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relating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent. Advertisements making less than one square inserted three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts. Pennsylvania, Ohio and Michigan Anti-Slavery So-

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All remittances are to be made, and all letters cieties are authorised to receive subscriptions for THE

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 esse

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

stables of the institution. . . . There is some excuse

they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our patners, in

PRAMING THE CONSTITUTION, SWERVED PROM THE

MOHT. We their children, at the end of half a cen-

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

and must walk in it. To this point the public mind

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

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 enslaving

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

WM. LLOYD GARRISON, Editor. VOL. XXVIII. NO. 42.

Our Country is the World, our Countrymen are all Mankind. BOSTON, FRIDAY, OCTOBER 15, 1858.

WHOLE NUMBER, 1452.

- WILLIAM ELLERY CHANNING.

## KETUGE OF OPPRESSION.

THE BRUTAL DOUGLAS. Extracts from a speech of STEPHEN A. DOUGLAS, in reply to his opponent, Mr. Lincoln :-

We are told by Lincoln that he is utterly opposed to the Dred Scott decision, and will not submit to it for the reason, as he says, that it deprives the ne-gross of the rights and privileges of citizens.

For one, I am opposed to negro citizenship in any form. I believe that this Government was made on the white basis. I believe it was made by white men, for the benefit of white men and their posterity for ever, and I am in favor of confining the citizen-ship to white men-men of European descent, instead of conferring it on negroes and Indians, and other inferior races. But Mr. Lincoln, following the lead of the Abelition orators that come here and lecture in the basement of your churches and school houses, reads in the Declaration of Independence that all men are created free and equal, and then says:
How can you deprive the negro of that equality which God and the Declaration of Independence award to him?' He and they maintain that negro equality is guaranteed by the laws of God, and repeerted in the Declaration of Independence. If they think so, they ought thus to vote.

I do not question Mr. Lincoln's conscientious be-

lief that the negro was made his equal, and hence is his brother. But for my own part, I do not regard the negro as my equal, and I positively deny that he a my brother, or any kin to me whatever.

I canvassed the State that year from the time I

returned home until the election come off, and spoke in every county that I could reach during that pe-riod. In the northern part of the State, I found Lincoln's ally, in the person of Fred. Douglass, the negro, preaching abolition doctrines, while Lincoln using the same principles down here, and Trumbull, a little farther down, was advocating the election of members to the legislature who would act in concert with Lincoln's and Fred. Douglass's friends. I witnessed an effort made at Chicago by Lincoln's then associates, and now supporters, to put Fred. Douglass, the negro, on the stand at a Democratic meeting, to reply to the illustrious Gen. Cass, when he was addressing the people there. (Shame on them.) They had the same negro hunting me down, and they now have a negro traversing the northern counties of the State, and speaking in behalf of Lincoln. (Hit him again; he's a disgrace to the white people, &c.) Lincoln knows that when we were at Freeport in joint discussion, there was a distinguished colored friend of his there then, who was on the stump for him, (shouts of laughter.) and who made a speech there the night before we spoke, and another the night after, a short distance from report, in favor of Lincoln, and in order to show much interest the colored brethren felt in the cess of their brother Abe. (Renewed laughter.) I have with me here, and would read if it would not occupy too march of my time, a speech made by Fred Douglas in Poughkeepsie, N. N., a short time ince, to a large convention, in which he conjures sall the friends of negro equality and negro citizen-ship to rally as one man around Abraham Lincoln, the perfect embediment of their principles, and by all means to defeat Stephen A. Douglas. (It can't be done, &c.) Thus you find that this Republican party in the northern part of the State had colored gentlemen for their advocates in 1854, in company with Lincoln and Trumbull, as they have now.

## JUDGE DOUGLAS REPUDIATES THE DRED

SCOTT DECISION. In the Dred Scott case, it was decided by the Supreme Court, that the Constitution of the United states recognized African slavery as a legal institution in a large proportion of the States of the Union; and that the right of citizens of the slaveholding States to carry slaves into the common Territories was a constitutional right. It decided, consequently, that Congress, which was but a trustee for the amon benefit of all the States, had no power to abolish or prohibit slavery in a Territory; and that the clause of the Missouri Compromise law prohibiting the institution in the common territory of the States north of a prescribed line, was unconstitutional, null, and void. It also decided, as a corollary principle, that what Congress could not itself do in the common territories, no provisional govern-ment or agency it might establish in them could do; and that as an act of Congress prohibiting slavery is any part of the common territory was unconsti-tutional, a fortiori would the act of a territorial legislature, a mere agent, be also unconstitutional, null, and void. There was another principle laid down in the decision—namely, that the African negre, though free, was not a citizen of the United States under the Federal Constitution, or endowed

have been conferred upon him in another.

These are the leading principles decided and established as the law of the land by the Supreme Court in this decision; and we think there are few who will not be supported by the supreme court in this decision; and we think there are few who will not agree that, practically, the most im-portant part of the decision is that which denies to the legislatures or provisional governments of the Territories, while in the territorial condition, the right of prohibiting slavery within their borders.
The decision was made with reference to the common rights and interests of the citizens of all the States of the Union, in territories acquired by the common treasure and blood. It is a decision founded not more upon the legal effect of the constitution in its letter and spirit, than upon the broad equities which belong to the association of equal States, having common interests, a common cause, and making mmon contributions for the general extension and aggrandizement .- Washington Union.

with equal rights with the white man, or entitled to

sue and be sued in the federal courts, or to carry into

e State of the Union the same rights which may

### Extract from the Soutthern Monitor, a pro-slavery newspaper recently established in Philadelphia.

We confess that we are the advocates of an unrestricted commerce with the coast of Africa—as a matter of conscience and religious duty. We see there uncounted millions of barbarous heathens, apon whom, in their native country, the missiona-res have not been able to produce any impression. Their continent remains uncultivated, and they are destined, if not removed, to remain in dark-bess forever. Here, they would not only benefit lorever. Here, they would not only benefit the world by their labor, but reap the benefits themselves of the gospel. If the restraints so foolishly imposed by the Christian nations were removed, the passage would not be attended by such frightful mortality, commerce would be more prosperous, trade more profitable, and the converts to Christianity greatly increased in number. The negroes would be infinitely more comfortable and pegroes would be infinitely more comfortable and happy on earth, and would at least have a prospect of a more exalted existence in the world beyond the graye. Though the introduction of more slaves might diminish the value of those already here, that value of those already here, that consideration should yield to the paramount behests of a comprehensive Christian philanthropy.

## The Liberator.

WORCESTER, October 3, 1858. FRIEND GARRISON:

The generation of those who, in their emergencies, call . Good Lord, good devil, in order that, propitiating both sides, they may be safe, into whichsoever Christians,' a clear, decided testimony confirmed by hands they may fall, has not yet passed from the earth, a distinct and consistent action against slavery? Paand there are to-day multitudes, both in and out of tiently we wait. the Church, who are still desirous of so serving God as not to offend the devil.' To accommodate these descendants of 'Mr. Facing-both-ways' with appliances for their difficult task, it is satisfactory to know that many institutions are in existence, among which FRIEND W. L. GARRISON: may be ranked the American Missionary Association, Sojourner Truth, an elderly colored woman, well

annual meeting in this city. ends remarkably well.

rood.

arnate diabolism. Now, 'what fellowship hath be a mercenary hireling of the Republican party. Christ with Belial? Can those who believe in, or At her third appointed meeting in this vicinity, practime, or endorse and promulgate, a religion that which was held in the meeting-house of the United and Christ, and the Christian religion?

al slaveholders are not good enough to work with terous 'Aye' was the result. A negative vote was them in missionary labors, but, for aught that appears, they are good enough to sit at their Lord's taears, they are good enough to sit at their Lord's ble with them, if they are 'evangelical.'

Rev. Mr. Thurston, of Maine, who preached their annual sermon, examined this matter, in his discourse, tion, far more manly than they (her persecutors) apty was an incomplete religion, as was also humanity without piety. Both were necessary to a perfect Christianity; but while the former was a defect that could be tolerated, the latter was so entirely defective as to be worthless-nothing but infidelity.

Now, while Christianity is held to be a life, modelnecessary to salvation, or to meet his approval, but alndemns the evangelical priest and Levite, while he physician. approves the infidel but humanitarian Samaritan, and that other parable, where, at the 'judgment of the reat day,' he shows himself as receiving the humantarians, en masse, solely because they were humane. oes it not appear that humanity is Christianity, and hat they who possess that should be recognized as Christians, whatever their theology may be, while hose who are devoid of it should be considered as infidels, whatever amount of piety and evangelism hey may lay claim to?

But this Society takes no such ground; it stands with the American Church upon that fatal heresy, that piety rather than humanity constitutes essential Christianity, which has resulted in making the Amer-

can Church the bulwark of American slavery. And so it occurs that men can do the devil's work in this Anti-Slavery Missionary Society, without se- of the church, who acted as their instructor, riously offending the devil. And offtimes men and churches are in full support of both the American gust 28. Board and the American Missionary Association, which they could not be, if there was any vital difwhich they could not be, if there was any vital dif-ference between them; for no man can serve two Sabbath, were arrested? Were the rowdies all

religion.

which has, during the past week, held its twelfth known throughout the Eastern States, is now holding a series of anti-slavery meetings in Northern Indiana. Of course, it should not be charged that this As- Sojourner comes well recommended by H. B. Stowe, sociation was organized for the express accommoda- yourself, and others, and was gladly received and weltion of this class; but, being organized, it serves their comed by the friends of the slave in this locality. Her progress in knowledge, truth and righteousness This Society was created because of the pro-slavery is very remarkable, especially when we consider her maracter and action of the American Board, in order former low estate as a slave. The border-ruffian Dethat the friends of missions, who were opposed to sla- mocracy of Indiana, however, appear to be jealous very could aid in the former work without complici- and suspicious of every anti-slavery movement. A ty in the latter wickedness; and, thus far, it is thus rumor was immediately circulated that Sojourner. was an impostor; that she was, indeed, a man dis-But we believe slaveholding to be what John Wes. guised in women's clothing. It appears, too, from ley said it was, 'the sum of all villances,' that is, in- what has since transpired, that they suspected her to

fraternizes with slaveholding or slaveholders-a reli- Brethren, a large number of Democrats and other on that of necessity denies the God who hath made pro-slavery persons were present. At the close of the one blood all nations of men, and repudiates that meeting, Dr. T. W. Strain, the mouthpiece of the Christ who gave us the Golden Rule as the sum and slave Democracy, requested the large congregation to centre of our duties, be Christians, or any thing else 'hold on,' and stated that a doubt existed in the minds out atheists and infidels, however devoted or evangel- of many persons present respecting the sex of the ical they may be? And do not those who allow them speaker, and that it was his impression that a majorithe Christian name become guilty of libelling God, ty of them believed the speaker to be a man. The doctor also affirmed (which was not believed by the This Society is composed of those who believe slave- friends of the slave) that it was for the speaker's spesolding to be so wicked that they cannot fraternize cial benefit that he now demanded that Sojourner with a Society that endorses it, or with the men who submit her breast to the inspection of some of the practice it, in missionary work, and yet, for aught ladies present, that the doubt might be removed by that appears to the contrary in the official announce. their testimony. There were a large number of ladies ients, and speeches and doings, they do not deny the present, who appeared to be ashamed and indignant Christian character or name to those men, but are in at such a proposition. Sojourner's friends, some of full fraternity with them as 'evangelical believers,' whom had not heard the rumor, were surprised and They believe, to be sure, as one of their Resolutions indignant at such ruffianly surmises and treatment. at this meeting declares, that the religion of slavehold- Confusion and uproar ensued, which was soen supng is a 'defective' religion, but their practice shows pressed by Sojourner, who, immediately rising, asked hat they do not consider it a vital defect, for while, them why they suspected her to be a man. The Den the invitation to the Convention, they take pains mocracy answered, 'Your voice is not the voice of a to exclude all but 'evangelical believers,' they do not woman, it is the voice of a man, and we believe you exclude slaveholders and their abettors. The actu- are a man.' Dr. Strain called for a vote, and a boisher own offspring; that some of those white babies had grown to man's estate; that, although they had peared to be; and she quietly asked-them, as she disrobed her bosom, if they, too, wished to suck! In vindication of her truthfulness, she told them that she would show her breast to the whole congregation; that it was not to her shame that she uncovered her breast before them, but to their shame. Two young men (A. Badgely and J. Horner) stepped forward ed after that of Christ, or upon the principles that while Sojourner exposed her naked breast to the auhe taught and exemplified; and while it does not ap- dience. One of the Democrats present cried out, pear that he taught that 'evangelical' principles were . Why, it does look like an old sow's teat.' I heard a Democrat say, as we were returning home from meetways made 'humanity' the test of goodness, and in- ing, that Dr. Strain had, previous to the examination, deed made that the sum and substance of Christian- offered to bet forty dollars that Sojourner was a man! ity, as especially portrayed in the parable where he So much for the physiological acumen of a western

As a gitation of thought is the beginning of wisdom.' we hope that Indiana will yet be redeemed. Yours, truly, for the slave,

SELECTIONS.

## WILLIAM HAYWARD.

From the Vermont Watchmar THE UNION SAVED.

NEGRO SUNDAY SCHOOL PROHIBITED IN RICHMOND. A law of Virginia prohibits any gathering of colored persons, except for religious worship, and under this provision, the Mayor of Richmond, last Sunday, arrested the attendants at a colored Sunday School— And so it occurs that men can do the devil's work 93 in number, 46 of whom were slaves—recorded n the pro-slavery church, and then serve God a little their names, and then discharged them. The pastor however, held to show cause why he should not be dealt with according to law .- Boston Courier, Au-

But it might not be impertinent to inquire if any lodged in the jail? Were the gross violators of the Thus is Dr. Cheever making addresses at the meet-ings of the A. M. A., and in the *Independent* calling scenes of debauch and of ruin were left to fester for 'the debt of the A. B. C. F. M. to be paid by a free-will offering of gratitude and love from the subjects of the grace of God during this year's revival of struction from the word of God! Doubtless the Union is now saved! Northern fanatics and sec-Now, as the Doctor shows in another article that tionalists can no longer disturb the equanimity that Now, as the Doctor shows in another article that this debt was contracted by their diligent labors to dom, when it is fully known that the Patriarchal Missionary institution of the Old Dominion refuses promulgate a slaveholding rengion, which is really the devil's work, why should the 'subjects of the grace to its subjects the privilege of handling, possessing of God,' in 'gratitude and love,' offer to pay the devil's old debts?

The churches in this city, which were freely and cordially open during the week for the meetings of it. It ought to make every slave a better servant; the A. M. A., are to-day open as freely and cordially it ought to encourage every free negro to seek slave to the Secretary of the A. B. C. F. M., to present and alliances; it ought to be the bond of endearment to the Secretary of the A. B. C. F. M., to present and to the Secretary of the A. B. C. F. M.. to present and alliances; it ought to be the cond of endearment urge its claims upon their sympathy and support. Thus Mr. Facing both-ways can serve God so as not to offend the devil, and call on both within a week's Bible is the abolition of that Sabbath School! time.

There were some redeeming features in this meeting in the speeches of Rev. John G. Fee of Kentucky, Rev. David Worth of North Carolina, and Hon. Amasa Walker of North Brookfield. Mr. Fee took bolding and clearly the ground of 'No' ecclesiastical 'union with slaveholders' or their abettors, and the others' carry out the requirement of Christ, and 'preach' speech so that Sabbath School! Slaveholders clearly taught and approved by the word of God, and yet will not let the poor slave see the tenure by which he is held in service!! Nay, more; the magnanimous Mayor must institute an inquisition, and search every room and every corner in Richmond, and see if any had the hardihood to carry out the requirement of Christ, and 'preach'

Choate's own organ, the very trumpet of national fame, proclaiming to all the world the atrocity perpetrated in Richmond by its first official, as a notepetrated in Richmond by its first official, as a note-worlhy deed!! If we denounce it as cruel, out-rageous, dastardly and demoniac, Mr. Cushing & Co. will make up mouths at us, and cry out, with disturbed lips, 'Negro-worship'! Did he never think of worshipping negro-drivers and breeders? Is it delightful to him to side with oppressors and tyrate? Will he very complacently fall down be-fore a Virginian auto de fe. and cry out. 'So mote fore a Virginian auto de fe, and cry out, 'So mote it be'? Do the advocates of the Slavocratic Government suppose they are about to make it dis-graceful to cry out for justice for the poor and needy, the down-trodden, the robbed and the kidnapped, and is a high degree national and honorable to up-hold the bloated robber? Is it to be a test of na-tionality that we must obliterate all judgment, trample on all good conscience, take the part of Satan in blindfolding, heathenizing and beastilizing four millions of our fellow-men? Is this sound nationalty? It is indeed the nationality of the Courier, of Mr. Cushing, of Mr. Choate, and some other disappointed office-seekers, in reference to whom none need cry Shame! for they cannot appreciate it! They have howled so long for robbery and rapine, for outrage and violence, that right, and justice, and homor, are mere myths to them. With them and their restrictions of the statement of the statem their party it is a disgrace to mention these virtues. Name justice, and they proudly reply, 'Black men have no rights that white men are bound to respect.' But they have not yet told us at what stage of skin-dyeing humanity begins to recovor its rights. It ought to be a distinct chapter in the slaveholder's ethics. He ought to define the rights of his own children, whether they are half white, or one-fourth, or three-fourths, for they are very many, and somebody may inquire, by-and-by, Should not these children follow the condition of the father

instead of the mother? Will it be negro-worship o ask the father to do justice to his own children Shall he rob them of the Bible, of Sunday Schools, of every privilege of knowing their Creator's will, except he tells them the summary of it is, 'Servants, be obedient unto your masters in all things'?
That is all colored folks need to know. To tell hem more would be abolitionism and negro-worthip. To stand on that bluff and cry God help slave-catcher, the slave-driver, the slave-breeder and all of that class who have constitutional rights, (for slaves have none,) would be national! that proud eminence he may amalgamate with every shade of color, and it is no crime. For, first, the colored women have no rights, (that such distinguished scoundrels are bound to respect;) and, sec-ondly, their offspring are all held as slaves; and, thirdly, slavery is that beneficent institution which chattelizes all who are tinctured with darker blood than our own, and their offspring, for ever. Is not that a great compensation for all the services they can render? Is not that a humane institution Away, then, with equal rights, with a unity of blood of all nations! Great is Diana of the Southern States! Great is our mode of dealing with all Northern sectionalists and fanatics! To the all Northern sectionalists and fanatics! rack, to the rack! and as to these negroes, why,

cursed be Canaan!! The Union is saved H. S. T.

