result to 'foreign influence;' and it is well just now to spike the gun, before its contents are tunes of 'Samuel,' will doubtless charge than chall it is well just now to spike the gun, before its contents are tuned to see a spike the gun, before its contents are tuned to see a spike the gun,

but first to the winds, and that her mag-but first to the breeze in the security of a decisive had faul triumph. They tell us that the last elec-tion, by uniting the Southern people in irresistible palant, achieved a victory which the Northern party cannot survive, and that the decision of the

From the Cheraw [S. C.] Gazette. THE SIGNS OF THE TIMES.

The project of Eli Thayer, one of the chief apos-tles of abolitionism, to colonize and abolitionize Virginia, has been proclaimed from Maine to Texas. To many it may seem chimerical, but from less be To many it may seem chimerical, but from less beginnings the most astounding results have flowed.
In keeping, too, with this project, at the last municipal election in St. Louis, the abolitionists were
signally triumphant. In the same connection, we
find an abolition paper published in Newport, Kentucky, saying a proposition is in contemplation to
buy the land and negroes owned by the slaveholders
in Kentucky, at their present valuation, and free the
negroes, and re-sell the land at an advanced price, in
view of the State becoming free at an early day.

overwhelm the cotton States.

What is to be done to meet and repel the threatening storm? Can the cotton States longer sit with folded arms? Will stolid apathystay the swelling tide? Nay, but invite its overwhelming flood. What then can be done? Let them scan but one page of history past. of the past. And as it has been with the Constitution, the Missouri Compromise, the Compromise of '33, and the Fugitive Slave Law, so will it be with the Dred Scott decision. For the practical attainment of our rights, and their actual enforcement and security, the Dred Scott decision is just so many idle words. And they who rely upon Northern votes based upon this, or upon any more enactments and decrees for the protection of their rights of the Southern slaveholder—recognized the obligations of the federal compact, and rendered up fugitive slaves when demanded. But now they are changed. Instead of friends, they have become rights and interests against the daring, energitic and overmastering people, arrayed in antagonistic aggression, have read history to but little purpose. Those who expect the recent victory over the cohorts of Abulition, and the decision in favor of Southern rights, to induce co-operation from the

and they, in time, will become abolitionists—the deadlist enemis of African slavery.

To prevent this evil, we have time and again suggested a remedy. Let the cotton States prohibit, under the heaviest penalties, the importation of slaves from those States, and the danger will be stayed. Philanthropy has never yet been charitable enough to expend its dollars to effect its darling objects. Interest is the great lever, the motive power, which impels men to action. Make it to the interest of the three above-named States, and they will oppose the abolition of slavery with zeal and ferventy; indignant at the committee of examination at Sumpter. (and severage of the examination at Sumpter.)

blow, in defence of rights that no one, not even a Northern prostitute, has a right to invade.

Greeley, as is well known, is fully cognizant of all the fanatical midnight machinations of Northern fanatics for the destruction of African slavery in the South—even at the cost of the lives of the white race. His philosophy teaches him the connection between cause and effect. He well knows the consquences to result from the fanatical crusade, if successful, of Northern Vandals and Goths, and of prostitutes, which has been organized to operate upon the South. And yet, knowing this, he redoubles his efforts to hurry on the unboly mission to a consummation. Is it wonderful, then, that he should unscabbard his knightly sword in defence of the basest of his emissaries?

From the Jarkson Mississippian of April 14. A SOUTHERN CITY DISGRACED.

SELECTIONS.

COMMISSIONERS TO THE ASSEMBLY. 'It is now settled that our Church, North and South, do not agree, and they have taken such grounds, and such is the state of the country, that they are not expected to agree. It is just as well settled that our prosperity must be very limited while lying under the weight of such a contention. Say to the Church, go forward in all your church extension efforts, and it will feel and say, I cannot go till I get out from under this load. Had we, fifteen years ago, lost all our Southern, members, we should till I get out from under this load. Had we, fifteen years ago, lost all our Southern members, we should now number more, and every way be in a better condition. If the Southern members are right, the same is true of them. We have been saying thirtynine years, Slavery is a sin. We say, but do not. Delaying action is costly. It costs 5,000 members a year. I do not mean that our slavery connection causes so many annual secessions; but it so clogs the working of our system as to prevent accessions. the working of our system as to prevent accessions. Indeed, I greatly mistake, or the delay of the next five years will cost us 10,000 per annum. While I ask nothing rash or unconstitutional, I want confidence to be restored to our utterances and institutions. In our case separation is a less evil than our connection, which is our division, our quarref. The conscience of the North must be relieved by doing duty, or it will do neither the North or South good. If a fraction of the North wish to go with the South, let

of the North must be relieved by doing duty, or it will do neither the North or South good. If a fraction of the North wish to go with the South, let them peaceably go. If a fraction of the South wish to go with the North, (provided they will leave their slaves,) let them come. The Commissioners of 1857 have great power for "weal or for woe." E.

We find the above brief communication in the Central Christian Herald. It is a fair specimen of the light in which the question of slavery, and other great moral questions, are viewed by many (probably a majority) in all the large churches. It is with them simply a question of sectarian loss and gain. If they can gain numbers by retaining slaveholders in fellowship, they will do so. But, just as soon as this is likely to prove a losing business, then slaveholders may prepare to leave. All the alleged constitutional difficulties, which have hitherto stood as insuperable obstacles between man-stealers and church discipline, will vanish into thin air, the moment it becomes apparent that 'our church' will lose more members by retaining slaveholders than by casting them out. Duty and the requirements of the word of God have little or mothing to do with the question. The inquiry is, simply, 'Will it weaken or strengthen us namerically?'

This has been the real reason why slaveholders have not long since been cast out of all the churches. The conscience of the churches has always been against the toleration of slaveholding in their fellowship. The word of God as explicitly forbids

The discussion of their banged of their life shall be false to the real conviction of their hearts!

The discussion of their hearts!

The discussion of the subject, which occupied the greater part of two whole sessions, was characterized by considerable zeal and ability, and was chiefly conducted by Dr. Bangs, who is most highly esteemed in the Conference, whose very name is like precious oint-ment among all the brethren, showed occasionally, in the debate, the vigor of young manhood. Dr. Kenneday

have not long since been cast out of all the churches. The conscience of the chirches has always been against the toleration of slaveholding in their fellowship. The word of God as explicitly forbids communion with slavery, as it forbids theft and adultery. 'Have no fellowship with the unfruitful works of darkness,' is as plain a text as any in the Bible. But then, the fear has been, if we discipline slaveholders, they will leave us, and 'our beloved Zion' will be weakened and divided. And this sinful fear has swallowed up conscience, duty, the plain requirements of the Scriptures, and every other controllers in the constant of the supporters of the real anti-slavery movement. These, and other brethren, both lay and clerical, who do not particularly sympathize with us, seemed determined to

other brethren, both lay and clerical, who do not particularing some of the churches it has grown to be the ruling power, and is threatening others with divisions through their length and be sadth.

Now, it is this consideration which makes us look for nothing but compromise and cant from the next. New School of General Assembly. The South will be there, ready to go off, en masse, if the very mildest measures of discipline be adopted. With the South will go the East—the Coxes, Converses, and all their hunker clique in the Eastern cities. The prospect of such a heavy loss of numbers, we fear will prove too much for the consciences of the Vestern members. The attempt will again be made to compromise; to patch up a false peace; to daub with untempered mortar. Of course, we may be mistaken in this anticipation. A majority of the Assembly may think, with the writer of the above communication, that more is to be lost than gained by keeping the South. If that opinion once really obtains, then the slaveholders will be, sent adrit with as little ceremony as the four excised Synods were, in 1838. This is their own showing of the question by our New School brethren, and hence they cannot complain of it as unfair or uncharitable.—Free Presbyterian.

METHODISM AND SLAVEBY.

[Correspondence of the Southbridga Press.]

**New Eagland Conference—An earnest Religion—In New Eagland Conference—A

New Eagland Conference—An earnest Religion— Arraignment of a Member—Animated Discussion —Right Action—General Remarks.

Mr. EDITOR—Fearing you will have no other re-porter from the 'city of spindles' during this event-ful week, I will pen a few lines for the Press, that

An animatic and power with reference to some strong anti-slavery resolves, in which some of the ablest and weakest men participated. A portion of the speeches were among the most eloquent I ever heard on slavery, or any other subject. The best speeches on the conservative side of the question were from Father Taylor and Mark Trafton, while the best not the progression, and the strong side, with which the great majority sympathized, were from Mr. Rice and Dr. Raymond. It has been considered a ministers to the church the great majority sympathized, were from Mr. Rice and Dr. Raymond. It has been considered a permanent position of the slaveholding system on themselves, an agree treat to listen to such a discussion, more than repaying me for all my trouble in coming than repaying me for all my trouble in coming that repaying me for all my trouble in coming that the speech switch and the strong a proper treating, e-wincing, however, much of ultra-onary than the strain sympathized, were from Mr. Rice and Dr. Raymond. It has been constituted antiportities and for Connell of the church, the New York East Conference will always be found on the right side. There is no financial majority, the church that the strong that the church that he should cling to the latter, though it carried him down to perfect that our great and growing church is a glorition. Abel Stevens, whose partial apostacy has sent a thrill of adment brough ever annual subject of the strong that the was sure to live in heaven forever, and after series. Trafton followed, to our surprise, on the same side, and gave evidence of having 'fallen from groce,' or at least of having 'backsiden' to a mourful extent, owing it may be, to the Southern and that he was sure to live in heaven forever, and after series. The was sured to the church of Christ. A feeling pervaded that he was sured to live in heaven forever, and after series. The was sured to the whole Conference that we had fallen upon certain the hall also be a sure to the same side, and gave evidence of hav

But when a vote was taken, the right triumphed by an overwhelming majority, and resolutions were passed nearly unanimously, condemning the recent course of the Advocate and Journal, the objectionable clause in Gov. Gardner's Proclamation, the infamous Supreme Court decision in the Dred Scott Case, &c.; asserting also the duty of the Pulpit and the Press to speak out more plainly than aforetime against the giant wrong of the land, and the duty of all lovers of their country to maintain a life-long devotion to the imperilled interests of freedom. 'Well done, good and faithful servants,' say I, and let all the people say, amen! and thus recent the present of the country to maintain a life-long devotion to the imperilled interests of freedom. 'Well done, good and faithful servants,' say I, and let all the people say, amen! and thus recent the present of the present of

Lowell, April 14, 1857.

From Zion's Herald. LETTER FROM NEW YORK EAST CON-

The annual session of this Conference has just concluded; and while the dost of its labors is still upon us, we desire to let New England know our

upon us, we desire to let New England know our position on the great living question of the day.

The heart of the Conference is sound to its very depths in its utter abhorrence of the terrible iniquity of American slavery. There is not a single pro-slavery man in our body—that is, if the words of the brethren are to be trusted, and Heaven forbid that the time should ever come with Methodist preachess when the language of their life shall be false to

requirements of the Scriptures, and every other conticularly sympathize with us, seemed determined to

bring glory to God, and success to the right, with-out taking counsel of time-serving and soul-destroy-ing expediency!

There is our platform, and if that be treason, make the most of it!

Mr. Editor—Fearing you will have no other reporter from the 'city of spindles' during this eventful week, I will pen a few lines for the Press, that your readers may be somewhat 'posted up' with reference to the present session of the N. E. Methodist Conference.

When I entered the St. Paul's Church this morning, I found the brethren in session, and busily engaged in hauling one of their number 'over the coals,' so to speak; in other words, they had arraigned a member, Noble by name, If not by nature, for misdemeanors in general, and the crime of excessive tobacco using in particular. Some excellent anti-tobacco speeches, almost equal to any of Trask's, were made in this connection.

The unfortunate case before them was at length disposed of, or rather re-committed to an authorized committee for subsequent investigation and action.

An animating and pretty exciting debate then sprang up with reference to some strong anti-slavery resolves, in which some of the ablest and weakest men participated. A portion of the speeches were among the most eloquent I ever heard on slavery, or any other subject. The best speeches on the conservative side of the guestion were from Father Taylor.

JOHN JAY VS. ROBERT B. TANEY. The First Chief Justice of the United States vs. the Present Chief Justice.

Present Chief Justice.

Every schoolboy is familiar with the 'clarum et venerabile nomen' of John Jay. Every lawyer cherishes the profoundest deference for the learning and authority of him who was selected by Washington to be the Chief Justice of the United States. Every citizen of the Republic is proud of the Illustrious fame of him whose proverbial spotless private life shed lustre upon his splendid public career. John Jay was one of the purest, noblest, and wisest, of the fathers of the Revolution and of the earlier days of the Constitution. He was the intimate personal friend of and the trusted confidential adviser of Washington. The dignity, integrity, and erudition of his Chief Justiceship has never been excelled, even by the powerful genius of the venerable John Marshall, or the various culture of the gentle and lamented Story. Chief Justice Jay was the fit compeer of President Washington. But it were superfluous to prolong eulogy of him whose name and life is one of the most golden charters of our history, and one of the grandest inheritances left to the present.

It is therefore with no ordinary pride and gratific left to the present.

It is therefore with no ordinary pride and gratifi-

It is therefore with no ordinary pride and gratification that we lay before our readers a letter of John Jay, which, although written years ago, effectually disposes of Mr. Justice Taney and his associates on the bench.

This letter, as its date shows, was written during the controversy which terminated in the Missouri Compromise. But it happens to hit the very point misdecided by the Judges of the present court. They have given their opinion that Congress cannot control the subject of Slavery in the Territories. John Jay considers that the authority of Congress to do so is 'unquestionable.' They have also given the revolting opinion that negroes have no rights which white men are bound to respect, and that our fathers thought so. Judge Taney quotes the Declafathers thought so. Judge Taney quotes the Declaration of Independence—the very clause of it cited in Judge Jay's letter—as a proof of this calumny upon the fathers. Mark how John Jay refers to this clause! But to the letter.

Bedford, Westchester Co., N. Y., 17th November, 1819.

DEAR SIR: I have received the copy of a circular letter, which, as chairman of the committee appointed by the late public meeting at Trenton, respecting Slavery, you were pleased to direct to me on the 5th inst.

Little can be added to what has been said and

"Little can be added to what has been said and written on the subject of Slavery. I concur in the opinion that it ought not to be introduced nor permitted in any of the new States, and that it ought to be gradually diminished and finally abolished in all of them.

"To me, the constitutional authority of Congress to prohibit the migration and importation of slaves into any of the States does not appear questionable.

"The first article of the Constitution specifies the legislative rowers committed to the Congress.

the legislative powers committed to the Congress The ninth section of that article has these words

"The migration or importation of such persons as any of the now existing States shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808, but a tax or duty may be impos on such importation, not exceeding ten dollars for each person."

'I understand the sense and meaning of this

clause to be, that the power of the Congress, although competent to prohibit such migration and importation, was not to be exercised with respect to the then existing States, and then only, until the year 1808; but that the Congress were at liberty to make such prohibition as to any new State which might in the mean time be established. And, further than the control of the promised the seried they were might in the mean time be established. And, further, that from and after that period, they were authorized to make such prohibition as to all the States, whether new or old.

'It will, I presume, be admitted that slaves were the persons intended. The word slaves was avoided, probably, on account of the existing toleration of Slavery, and its discordancy with the principles of the Personstian and from a consciousness of its being re-

Revolution, and from a consciousness of its being re-nugnant to the following positions in the Declaration Independence:
... We hold these truths to be self-evident; that

all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit

As to my taking an active part in "organizing a plan of co-operation," the state of my health has ong been such as not to admit of it.

'Be pleased to assure the committee of my best wishes for their success, and permit me to assure you of the esteem and regard with which I am, dear sir, you obedient and faithful servant,

John Jar.

' To the Hon. Elias Boudinot.'

This letter is a precious relic of the venerable past. It is addressed to one who was himself one of the purest and noblest of the sages and patriots

of the parest and nooset of the sages and parrious of the early days.

The words in italics were so emphasized by Jay himself. The letter is an exquisite specimen of the clear, transparent, exact, direct, and luminous intellect of the first Chief Justice, and of the simple, humane, and Christian character of the bosom friend

THE LATE ELECTION IN ST. LOUIS.

THE LATE ELECTION IN ST. LOUIS.

