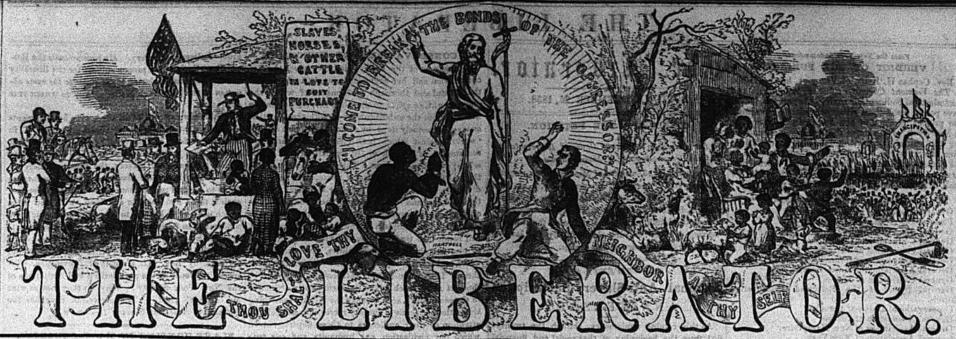
polliss, if payment be made in advance. FAll remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent.

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WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 48.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

The free States are the guardians and es

tial supports of slavery. We are the failers and con

use the cause of the oppressed in other

and by force restore their rights; but they are withou

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our parners, IN

PRAMING THE CONSTITUTION, SWERVED FROM THE MIGHT. 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

BOSTON, FRIDAY, NOVEMBER 26, 1858. WHOLE NUMBER, 1567.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

From the Richmond Enquirer. SLAVERY IN THE TERRITORIES.

While counselling unity and harmony, Virginia is not unmindful of the great questions that are yet unsettled with regard to slavery in the Territories. Virginia sees that though the constitution recognirs, and the Supreme Court sustains, her right to carry slaves into a territory, yet she also remembers what Judge Douglas so pointedly brought to light in Illinois, that this right may be rendered null and oid by the non-action of the territorial legislature. While Virginia recognizes no power that can compel a territorial legislature to enact those laws necessary to protect the constitutional rights of slaveholders. yet she does hold that Congress has the right, and is in duty bound to protect slavery in the Territories until the people of a Territory, when on the eve of forming a State government, may decide the question finally for the future State.

This question is one above the platforms of parties, and must be met and decided, constitutionally a favor of protection, or unconstitutionally against it. It cannot and must not be compromised; if the Cincinnati platform does not provide for this question, it must be made to meet this issue.

This question of protection to slavery in the Ter-ritories will have to be met, and the South will demand her constitutional rights; these rights are re-organized in the constitution, asserted in the Kansas-Nebraska bill, admitted by the Cincinnati platform, and have been sanctioned and adjudicated by the Supreme Court ; and, with this array of authority, the South will demand the legislation necessary render valid the rights so amply recognized by the party, the country, the Congress, the Supreme Court, and the Constitution. The right to reclaim fugitive slaves was given by

the constitution; the Northern States refused to or the practical enforcement of this constitutional right, and Congress was compelled to pro-ride the legislation necessary to the usefulness of this provision. So is it with regard to slavery in the Territories. There is no power to coerce a territorial legislature to do its constitutional duty, and Congres must supply the legislation withheld by the derelict territory. Intervention for protection is a fundamental prin-

ciple with the South, and a wiser nor better remark never fell from Gov. Wise than the following exract from his Illinois letter :

Protection in the territories and everywhere, to all rights of person and of property, in accordance with the rights of the States, and of the constitution and laws of the Union.' Here, then, may be found Virginia's declaration with regard to slavery in the ferritories. To this she is constitutionally entitled. he asks no more; she will take no less.

PHASES OF SOUTHERN OPINION.

John Mitchel, in his Southern Citizen of the 21st alt, thus chronicles some recent political demonstrations in the South :

'John J. McRae has not only been elected as a Member of Congress from Mississippi, to take the place of Gen. Quitman, but has been elected triumhantly, has even to a wonderful extent harmonized ey of the Slave Trade with Africa. In one county McRae, a strong Democrat, had almost every vote. anow-Nothingism, they think, is good, but negroes at \$100 are better.

Is not this a matter for Southern politicians to reflect upon? Might not some of them improve their position before the people by saying at once they are for the people buying their hands in the cheapest market?

'In South Carolina, as our Charleston correspondent informs us, Mr. Spratt has been elected to the State Legislature by a very large majority; and Mr. Pettigrew has failed of his election. Well, who is Mr. Spratt? and who is Mr. Pettigrew? Why, the first is a man who desires to give industrious farmers a chance to buy cheap negroes; and the second is the tery author of a certain "Minority Report" laid before the last Legislature, which opposed the importation of cheap negroes. It is true this issue was not expressly made in the South Carolina elections; they are very prudent people in that State; and have notions of policy which we do not pretend to understand. In fact, one of our Charleston correspondents was sharply rebuked by another for saying the revival of the slave-trade would be made an iss is those elections. Well, then, perhaps nobody was thinking about the King of Ashantee and his fine cheap fellows all the while—but by some accident a gentleman has been sent to the Legislature who is known to be going there for one sole purpose—to

patronize the King of Ashantee.

For our part, we should prefer that he had been elected aroundly for that purpose, like Mr. McRae in Mississippi. Still, one way or the other, this cause of "the traffic in human flesh" advances, and

What Southern statesman will next have the plack to plant himself on the honest human flesh latiorm? It is the true Democracy, for it will abolish monopoly; it is the best Know-Nothingism, abolish monopoly; it is the best Know-Nothingism, for it will enable Americans to rule America, (which the English and French do at present.) and more than all, it is the truest humanity and justice toward both whites and blacks."

West the Irish are Doing in America. John el relates as follows what he thinks the Irish are doing in America :

Every Irishman in the Southern States, without exception, who can afford to buy negroes, straight-way buys them. Some of the largest and most sucul planters in the Southern States are born Irishmen; and the finest plantation that has been purchased in America for many years, with 560 ne-grees upon it, was last winter sold in Louisians. the purchaser was an Irishman. Not only is there a large number of Irish-born citizens at the South who own slaves, but most of the Southern planters and slaveholders, we are proud to say, are Irish by descent. Our acquaintance with Irish-born citizens at the Court acquaintance with Irish-born citizens at the Court acquaintance with Irish-born citizens. descent. Our acquaintance with Irish-born citizens at the South is very extensive; and we never met with one of them who is not in favor of reviving the old slave trade with Africa, save one; and he is a very large slaveholder, and wants no more. Irish citizens at the North, though they have no personal interest in slavery, almost universally give their tots to let it alone, (which is all that is asked of them.) then,) because they have no business with it, no re-spensibility for it; because it exists under the con-stitution; by which same constitution their own rights and liberties exist; and because its enemics have proved themselves to be their enemics.

DOUGLAS'S CREED.

The triumph of Senator Douglas in Illinois renders the creed enunciated by him of general interest. The following synopsis of it, in the main correct, is from the Richmond South:—

1. Judge Douglas affirms the origin 11 cess
tial inferiority of the negro.

2. He denies that the negro was intended to be greeting was cordial. After many inquiries respectembraced within the abstractions of the Declaration of Independence, and asserts that the rights of freedom and equality were predicated only of the dominant race of white men.

Strong looked out to say Giller's friend. He was a rold many but his ball was still black, and his

3. He denies the privileges of citizenship to the an old man; but his hair was still black, and his

3. He denies the privileges of citizenship to the negro.

4. He affirms the compatibility of a confederacy of free and slave states, and the possibility of their harmonious co-existence under a common constitution.

5. He affirms the absolute sovereignty of the Strong went on with his book.

After an absonce of an hour, they came into the states in respect to their domestic institutions, and denies the authority of the Federal Government to room where Strong was reading.

Squire, 'said Giles, 'this man is an old friend of

7. He supports the decision of the Supreme Court, tellin' him about your book, and ne says use the first for slavery the right of colonization in hear you read some on it.'

'Certainly,' said Mr. Strong, 'I will read to Mr. the territories.

constitution in respect to the rights of the South.

9. He maintains the dignity and independence of very much, indeed, to have the story in all its dethe Senatorial functions against the encroachments, tails exactly right. of Executive usurnation.

of Executive usurpation.

10. He protests his opposition to Black Republicanism at every point and upon every principle.

11. He pledges himself to fidelity to the organization, principles and nominees of the Democratic

SELECTIONS.

SLAVE LARNIN'-THIS BLESSED UNION We take the following from the new Anti-Slavery novel, jus published in Cincinnati, entitled 'CHATANOGA': -

'Squire,' said Tom Giles, 'pleass don't put that on a log.