#### From the same. REVIEW OF A CRITIC.

In your paper of last week, I noticed accounts of William Lloyd Garrison's meetings in Montpelier, by correspondents who were present. His evening address being reported, all can pass judgment upon its merits. Nothing is more certain than that different persons are differently affected by the same cause, and there will, doubtless, be a great variety of opinions with regard to Mr. Garrison.

Your correspondent 'Amateur' gives his opin-ion, after stripping his lecture of 'Scriptural quotations and well-sounding phrases,' in no very favora-ble terms. I, too, have had the pleasure of listening to Mr. Garrison in Vermont, and my impressions were entirely different from those of 'Amateur.' I agree with him that 'he is a man who dares to say what he pleases, and can say it intelli-gibly'; but that he succeeded in making something more than 'his deplorable egotism' intelligible, is

· Amateur' complains that he makes the abolition of slavery ' his creed ' and ' his religion.' Does he approve of a religion that can submit to leave him in his bonds, that views in him, not a brother, sees only a purchaseable commodity, and yet acknowl-edges that he has a soul to save?

Because Mr. Garrison rebukes with severity a re-

ligion that proclaims to the world, 'Whatsoever would that men should do unto you, do ye even so unto them,' and yet ignores the spiritual con-dition of four millions of bondmen, wearing servile chains in their own land—preaching purity of life, and yet sustaining, defending and apologizing for a system that compels them to all manner of crime—he is egotistical and inconsistent! Because he sees no Christianity in the man or system which robs a brother of his right to ' life, liberty, and the

pursuit of happiness,' therefore, 'he denounces the world as hypocritical and infidel in every respect in which they differ from him!'

As if Mr. Garrison thought himself the only man that ever reared a standard so broad and high, and all must follow him, not the principles he advocates. Nice distinction indeed! No wonder there are those who can see in Mr. Garrison only egotism and self-glorification, since the declarations upon which he founds his principles have been so long mere 'glitter-ing phrases' in the practice of the nation. Nor is it a matter of surprise that an intelligent boy of ten years should be considered able to fathom his ab-surdities. surdities—the only wonder is, that any truthful children can be found in these United States. They are taught at church and Sabbath-school that God has made of one blood all the nations of the earththat the humblest and most depraved are just as dear, and the salvation of their souls as precious in dear, and the salvation of their souls as precious in His sight, as priest or potentate—that they must beware what example they set, let they be instrumental in leading one sinner to hell; the vast importance of a pure and holy life is dwelt upon, and to that end upright principles must be inculcated in childhood,—hence the great necessity of Tract Societies and Sunday School Unions. Does Mr. Garrison condemn such teaching because he is not the

exhibited clearly and strongly the corruptions of the American Board and Tract Society, Mr. Worth saying that they do ten-fold more to corrupt than they do to convert the world to true Christianity. But these speeches were not endorsed by the action of the meting, and were looked upon as the excited ebulilions of fanaticism.

When shall we find, at the hands of 'Evangelical Christians,' a clear, decided testimony confirmed by a distinct and consistent action against slavery? Patiently we wait.

PRO-SLAVERY IN INDIANA.

SILVER LAKE, Kosciusko Co., Ind., October I, 1858.

PRINN W. I. GARDSON:

SILVER LAKE, Kosciusko Co., Ind., October I, 1858.

The child clearly and strongly the corruptions of the world on the properties of tion, and that it shall be his to enlighten the igno- that Africans, and the descendants of Africa, were rant and lift up the down-trodden, when, lo! a not capable of appreciating the mysteries of our holy shriek of agony, a groan of despair, comes to his ears from his own boasted land of freedom, and he 2. What is true of religion is also true of educations.

pauses to consider.

How long ere he learns the disgraceful truth that four millions of human beings, whose souls he has been taught to believe are of such infinite value, are effectually debarred from all participation in his here. man!' he is told, 'Not I, not I; the responsibili-ty lies somewhere else,' or is nowhere, and fearfully soon he learns, that if he would have honors and emoluments, he must cater to popular vices. With such a system of education, and such examples, is it strange that there are men who cannot conceive how any body can represent Mr. Garrison worse than he represents himself? He has the absurdity to found his principles upon what in olden times was said to be a self-evident truth, and some higher precepts of unquestionable authority, and then he

asks men who claim the same principles to be so inconsistent as to practice accordingly.

Of course, it is an absurdity so palpable that a schoolboy can fathom it. Have we not, as a nation, held the same principles for many, many years, and the same principles for many, many years, and they are therefore rare.

9. I remark, generally, on the question of labor, than dozing slavary. The course of than day belie our professions? Mr. Garrison cannot mean that we shall carry our than during slavery. Job work is commonly unprinciples into practice; we have got along without it ever since the Revolution, and it is impossible now, and Mr. Garrison must know it; he only meant we shall follow him; that glory shall cover duction of the staples of the island has been considerable, to the gratification of his 'deplorable egotium.' So it seems to appear to 'Amatour' but so. tism.' So it seems to appear to 'Amateur,' but so presents the appearance of a garden. it appears not to many other listeners.

O man, Creation's pride, Heaven's darling child, Whom Nature's best, divinest gifts adorn; Why from thy home are truth and joy exiled, And all thy favorite haunts with tears and blood

Sept. 6, 1858.

From the National Era. FREE LABOR IN TROPICAL PRODUC-TIONS.

CIRCULAR. BARBADOES, W. I., January, 1858.

What are the advantages resulting, in this Island, in the country parishes has been to render them self-

from the Abolition of Slavery?

1. What is the religious condition, at this time, of the Island generally, and the emancipated classes in particular, compared with that during Slavery? And in how far may the emancipation be supposed

o have affected it?

2. What is the state of education now, compared

with what it was under Slavery?
3. Is there less crime now than formerly, and to what extent? 4. What is the price of land now, and what was

it under Slavery? And whether the investment is considered more advantageous now than it was then? 5. Is there greater security of person and property now than there was in the state of Slavery? 6. Generally speaking, is the day's work of the you spoke in our schools.

free laborer for wages greater or less than was that of the slave? And in what proportion? 7. What was the estimated cost of slave labor per diem—taking into account the proportion of workers to slaves, the interest and risk of the investment in

them, the law and other charges to keep them in order, as well as maintenance in food, clothing, &c. -and what is now the daily cost of free labor 8. Do the laborers usually work by the day or job, or both? And how many hours constitute a day's work?

9. Are the estates, generally speaking, better or worse cultivated under free labor than they were under slave?

10. Comparing the cost of production, on the more churches and chapels, a greater increase of whole, with the quantity of produce raised, apart clergymen and ministers, and the attendance of the from its actual market value, has that cost been increased or diminished under the free labor system? good.

11. Is Emancipation generally acknowledged in laborers, for the most part, are willing to pay, activities Island to be a blessing? And if not, by what particular class or classes is it considered otherwise? 12. Has there been, at any time since Emancipa
3. There is more apparent crime now than in the

Estates? Or, if they pay rent, how is it rated, and perty of others.

6. The laborer will perform fifty per cent. more laborers required to pay any taxes, pecuwork now than under slavery. iarly affecting their condition and circumstances?

therwise by emancipation, and in what respects?

19. What is the present condition of the poor whites? And how have they been affected by Eman-CHARLES TAPPAN.

From Rev. J. Y. Edghill, Moravian Missionary

Mission Horse, January 27, 1858.

My Drar Sir: I must, at the last moment, write a few lines in answer to your queries, received some time ago. The many duties devolving upon me, as a missionary in this town, and especially at the commencement of a new year, must be a sufficient reason with you for not extending my replies as I would do if time permitted.

10. Decreased. The risk of capital invested in the negro does not now remain. The maintenance of the negro mow devolves upon himself. The compensation money for the negro will give an accruing interest on that capital.

11. Emancipation is generally considered a blessing.

12. Never. On the contrary, more sympathy by

mencement of a new year, must be a sufficient reason with you for not extending my replies as I would do if time permitted.

1. The religious condition, at this time, of the Island generally, and the emancipated classes in particular, compared with that during Slavery, is undeniably superior. I am not in a position to give the number of churches and chapels that have been erected since emancipation, but I am sure it is doubled at 15. If the laborer has not a house, he pays the

been taught to believe are of such infinite value, are effectually debarred from all participation in his benevolent purposes, compelled to a life of sin; and he who sees within them a brother, must be immured in prison walls, or meet a doom far worse. If he does not stop thinking, and fall into the popular current too soon, he inquires who is responsible for all this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the foral this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt? And when he has succeeded in the forall this guilt. convincing his judgment and reason, if he cries ted. The great majority of our teachers are persons aloud and spares not, if he says, 'Thou art the who were once slaves, or their children. We often employ the same parties as native assistants in our mission work.

3. My conviction is, that there is much less crime, of an atrocious character, than formerly. There may be a larger number of persons in the prisons, but it must be remembered that punishment, which was formerly inflicted by the owner, must now be awarded by a tribunal; and offences once overlooked, or visited with a trifling punishment, are now paraded before a magistrate, and the offender sont to prison for parade region between

11. Emancipation is acknowledged, universally, to be a blessing. I have never met with an individual who avowed a different opinion. A few poor white or colored people, who depended on the labor of a slave or two for maintenance, lament the loss of the monthly or weekly wages; but even these confess to the blessing of emancipation.

12. I have never heard of a single manifestation of vengeful feelings, on the part of the emancipated, for wrongs endured in slavery. I have known cases in which owners have been supported, in whole or part, by their former slaves. One such case came to my knowledge only yesterday. The female had been educated in England, is now fallen in circum-stances, and in her old age and poverty finds an asylum in the house of her former slave.

dependent; to reduce the number of beggars; and, by removing the stigma from labor, to induce them to undertake field work, to enter situations as grooms, earters, and herdsmen. In the towns, some suffering might have resulted, but it has passed away, or is passing quickly away.

And now, my dear sir, accept my fervent wishes for your personal prosperity, and for the success of the cause in which you are enlisted. The prayers of the missionaries and of their congregations in this island will follow you. You will often remem-ber the happy faces of the emancipated you saw, Sabbath after Sabbath, worshipping Jesus in our church, and the intelligent children with whom You may sow in tears you will reap in joy. May the day not be distant. when every country shall see its duty and its interest to be in proclaiming liberty to the captive, and in permitting the oppressed to go free, is the heartfelt prayer of

Yours, very faithfully, J. Y. EDGHILL,
Missionary of the Church of the United Brethren.
C. TAPPAN, Esq.

From the Police Magistrates of Barbadoes

1. The religious condition of the emancipated is decidedly superior to that of slavery. There are

creased or diminished under the free labor system? good.

And are there any modifying circumstances, other than Emancipation, that might be supposed to have contributed to that result?

2. Education is more generally imparted. Where good schools exist, and the people have confidence in the teachers, the children are sent to school. The

12. Has there been, at any time since Emancipation, any manifestation of vengeful feelings on the part of the emancipated, for the things endured in Slavery?

13. Do the laborers usually take a greater interest in the Estate than under Slavery!

14. What time do the usual engagements for Estate labor leave them for house work, or work in their own grounds?

15. Are houses furnished them rent free on the sense of his worth, he respects the persons and property. As the laborer becomes impressed with a porty of others.

6. The laborer will perform fity per cent. more
16. Are laborers required to pay any taxes, pecuiarly affecting their condition and circumstances?
17. Have they the right of voting equally with
ther classes?
18. On the whole, have they been benefited or
therwise by emancipation, and in what respects?
19. What is the present condition of the poor

ing an intervening hour for breakfast.

9. Cultivation under free labor so far exceeds 9. Cultivation under free labor to bear a compar-that under slave labor, as scarcely to bear a compar-ison, being more like garden than field cultivation.

10. Decreased. The risk of capital invested in the negro does not now remain. The maintenance

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r in or

refer to idente. I your-er 8.  rent of ten cents or twenty cents a week, for the

house provided by the estate.
16. None as laborers. 17. Where they have acquired the legal qualifi cation, they have an equal right, with all other

classes, irrespectively.

18. Benefitted in every respect; in pecuniary circumstances, education, morality, and religion.

19. In a moral point of view, they have considerably advanced.

C. GILL, THOMAS J. CUMMINS, Police Magistrates of Barbadoes. W. H. BERKLEY, Clerk of Court.

### PRO-SLAVERY ATTITUDE OF THE AMERICAN BOARD OF COMMISSIONERS

POREIGN MISSIONS.

[The extract following is from an article entitled · Report of the Board on the subject of Slavery in the Cherokee and Choctaw Missions,' by that 'Special Contributor to the Independent' whom the Editors of the Independent stigmatize as the promulgator of ' mistaken malediction against the missionaries' !

Privately, the missionaries from time to time send us most earnest and thrilling appeals from abroad against this sin and shame. How is it that through the alembic of the Prudential Committee never one of these appeals finds its way to the public through the pages of the Missionary Herald? And how is it that these utterances are stifled at home, even in the souls of the missionaries, the moment they set foot on Christian ground in a return visit to the churches? By what power of dephlogistication is all their fervent abhorrence of this sin, and zeal against it, drawn off, neutralized, quieted, so that never a syllable falls from them in any platform speech, at any public meeting, but they come and go, with salutation and farewell, never, with open utterance, breathing even a prayer to stay the pro-

gress of this mighty sin?

Most assuredly, such significant, long-continued, uninterrupted silence is not accidental. The same profound silence has been preserved by the Board and the Prudential Committee at home, save only when some leading member travels as far south as Richmond, to bring back gold-headed, bright-buttoned, rose-colored images and illustrations of the piety, gentleness, urbanity, generosity, beauty, luxury, and comfort of slavery as a patriarchal and dostie institution. How remarkable that a Board, almost idolized as representing, and embodying in the highest degree, the spirit of piety in the American churches, should have seen the uninterrupted steady tramp of this iniquity to its supremacy, till it has taken its seat in the Tribunal of our National Justice, as the all-governing law, without ever a soli-tary effort put forth directly against it! What tary effort put forth directly against it: What could have been more proper, more dignified, more noble, when that Tribunal was disgraced by the promulgation of the infamous declaration that black men have no rights that white men are bound to respect, than for the Board, as entrusted with the Gospel for Africa, and for black men, to have taken up that wholesale Herod-like sentence of moral assassination against the race, and given the truly infernal sentiment a brand of reprobation, as broad, as wide, and as burning, as the Chief-Justice's own intended application of the curse. The whole world would have said, That is just, that is consistent, noble, true to Gospel committed to the Board in trust. The rebuke of such a judicial crime has come from the

And when those cruel and unchristian laws fir support of slavery were passed among the Cherokees and Choctaws, what an absolute demand for the interposition of the Board, what an admirable and legitimate occasion for the Board to have appointed Committee of investigation of the whole slave-code, to show its inconsistency with the Gospel, its inhu-manity, its impiety, and to remonstrate against such dreadful jurisprudence, as forbidden and reprobated by Almighty God! Never could a benevolent Board have desired a more perfectly just and commanding occasion for the rebuke of such iniquity, an occasion so legitimate, that it would have defied the proslavery jealousy and ingenuity even of the Charles Courier to have suggested any ground of complaint. For not more directly and properly do the customs and laws in support of idolatry come under the sweep and condemnation of the religion and just policy of the Board, than do the customs and laws for the

support and extension of slavery.