It is impossible to exaggerate the importance of the recent struggle in St. Louis between Pro-Slavery and Anti-Slavery, resulting, as it did, in the election of the Anti-Slavery municipal ticket by so decided a majority. It is the first indication ever yet given on the part of the laboring white population of any Southern slaveholding community, of any thing like a just comprehension of the bearing of the slaveholding system on themselves, and their social position and economical interests. It is, in fact, a democratical uprising, such as no Southern State has ever before known. There has been a great deal of talk at the South about democracy, but hitherto it has been only talk. In every Southern State, the planters have been every thing, and the laboring men, merchants, mechanics, professional men, nothing—we may say, indeed, less than nothing, abnegating themselves and their own interests to become mere echoes of the planters. In St. Louis, we see the commencement of a process by which slavery is speedly to be driven from all the most enterprising and vigorous of the slaveholding States. We have spoken of the Anti-Slavery triumph in that city as the act of the laboring men; the business leaders of the city, concurred and co-operated in it. The combined forces of capital, industry and intelligence carried the day over the long-established authority of the country planters, who have hitherto ruled in St. Louis with the same authority almost as on their own plantations.—N. Y. Tribane.

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New-York

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SLAVERY OFFICE, 21 CORNEILL SEAT P. WALLCUT, General Agent.

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LOUNG, EDMUND QUINCY, SAMUEL PHILBRICK,

influence, and a continuance of respect for her rights. If laws, or judicial decrees, can secure the liber-ties of the South, we are free to admit that all is now well, and that in the Dred Scott case one more legal barrier is thrown up for our defence. But, when have we been deficient in these securi-But, when have we been deficient in these securities? Have we not had the protection of the Constitution, the Missouri Compromise, the Compromise of 33, the Fugitive Slave Law? Will any one affirm that they have all—or any of them—met with the respect and obedience of the Northern people. ple, or have availed to protect the South, and give her the peace and security so patiently and anxiously sought? And the reason is easy to assign. Obe-dience and respect have not been enforced by the South. The Northern mind is intent upon compassing sectional predominance, and the subversion of the South under her dominion. These laws are impediments in the way of their scheme, and have to be overthrown or evaded; and when the insidious method of 'construction' avails not, then a bolder but could reflective game is played. A higher

blow, in defence of rights that no one, not even a ject of colonizing her with free laborers, being to

should unscabbard his knightly sword in defence of the basest of his emissaries?

Who was Mrs. Emerson? what was her mission? and by whom was she sent? Will Don Greeley ars swer these questions? It will not do to say that she was only a strong-miaded woman, armed with a lantern and side-saddle! No, sir! She was armed with the serpent's tongue, steeped in the poison of the upas tree, the very shadow of which is death. And her victims—the confiding negro followers—the unwitting companions of the midnight camp-fires in the forest's darkest nooks and most secluded dells. Such was the chosen field for her opercluded dells. Such was the chosen field for her oper-ations. And yet the chivalry, the disturber of her

peace, are to be slain by the hetacomb, by the braying of an ass less wise than was Balaam's. Southern chivalry can have no sympathy with free lovers and free negroes, the bone and sinew of Northern society. It is not surprising, therefore, to find the champions of the latter in battle arrayed against the former.

Were it possible to reason with the base-hardened hell-hounds who are leading the path upon the trail, it might be polite to seek a moment's parley with such as Greeley, but the attempt would be vain; we should, therefore, ceuse our battle of words, and resort to blows. Nor should we rest upon the defensive, but carry the battle into the enemy's country. We should teach and preach to the down-trodden and degraded, starving millions of the North, their right to a living, to a living of luxury without la-

From the Salem Register. CALEB CUSHING AND MASSACHUSETTS

In Mr. Cushing's recent brilliant rhetorical flourish at Newburyport, he undertakes, with a sublimity of impudence in which 'none but himself can
be his parallel,' to lecture Massachusetts, and
charge her with resisting the onward progress of
the nation. He has become the champion of 'manifest destiny,' and in his new-fledged enthusiasm
for the 'march, march, march' to universal dominion crusade, dashing and crashing over men,
nations and races, having regard solely to the attainment of imperial sway, he has the effrontery to
intimate that Massachusetts chooses 'always to
be the drag or break on the wheels, and never the
motive power itself.' Fortunately for the Old Bay
State, but unfortunately for Mr. Cushing himself,
the people have too true an estimate of his political history, character and position, to be moved
from their steadfast devotion to liberty and a just
progress by any taunts that he may utter. They
know too well that such charges come with a very
ill grace from him, who, until a comparatively recent period, was among the foremost in advocacy
of the ware measures which he now repudiates, and In Mr. Cushing's recent brilliant rhetorical flourcent period, was among the foremost in advocacy of the very measures which he now repudiates, and among the most eloquent defenders of that very Massachusetts which he now so coolly charges with constantly struggling to clog the march of the great event.

We appeal from Caleb Cushing, the companion of Franklin Pierce and Jefferson Davis, to Caleb Cushing, the co-worker with Daniel Webster, and Henry Clay, and John Quincy Adams, and Leverett Saltonstall—from the chief adviser in the coterie of slavery propagandist cabinet officers, to the elo-quent Massachusetts Representative in Congress

ad we ask our readers to mark the contrast.

One who has only read his Newburyport tirade would hardly suppose—yet such is the fact—that until he was seized with this modern marching ma-nia, no man in the Commonwealth is more vulnerable on all the points upon which he arraigns Massachusetts, than this same Caleb Cushing. No one has professed a deeper devotion to Massachusetts principles, no one was more energetic or more eloquent in their advocacy and in her defence. Bu quent in their advocacy and in her defence. But our present concern is with his changed attitude towards Massachusetts, and to show how easily and completely Manifest Destiny Caleb Cushing is refuted by the real Massachusetts Caleb Cushing. The only difficulty is where to begin and when to stop, so rapidly do the materials accumulate. A specimen or two only, therefore, must suffice.

On one occasion, when the chivalrous Ben Hardin, of Kentucky, so far forgot himself as to asperse Massachusetts and New England on the floor of Congress, ascribing to them sectional and mer-

of Congress, ascribing to them sectional and mer-cenary motives in their public policy, who but Ca-leb Cashing stepped forth and repelled the accusa-tion with the scorn and indignation which it merit-ed? Said this champion of his native State:

'So far as regards Massachusetts, at least, I wil ndertake to go with the gentleman chapter by chapter, and verse by verse, and to show, by the records of this government, that she and her Representatives, actuated by a just pride in the ex-PATRIOTIC INTEREST IN THE WHOLE COUNTRY, AND EVERY PART OF IT, have cordially entered into all proper plans for the improvement and public prosperity of the whole West.

In the same speech, taking Boston as a type of New England, he said :

Boston is great, not exclusively because of 'Boston is great, not exclusively because of its local situation, but also because of the principles of liberty and the energy of character, which the Pilgrim settlers of New England brought with them from Britain; because of the industrious population gathered gradually, along with the general improvement of the country and of its institutions, upon and around the time-honored heights of Trimount. I am not a native of Boston; I do not reside in it; but I should be wanting in duty to my State if I failed to hear witness here and exerywhere. State, if I failed to bear witness, here and everywhere to the energetic spirit, the moral, religious and intellectual cultivation, the comprehensive intelligence of enterprise, the munificent liberality of temper, and The INBOIN LOVE OF WELL-ORDERED PREEDOM, which dis-tinguish the inhabitants of that city and its environs.'

Not content with this Congressional protest, the Not content with this Congressional protest, the same Caleb Cushing wrote for and published in the North American Review, a few months later, an article entitled 'Misconceptions of the New England Character,' which is one of the most admirable refutations of just such charges as he has recently made, that has ever yet appeared.

On another occasion, in Congress, when some South Carolinian (Gov. Hammond, we believe)

South Carolinian (Gov. Hammond, we believe) had been aspersing Massachusetts, the same Caleb Cushing again rushed to her defence, and, after an eloquent tribute to her patriotism, sustained by an appeal to history, he concluded as follows:

'I beseech the House to pardon me, if I may have kindled, on this subject, into something of unseemly ardor. I cannot sit tamely by, in humble acquiescent are cast on the faith and honor of Massachusetts Had I suffered them to pass without admonition, should have deemed that the disembodied spirits of her departed children, from their ashes mingled with the dust of every stricken field of the Revolution, from their bones mouldering to the consecrated earth of Bunker's Hill, of Saratoga, of Monmouth,—would start up in visible shape before me, to cry shame on me, their recreant countryman! Sir, I have roamed through the world, to find hearts nowhere warmer than hers, soldiers nowhere bruser, patriots nowhere purer, wives and mothers nowhere truer, maidens nowhere lovelier, green valleys and bright rivers nowhere greener or brighter; and I will not be silent, when I where lovener, green valleys and I will not be silent, when I hear her patriotism or her truth questioned with so much as a whisper of detraction. Living, I will defend her; dying, I would pause, in my last expiring breath, to utter a prayer of fond remembrance for my native New England!

On still another occasion, strange as it may seem, this same mad crusader, Caleb Cushing, who now desires to overrun the continent, dashing and crashing over all obstructions, delivered a Fourth of July Oration at Springfield, on the material growth and territorial progress of our country, the main purwiden our national bounds!

And does Mr. Cushing think that he can now blot out the bright record of his earlier and better fame, or, if he could, that he can move Massachusetts a hair's breadth from her sturdy devotion to Liberty protected by Law—to the good old principles of progress inherited from a long line or illuspers. trious patriots, whose 'march, march, march,' was upward and onward, and stately and safe, as well as sure? No, no, Mr. Cushing! The men of Massachusetts cannot be taught to better the in-Massachusetts cannot be taught to better the in-structions of their fathers by holding up before them any such grand scheme of conquest and do-minion as you propose—more especially not, when they see behind the dazzling picture, not the outof the temple of liberty, but only the grim orbidding spectre of an enlarged domain for the

and forbidding spectre of an enlarged domain for the spread of human slavery.

Against the extension of the curse of Slavery, upon the wheel-and against any project looking to that end she will constantly struggle. 'We are not to wait,' said Daniel Webster, in one of hi most memorable speeches, 'we are not to wait till great public mischiefs com, till the government is overthrown, or liberty itself put in extreme jeopardy. We should not be worthy sons of our fathers, were we so to regard great questions affecting the general freedom. Those fathers accomplished the general freedom. Those fathers accomplished the Revolution on a strict question of principle The Parliament of Great Britain asserted a right to tax the colonists, in all cases whatsoever; and it was precisely on this question that they made the Revolution to turn. The amount of taxation was trifling; but the claim was inconsistent with liberty,
—and that was, in their eyes, enough. It was
against the recital of an act of Parliament, rather than against any suffering under its enactments, that they took up arms. They went to war against that they took up arms. They went to war against a preamble. They fought seven years against a declaration. They poured out their treasures and their blood like water, in a contest in opposition to an assertion which those less sagacious, and not so well schooled in the principles of civil liberty, would have regarded as barren phraseology or mere parade of words. They saw in the claim of the British Parliament, a seminal principle of mischief, British Parliament, a seminal principle of mischief, the germ of unjust power; they detected it, drag-ged it forth from underneath its plausible dis-guises, struck at it,—nor did it clude either their steady eye or their well-directed blow till the steady eye or their well-directed blow, till they had extirpated and destroyed it, to the smallest fibre. So has it ever been with Massachusetts on a ques-So has it ever been with Massachusetts on a ques-tion of principle, and all the Caleb Cushings in the country, with their mad ambition increased a hun-dred fold, could not force her or wheedle her from her firm resolve.

THE TWO ADVANCING COLUMNS.

The Newburyport Herald has the following excel-lent comments on that portion of Ex-Attorney Gen-eral Cushing's speech, in which he alluded to the two great 'advancing columns of emigration' from the Eastward to the Westward of this continent, in the 'grand march of civilization' and territorial extension toward 'the uttermost regions of the

Occident':

'Mr. Cushing in his great speech here, last week, spoke of the destiny of the two columns pushed out from Plymouth and Jamestown, and their mission of progress for the redemption of the continent. No one can have failed, however, to observe the unequal step with which they "march, march, march," Plymouth stands seventeen millions to-day, to Jamestown's eight millions; and what will be the result when, at no distant day—speaking of the life of a nation—it shall stand seventy-five millions to twenty-five? The Jamestown column, as it has passed along, has devoured what was before, and killed what was behind. As with the hoof of the ancient conqueror's horse, the grass has not grown killed what was behind. As with the hoot of the ancient conqueror's horse, the grass has not grown where it passed. Virginia is but the shadow of what it was, and fading out at that. The Plymouth column has elevated, strengthened and advanced—coming like the breath of Spring, making the wilderness to blossom, the solitary places to be glad, and the voice of singing to be heard in the land. While Jamestown is blotted out and has left no mark where it was Plymouth remains a flourishing While Jamestown is blotted out and has left no mark where it was, Plymouth remains a flourishing town, with its church and its school-house, as two hundred years ago. While Norfolk is in decay, and its spacious harbor given up to a few oyster gatherers and the cutter for the collection of the Virginia negro tax, Boston is full of palace warehouses, where are gathered the riches of the Indies—of princely houses, where merchants, surpassing those of Tyre and Venice, reside—of temples of religion and schools of learning and works of art, that entitle of Tyre and Venice, reside—of temples of religion and schools of learning and works of art, that entitle her to be called the Athens of America, while commerce to be called the Athens of America, while commerce of the nations. Virginia has dwindled at every census, and is destined yet still more to dwindle, till a new race shall infuse new blood and new life into her veins; Massachusetts has grown stronger, sturdier, richer, and at the last apportionment for members of Congress, was the only State upon the Atlantic that increased its number.

There are two columns moved by destiny, it is true; but the one travels in a Virginia two-wheeled cart, without springs, without evidencing that there was a wheelright or blacksmith in the world where it "grew," drawn by a half-fed donkey, with a teresting matters of business, the subjects of weightiest

treesting was a wind that the jackass; and the other behind more stupid than the jackass; and the other consequence will at once be brought forward, and the goes by steam with the iron horse snorting over the most attractive and powerful speakers may then be rail track, and, as if forty miles an hour was not fast expected to address the Convention. Fail not to be expected to address the Convention. Fail not to be expected to address the Convention. Fail not to be expected to address the Convention. Fail not to be punctual!—c. k. w.

THE SCRIPTURAL ARGUMENT FOR SLA
THE SCRIPTURAL ARGUMENT FOR SLA
We spoke, last week, of an argument, presented some time ago to the House of Representatives at Washington, undertaking to demonstrate the correct
reach from shore to shore. The Plymouth column ness of slaveholding by the laws of nature and the fitreach from shore to shore. The Plymouth column starts from the Atlantic, with one wing touching starts from the Atlantic, with one wing touching Jamestown, and the other resting upon the great lakes, and when it has leaped the Rocky Mountains, stands alone upon the Pacific shore. The Jamestown has no northern side, and tapers away, narrowing to the single State of Texas, of which it holds but the south-eastern side; and when it "marches, marches, marches," beyond that, it must take a shorter turn marches," beyond that, it must take a shorter turn down over the Rio Grande, to plunder the half breed Mexicans. Tamaulipas must be its next State; and by the time it reaches there, the point whence it started will be lost, and like the tempestuous cloud, we shall see it sinking away in the dark southwest, while all the heavens about are given to the sunshine of freedom."

For the honor of our common humanity, we wish Caleb Cushing had a conscience. It is a sad spectacle to see a brilliant intellect lost to all the admonitions of conscience, rushing along unguided over the precipices of mad ambition. The profundity of learning, or the brilliancy of rhetorical de-clamation, cannot raise to the dignity of statesmanship, a man, who, while imagining himself mounted upon the car of 'manifest destiny,' is, after all, the slave of bigoted intolerance. All we could think of when we read Cushing's charge that Massachusetts when we read Cushing's charge that Massachusetts is a drag on the wheel of progress, was, the Devil assuming the office and dignity of a judge. If it were not for the unmitigated duplicity, what would be more laughable than this part of Cushing's speech? The leading spirit of an administration which committed the Karsac spins and discrete the whole Christian and the substance, with the whole of the quotations from Scripture on which it is founded.

I. God made a covenant with Abram, afterwards called Abraham; that covenant is the corner-stone of the whole Christian and the contract of the contract o in the eyes of the civilized world, he now comes home to Massachusetts in the character of a philosophical fillibuster, and with great spread of rhetoric and egotism, deliberately libels the patriotism, the love of liberty, and the historic honor of his native Commonwealth. Let Cushing and his fillibuster He that is born in the associates, 'March, march, MARCH,' receiving, as they deserve, the condemnation of all who have respect for national justice.—Southbridge Press.

From the Chicago Tribune, April 14.

GOV. GEARY'S FORTHCOMING BOOK. We are told by a democrat of unquestioned faithfulness to his party, himself a Governor, that in a late conversation with Governor Geary, he learned that that gentleman is preparing from his diary, faithfully kept during his administration, a summary of events in Kansas, as they came under his own personal or official observation. We are told by the same authority that in that book, when it is given to the country, the allegations of the Republican journals in relation to the fiendish atrocities ed upon the Free-State men by their border aders will not only be confirmed but

fully proved.