Wilson looked Giles fully in the face. 'bout Huldah's larnin' in your book, 'cause the example's a bad one. If thar's any thing in this world that I'm more constitutionally and tectotally fornenst than another, it's throwin' away schoolin' on niggers. Squire, no good ever comes on it. I mind one case now, that whenever I think on it, always

'What was it?' said Strong.
'What was it?' said Strong.
'Why it were this, squire. Old Mr. Glibbers jined the Presbeterians, and the preacher told him if he would honor the Lord with his substance, he would be blessed indeed. At first, the old man was close to mind him; but he kept on tellin' him and preachin' about it, till the old man said he would try it at a venter. So he had a yellow boy-some people said he war his own son, but no matter-and the boy were smart, and the preacher said it would be a good thing to give him schoolin' enough to make him a preacher. So he made up his mind that he should be a preacher. The next thing, squire, were to raise the wind, for he thought nobody were fit to preach without that. So he talked of selling his cotton crop, but that fell short, and he had none to spare; and then he looked about and thought he'd sell a horse or two, and some cattle, but he to get money. So one day the preacher were at his house, and he opened his mind to him, and told him what he wanted to do, and how health and told him 'Yes.' what he wanted to do, and how badly he were off. Then the preacher studied awhile, and says : ' Brother Glibbers, aint you got a servant or two you can spare? It seems to me you are a little over-stocked

in that line. 'No,' said Glibbers, 'all my hands are needed to clear up the place and make the crops.'
'Why, here's old Milly,' says the preacher, 'she

can't work out of doors, and will sell for a nurse to any body as has young children.' says old Glibbars, 'Molly is the boy's grandmother.' So much the better, Brother Glibbers, so much 'So much the better, Brother Glibbers, so much weaker and weaker, and by the time he gets to the the better,' said the preacher, 'because you can't end of it, it will all be broken into fifty pieces, some put his grandmother to a better use than to sell her of 'em,' said Wilson, (pausing for an adequate

to educate her grandson for the ministry. I wonder that you never thought of that before. It's all in nily, you see, and the woman ought to be thankful that in her old age she can be made to do his face,) 'some of 'em, Tom Giles, not a bit bigger But Molly is a good old Christian woman,' said

old Glibbers. 'So much the better still,' said the preacher, rub-

So much the better still, said the preacher, rubbing his hands; 'so much the better for that, brother. I should feel sorry to see a vile sinner sold to educate a boy for the ministry. Always give of the educate a boy for the ministry. Always give of the were to be train-said Wilson, shaking his head, 'never trust a Yan-an'll always be on the safe side, old friend.' to sell a bad nigger to do it; but when you want to make a minister of him, sell the best you have got, prother, the very best, and don't offer the lame or the blind to the Lord.' But it looks queer to sell the boy's grandmother

to educate him,' said old Glibbers.
'Why, how strange you do talk, Brother Glibbers,' says the preacher. 'How many grandmothers lo you think have been sold to educate the first men n the South,—our members of Congress, and law-rers, and doctors? Now is it not doing better with

the boy, Tom, were sent off to some big school to larn to be a preacher, and after a few years he came through the mill a great preacher. I have hearn him myself. He did not preach so loud as Father Blowhard, nor half so long as Elder Jones; he were smooth and oily, and pleased every body, and soon he turned rather impudent in his manners. He eat with white folks, and drank with white folks, and arter he got to be a great man, he married a rich white gal, and bought a stock of mules and niggers, and sot up for a gentleman 1 don't like that, squire. I am constitutionally and teetotally forneast it—indeed I am, squire. It's wasting money to school niggers, and only makin' em impident and saucy.'

Say so, old neighbor? Has the people hereaboute—these new comers and youngsters—got out a new Bible like the Mormons, and sich kind of people?'

No, Giles, that's not it,' said Wilson, shaking his head; 'they've got the same old Bible, but we've found new meanings that nobody suspected when you lived here. Do you know, old friend, that slavery is the corner stone of our hull country, and wisky it's life blood?'

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sebool niggers, and only makin' em impodent and saucy.'

'It does seem wrong,' said Mr. Strong, 'to sell the boy's grandmother to educate him for the ministry.'

'Squire,' said Tom Giles, 'don't say so. It does hurt my feelings to hear you talk so. Being as you come from Connecticut, whar the people in course don't know no better, squire, I can excuse you. I feel for you, 'squire. But you are under a mistake about that thing. It's right to hold 'em. Well, if it's right to hold 'em, it's righter still to sell 'em. Cause it's no use to have 'em without you can sell 'em. If it's right to sell 'em, why not school children at all, it's righter still to school 'em to be preachers. And if it's right to sell any body to school a boy for a preacher, it's righter still to sell his own grandmother to do it.'

'Yes, 'said Strong, 'it is all very clear. You are quite logical, Giles.'

'Yes, 'said Strong, 'it is all very clear. You are quite logical, Giles.'

'Tom Giles had been sitting for an hour with both his elbows on the table, his face covered with his hands, listening to the narrative as it was read by Mr. Strong. The sound of a horse's feet was heard, and Giles went to the window to see who was coming. He almost leaped as he said, 'Jim Wilson,' ight to be constitutionally and tectotally forness very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the right to be constitutionally and tectotally forness very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the right to be constitutionally and tectotally forness very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the very man as was too poor to own a nigger had the school and the product of the can be constitutionally and tectotally forness.

and Giles went to the window to see who was coming. He almost leaped as he said, 'Jim Wilson,'
right to be constitutionally and tectotally a
and hastened out to meet his old friend. Their slavery, and them as did own 'em, had the

After an absence of an hour, they came into the

6. He inculcates a policy of non-intervention as between the free and slaveholding states, as well as between the latter and the Federal Government.

hearn tell of a great deal of them, and I've be'n

8. He upholds all the guaranties of the Federal Wilson with pleasure, and hope he will point out tails exactly right.'

'Sartainly,' said Wilson, 'I'll help you all I can.' Strong read to the parties for an hour. While he was doing so, Wilson gave significant looks at Giles, and both Wilson and Giles left the room. They walked together a hundred yards from the couse, when Giles said, 'Let's stop here in this

'No,' said Wilson, 'come a little farther.' They went on fifty yards farther, and Giles again wanted to halt. Wilson pulled him by a button : 'Come on here

to this bunch of hazels ahead.

They reached the place, and after they had looked carefully around, seated themselves closely together.

'Do you love your country, Tom Giles?'
'Why, yes. Sartainly I do.'

Always knowed it. You've fit for your country Why, yes. You know I've done that thing

more nor 'onst under Gineral Jackson.'
Do you love Gineral Washington, Tom Giles?'
'Sartainly I do. He's dead now, but I love him

'Tom Giles, do you know what you re doing here?'
'Why, yes; I've told you. You scare me, old friend.' • 'Tom Giles,' said Wilson, hobbling to his feet, and standing before him, 'do you love the American Union, and hate the British?'

'Sartainly I do,' said Giles, rising to his feet, what do you mean? 'Well, now, let's sit down again, old friend, and

They sat down. 'This here man is a Yankee, 'I knowed it from the way he drawles his words

through his nose, as soon as I hearn him,' said Wil-

'Yes. He says I've been of considerable sarvice to him.'
'Tom Giles, are you the same man you was twen-

ty odd years ago, when you left these parts?' 'Sartainly—the very same.'
'I t!! you,' said Wilson, again getting on his

feet a... standing before Giles, 'that thar man is a dissolving of this glorious Union.'
Giles was thunderstruck.
'He is—I tell you he is,' said Wilson, 'every line he writes in his book makes this blessed Union

phrase to express his thoughts,) some of 'em not bigger,' (another pause, and during which he pull-ed out part of a red cotton handkerchief, and wiped than this here piece of a hankercher.' 'You don't say so?' said Giles.

'And you—you, Tom Giles, are a helping him to split the Union, and ruin the country.' 'He seems like a mighty friendly, sociable, clever

Oh !' said Giles, ' I never thought of that.' 'On Tom Giles, don't you know that times is altered

'Yes,' said Giles, 'I see a mighty change. I'd hardly know the place if it wern't for the mountains, and rocks, and trees, and creeks. Thar's been a houses built, that I hardly know it; and, as for the

people, you are the only one of my old friends I've seen since I've been here.' in the South,—our members of Congress, and lawyers, and doctors? Now is it not doing better with
the money to educate them to preach the Gospel,
than to serve the world.'
'Squire, I can't tell you all that he said. It's
been so long ago, that I may have forgot some; but
the upshot of the hull was, old Molly were sold, and
the boy, Tom, were sent off to some big school to
larn to be a preacher, and after a few years he can

The man that's opposed to them is an inemy to his country, and a friend to the British. The Bible's why Mr. Yeadon—who is evidently of the opinion that without African Slavery there can be neithern and all sich people, you know, neighbor.

Glles paused, and rubbed his forehead with his hand. 'I can't gat exactly right, and it's no use to try now; but it were something like this: "While the 'Marican eagle were a little bird in the shell, he chirped Liberty, and when he picked a hole in the shell jist big enough to stick his bill through, he hollowed for Liberty; and the very day he were hatched, he flaw away with some of the egg shell sticking on his back—screaming Liberty—Liberty for ever! And ever since, he's been bursy gouging out tyrant's eyes with his bill, and tearing the inimies of freedom with his claws." That's all I were driven either to saicide or assassination, the mind now, said Giles, 'but little as it is, I feel better.'

They took Giles on the litter to the tavern, and bathed his legs in hot whisky and red popper, and gave him some whisky to drink. After awhile he got better, received his pay from Mr. Strong, and

WINTEROPS LAST WORD

That the people of the Northern States-educated, thoughtful, intelligent, honest and religious—are all wrong, and that Mr. Robert C. Winthrop of Boston, in the State of Massachusetts, is all right, is one of those phenomena, whether regarded as intellectual, moral or political, which fill the mind with as much we as any phenomena of the kind can excite. Nohing in the natural way can have a chance. Tounder is not nearly so impressive. Earthquakes are commonplace in comparison. The Delphic oracle sional ons. He sees in it a detected culprit in its best, but plenty of many. He was an idiot, not to be named in the same day. We bow down. We listen, with aching minds, with agonized ears, and with weary legs. What we hear, another matter.
Our readers may remember a gentleman of the

Our readers may remember a gentleman of the name of Robert C. Winthrop. A gentleman who lives in a very genteel square in a very genteel locality in the very genteel City of Boston. Quite up, you must know. Miles away from vulgar people. In a very good house. With a very good library. And good pictures. And two cloaks. And other comfortable things. That this gentleman upon the eve of an election should shuffle himself from his genteel shelf and write a verified letter in dehis genteel shelf, and write a refined letter in defence of genteel politics, is not half so wonderful as that he should write the letter aforesaid to Col. Isaac H. Wright—a Mexican Colonel of a Massachusetts regiment, and therefore not ex-officio a genteel personage. But Mr. Winthrop has done it bless his honest and self-sacrificing soul! Was bless his honest and self-sacrificing soul! Was this a moment for ctiquette? A glorious Union endangered—the proud fabric of our political liberties shaking as with a shaking palsy—the thunders of destiny rumbling—the levens of searing and blasting and seathing ruin doing up the preliminary folks and flashings—was this a moment in which to hesitate? Not a bit of it. Mr. Winthrop jumped out of bed, where he has been for the last five years. Mr. Winthrop put on his dressing gown. Mr. Winthrop grasped his best pen. And Mr. Winthrop wrote to Col. Wright! Col. Wright of the Mexican army.