But the President of the Board has declared 'that it is not an anti-slavery society, and it may not be used, either directly or indirectly, for any of the specific purposes of Anti-slavery men. The specific purposes of Anti-slavery men are the application of the Word of God against slavery as sin, and the removal of that sin, by the power and grace of God, out of the world. The one specific object that Anti-slavery men have in view is the conquest, renunciation, and extinction of this rapacious, remorseless, all-devouring iniquity : and for this specific purpose they call upon the church of God to apply it, and upon the American Board, as the agent of the church, to set the Gospel, through the preaching of its missionaries, against this sin, wherever they come in contact with it; and especially, if in any of the Board's own missionary stations, it has gained a sanction and a foothold in the churches. With the unspecific purposes of Anti-slavery men we have nothing to do; a purpose not specific is of little consequence one way or the other; it is no purpose at all. But it is the specific purposes of Anti-slavery men that are carefully marked by the President, as the one thing which the Board cannot aid, either directly or indirectly. It is as much as saying that the Board can have nothing to do, either directly or indirectly, against slavery; for opposition to slavery is the sole specific purpose of Anti-slavery men.

President Hopkins is too good a logician not to know that his declaration covers the whole ground; it is claimed by the New York Observer so to do ; it is claimed as placing the American Board on precisely the same ground with that occupied by the American Tract Society; and it absolutely excludes all possibility of action or utterance, or even delibera-tion, persuasion, or counsel, against slavery. The words directly or indirectly, do, with inexorable ex-plicitness, cover all this. The Board cannot even march up to the boldness of the special Tract Committee, in their advice to preach the Gospel against the evils and sins, or in behalf of the duties, growing out of the existence of slavery as an institution. Wherever it exists, any opposition against it, either directly or indirectly, would be the using of the Board for the specific purposes of an Anti-slavery society. The sin is or the ground, it has possession, custom and law sanction it, the Missionaries of the imperilled by directing the Gospel against it; and this squatter and popular sovereignty to do wrong the Board practically admit to be a Higher law, with which they cannot interfere. It is the Dred Scott decision applied to the Gospel.

The principle of action, or rather of inaction, as d promulgated, is so fearful, so comprehensive, so wide-spreading, so despotic, and in its conse-quences so destructive, that we shall not hesitate to drag it to the light, and to pour the condemnation of the Word of God upon it. As advocates of the rights of the colored race, the slaves included, we know our duty, as well as the American Board know theirs, and by God's grace we shall not shrink from it. As ardent friends to the Board, and contributors to its funds, we shall labor for it with the Word of God, but not against that Word. If those who kindly endeavor to remind the Board of an unfuffilled duty are to be regarded thenceforward as enemics assuredly the hold of the Board upon the churches will be weakened accordingly. There is no close corporation that can attempt to stave off questions, and appeals to facts, by invidiously pointing at the inquirer, and marking him as a troubler in Israel, and long retain the confidence of a free Christian constituency. More will not submit to be thus treatconstituency. Men will not submit to be thus treat ed, in consequence of thus asserting their rightful Christian privileges.

We make these remarks, not because the Board We make these remarks, not because the Board are animated by any such despotic spirit, but because they are in danger of being drawn into it; we make them, because of intimations by some of the speakers at the late meeting, and by newspapers commenting on the report and proceedings in reference to 'paid advertisements,' and an alleged concerted attack against the Board.

On every side the advocates of the rights of the slave encounter denunciation and abuse from those

slave encounter denunciation and abuse from those who would shield the sin of slavery from the con-demnation of the Word of God. They hate him demands of the that rebuketh in the gate, and they abhor him that an aketh unrightly.' We know not what to make sp aketh uprightly. We know not what to make of the insinuation of paid advertisements, though we have heard rumors; but if it has come to this, that men cannot get before the public a simple array of

facts drawn from the records of the Board itself, without paying for the publication of them as an advertisement, because they are supposed to reflect reprovingly on the policy of the Board in regard to slavery, and then such advertisements are to be publicly sneered at, in the annual meeting of the Board, as the work of a constitution of the Board, as the work of a constitution of the Board, as the work of a constitution of the Board, as the work of a constitution of the Board, as the work of a constitution of the Board, as the work of a constitution of the Board.

As for his father, because he cruelly converged. as the work of a conspiracy, it becomes men soberl to pender the nature and consequences of a muzzle so potent, so repressive, so insolent, on the press and speech of a free Christian community. C.

From the New York Independent. REJECTION OF ANOTHER TRACT BY THE AMERICAN TRACT SOCIETY.

The papers which follow are offered to your columns with reluctance and regret, from a conviction of duty. The spirit of Christian courtesy and kindness which pervades the Secretary's letter is charac-teristic, and his wishes are entitled to a fair considcration. The writer is as wholly averse as the worthy Secretary can be to any unnecessary "noise," o which, in the judgment of quiet people, there was a great excess at the late annual meeting of the Tract Society; and any personal notoriety or offence which the publication may involve, he would gladly avoid. But the members of the present Tract Administra-tion, however estimable they may be as individuals, are, as the guardians of their sacred trust, amenable not alone to the stormy assembly which was drawn together on the above occasion, but also to the calm Christian sentiment of the churches. Any document which may throw light on their actual position or its moral bearings, deserves attention, and will be read with interest by the friends of the Society, to whom, with the hope that it may prove of some service in this respect, this correspondence is now respectfully submitted.

### I. LETTER TO THE SECRETARY. PROVIDENCE, June 14th, 1858.

MY DEAR BROTHER: I was lately conversing with a brother in the ministry, who held that sufficient al-lowance was not made for the American Tract Society by those who condemned its silence on the subcet of slavery; for the reason that its course was gratification that the Society did not issue the pre-pared compilation on the "Duties of, Masters," point of salvation pared compilation on the "Duties of, Masters," point of salvation.

From which he dissented; and who on this point.

We are now quietly pursuing our spiritual work

Liberality, for instance, (Tract No. 433)—you had presented the simple Scripture testimony, and reflecting that there was the same propriety in arraying the commands and threatenings of God's Word against a particular sin, as in adducing his commands and promises in favor of a particular duty, I asked my friend if he supposed that you would be willing to publish, in a tract of four pages, a fair selection of Scripture texts bearing on the sin of oppression; and he expressed his full conviction that you would. This opinion, which I had not entertained, has encouraged me to prepare the in-closed paper, and offer it to your Committee for e as a tract.

There is more than one kind of oppression in the world, and the Bible refers to more than one. I have endeavored to make the selection as broad as the sacred Scriptures, and as impartial. Of the twentyeight passages cited, twenty specify the sin of op-pression by name, and the remainder appear to me to bear directly upon the topic. They are arranged in a regular series from the first chapter in Genesis to the last in Revelation—the first and last quotations being regarded as an appropriate introduction and conclusion. Other passages can be added, if these are not sufficient, and some of these may be omitted if there is an excess. If another hand can do the work more skilfully, let this be thrown aside or amended; or if you can suggest any improvement, I will try my hand again. If another title would be preferable, let it be substituted for this.

You have here the simple and clear testimony of God against an acknowledged and heinous sin, God against an acknowledged and heinous sin, which in more than one form, and especially in one form, is rife in our land. Will you publish it? If your present policy is what it is so extensively understood to be, namely, to secure the liberty of circulating everywhere publications which treat of other sins and duties, by suppressing God's truth respecting a particular sin—the sin of oppression—and the duties which grow out of that you will of and the duties which grow out of that, you will, of course, refuse to issue this tract. If such is not your policy, I can conceive of no possible objection the step, and some cogent reasons occur to me as likely to commend it to your favor. If your position is misunderstood, (and it seems that there is an honest difference of opinion about it) it ought to be known. If it would affect the decision of your Committee, (as I presume that it would not) I would naid into your treasury, sufficient for printing and perpetuating the truct as one of your regular series. Please let me know the decision as soon as practicable, and return the manuscript if it should Yours most truly, SAMUEL WOLCOTT. be rejected.

## REV. DR. HALLOCK.

II. COPY OF THE TRACT OFFERED. The Sin of Oppression.

So God created man in his own image, in the image

Thou shalt not deliver unto his master the servant hich is escaped from his master unto thee; 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 .- Deut. xxiii.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the a servant-maid was useful to Naaman, the captain his day thou shalt give him his hire, neither shall the sun go down upon it; lest he cry against thee unto the Lord, and it be sin unto thee.—Deut. xxiv. 14, 15.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. • • When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.—Psalm, ix. 9, 12.

a servant-mnid was useful to Mamman, the capsulation of the King of Assyria's army; you will see the punishment of a lying servant in Gehazi, 2 Kings v. There you will find your duties fully pointed out and explained. Col. iii. 22-25; Eph. vi. 5-8; Titus ii. 9, 10. It is therefore undeniably important that

Deliver me from the oppression of man, so will I for the rejection of a tract like the one here offere

-Eccles. v. 3.
Surely oppression maketh a wise man mad; and a gift destroyeth the heart.—Eccles. vii. 7.
Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Is. i.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.—Is. v. 7.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and

to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry. and that thou bring the poor that are east out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own

flesh?—Is. lviii. 6, 7.
O house of David, thus saith the Lord:—Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury

for his work.—Jer. xxii. 13.

As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.—Ezek. xxiii. 18.

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; vea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God.—Ezek. xxii. 29-31.

Therefore all things whatsoever ye would that men

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matt. vii. 12.

For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.—Gal. v. 14. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master is and equal ;

eaven.—Col. iv. i.

Remember them that are in bonds, as bound with

them; and them which suffer adversity, as being your-selves also in the body.—Heb. xiii. 3.

Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.—James, And, behold, I come quickly; and my reward

## with me, to give every man according as shall be.—Rev. xxii. 12.

LETTER FROM THE SECRETARY. NEW YORK, Sept. 14, 1858. have just met, after absences in the warm season, and were agreed in the judgment that the Scripture passages, as selected and arranged, would not on the whole promise usefulness by being issued as a tract

of our series.
I may add, unofficially, that you know we iss dictated, not (so much by policy, as was generally believed, as by a necessity arising from the inherent difficulty of preparing any publication which would give proper satisfaction; and he instanced a recent speech of Mr. Lewis Tappan, who expressed his be selected and arranged under headings to as to

probably represents the views of a considerable class of Christians.

Recollecting that on some subjects—the Duty of misrepresentation of what the Society have or have one. We shall let the matter of the reception of this manuscript rest without noise, and I hope you will concur in this course. If you would issue t elsewhere, its having been read by us will be no bar to such a course.

With affection and esteem

Your brother in Christ, WM. A. HALLOCK, Sec. Am. Tract Soc.

Ir is generally known that the Tract Society ' is sue the whole Bible with notes.' But this does not prevent it from publishing selections of Scripture in eparate tracts, and there is an obvious propriety in thus concentrating its inspired teachings on particu-lar subjects, both as bringing the truth to bear with more force on a given point, and as giving it a far wider circulation. My eye now rests on four tracts in the Society's General Series (and there may be others) composed exclusively of Scripture texts. The longest of these (No. 70) is prepared on the very plan of the tract here rejected,—' Poetrines and Duties of the Christian Religion, stated in the language of the Bible,'—embracing twenty-two different 'headings,' with an array of texts under each selected from the whole Bible. If the Society's edition of the Bible does not render such a tract street. tion of the Bible does not render such a tract superfluous, nor diminish its value, and if on so many subjects the risk can be incurred of stating truth without error in this form, is it impracticable to do the same on another topic, on which the public con-science needs to be enlightened or vitalized? One of these topics, 'Social Duties,' would naturally have embraced one of the quotations of this tract, (Col. iv. 1) of which it stops just short—including the several classes named in Ephesians and Colosians with the exception of masters-and in place of which it quotes Rom. xiii. 1, 'Let every soul be subject unto the higher powers,' etc. The tract 'Scripture Promises to the Liberal' is also compiled on the

same plan.

It is conceded, of course, that truths detached from connection which is essential to their meaning be come error and not truth; and such quotation the common resort of the disingenuous. That the preceding list of texts-commencing with what one of my brethren here pleasantly terms a glittering Mosaic generality —is the best possible selection, is not claimed. But is it not a fair collection? Do these engage to raise a sum, which would not otherwise texts singly, and as a whole, 'imply fatal error'? not, rather, embody vital truth? Thoug selected with care, and examined in the original tongues as well as compared with the context, the list may not be perfect. But with such revision as t have received from the collective wisdom of the Publishing Committee, or such only as the experienced Secretary is accustomed patiently and kindly to bestow on other manuscripts, might not the danger of inculcating 'fatal error' have been happily obviated? Is the divine testimony on this subject, of all others, so equivocal or obscure that So God created man in his own image, in the image of God created he him.—Gen. i. 27.

Now therefore, behold, the cry of the children of Israel is come unto me, and I have also seen the oppression wherefore, and I will send thee unto Pharash, that thou mayest bring forth my people the children of Israel out of Egypt.—Ex. iii. 9, 10.

children of Israel out of Egypt.—Ex. iii. 9, 10.

children of Israel out of Egypt.—Ex. iii. 9, 10.

Servants, you also should read your Bibles. Perhaps some of you are in hard service, under severe masters. The Word of God will console you in the worst service. 'Thy statutes,' says David, have been my song in the house of my pilgrimage.' Psalms exix. 54. There you will find an account of

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.—

Psalm xii. 5. Psaim xii. 5.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces of the oppressor.—Psaim lxxii. 4.

The Lord executeth righteousness and judgment for all that are oppressed.—Psalm ciii. 6.

The remaining reason intimated by the Secretary of a tract like the one here offered

is, 'We are now quietly pursuing our spiritual is, 'We are now quietly pursuing our spiritual ways.—Prov. iii. 31.

He that oppresseth the poor, reproacheth his Maktr; but he that honoreth him hath mercy on the such publications as this would be a departure from the proper 'spiritual work.' of the Science of the proper's spiritual work.' of the Science of the proper's spiritual work.' of the Science of the proper's spiritual work.' Rob not the poor, because he is poor, neither opports the afflicted in the gate; for the Lord will plead policy have labored so earnestly, will not bear express the afflicted in the gate; for the Lord will plead heir cause, and spoil the soul of those that spoiled amination. It will not for a moment abide the test hem.—Prov. xxii. 22, 23. them.—Prov. xxii. 22, 23.

So I returned and considered all the oppressions sucs. The Committee will hardly admit that there that are done under the sun, and, behold, the tears of such as were oppressed, and they had no comforter; its tracts on 'Simplicity in Dress,' on 'Dancing as and on the side of their oppressors there was power; a Social Amusement,' on 'Sleeping in Church,' on they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive.—Eccles. iv. 1, 2.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they.—Eccles. v. 8. that are done under the sun, and, behold, the tears of is any diversion from its 'spiritual' operations in

tone, of civil rights and political obligations,— though if to its dark catalogue of social crimes, such as bribery, litigation, forgery, intemperance, lewdness, stealing, robbery, murder, insurrection treason, and the like, the writer had ventured to

lewdness, stealing, rootey, inducts, and the like, the writer had ventured to add stavery, one of the darkest of all, the page could not have passed the Tract Society's press without an erasure. If the discussion of all other moral questions is an appropriate part of its 'spiritual work,' why should this be made an exception?

Tried by Scripture precepts and examples, what becomes of the theory that the direct and pungent application of the Gospel to social sius is a perversion of its 'spiritual' mission? In what part of the sacred oracles does such a suggestion find any countenancs? Did the greatest of human reformers, remarkable alike in his life and death, who spent his days in the wilderness and fell a victim to the intrigues of a court, compromise his high office as the herald of a 'spiritual kingdom, and bring his honored and successful ministry to a rash and premature

end, when in preaching the doctrine of repentance—that great evangelical doctrine—to the multitude, he paused to denounce the corruption of the ruler, and thunder in the ear of guilty power the unwelcome message, 'It is not lawful for thee to have her'? If it be so, then this new distinction which the Tract Administration are seeking to introduce into our Christian ethics, is Scriptural and valid; there we we to think of a state of society the securities of which depend upon the adoption of such curities of whi

true reason has been frankly and officially stated in another place; it is an apprehension of the Committee that publications on this topic, however temperate and truthful, would 'paralyze one whole side of the Institution.' As if anything less than paralysis had fastened upon the very heart of a Society organized 'to promote the interests of vital godliness and sound morality,' and not free to publish God's whole testimony against sin! As if any thing could be left, worth saving, in either side of an Institution, which had purchased the liberty of destitution, which had purchased the liberty of de-nouncing social dancing, drowsiness in church, and extravagance in dress, by a guarded silence respecting the guilt of oppressson in a land fearfully cursed

with slavery !