It will be stated, that during a trip on a much quented road, soon after his arrival in the territory, the Governor saw the bodies of twenty-six murdered Free State men. Some of these had been shot or Free State men. Some of brained, and thrown out by the road-side to rot under a burning sun. Others had been scalped as Indians scalp their victims. One was pinioned to a tree by a bowie-knife driven through his heart into the solid wood at his back; on his breast was fastened a written warning to all other 'abolitionists. Some were buried just beneath the prairie sod, their hands and arms left sticking out of the shallow holes into which they had been thrown. Upon others the nameless mutilations of private parts, which caracterize the ferocious joy of the in the moment of victory, had been committed. In all cases, brutality seemed to have exhausted itself in insulting what, among all civilized men, whether friend or foe, are looked upon with respect —the bodies of the dead.

Had these things appeared in the letters detailing events in Kansas between May and November last, the journal publishing them would have been suspected of exaggeration, even by its own political friends; and more than one of the atrocities which the Governor will describe, was written out by faithful correspondents for our columns, but we publication for the reasons alleged above.

NO SLAVE-CATCHING IN MEXICO.

The new Constitution of Mexico contains a provision which will not be likely to give much satisfaction at Washington, or to increase the chance of pecuniary aid to be afforded to the Mexican Government. That article, wholly repudiating the Taney interpretation of the rights of man, ex-pressly declares that all persons born in Mexico are born free, and that he who may have been a slave elsewhere, the moment he touches the Mexican soil. elsewhere, the moment he touches the Mexican soil, becomes free thereby, and entitled to the protection of the laws. Not only is the Government thus expressly prohibited from entering into any extraordinary arrangement, such as the United States have often sought to obtain for the surrender of fugitive slaves, but, to guard against any underband arrangement of this sort, it is also provided that no treaty slaves, but, to guard against any underband arrange-ment of this sort, it is also provided that no treaty for the extradition of criminals shall include those who, in the country where the crime was commit-ted, were held in the condition of slavery. This completely blocks the game of the slave-hunters in recovering fugitive elements. recovering fugitive slaves under the character of fugitive criminals; and it certainly is but reasonable not to hold men amenable to laws which afford no protection to them.—N. Y. Tribune.

WAR IN LIBERIA. It is stated on the authority of letters from missionaries of the Methodist Episcopal Church that a furious war is raging in Liberia, in the vicinity of Cape Palmas, between the colonists and the natives. Thirty-seven American houses and much property are stated to have been destroyed, and twenty-eight lives had been lost. All missionary and business matters were at a stand.

The Liberator'.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 15, 1857.

NEW ENGLAND ANTI-SLAVERY CON-VENTION.

The Annual New ENGLAND ANTI-SLAVERY CON VENTION will be held in Boston on WEDNESDAY and THURSDAY, May 27 and 28, at the MELODEON, com-

mencing on Wednesday, at 10 o'clock, A. M.

In a time like the present—with all the safeguards
of liberty overthown, and the rule of a slaveholding
oligarchy absolute over the country—with the highest motives and the strongest inducements for personal self-sacrifice and individual action—the true friends of reedom can need no importunity to secure, on their part, a thronged attendance at this anniversary, which has uniformly been distinguished for the interest and spirit of its proceedings, and which, in view of the startling events that have transpired since its last cele-bration, cannot fail to be marked by an increasing earnestness and devotion.

Among the speakers at this Convention may be expected WM, LLOYD GARRISON, WENDELL PRILLIPS, THEODORE PARKER, (should his health be sufficiently estored,) EDNUND QUINCY, PARKER PILLSBURY, T W. HIGGINSON, CHARLES L. REMOND, CHARLES C BURLEIGH, STEPHEN S. FOSTER, ARRY KELLEY FOR TER, SUSAN B. ANTHONY, ANDREW T. FOSS, AARON M. Powell, and many others.

In behalf of the Board of Managers of the Mas

ness of slaveholding by the laws of nature and the fitness of things. We now present the Scriptural argument set forth in the same place by the same authority.

Mr. Stephens of Georgia, being a pious man, relies last, and chiefly, upon the revealed will of God as showing the propriety of slaveholding; being also a learned man, he quotes from 'the original Greek,' to show that 'servant,' in the Bible, means slave; and being also a logical man, he undertakes to show that the high reputation of Abraham and Philemon as true believer the one under the Old Dispensation, the other under the New, authenticates their (assumed) slaveholding as an entirely correct proceeding, and fully justifies the slaveholding of the patriarchs now existing in the Southern States of the American Union.

We will present to our readers an abstract of this Scriptural argument, occupying the 15th and 16th pages of Mr. Stephens's speech, and then (as far as in unlearned person, restricted to narrow limits can, state what is to be said in reply to it. We regret that we have not space to put the edifying devoutness of this part of the speech in full before our readers; all we can do is faithfully to give its substance, with the

the whole Christian system; Abraham was the great first head of an organized church here below; he wa the father of the faithful, and was also a slaveholder and a slavedealer. Here is the proof : in Gen. xvii. 13,

with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting

covenant. II. In the fourth and tenth commandments of the decalogue slavery is expressly recognized, and in none of them is there anything against it.

[Mr. Stephens does not quote these commandment erhaps fearing that such citation would weaken the ffect of his florid description of the weight of this particular testimony. The support of slavery which he claims, however, is merely in the use of the words man-servant' and 'maid-servant' in these commandments.

III. In the civil law of the Hebrews we have this passage, Leviticus xxv. :

'44. Both thy bondmen and thy bondmaids which thou shalt have shall be of the heathen that are round about you; of them ye shall buy bondmen and bond-45. Moreover, of the children of the strangers the

do sojourn among you, of them ye shall buy, and of their families that are with you, which they begat in

your land; and they shall be your possession.

46. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren, the children of Israel, ye shall not rule e over another with rigor.'

IV. Job. Isaac, Jacob, and all the patriarchs, we slaveholders.

V. Has any change been made since the Jewish di pensation? Is any thing to be found in the New Testa nent against slavery? Nothing, not a word. Slave ry existed when the Gospel was preached by Christ and his apostles, and where they preached: it was all around them. Not a word did Jesus utter agains slaveholding. On one occasion, he was sought for by a centurion, who asked him to heal his slave, say-

· Lord, I am not worthy that thou shouldest cor under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he com-eth; and to my sieve, Do this, and he doeth it. Matt.

The word here rendered 'servant' in our translaion, means slave. It means just such a servant as all ur slaves at the South arc. I have the original Greek. The word in the original is doules. The douwas never a hired servant, the latter being called misthios. What was the Savior's reply? Did He tell him he was sinning against God for holding a store? No such thing.

When Jesus heard it, he marvelled, and said t When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Issae, and Jacob, in the kingdom of heaven. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant for slave] was healed in the self-same hour.

Was Christ a 'dough-face'! Did He quail before the Slave Power? And if He did not rebuke the lordly centurion for speaking as he did of his author-ity over his slave, but said He had not found so great faith in all Israel, who shall now presume, in His name, to rebuke others for exercising similar authorty, or say that their faith may not be as strong as that the centurion?

VI. Paul sent a runaway slave, Onesimus, back to Philemon, his master. He frequently alludes to slavery in his letters to the churches, but in no case

'Let as many servants [douloi, slaves in the original, which I have before me,] as are under the yoke [that is, those who are the most abject of slaves,] count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

2. And they that have believing masters [according to modern doctrine there can be no such thing as a slaveholding believer; so did not think Paul;] let them not despise [or neglect and not care for] them because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to god-liness.

liness,

4. He is proud, [or self-conceited,] knowing n ing, but doting about questions and strifes of sec whereof cometh envy, strife, railings, evil su sings,
5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

In view of the whole matter, Mr. Stephens issues this final command to his hearers and readers :

laws of God.'

Fortunately for us, this is only the crack of the whip. Mr. Stephens cannot yet apply it to our backs. He cannot yet order us a hundred lashes if we decline, as we certainly shall, to accept his authority as final, alike in regard to the 'corner-stone of the whole Christian system,' the 'original Greek,' the explanatory English, and the precepts and the spirit of Christianity. Upon each of these topics we should regard Mr. Stephens as 'a blind guide,' if we had not reason to suppose him a deliberately treacherous one. We will now proceed to examine his several positions. I. How stands the Old or Jewish Dispensation in

regard to slavery? ...
Mr. Stephens assumes the covenant made with Abraham to be the 'corner-stone of the whole Christian system.' We hold rather with Paul, (Eph. ii. 20,) Jesus Christ himself being the chief corner-stone' but since Mr. Stephens has chosen to rest his argument for American slavery on God's (assumed) express allowance to the Hebrews to hold slaves, and to the continuance of that permission under the Christian dispensation, we shall knock his whole foundation from under his feet by proving that the Mosaic direction respecting slavery was not an allowance, but an absolute prohibition, either to seize, or to hold, or prohibition, by law, of freedom of speech and of the to sell men as slaves.

But how are we to prove this? Have not Mr. Stephens's quotations from Scripture and explanations of their meaning made the thing perfectly plain? Is it of any use to look at the other side, in so clear a case

It is always needful to look at the other side. It is for want of doing so that the hundreds of sects which croad the pages of Theological Dictionaries confidently appeal to the same Bible to prove themselves in the right and all others in the wrong; and to prove the soundness of doctrines and practices as diametrically opposite as those of Catholic and Protestant Calvinist and Universalist, Shaker and Mormon. Let either of these make his own selection of texts from the Bible, and put his own interpretation upon them, and he will prove his case; but he will prove it overed the use of such arguments as are contained in the his representation of the Hebrew code and of the sup reading and writing to his antagonists on pain of heavy ties of American slavery. fine and long imprisonment-or of such as Mr. Stephens has just imposed on Kansas-the branding and Such methods as these authorize suspicion of the par- and impudence to profligacy? ty that finds it necessary to employ them. We will a right interpretation of what he has quoted.

ago by Theodore D. Weld, and entitled 'The Bible concubinage now. rainst Slavery,' the other a duodecimo volume of 272 pages, published within the present year, by Rev. Testament history, equally brings him into the dilem-George B. Cheever, and entitled God against Slave- ma of proving too much, and thus of proving nothing ry. Both of these give a full statement and explana- For if doulos, as he says, necessarily means slave, in very as exists at the South, and such as Mr. Stephens seem acquainted with the two words of 'original been the slaves of Jesus Christ; in which case he on of the various laws and customs bearing on the whicet that the Hebrews were utterly and absolutely forbidden, on pain of death, ever to claim or to hold a human being as a slave. This point they claim the heir, as long as he is child, differeth nothing from thoroughly to have proved, in both the publications

It appears, then, that there is something to be said on the other side, and that we are not compelled to acquiesce in Mr. Stephens's decisions, either by the neessity of admitting a monopoly of learning and piety on his part; or by the absence of any alternative. But real difficulty remains. 'Who shall decide when doctors disagree?' How are we, the unlearned, to distinguish which of these two positions, diametrically opposite to one another, is the true one?

Fortunately, Providentially rather, the Mosaic law itself gives to each one of us who can read English the means of absolutely deciding this question. The 15th and 16th verses of the 23d chap, of Deuteronomy, which Mr. Stephens had not time to quote in his speech, nor space to insert in his pamphlet, settle this matter con-Mr. Weld and Dr. Cheever support by many other contary servants, made so by their own consent; that the selves; and are absolutely and absurdly inconsistent with the assumption that they were bought, independently of their own consent, of other persons, and held tury of intermixture of the pure white Virginia henceforward as the absolute property of the buyer. This passage, consisting-first of an unqualified pro-

servants, is as follows: 15. Thou shalt not deliver unto his master the

16. Inou shalt not deliver unto his master the servant which is escaped from his master unto thee.

16. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him. The enactment of this law incontrovertibly shows that slavery, the buying, seizing, holding and selling

men as property, had no legal existence among that people.

The introduction of such a law into the code of a slaveholding people would effectually and immediate-

ly put an end to slavery.

This statute remained in force, as an essential and material part of the Hebrew code, throughout the national existence of that people. Therefore we are sure that what we call slavery never existed among them at all, unless by disobedience to that law.

The penalty for stealing an ox, among the He-brews, was a restoration of two-fold, or five-fold, ac-cording to circumstances, to the owner of the ox, beuse the ox was property. The penalty for stealing a nan was death, but nothing is said about restorati obviously for the reason that the man was not, and could not be, the property of another. Whenever a tolen from himself, and the very act of taking off from him the grasp of the kidnapper restores him to himself; so that nothing needs to be said about restoration. But the law goes further than

speaks of it as sinful. To what he says in I. Tim., this, striking at the very root of slavery. In the 21st chapter, I ask special attention: the Decalogue, we read, v. 16th,

'He that stealeth a man and selleth him, or if he bound in his hand, he shall surely be put to death.' Not only the stealing and selling of a man, but the Not only the steaming and sening or a man, but the bare holding and claiming him as a piece of property, was visited at once, and for the first offence, with the heaviest penalty of the Jewiah law.

The facts expressed and necessarily implied in the above passage, and in the one from Deuteronomy, pre-riously quoted, are absolutely incompatible with the idea of a tolerated and legalized slavery among the Hebrews. A man stolen may have been a servant o or a servant; but even if he were a servant, there o direction to restore him to any previous master. But if a servant runs away, there is an express and postive direction not to restore him to his master: thus recognizing the servant's right to decide for himself whether the master properly performed his part of the contract, and whether he chose to remain with him and thus rendering it certain, that (if we admit the his final command to his hearers and readers:

Mosaic code to be consistent with itself,) the trans
Let no man, then, say that African slavery as it

action called by the translators of the English Bible exists in the South, incorporated in, and sanctioned by, the 'buying' of servants must have been the buying the Constitution of the United States, is in violation of either the laws of nations, the laws of nature, or the their services from themselves. No other theory will explain the provision, unparalleled and absurd in a slaveholding State, that the servant who, finding himself unjustly treated by his master, left him and tool refuge with his next neighbor, was not to be restored but, on the contrary, was at liberty to make a new contract with some other master, or to maintain him self independently without molestation.

The Hebrews, then, did not hold slaves. The Hebrew laws provided for the protection of the poor and the weak. One would expect, of course, to find laws of a very different character made by a nation which systematically oppressed the poor and the weak But in this matter we are not driven to speculation by the absence of facts. The past history and present condition of the American people show us how tyran ny is secured and fortified by legal provisions in the ode of a nation that does hold slaves, and is determined to keep them. We request particular attention to the light thrown

on the character and conduct of Mr. Stephens by the following facts:

1. He identifies himself, in theory and practice, with the Slave Power. He supports that power not only in the enforcement of the infamous 'Fugitive Slave Law' in the (so-called) free States, but in the absolute press in Kansas, for the special advantage of slave-2. Pretending to give a true account of the regula-

tion of servitude by the Hebrew code, for the purpose of showing a Divine sanction for slavery, he has fraudulently suppressed two vital and characteristic passages which are irreconcilably at variance with theory, and has wrested the passages actually quoted from their true meaning by a commentary which is also irreconcilably at variance with the suppressed pas-

3. Using the mask of piety to gain credit for the character, and aid towards the firmer establishment of slavery, he represents its opponents as opposing the will and law of God, and himself and his party as cooperating with the will and law of God, knowing all the time that the testimony of Scripture which he whelmingly and triumphantly, if he be further allow- has suppressed is contradictory and fatal alike to laws of Mr. Stephens's own State, - the prohibition of port assumed to be gained by that code to the atroci-

In view of these facts, is it too much to say that Mr. Stephens's claim of the Divine approbation of punishing as felony any denial, by speech, scriting or American slavery under such circumstances, and on publication, of the right of slaveholding in Kansas, such grounds, shows hypocrisy added to oppression,

But Mr. Stephens assumes a Divine sanction of herefore inquire further before taking for granted, slavery through Abraham prior to the giving of the either that Mr. Stephens has quoted the whole of what Mosaic law. This is mere assumption. He has not the Scripture teaches respecting slavery, or has given yet proved that the 'servants' of Abraham were slaves at all; that they were not servants by voluntary We have now lying before us two publications, one contract. But even if he could prove it, the practice octavo pamphlet of 75 pages, written many years of Abraham would no more justify slavery now than

His reliance upon the original Greek, in the New tion of the Scripture laws respecting servitude, which distinction from servant, this fact draws after it the

It shows Jude (by the opening of his epistle) and defends. Both quote the original Hebrew, and even Peter (by the opening of his second epistle) to have Greek' which Mr. Stephens ostentatiously presents as might have sold them to the highest bidder, or kept at once the certificate of profound learning on his own them at hard labor, beating them with many stripes part, and a powerful charm to reduce his opponents when there was any failure in their appointed tasks; to silence. Both these gentlemen make it clear, alike or set them to propagating other slaves, to be sold in from Hebrew and Greek, and from a minute compari- the market when they grew old enough, thus prefiguring the present patriarchs of Virginia.