Mexican army.

Well, what did Mr. Winthrop write? Listen to the words: I have an unchangeable conviction that intemperate Anti-Slavery agitation has been the words: 'I have an unchangeable conviction that intemperate Anti-Slavery agitation has been the source of a very large part of the troubles by which our country has been disturbed and harassed for some years past.' What troubles, O Robert? Financial, religious, or political, O my Winthrop? When a man has an 'unchangeable conviction,' it should be about something. Take off your night cap, O mic Roperto! and let us reason together.—Slavery principles were in fashion. You were the derus and sixpenny tulamen of your Whig party. Of Anti-Slavery opinions you were wont to utter a few—not many—but enough. Think, if you are right now, how wrong you must have been then! Yours was, of course, 'temperate' agitation; but did it not pave and smooth and level the way for the 'intemperate'? You were never very warm, but you were never, as you are now, happily, sweetly, safely and delightfully refrigerant. We will not look too closely into the details of the past. You belted when you thought it best to bolt, just as you stuck by Freedom and Massachusetts opinion when you thought it best to stick by them. Are you moved, my Robert? Try, then, to be what you once were. Try to be worthy of that great historical wealth of ancestry which is yours. You cut but a strength in a novel called 'Pelham.' You will never have a good digustion and a yound liver until you make up your mind. Do no O Robert, and write to us a letter!—New York Tribuse.

say they knowed it was wrong, but they could not get rid of them. And them as chose to drink whisky could do so; and them as chose to let it alone could do so;

Ah, said Wilson, shaking his head, and striking the end of his cane hard upon the ground, times is altered now. Slavery is the corner stone of this glorious Republic, and whisky's its life blood. The man that's opposed to them is an inemy to his

down on all sich people, you know, neighbor.'

'Yes,' said Giles, 'I know that; let me take your arm, neighbor, for I'm so weak, I can hardly walk. linger in the Bootian and bonighted City of Boston, The cold chills run down my back, so that I'm ean only be accounted for upon the presumption aftered I'll have the ague. afecred I'll have the ague.'

Tom walked about fifty yards, and then sat down.

'I'm so weak, Jim Wilson,' said he, 'that I can't he returns to his own, his dar accustomed extranwalk a step further; only think that here I've bin fields—before he again tastes the rapture of Carowalk a step further; only think that here I've bin fields—before he again tastes the rapture of Carowalk as the property of the same heroic strain with the world's most renowned in some heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with the world's most renowned in section of the same heroic strain with The so weak, Jim Wilson, 'said he, 'that I can't walk a step further; only think that here I've bin three days a helping a Yankee to split the Union.' Wilson waited awhile, but as Giles grew worse, he went to the tavern and got the landlord to come and help him to the house. After consultation, they made a litter—put Giles on it, and bore him softly along. As they went, the old man murmured from time to time, 'Only to think that me, Tom Giles, has been a throwing of salt on the 'Merican eagle's blessed tail, and splitting the Union! Who'd have thought that of Tom Giles, when he were blazing awar at the British at New Orleans under Gineral Jackson? Who'd have thought it of me—that has always loved my country more nor my wife nor children.'

Wilson and the landlord bore Giles along on the litter, his fest foremost toward the tavern, when Giles made a sign with his hand for them to stop. They rested one and of, the litter on a large log, and the other end on the ground, so as to place Giles in a half recumbent position. He wiped the cold sweat from his forehead with the end of his hunting dress.' Neighbor,' said he, 'when I were a young man, I heerd Tommy Littlejohn make a fourth of July norration. It were while he were studying to be a law yor, and a member of Congress on the Chowan River, and it were printed in the Genius of Liberty, and I liked it so much, that I got a good part of it by heart, and remember of Congress on the Chowan River, and it were printed in the Genius of Liberty, and I liked it so much, that I got a good part of it by heart, and remember of Congress on the Chowan River, and it were printed in the Genius of Liberty, and I liked it so much, that I got a good part of it by heart, and remember of Congress on the Chowan River, and it were printed in the Genius of Liberty, and I liked it so much, that I got a good part of it by heart, and remember of Congress on the Chowan River, and it were printed in the Genius of Liberty, and I liked it so much, that I got a good part of it by heart, and reme

ing in the woods a hunting. 'Ef I only could say it now, it 'pears to me it would do me good.'

'Do try and remember it now, neighbor Giles,' said Wilson. 'Do try, for I'm consaraed for you.'

'Take time to collect your thoughts,' said the landlord. 'It may do you good to remember it.'

Giles paused, and rubbed his forshead with his the jump then and there in his presence; but, from

- such as it is - and not upon ours .- N. Y. Tribune.

ETT, CHOATE AND WINTHROP. The Muchias (Ms.) Republican, reviewing the political state of Mussichusetts, thus alludes to three stranded representatives of cotton Whiggery :

· Literature has ever been the hospital for decayed politicians to retire to, and nurse their reputations These men are already conspicuous in that uninvidi ous field. Mr. Everett has a gift at necrology, de lights to forget the present in the momory of the more glorious past. He stands on the top of the more glorious past. He stands on the top of the morning, shaking his eloquent finger at the antecedent midnight, and exclaiming. Those were the times! He can write the ealogy of the Democratic

party.

'U'oate's passion for it must be a purely profes in its brots, but plenty of mrnry. He warms to-wards its intense and pulpable rescality as a physiologist gloats over a new subject, or a naturalist over a new bug. The people demand its arrest, its speedy arraigament and condign execution. Mr. Caeste interposes to defend it, and from now till-1860 let him be closefed with his client, listening to the con-

fession, and preparing his plea.
As for Winthrop, he must lay himself out on an epic poem; nothing short of this can fitly express his sublime sorrow. The frivolous age waits for a new Divine Comedy to tone it to seriousness and devotion. When Homer was old, and, they say, blind, be wrote the Iliad. Lot Mr. Winthrop, who, in his political blindness, has wandered away among the Democrats, and got lost, write his 'Menin acide' upon the terrible rage of Gen. Wilson, to the Whig party the direful spring of woos unnumbered. Happily, Mr. Longfellow has revived the epic hexameter for his use. It seems like poor singing, but very easy writing. Thus:

" 'The wrath of Wilson I sing, Wilson the cobbler of Natick."

SEALED PROPOSALS.

The South has already issued a call for Sealed Proposals for the Presidency. Caleb Cushing bids very low; offers to catch all the niggers for nothing and board himself; will do all the dirty work of the South with the utmost dispatch, such as disfranchising his fellow-citizens, stealing Cuba, smothering freedom in Kansas, and insulting the freemen of the North. Caleb is in search of the White House; and will, if possible, 'crush out' whatever stands between him and the goal of his unbridled ambittion. He speaks with tongues which accounts for his lying.

There are other bids, but we have neither spac-time nor inclination to record them at present.

POLITICAL OPINIONS IN MASSACHU-SETTS.

Tie Beston Courier says that, at the late election in Missachusetts, nearly one-half of the qualified electors in that State did not vote. It is certainly a curious circumstance that over one hundred thou-sand voters should have remained away from the polls, and one, too, that demands so If the true cause is got at, it will, we think. throw light not only on the opinions and feelings prevailing at this time in Massachusetts, but tend lso to clear up the doubts that rest on the future character of parties in this country, and consequently on their course.

To come to the point at once, the fact pointed out by the Courier indicates the existence in Massachus its of a conservative class opposed to sectional agitation; that has of late refrained even from voting. To understand this, it is necessary to remember that a considerable portion of the great opposition party in Massachusetts—the Republicans—hold extreme views on the subject of slavery. In addition, Massachusetts is the home of such men as Mr. Garrison, Mr. Phillips, and Theodore Par-ker. That State, in a word, is the stronghold of the Abelitionists, and from Boston most of the Abolition manifestoes are issued. These circumstances naturally create strong mutual repulsions. As a naturally create strong mutual reputsions. As a consequence, there are thousands of men in Massachusatts, of conservative views, attached to the Federal Constitution, and to the Union of the States, who could not bring themselves to unite with the Republicans in the late election. They feared to do so, lest they might seem to endorse the impulant antimuts and uncalled for declarations on dent sentiments and uncalled-for declarations dent sentiments and uncalled for declarations on the subject of slavery, from time to time put forth by the leaders of the last named party. On a smaller scale, the same feeling was operative in the New York election, where, at the lowest, the Rochester speech of Mr. Saward alone must have lost to the opposition five thousand votes. On the other hand, the conservative men of Mas-

suchusetts, who would not co-operate with the Re-publicans, could not vote with the Democrats. They heartily condemned the outrageous pro-slave-ry policy of two Democratic administrations; they were justly indignant at the usurpations and wrongs that have taken place in Kansas; they condemned the attempt to make the Supreme Court of the United States a political instrument in the interests of slavery, by obtrading it boyond its proper judicial sphere; they revolted from the dingerous doctrine of squatter sovereignty, at one time set up by numbers of the Democracy, though receded from by them, since it is discovered not to be favorable to the extension of slavery; and, finally, from having always been Whigs, they are opposed to the general and commercial policy of the Democrats, which has tended, through so long a period, to depress the in-dustry of the country. Thus, unable to act with either of the leading parties of the State, they have abstrined altogether from voting. This seems to us the only probable explanation that can be offered.