It is now decided that God's Word, pure and sim ple, if arrayed specifically against this giant evil, cannot reach it through this channel—which had been previously closed to every other method of as-sailing it. On this great opprobrium of our Chris-tian civilization the American Tract Society is mute; tian civilization the American Tract Society is multe; it refuses to open its mouth for the dumb; it dare not rebuke the oppressor in God's name. With this decision the last hope of churches that have clung to it as a cherished agent in diffusing Gospel truth in its purity and power, will expire in sadness. If they would preserve the integrity of a faith, seamless as the vesture of Jesus, they must not come down to the low level of this policy, and cannot sustain this Institution in its present moral position. The Gos-Institution in its present moral position. The Gos-pel which it issues is not the Gospel, and its mes-sages will come in word only and not in power— will come without authority and go without respect. Those who hold that the rebuke of sin, of all sin, and especially of sin which is rampant and defiant, is an essential element of 'vital godliness and sound morality,' and who also regard our American Slave-ry as exceedingly sinful and abhorrent to God, can-not without abandonment of principle aid this So-that that Association 'may not be used, either diciety in propagating a Christianity, out of which the savor of manliness, and of godliness not less, has thus departed, and which with the loss of this vital of anti-slavery men, is a declaration that, so far as moral quality can only be an offence to heaven. At slavery is concerned, the American Board will not opthis mournful cost have its managers secured an opening for the circulation of the Gospel at the South. The Gospel! Who can recognize, in this Mr. Wol. South.' The Gospel! Who can recognize, in this shrivelled and nerveless agency, the sublime functions with which inspired Prophecy commissioned and heralded the glorious Author of the Gospel, and with heralded the glorious Author of the Gospel, and with which, as with a robe of divinity, he was publicly invested! The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recoved, to preach deliverance to the captives, and recovering of sight to the blind—to proclaim the acceptation of sight to the blind—to proclaim the acceptation of sin, lest it might be construed as censuring one par-

### SLAVERY IN MARYLAND - SOUTHERN AID SOCIETY.

Slavery has become so unprofitable in a considerable portion of Maryland, that a correspondent of the Baltimore American takes strong ground in fa-vor of abolishing it. He regards the institution as and prosperity of the ancient commonwealth. There are in the State only some ten or twelve thousand system has obtained a deep place in the minds of many of all classes in the State, and is especially fa-Maryland, Delaware, Kentucky and Missouri will bors in the North.

The Southern Aid Society held a meeting in Cincinnati on Tuesday evening, which was addressed by Rev. John G. Fee, of Kentucky. He stated that in a number of counties in Kentucky, free speech on the subject of slavery is prohibited, but in others it is tolerated, and slavery is discussed the same as any other pational or private question. Cassius M. the one hundred counties without bei and in some districts, well known abolition magistrates had been elected. Mob violence against antislavery speakers had pretty much ceased, and any slavery speakers had pretty much com-one disturbing the speaker at a meeting of any complexion whatever, is rigidly held to answer. Fee said that anti-slavery tracts and pamphlets are wanted in Kentucky, and that every thing on this subject sent into the borders of the State is read with the greatest avidity.

Mr. Fee stated that there are in Kentucky twentytwo churches which have no fellowship, in church with slaveholders. Twelve of these are under the care of the United Brethrene. Ten are independent, and make non-communion with slaveholders a dis tinctive feature of their church organization.

Kentucky also supports one daily anti-slavery paper, the Free South, at Newport. It is an able, fearless, but temperate, common-sense journal, and ought to be spread broadcast over every portion of the State. The leading articles are written with ability, and abound with unanswerable facts and figures bearing upon Kentucky slavery .- Cleveland

## From the Pittsburgh Dispatch.

SLAVERY VS. THE POST OFFICE. The Slaveholders of Worcester county, Md., at a recent meeting, recommended, among other expedients to check the stampede of slaves to Free States that authority be given to postmasters to open all letters directed to free negroes or slaves, and when-ever any thing suspicious is found in them, to place them in the hands of the proper authorities.

We do not intend to discuss the necessity of such measure; it is possible that the security of property and the lives of slave owners may demand it. It is an extreme that tyrants, who control their subjects by fear rather than affection, resort to. It is a conby fear rather than allection, resort w. It is a confession that the social state is radically unsound, and that, with all their protensions concerning the system of slavery as the normal social condition, these men know and feel that it is the very opposite, and that, being a fiction of law, an artifice of those who tyrannize, it can only be sustained by a resort to ch extraordinary powers as tyrants never hesitate

It is worthy of notice that one after another the various branches of the Government are made subservarious branches of the Government are made subser-vient to the maintenance of slavery or its propaga-tion. By special acts, the Legislative branch has been made its accessory—providing ways and means for the return of the fugitive to servitude, and setting a premium on the head of the bondman; it has provided by the repeal of long standing compromises, for its introduction into domain declared by compact to be the heritage of freedom. The judicial branch, composed in its majority of men reared in contact slavery, and inoculated with its virus, has construed the Constitution by later decisions, so as best to subserve the interests of slavery. It is noto-rious that the Executive branch has long been in the this time. Concentrating its energies during the administration of Pierce, and so far during Mr. Buchanan's, it has labored, by direct influence and overt act, to accomplish in Kansas the establishment slavery as a social feature, although the sentiment treasury and the army as auxiliaries in its infamous purpose—violated its solemn pledges, quarreled with its staunchest Northern friends, and divided and almost ruined a great party, simply to accomplish a sectional Southern purpose.

Now the postal and subordinate branches are to b

into our Christian ethics, is Scriptura and otherwise, it is false.

The insuperable objection to the issue by the Society of this or some similar tract is found in none of the reasons which have now been considered. The true reason has been frankly and officially stated in true reason has been frankly and officially stated in cal steps taken to underprop the institution overturn another place; it is an apprehension of the Comminds. The action of the Marylanders is a confessional state must be supplied to the social state must be supplied to the social state must be social state must be supplied to the social state supplied to the social state supplied to the social state supplied to the social state the social state supplied to the social state the social state supplied to the social sta winds. The action of the Marylanders is a confession that the securities of their social state must b maintained by measures violative of the conceded rights of man, because it is found in defiance of those rights and in perpetual conflict with their guarantees

# The Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, OCTOBER 15, 1858.

MORE EVIDENCE. We give large space this week to two selected doc uments, one of which, by Dr. Cheever, powerfully exposes the treachery of the American Board Commissioners for Foreign Missions to their duty of establishing and maintaining Christian churches the regions where they labor, and the other, by Rev. Samuel Wolcott, of Providence, shows the result of the last attempt to persuade the American Tract Society to utter an indirect testimony against slavery Of course, the hope that they would utter a direct

one has long been abandoned. Dr. Cheever shows, with unanswerable force, tha since the specific purpose of abolitionists is to comba slavery by showing that it is at once sin against God that that Association 'may not be used, either di-

Mr. Wolcott, finding that the Tract Society were hypocrisy of the functionaries of that Society; since ticular subdivision in this department, plainly shows that they wish and choose to uphold this particular subdivision, and that they have taken under their special protection so much of oppression as is included under slavery.

The untenableness of the general ground of the Reverend Secretary's letter, and the falsity of each of an evil, and also a great drawback to the growth its several pretences, are clearly shown in the concluding comments of Mr. Wolcott. Yet the professional habit of considering that the frock makes the persons who are owners of slave property, and this sonly obout one twenty-fifth of the white population. The city of Baltimore has mainly been built up by free labor, while in those portions of the State in which slaves abound, and where slave labor sions damaging alike to truth in general, and to the predominates, the progress has been hardly perceptible since the Revolution. The abolishment of the How absurd to talk of the civil terms in which i malefactor, taken in the act, implores the policeman vored by working men. It is to be hoped that the to let him go without exposure, as 'Christian courtesuggestion of the correspondent of the American is sy'! and to admit that 'his wishes are entitled to a but the beginning of a great reform in one of the fair consideration '!! How absurd, in speaking of most important of the Southern States; and that the most dangerous, because the most plausible, of a maryland, Delaware, Kentucky and Missouri will gang of counterfeiters—one who has been selected on the true interests of the white as well as black men account of that very plausibleness of aspect to neof those commonwealths demand. They have only gotiate the bad bills-to call him 'the worthy Secreto get rid of the incubus of slavery to keep pace with tary'! How absurd, in giving public testimony re the growth and healthy progress of their free neighspecting the offences of the rest of the gang-to put in the mitigating caveat- however estimable they may be as individuals '!

Clay had made anti-slavery speeches in eighty of mous guilt of which he has (here and elsewhere) so perverted the language of religion to the support of slavery, as 'an assembly of Christians' !- 'a body of Christ's stewards'! And at the close of it, after proving that the Board had systematically, for a long course of years, staved off all attempts at reform, he savs-

We make these remarks, not because the Board are animated by any such despotic spirit, but because they are in danger of BEING DRAWN into it.'

This is like saying of a man who had persisted in keeping a grog-shop for twenty years, that he is in danger of BEING DRAWN into the support of intempe-

If Dr. Cheever and Mr. Wolcott would not these terms of complimentary and apologetic extenuation in regard to one who should plead, in pious language, for the tolerance of a house of ill-fame, or of a den of counterfeiters or burglars, we should be glad to know why they apply them to the American Tract Society and the American Board of Commis sioners for Foreign Missions .- c. x. w.

### CHARITY-BELIEVETH ALL THINGS. We feel a strong impression that, in the deepest rypt of some old monastery, buried beneath the rub-

bish of the dark ages, there exists the original parchment on whish was written Paul's first letter to the Corinthians; and that reference to it would show, plainly written near the close of it, however strangely omitted by translators, the Greek equivalent of the following sentence :-

'Charity sometimes blundereth; howbeit, think ot, O knavish and deceitful man, that Charity hath altogether taken leave of common sense.'

We have the good fortune to know some sweet and beautiful souls, who so habitually judge others by themselves as not to be able to credit the charge against any one of intentional wrong-doing, however nuch appearances may seem to warrant it. They think that if the evil deed has been correctly stated the door must have seen it in some different and less unjustifiable light; they cling to every possible twig of hope that he may have done it without meaning to do wrong; and if the evidence makes it impossible to retain this favorable judgment, they mourn over the sin of him who did the wrong even more than over the harm done to him who suffered it.

However vast the preferableness of this disposition to that opposite one which doubts everything, and suspects every body-however excellent this state of mind is to begin an investigation, or to guide the conduct in the absence of decisive testimony-we shall nterest of the institution, and never more so than at act unwisely if we suffer it to overbear and nullify positive evidence. Charity should always have the casting vote in cases of doubt. Where absolute proof removes doubt, the domain of charity ceases, and if we do not know the accused to be innocent, we know of an overwhelming majority was as well known to him to be guilty. In this last case, perseverance in be against it two years ago as now. It has used the the attempt to hold the language, or to retain the position, of charitable construction and allowance, is not charity, but weakness and folly. True charity never separates from truth; and our business is to follow truth, even if she leads us away from that which is commonly esteemed charity. The function of Agent of the Society for aiding discharged convicts to com-Now the postal and subordinate branches are to be called into requisition to keep those in bonds who is seek by flight a liberty of which local law, in defiance of the immutable principles of human right, deprives them. Postmasters are to be made spics upon the actions of freemen as well as slaves. The those convicts that it cannot be cheated, as imperator; privacy of the seal is to be broken, and the footsteps

up the idea of cheating, and assure all of its earner desire and purpose to benefit them.

A · Special Contributor to the Independent, (Dr. A Special Control of the Cheever, has lately shown to its readers that which Cheever,) has lately substantor have long known, the the readers of the American Board shameful and wicked position of the American Board shameful and wicked position of Commissioners for Foreign Missions. The Editor of the Independent have sought to cover up and side of the inappeared quietly over this guilt, even misrepresenting their or Special Contributor' in their attempt to neutralia Special Contribution the influence of his justly severe language. The last number of that paper shows us a middle view of the matter, in which Mrs. Stowe, another Special Co. tributor, seeks to make a more accurate statement of tributor, seeks to made; a statement which shall frankly admit the enormous evil and corruption which have flowed from the policy of the Board in n. gard to slavery, but which yet shall save those who gard to slavery, out this policy and deliberately penind in it, from the charge of 'unprincipled proceeding' If Mrs. Stowe can show that the Board, fairly judg.

ed, is unfortunate rather than guilty in regard to the ed, is unior which she admits to have flowed from their policy, we will not only admit it, but rejoice with her in the expectation that experience will make then wiser, and that no more corruption will flow from this source. The question is, can she show this HAS SHE SHOWN IT? Here is what she says :-

· A new slave State is to be formed of this recta whom our missionaries have so many years been to teachers: and their laws in regard to slavery are ful teachers: and their laws in regard to slavery are ful as savage and contrary to the Gospel as those defind-ed by the other anti-Christian churches of the South A new slave State! What a monument for Mila and Newell, and Judson to look down upon four heaven! And now the Board wish quietly to wish

heaven! And now the Board wish quietly to with draw from the responsibility of their protegé.

Suppose our missionaries had gone into State B John G. Fee goes in Kentucky, proclaiming the true Gospel of liberty to the Captive, and opening the prison to them that are bound—founding churche of the control of the captive anti-slavery communion. They would be a state of the captive anti-slavery communion. prison to them that are bound—founding churche a strictly anti-slavery communion. They would have been driven out, say you? How do we know? Fee is not driven out of Kentucky. One lone unsided man, with no organized body at his back—with act, ing for him but truth and—God, (alas, that we should always count God as nothing!)—John G. Fee is the long in Kentucky, the battle which we ween the property of the count of the c ing in Kentucky the battle which we weep that it was not given to us and ours to fight in the ladia territories. He is fighting it successfully—seemsties, afflictions, distresses, only make him strong. Anti-slavery churches are rising round him, feels indeed in their beginning, but mighty in moral fare; and every inch which Christianity seems to gain under such auspices, she reall, does gain.

and every inch which Christianity seems to gain under such auspices, she reall, does gain.

All progress in moral things, founded on companies with evil, is like the advance of a runner visited to a post by an india-rubber band-he my seem to go on, but the moment he rests, snap come the pull of a recoil, and all goes back.

When the American Board lets go responsibily for these churches, how long will it be before the

these churches, how long will it be before the maliplied vices engendered by slavery, the licentionses, the cruelty, the habitual dishonesty, will swep a polluted flood, overwhelming all that they have don't And deny, dispute it as they may, it will for ever possible to Christendom, 'This slave State was educated by the American Board.'

They may say they did not mean to do so—thathey have stood as abolition ists in their places—that have done all they could to keep them—that they have done all they could to keep them—that they have done all they could to keep them—that they have done all they could be the coul monstrated against the sinful laws, and practically disregarded them. We readily appreciate all this; it is sad that doing so much, they did not the only thing that could have been of any real use. We disput not that all concerned in the matter have been cerely in the wrong. But the slucere error of the worthiest captain may wreck a ship with a thousan souls on board; and it is of all our sad estate herethe mournfullest item, that good men may be left by the mistakes to imperil the good for which they wou gladly die.'

We request our readers to look attentively at the commencement of the last paragraph quoted. Ma Stowe volunteers a representation of what the missionaries might say in mitigation of damages-in uswer to the charge of ' unprincipled proceeding'-is extenuation of their conduct under circumstances really difficult and trying. She represents them as riously saying that ' they have stood as abolitionistin their places-that they have done all they con to keep them-that they remonstrated against the sixle laws, and practically disregarded them.' Here is the defence, on the soundness or unsoundness of which Mrs. Stowe's case in favor of the Board must ret. It

it sound? We reply-If the Board make the allegations which we have italicised above, they lie! There is mu in mincing this matter-no use in making a 'mush' concession' to apply as a poultice to their damps reputation. They have not 'stood as aboliticais,' in any sense or in any degree, either in the Chotay Territory or in the comfortable Mission Hor ton; they have not 'done all they could,' si Ma Stowe herself shows, by the contrasted position of John G. Fee in Kentucky! They have not 'practcally disregarded' the infamous pro-slavery len, but have bantized the makers of those laws as Christians, solemnly administered to them the Lord's Supper, and formally consented that they may sell the dren away from their parents without underguit

church discipline. Unfortunately-most unfortunately-Mrs. Store nullifies her own previous statements, and impair he credit for discrimination, by accepting these false pless as true. She says- We readily appreciate all this it is sad that, doing so much, they did not the colf thing that could have been of any real use.' Wis is this 'only thing'? If they had done the thing above incorrectly assumed, no other anti-slavery attion would have been necessary. Since they did thes not-since they did not even attempt to do theswe submit that Mrs. Stowe has failed to make out he case for their justification .- c. x. w.

### THE PRESIDENT'S 'WALK AND COS-VERSATION.

We spoke, not long since, of the premium on bypoerisy offered by the religious papers, in not esly suming the attendance of persons in high station a prayer-meetings to be evidence of their derout disposition and religious character, but in letting such stendance, and a general policy in conformity with & neutralize and counterbalance any amount of bases of character, short of that which the criminal law takes hold of. In the last New York Observer 17 pears one of these puffs ecclesiastical of the eminest saint who now holds the office of President of the United States, and who has been rusticating, for few days, at his 'quiet home' near Lancaster.