It reduces to falsehood and absurdity the illustra tive statement of Paul, (Gal. iv. 1,) ' Now I say that a doulos, though he be lord of all; but is under tutor and governors until the time appointed of the father. The minor is in the condition of a servent, being sub ject to the direction, not only of a father, but a tutor: but he is not in the condition of a slave, exposed to sale in the market, brutal beatings and mutilations, and privation of suitable food and clothing, and entirely deprived of instruction in letters, arts and sciences.

The case of Onesimus is not only misstated, but im pudently reversed and falsified by Mr. Stephens, since Paul desires Philemon to receive him 'not note as servant, but above a servant, a brother beloved."

But the crowning and most gigantic specimen Mr. Stephens's audacity is found on the 15th page where, commencing the justification of slavery by the lusively. They fully corroborate the statement, (which imperceptibly into the claim of beneficently bringing reathens into a Christian land, then quietly takes i clusive proofs,) that the Hebrew servants were volun- for granted that they are equally to remain slaves after being converted, regenerated, and admitted to buying of servants' was buying their services of them- full Christian communion, and finally settles upon the comfortable ground that the negro (by which, it must be remembered, he means the entire progeny of a cen blood with the constantly varying shades, blanching with every generation, of the mulatto Virginian hibition to the class of masters, and next of an unqual-blood,) is, and will remain, exactly in his right place ified permission and right guarantied to the class of as a slave. Here is the passage. Speaking of the Hebrews, he says-

· It is to be noted that their bondmen and bond maids, to be bought and held for a possession and an inheritance for their children after them, were to be of the heathen round about them. Over their brethren they were not to rule with rigor. Our Souther system is in strict conformity with this injunction

• • • Our slaves were taken from the heather tribes—the barbarians of Africa. In our household tribes—the barbarians of Africa. In our households they are brought within the pale of the covenant, under Christian teaching and influence; and more of them are partakers of the benefits of the gospel than ever were rendered so by missionary enterprise. The wisdom of man is foolishness. The ways of Providence are mysterious. Nor does the negro feel any sense of degradation in his condition. He is not degraded. He occupies and fills the same grade or rank in society and the State, that he does in the scale of being; it is his natural place, and all things fit when nature's great first law of order is conformed to.

Pious, devout soul! How beautiful is his appreciation of the 'benefits of the Gospel!' How active hi cooperation with 'nature's first great law of order'; and how touching his resignation to the 'mysterior ways of Providence, when they put money in his

to Mr. Stephens of that great characteristic feature of and the wise as gifted with these advantages express! that they may help the little, the weak and the igno-rant. He neither understands nor cares for such con-

siderations; and the lowest of his slaves is too kingdom of heaven than he. But he, after all an the greatest sinuer in this matter. The false jone and hypocritical sophistries above quoted are not himself alone, would be quite content with then himself alone, that tyranny answered his private purposes betterin either justice or beneficence. But, speaking is to caste, upholding the policy which his two-lunders and-fifty-thousand fellow-slaveholders have deter and-fifty-thousand reading these pious france commended to pursue, and finding these pious france reading the property of the property of the pursue. ed to pursue, and and dried by clergymen for his use, what weeke the fication of them, not the acceptance of these cleritors a Christians and Christian ministers, cuber is to bodies, the Bible, Tract, Sunday School, Foreign & bodies, the Blote, sionary and Home Missionary Societies; and via many Northern people, who feel the guilt, and many desire to remove the disgrace, which slavery is poson us, are yet so besotted as to admit that the on us, are yes and the churches and the So. eties which they make the bulwarks of singr. CHRISTIAN.-C. K. W.

NEW YORK YOUNG MEN'S CHRISTIS ASSOCIATION.

It will be remembered that this Association, at much movement to and fro, has voted that the air ject of slavery may be discussed in its meeting, by that no vote shall be taken to record the resulted and discussion, or to commit the body before the pair to a position for or against slavery.

Even this concession of the right of discoular

Even this concession of the right of discussion, among the objects) has proved so fearful an advance towns objects) has proved so rearran an advance towns radicalism, in the estimation of some of its member, as to have given rise to the following letter,

CHARLES SELDEN, Esq., Acting President, in.: DEAR SIR,—Please to withdraw our mans from the records of the New York Young Men Ors-

This card is signed by Gardiner Spring, George Potts, William Adams, John Knex, and

CHARLES SELDEN, Esq., Acting President, &c. *CHARLES SELDEN, Esq., Acting President, &c.;

*Dean Sire,—Permit us, the undersigned to ready, through you, to the New York Young Men's Clear tian Association, our resignation as members of the same, believing that the Association has departed from the objects which originally brought us together.

*In taking this step, we are not to be understed as

expressing any opinion upon the subjects which has recently agitated the Association—repressing, a sa do, every shade of opinion upon those subjects.

'Yours, very respectfully,
'HOWARD CROSBY, and others'

To this second letter, there were more than a bay. dred and sixty signatures. The Independent commen upon it as follows :-

· It is a little curious that so grave a document show date from no where, and should salute the person whom it is addressed as a vague "and-to-forth" which it is addressed as a vague "and-is-forth." We presume that the letter was written in New Yai and was meant to be addressed to the Atting Predent of the New York Young Men's Christina Aus · The grammatical construction of the first senten

is a little difficult. If to parse that sentence we made a condition of admission into the Free Arabimy, we should quite despair of the success of a many. jerity of the candidates from the Ward School. Sal we refer the participle "believing" back to "at a undersigned," or connect it with its immediate and cedent, "members of the same"? The used in pronoun "as," in the last member of the settem adds to its obscurity.

"It is not alleged that the Association has depend

from the objects for which it was formed, but self-from "the objects" which brought so, i. e., "this derzigned," together. The sentence admits of resig-interpretation. The "us," the "undersigned," meed into the Association to accomplish certain objets and the Association to accompine certain open, and the Association having departed from the sign for which see "the undersigned" entered into it, all having refused to come under our dictation, we first fore withdraw. If this is not the meaning of these tence, we confess that it is Greek to us

Amidst the divided feeling and action in the Yang Men's Christian Associations, it seems very plants the pro-slavery influence comes from the Church, a the opposite element from the young men who this into that connection to be trained up for the Chest have not imbibed her spirit .- c. x. w.

MOVEMENT.

Rev. George B. Cheever, of New York, provide on in that city last Sunday of the Educational Institute for Colored Grain Washington, D. C., entitled . The Rights of the 15 can Race in this country to Citizenship and Pate

Dr. Cheever's sermons in his own church saids where, and his scorehing articles in the Indeposit on the detestable character and pernicious interes of slavery, and especially on the wickedness com trated in the late decision of the Supreme Cour, and open the eyes of thousands of Northern people is truth upon those points. We trust that his can attention to the subject may do a still further at and open his own eyes to the criminality of his position of ecclesiastical fellowship and brothers with slaveholding 'Evangelical' minister, white meets, -in the transactions of Anniversary and elsewhere-with the tacit admission that they ministers of Christ.'-c. K. W.

ANNUAL MEETING OF THE AMERICA ANTI-SLAVERY SOCIETY.

We had hoped to receive from New York in going to press, some brief statement of the prom ings of the first session of this meeting on Tuesd morning, but none has arrived. A telegraphic med to a daily paper states that Mr. Garrison president introduced a series of resolutions; that speeds se made by Rev. T. W. Higginson, Wendell Park Parker Pillsbury, Lucy Stone, and others; data Annual Report showed the receipts to have be \$38,162, and the expenditures \$33,970; and the in meeting would continue through Wednesday, All report will appear in our next.-c. x. w.

THE SUPREME COURT. The following resident were passed by the New York and Brooklyn Cap gational Association, at their annual meeting, b in Brooklyn, April 8, 1867, and ordered to be po

*Whereas, a majority of the Supreme Court of the United States, in giving a recent judicid dense have taken the opportunity to set forth opinion all y subversive of the rights of that perion of seroes trymen who are in any degree of African decent, mying that they are or can be citizens of this notice.

. Whereas, the evident intent of this expenses opinion is to strengthen the dominant algorithms power in our government, to extend, saturation perpetuate slavery, to render the condition of the slaved utterly hopeless, and to degrade and target der foot the free colored population; and, "Whereas, these opinions are opposed to the left ings of God's Word, inconsistent with the left ings of God's Word, inconsistent with the left ings of Independence, subversive of the Costings."

ings of God's Word, inconsistent with its given and a departure from the humane senimens founders of our government; and whereas, the promulgation of unighteen ples of law is constantly denounced by the slow and the enthronement of such principles or premain of concurred in by the people, is their increase distinct; therefore.

dition; therefore, Resolved, That we regard this exper-Resolved, That we regard this expension by the majority of the Supreme (lost will strongest reproducion; and we cannot leek miles as entitled to any respect from the people as entitled to any respect from the people the duty of ministers of religion to open the second from the dumb, in the cause of all such as a second from the dumb, in the cause of all such as a second from the dumb, in the cause of all such as a second from the dumb, in the cause of all such as a second from the dumb, in the cause of all such as a second from the dumb of the dumb of

ed to destruction, and to plead the es and needy, and of the oppressed; it their duty at this time to declare th the Bible on this subject, and warn it only against all commance and par-sin of slavery, but of their duty to pa its entire abolition throughout our d world.

THE CAPTURE OF AN AMERICAN SLAVER OFF CUBA.

Extract from a Private Letter KINGSTON, (JAMAICA.) April 23, 1857. will inform you of the slaver captured by the Arab off the coast of Cuba. On the day of her arrival, after the landing of her wretched cargo, I paid a visit to the vessel, and thus witnessed the horrible manner in which the negroes had been stowed. The slavedeck was exactly two feet six inches in height, in a company of the slave of the slav deck was exactly two feet six inches in height, in a vessel of one hundred and sixty tons, and water casks were stowed beneath. Is it any wonder that out of five hundred human beings one hundred and thirty eight, including those the brutal captain shot, should like him to prove of flow the state of the have died in a passage of fifty-three days from Africa have died in a passage of fifty-three days from Africa? Forty died in one day between Cuba and St. Ann's Bay, on this island, showing at what a fearful rate the mortality was increasing. When captured, they had but one biscuit to each person on board.

'The captain states that he has run nine successful chargoes, and been captured six times, and that he has lost £5,000 by this trip, but that he does not mind it, if he had succeeded in landing the cargo, he would

lost £5,000 by this trip, but that he does not mind it, st, if he had succeeded in landing the cargo, he would have received £37,000 for the adventure. What mercantle speculation can compete with this hellish traff., and is it any wonder that Spain has been cused beyond all the nations upon the earth?

cursed beyond all the nations upon the earth?

On landing at Fort Augusta, where the slaves are kept until they recruit, I never saw such a picture of wee. In a large room, nearly twice the size of the slaver, were three hundred and twenty-two young and hovs, and in an adjoining one more than slaver, were three hundred and twenty-two young men and boys, and in an adjoining one more than forty women and girls, all naked, living spectres, with wastel limbs, and thighs about the circumference of a large walking stick—in fact, mere skin and bones, a large walking stick—in fact, mere skin and bones, earen up with the scurry and the itch. Yet strange to say, on a black soldier informing them in their native language that they were free, their eyes danced with delight, and with feeble strength they clapped their emanated hands and shouted for joy. When their food was distributed, the whip had of necessity to be used, to save the weakest from being crushed to death in the scramble, so rayenously hungry were they.

in the scramble, so ravenously hungry were they.

Although the room in which they were placed i Although the room in which they were placed is so much larger than the vessel, I could scarcely walk amongst them, as they occupied the whole space, and it seems impossible that they could have been packed in the slave deck. It is stated that each individual had to sit down with wide extended legs, and another was then stowed in; and so on until the vessel was full; and thus they remained, with the rare exception of being aired in detachments, for the space of fifty-

From the Newburyport Herald.

To the Editor of the Herald: In common with many others in this region, I regret to hear of the continued illness of Josuua Coppis, Esq.,—so well and widely known as the author of the best and most complete Town History which has yet been given to the public; and whose researches into the ancient records of the Massachusetts Colony, have been of contract serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving to more than one of our mondar historical serving the serving thand the serving the serving the serving the serving the serving t great service to more than one of our popular historical authors. His literary and antiquarian labors,— the great value of which will be better appreciated hereafter, have been poorly compensated; and ni present misfortune is aggravated by the evils of pecu niary embarrassment. It has occurred to me that there are hundreds in this State, who would esteem it a privilege to contribute something by way of testi-minial to the worthy man, scholar and antiquarian. The people of Newbury and Newburyport owe him such a testimonial, and there are many in other places who will be glad to unite with them. Hoping that you will look with favor upon this proposition, and lead the influence of your position to it, I am, very truly, your friend,

J. G. W. bury, 5th mo. 1857.

The above suggestion is worthy of its liberal author. What the circumstances of Mr. Collin are, we have no special means of knowing, but while the citizens of Newbury would never see him suffer, there are others all about the county, and out of the county, who would be glad to contribute to his comfort and benefit, if any person immediately connected with him should present his case.]

ANTI-SLAVERY LITERATURE. The Southern jour nals often complain of the invidious attacks against the principles of Slavery to be found in almost all modern books. The Daily Creole (New Orleans) of the 18th ult. says:

A short time since, Grimshaw's History of the United States was to be found as a text-book in most of our public schools. We do not know whether it retains this position now or not. But we would call the attention of our readers to the stealthy introduction of Abolitionism into its pages. The author speaks of Slavery as 'a climax of human cupidity and speaks of Slavery as 'a climax of human cupicity and turpitude, a glaring inconsistency between the public professions and private actions of individuals. Again, 'the commerce which liberty extended is now made subservient to the increase of Slavery,' and have placed the last rivets to the chain, and plead necessity. But there was no necessity, &c. The above is with refer-ence to its introduction here. Not content with this demunciation, towards the close of the volume he treats of the historical fact of its abolition by the Northern States, and indulges his prophetic vaticinations in the following language:

ginia will, we confidently anticipate, at no distant period, make arrangements to unloosen, by degrees, the fetters which are no less alarming to the master by words, but demonstrate by our action, that all mer are created equal," ' &c.

Are such sentiments to be instilled in the minds of our children? If not, then banish Grimshaw History from our schools and academies. Men will not regard them, but they may warp the more im-pressible minds of uninformed and unreflecting child-hood."

SOUTHERN SCHOOL BOOKS. The recent Savannal 'Commercial Convention,' it may be remembered by resolution 'requested' certain gentlemen eminen in learning and matters pertaining thereto, belonging to the Southern States, to take the subject of South or sense southern States, to take the subject of Southern school-books "under their auspices, and select and prepare such a series of books, in every department of study, as shall seem to them best qualified to elevate and purify the education of the South.' Among these gentlemen were Bishop Elliott, a number of the gentlemen, we believe, representing all the States, assembled in the Convention. We perceive by the Richmond Enquirer that Mr. Lyons, the president of the Convention, has called a meeting of the Committee at Columbia, in the State of South Carolina, on the 18th day of May next .- Baltimore American.

So the work of expurgation is to be commenced in carnest, and everything that calls in question the divinity of slavery, or illustrates the blessings of free-dom, is to be carefully excluded from Southern school books, for this is what is meant by 'elevating and purifying the education of the South.'

THE DEAD DISTURBED.—A Philadelphia paper copies from the Norfolk Argus the following strange

The bodies of the fourteen physicians and assistants from Philadelphia who perished in this city in the restilence of 1855, are to be disinterred, under the direction of Mr. Thomas Webster, the Chairman of the Philadelphia Relief Committee, and taken to the latter city for interment there. The present feeling exhibited towards the people of the North requires

Can this be possible? We venture to say that there is not a city of the North which would not have erected a monument to the memory of men who had sacrified their lives under similar circumstances. Northern folk has shown no gratitude for the services ren by Northern cities when ' the pestilence stalked abroad at mid-day,' but such black ingratitude can hardly be realized .- Boston Journal.

If this announcement is genuine, and is what it appears to be, it exhibits a degree of fiendishness rarely known in human history. To deny to the harmless dead, who nobly left their Northern homes to save the lives of a stricken people, and sacrificed their own in the noble work, a quiet resting place where they fell, is something, Heaven knows, that could not have occurred North of Mason and Dixon's

WORKESTER FREE CHURCH. We understand that the adjourned annual meeting of the Workester Free Church, took place on Sunday, and that some impor-Church, took place on Sunday, and that some important changes were decided upon. The society voted to invite Rev. D. A. Wasson (now of Groveland), to become associate minister with Mr. Higginson, in accordance with the request of the latter gentleman—the arrangement to take place in October next. Mr. II. wishes to be relieved of a part of his duties, in order to have more freedom to preach and licture, from time to time, in other places, and also for certain literary purposes. It is expected that Mr. Wasson will accept the invitation, and his acquisition to this community will be a matter of rejoicing to his many friends and admirers.—Worcester Spy, 5th.