But does it not furnish a happy evidence that

parties may again be organized on some other than a sectional basis? Only think of it! here we have

in Missachusetts, a State that has long been con-sidered extreme on the question, a body of vo-ters who are able to turn the voters' scale to the conservative side ten times over when they come out, and they will come out on the right side too, whenever they see a chance of success. They are not to be drawn into the support of a pro-slavery Democracy by the arguments and eloquence of Mr. Caleb Cashing. They sot down both Mr. Cashing and his oratory for precisely what they are worth.
But they will not, on the other hand, be dragooned Bitthis will not, on the other hand, be dragooned into indersing by implication, merely, declarations in the by some of the leading politicians in New England that are incomputible with the Constitution of the United States; or at least are utterly at war with that spirit of compromise in which the federal Constitution was framed and adopted. If this be the feeling in Massachusetts, what must be the disposition of poods in the other free States? Is it not manifest that they will gladly see the slavery question withdrawn from politics? There is no reason to doubt it. There never was a greater mistake made than to suppose that slavery agitation is agresable to the people of the North. The manifer in which the compromise measures of 1850 were received in the North showed that. The greatest satisfaction was felt at the vexed question being put to rost. Unfortunately, we were not permitted long to enjoy quiet. The country was aroused by the aggressive measures that commenced with the introduction of the Nebraska bill. But again we may hope for exemption from turmoil and again we may hope for exemption from turmoil and strife, and for leisure to devote attention to the great industrial interests of the country—interests which lie at the very foundation of our prosperity and greatness. The Southern States, there is every reason to believe, are satisfied, after the experiment made to carry slavery into Kanass, and its utter failure, that such attempts are vain. They will abstain from them in the future. Patriotic and good men in the Southern States are again presenting themselves to the people there, and speaking words of true wisdom. Many southern men who have been distinguished by ultra views, are sensibly modifying their opinions; and the fact stated by the Boston Courier shows that at the other section

of the Union a condition of things prevails favorable to harmony, and favorable to the organization of a party in which slavery issues have no place.—Philadelphia American Gazette. From the New York Independent JUSTIFICATION OF SLAVEHOLDING IN MISSIONARY CHURCHES.

BY REV. OBORGE B. CHEEVER. If anything can fill the mind with anguish, it is to see a great, sacred, and venerable Association, such as the American Board, whose origin was in such humble yet fearless faith, and whose course has been so illustrious and so marked with the favor of God, casting itself into the breach in defense of the greatest iniquity that ever stained the religion and benevolence of the Christian age. 'The people or the land cave used oppression and exercised robbery, and have vexed the poor and needy; yea 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. Her priests have violated my law, and put no difference between the holy and profane. Her princes in the midst thereof are like wolves ravening the pray, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them.' The sophistries of the apologists for slavery in the Missionary Churches are among the completest specimens of this untempered mortar eyer offered for the plastering and peace of troubled corporate consciences. If anything can fill the mind with anguish, it is

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churches, just so far as it is admitted among them.

We have spoken freely and earnestly against such an example in the Tract Society; God forbid that we should keep silence in regard to it, or connive at it, in the American Board, where it is more potent for evil, more destructive of good. In the defence of slaveholding, if the Board suffers its injudicious friends to determine it in so dreadfully false a position, it must become more positively guilty than the Tract Society, even if occupying only the same ground.

But it cannot occupy the same ground, because it has churches under its authority and care, and admits slaveholders to them. In so doing, its position is worse than any that the Tract Society has ever taken, for that Society has no churches under its teaching, and is not directly responsible for their morality. But the Board has, and admits slaveteaching, and is not directly responsible for their morality. But the Board has, and admits slave-holding in them. The Tract Society does not positively teach that slaveholding is a Christian virtue, but simply refuses to say anything against it as a sin. The Board has a connection with it, and positively sanctions it. The Tract Society sins by omission, the Board by commission. It is not very consistent to be waging war against the Tract Society for its sins of omission, and in the same breath defending and justifying the American Board for its sanction and support of slavery among the Cherokee and Choctaw churches.

sanction and support of slavery among the Cherokee and Choctaw churches.

Indeed, beyond question, if the Tract Society had one, two, or half a dozen churches under its own teaching and control, with thirty-seven slaveholders admitted to them, this tremendous fact would be sounded as a tocsin; the ringing of thirty-seven alarm-bells would be as nothing to it; the thunders of pious invective would reverberate from Aroostook to Tehuantepec. The very defenders of slavery in the churches of the Board would launch such bombs of fiery indignation into the Tract House, that the of fiery indignation into the Tract House, that the very rafters of the building would almost go off in flames. Now, although the Tract Society and the American Board hold their centers of operation in two different buildings, yet they are not quite so far asunder, that that which is sin in the one becomes boliness in the other. The sanction of slavery in

any way is a great wickedness in both.

To cover this wickedness, a new discovery is wrought out in morals. We are told that slavery is admissable in the churches, and becomes an innocent thing and about the country of the country is admissable in the churches, and becomes an inno-cent thing, and slaveholding the mere exercise of Christian graces, provided it be not defended and justified out of the Bible. It is good in any church that does not bring the Bible to support it, but a heresy in any church that does. The practice of the sin itself is no heresy, if you let alone the Bible; but the defence of it out of the Bible is a heresy so damning, that every such slaveholding church ought to be cut off. Any man practising slavery without defending it in the abstract, may be received into the Christian church, but any man defending it out of the Bible shall be cut off. He may defend it by expediency, by the law of love, by justificatory circumstances, and private good intention, such as the missionaries of the Board in connection with the Predential Committee may deem satisfactory evidence of pious slaveholding, and he shall not be rejected, but shall be admitted as a Christian slaveholder. His slaveholding does not mar nor militate against his Christianity, but his Christianity sanctions his slaveholding: provided always, according to fies his slaveholding; provided always, according to the new discovery, he does not defend it out of the Bible, does not put forward his Christianity to sanc-

Now this discovery is just as good for the defence by the recent Report of the Board as being guilty of a departure from the first elements of Uhristian morality in maintaining a system of slavery that offends the moral sense of the Christian world, and makes Christ the minister of sin. And how dare the Board, and its defenders and special pleaders in behalf of such an immorality in its own churches, accuse the Presbyterian churches of gross wickednes in a thing which the churches of the Board are practising, under the excuse of prudence, necessity, and a benevolent expediency? It is manifest that the Presbyterian churches practise it in the same way. The churches of the Board do not monopolize the slaveholding picty, any more than they do the slave-

The Presbyterian churches practise slaveholding under just the same authority of benevolence and piety; and both the Board and the Presbyterians maintain that it is a Christian piety based upon the Christian Scriptures. We are not aware that Pres-byterian slaveholders are any more in the habit of defending their slaveholding out of the Word of God, than the slaveholders of the American Board theirs. And if to the sin of the American Board in practice, is very difficult to say which would be the heresy, an iniquity practised, and received into the church, and justified, without the Bible, in the very church, and justified, without the Bible, in the very teeth and eyes of it, the Bible being all the while acknowledged to be against it, or, the same iniquity practised and defended by the Bible, in an alleged sincere conviction and belief that it is an institution

there appointed and sanctified of God.

It happens unfortunately for this line of defence, nissionaries of the Board took their definitions of slavery, and the principles by which they resolved to be guided in regard to it, from the Presbyterian Confession of Faith. They said in effect, "We will do just as the Presbyterians do; their standard in regard to this sin, and the reception and treatment of it in the churches, shall be ours." And we have now before us a testimony, under a responsible signature, that one of them declared, in this very city, that they would receive all the slaveto the churches whom they could get. holders into the churches whom they could get.

Now this quite explodes the new discovery as use

Now this quite explodes the new discovery as use-less; the proposition will not take, will not be ac-cepted, that while Old School Presbyterian slave-holding is both heresy and sin, being defended from the Bible, New School and missionary slaveholding is the climax of self-denying benevolence, having no need of the Bible. Wonderful discovery! that sla-very as defended out of the Bible is rank heresy, but practized and defended as right and just in itself, a tised and defended as right and just in itself, a practised and delended as right and just the Christian virtue!

The only question to be proposed to the slavehold-

ner on admission to the Christian Church must be this, Do you, or do you not, justify slavery out of the Bible? If the candidate answers, I do not; I believe the Bible forbids it, but I practise it as a Christian virtue, with private good intention and for the good of the slave; then you must say, Come in, thou blessed of the Lord! And praised be his name that thou art not tainted with that dreadful Old School Presbyterian heresy! We have no objection to the sin; we can manage that, can sanc-tily and swallow that, being in the concrete; but the heresy is an obstract wickedness, quite as had as

the heresy is an abstract wickedness, quite as bad as technical abolitionism.

Just so with drunkards. 'You drink rum, do you?' 'Yes, but with private good intention, and justificatory circumstances.' 'But you do not justify it out of the Bible, do you?' 'O no! God forbid I should do that! I maintain that it is a sin by the Bible. I am not a drunkard in the abstract, but only in the concrete, and I do not justify rum by the Bible, neither do I drink rum per se, in the abstract, but only under the circumstances, and with abstract, but only under the circumstances, and with good intentions.' 'Ah then, very well, you can come in. We can get along very well with the sin, so long as you don't commit the heresy.'

Just so with Polygamists. Here is a man with thirty-system wires, and he desires to join the Chris-

thirty-seven wives, and he desires to join the Christian Church. If he defends his Polygamy in the tian Church. If he defends his Polygamy in the abstract, and out of the Bible, he must be kept out of the church, for that is a rank heresy; but if his Polygamy is only concrete, and he keeps his wives with private good intention, and does not justify it out of the Bible, he may come in; it is merely a sin, but not a heresy. If you will only abstain from defending it out of the Bible, it is sanctified by conversion, by piety, and you may make your church a harem, and glorify God in so doing!