On Monday morning, 'our distinguished Pres dent' received a call from two individuals, apparents the minister of the church he had patronized on the preceding day, and his guest, a parson from some Southern locality, if we may judge by his dises-The latter of these must have reported for the Obserer the interview we are about to describe, unless #1 suppose that the preacher himself characterized is

own sermon in the laudatory terms following.

Before the little boy who answered the call of white-cravatted gentlemen had time to introdu them, the President himself came out, and, cortain greeting them, conducted them to the parlot. Her once entered into a free conversation, which is our menced by asking as to the state of religion in the set ral places of their residence. The writer proceeds give the following account of the amazing freeling from ostentation and pride exhibited by a democrate President in these four trying and difficult sinations namely—conversation with two visitors in his cas parlor, demeanor 'in meeting' on Sunday, manner of going to meeting, and manner of returning free

meeting :-Nothing about this truly great man is more and derful than the ease and simplicity of his manners private life. He throws off ull reserve, and make his visitor feel quite at home in his presence. With we sat there, a rough, laboring man walked in whous a coat, and saluted the President, 'Good mire, sir,' and handed him some newspapers. ing, sir, and handed him some newspapers. It rich brogue betrayed his nationality. Mr. B. r. plied, with a calm smile, Thank you, took the program of the second state of the second state

pers, and the man left.

'A more pleasing instance of this freedom from

After church, the President walked devoutly, and After church, the 4 resident waiked devoutly, and solvels unattended, through the streets of Lancaster. What stranger, looking upon that solitary pedestrian, apparently oblivious of self, and not expecting admirphon, sould have imagined that he was the chief strate of this mighty nation !

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"Whatever judgment may be formed of Mr. Bu-chan's public policy, or of his political opinions, there can be no question as to his purity of character, there can be no question as to his purity of character, the humility of his deportment, and the sincerity of hamility of his deportment, and the sincertly of religious professions. Long and pleasantly will remember the 20th day of September, as the day at with the sage of Wheatland, at his own home.

The peculiarities here mentioned become yet more maning if we consider the fact, that the election, and the re-election, of a Democratic President, deand almost as much upon a demeanor courteous and restole to all who accost him, whether \* rough labong men' or smooth palavering men, as even upon s pro-slavery p hey. How delightful is it to the gere common place citizen to see with his own eyes that the mighty ruler who has been so often charged with a tortuous policy and a treacherous character, in talking with him, throws off all reserve! How satisfactory to the plain Democrat to see that the President walks to church, and walks without either gands or train! How gratifying to the congregation to find that when he comes a little late, he quielf enters his pew! How consoling to the preacher to see that he seemed greatly interested in the sermon, and that after church, he not only walked, and walkel entirely unaitended, but that he walked DEVOUTLY home again! And how delightful to us to be assured, on such discriminating and impartial authority, that, these things being so, IP whatever judgment is formed of Mr. Buchanan's public policy '-however monstrous may be his open violation of truth, right, justice and humanity- THERE CAN BE NO DESTIGN AS TO HIS PUBLIC OF CHARACTER AND THE SINCERITY OF HIS RELIGIOUS PROFESSIONS'! It were of small consequence that the clerical par-

ssites from whom we have quoted make fools of hemselves, after this fashion, if they did not also make fools of their hearers and readers. The religious struction of our country is so managed that the people who read these stupidities in the Observer really believe them; really think, that if a President goes to church on Sunday, seems greatly interested in the sermon, walks 'cevoutly' away after it, and asks the parson next day what is the state of religion a his parish—these are proofs of his being a good Executive of the affairs of the United States; a good ispenser of Presidential patronage; a good manager the affairs of those Territories which are now dehierating whether to come into the Union as free States or slave States! Nay, more! that these things form a more thorough demonstration of the real character of the President than any scrutiny into his pub-Le policy, his actual administration, could afford; and that the very mode of conduct which shrewd worldle policy would dictate to a hypocrite, as best started to secure for him the votes and the influence of thirty thousand ministers and their churches, is thorough and satisfactory proof both of purity and sincerity in him who uses it! The religious guides of the people teach these monstrosities! The people believe them! The revivals prepare more persons to be duped in this manner! And both priests and people inspudently assume that in these things they are beying and extending Christianity !- c. K. W.

### TO CORRESPONDENTS.

The discourse by Lucretia Mott, for which the reorter ha our thanks, will appear in the Liberator of week after bext.

A letter from Sallie Holley, giving an account of her labors and the progress of the cause in Vermont, will appear next week ; also, the Report of the quartrly meeting of the Worcester North Anti-Slavery Society in Hubbardston; also, a statement by Lucy N. Colman respecting the Rochester riot.

We have received, too late for notice this munication from Mr. Cary, of Chatham, Canada West, respecting the slave lately rescued there, as descibed in a brief item from the Chatham Planet. The communication of G. W. M. must wait until Mr. Garrison's return. -c. K. W.

Minen Cows and Dainy Farming, &c. &c. By CHARLES L. FLINT, Secretary of the Massachusetts State Board of Agriculture, &c.

This very handsome volume, just issued by A. Williams & Co., 100 Washington street, Boston, and noticed in our last, is clearly one of the greatest value dairy farmers and their families, and to all who are terested in the production of good milk, cream, butter, &c., those staples of daily food and living. It is the work of a master in agricultural science, who has alfeady done excellent service to the cause of New Eagland farm husbandry; and this work, we are persuaded, will give him a deservedly high reputation, whereever intelligence and a love of improvement go hand in hand (as they should every where) with practical farming. The publishers have done their fall share towards the merit and value of the book, in resenting it in a large, clear type, on handsome paper, and with very full engraved illustrations of the est specimens of milch stock, plans of barn-floors, grasses, churns, and every variety of dairy utensil.

Extract of a letter from J. P. HARRIMAN, dated Nora, Jo. Davies Co., Ill., Oct. 3d, 1858 :-

'I find quite a number of radical Abolitionists in this State. It is my opinion, that n large list of subscribers for the Liberator might be obtained in this part of the State, with comparatively little effort. Down in 'Egypt,' where Douglas has more influence, would be harder work to induce the people to reeive the gospel truth of Anti-Slavery. I have told the people that Mr. Foss is coming here to lecture on slavery, and they seem anxious to have him come. I am sure the people will give him a good hearing. On ene occasion, last month, when a colored man by the name of Douglass lectured here on slavery, the people turned out en masse. More than fifty wagon loads came here, from all directions, besides a great many en foot. The meeting-house was filled to overflowing, not a quarter part being able to get in; but they sayed on the outside, and heard the word gladly. Parker Pillsbury ought to come out here and travel

through the whole State. He would make a terrible nuling among the dry bones."

E. H. HEYWOOD, at the request of friends of cause, will hold himself in readiness to speak for the stave as opportunities may be presented. He has permission to refer to Mrs. HARRYT BEFORE STOWE of Andover, Mass., WENDELL PHILLIPS, Esq., of Boston, and Rev. Dr. CHEEVER of New York. His postoffice address, for the present, will be Hubbardston, Mass.

To relieve himself of a debt incurred in pursuing his studies, Mr. H. will be glad to speak before Lyteums, if occasion is offered. His subject for the coming winter will be, Individualism and Institutionalim. Mr. H. ranks among the most promising of the graduates of Brown University.

Let those who are interested in the cause of sman not fail to notice the advertisement of Mrs. Dall's Lectures, and make arrangements to attend LETTER FROM MAINE.

I wrote to you a descriptive epistle of this place,

Ветнец. (Ме.) Sept. 30, 1858. DEAR FRIEND GARRISON:

and received an answer to the request contained therein, a Report of the Massachusetts A. S. Society. There is very little really thorough, uncompromising anti-slavery sentiment here. I don't know of a single case. The nearest to it that I know of is the Universalist minister, a young man from Kentucky, the son of a slaveholder, who is as anti-slavery as a man can be who votes the Republican ticket. We have a good sprinkling of religious evangelical anti-slavery sentiment that will come up to the position of George B. Cheever in regard to ecclesiastical union with slaveholders, but it needs instruction to bring it out. The people don't know, and their religious teachers don't seem disposed to inform them, how far they are involved in the support of slavery religiously. There are many who suppose they hold no such relation, and who are ready to assert that the religion which don't make a man an abolitionist is worth nothing; but the teachers say that they cannot affirm that a slaveholder cannot be a Christian. They are afraid of conscious of their own imperfections, that they cannot deny but that a slaveholder may be a Christian." and therefore if he claims to be so, they must admit that he is; and yet they claim to be abolitionists, and are ready to say of slavery itself all that Dr. Cheever can say. Last week, one of them returned home from Detroit, where he had been to attend the annual meeting of the A. B. C. F. M., and last Sunday he gave us a panegyric upon the character and labors of that Board, studiously ignoring the relation which it holds to slavery. I had a conversation with him afterwards, in which he affected ignorance of that factseemed not to know and not to believe that the organization was controlled by the Slave Power; but that it had nothing to do with Slavery or Anti-Slavery, and that its duties were only to send the gospel to my intellect falls harmless at my feet? foreign countries. I told him distinctly, and in these precise words, that 'There was not a word in his whole discourse that might not as appropriately and as truthfully be said of the Order of Jesuits as of the American Board of Commissioners for Foreign Mis-

I have promised to furnish one of the colporteurs, (a deacon of the Congregational Church,) some tracts to distribute through the county. The ignorance of rights of negroes as follows:—' the people is truly astonishing. This deacon, who has got so far along in Anti-Slavery as to declare he does not care how soon the Tract Society, the American
Board, the Bible Society and Sunday School Union
State of Indiana, in the same manner and to the same are divided, nor how soon the Union of the States is extent with other negroes in that State. Such an act dissolved, is absolutely ignorant of the most common facts which to a Garrisonian are mere household words. I lent him Birney's 'Bulwark of Slavery,' 'The Brotherhood of Thieves,' 'The Church as it is,' and some other tracts bound together in a volume, and was surprised, and so was he also surprised, to find that he knew nothing about any of the facts recorded in them : but he knew, through the Christian Mirror, and through religious anti-slavery journals, that the infidel abolitionists traduced 'the Church of Christ.

The whole State of Maine is unoccupied Missionary ground; and O, how I have longed that I could rights. leave every thing, and labor over the State in this good work! The harvest is plenteous, and ripe for the sickle, but the laborers-are not. Republican party non-extension is all the anti-slavery lecturing the State has, excepting the occasional visits from abroad, and the little that such men as myself can do; and O, how little that is! The Republican party, because it occupies a better position than the other, I wish God-speed, but cannot assist it. More light and a higher life the people need. There is scarce-ly a man to be found (except holders of or seekers for forts to retain his chattel, but it was of no avail; office) that is not ready to take as high ground as the chattel' had touched British soil, and, like all office) that is not ready to take as high ground as others who inhabit it, was 'free and equal' indeed. William Goodell, but scarcely a man that can see any The boy has been taken charge of by Mr. Shadd, of effective results from taking our position; and they Raleigh, by whom he will be well cared for. Alfeel under the necessity of voting for such men as the ready he has been placed in school, and evinces an feel under the necessity of voting for such men as the politicians nominate, lest the Border Ruffian Democracy should triumph, and slavery be extended.

> Yours, for liberty, D. S. GRANDIN.

SHAMEFUL RIOT IN ROCHESTER.

ROCHESTER, N. Y., Oct. 8, 1858.

County jail is a young man, Ira Stout, condemned to be hung on the 22d of this month for the crime of sing the question, "What shall we do with the nigmurder. Deprecating the influence of capital executions upon the community, and radically opposed to the execution of the revolting statute, in any case, however guilty the criminal, the opponents of the however guilty the criminal, the opponents of the our citizens as the patriotic co-sufferer with Sylvio Death Penalty issued a call for a public meeting to Pellico in the dungeons of Austria, and who received be held in the City Hall last evening, for a protest from the President an appointment acceptable to all against capital punishment, under any circumstances, parties, that of Consul to Genoa, died recently at that and with a view to secure, in the case of the young man now condemned to death, a commutation of the of existence and enjoyment. He was ten years im-

thought, came and turned away, unable to gain ad- indestructible .- Tribune. mission. Many were called hither by a violent handbill, mobocratic in spirit, denouncing the proposed meeting, full of vengeance towards the condemned criminal, and as well towards any who should ask for clemency and mercy in his behalf. The handbill had been widely circulated, and wrought its approhad been widely circulated, and wrought its appro-priate results. Ere the meeting had commenced, it imous in favor of the abolition of the rule. The Mis

me to say, that the mob prevailed, freedom of speech was trodden under foot, with the Mayor of the city, as I am informed, looking on, without an effort at the preservation of order, or of the rights of the citizens. Finally, in the spirit of one powerless, he came upon the platform, and besought the President, Frederick Douglass, to adjourn the meeting.

Amidst the greatest uproar and tumult, almost, is not quite, equal to the early anti-slavery experiences, it was well-nigh impossible for any speakers to get a hearing. Rev. Mr. Tuttle, (Universalist,) Mr. Dougderm pledges of 1857 and 1858, From S. May, Jr., for collections at the Harless, and myself, were each heard briefly, Well lass, and myself, were each heard briefly. Well known and highly esteemed citizens, opposed to the objects of the meeting, but in favor of free speech, were ruthlessly hooted down and denied a hearing. The wildest confusion prevailed.

The bearing and conduct of Mr. Douglass were manly and dignified, and in every respect worthy of hearty commendation. Worthy of the plantations and cities of the South were the cruel taunts, the shameful indecencies, and the ribald slang showered upon Mr. Douglass, as a colored man, and Susan B. Anthony, (who was upon the platform as a represent-

ative of woman,) throughout the riotous proceedings. But I must close, leaving to another correspondent a more detailed account of the matter. Good will come of the agitation.

I have engaged to speak in Corinthian Hall again on Tuesday evening next, upon the 'Death Penalty and Imprisonment,' and shall doubtless have a better hearing.

In haste, I am, sincerely yours, AARON M. POWELL.

ANDREW T. Foss will please inform M. R. R. of Salem, O., of his address, if not already known as an important letter has been sent for A. T. P. to M. R. R's care. -M.

LETTER FROM MR. ABRAM,

ANTI-SLAVERY CANDIDATE FOR GOVERNOR OF VIRGINIA RICHMOND, Va., Sept. 19, 1858.

To the Editor of the Evening Post : Sin:—I did not know until Friday that last Mon-day's South had honored me with its august notice, in referring to the fact that you gave my card of the 30th of August, in the Richmond Dispatch, a publication through the Evening Post. The South says: and of my small labors here, about two months ago,

"The Evening Post informs us that this card appea among the advertising columns of a Richmond paper we presume the Dispatch. It is evidently a hoax We have never heard of any such individual as Mr Henry Abram. If such a person exists, he is a lunatic The Ecening Post may be assured that if Mr. Henry Abram or Mr. Anybody else ventures to canvass Vir-ginia for any such purpose as is indicated in the above proclamation, he will be brought to a sudden and sharp settlement.

For your courtesy, I beg you to accept my grateful acknowledgments, for I am very desirous that the people throughout the entire Republic should discuss the merits of this truly great question. Mr. Pryor the editor of the South, thinks my card a hoax; he never heard of any such person as Mr. Henry Abram I wonder if he ever heard of such a firm as Ruffner Letcher & Company, who were engaged in the lauda-ble undertaking of using their best endeavors to sepa-rate Western Virginia from the East, to the end that the retort, 'Physician, heal-thyself.' They are 'so he knows honest John Letcher, whom he desires, above all others, to be nominated by the Democratic party, was one of the partners in that patriot concern? I wonder if he knows that Thomas Jefferson, in a letter to Jared Sparks, advocated the gradual extinction slavery by purchasing the young slaves at a fair but moderate price? I wonder if he knows that James Madison, in a letter to Rev. Mr. Gourlay, said that he and long looked to the public lands as an ample fund to supply the means for purchasing the slaves; and I wonder if he knows that Madison is the au thor of the Virginia resolutions of J. Grand, J. J., th father of the State Right party? I wonder if he knows that General Harrison advocated the same thing in his famous Vincennes speech in Indiana? Finally, I wonder if he knows that the people of Richmond know Henry Abram, and will hear him most cheerfully; and that when he stands behind the intellectual ram-part of Marshall, Jefferson, Madison and Harrison, the envenomed shaft by which he assails the soundness of

JUDGE TANEY CALLED IN QUESTION. One of the courts of Mississippi has decided that negroes have some rights which white men are bound to respect. A slaveholder from that State, after emancipating his slaves in Cincinnati, located them in Indiana, and at his death left them legacies. The question arose in Mississippi whether these persons were disqualified

· But the testator having in good faith emancipated of emancipation is not in contravention of the laws of

this State, nor against its policy.