Col. Benton seems to be the most unfortunate politician in the country. By his recent letter on emancipation, he lost his own friends and gained nobody else.

From the Philadelphia Times, INSTITUTE FOR COLORED YOUTH.

The fifth annual examination of this thriving and valuable institution took place yesterday, and was quite largely attended by our citizens. The students during the day were put to the test, and passed, with credit to themselves, in a manner that would have reflected honor upon those of another hue, a thorough scrutiny in the mathematics—geometry, astronomy, the higher and more abstruse parts of algebra, and even in the fluxionary calculus—as well as in Latin, and in English composition, and various other branches. The diploma, hearing the seal of the institute, was presented to one young man, Jacob C. White, Jr., who had completed the entire course, by Joshua L. Bailey, on behalf of the Board of Trustees. The rhetorical exercises of the evening were attended by a densely crowded auditory, who seemed highly delighted and pleased. After these were had, Mr. Charles L. Remond, of Massachusetts, a colored orator of some distinction, took the stand, and spoke most beautifully and much to the delight of the audience. He said he had seen somewhat of the old world, as well as the new, but, after what he had just witnessed, The fifth annual examination of this thriving and well as the new, but, after what he had just witnessed, he should go home to Massachusetts feeling surer than ever before of the final relemption of his race. He wished to tender his heartfelt gratitude to the trustees wished to tender his heartfelt gratitude to the trustees of the institute, and to the teachers, for what he conceived that they were sloing in the great cause nearest his heart. 'A better day,' said he, 'is, I know, about to dawn upon my own outraged and wronged people, and when that day shall have come, let not the colored race become ingrates to those who have proved them-

had had-the pleasure to attend. Alr. P., as one of the audience, said he wished to return his thanks, through the Principal, Mr. E. D. Bassett, to the teachers, for what he regarded as a day of intellectual feasting. Mr. Bassett responded on behalf of the teachers, and thanked the audience for their presence and attention, after which the audience slowly dispersed.

The tuition, text-books, stationary, &c., of this institute are entirely gratuitous to the colored youth of our city or elsewhere, and we submit to our colored propulation, that if they would strike for their free-

population that if they would strike for their free n,' they can do so in no more effectual way than in availing themselves, to the fullest extent, of the advantages of this and similar institutions.

A SLAVE MAN KILLED BY WHIPPING. Rev. J. G. FEE, writing to the Newport (Ky.) News, under date of 'Berea, Madison Co., Ky., April

· I have just returned from a preaching tour in Pulaski county. There I learned a fact which should rouse the whole nation. It is the case of a master rouse the whole nation. It is the case of a master whipping his slave to death. I could give you the facts as detailed to me, but soon you will have them officially. A detail to me of the facts was of the most shocking character, surpassing in inhumanity any and all acts ever heard of. The offence was said to be that of going to his wife's house one Saturday night, when forbidden by his master, though he was, as told me, back on Sunday before sunrise, to make fires and feed the stock. But legal investigation will probably

reveal the facts.

'Now, had this poor slave survived his torturous treatment, it is not probable that the six days' terture would have been known beyond the household or teswould have been known beyond the household of tes-timony of 'niggers,' as they are derisively termed. Poor unfortunate ones, stripped of their oath, they are virtually stripped of protection.

'Some of the officers of State were in search when

I left. It was thought by many there, that money and hatred to the poor slaves would shield the master from punishment. I hope facts will prove the con-

From the Savannah Republican, April 30th.

THE SLAVE TRADE .- Notwithstanding the diligent exertions of the principal nations of Christendom to put down this traffic, there are indications that it has largely increased during the past few years, and bids fair to do so in a still greater ratio, for a time to come. The great centre of the trade is Cuba, where we are reliably informed, there is a large and thoroughly organized company, with a heavy capital, devoted to the business. During the past few weeks the following

A schooner-name unknown-of Wilmington, N. C., for \$5,400. ner Abbott Devereux, of Savannah, for \$6.

for \$6,500. To these may be added the brig Putnam and bark Clara B. Williams, recently purchased by a commer-

cial house in Havana.

We have received this information from a which we consider entirely reliable, and it will aston-ish some people who have been accustomed to believe portation of a cargo of slaves from the coast of Africa is a rare occurrence.

FANATICAL NEW ENGLAND. The Texas Chris-

tian Advocate concludes an article complimentary of Dr. Stevens, and condemning the Zion's Herald, thus: 'Fanatical New England, though many good people are there, has always been the bane of Methodism in this country. Bishop Pierce rightly said, in 1844, "Let her go, and joy go with her, for she will leave behind recon"."

But it should be understood that 'fanatical New England 'grows Southward as it stretches Westward, and already covers large portions of New York, Penn-sylvania, Ohio, &c., and even swallows at a mouthful nine-tenths of Kansas. There are also some symptoms of 'fanaticism,' or genuine Christianity, especially among the Germans in Texas,

was quivering, and his sides shaking like an agitated part of jelly at the witticisms and burlesques he was what is termed a 'Hard Shell Baptist,' but it would appear from the following paragraph, which is circulating in the newspapers, that his religion is somewhat the complexion of his polities: The Richmond (Va.) Christian Advocate recently made a long appeal to 'those who entertain southern sentiments and love and cherish southern institutions,' to aid a Methodist church recently established at Washington upon a pro-slavery foundation. It remarked that 'it is a remarkable fact, worthy of special note to southern people, that in the city of Washington, there is a strong feeling of abolitionism pervading most of the Protestant churches, and a malign and deleterious influence is thereby exerted touching the institution of slavery.' The Advocate further said that 'already the ery.' The Advocate further said that 'already the good work of rendering aid has commenced,' and records the names of several gentlemen who have, with noble hearts and generous hands, contributed to the proposed object. All the names mentioned are those of Southern men, except one, and that one is Stephen A. Douglas, of Illinois, tho gave \$100 to establish at Washington a pro-slavery church!

A NAME WANTED.—The late decision of the Supreme Court is just now making a little stir in business circles. A large number of very respectable real
estate owners, also owners of small craft plying on the
waters adjacent to this city, trading in wood, vegetables, and Yankee notions, are found to be—what do
you call 'em? They are not citizens, and therefore
cannot avail themselves of the benefits of our courts
in the collection of debts due them. They ain't men,
otherwise they would have the same rights other men
have in this free country. They ain't animals because have in this free country. They ain't animals, because even our lower law D.D.'s think the Bible should be even our lower law D.D.'s think the Bible should be read by all those hiving north of Mason and Dixon's line. They ain't foreigners, for they were actually born all about us. What are they? They own real estate, vessels, &c., that is plain. They are capitalists, sure; they are commanders of sailing craft. They attend to business. They are merchants. They have soulabut are without a name. Savans of Wall Street, gies us a name!—or we must apply to Judge Taney.—N. Y. Independent.

Rev. Thomas T. Stone's Lectures, upon English Literature, closed on Thursday evening. They have been admirable and excellent, and have delighted those who have had the opportunity to hear them. We doubt if ever a course of lectures was given in Salem which so entirely pleased and satisfied the audience. The topics were: 1. the Written Word and the Tale; 2. the Drama; 3. the Allegory; 4. the Song; 5. the Essay; 6. the Sermon. These covered nearly the whole field of English literature, and the topics were treated in such an original, profound, unique, eloquent, and truly philosophical manner, and were exhibited in such a high and religious spirit, that none could fail to be delighted and instructed.

At the close of the last lecture, Hon. D. A. White rose and expressed the great gratification which he, in common with all the audience, had received, and proposed an expression of thanks to Mr. Stone for his series of valuable lectures. Judge White's remarks were highly complimentary. The Rev. Dr. Briggs seconded the proposition, which was put by Rev. Dr. Thompson, who expressed a similar appreciation of the lectures;—the audience then expressed very warmly the pleasure which they have derived from the discourses,—and the resolutions of thanks were unanimously adopted.

We commend the lectures to select audiences in other places.—Salem Observer.

other places .- Salem Observer.

of the institute, and to the teachers, for what he conceived that they were doing in the great cause nearest his heart. 'A better day,' said he, 'is, I know, about to dawn upon my own outraged and wronged people, and when that day shall have come, let not the colored race become ingrates to those who have proved themselves our friends in these days of adversity.'

Mr. Remond was followed by Wm. S. Pierce, Esq., who said he saw, in various algebraic and geometric charcters and symbols on the blackboards around him, what had been going on during the day. Mr. Pierce said he was a lawyer, and was accustomed to weighing evidence; and he must say, after what he had seen, that the performances of the pupils here were fully equal to those of the pupils of the Central High School of Philadephia, whose recent examination he had had-the pleasure to attend. Mr. P., as one of the audience, said he wished to return his thanks, through the Principal, Mr. E. D. Bassett, to the teachers, for what he regarded as a day of intellectual feasting. Mr. Bassett responded on behalf of the teachers, and thanked the audience for their presence and attention, after which the audience slowly dispersed.

The tuition, text-books, stationary, &c., of this inflicted the process of the pupils of the state of the life of the Republic itself. the life of the Republic itself.

> VIRGINIA.—Of the State of Virginia, not one-fourth is under cultivation this day, and two-thirds of her soil that was formerly fertile and productive has been exhausted and much of it thrown into commons.— Jamestown, her Plymouth Rock, is a houseless waste even Mount Vernon is a picture of desolation. Her debt is heavy; her taxes high; repudiation stares her in the face; and her people are moving off by thousands to the more inviting lands of the South-West and West. Her farms are offered for sale by thou-sands; and there is no other part of this continent where a fair allotment of timber and improvement is this day so cheap as in Old Virginia.

THE CHRISTIAN EXAMINER, for May, is received of its publishers, Messrs. Crosby, Nichols & Co. Contents:—The New Theology, by Rev. George E. Ellis; The Private Correspondence of Daniel Webster, by Charles C. Smith; Reflections, by Edward Wigglesworth; An Excursus on the Epistle of Paul to the Dillingians if & S. & P. Rev. N. S. Folson, Meadville. Philippians, ii. 5—8, by Rev. N. S. Folsom, Meadville, Pa.; M. Remusat on Unitarians and Unitarianism, by Rev. C. H. Brigham, of Taunton; Quevedo's Rome in Ruins, by Charles F. Bradford, of Roxbury; Buchan-an and Hitchcook, on Religion and Science, by Rev. Rufus Ellis; Notices of Recent Publications; Intelli-

gence; Index.

The Examiner has passed into new hands. With the next number, which commences a new series, Rev. Frederick H. Hedge, of Brookline, and Rev. Ed. ward Everett Hale, of Boston, assume the editorship, and will without doubt sustain the high reputation which this periodical has so long borne.

which we mentioned on Saturday, as having been found on the Lake Shore, was taken in charge by the found on the Lake Shore, was taken in charge by the police, who were of the impression that it was that of Wm. A. White, of Madison, who disappeared so mysteriously from here, about the time of the State Fair last fall. Chief of police Beck immediately telegraphed to his friends at Chicago and Madison, who have arrived, and are of the opinion that the remains are those of Mr. White. The body was that of a man 5 feet 7 or 8 inches in height, rather stout built. The hat was a snuff colored Kossuth, of fine texture—the shoes, new material leathers—nantaloons of drab cassibusiness. During the past few weeks the following to feet 7 or 8 inches in height, rather stout built. The vessels have been purchased, at the prices named, by houses in Havana, to be added, it is generally believed, to the African line of slave traders, which is said to number at this time one Runded and Afty sail.

The schooner Tallulah, of New Orleans, for \$7. Marseilles vest, and common colored cotton socks. Hair of a sandy hue, and rather long—all the back teeth filled with gold. In the watch pocket was ar opened-faced gold watch, with a handsomely engraved

Schoolse Sch turned a verdict that the said William A. White came to his death, on or about the 7th day of October, 1856, by means to them unknown. The general impression is that he put an end to his own life, but by what means it is impossible to tell .- Milwaukee Democrat.

> London (C. W.) Free Press says that on Wednesday of last week, a most shocking accident occurred in a circular saw mill at Wallsingham. Charles Harris, a young man lately married, had just been employed that morning to work in the mill, and was set to carry away the boards as they dropped from the saw. He was cautioned against the danger of letting a board touch the saw while in motion, but the unfortunate man had taken away but a few b a ds when the end of one he had just taken up swayed against the saw, and being repelled with violence, caused the other end to force him against the saw, then in full motion, and, as quick as thought, he was cut in twain. The saw struck first the point of the left shoulder, passing directly through the heart and out under the ribs on the right side of the body.

A Funny Mistake .- A Quaker at a ' Nigger' Show —At Buffalo, on Tuesday evening, Hou. Henry Wil-son, U. S. Senator from Massachusetts, was announced to lecture at Americam Hall (by mistake) instead of A Southern Opinion. The Charleston Mercury does not believe that the 'assailants of Slavery' are crushed, notwithstanding the election of Mr. Buchanan. It says:—'We may view with indignation and abhorrence, the enemies of our institutions in the North; but there is one thing for which every honest man must respect them—the consistent energy with which they must their ends'. in an must respect them—the consistent energy with which they pursue their ends.'

It closes its article with these words, which we commend to the attention of anti-slavery men generally—'We see continually, in the press of the South, ker who, with his broad brim, sauntered slowly in and the assertion that Abolitionism has been crushed for took a prominent seat, appeared to be terribly scanever in the United States by the late Presidential
election. A caustic modern writer observes that the
power of self-delusion is God's blessing to fools.' was quivering, and his sides shaking like an agitated plate of jelly at the witticisms and burlesques he was

of the kingdom or Sardinia, to the omeers of the Col-lege, asking for the particulars respecting the institu-tion—the by-laws, conditions of admission, the Fac-ulty, the course of study, &c. This movement is attracting considerable attention abroad, and medical schools for women will doubtless be established in the various countries of Europe.-Journal.

Richmond Negro Market.—The editor of the Warrenton (Va.) Whig, who was recently on a visit to
Richmond, was informed by Messrs. Dickinson, Hill
& Co., auctioueers of that city, that the gross amount
of their sales of negroes reached the enormous sum
of \$2,000,000! The entire sales of other houses of a
similar kind in Richmond, it is said, would make the
amount go over \$4,000,000! And still the business
is increasing.

The whole number of members in the Britisl House of Commons is 658—the whole number of representatives in the American Congress is 233. The Dalton Divorce Case, which has been on trial two or three weeks in Boston, terminated last Satur-day in a disagreement of the jury—10 for the libel-lant, two for the respondent.

Rev. Mr. Kalloch, of Boston, took a trip to Brattleboro' on Friday, of last week, and spent the night at the dwelling of his friend, Mr. Steene. He did not remain at Brattleboro' over the Sabbath, and, of course, did not preach in either of the churches, for which, we are informed, application was made. On Saturday afternoon he came down the river, and remained at the Massasoit House until the express train for the east came along, and in the meantime took to eigars very kindly. There was quite an assemblage at the Brattleboro' depot to see him off.—

Springfeld Republican.

The Sheriff of St. Clair county, Ill., advertises a negro man for sale at public auction, he being guilty of the 'high misdemeanor' of having come into the State of Illinois and remaining there for ten days, for which offence he was fined \$50, as provided by the Black Law of 1853, and in default of paying of which fine, the Sheriff of the county in which he was found is directed to sell him to any body willing to pay the

Another Bad Shepherd.—The Lynn Reporter prints the report of a Committee appointed by the New England Conference of the Methodist Episcopal Church, held at Lowell in April, in the case of Rev. D. L. Gear, of Lynn. The Committee consider him to have been proved guilty of fornication, of lying, and of forging a certificate of his membership of the Methodist Church in Damariscotta, Maine.

Monument to a Negro.—The students of Howard College, Alabama, on Sunday, the 16th, inaugurated a monument to the memory of Harry, a slave of the president of the college, who, when the building burned down in 1855, refused to leave until all the students had been gotten out, and lost his life thereby.

Tobacco. - At the late Session of the Methodist Conference in Brooklyn, a lay member sent in a me-morial against the use of tobacco by the clergy, in which there were some hard hits. The petition was considered disrespectful, and Bro. Hildreth ha'l leave to withdraw, but he publishes his document, to show that if the clergy of the Conference were hit, it was

The New York Young Men's Christian Association has receded from its Pro-Slavery position. Henceforth, there is to be freedom of speech in its meeting—even on the Slavery question. This shows the power of the press.