A SLAVE DIFFIGURY. The schooner Mystic Valley, Capt. M——, owned by Messra. Benner & Deake, on her recent voyage from New York to Key West, carried, as a passenger, a faithful slave owned by a gentleman in Key West, (who had permitted him to travel on his own guarantee) without being aware that the revenue laws required the entering of the said slave at the Custom House by a manifest. On arriving at her destination in Florida, the vessel was seized by the Collector of the port, and is already confiscated to the Government, or imperilled in this respect. The owners, who are very respectable and honest merchants of New York, have applied to the President to have the forfeiture remitted, and it is to be hoped they may succeed, having been innocent of any intention to violate the revenue laws.—Sevenach Nesee, Nov. 10. A FLAVE DIFFICULTY. The schooner Mystic Velley,

From the New York Independent VERDICT OF THE PUBLIC.

Rev. Cephas H. Kent, of Vermont, has published in *The Vermont Chronicle* a list of Ministerial and Ecclesiastical bodies other than local churches, which have passed resolutions either explicitly condemning the present position of the American Tract Society in New York, or in view of that position recommending the churches to withhold their contributions from the Society in New York, and transfer them to the Society at Boston. The list is well worth preserving. If any correspondent can add to it, we serving. If any correspondent can add to it, we shall be glad to make it as complete as possible : .

1. Larger Bodies generally representing States. General Association of Michigan. Pastoral Convention of New Hampshire. General Association of Iowa. General Conference of Churches of Ohio. General Convention of Vermont. General Association of Connecticut. General Association of Massachusetts. General Conference of Maine.

General Synod of the Reformed Presbyterian National Anti-Slavery-Subscription

church.
Congregational Union of Canada.
General Association of Illinois.
General Association of New Hampshire.
General Association of New York.

II. Ministerial Associations, or County, or District Conferences of Churches. Susquehannah Conf. of Congregational Churches

Middlesex Association, Conn. Northeastern Ohio Association, Oneida Association, N. Y. Puritan Conference, O.

Association of Congregational Ministers in Eastern

Association of Congregational and Presbyterian Ministers, Rushford, N. Y.

Ministers, Rushford, N. Y.

Berkshire South Association, Mass.
Hartford North Association, Conn.
Litchfield South Consociation, Conn.
New London Association, Conn.
Windham County Association, Conn.
Milwaukie Convention of Congregational and Pres-Association of Western Pennsylvania.
Consociation of Middlesex County, Conn

Broome and Tioga Baptist Association, N. Y. Worcester Baptist Association, Mass. Of the above named bodies, thirty in number, six namely, the New Hampshire Pastoral Convention and General Association, the Massachusetts General Association, the General Conference of Maine, and the Berkshire South and Worcester Baptist Association, indicate their dissent from the New York Society, by express approval of the different actions of

the Society at Boston, and generally by recommend-ing the latter to the patronage of the churches.

The General Synod of the Reformed Presbyterian Church says that it regards ' the Dred Scott decision and the resolutions of the Tract Society as ominous of impending judgments on the land, and on account of these things, including some others of like nature, they appoint the second Thursday in Feb., 1859, to bserved by all their churches as a day of fasting and prayer.

All the others, except the General Convention of Vermont, express strong disapprobation of the action of the New York Society; for example, the New London Association says in relation to it, We are filled with grief and astonishment'; the Litchfield South Consociation, 'It puts itself in opposition to its true character and aims as a great moral and Christian Institution '; the Northeastern Ohio Associa tion, 'It virtually repudiates the great principles of the Gospel'; and eighteen of these bodies expressly recommend to the churches to withhold all contri-butions for its aid, while it retains its present posi-

It is due to the Tract Society in this city that we should append the resolution of the Synod of New York, Old School; which body, after threatening to overturn the whole system of common school edu-cation if the Bible is shut out from any of the schools, resolved to applaud and sustain the Tract Society in shutting out the light of God's truth from

· Resolved, That the Synod heartily approve the stand taken by the American Tract Society at its last anniversary, in refusing to depart from its great work —the diffusion of the knowledge of our Lord Jesus Christ as the Redeemer of sinners. A work it has prosecuted with singular fidelity and success for more than a third of a century; and Synod cordially commends that Institution, thus adhering to its constitution, to the sympathies and prayers of our peo-ple, and as far as consistent with other claims, to their enlarged and liberal benefactions."

We suspect that the pecuniary value of this reso lution will prove to be very small in churches where the claims of the Presbyterian Board of Publication are regarded. It is due to the Synod to state that ive the following from a reliable s eing known to us:

MESSES. EDITORS:—The Presbyterian of last week says that the resolution sustaining the action of the Secretaries of the Tract Society was passed unanimously. Would you like to know the history of that transaction? Let the Tammany Hall Sachems listen. They can learn to be always unanimous, if they would take lessons from some of our managers. The new Secretary of the Tract Society is a member of Synod. The empty coffers of his Society must be filled. He writes the resolution aforesaid, and hands it to our worthy Stated Clerk, to rush through with of Synod. The empty coffers of his Society must be filled. He writes the resolution aforesaid, and hands it to our worthy Stated Clerk, to rush through without debate. These 'union-savers,' mind you, are wise enough to wait until the Synod is just ready to adjourn. Two-thirds of its members have already gone. All is confusion. The resolution, unheard by half of those present, is offered and passed, and a gone. All is confusion. The resolution, unheard by half of those present, is offered and passed, and a moment after the house is empty. That is worth \$40,000 to the Tract Society, exclaims the com-forted Secretary, as he starts for the Tract House to by half of those present, is offered and passed, and a moment after the house is empty. That is worth \$40,000 to the Tract Society, exclaims the comforted Secretary, as he starts for the Tract House to tell of his success. I know that one-third, I firmly believe that the half of the members of that Synod for the people who do what is right in the sight of believe that one-half of the members of that Synod regard the conduct of those Secretaries with reprobation, and look upon the meeting that sustained that conduct as little better than the gatherings of pot-house politicians. Rest assured such a resolution as that offered by Dr. Krebs, fairly and openly presented, can never obtain the unanimous vote of the O. S. Synod of New York.
A MEMBER OF SYNOD.

KIDNAPPING NEGROES IN KANSAS. [Correspondence of the Rochester Democrat.] LAWRENCE, K. T., Nov. 1, 1858.

crat on the lence having been removed for his anti-slavery principles have been implanted, and crat on the lence having occur removed to anti-sirvery principles in the petitioning, make col-clerks, and, it is believed, Mr. G., the aforesaid lections and donations, and resolve to come up, if pos-Postmaster, with two other National Democrats, went to a house a little west of the town, and seized Missourian's house, a farmer, a little cast of the town. He laid there bound all the next day. In the meantime, the kidnappers sallied out and seized a colored barber, living and doing business in the town; put him in a back, and drove off with him. But the colored man was not content to be driven into Slavery, and made a desperate leap, jumping over one of the villains, and outside of the hack. over one of the villains, and outside of the hack.

The party of kidnappers—there were four of them—gave chase, firing their pistols, and shouting that they would kill him, unless he stopped and submitted. But he was born free, and was determined to ted. But he was born free, and was determined to keep that inestimable boon. He ran, for his shop, and gave notice that he had been kidnapped by Mr. Judson, of the Post-office, Samuel Fly, a keeper of a grog-shop, and a Mr. Gose. While this was going on, the first kidnapped man had broken or untied his bonds, and jumped out of a high chamber window, leaving his clothes, which they had taken from him. It being very dark, he went miles out of his way, but, as soon as the stars could be seen, he turned for Lawrence, arriving in time to give evidence against the villains, just as they were arrested on the other charge. At the Missourian's house the woman told the man not to be uneasy, as they were going to take two negro men and three women to the 'State,' as Missouri is called, but he should be well treated. As he had a wife living and doing housework near the town, he was determined to get liberty for himself and wife, or die. He is should be well treated. As he had a wife living and doing housework near the town, he was determined to get liberty for himself and wife, or die. He is again free and his captors were prisoners, but are out on a paltry bail of \$1,000. They will be tried before Judge Elmore, who is the largest Slave owner in Kansas; lately appointed by Buchanan. Who can expect justice? Thus is our general government, under this administration, a pro-slavery machine.

Liberator The

BOSTON, NOVEMBER 26, 1858.

CIRCULATE THE PETITION. To the Honorable Senate and House of Represe

The undersigned, citizens of Massachuse fully ask you to enact that no person, who has be

held as a slave, shall be delivered up, by any office or court, State or Federal, within this Cou to any one claiming him on the ground that he owes 'service or labor' to such claimant, by the laws of one of the Slave States of this Union.

THE TWENTY-FIFTH

ANNIVERSARY.

As this coming anniversary, though the twenty fifth from the beginning of that social and financia series which have been so greatly promotive of our cause, will be the first of a series from which a far greater social and financial efficacy may be anticipated in its behalf-and as the change in the method of its observance, by rendering the Christmas and New Year's season inconsequential, favors a change in the time of its appointment which is, for many reasons, advisable—the day and evening proposed will fall somewhat later than heretofore, making it the first

anti-slavery occasion of the year 1859.

One great object of the change from sale to subscrip tion is to ensure the broadest possible home coopers tion, and thus to deserve the most generous possibl foreign one, in this, THE GREAT CAUSE OF TH

WORLD. Every friend and well-wisher who has heretofor rejoiced in the opportunity to show good-will by purchase is now entreated to do so by subscription; cordial invitation being extended by the ladies (whose names are attached to the circular in another column) for the occasion hereafter to be advertised.

It will be an occasion for conversation, consultation and mutual aid; for the social and festive congratulations of the new year, as well as an opportunity for the discharge of our pecuniary debts to the Cause according to the full measure of pecuniary ability, whether it be positively great or small, or that measure made great by its grand accompaniment of a devoted life, which has cut down its amount as a sum

The friends of the Cause abroad are already work, and will all be present in the spirit at this reunion-some of them, doubtless, in fact also. The following-one of their communications among themselves-accompanied by a private letter of great interest, will greatly encourage and cheer all who are now hard at work in the New England field, at the West, and elsewhere.

BRISTOL AND CLIFTON ANTI-SLAVERY

SOCIETY.