The Court further held, that though free negroe were not citizens of the United States, and though residence in this State is prohibited by positive law, vet they were neither aliens nor outlaws; but are bitants and subjects of the State of this Union in which they reside, and as such are entitled to all the rights which those States see proper to confer upon them; they will be entitled to the enjoyments of those rights, in any other State in the Union, as inhabitants of one of the United States and under its protection, unless their exercise should be positively prohibited by or be incompatible with the laws and policy of the State in which they might claim those

So it seems they are entitled to the rights of 'inhabitants and subjects,' but not citizens. That is something.

A SLAVE RESCUED. On Monday last, a Southerner named Wood was passing through Chatham, per G. W. R. R., accompanied by a young lad, a slave. Word having been sent from London to this effect, a number of sympathizers assembled at the depot, and when the train arrived, rescued the boy from the hands of his master, and without harming Wood, allowed him to proceed on his way to the States, a wiser, earnest desire to acquire knowledge .- Chatham Planet.

MEETING OF THE COLORED CITIZENS OF OHIO. A call has been issued for a meeting of the 'colored citizens' of Ohio, to assemble at Cincinnati on the the meeting is to consider the disabilities under which the meeting is to consider the disabilities under which colored people lie, such as exclusion from the elective franchise, the jury box, the insane, blind, deaf and dumb asylums, the militia and the poor house. The purpose of the meeting is to agitate the question and The most disgraceful riot and tumult ever known on the occasion of a public meeting in Rochester, was witnessed here last evening. In the Monroe amount of their wealth and taxes. The call says,

Felix Foresti, an Italian exile, well known to An audience of twelve or fifteen hundred persons assembled at the appointed hour, filling the City Hall to its utmost capacity. As many more, it was selves do not live to enjoy, but which are glorious and indestructible. The was ten years the prisoned for his political opinions, for his devotion to his country and her liberty. It is such men that history should do justice to—martyrs to principle, men who struggle for great ideas, which they themselves do not live to enjoy, but which are glorious and indestructible. Tributes

ABOLITION. The M. E. Church, South, are abolwas apparent that of the wind sown, a whirlwind was to be reaped.

Some other correspondent will furnish you, for the Liberator, a full account of the matter. Suffice it for kansas Conference of the Southern Church voted against change, but there is not the slightest doubt. against change, but there is not the slightest doubt that the slavery lovers will prevail.—Zion's Heraid.

The following is reprinted, on account of several verbal errors which appeared in it last week :-TREASURER'S REPORT

Of Receipts, from August 3 to October 9, 1858. pledge, From Mrs. A. E. Sibley, Chelsea, by hand of

Also, for collections at Essex Co. Annual meeting at Newburyport, From A. T. Foss, for collections in Blackstone,

R. I., \$4 83; Valley Falls, 4 43; Pembroke, Mass., 2 23; Danversport, 4; Natick, 6 02, S. May, Jr.—for collections from Mrs. Meloon, Boston, 2, John C. Haynes, do., to redeem pledge, 10, Abby Kelley Foster—donation from

From Abby Kelley Foster—donation from 'George,'
From S. May, Jr.—for collections from Deborah Kimball, Hanover, Mass., 1; and from Mrs. H. C. Fifield, Weymouth, 6, both to redeem pledges; and from Hingham A. S. Society, by hand of Louisa R. Beal, 12,
From David Joy, Hopedale, Milford, to redeem pledge of D. & C. A. Joy.

deem pledge of D. & C. A. Joy, From Otis G. Cheever, Sheldonville, Mass., to redeem pledge, SAMUEL PHILBRICK,

Treas. Mass. A. S. Society. E. H. Harwoon acknowledges the following ums, received by him in behalf of the Anti-Slavery

Collection at Rutland, Hubbar ston Leicester, Westminster,

NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

The undersigned, who have for so many years done what they could to promote the Anti-Slavery Cause, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVENT SOCIETY, will, as usual, held their ferrices. Abstract ANTI-DIAVERY Society, the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of sla-

At the beginning, before the principles of the Cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We, therefore, devised an Annual Bazaar for the sale of contributions of articles, and it afforded an oppor-tunity of great usefulness, both financial and social, to the Cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, and we entreat the friends, both at home and abroad, who have been wont to co-operate with us, to do the same, nothing doubting the result will much exceed the sum (\$3000) raised last year.

To our Southern friends we present this prospect with increased hope of their co-operation in consequence; for, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effective than they know a deeper concern in seeking the most effective them.

so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY

STANDARD, the organ of the AMERICAN ANTI-SLAVERY SOCIETY; but, following the recent indication of the Executive Committee in making individual efforts to place that paper on a self-supporting subscription ba-sis, we shall enable them to devote the result of our joint financial effort to sustain eloquent and faithful lecturers, now so much needed, in far greater numbers than ever before.

By this plan, we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a prudent generosity by description of all the means that go to change the mind and the heart of a great ration on the central question of its policy or to kindle a sublime one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or pa-triotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, the world over, to meet with us at the close of the year, (time and place named hereafter,) to receive our subscriptions, our good wishes, and our thanks, and to unite with us on an occasion which, as the end of one quarter of a century of labors and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

> MARIA WESTON CHAPMAN, MARY MAY, LOUISA LORING, ELIZA LEE FOLLEN, L. MARIA CHILD, HENRIETTA SARGENT, ANNE WARREN WESTON, MARY GRAY CHAPMAN, HELEN ELIZA GARRISON, BARAH SHAW RUSSELL, FRANCES MARY ROBBINS. MARY WILLEY. SARAH BLAKE SHAW. SUSAN C. CABOT. LYDIA D. PARKER, ELIZA F. EDDY, ABBY FRANCIS SARAH RUSSELL MAY, ABBY KELLEY FOSTER. EVELINA A. S. SMITH. ANN REBECCA BRAMHALL, AUGUSTA G. KING, ELIZABETH VON ARNIM, ANNA SHAW GREENE, ELIZA APTHORP, MATTIE GRIFFITH, MARY ELIZABETH SARGENT, ANNE LANGDON ALGER.

ANTI-SLAVERY LECTURES. POURTEENTH COURSE.

The fourteenth Annual Course of Lectures before the Salem Female Anti-Slavery Society will com-mence early in October inst., and will be given by the

CHAS. C. BURLEIGH, Rev. SAMUEL J. MAY, " GEO. B. CHEEVER,
" C. E. HODGES, WM. WELLS BROWN, SUSAN B. ANTHONY, "C. E. HODGES, Rev. WM. R. ALGER, PARKER PILLSBURY,

Tickets for the Course may be had at the Bookstore of John S. Ives & Co., at 50 cents each. Single tickets at the door, 10 cents.

CAROLINE BALCH, Sec'y.

Salem, Oct. 1, 1858.

THE THIRD LECTURE before the Salem

Female Anti-Slavery Society will be given at Lyceum Hall, on Sunday evening, Oct. 17, at 7 o'clock, by WM. WELLS BROWN.

WOMAN'S CLAIMS TO EDUCATION. MRS. DALL'S LECTURES. MERCANTILE HALL Mrs. Dall. will deliver a course of lectures at Mercantile Hall, Summer street, on three successive Monday evenings, to commence Monday Evening, Nov. 1st, at half-past 7 o'clock.

Nov. 1st. The Ideal Standard of Female Education, depressed by public opinion, but developed by the Spirit of the Age. Female Education in Egypt and Algiers. Nov. 8th. Public Opinion as it is derived from the

study of the Classics and History, General Literature, Customs and Newspapers. Nov. 15th. Individuals whose lives modify Publi Opinion, and exhibit the Spirit of the Age-Mary

Wolstoneraft, Sidney Morgan, Anna Jameson Charlotte Bronte, and Margaret Fuller. Tickets to the course for sale at Urbino's Foreign

Bookstore, 19 Winter street, and at the door, 50 cts each.
Editors, Reporters, Clergymen and other Lecturers will find free tickets at both places.
Single admission, 25 cts. Doors open at half-past 6.

LOWELL .- An Anti-Slavery Convention will be held in Lowell, at WELLS HALL, on Saturday eve-ning, and Sunday, October 23d and 24th,—commenc-

ing on Saturday evening, at 7 o'clock, and continu ing on Sunday, day and evening.

PARKER PILLSBURY, CHARLES L. REMOND, and SA RAH P. REMOND will attend this meeting.

All are invited; and the friends of the cause, i Lowell and the neighboring towns, are especially re-

REV. T. W. HIGGINSON, of Worceste Mass., will speak at Milford, N. H., on Sunday, October 31.

quested to be present.

E. H. HEYWOOD will speak on America Slavery as follows: At Rutland. Tuesday, October 19.

" 21. " 24. Thursday, Weymouth, Sunday, "Saturday, Nov, Barre. East Princeton, Princeton, Sunday,

MARRIED-In this city, by Rev. J. T. Sargent Mr. Joseph Rend of Dorchester, to Mrs. ELIZABETI O. NICHOLSON, of ROXDUTY.

In Hancock, N. H., Oct. 8, at the residence of the bride's mother, by Rev. A. Bigelow, Rev. F. L. H. WILLIS, of Cold Water, Mich., to Love M., daughter of the late Henry Whitcomb, Esq.

DIED—In this city, October 7th, Joseph Gilmore, (a well known colored musician,) aged 74. He was born in Lancaster, Pa., and had served his country in war, for which he received a pension.

SLAVE.—A young man, who was severely wounded when escaping from slavery, and has now nearly recovered, wants a place in a family or hotel to wait and tend, or to take the care of horses, being used to driving coach or team. He is of good disposition, ready and willing to do any thing in his power, and anxious to earn his own living.

to earn his own living.

Apply to R. F. WALLCUT, 21 Cornhill, or by letter to FRANCIS JACKSON, Boston, for more par-

WEYMOUTH ANTI-SLAVERY FAIR.

The WEYMOUTH ANTI-SLAVERY FAIR, (for which much more effectual preparation than usual has been made, so that the opportunity for the purchase of beantiful and useful things will be unequalled in Norpolk county,) will open on Monday Evening, October 18th, at Mr. Wales's Hall, Weymouth Land-

On the evening of Thursday, 21st, addresse nay be expected from Messrs. QUINCY and E. H. HEY-

The Fair will close on Faidar evening, the 22d, with a dancing party. Admission tickets, 50 cts.

Admission to the Fair, 12 cts.

MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY.—A quarterly meeting of this Society will be held in NATICK, at the Universalist Church, on Saturday evening and Sunday, October 16th and 17th, which all are invited to attend. Rev. B. F. Bowles, PARKER PILISBURY, CHARLES

L. REMOND, and E. H. HEYWOOD are expected to be

The meeting will commence on Saturday evening at 7 o'clock. WILLIAM WHITING, President.

F. B. SANBORN, Secretary. ANNIVERSARY NOTICE.

Sixteenth Annual Meeting of the Western Anti-Slavery Society will be held in Salem, Colum-biana Co., Ohio, commencing on Saturday, October 16, at 10 o'clock, A. M., and continuing probably three days.

The mighty efforts put forth by the South to sus-

tain its pet institution—the subserviency of Northern politicians, who meanly obey the behests of their masters—the cowardice and the truckling policy of the great mass of those who claim to be the opponents of the Slave Power—the efforts of sectarian organizations to preach peace, when there should be no peace, and cannot be, except to curse our nation; these, all these demand of the true friends of free dom that they, at least, shall continue to be ' faithful among the faithless found.'

among the faithless found.'

Come up, then, to the help of the slave against his oppressor—he asks your presence, your counsel, your pecuniary aid. Let this annual gathering of the friends of freedom be such as will give a new impetus to the cause of freedom. Let it be a demonstration of the power of Truth and Justice, of the existence of an Abelitanian which in the state of the cause of the state of the cause of the tence of an Abolitionism which is without conceal--bold, and without compromise-faithful.

WILLIAM LLOYD GARRISON-the pioneer of the cause—has promised to be present at the meeting, and other friends from the East, whose names may be hereafter announced, will probably be in attendance BENJ. S. JONES, Rec. Sec.

CUMMINGTON, Mass.-An Anti-Slavery Convention will be held in Cummington, Hampshir County, on Saturday and Sunday, October 30th and 31st, at the meeting-house of the Independent Socie-, which all friends of Freedom and of Humanity n the region roundabout are invited to attend.

WM. LLOYD GARRISON, E. H. HEYWOOD, and CHAS C. Burleign are expected to attend this Convention, which will commence on Saturday, (Oct. 30th,) a half-past 10 o'clock.

POPULAR SCIENTIFIC LECTURES. Dr. Symington Brown's new lecture, entitled Chemistry no Mystery,' is now ready for delivery be-

fore Lyceums, &c.
REFERENCES.—Wendell Phillips, Alderman Wightman, Rev. Thomas Starr King, Dr. J. V. C. Smith. Letters addressed to Dr. Symington Brown, 15 Congress street, Boston, will be promptly answered.

The Greatest Work of this Age or of any Age, SINCE KING JAMES'S, 1610. SAWYER'S NEW TRANSLATION

THE HOLY BIBLE

A labor of twenty years, by one of the best He-brew and Greek Scholars in our country, an indefat-igable worker, and a true man. This great work is rapidly approaching its completion. The New Testa-ment will be published and ready for subscribers about the 25th or October, in an elegant volume of about 420 pp. 12 mo. Price, \$1 in cloth, and \$1.25 in morocco. In addition to the Agents already in the field, who find it the easiest book to obtain subscribers for that they have ever tried, we could employ, to their advantage and ours,

ONE THOUSAND MORE. in the various States of the Union. It is a book for all, of every section and every name; and if the ad-vance orders, more numerous than for any book we have ever issued, not excepting

UNCLE TOM'S CABIN and if the numerous letters of encouragement from all parts of the country, are any indication of the suc-cess which is to follow, it certainly must be great. Where is the MAN or WOMAN who would not rejoice to see a better version of

THE HOLY SCRIPTURES

than the one translated 250 years ago?

A copy of the New Testament will be sent to any person who will forward the price to us by mail; and any man or woman wishing a Town or County Agency may learn our terms by writing.

JOHN P. JEWETT & COMPANY, PUBLISHERS,

No. 20 WASHINGTON STREET, BOSTON.

TWO FREE LECTURES EVERY WEEK,

AT LINDEN HALL, 16 SUMMER ST., BOSTON BY MISS S. D. CARMAN,

Physiological, Mechanical & Pathological Physician On THURSDAY EVENINGS, at 7 o'clock, to Gentlemen and Ladies, and on FRIDAY AFTER-NOONS, at 3 o'clock, to Ladies only. The other

four days devoted to country practice. Physicians, Invalids, Parents, Teachers, Guardians and Philanthropists will find science, common sense and medical skill illustrated and applied to the wants

of each and all.

The only scientific SKIRT SUPPORTER, with Braces of all kinds, and CHAIRS to correct and support the Spine, for sale and fitted at her office, Linder Hall,—open only on Friday and Saturday, for patients and visitors, from 9 A. M. to 7 P. M. He Beware of imposition practised by pretenders the recommend worthless and useless articles.

NEW ENGLAND FEMALE MEDICAL COLLÉGE.

THE Tenth Annual Term will commence on Wednesday, Nov. 1858, and continue seventeen weeks. Professors: Enoch C. Rolfe, M. D., Theory and Practice of Medicine; John K. Palmer, M. D.

and Practice of Medicane; some A. Materia Medica, Therapeutics, and Chemistry; Wm. Symington Brown, M. D., Anatomy and Surgery; Symington Brown, M. D., Anatomy and Surgery;
Stephen Tracy, M. D. Obstetrics and Diseases of Women and Children; Wm. Symington Brown, M. D.,
Physiology, Hygiene, and Medical Jurisprudence
Mary R. Jenks, M. D., Demonstrator of Anatomy.
Fees, \$5 for each of the six Tickets. Free tuition for Students in Massachusetts, from State Scholar-ships. SAMUEL GREGORY, M. D., Sec'y., Boston, 1858. sep. 17.—3w.

TO THE DEFORMED. POR Circulars containing details of many cases of Discased Hip, Knee and Ankle Joint; Crooked Stiff and Weak Knees, Ankles and Elbows; Crooked

Stiff and Weak Knees, Ankles and Elbows; Crooked Feet and Fingers, with Contracted Cords and Weakness, and Drop Poot, cured after all kinds of treatment have failed, and the case considered past cure, address, with post-office stamp, Dr. J. P. MANN, No. 126 West 39th street, New York.

REFERENCES—Rev. Henry Ward Beecher, Hon. Gerrit Smith, Rev. Samuel J. May, Hiram Anderson, On Bowers, New York Elboard Exceller, 78 Row.