The Largest Printing Job.—At a festive party of printers in Cambridge, Mr. E. C. Little, of the firm of Little, Brown & Co., of Boston, while speaking of large contracts for printing, executed by publishers, remarked 'that the largest job, involving the greatest outlay and income of any ever undertaken, so far est outlay and income of any ever undertaken, so far as he was aware, his house had now in hand. It was Professor Agassix's great work, 'Contributions to the Natural History of the United States of North America,' for which voluntary subscriptions had been obtained to about three hundred thousand dollars!'

An order has been received by a firm in Paris for 3000 tom and pussy cats, which are to be sent out to Australia, and bagmen are out in all directions buying up all young, sound and healthy cats that are in market. A firm in Lulle has received an order for 500 grimalkins. It appears that the cats of the north of Penge are in an arrest that the cats of the north ranging from 1f. 25 to 1f. 50.

To Mr. Robert Owen, who is eighty-six years of age, has published an address to the electors of Great Britain and Ireland, in which he states that, if any constituency will elect him to a seat in the House of Commons free of expense, and without trouble to himself, he will explain how a social change can be immediately commenced which shall produce universal and perpetual harmony over the earth.

A colored woman named Christinia Phillips died at New Haven, on the 28th of April, aged 109.

Senator Brown, of Mississippi, passing through Cincinnati, last week, lost his colored body servant, who started, without formal leave taking, to Canada olen by the cursed abolitionists, Brown says.

The Salem Gazette publishes a letter from Sha kopee, Minnesota, which ridicules the idea of an Indian rising in that territory, and says the Indians are in a good deal more danger than the whites, and are rushing into Fort Ridgely in great numbers for pro-

Minnesota .- The report of the territorial auditor shows the amount of taxes assessed in the twenty-four counties that have made returns of their taxable property for the year 1857 to be \$23,351 70. The taxable property of said counties is \$23,351,701 96. The estimated valuation of taxable property in the Territory for the present year is set down at \$50,000,000.

The New York Express gives an account of a Quaker wedding in high life, which appears to have been a wide departure from the rigid simplicity with which the ceremonies of the Society of Friends are generally conducted. Six bridesmaids officiated, and not only white satin, but ermine and rose-colored trimmings, and hoops of the usual enormous size, made a part of the bridal attire.

TREASURER'S REPORT Of Receipts from Feb. 4, to May 1, 1857. Collections by S. May, Jr. :-

From Sarah Marjoram, to redeem pledge, From Whittin & West, Haverhill, to redeem pledge, From John M. Spear, to redeem pledge, 3 00 From L. Spooner, on Annual Meeting account.

Rec'd from Albert B. Chase, Canton, donation,
Rec'd from Coleman W.-Gilbert, W.
Brookfield, to redeem pledge,
Rec'd from Rev. Alonzo Battles, Ban-

gor, Rec'd from W. L. Garrison, for collections at Reading in 1855, Rec'd from Eliza Lee Follen, to re deem pledge, Rec'd from Edmund Jackson, to redeem pledge, Collections by S. May, Jr. :-From Dr. T. P. Knox, Boston, on Ann. Meeting acc't, From Sarah P. Remond, Salem, to

redeem pledge,
From Edward Thompson, E. Walpole to redeem pledge,
From David Hinekley, Hyannia,
From John C. Haynes, Boston, to 10 00 redeem pledge, From Mrs. Mary May, Boston, to 25 00 -- 51 00

Rec'd from Ladies of Concord, proceeds of Tea Party,
Rey'd from West Brookfield A. S.
Sewing Circle, by J. Henshaw,
Rec'd from S. May, Jr., proceeds of
23d National A. S. Bazaar, SAMUEL PHILBRICK Treasurer Mass. A. S. Soc pokline, May 1, 1867. PENNSYLVANIA YEARLY MEETING OF

PROGRESSIVE FRIENDS, indersigned, a Committee appoints

FRINSYLVANIA YEARLY MEBIING OF Braitlebore or Friday, of last week, and spent the higher at the dwelling of his friend, Mr. Steene. He did not remain at Braitlebore over the Sabbath, and of course, did not preach in either of the churches, for which, we are informed, application was made on Saturday afternoon he came down the river, and remained at the Messasoit House until the expression of the cast came along, and in the meantime took to eigars very kindly. There was quite an assemblage at the Braitlebore' depot to see him off.

Springfald Republican.

IF If the distillers of whiskey who use strychnine are extensive owners of hogs, they haven't made much by introducing the poison. The Cincinnati Gazette says that at Ingraham's distillers, from the 1st of An gust to the 24th of October, 1255 hogs died. At the distillers in Pitthburg since the 18th of October, 256.

Mr. Pate, of Rising Sun, lost 500; Mr. Slover, of Covington, 600; Messas, Gaf, of Aurora, 4455.

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us, in this spirit and for these objects, we extend a cordial and earnest invitation to meet with us at the time and place above named.

Joseph A. Dugdale, Ruhaney Way, Oliver Johnson, H. M. Darlington, Thomas Garrett, Isaac Mendenhall, Philena Heald, William Bernard, Ruth Dugdale, Franklin Parlington, John G. Jackson, Lizzie McFarlan, Josiah Wilson, Susanna Chambers, Sarah A. Entriken, Hannah P. Hanway, Dinah Mendenhall, Sarah M. Bernard. Rachel Wilson, Agnes Sanders.

COMMUNICATIONS for the Meeting may be addressed to JOSEPH A. DUGDALE, Hamorton, Chester Co., Pa., or to OLIVER JOHNSON, Anti-Slavery Office, New

LONGWOOD MEETING-HOUSE is one mile west o Snow Drifts in May.—The Hartford Times says that on Friday last, the first day of May, the snow was five feet deep in the north-west part of Norfolk, and travel was still much impeded; while in New Marlboro. directly by the meeting-house. The distance from feet deep in the north-west part of Norfolk, and travel was still much impeded; while in New Marlboro's, near the Massachusetts line, the snow is six feet deep.

Monument to a Negro.—The students of Howard College, Alabama, on Sunday, the 16th, inaugurated a lege, a lege from Wilmington, Del., passing the latter place from Wilmington, Del., passing directly by the meeting-house. The distance from Wilmington to Longwood is 13 miles. Between Philage, Alabama, on Sunday, the 16th, inaugurated a lege, Alabama, on Sunday, the lege, Ala

If any person wishes for conveyance from Long-wood to Wilmington, on the day previous to the Year-ly Meeting, Thomas Garrett, of the latter place, will make provision for them, on reasonable terms, if writ-

THE ANNUAL MEETING OF THE FRIENDS O' HUMAN PROGRESS' will be held at the Junius Meeting-House, Waterloo, Seneca Co., N. Y., commencing on the 7th day of June next. On behalf of the Yearly Meeting, we invite all, who feel that true and acceptable worship consists in something better than empty creeds and stereotyped forms, to mingle with us on this occasion.

Our object in thus assembling ourselyes together is

forms, to mingle with us on this occasion.

Our object in thus assembling ourselves together is not to create a wordy form of Religion, but, in the sacred communion of soul with soul, endeavor to eliminate Truth, and bring it to bear upon the evils that so crush humanity in this age.

Our meetings, heretofore, have been replete with interest, and we doubt not that all, who fully believe that a true love of God and a Christian life are alone exhibited in fruits of practical goodness, will find they have been amply repaid for the time spent.

For those coming on the cars, conveyances will be in readiness, to take them to homes near the meeting-house, (about three miles from the village of Waterloo;) and we can assure our friends, that heart and house-room await all who will be with us. Strangers inquiring at the depot for James Trunan will receive inquiring at the depot for James Truman will receive all necessary directions. Communications for the meeting should also be addressed to him. On behalf of the Yearly Meeting,

C. D. B. MILLS, JAS. TRUMAN, MARY A. TRUMAN, JOSEPHINE SHOTWELL, PHEBE DEAN, REUBEN P. MOSHER.

AN ANTI-SLAVERY CONVENTION, for Dutchess County, N. Y., under the auspices of the American Anti-Slavery Society, will be held at Wasn-rnoron Hollow, in the County Fair Building, on Saturday and Sunday, May 16 and 17.

Parker Pillsbury, Charles Lenox Remond, Aaron M. Powell, Susan B. Anthony, and others, will address the Convention.

dress the Convention.

There will be two sessions each day, commencing at

There will be two sessions each day, commencing at half-past 10, A. M., and at half-past 2, P. M.

137 Let there be a grand rally of the freedom-loving men and women of 'Old Dutchess,' under the banner of 'No Union with Slaveholders, religiously or

WANTED-In order to complete four sets of the series of Annual Reports of the Massachusetts Anti-Slavery Society for permanent preservation in four of the largest and most valuable public libraries in Mas-sachusetts, the following numbers are wanted, for which an appeal is now made to the liberality of indiwhich an appear is now made to the noerancy of individual owners. Any person, having one or more of these numbers to spare, will be using them wisely, and for the benefit of the Anti-Slavery movement in this country, by giving them for the benefit of the above specified object. They may be sent to the care of Samuel May, Jr., 21 Cornhill, Boston:

Evel Appeal Report. (1833.) Second. (1834.)

First Annual Report, (1833.) Second, (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Second, (1839.) Twelfth, (1844.) and Thirteenth, (1845.)

Bosron, May 15, 1867.

A graduate from the Boston Normal School, who has had some experience in teaching simply the English branches, would like a situation either as governess in a family. or assistant in a school. Apply at 9 Columbia street, or to R. F. Wallour, Esq., 21 Corn-

WANTED .- The subscriber wishes to employ one hundred young and middle aged men to travel as agents through the New England and Western States, to sell some new and valuable books, for which a ready sale is found. A capital of from five to ten dollars only will be required, and an agent can make from \$5 to \$15 per day; for some now engaged in the business are making twice that sum. All information can be had concerning the business by addressing B. F. G., of Worcester, Mass., and enclosing a postage stamp.

PLACES FOR COLORED BOYS.-Situs tion wanted in the country for a promising Boy, where he can learn a trade, or have the opportunity of good family training.

A colored Boy of character and aptness wanted in a lawyer's office.

Please address

W. C. NELL,

May 8. gent of the part to week 21 Cornhill. man of good family and character desires to learn the art of shoemaking. Any one who can afford such an opportunity will please address WM. C. NELL, 21 Cornhill.

NOTICE.—The Office of the Prices NOTICE.—The Office of the Prisoner's Prison may be found at 93 Summer street, the residence of the editor.

CHARLES SPEAR.

Notice. The Post Office address of Mrs. Lucy Stown will be, for the present, No. 140 Fulton street, New York, care C. M. Saxton & Co.

AARON M. POWELL'S post-office address, after April 20, will be GRENT, Columbia Co., N. Y.

MARRIED—In Trenton, N. J., on the 7th inst., by Rev. J. C. Mackin, Mr. John Stephenson, of this city, and Mice Marria M. Henson, second daughter of the late Robert Henson, Eq., of the former place.

AVERS' SELF-ACTING

FARM WELL,

OR APPARATUS FOR CATTLE To Draw Water for Themselves.

To Draw Water for Themselves.

THIS apparatus is designed for pastures, yards, and all places where a stream of water is not accessible. By means of a platform properly adjusted in front of the watering-trough, the weight of the animal is made to draw water from the well on approaching it to drink. It is simple in construction, not likely to get out of order, and cannot fail to recommend itself to farmers as an important labor-saving machine, dispensing with all the trouble of pumping or drawing water by hand power. A sheep will raise the bucket with water in propertion to his weight, taking a little more time to accomplish it. A horse, or other heavy animal stepping upon the platform, the bucket instantly rises and discharges its contents into the trough, and, as he steps off, drops back into the well, to be filled ready for the next comer. By this means, animals can be left by themselves in the most distant pastures, without any care or attention on the part of the owner, other than to dig a good well; and so long as there is a supply of water in it, there can be no difficulty in the way of the animals supplying themselves.

The undersigned is upprovietor of the patent right to

The undersigned is proprietor of the patent right to this invention for Worcester County, and is prepared to dispose of individual rights on favorable terms. Also, proprietor's grant for the sale of State, County, or Town rights.

Ashburnham, April 20, 1857.

The undersigned have carefully examined the Self-Acting Farm Well, as put in operation by Mr. Alvin Ward, of Ashburnham, and cheerfully give our testimony to its excellent adaptation to the purpose for which it is designed. Its operation is simple, and the apparatus easily constructed, cheap and durable. It must, we think, form a very acceptable and labor-saving addition to the conveniences of every farmyard where running water is not easily obtained, and a valuable means of providing water in pastures where the supply is not permanent.

A. GREEN,

E. GARFIELD,

A. R. SMITH,

A. R. SMITH, J. H. PAIRBANKS, J. L. JOSLIN. Fitchburg, Jan. 19, 1857.

> NEW MALVERN WATER-CURE, WESTBORO', MASS.

Distant from the Railroad station nearly one and a half miles, is beautifully located on elevated ground, amid the highly cultivated lands of an agricultural district. The house is large and the rooms numerous, and it has an excellent hall for gymnastics and recreaand it has an excellent hall for gymanstics and recreation. The water, which, for purity and softness, is rarely equalled, is conveyed to the building by wood conduits, and thus escapes metalic oxydation. The bath rooms and appurtenances are ample and commodious, and in the regulation of temperature as well as general arrangements, the establishment offers superior facilities for WINTER or SUMMER Treatment.

Its hygienic and "out of door" influences are superior facilities for winter and such with convenient grades.

Its hygienic and 'out of door' influences are superior. The hard, dry roads, with convenient grades, the 'wild wood' groves, a romantic lake, (Great Chauncy,) upon the Northern shore of which, high perched, are the symmetrical and magnificent buildings of the Reform School; the exquisite landscape scenery from Raymond Hill, with the dry and exhilarating atmosphere, all combine to rouse the exhausted energies of patients suffering from chronic disease. To make the Cure still more inviting, the proprietor, in addition to the 'old elms,' has transplanted into its grounds more than one hundred and fifty forest trees, some of large growth, &c. It is the desire and intention of those interested, to make this truly a RETREAT FOR INVALIDS, where every proper influence shall be made to do its appropriate work of restoration.

Persons desiring additional information, will please address the resident physician, Dr. J. H. HERO, or the consulting physician, DR. GEORGE HOYT, of Boston, 77 Bedford street, who visits the institution semi-weekly, and attends to calls in the city and country.

April 10. 6w.

ELOCUTION

IS rapidly rising in favor, and a competent teacher of this art will supply a long-felt want. Miss H. G. GUNDERSON, 16 Bradford street, offers her services in this department to Colleges, Academies, Schools, professional gentlemen, ladies, and all who wish toacquire a correct style of reading and speaking.

Miss G. has permission to refer to the following G. F. THAYER, Esq., late Principal of the Chauncy Amos Baker, Esq., Principal of Chapman Hall School.

Rev. J. W. OLMSTEAD, Editor of the Watchman and Reflector. Rev. C. F. BARNARD, Warren St. Chapel

Prof. H. B. Hackert, Newton Theological Seminary.
Prof. Alvah Hovey, ""
Rev. O. S. Stearns, Newton Centre.
Rev. J. Newton Brown, D. D., Philadelphia. Rev. L. F. BEECHER, D. D., Principal of Saratoga

Female Seminary.
Boston, May 1, 1857.

A NEW PRUIT AND PLOWER CATA-LOGUE, POR 1857,

WITH description and prices of all Trees and Plants needed in the Garden, Lawn, Orchard, Green House, Vinery or Nursery, with the latest novelties, will be forwarded on application. Carriage of all packages paid to Boston or New York.

B. M. WATSON, Old Colony Nurseries, Plymouth, Mass.

March 27. ROUND-BILL Motorpathic Water-Cure and Hotel.

NORTHAMPTON, MASS. H. HALSTED, PROPRIETOR, AND PRINCI-PAL PHYSICIAN.

T is well known that Dr. Halsten makes the discases incident to Woman a speciality. The establishment combines the advantages of being a Cure for the treatment of Chronic Diseases of either sex, and a resort for the seekers of pleasure. Circulars sent gratis; 'Motion—Life,' a pamphlet upon the treatment, on receipt of six postage stamps. May 16.

DENTIST.

D. MANN, M. D., Surgeon Dentist, formerly at 13 Avery Street, and attends to those who wish for

his services.

13 For the convenience of invalids and others, who may not conveniently visit a Dentist's Office, Dr. Mann will attend at the residence of those who de-

HAIR DOCTRESS. MADAME CARTEAUX

MADAME CARTEAUX

Having, by a long course of study and practical investigation, made herself acquainted with the various diseases incidental to the Hair and Scalp, would now inform the public of Boston and vicinity, that she trusts she is prepared to give entire satisfaction to all who may favor her with their patronage, and warrant a cure in nine cases out of ten.