The Committee desire to call the attention of the friends of liberty, in Bristol and the neighborhood, to the present position and need of the AMERICAN ANTI-SLAVERY SOCIETY. They do this the more freely and hopefully because, in the good providence of God, the issue of the great, vital, world question has now to be decided in the United States. Let slavery be abolished there, and its universal death-blow will-be given. No civilized country will then bind its fetters upon

Christ's freemen.
The American Anti-Slavery Society has, from its origin, had one single, simple object—the emancipa-tion of the slave. Its supporters have been content to work and wait for this as the blessing of Heaven to come in due time upon their labors. Its most zealous Agents have, for this, given up all worldly business—
all professional advancement—all hope of outward prosperity—twenty-five years of life filled with persecutions manifold; and some have died in the struggle in faith, not having received the promise.

British aid to its funds has, for a long period, chiefly

gone in the shape of contributions to the Boston ANTI-SLAVERY BAZAAR. The leaders of the cause in America have now determined that the time has com when direct Subscriptions in money will best serve the holy cause. Therefore, they ask British aid in that form, as giving, at once, substantial support and an expression of sympathy in their labors.

ask this at our hands and hearts, because th the claims of the Presbyterian Board of Publication are regarded. It is due to the Synod to state that the above resolution was passed by about one-third all that sends an electric stream of divine compassion of the body; and in the hurry of adjournment. We and of eternal justice through the souls of their countheir colored brethren—duty never more to slumber or be lulled to sleep until they shall, equally with themselves, hold, as their own from the common

Signed on behalf of the Society. ANN TRIBE, 9 Portland street, Kingsdown, President. MARTHA STRPHENS, Ashley Down, Treasurer. MARY TROMAS, Woodcote, Stoke Bishop, Secretary.

Contributions will be received by the above, and by Contributions will be received by the above, and by Rev. Thomas S. Crisr, Baptist College, Stoke's Croft; Rev. D. Coopen, Redfield House, St. George's; ROBERT LEONARD, Esq., jun. 5, Buckingham Villas, Clifton; TROMAS WATERMAN, Esq., Tyndale Villa, Cotham; Rev. Edwin Chapman, Hyde Lodge, Durdham

At the sight of such documents as this, all worthy Americans will renew their resolution that the genertown now. We have but two Pro-Slavery men Lawrence—one is au Irish lawyer, and to the othfriends of the Cause unite in every town where the sible, in a body, or at least by delegation, to receive went to a house a little west of the town, and seized a poor industrious colored man, who was cutting the cordial welcome which the January reunion of wood for his family, threw him into a hack, and lass will extend to them. There is also the amplest binding his hands behind him, carried him to a heart-room for Southerners wishing to get rid of the system of slavery, and desiring to become personally acquainted with their co-laborers at the North for the better prosecution of a cause which is not sectionalnot even national—but universal.

Let the friends in all the towns and cities when the cause was early cherished, such as Portland, Ban gor, Lynn, Concord, Concord (N. H.) Salem, Brook line, Cambridge, Groton, Haverhill, Andover, Fitch burg, Leominster, Milford, Worcester, New Bedford Weymouth, Plymouth, Dorohester, Milton, Fall River.

to that as an all-sufficient one : asking excuse of any who may chance to be omitted from so numerous list as that of the names whose presence they cover entreating such, if any there she any unfortunate accident or mistake to deprive the oc-casion of the pleasure of their company. M. w. c.

and her pretensions, ought to do, and to the faithful and thorough performance of which the clergy ought, ex officio, to stimulate her, either remains from the unfaithfulness of both these parties or is spontaneously done by some department of that world against which both clergy and church are accustomed to inveigh as (in comparison with them-selves) carnal and corrupt. This is bad enough. But the real state of the case is yet worse. For when individuals, or the 'secular' press, or voluntary associations, take up and seek to perform these omitted duties of the religious guides of the people, the latter take umbrage, often complain of the intrusion of unsanctified hands into their sphere, and yet more often seek to obstruct these instrumentalities, give them a bad name, and warn the people against co-operation with prepared by Rev. Mr. Wolcott of Providence, with them. Thus when certain lecturers, whose powers of thought and speech make them eminently attractive the New York Society! Why do they not reprint to the community, seek to make the lyceum something better than a means of literary recreation, and call the attention of their audiences to those departments in which our civilization, our humanity and our true welfare are notoriously incomplete (not to say grossly defective), the black-coated gentry above-mer try to dissuade the public from even hearing them.

These thoughts have been suggested by an excellent article in the Tribune respecting the recent judi-cial murder of John Rogers in the city of New York, in revenge for a murder committed by him, a year ago, under the influence of a temporary insanity, for the production of which the laws and customs of that city make ample provision. Every large city, and prešminently New York, suffers the regular continuance and systematic operation of grog-shops and brothels enough to account for all the crime committed in them, seen and unseen. The clergy, whose function comprises supervision of the public moral as surely as of the public religion, treat these immensely important subjects with a disregard so nearly total that the exceptions to it are hardly worth specifying. Perhaps one in twenty of them devotes part of a sermon, once a year, to one or the other of these subjects, and then only in the way of pruning and limiting, of branch-work, not of root-work, while both the vices in question are doing their ruinous work upon thousands every day in every year. If a body of men with the ability, and culture, and influence of the clergy would set themselves to such an investigation of the causes of crime and the means of preventing it as the due discharge of their profe duty requires, they might diminish by one half, year by year, the amount of both intemperance and licentic ness. They do not even attempt it. And those who are attempting it they hinder. For great numbers of them denounce the Tribune, and still more those newspapers, associations and individuals who take more reformatory stand, as corrupting in their influence, and dangerous to the public welfare, because of their advocacy of these very reforms.

We have said that Rogers was murdered by the community in revenge for a murder committed by him. We assign this motive for the act for two reasons ; because this is the motive urged in favor of the gallows by that clerical class whose influence is now the main pillar of its support; and because the other reasons alleged for its continuance are manifestly false and nugatory. The clergy say-Blood for blood!' Such other persons as wish to have murderers killed say that in no other way can society be protected against them and against other malefactors. Whereas, if any thing is proved by the experience of civilized communities, it is these two things; that hanging does not deter others from crime, and that it works vastly more harm to society than the permanent restraint, under judicious supervision, of those murderers who are already in the hands of the law.

The Tribune forcibly shows that whatever may have been the guilt of Rogers, and those malefactors of the more ignorant class upon whom penal law is constantly laying its grasp, in mis-improving such opportunities of knowledge, and violating such consciousness of right as they actually have—the community has grossly failed in its duties towards them, and is thus, in large measure, responsible for their crimes. In every large city, thousands of children and youth are all the time growing up, upon whom circumstances force a habitual contact with temptation and vice, and who thus are at once trained for a life of crime and separ- points. ated from those better influences which the community guardians of the class in question, far from seeking officers, both of the United States and of the several good influences for them, choose rather, by precept and example, to facilitate and confirm the operation of evil. For this inauspicious beginning of their career, at least, the brood of boys and girls who are in training to become liars, thieves, drunkards, prostitutes and murderers, are not to blame. If the community in which we live regarded its duty to itself, and to those portions of itself which have been appropriately calle 1 the perishing and the dangerous classesif the clergy were careful to arouse, stimulate and direct the community (of which they pretend to be the guides) in regard to this portion of their duty their way clear in such a procedure. nay, if municipal governments had an eye to the true economy and worldly interest of the people whose afreceive them; would find the vicious solicitations terated, Garrisquian Abolitionist." which now lie like traps on every side of them either removed or hedged up, out of the reach of harm; would find themselves so surrounded with incentives to a better life that to adopt it would be, far nearer the contract, then all other States are released from urday Evening Express. It will be completed in than at present, the easy and natural course; and the terms of said contract,) allow me to observe, 1st. or eight papers. As Mrs. Dall never had been would, comparatively speaking, get at external victous No such releasement is mentioned, implied, or 'de- scription list of the Una, it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out of her power to the una it is out influences only by such labor and struggle as are now nominated in the bond'; the eath of allegiance is im- it to those who once subscribed for it; but is required to get at virtuous ones.

stage of civilization improved by such methods as or non-fulfilment by the other party. 2d. If such viothings to remain as they are, (with the single exception of a more diligent attention on the preaching lation? Most certainly, it is that umpire mentioned which has nourished the evils of our present condition) in the articles of compact, i. e., the U. S. Supreme are called conservatives. Which of these influences Court. No State has a right to assume such a violately chose two of the most conservative clergymen action ought to affect only the State or States that ond volume agreeably. sentative of pro-slavery, the opposite of every kind and faithfully adhered to them. It does not follow that degree of reform, to sanctify the course of lectures because South Carolina has broken her oath of alle- stitution, in which there is no proscription of by a preliminary prayer; the other, a dignitary in giance to the Constitution, and thereby released Masthe Episcopal church, the fastest anchored of all sec- sachusetts from keeping it towards her, therefore no tarian bodies against progressive movements, to give other State has any claim. the opening lecture. And, as if such a body, show- One other point. W. P. says, 'The principle, ther ers that the special need of the present time wasconservative men! As if the car of reform, dragging is law." the dead weight of Church and State after it, were Now, my dear sir, suppose that a 'regularly orrushing up hill at a dangerous rate, and their active efforts were needed to restrain its progress ! Such is the chilling, clogging, restrictive influence

among them who have felt the influence of reform enough to be moved by it-yet not enough to be moved out of those relations, and into a better sphere of action—seem to think repression, rather than stim-ulation, is yet needed by their brethren and friends. So a writer in a late Independent warns those people who have ceased to give to the New York Tract Society, because it will not publish tracts about slavery—
will not mention the subject at all—to be sure to give
to some Society founded on the same principles as the
New York one, and propagating that popular American religion which Mr. Birney has shown to be the
The call is to repentance and reformation.

great 'bulwark of slavery.' He recommends the Boston Tract Society as a proper subject for the liberality of such persons, declaring it not liable to the same objection as the New York National body to water IT is

AUXILIARY. No doubt many will be deluded, even by state No doubt many will be deluced, even by section of the duty to do, the gratitude I feel for the noble bruke so inconsistent with truth as those made by I. T. in duty to do, the gratitude I feel for the noble bruke the Independent, and favored by the editors of that and sentiments I have, from time to time, gland the Independent, and favored by the Society from its inspired columns. I feel a the Independent, and favored by the editors of that paper. But, just as surely as the New York Society refuses to speak about slavery, the Boston Society refuses to speak about slavery. It only ventures so far as to have in preparation the boldness of speaking against those incidental or collateral 'evils and vices while the Liberator, like all truth, elevated. which slavery is known to promote, and which are condemned in Scripture, and so much (oh! so much!) limited circle, I cannot but feel the truth of the deplored by evangelical Christians. The extent of its mark of H. C. Wright, who says that he finds in the prepared by Rev. Mr. Wolcott of Providence, in the providence of the peculiarities and limitations of illege of perusing its pages. This outspeken, feeting Mr. Birney's tract- 'The American churches the Bulwark of American Slavery '?-c. K. W.