99 Bowery, New York, Richard Barcelow, 76 Bowery, New York, L. C. Coe, 252 Broadway, New York, Oct. 8. 3w

Representative Women. THIS magnificent group includes the Portrai

LUCRETIA MOTT, MARIA WESTON CHAPMAN, ABBY KELLEY POSTER, LYDIA MARIA CHILD, HARRIET BEECHER STOWE, LUCY STONE. ANTOINETTE L. BROWN,

IT IS NOT A DYE! MRS. S. A. ALLEN'S WORLD'S

HAIR RESTORER AND

WORLD'S

Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!! THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and

RESTORES GRAY HAIR 10 ITS NATURAL

COLORI COLOR!

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Lancashire. says- Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is not a dve."

REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-

J. H. EATON, Pres. Union Univ., Tenn. 'I have used Mrs. S. A. Alleu's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black '

REV. H.-V. DEGAN, Ed. Guide to Holiness, Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes."

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black. REV. JNO. E. ROBIE, Ed. . Chr. Adv., Buffalo,

N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have over known. They have restored my hair to its original color. REV. J. WEST, Brooklyn, N. Y. 'I am happy to

S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness." REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. So. 'We cheerfully recommend Mrs. S. A. Allen's

bear testimony to the value and efficacy of Mrs.

World's Hair Restorer and Zylobalsamum." REV. J. F. GRISWOLD, Washington, N. H. Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.' REV. D. T. WOOD, Middletown, N. Y. 'My hair

has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum. REV. S. B. MORLEY. Attleboro'. Mass. 'The effeet of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of

youth. The same is true of others of my acquaint-REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charleston, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N. Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used.

REV. JOS. McKEE, N.Y. City. 'Recommends them. REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.

REV. C. M. KLINCK, Lewistown, Pa. Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a new growth.' REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A.

Allen's Word's Hair Restorer and Zylobalsamum

have met my most sanguine expectations in causing my hair to grow where it had fallen." REV. D. MORRIS, Cross River, N. Y. 'I know o a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Re-

storer and Zylobalsamum.' REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natura

color, and stopped its falling off. REV. AMOS BLANCHARD, Meriden, Ct. 'We think very highly of Mrs. S. A. Allen's World's

Hair Restorer and Zylobalsamum. We might quote from others of the numerous letter we have and are constantly receiving, but we deem the we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or indicate the present in other manufactures.

clination to engage in other manufactures.

These are the only preparations exported in any quantity to Enrope.
We also would call attention to the fact that we have

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good: the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents per bottle.

GENUINE

has ' Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bot-ties. Restorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restorer, 355 words, Mrs. S. A. Allen's World's Hair Restorer, 365 Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 355 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more prafit, instead of these; insist on these.

Sold by nearly every drug and fancy goods dealer. Address all letters for information to MRS. S. A. ALLEN'S

World's Hair Restorer Depot NO. 355 BROOME STREET, N. Y. For sale at the Anti-Slavery Office, 21 Cornhill, WM. C. NELL. Price, \$1.

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### POETRY.

'AMERICA.' Extracts from a Poem delivered at the Treme Temple, Boston, Tuesday Evening, Oct. 5th, BY PRANKLIN B. SANBORN.

Along our hills the wandering robin sees The flags of autumn flaunting in the breeze; Where, mustered thick, amid the landscape stood The green encampments of the summer wood, Now rich October all his hues displays, And paints with splendor these enchanted days. The Indian Summer, with its pensive grace, Recalls soft memories of a vanished race. Who now in storms, and now by slow decay, As this sweet picture shall, have passed away. From misty morn, tempering the sun's calm blaze, To loitering evening's starred and purple haze, Hour after hour the immortal day outpours An Orient beauty on these sterile shores; As if dear Nature, who so much denies, And views New England with a step-dame's eyes, In this ambrosial season would repair Her year's neglect by more than mother's care.

Amid such beauties none can quite refuse The gentle invitations of the Muse; On dullest souls, and hearts of stiffest frost, Fall the bright fires of this late Pentecost; And Poesy, forgotten or despised, Is on this heavenly Sabbath loved and prized.

Forgive me, then, ye masters of the lyre! If, thus provoked, even I for once aspire. The halting measures of this humble strain Seek not your lofty flights, for that were vain! But while the eagle rises toward the sun, And when the lark's aerial hymn is done, And flown or silent all that lately sung Melodious meadows and dark woods among, The homely cricket-even a voice denied,-Rasps with his ratchet shank his creaking side, And in the grass prolongs the shortening day And chilly night, with his unvaried lay.

'The good old times' are always theme for praise, Our own are always . These degenerate days; But making due allowance for such dreams, And marking clearly what is and what seems, Have we not lost, in sixty years of ease, Some virtues sorely missed in times like these? Some public dignity, some private truth, Common and natural in our nation's youth? Where may we search to-day and hope to find Sagacious Franklin's vast, well-tempered mind? Where Washington's nobility of soul, Type of a grand and generous self-control? The greatness that in either Adams shone? The brilliant prudence of gay Hamilton? Or Jefferson's wise ardor? he of whom Virginia prates, while she neglects his tomb.

O, ill-exchanged such rare and honest worth, Now held in honor over all the earth, For fox-like craft, or virtues imbecile, Or petty policy, or ignorant will,-Or such base hands as now the rudder hold, Corrupt and senseless, fraudulent and old! Our ship drifts helpless in the swelling waves, Manned by a stepid crew of squabbling slaves. Genius to ill perverted may be borne, But feeble vice can merit only scorn. W hen shall our tainted Capitol behold Another Chief of wise and manly mould?

Such cheap promotion-such abuse of place,-Ignoble honors and profound disgrace, Stir thoughtful men, in sadness and in doubt, The bitter root of evils to seek out. Must unrestrained Democracy endure Her ancient blame? Is Despotism the cure? Will a proud peerage obviate our shame With lineal honors that descent can claim? Or must the doors of government be free To such alone as hold Wealth's golden key? These are the remedies that Europe knows: Shall our bright dawning have such dismal close?

England's firm order and decorous away, Surviving storms that swept so much away, Attract the cautious,-while the ties of race Give to her customs a maternal grace. How stately on our mother's brow appear The various glory of a thousand years! Tyrants behold, with envy and with awe, Freedom's fresh garden hedged with hoary law.

Mixed with the temperate splendors of the throne Gleams old noblesse, with lustre of its own; Supporting both, a loyal people stand, Holding all power in their imperial hand. Shall this high picture tempt us to forego Our simpler statutes? Reason answers, No! Yet, not forgetting Liberty's dear cause, Give noble England her deserved applause. In peace magnanimous, in battle brave, Long may she stand, long rule the wonted wave; Check the rude Russian and the fickle Gaul, And still secure substantial right to all!

Yes, we must cling, Democracy, to thee! For thee our fathers crossed the wintry sea, For thee they smote their mother's sacred breast, And left her of her power half dispossest. We, their unthinking sons, must learn to guide Their goodly ship more safely o'er the tide; Must learn that power entrusted still implies Duties and labors,-asks enlightened eyes, Clean hands, sound judgments, energies alert, Else will it warp to its possessor's hurt. Restrict that suffrage which entrusts to fools Empire's most dangerous and keenest tools, And give to Woman's just and simple claim, The right recovered from neglect and shame.

Our country's youth excuses or explains Each lesser blot that her bright scutcheon stains; But one dark blemish we must blush to own, That deeper strikes, and scorns to be outgrown. Your apprehensive hearts will know too well This flagrant crime, whose name I need not tell. On half our nation the infection lies, There Labor crouches, Truth sleeps, Justice dies! The freer half in sympathy must share The shameful virus of the poisoned air; And freemen skulk, and dodge, and fear to speak, Or e'en to pray for the oppressed and weak. Would Christians learn submission? Let them search

The obsequious records of the cringing Church !

See the proud Synod that intrudes reproof Beneath the humblest and the highest roof, Where Satan's fiddle, or the ungodly wires Draw dancing feet toward the eternal fires, Or where deluded sinners can't resist The dangerous charms of Euchre or of Whist, Turn pale and tremble when black Sambo prays Mild censure of the saint that steals and flave! How will the indignant Future blush to read The clergy's part in Boston's darkest deed! When Georgia's serf in simple horror saw Your shackled justice and perverted law, Of human aid uncertain, his despair Craved at your shrines the holy boon of prayer. Where Channing labored and where Cotton taught, Your timid priests denied the grace he sought. On that sad Sabbath, when beneath each spire Swelled the loud anthems of the purchased choir, High o'er the noise of your ascending hymns Rose to God's throne the fettered prayer of Sims, Where sleepless Justice hungers to repay The wanton crimes of that accursed day! What late repentance, Boston, can atone

For rights betrayed and liberties o'erthrown?

Thy armed hand, forgetting past renown, Struck the poor wretch that sued for freedom down When from thy feet thou spurned'st the kneeling slav Great Adams turned, uneasy, in his grave, The pallid shade of Winthrop sternly showed The kinder tablets of fierce Israel's code; But thou wert pitiless,-and double shame Obscures the ancient honors of thy name!

And thou, dear Massachusetts, must repair The unnatural wrong in which thou too did'st she Twice hast thou silently endured the scorn, Twice seen the suppliant from thy temple torn; Ne'er may our eyes behold a third disgrace! God send us rulers worthy of their place! Whose manly answer to the South shall be, This free domain makes all who touch it free!' And who, not trusting to the windy word, Shall guard calm peace in freedom with the sword.

My own New England! Let me cling to thee, That wert her rudder while she sailed the sea. Rough is thy soil, thy skies are cold and rude, Thy sons must share their chilly mother's mood; Transplanted arts may ill endure thy frost, But Liberty is native to the coast. Each rocky strand, bare plain and mountain glen, Obscurely breeds unconquerable men. To-day they break the rugged sward of things, To-morrow sees them the world's priests and kings So smiling Franklin, with Toil's honest stains Still on his hands, filed off his country's chains; And, dying, left a name on History's page, The amiable wonder of his age.

To-night his blameless story you shall hear From one who shows us in his own career The same brave heart of sound New England grain The same rare greatness, natural and plain. While thus New England her old vigor shows, And PARKER teaches where young Franklin rose, While every hamlet nourishes, unseen, Stout souls of men, and woman's loveliest mien, While like rich perfume lingers in the air The pious memory of the Pilgrim's prayer, Sweet Hope shall o'er-persuade our strongest fear, And promise Time's full ripened harvest here.

Yet not unaided do the powers above Accomplish fully their unbounded love: God shapes in secret his mysterious plan, But leaves the work to feeble hands of man. Sons of the Pilgrims! in whose fathers' aid Heaven's highest mercies were so oft displayed, Humble, yet resolute, accept the task, And aid by action what in prayer ye ask! While hallowed Plymouth stretches round her bay, The sandy arms in which the Mayflower lay, While grassy Concord pours her winding wave Beside her slain invader's nameless grave, While rescued Boston clasps her crooked shore, Safe from the hostile Ocean's hungry roar, Be this dear land the fortress of the free. For all that's good dwells with wise Liberty!

October's grace shall with October die; Beneath its tree each painted leaf shall lie;" So sung the Grecian bard. The race of men Grows, fades and falls, and never lives again. So shall we perish from our wonted place, And one by one be wrapped in Earth's embrace; Yet generous deeds, applauded or obscure, And fragrance of true lives, shall still endure; Our country's honor shall by these increase More than by glittering arts of war or peace. And though returning Autumns sadly strew Successive foliage on the ground below, The forest flourishes for centuries long, With lovelier verdure, graced with sweeter song; While even our bodies, freed from pain and toil, Are kindly mingled with the much-loved soil.

## MISCELLANY.

ADDRESS OF RALPH WALDO EMERSON. At the Agricultural Fair of the Middlesez Society.

more entire good will than this rural festival. Town and country, trade and manufactures, church and laymen, sailor and soldier, men and women, all have an equal good will, because an equal stake in the exactly the same in amount as the light and heat prosperity of the farmer. It is well with all when which was taken in in the sunshine in the form of it is well with him. He has no enemy. All are leaves and roots, and now is gi loud in his praise. Every wise State has favored dred thousand years. Thus lie in the farm inex-him, and the best men have held him highest, haustible magazines. The eternal rocks have held him, and the best men have held him highest. Cato said, when it was said that such or such a man their oxygen and lime undiminished and entire as was a good husbandman, it was looked upon as the they were. No particle of oxygen can run hway or by the Romans to great public benefactors, the most valued and the rarest bestowed was the crown of waiters are no fosers.' We have not lost so much Grass, given only by the acclamation of the army as a spasm of the power we received.

The earth works for man. It is a received. of one man. Since the dependence, not of the whole yields new service to every application of intellect. Every plant is a manufactory of soil. In the stem the ground who grows the grass, the crown should be more rightfully awarded to the farmer. Let us draw on the whole air, or the whole earth, or the with the hoe, at his strength and weakness, at his ing from the ground by its roots, from the air by aids and servants, at his greater and lesser means, its twigs, with all its might. The atmosphere is and his share in the great future which opens before an immense distillery, drinking in the oxygen and the people of this country.

The glory of the farmer is that it is his to construct and to create. Let others borrow and imitate, travel and exchange, and make fortunes by speed and exchange, and make fortunes by speed return. The invisible air takes form and solid mass. Our senses are skeptics, and only believe the immede, but the whole restrict the invisible air takes form and solid mass. made; but the whole rests at last upon his primi- pressions of the moment. They do not believe what tive activity. He stands close to nature; obtains from the earth bread; the food which was not he has caused to be. And this necessity and duty give the farm its dignity. All men feel this to be their natural employment. The first farmer was the first stance, the soils we cultivate, are made up of animals and allowers and invisible overes. Nature is man, and all nobility rests on the possession and use mals and plants, and invisible oxygen. Nature is of land. Men do not like hard work very well; but every man has an exceptional respect for tillage, and a feeling that this is the original calling of his race; that he himself is only excused from it by some circumstances which may direct it for a time to other which wastes while it works. The great agencies hands. If he had not some small skill which re- work in man as in all. commends him to the farmer, some product which the farmer will give him corn for, he must himself bring down any weight which you cannot carry, return to his due place among the planters of corn. and if he wants aid, he knows where to find his The profession has its ancient charm of standing fellow laborers. Water works in masses, and sets close to God, Hewho gives. Then I think the piety, the tranquillity, the innocence of the countryman, his irresistible shoulder to your mills and your shope, or transports vast boulders of rock a thousand bim, the care of beast, of poultry, of sheep, of fruits, of trees, and its reaction on the workman, in giving him a strength and plain dignity, like the solution the elements needful to every plant. Water that daily miracle; a substance as explosive as All of us keep the farm in reserve as an asylum where to hide our poverty and our solitude, if we do not succeed in society. Who knows how many remorseful glances are turned thus away from the competitions of the shop and counting-room, from the petitions of the shop and counting-room, from the mortifying cunning of courts and sonates! After the man has been degraded so that he has no longer the with, it must be owned that he is not quite compevigor to attempt active labor on the soil, yet when tent to their direction. His servants are sometim

and the soils, as the sails of the ship bend to the wind. He makes his gains little by little, and by hard labor. He is a slow person, being regulated by time and nature, and not by city watches. He takes the best of the seasons, of the plants, and of chemistry. Nature never hurries, and atom by atom, little by little, accomplishes her work. The lesson one learns in fishing, yachting, hunting, or in planting, is the knowledge of nature; patience with the delays of wind and sun, delays of the seasons, excess of water and drought, patience with the slowness of our feet and with the littleness of our strength, with the largeness of sea and land. The farmer, or the man with the hoe, times himself to

nature, and acquires that immense patience which belongs to her. Slow, narrow man—he has to wait for his food to grow. His rule is that the earth shall feed him and find him, and in each he must be a

graceful spender. His spending must be a farmer's spending, and not a merchant's.

But though a farmer may be pinched on one side, he has advantages on the other. He is permanent, he clings to his land as the rocks do. Here in this town, farms remain in the same families now for seven or eight generations, and the settlers of 1635 have their names still in town ; and the same gener have their names still in town; and the same general fact holds good in all the surrounding towns in the county. This hard work will always be done by one kind of men; not by scheming speculators, not by professors, nor by readers of Tennyson, but by men of strength and endurance.