Having removed from 284 to 365 Washington street, where she has a superior auite of rooms, she now advertises a separate room for Hair Dying, also an improvement in that branch, and Champooing.

Madame C. keeps constantly on hand, her celebrated Hair Restorative and Oils, which will not only prevent the hair from falling off, but cause new hair to grow; they are held in the highest estimation by all who have used them.

Madame C's references are from the first people in this and the neighboring eities, by whom she has been liberally patronized since the offer of her services to the public.

April 17.

the case of the first of April 17.

BOARDING-HOUSE. ROBERT R. CROSBY, formerly of the Groton, the House, 10 Sudbury street, has taken house No. 6 Alden street, a few doors from Court street, where he can accommodate a few transient and permanent

J. B. YERRINTON & SON. PRINTERS;

21 Cornhill Bosyon.

POETRY.

MAY MORNING. Sweeter than the Summer time, At its rusiest morning prime; Sweeter than its deepening day, At the noon, among the hay; Sweeter than its eve, that brings All things home, and sweetest things; Sweetest month of all the year, May the darling, May the dear! Well might poet's welcome greet May with every name that's sweet.

Bid forth April with his tears, Now the jovial May appears; Farewell, sleet and gusty showers; Give us song and give us flowers, Welcome, May! ere yet, too soon. Flame the fervent airs of June; June we love, but oh! much more, Love the May that goes before; Joy has no ecstatic treasure Like the smile of coming pleasure, So fond Hope exceeds by far All that Joy's fulfilments are.

Now it is the morn of May. Welcome in the joyful day! Life revives, that went to rest On benignant Nature's breast, And her heart, re-opening, warms Earth's uncounted hues and forms. Now the curtained skies unfold Deeper blue, more lavish gold; Tenderer tints on clouds more light Blush with morn, and fade at night; Now green tree-twigs sprout aloft, In the sunshine warm and soft; Robed in mottled gray and green All the freshening woods are seen; Fields, so lately sere and dead, Are with living verdure spread. Sunny sheltered patches by, Opes some flower his tiny eye; Budded under the cold snow The fragrant Mayflower long ago, But full beauty and perfume Kept to welcome May in bloom. Now the bird-voice, silent long, Bursts into enraptured song ; Chaunted lays and tuneful cries Ring through woods, and fields, and skies; Every bird, on airy wing, Feels the coming of the spring So each sight and sound of earth Well may hail young Nature's birth ! Then let boys and girls go out

With a merry, merry shout; Scamper o'er the breezy hill, Rest on stone, by bubbling rill; Pluck wild flowers, each youth and maid, By wild brook, or mossy shade; Drink the draught of morning deep, While their drowsy comrades sleep; Hands and aprons full, then come With their gathered treasures home. Thus 'tis meet to hail the day On this merry morn of May; And if hearts are true and pure, These are blisses that endure; Happy they, who know no more Than kind Nature's simple lore; Happy they, by plain and dell, Hill and stream, who love her well; Happy souls, with heart to sing On the gladsome May morning !

From the Cumberland Presbyterian TOBACCO. Come old and young, and hear me tell Who love to smoke their pipes so well, How strong tobacco-smokers smell, That for tobacco they will sell

Their right to social union. They always scent the atmosphere, And you may know when they are near Though not a word from them you hear Their breath would strangle you, I fear, While in this smoking union.

They clean their pipe-stems with a wire, Then fill the bowl, and put in fire, And smoke until it quite expire; Nor do they ever seem to tire

In this laborious union. Sometimes from three to six you'll see, Selected in one company, And every fellow in good glee : They then must have a smoking spree,

A filthy, smoking union ! And then the fumes and smoke will rise, Like morning mist toward the skies; Then, woe to him who has weak eyes, Unless he takes his leave, and flies Away from such a union!

With impudence they oft presume To vex all persons in the room, Who can't endure tobacco fume; And they must bear their wretched doon Or leave the smoking union.

Some keep their money from the poor, And send them hungry from their door, Then haste away to some one's store, And spend it for tobacco more, To burn in smoking union.

Sometimes within their neighbor's door They'll cast their quids, some three or four, And spit on carpet, hearth and floor,

Often a gill, or even more, And talk of social union Oft times within the church you view Persons who there will sit and chew. And spit upon the floor or pew,

Until it spreads a foot or two, And sing of heavenly union ! When they are mad, they chew much more, Until the angry fit is o'er, Than they were known to chew before;

Their anger then is much too sore To think of heavenly union. The quid is oft so large within, The juice runs out, and stains the chin,

And then we always have to grin,] And think there is no little sir In this tobacco union!

EARNEST WORK Be sure no earnest work Of any honest creature, howbeit weak. Imperfect, ill-adapted, fails so much. It is not gathered as a grain of sand, To enlarge the sum of human action used For carrying out God's end. No creature works So ill, observe, that therefore he's ceshiered. The honest, earnest man must stand and work The woman also; otherwise she drops At once below the dignity of man, Accepting serfdom. i ree men freely work; Wheever fears God, fears to sit at case. -Mrs. Brownis

'Tis not a lip or eye we beauty call,

But the full force and joint effect of all.'

The Liberator.

SPIRITUALITY-WHAT IS IT? A lady once said to me, 'The greatest fault of the fore, ungodly and undevout? Yes, if we regard the abolitionists of your school is their lack of spiritual-shadow more than the substance. This very separa-

A lack of spirituality? said I, not a little surprised at the character of the criticism. Why, mad-am, I regard spirituality as one of their distinguishing

· How can you say so! she rejoined, as much as tonished, evidently, at my avowal, as I was at hers-I am sure I never heard from the lips of their most heaven, and the angels, and piety, and the great subject of religion, as I hear, almost every Sunday, from my minister. They do nothing but rail and scold, and find fault with all the world, and everything in it. If that is spirituality, I must concede them a large measure of it.

· I suspect, madam, your great difficulty is, the want of a well-defined idea of what true, Christian spirituality really is; or, perhape, my own view of it is er-

Why, sir, the word defines itself. Spirituality em braces all matters relating to the soul. It takes cognizance of man's immortal nature, as infinitely more important than all the concerns of the body. It calls us away from the things of the world, and fixes our thoughts on high. The spiritually-minded man, profoundly impressed, on the one hand, with the utter vanity of the world, and, on the other, with the solid joys of heaven, never permits his eye to be with drawn from the mark of the prize of his high calling.

'Your definition needs, itself, a definition, before I can decide upon its merit. When you have told me what you mean by the words 'world' and 'heaven, I may be able to arrive at some conclusion upon the points involved. Be so kind as to inform me where and what this naughty world is, to whose " utter van ity" you allude."

What a question, sir! Where, but here-and what, but this hollow, flecting world, in the midst of whose illusive phantoms we live,-the world we see with our eyes, and hear with our ears.'

'The whole of it, madam ?'

'Yes-no-that is-· What-these beautiful fields, and vales, and slopes, which you never tire of beholding and praising, and yonder sun, with its mighty power of life and death, and that illimitable diadem of suns upon which you so often gaze with unutterable delight-are these but portions of your world of 'utter vanity !'

· Certainly not. Those things are the uncorrupted and incorruptible work of God. Of course, I referred to the world of man-to human society.'

Well, the field of our search for this wworld of vanity" is now very materially contracted, and perhaps we shall be able, ere long, to determine its precise locality. It seems that this world is to be found

in human society.' · Yes-its inhabitants are the ignorant, the thoughtless and the wicked, and its productions are lies, blas phemies, injustice, corruption and death."

. Then it does not comprise the whole even of hu man society.' 'No, for whatever there is among mankind of truth

good, cannot belong to such a world." · Where do they belong?

'To Heaven. I can think of no better answer.' 'You could not, I think, give a better. We seem t have discovered more than we sought for; a fortune the Report would bring an accession of strong-mindfor material words. Let us pause here a moment, and fancy, in order to interest the women.' see what, if anything, has been accomplished. You have defined Spirituality to be, the recognition of the paramount importance of man's immortal nature. And the chief characteristic of the spiritually-minded man you have stated to be, an abhorrence of the yourself what you ought to do to aid a true man world, and a love of Heaven. And, further, by way his need in persecuting a most noble work. of explanation, you have told me, that, by the 'world,' you meant only its sin-its ignorance and wickedness, seven years, at Newport, Kentucky, the Daily and its wrong and oppression—and that the opposites of Weekly News, a thoroughly anti-slavery paper. He these were Heaven, or, at least, a part of it. To be has been prosecuted and persecuted by the minions of truly spiritual, then, is to be so impressed, so filled, the slave power, to drive him from the field; but he so inspired with a sense of the nature and value of the holds fast to his work with true Kentucky pluck. life, the crowning excellence of the Christian and the debt by these malicious attacks of his enemies. But man, to oppose, overthrow and destroy everything he has won a noble position, and with aid, which ought that degrades or mars it, wherever found, and in not to be withholden, he will be a vital force for freewhatsoever guise. Are not these conclusions, madam,

strictly just and legitimate? 'I must confess they seem so; and I see very clearly, sir, that, by a logical necessity, I must concede lars a year, has a circulation in that State of five hunfar more spirituality to you abolitionists than I was, at, first, disposed to do. But then you are so severe and denunciatory! Why cannot you'be more charitable? · Should charity close our eyes and shut our mouths

in the midst of glaring and palpable iniquity?" But you make no allowance for men's ignorance none for their peculiar surroundings and conditions. 'Ignorance, madam? Do you mean to say that every man does not know chattel slavery to be a mon-

strous and unparalleled wrong?" · I doubt not there are many who think it perfectly right.

· I know there are those who say they think it right, and we may not improperly allow them a degree of sincerity; for, as men, in certain positions, will some- they should suffer this true man, after the sacrifice times think they see, with the natural eye, what and fidelity of years, to fail for the want of a few thou they strongly expect or wish to see, but really discern nothing but the projection of their excited imaginations, so they will often, on moral questions, take their positions at the dictate of interest or passion. But we have a short and easy method of discovering Editor of the Kentucky Weekly News, Newport, Ky. how far their avowed opinions have settled down I do hope my friend will be relieved of his embara into the pure intuitions of the soul, and become a vital principle of their moral being. That method is simply this: Ask any one of these men or women if slavery would be right, were they themselves the victims. Not one of them would answer affirmatively. This settles the point beyond all controversy or equivocation. It shows as clear as the meridian sun, that, in their heart of hearts, they abso lutely know slavery to be utterly wrong, whatever they may say. Talk not, then, my dear madam, of men's ignorance as an objection to a brisk agitation. and an apostolic utterance of the truth. As to our want of char'ty, I will simply ask if it is uncharitable to try men by their own acknowledged standard? 'In all this, sir, perhaps we should not much differ.

You will remember my charge against you was, your want, as a body, of spirituality. Though now compelled, in justice, to modify my opinion, somewhat, still, you cannot conceive how much it would gratify me, and many others, if you would give a larger place, in your talk to the people, to serious matters to the everlasting concerns of the soul-in fine, to the great subject of religion.

Precisely that, and nothing else, is what the abolitionists are ever doing; and precisely that, and nothing else, makes them so hated and feared. Is it not a serious matter to strike down all the rights of four millions of human beings? Is it not a serious matter to crush the hearts, blot out the intellect, and, if possible, annihilate the souls, of four millions of men? Is it not a fearfully serious matter to insult and defy Almighty God, by outraging his children? And are we not concerning ourselves in the everlasting well-being of those souls, and those children, by working with might and main for their rescue and redemption? If this is not frue religion, in vain have I read the denunciations of the prophets and the precepts of the Gospel. But, doubtless, what you would like to hear from the lips of the abolitionists are those stereotyped ascriptions and phrases of flattery and compliment which we continually hear from the pulpit, addressed to a Deity who is supposed to be highly gratified

thereby. But, if men conclude that it is better to do God's will than to stop by the way to praise him; that it is wiser to go and imitate his justice and benevolence, than to tarry at his footstool to tell him how much we love him-shall we say they are, theretion of religion from practical righteousness has the fatal mistake of the Church. Through this breach in the walls of Zion, the enemies of her peace have entered. In spite of the lessons and example the prophets-in spite of the precepts and the life of Jesus, righteousness, as possessing in itself a redeeming and saving virtue, has been scouted and reviled by the great body of the Church and ministry of Him of whom it was said— He shall save my people from elequent speakers, and never read in any of their of whom it was said—'He shall save my people from writings, such beautiful thoughts about God, and their sins.' And in the oppression, injustice and corruption-in the blood and outrage with which the world is filled, behold the result! Madam, in every prayer you offer to "the throne of grace," you should thank God, in the overflowing gratitude of your heart, for the Abolitionists; who, while laboring for the salvation of the oppressed, are showing the Church, had she but eves to discern it, the only path of her own escape from the universal derision and scorn of man E. R. PLACE.

Boston, May 3, 1857. THE WOMAN'S RIGHTS CONVENTION. The following is an extract from a letter of a middle-aged city merchant, who had been induced by a female friend to read the Report of the above Conrention, to which he had expressed a great aver-

As I promised, I have read the report of your last W. R. Convention with care, and, I may say, with refound interest also. In fact, I may say of it, as I doubt not many others will do, " Almost thou peruadest me to be a" Woman's Rights man.

T. W. H.

All the objection I ever had to the movemen may perhaps be resolved into what Mr. Johnson well describes as 'an anxiety lest the distinction God has stublished will not bear testing.' So it is, probably with other doubters.

Mr. Phillips is esteemed one of the most eloquen peakers in America; yet as a complete, convincing and persuasive appeal, Mrs. Rose's chief speech superior to his; and 'sisters' Stone and Mott lose nothing by the same comparison. To my mind, the remarks of these three ladies will influence ten men where Mr. Phillips will one.

They are less wordy and assuming, more direct an earnest, and are entirely free from some slight breaches of good taste and temper, which mar his oration Rising to man's full power in argument and illus tration, these women yet retain their admitted superiority, or rather that of their sex, in grace and re-

Verily, in view of such examples as appear in this Report, I take back any ignorant slur I may eve have cast upon "strong-minded women." Whether ocular and oral impressions would sustain the verbal one, I cannot tell; but if ever a good chance offers I shall try to determine the point for myself. Of Lucy Stone, (as she prefers to be called, I suppose, I have heard that voice and manner heighten the effect of thought and language. What little the Report reveals of her qualities as presiding officer in highly favorable. I notice however, one or two un and love-whatever there exists of the beautiful and important limps in her logic, and that of Mrs. Rose but none whatever in Mrs. Mott's,

Taken together, I should imagine that Convention was a triumph for those of you who took so much pains to arrange it, and that the dissemination o which has sometimes befallen those who have sought ed men to your cause. You need their influence, I

CIRCULAR.

Boston, May 1st, 1857. Dear Sir : Please to read this circular, and then as

William S. Bailey has edited and published, fo or spirit, as to make it the great work of our He has been stripped of his property and involved in dom in Kentucky. His Weekly, which is one dollar in advance, a year, has now a circulation of over two thousand in Kentucky. The Daily, which is five doldred copies.

I am intimately acquainted with Mr. Bailey, and regarding it of the highest importance that he should be sustained and strengthened in his noble work, I undertook to raise for him \$500 in the Legislature and in Boston. I have done it at the expense of much hard and unpleasant work, and although myself bound down in poverty, I have given this work to the cause of freedom. I now start for Kansas to aid to the utmost of my power in upholding the imperiled cause of freedom there. I can do no more for Mr. Bailey, except through this last appeal. And I do assure you that he needs and deserves aid. It would be a burning shame to the Republicans of the Free States if sand dollars. Help him, and he will help our common cause. Send him a small donation, and get a few subscribers for his paper, and a few donations from your anti-slavery friends. Direct, 'Wm. S. Bailey, ments, and his hands be made strong for the great work in Kentucky, by many small contributions at once, by those to whom this appeal comes.

You will hasten the deliverance of the slave in Ken tucky, and the triumph of freedom throughout our country, by helping him in his arduous and most important work now. DANIEL FOSTER,

Chaplain of the Massachusetts House of Representatives.

THE WANT, - INDIVIDUAL, NATIONAL Extract from a most excellent and timely Sermon reached at Dorchester, April 16, 1857, being the day

of the Annual Fast in Massachusetts; by Rev. Na-

THANIEL HALL: Personal salvation,-is it to be found, think you Personal salvation,—is it to be found, think you, in lifeless charches; in empty formalities; in mocking Heaven with prayers for what we do not wish? Nay: but personal salvation, if indeed we wish it, is to be found—in the streets, at the caucus, at the polls; in places of sociality, labor, traffic,—wherever deeds are to be done, or trials borne; wherever conscience and love are conscious powers; wherever con-the divine within you urges one way, and the nat-ural heart another; wherever the appeal of suffering

and your hearts answer to it. Yes, they do. Deep down within them is a something that tells you to esponse the cause of these fellow-beings,—to speak for them and act for them as you have opportunity and power. Then, do it,—for their sakes and your own. Give yourselves, freely, uncalculatingly, lovingly, with the many or the few, with a continuance of social favor and position or the less of them, to the ever-present, ever pressing demands of defrauded and despised humanity; and you shall be lifted thus, surely and conseiously, towards the Infinite Love. That spark of its own enkindling reverently followed, as clearer and wider its light shall spread, shall be a regenerating power within the soul,—its Betthehem-star to lead it to its Lord.