BLAVE-HUNTING IN MASSACHUSETTS.

A very intelligent and straight-forward Anti-Slavery friend, in a neighboring town, propounds the following objections and inquiries, in a private letter, in relation to the petition now circulating in this State, asking the Legislature to put an end to slave-hunting and to all slave-trials in Massachusetts.

'I want to say a word in reference to the legislative Petition now circulating, and to ask how row, with your views of the Constitution of the United States, and your opinions respecting the oath taken by State officers under that Constitution, could sign that polite invitation to perjury f for such it is, disguise it he who may.

Now I believe the U. S. Constitution to be a slavery compact, entered into and agreed to by all the States; that among the conditions binding those States is the one to return fugitive slaves; (by whom and how returned is immaterial to this question, seed sown there will take root, and produce to the so long as the return is made certain;) that no State dant harvest, for the soil is good, and it was well be. can violate this or any other specified condition, rowed in. They gave their undivided attention, and without perjury, unless she solemnly renounces her the sentiments cannot but be indelibly impressed oaths of agreement and support, and withdraws herself from the Union; that no man or body of men have any moral right to commit perjury any more than they have to return a slave into bondage; and, lastly, that I have no right to ask another to do that which I think wrong, no matter what his opinion of the act in sacred in which to plead the cause of humanity. The question may be.

If it be asked how perjury in this matter is commit ted. I reply, that the State is represented by its gov- of the shepherds, he not only stood by his det, in ernmental officers; in other words, they are the State! Now, every person chosen or appointed to any office, change of food would derange the stomach, are civil or military, under the government of this Commonwealth,' is required to take the following oath :-

I, A. B., do solemnly swear, that I will bear true faith and allegiance to the Commonwealth of Massachusetts, and will support the Constitution thereof. So help me God!" It is said, this oath is to support only the Constitu-

ion of Massachusetts, and does not therefore require any support of the Constitution of the United States. This is a very grave mistake for that usually sharpsighted man who advanced and supported it at the Anti-Slavery anniversary meeting in Boston, last of the time. He had a private conversation with it. spring. I allude to Mr. Foster. In the 'Constitution of Massachusetts, Part First, Art. 4, I find the following :-

'The people of this Commonwealth have the sole and exclusive right of governing themselves, as a free, sovereign, and independent State; and do, and for-ever hereafter shall, exercise and enjoy every power, jurisdiction, and right, which is not, or may not here-after, be by them expressly delegated to the United States of America, in Congress assembled.

If now we admit, that when Massachusetts accepted the Constitution of the United States, in 1788, this noble-hearted champion remain long in the fern she thereby delegated to Congress all powers confer- to do battle against the combined powers d mg red by that instrument, and for herself accepted that Constitution as the 'supreme law of the land,' and relinquished all 'rights' and 'powers' and 'jurisdiction' which are by that 'supreme law' taken away from her, then we are brought at once to the questions, what does the United States Constitution equire? and what does it forbid?

I will only stop to answer these questions on two

1. It requires that all 'members of the several State Legislatures, and ALL executive and judicial as great as usual, and the receipts \$203 00. States, shall be BOUND BY OATH to support THIS pils for their excellent musical performances at [U. S.] Constitution. first evening,
2. It forbids the several States emancipating any piano forte.

fugitive slaves from other States, or 'discharging them from service,' through 'any law or regulation' of wood, on the evening of Thursday, and on Fig. their own; and not only this, but expressly declares evening the fair closed with a large and pleasas that such fugitives 'SHALL BE DELIVERED UP, &c. cial gathering.

Such being my views, I cannot myself sign the pe-

tition, but of course shall rejoice with you all, if, per- many ways to make this a successful occasion, chance, there be found enough not only to sign, but | Society, in the slaves' behalf, return their very to legislate it into a statute, of those who can see ful acknowledgments, proffering, at the same in

I do not see how any Apolitionist, holding to the sympathy during the coming year. Let there views above expressed, can sign, or ask others to sign, can aid in no other way at least sign the petition is fairs they have in charge, this evil would be stopped, that petition. I suppose Mr. Phillips was actuated we shall circulate in the course of the comist mediant or greatly limited, in the bud; the children who were by some such opinions, when he said at the Conven- Let every one who would make Massachusetts also born amid vicious surroundings, with no heritage but tion-in Boston last spring, that he could not sign. I State look to it that his or her signature be not set disease, poverty and crime, no prospect in life but al- did not wonder at that, but I did wonder that you ing. ternation between the filthy cellar and the yet more and some others wondered at his declaration. It unwelcome jail, and no ultimate refuge but the alms- seems to me, (with all deference to yourself,) that his house, would find a better life opening its arms to is the only consistent ground for 'a genuine, unadul-

that, if one State violates one or more conditions of urday last, at No. 2 Water street, by the Bosta & perative - not conditional; each party takes the oath will be trifling. The people who are disposed to have our present to support, &c., without any regard to its fulfilment most predominant in Boston may be judged, cor- lation by another State, and on that assumption rectly enough, by the position and action of such a throw off her own allegiance. 3d. If such assumpody as the Mercantile Library Association, which tion may be made, and action based thereon, then such tices. It is a very good number, and close the to open its course of lectures; one, a special repre- are recreant to their oaths, and not those who have

ing such preferences, eminently needed the calming may thus be considered as grafted into American of its reformatory scal, the Bishop informed his hear- law, that what a regularly organized civil authority ventures to do, if ratified by popular acquiescence,

ganized civil authority' should violate its solemn oaths, and such violation should be 'ratified by popular acquiescence,' would that make it morally right! of the church and the clergy, that even the few And would W. P. put forth such an argument to induce others to violate their oaths?

> To our minds, the conclusive answer to thes objections is this :- The people of Massachusetts are bound to obey the Divine command, no matter what oaths they may have taken or pledges given to the contrary :— Hide the outcast; bewray not him that ndereth; let mine outcasts dwell with thee; be hou a covert to them from the face of the spoiler.

LECTURES BY HENRY C. WRIGHT. -- ILLON, Herkimer co., N. Y., Nov. 15, 1848 Having been's reader of your invaluable papers

cearly sixteen years, I cannot but express, at the

nearly sixteen years, I cannot sure express, at the time, that which I have often wished and felt it my bles it. When I look around upon society, in myon travels that the readers of the Liberator stand had and shoulders above those who have not had the pinchampion of universal freedom has just been in midst, and a glorious time we have had. That believe, is the first visit he has ever made to old Enkimer, and it is one long to be remembered by bo friend and foe. He spoke in West Winfield, the his of October, in the Academy, for want of a bene place; the churches being too good, or rather too a. ered, to allow of any subject being broached in the which has for its object the elevation of man, Bu notwithstanding the Priest and the Levite kept at respectful distance, and tried to induce the male to do likewise, he had as many listeners as the hal could well contain. His text in the morning va. The hat for the head, not the head for the hat; in other words, the supremacy of man over his beidents; in the afternoon, ' What shall we do to be me. ed?' and in the evening, 'Spiritualism,' He sid to was not there to speak the sentiments and opinions of this or that individual, but the sentiments and one ions of Henry C. Wright, and he alone was respond ble for what he uttered. The sentiments express were so unlike any thing they had ever heard before that many were startled; but, depend upon it, the

upon the mind. The next Sabbath he spoke at Jerusalem, morning, afternoon and evening; not Jerusalem of old, in the land of Palestine, but in Litchfield, Herkimer toure, He there found a church that was not considered to Rev. Mr. Loomis, formerly a Methodist, cherrily gave up his desk, and became a hearer. Unlike met led them into green pastures, without any fem that duce disorganization.

Mr. Wright spoke two evenings at Cedarville, the four miles from Jerusalem, in the Universalist chart the desk of which is occupied part of the time brite Rev. L. C. Brown, the man who refused to red fis notice of Mr. Wright's meetings at West Winfield a the ground (as he said) that he was a free love, at who tried, as I am credibly informed, to have the doors closed against him at Cedarville. Compare the with the course pursued by the Rev. M. C. Bron, Baptist elergyman, who occupies the same deskape Wright, and went and heard him, and said he foul no fault in the man. As far as the liberality of the two men is concerned, let the people judge, large names out of the question. No doubt, great god's been done here, and much thought elicited. Whatever may be the subject on which Mr. Write

speaks, he never loses sight of the slave, who alves receives a share of attention in each discourse, min a manner so pointed and forcible that it cannot be misunderstood or misconstrued by the hearer. Me bigotry and oppression, and for the advancement man, physically, intellectually and morally, is is prayer of

Your humble subscriber, J.L.

ANTI-SLAVERY FAIR. The Weymouth Female A. S. Society held in is nual Fair during the third week of October lat, vil

great success. The weather was fine, the collecte of articles large and elegant, the number of min We are much indebted to Miss Pierce and her

first evening, and to Mrs. Baker for the use d'it

To the numerous friends who contributed is

their earnest request for continued assistance at A. W. WESTON, Cor. Sely

Weymouth, Nov. 19.