The farmer has a great life, and a great appetite and health, and means for his end. He has broad land in which to place his home. He has wood to hurn great fires. He has plenty of plain food. His

burn great fires. He has plenty of plain food. His milk at least is not watered. He has sleep, better and more of it than men in cities. But the has grand trusts confided to him in the great house hold of nature. The farmer stands at the door of every family and weighs to each their life. It is to him to say whether men shall marry or not. Early marriages and the number of births are indissolubly connected with abundance, or as Burke said- Ma breeds at the mouth.' The farmer is the Board of Quarantine. He has not only the life but the health of others in his keeping. He is the capital of health, as his farm is the capital of wealth. And it is from him and his influences that the worth and power, moral and intellectual, of the cities come. The city is always recruited from the country. The men in the cities who are the centres of energy, the driving wheels in trade or politics, or arts or letters; the women of beauty and genius, are the children or grandchildren of farmers, and are spending the energies which their hard, silent life accumulated in frosty furrows, in poverty, in darkness, and in necessity, in the summer's heat and winter's cold. Then he has a universal factory. He who dies and builds a well and makes a stone fountain, who plants a grove of trees by the roadside, who plants an orchard and builds a durable house, or even puts a stone seat by the way side, makes the land lovely and desirable, and makes a fortune which he cannot carry with him, but which is useful to his country and mankind long afterwards. The man that works at home ves society throughout the world. If it be true that not by the fiat of political parties but upon ex ternal laws of political economy, slaves are driven out of Missouri, out of Texas, out of the Middle States, out of Kentucky, then the true abolitionist is the farmer of Massachusetts, who, heedless of laws and constitutions, stands all day in the field, investing his labor in the land, and making a product with which no forced labor can in the long run contene The rich man, we say, can speak the truth. It is the boast that was ever claimed for wealth, that it could speak the truth, could afford honesty, could afford independence of opinion and action, and that is the theory of nobility. But understand this: it is only the rich man in the true sense who can do this,—the man who keeps his outgo within his in-

The boys who watch the spindles in the English factories, to see that no thread breaks or gets en-tangled, are called 'minders.' And in this great factory of our Copernican Globe, shifting its slides of constellations, tides and times, bringing now the day of planting, now the day of watering, now the day of reaping, now the day of curing and storing, the farmer is the 'minder.' His machine is of colossal proportions; the diameter of the water wheel the arms of the lever, the power of the battery, out of all proportion; and it takes him long to under-stand its abilities and its working. This pump never sucks. These strews are never loose. This machine is never out of order. The piston and wheels and tires never wear out, but are self-repairing. Let me show you, then, what are his aids.
Who are the farmer's servants? Not the Irish

God help him. No, but chemistry; the pure air; the water-brook; the lightning cloud; the winds that have blown in the interminable succession of years before he was born; the sun which has for ages soaked the land with light and heat, melted the earth, decomposed the rocks and covered them with forests, and accumulated the stagnum which makes the heat of the meadow. The students of all nations have in past years been dedicating their education to universal science, and they have reformed our school-books, and our old terminology. The four quarters of the globe are no longer Europe, Asia, Africa and America, but Carbon, Oxygen, Hydrogen and Nitro-gen. The four seasons of the year are now Gravitation, Light, Heat and Electricity. Science has been showing how nature works in regard to the support Mr. President, Ladies and Gentlemen—I suppose of marine animals by marine plants. So nature there is no anniversary that meets from all parties a works on the land,—on a plan of all for each, and ighest compliment. Of all the rewards given wear out, but has the same energy as on the first

The earth works for man. It is a machine which ok at the condition of the farmer, or the man rolling main. The tree is all suction pipe, imbibthe carbon from plants, and absorbing the essence of every solid on the globe. It is the receptacle is demonstrated to them-that these vast mountain

There is no porter like gravitation, who will nd manners of nature, all men are sensible of. ter! that daily miracle; a substance as explosive as

he has been poisoned by town life and drugged by cooks, and every meal is a force pump to exhaust by stimulus the poor remainder of his strength, he resolves,—'Well, my children, whom I have injured, shall go back to the land, to be recruited and cured by that which should have been my nursery and shall now be their hospital.'

The farmer hates innovation; he hates the hoe till he tries it, preferring to scratch with a stick; he will walk till he has tried the railway car; but the oldest fogies among us, now that the Atlantic Carlot to their direction. His servants are sometimes too strong for him. His tools are too sharp. But this inequality finds its remedy in practice. Experience gradually teaches him, and he is thoughtful. The farmer hates innovation; he hates the hoe till walk till he has tried the railway car; but the oldest fogies among us, now that the Atlantic Carlot to their direction. His servants are sometimes too strong for him. His tools are too sharp. shall now be their hospital.'

The farmer is a person of remarkable conditions. His office is precise and important, and it is of no use to try to paint him in rose-color. You must take him just as he stands. Nothing is arbitrary or sentimental in his condition, and therefore one respects rather the elements of his office than himself. He bends to the order of the seasons and the weather and the soils, as the sails of the ship bend to the wind. He makes his gains little by little, and by miles off, not a stick or a stone upon it, except at

Nature drops a pine cone in Mariposa, and it grows three or four centuries, producing trees thirty world, the sovereignty of the people. The age of morality is yet to come, when intellect shall be condid not grow on a ridge, but in a basin where they did not grow on a ridge, but in a basin, where they found a deep and dry soil, and where they could protect themselves from the sun by growing in groves, and from the winds by the mountain shelter. The planter who saw them remembered his orchard at home, where every year a destroying wind made his pears and peaches look as bleak as suffering virtue, not better than Abolitionists, while the fat

food they like. If they have a fancy for dead dog, he would let them have it, being sure that the fruits would never reveal the secrets of their table. Such men we need to bring out a greater degree of cultivation of our soil, which is capable of as great an increased productiveness as England has achieved. Concord is one of the oldest towns in the country, far on now in its third century. The Selectmen have once in five years perambulated its bounds, and yet, in this year, a very large quantity of land has been discovered and added to the agricultural land, and without a murmur of complaint. By drainage, we have gone to the subsoil, and we have a Concord under Concord, a Middlesex under Middlesex, and a basement story of Massachusetts more valuable than all the superstructure. Tiles are political economists. They are so many young Americans announcing a better era, and a day of fat things. There has been a nightmare brought up in England. under the indigestion of the late suppers of overgrown Lords, that while the population increases in a geometrical ratio, the crops increase only in an arithmetical ratio. The theory is that the best land is cultivated first. This is not so, for the poorest land is the first cultivated, and the last lands are the best lands. It needs science to cultivate the best lands in the best manner. Every day a new plan, a new theory, and this political economy is in the hands of these teachers. It is true, however, that population increases in the ratio of morality, and the crops will increase in a like ratio.

I congratulate the farmer of Massachusetts on his advantages. I congratulate him that he is set down in a good place, where the soil and climate are so good. We plant more than in any Northern or Southern latitude. We are here on the Northern boundary of the tropics, on the Southern boundary of the arctic regions. We can raise almost all crops, and if we lack the orange and palm, we have the apple and peach and pear. In Illinois, it is often said, although it is more the voice of their scorn than of their pity, that they reckon it a sin-gular leading of divine Providence, that Massachu-setts was settled before the prairie was known, else unproductive soils would never have been settled. But the Massachusetts farmer may console himself. that if he has not as rich a soil, he has the advantage of a market at his own door, the manufactory in the same town. I congratulate you, then, on this advantage of your position. Next, I congratulate you on the new territory which you have iscovered, and not annexed, but sub-annexed to Middlesex and to Massachusetts. And then, I congratulate you at being born at a happy time, when the sharp stick must go out with th arrow, when the steam engine is in full use, and new plants and new culture are daily brought forward. I congratulate you on the fact, that the year that has just witnessed successful employment in the mill room and on the plains and prairies, has also witness the laying of the Atlantic cable. The cable is laid, and the courage of man is confirmed. The cable is a smiting hand. All that used to look like vagary and castle-building is to be solid sense henceforth. Who shall ever dare to say 'impossible' again? Henceforth, if a thing is really desirable, it is in that degree really practicable, and the farm you have dreams of-go instantly and begin to make it. I congratulate you, lastly, on the new political economy which takes off the crape and lets in the sunlight on us, and which teaches that what is good

PROTEST OF SARAH E. WALL. To the Treasurer and Assessors of the City of Worcester

When individuals propose taking a step contrary o established custom, and in defiance of existing laws, it is merely an act of justice to themselves, to the cause they represent, and to the community in which they live, to state briefly their reasons for so latures, it is in vain that we attempt to show that doing. Such is the position of your remonstrant,

tled is, who are the people, and who are the represented. Art. 23 of the Constitution of Massachu-acquiesce. setts says: 'No subsidy, charge, tax, impost, or duty, ought to be established, fixed, laid or levied, Statutes and customs are but the flitting shadows of under any pretext whatsoever, without the consent yesterday, receding before its noiseless but triummeasure finally triumphs. tested against the injustice of the Stamp Act, because and explore new fields of wisdom. they were unrepresented, they were answered, by the insolence of the British Court, that they were represented. The only effectual reply the colonists could make was, to raise a stampede of the officers sent to

for want of any other, the acquiescence of woman, the injustice of taxing her will never be acknowledged, until she proves, by her own acts, that she recognizes the injustice of it. This position brings us directly to another issue, that all true governme must derive their just powers from the consent of the governed, which involves political rights, the right of suffrage. Even here, there is no room for argument. Set custom aside, and it would be no more improper to go to the ballot-box than to go to market; no more a breach of decorum to make a speech in the United States Senate than to win the applause of wise men and fools on the stage, and in the concert room. Custom, however, is not to be

are so degrading and woman so angelic that the two cannot be brought in contact, it is presumption to bates .- N. Y. corr. Boston Journal. legislate for her at all. It is far more degrading to submit to unrighteous laws than to have a voice in

trolled by conscience. This epoch is also waiting for the admission of a new element in society, the political equality of woman. This assertion will be treated as absurd and fanatical. So was Robert Fulton's idea of the steamboat. It is absurd to urge the corruption of politics as a reason for excluding from them all reining influences. Because the tue, not better than Abolitionists, while the fat Democrats, that had got their tap-roots into the National Treasury, grew stout and hearty. So he went home and built a high wall on the exposed side of his orchard, and after that, his peaches grew to the size of melons, and his vines ran out of all control.

I have heard a man say that he could have a demy her, but request from them all refining influences. Because the Capitol of the nation has become the lurking-place of the assassin, is it become the Christianity of the nineteenth century to wink at the great organized crimes of the land, to take cognizance only of individual lawlessness? Certainly not, if it is the control. I have heard a man say that he could have a demn her, but poured forth his scathing denuncia-whole farm in a box a rod square. He would take his roots into the library, and feed them with the food they like. If they have a fancy for dead dog, trampled on the attributes of justice and mercy.

Who will say it was not a touch of inspiration that guided the pen of Harriet Beecher Stowe, when, with painful fidelity, she portrayed the last struggle of Uncle Tom, as, bereft of every earthly friend and comfort, in the last extremity of human agony, was revealed unto him the presence of the invisible One. ever after to be his companion and friend? Or, when she sketched that lovely picture, which com-bines the simplicity of childhood with the maturity of age, in the person of little Eva, who seems like a guardian angel sent from heaven to earth, to diffuse tint of its celestial glory, and, as its rainbow hues adiated through the heathen mind of poor Topsy, lided noiselessly back to the arms of her Heavenly Father?

Who has the right to say whether it shall take that particular form, or break forth in the burning anathemas of a Cheever, or scale the ramparts of the nigh places of iniquity, by attacking corruption at its fountain head, in the machinery of government Ins the mother no interest at stake, when, above the innocent babe, sleeping on her bosom, hangs the gallows, ready to clutch him in its ghastly embrace when, leaving the protecting shield of her everwatchful love, encountering those multitudinous in luences over which she can have no control, because she is a woman, he falls a victim to temptation to powerful for his youth and inexperience to withstand?

It is said that she cannot be spared from her home to attend to legislative duties, and that she does not wish to vote. If she cannot be spared, she will be very likely not to go; but it is her province, and no her husband's, to decide that point. If woman dees not wish to vote, then wherefore your laws to ex-clude her? Why is one clause of the Constitution assuming that she is nobody, contradicted by another clause, admitting that she is somebody? There is no need of constructing a dam to prevent water from running up hill.

It is true that women, as a class, deride this move ment more than men, and for very good reasons. Of course, the class to be elevated is never so enlightened as the one above it; if it were, it could not be oppressed. Give the slave education, and he never rests until he has gained his freedom—a point which his master understands perfectly well. Possessed of limited advantages, oppressed by disabilities, dwarfed by custom, woman does not realize her true position, or understand the laws that will raise her to a just level in society. Man is educated into political rights from his earliest school-days, comprehends them in all their relations, and no argument is necessary to prove to him the benefits flowing from the right of suffrage, to any class sharing its privileges. His opposition is based on his own love of arbitrary power, or, which is scarcely less excusable, on the mists of ignorance and prejudice, which the weakness of his mental and moral vision has gathered from the charnel-house of the past. Hence, it was the height of arrogance for the committee of the last Legislature, who had the subject under consideration, to report that it had not been satisfactorily explained to them, how the right of suffrage would furnish to woman any higher aims or an enlarged theatre of action. Their own natural perceptions should have rendered all explanation needl

One of the most eminent lawyers of this city, on being asked, a few years since, to sign a petition of for one human body is good and useful for us all.

Mr. Emerson was much applauded as he took his ly investigated the subject, and was convinced that there was no reason why women should not vote; that they ought to. 'But,' said he, 'they do not wish to. Whenever they do, I shall advocate it.' If we discuss it in the social circle, we may vanquish every argument, but the acquiescence of woman i presented as the incontrovertible proof that she ha not yet passed the stern ordeal. Who would be free, themselves must strike the blow.'

If we appeal to constitutional conventions, or legisreforms are never led by the masses, but result from the triumph of individual thought, carrying the It is needless, now, to argue that taxation and representation are inseparable, for that fact was at
least nominally established, when the corner-stone of
this republic was laid. The question now to be set-

of the people, or their representatives in the Legis-lature. That women constitute a part of the peo-ple is a self-evident truth, that admits of no argu-the opposition of friends, what has been his sternest ment. The assertion, that they are represented by experience in life. He will tell you that all those their husbands and brothers, remains unproved, so were nothing, compared with the insatiable thirst of long as the reverse is not admitted, that a man can be his own soul, which counted no sacrifice too great esented by his wife and sister. Another Art. of that would minister to its wants. There is no such represented by his wife and sister. Another Art. of the Constitution provides, that every male citizen, thing as an isolated soul. It has been well said by Goethe, that the great difference between the to vote. By the use of the word 'male,' as a distinction, it is implied that woman is a citizen, and therefore she is one of the people. The chief value of arguments consists in spreading information in the type of a thousand other minds, 'transcending his community. When a crisis comes, it is not by around own, perhaps, in genius, and the glowing imagery gument, but by combined individual acts of protest of thought, awaiting the auspicious moment when and resistance, either physical or moral, that a some irresistible impulse shall snap the subtle cord When our fathers pro- that binds them to the past, to develop their powers

woman; believing, also, that the constitution of the In the face of the long list of precedents we have higher law of God, written on the human soul, reto contend with, and that never-ceasing argument, quires us, if we would be worthy the rich inheritance of the past, and true to ourselves and the future, to yield obedience to no statute that shall tend to fetter its aspirations, I shall henceforth pay no taxes, until the word 'male' is stricken from the voting clauses ts of the Constitution of Massachusetts.

SARAH E. WALL. -Worcester Daily Spy, Oct. 5.

· PIETY IN NEW YORK CITY.

concert room. Custom, however, is not to be tles, decanters, glasses, and all the tools of the trade trifled with: though wanting in substance, it is a gigantic shadow, eclipsing every thing that comes the walls, curtains at the windows, and polished within its reach. Imbedded in one of its cobweb mahogany counters, indicated that this was one of meshes, is the assumption that the refined, sensitive the better class of roads that lead down to death, meshes, is the assumption that the reined, sensitive the better class of roads that lead down to death, nature of woman would become rude and unpolished and all who sip of the intoxicating cup in that spot by rough contact with the world. It does not hesi- do it under the most fascinating influences. Over tate to send her a missionary to heathen lands, the head of the burly waiter, full-fed, red-faced and tate to send her a missionary to heathen lands, where, if the influences are not more demoralizing than among us, it is certainly very disparaging to us. Charles Sumner goes to Washington and makes a speech that nearly costs him his life, but it would puzzle the most fastidious critic to point out a single paragraph of that speech bordering on coarseness or vulgarity. It is the character of the individual, not the nature of the circumstances, that controls and elevates thought and action. If politics quite curious to see what class of religious disputants select this bar-room as the arena of their details. tants select this bar-room as the arena of their dc-

MRS. ELIZABETH CADY STANTON, of Seneca Falls framing them, because the latter implies the power New York, was invited to become one of the lady to amend them. Another of its sophistries is, the assertion that disorder and dissension would result to the family relation. To advance such an idea is to blaspheme the Creator of the universe, and sink woman below the brute creation. It is blasphemy, because it is trifling with nature's holiest laws. Affection, the choicest boon of heaven, whose omnipotent sway embraces the redemption of the world, none too degraded to feel its power, none too exalted to do it reverence, which, to the weary, oppressed heart, is worth more than all that wealth or fame can give, needs not the intervention of law to protect it, for it is as divine as it is immortal. Let us close its sacred portals, never again to be opened by sacrilegious hands.

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they not the marvel of this age? And yet they are they not the marvel of this age? And yet they are done around you every day.

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