The want, then, primary and pressing, of the individual soul, is of a will to be true to its own instant inspirations; to lay hold and keep hold, always and everywhere, of the eternal right, as revealed—beneath the culture of an opened Gospel and an entreated Spirit—within itself.

And what is thus the want of the individual soul is, of course, the want of society, of the State. Our political salvation lingers; our national decline, in all that is high and worthy, is year by year accelerated, not from lack of knowledge, but of will,—the want of this, big bundle, little bundle, a few apples and in the form corner, and surrounded by her personal conveniences, such as a carpet hag, umbrease.

Salamming the last door of the first car and open-ing that of the second, the 'gentlemanly conductor' of the New York train made his appearance with his bow and smile, and, 'tickets, gentlemen, if you please.'

Scated in the front corner, and surrounded by her personal conveniences, such as a carpet hag, umbrease in the form corner, and surrounded by her personal conveniences, such as a carpet hag, umbrease in the form corner, and surrounded by her personal convenience, such as a carpet hag, the form of the New York train made his appearance with his bow and smile, and, 'tickets, gentlemen

breast are telling us. It is for the want of this, simply this, in your souls and mine, and the souls of the larger portion of its teeming thousands, that this nation of ours, as represented by the spirit that dominates in its councils and tribunals, stands before the world, with all its proud pretensions and sacred pledges in behalf of freedom and humanity, in the ineffable disgrace of being an organized tyranny over the bodies and souls of millions of human beings. It is for the want of this, simply this, that so many consent to become partners, active or silent, in this systematized iniquity; partners, as all are who withhold their influence, however small its measure,—any act or any word for which God gives them opportunity and power,—for the rectifiin the ineffable disgrace of being an organized tyranny over the bodies and souls of millions of human beings. It is for the want of this, simply this, that so many consent to become partners, active or silent, in this systematized iniquity; partners, as all are who withhold their influence, however small its measure,—any act or any word for which God gives them opportunity and power,—for the rectification of the public sentiment, in whose strength it stands. It is for the want of this that God's Law, the unwritten and the emacted, is set aside and overridden, to belp an oppression's triumph; that God's Word is turned and tortured, that it may teach a lie and uphold injustice; that God's Spirit is slighted and spurned, in the person of the slave, nor less of the dark man free. For do you suppose there is no remonstrance against all this in the breasts of those who consent to and are responsible for it;—that there was not once, if, possibly, through the depravement of a resisted nature, there is not now? Nay, now there is, in every soul of them. Through the servers and the bundles, searching these articles through in vain.

'Come, hurry up,' exclaimed her now slightly impatient friend; 'I can't wait all day.'

'Bress yer soul, yer do'nt think I find every—must be in dis yeah cawpet bag,' and she felt in her pocket accordingly for the key.

'Well, well, I'll pass through, and when I get back, perhaps yeu will have it ready.'

'Yes, saftin,' said Dinah; but as he passed along, she reached out her umbrella, and giving him a poke upon the shoulder, asked, 'What you gwoin to charge on freight?'

'Ereight! what do you want to know that for?'

'Cames I does; I'se civil, ain't I?'

'Well, five cents a foot; there, don't bother me any more, but find the money,' and he went his way.

There seemed to be a peculiar drollery about the lady's eye and mouth, as the one rolled around in its bleek, see of solutions. deprayement of a resisted nature, there is not now? Nay, now there is, in every soul of them. Through the wrappage of falsities with which custom, prejudice, passion, greed, have swathed and deadened it, might they get close enough to the seat of its yet remaining vitality, would they not hear it? Did ever God so desert his dearest work that this could not she kept up her occasional cashinations.

Truly, if there be one who holds and treats his fellow-beings as if they were but brutes; compelling them to unrequited toils, compelling them to basest uses; robbing them of their rights, robbing them of their offspring; barring them in, by force and law, from all participation in the commonest privileges of a surrounding civilization;—if there be one who prostitutes his position of place and power—executive, legislative, judicial, ecclesiantical—to the strengthening or upholding, or shielding from its due reproach, directly or indirectly, this nefarious institution; if there be one, who, for office, or gain, or any thing, consents to Slarectly, this nefarious institution; if there be one, who, for office, or gain, or any thing, consents to Slavery's extension or existence, knowing what it is and what it does; if, I say, there be such a one, at whose soul's centre there is no conscious protest against these things, no compunctious visitings, no whispers of rebuke, then the retributive justice of God has done for that soul its most fearful work; it is no more a child of his; it has parted with its birthsoul's centre there is no conscious protest against these things, no compunctious visitings, no whispers of rebuke, then the retributive justice of God has done for that soul its most fearful work: it is no more a child of his; it has parted with its birthright, and become a fiend. But so it cannot be. The want is simply of a will to hear—to hear and heed—what God is still proclaiming in their souls. It does seem indeed, at times, as if we of these Northern communities were, in a fearful measure,

God-deserted, as a just retribution for our selfallowed indifference and inaction with regard to this national iniquity. Most assuredly are we suffering from this cause, in that saddest of all forms,—a blanting and a deadening of the heart's holiest sensibilities. Consider it. How little moved we are in view of the human millions whom our nation is now treading beneath its imperious heel,—is driving before its merciless lash! The sympathy that United States; and there are patriots in abundance before its merciless lash! The sympathy that same nature as ours, the same instinctive affections, the same tenderness of attachment to their own flesh, with parental and filial emotions as fathomless, who have no accorded right to any of the beings to whom nature and love have bound them; who are liable—nay, are doomed—to have torn from them, for a life-long separation, those to whom their hearts are clinging with yearning fondness. We congratulate ourselves upon our civil rights and immunities; we see around us the memorials of the heroic struggle by which they were achieved; we tread on soil which tears and blood, for dear Libtread on soil which tears and blood, for dear Lib-erty's sake, have hallowed in our regard; and yet we veil not our faces, we bow not our heads, in veriest shame, that beneath the canopy of the same political sky are human multitudes, made beasts of burden, and chattels of commerce, and victims of lust; decreed, at Freedom's own judgmentvictims of just; decreed, at Freedom sown justing. We oblige, most respectfully, eat, to have no claim to be treated as men. We oblige, most respectfully, PROF. A. MOLINFAUX. gather in our churches: we surround our communion-tables; we meditate on the Redeemer's love; and yet a single prayer of sympathy, even here, in behalf of these poor outcasts for whom Christ died, proves too much, how often, for quiet sufferance. Event succeeds event, of most startling atrocity, enlarging the bounds and strengthening the power of this barbario institution, and bringing us closer and closer with it in political fellowship and responsibility; and yet the feeling that follows them, how temporary and how barren!—begotten less, I farr, of a true humanity, than of a sectional pride; less in view of slavery as a moral wrong, than a political inconsistency; less for the evils it is actually inflicting on its helpless victims, than for those, immeasurably less, it may possibly induce upon ourselves and our children.

April 25, 1857.

Worcester, it will be borne in mind, is the "Western Reserve" of Massachusetts—the grand centre of New England abolitionism. It is the place where disunion Conventions are held, and disunion is preached from pull it and rostrum, and in the leading papers of the Republican party. Dred Scott decisions are defled and ridicaled there. Kansas treason is hatched there. The ideal negro is worshipped there. And the Higher Law, which knows no difference in color, is pretty nearly the only law that is recognized. But even in this city of Worcester—this head-quarters of abolitionism—this grand centre of treason, where if one should bite himself, after saying "Frank Pierce," and before rinsing his mouth in aquafortis, he would our children. munion-tables; we meditate on the Redeemer's our children.

But these things cannot always be. We shall

awake, at last, to the awful majesty and eternal claim of Justice; and our eyes see, and our ears hear, and our hearts attend to, the things that belong no less to our present than our everlasting peace. God's judgment will not long linger. Some calamitous consummation—us the necessary sequence of existing causes, the natural product of a Heaven-defying iniquity—must await us; to be averted but by our instant fidelity to the inward law; by a reached resistance real to Slow. law; by a resolved resistance, not to Slavery's en-croachments only, but to Slavery's self, as in it-self, intrinsically and eternally, a sin and a wrong, an affront to God, and a curse to man.

self, intrinsically and eternally, a sin and a wrong, an affront to God, and a curse to man.

Friends, I have thus met this occasion, however unworthily, conscientiously. I have abstained, as I promised, from all 'political discussions and secular considerations.' I have nothing to do with these here. This place is for the enunciation of God's eternal truth, and the direct and searching application of it to politics, and to every other sphere of human activity and influence. It is a had sign when the attempt is made, or the desire expressed, to have the pulpit other than this. It were a worse thing, should it ever become so,—should it ever yield to the coansellings of any lower authority than His in whose name it stands. Alas for the nation whose prophets prophesy falsely, or equivocally, or haltingly; who shrink from declaring, in its majestic falness, their instructed message, or venture, for the sake of peace, or the supposed interests of religion, or for any thing, to tone it down in aught to the demands of an unchristianized public sentiment, who become but the indicators of the popular feeling, with regard to established immoralities; and whose independence consists in an intensified utterance of what the many have come to approve, and all to bear. Alas for the nation, when the cry of 'political preaching,' levelled against the doctrine of human property of response to the read in nearly every Southern apper of captures and unsuccessful attempts to escape it is undoubtedly within the truth to say that not more than one in ten who make the trial, complete their more than one in ten who make the trial, complete their heigins from slavery to freedom. Those who are forwho become but the indicators of the popular feeling, with regard to established immoralities; and whose independence consists in an intensified utterance of what the many have come to approve, and all to bear! Alas for the nation, when the cry of 'political preaching,' levelled against the doctrine of human brotherhood, against Christ's law and life of love, against the golden rule of equity, in their condemning

and your hearts answer to it. Yes, they do. Deep individuals, is the only way of salvation for either;

Seated in the front corner, and surrounded by her personal conveniences, such as a carpet hag, umbrella, big bundle, little bundle, a few apples and pieces of cake, was a colored lady, whose face, the hue of an inverted saucepan, contrasting with her snow-white ivory and eyeballs, gave the pleasing. African expression which is so often the type of humor and good nature.

'Ticket, ma'am,' says our conductor, with a civility regardless of complexion.

'I hasn't got 'em,' she replied, 'but I'se got money any way;' and she began to fumble in her bag, then in the bundles, searching these articles through in vain.

There seemed to be a peculiar drollery about the lady's eye and mouth, as the one rolled around in its black sea of flesh, and the other opened to give vent to an involuntary 'yah! ha!' It was not long now before she found her purse, and withdrew some coin, which she kept jingling in her hand, as she kept up her occasional cachinations.

In due time the conductor returned for his money, and upon extending his itching ralm, was somewhat astonished at receiving the precise sum of ten cents.

the conductor and us all.

The nonplussed functionary stood undetermined

This settled the point. The conductor vanish and Dinah offered a pious ejaculation: 'Lord bress dat ar 'Preme Court, and gin 'em credit for five dollar bill, any way ! '-Boston Journal.

The following is from the Providence Post. It gives a smart hit, but in a partisan spirit :-

CROWDING THE COLORED FOLKS seems to be the fashion, now-a-days, in the Black Republican cam There are hosts of penny-a-liners who are ready prove that Judge Taney is next door to a fool, because before its merciless lash! The sympathy that reaches them from other shores is quicker, fuller, than our own; the appreciation of the political inconsistency and moral outrage which their lot presents, is readier and juster. We hear about their sufferings, and sleep none the less soundly for it. We look around on our abounding blessings, and marvel at the 'fanaticism' that demands, if in tones that ring of earnestness, our pitying interest in these unblessed and haplers ones. We sit within homes which no foot of man can lawfully invade, whose loved and loving members no hand but God's may pluck from us,—ours to love, to serve, to live for, and die with; and yet our eyes are dry and our bosoms passionless at thought of those, with the same nature as ours, the same instinctive affections, rou, they are citizens, say the Republicans, in spite of the old fogy ignoramuses of the Supreme Court—are not exactly human, and don't need the habitations usually allotted to and occupied by civilized people. In proof of which, we offer an adver-tisement which we find in the Worcester papers, as

TENEMENT WANTED .- Having made severa applications for a Tenement, and being refused upon the account of color, I take this method of enquiring through the press, if there is any gentleman in the city of Worcester who has a tenement, a short distance from Foster Block, he would not be afraid to rent to a gentleman of color. He will find a respectable tenand the Prof. A. Molingaux, Proprietor of Worcester Gymnasium, who is obliged to change his residence, it being too far from his place of business. If there is any gentleman who can accommodate the appli-cant, they will please address a line, through post, and

April 25, 1857.

O, temporabus! O, morus-multicaulus!
What, in the name of common sense and

decency, are these Worcester landlords thinking? Do they suppose that colored folks can live in open fields and forests, in this cold climate, with only a piece of rope around their waists, and such shelter as piece of rope around their waists, and such shelter as they can provide with a few sticks, some bark-cloth, and a shovel full of mud? Must the free citizens of old Massachusetts, who are allowed by the laws of that State to marry white wives, and do marry white wives every year, to be debarred the privilege of living in fine houses, and driven to adopt the customs of their ancestors in Africa? Why, the bare thought of such "pro-slavery," "border ruffian" depravity, is enough to make a Laplander's blood run cold. It's positively upendurable. If Professor Malineaux were



CATHARTIC PILLS

OPERATE by their powerful influence on the internal of viscera to purify the blood and stimulate it into healthy action. They remove the obstinctions of the stomach, howels, 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 times, by Professors, Physicians, and Patients, has shown cores of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untrath. Their certificates are published in my American Almanos, 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. Costivenes is frequently the sugravating cause of PILES, and the cure 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 DYSPERSIA, 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 hearthers, bodyburn, and soulburn of dyspepaia will rapidly disappear. When it is gone, don't forget what cure you.

you.

FOR A FOUL STONACH, or Morbid Inaction of the Boucle, which produces general depression of the spirits and
bad health, take from four to cight Pills at first, and
smaller doses afterwards, until activity and strength are
restored to the system.

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

these and their kindred disorders because your stomach is foul.

FOR SCROFULA, ERYSIPELAS, and all diseases 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 seres have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases, which scrued to saturate the whole system, have completely yielded to their influence, leaving the sufferer in periect 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 unclean diseases of the skin, because your system wants eleansing. To Punity the Broom, they are the best medicine

ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of near rable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cares which they are making every where.

LIVER COMPLAINT, JACKDICE, and all Billious Affections from the care down and the state of the care down the care of th

they are making every where.

Liver Complaint, Jandence, and all Bilious Afrections arise from some decangement—either torpolity, congestion, or obstructions of the Liver. Turpolity and congestion vittate the bile, and render it and fer digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cases. Indigestion is the symptom. Obstruction of the duct which empties the bile into the atomach causes the bile to overflow into the blood. This produces Jandele, with a long and dangerous train of evils. Continues, or, alternately, continuess and diarrhors, prevails. Frew isk symptoms, languor, low spirits, weariness, restlessness, and melancholy, with sometimes mability to sleep, and sometimes great drowsiness; sometimes there is sever pain in the side; the skin and the white of the cycs become a greenish yellow; the stomach scid; the bowels sore to the touch; the whole systemiritable, with a tendency to fever, which may turn to bilious fever, bilious clarrhors, dysentery, &c. A medium dose of three or four pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all those troubles. It is wheed to suffer set pains when you can cure them for 25 cents.

Pains when you can cure them for 22 cents.

RHEUMATINA, GOUT, and all Inflammatory Feren are rapidly cured by the purifying effects of these Fills upon the blood and the stimulus which they afford to the vital principle of Life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

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

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

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white hair is becoming obviated, and new hair form REV. A. FRINK, Silver Creek, N. Y. slt has

produced a good effect on my hair, and I can and have recommended it.'

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Young. IOS. McKEE, Paster of the West D. R. Church, N. Y. REV. D. MORRIS, Cross Fiver, N. Y. MRS, REV. H. A. PRATT, Hamden, N. Y. We might swell this list, but if not convinced, TRY IT. MRS. S. A. ALLEN'S ZYLOBAL-

SAMUM,

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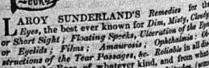
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