SUBSCRIBERS TO THE UNA -ATTE TION !- Those persons formerly interested a Ys In regard to one of the main points in W. P's Dalt's translation of Spiridion are informed the letter in the Liberator of Oct. 22, (viz., the point, first number of that translation was published at the

THE ATLANTIC MONTHLY for December of tains the following articles:-The Ideal Tradest, son, A Bundle of Irish Pennants, The Jolly Marie, Suggestions, Bulls and Bears, Spirits in Prison, Purk The Subjective of it, All's Well, The Birds of it Pasture and Forest, the Minister's Wooing, the Wooing, the Minister's Wooing, the Wo tocrat gives a Breakfast to the Public, Literary Se

The Eleutherian College is a commendable b ana-begun as a high school in 1848-and subject for several years to much opprobrium and persected -but it has lived down all opposition. It miss special interest in the education and elegation dis colored people, and is therefore deserving of space commendation and encouragement. Rev. These Craven, its authorised General Agent, is now is the city and vicinity, endeavoring to obtain some pecuniary aid in its behalf, and we hope will get His credentials and recommendations are ample

The anti-slavery men and women of Burn ble county will notice the call for a County And very Convention, to be held in Harwich, on Sand and Sunday, Dec. 4th and 5th, and we trut the will make their arrangements to be present, make duce, if possible, some of their lukewarm or pro-

WISTAR'S WILD CHERRY BALSAN. This Balsan. compound has become a home fixture. Let all suffer, and have in vain attempted to care to country the suffer and the suffer an coughs, colds, bronchial or pulmonary confina

CONDITION OF THE AFRICANS ON BOARD THE NIAGARA.

A letter from St. Vincent, Cape de Verd Island, to the London Times, announces the arrival there of the London Times, announces the arrival there of the U.S. frigate Niagars, having on board the Africans U.S. frigate Niagars, having on board the Africans U.S. frigate Niagars, having on board the Africans U.S. frigate Niagars, having on board the States of the States, to a friend in England, in which the United States, to a friend in England, in which THE NIAGARA

. We have had a difficult and somewhat unusua We have had a difficult and somewhat unusual service to perform in restoring a few unfortunate Afservice to perform in restoring a few unfortunate Afservices to their own land. The Ningara proceeded to ricans to their own land. The Ningara proceeded to ricans to their own land. The Ningara proceeds to ricans to their own land her of their street of

reme. They had been hundled together closer than cattle, and slept at night in as close contact as spoons when packed together. Privation of every kind, when packed together. Privation of every kind, when packed together, had reduced all of them to the coupled with disease, had reduced all of them to the coupled with disease, had reduced all of them to the coupled with disease, and to such a state of desuethed and sability, that, on entering the fort, they could not so distinct the coupled when the coupled with debility, that, on entering the fort, they could not so much as step over a small beam, one foot high, in the dorray, but were compelled to sit on it and balance themselves over. It is impossible for you to imagine their sad and distressed condition. Even now, on board of our ship, after one month of kind treatment, beard of our smp, after one month of kind treatment, good food and pure air, they appear ghastly in the The Echo took on board 155 at Kabenda. One

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of Barnstee . Anti-Sian Saturday trust they it, and inor pro-sh-

The Echo took on board 100 at Kabenda. One handred and forty-one died on the passage, eight died after the capture, thirty-five died in Charleston, and afty-seven have died on board our frigate. We received on board 271; of these, 226 were men and boys, caired on board 2/1; of these, 220 were men and boys 13 girls and women, and two infants. Consequently 214 only remain, and many of these doubtless will ie before we reach the coast. But one woman has lied of the whole lot—a fact illustrative of the greatdied of the whole lot—a fact illustrative of the greater fortitude of the female sex. Yet, their number being smaller, and our nation being gallant in all cases,
itheir treatment has been somewhat better than that
of the men. Thus, 241, or considerably more than
all, of these poor creatures have died—a sad commentary on the traffic, and paralleled perhaps only
in the infernal trade of coolies.

They are extremely filthy, and much prefer nudity
to dress. We have adopted the plan of having a
large hose turned on them twice a week, with strong
set at the engine. They appear well enough satis-

large hose turned on them twice a week, with strong men at the engine. They appear well enough satisfied with the bath, but cannot, even by the lash, which we are compelled to employ freely, be made to observe any other asnitary or decent habit. It requires a good large crew of men to keep the spar deck, where they are located, clean. When clothing was put on them in Charleston, of which the negro slaves in the city contributed several dray loads, they immediately to rein Charleston, of which the negro slaves in the city contributed several dray loads, they immediately tore it off, and rolled in the sand, and basked in the sun. I know but few cases in which they manifest any

sympathy for one another, except to help scratch each other's backs. They give no attention or sympathy whatsoever to the sick and dying. When one is dead, the body may lie for hours among them in immediate contact, yet unnoticed. But as soon as the soul has fied, they steal the blanket of the deceased, and most fled, they stem the planket of the deceased, and most unceremoniously proceed to appropriate his breadspoon and bag. During the process of burial, they never manifest the slightest concern. A more stolid, bratalized, pitiable set of human beings I never be-All of them take medicine without a word of ob-

All of them take medicine without a word of ob-jection, yet whenever one sickens, he is almost cer-tain to die. We found them with scurry, diarrhosa, and ophthalmia, and relieved very much of the former and latter. They now have also catarrh, influenza, scury and chronic diarrhosa. It is wholly impossible scury and enronic diarrhoza. It is whosly impossible to intelligently diagnose their symptoms, or to provide for them as one would wish. We have given them all the aid that money liberally expended, and directed by intelligent Christian sympathies, could directed by intelligent Christian sympathies, could dictate. But they are a set of poor, miserable beings, who will probably soon relapse into their old state. I am satisfied that they would have been much happier as slares in America; but the curse would be upon us, for slavery always operates far more disad-vantageously on the white owners than on the no-grees themselves.

RIGHTS OF FREE NEOROES IN ALABAMA. The Mobile papers publish a decision of some interest, in its bearing on the condition of persons of African desent in Alabama. It seems that Mr. A. formerly residing in Mobile, and afterwards in New Orleans, owned a large amount of real estate in Alabama and Louisiana. He removed to Paris, in France, where Louisiana. He removed to Paris, in France, which the died not long since, before which time he had convered by deed his real estate in Mobile to certain persons residing in France and England, of whom it is alleged that they are within three degrees of African descent. Certain persons, claiming to be heirs-at-law to Mr. A. and citizens of Alabama, having filed a bill to set aside the conveyance, it was submitted to Chancellor Keyes on demurrer. He decideslst. That free negroes born out of Alabama are

2d. That they cannot take lands, by deed or other-wise in Alabama.

The defendants were born in Louisiana. The Chancellor, in rendering his decision, remarked that every person born without the jurisdiction of a State is an alien to that State, unless such person come within some exception to the general rule. This exception is furnished by the Constitution of the United
States, which does not give privileges and immunities in the State of Alabama to any of the inhabitants of Louisiana, except citizens of the United States. Negroes are not and cannot become citizens of the United States. To sustain this latter point, the Dred Scott decision was quoted. In consequence of this decision, the property of the deceased goes to the 'heirs at law,' and not to the persons designated

BLOOD FOR BLOOD. The Kansas correspondent of the Boston Journal says :--

We had a report, some two weeks since, that G. W. Clarke (notorious as the murderer of Barber, and recently appointed purser in the navy by Mr. Bu-chanan as a reward for that most aggravated homicide) had come to a violent death. I refrained from noticing it at the time, thinking it might be an unfounded ru mor. But it is now confirmed by the latest intelli gence from Lawrence. It seems that Clarke, who was settling up his business prior to leaving the territory, had taken a trip to Lecompton, and was returning home when he was waylaid and murdered between that place and Lawrence, in the night time. The deed was unquestionably done by some of the parties who have long been tracking him, and seeking ar. opportunity to wreak vengeance upon him for crimes committed three years ago. It was on the 6th of De-cember, 1855, that Thomas W. Barber, for refusing to accompany Clarke (who was then U. S. Indian Agent for the Potawottomie tribe) to the Border Ruffian camp, was stally shot. It was one of the foulest murders in the bloody catalogue of Kansas homicides. When Clarke rode into the Wakarusa camp, a few months after, he boastingly declared that he had sent another d-d abolitionist to h-l, and that he saw the dust fly ' when the ball struck him. Barbe was an Ohioan, and a worthy, unoffending man, and left a devoted wife, whose frantic grief at his death

was touching beyond description.

After this achievement, Clarke was for a time a rest leader among the 'law and order' men; but for the last few mouths he has remained at Fort Scott, fearing to go outside the limits of the town. He has seemed to live in constant terror of an unknown foe. I have seen him start as if he had received an electric shock at the noise of a green leaf cracked in the mouth somewhat like the report of a percussion cap—a few feet from him.

'Imagination haunts the guilty mind,' and for nonths he lived in mortal fear of Montgomery and his men. And now he has come to a violent death within lite mile. fre miles of the very spot where he killed Barber. He was a Georgian, about fifty years of age, and

other Border Ruffian murderer was found dea in his bed, in the southern part of the Territory a few weeks ago. These crimes, which have so long gone unpunished, seem to be rewarded at last. Vengeance is slow but sure, and 'it will have blood.'

Hornors of the Coolie Trans. The following fraces, derived from official sources at Havana, exhibit in a striking light the horrors attendant upon the

Showing perished at sea, in course of transporta-tion, 15 3-10 per cent. of the whole number embarked for (luba—not enumerating some thousands lost by taxalties, mutinies, &c., where the ressels did not

trive.

The African slave trade, in its worst days, never made a worse exhibit than that. One coolie perishes out of every seven who are transported from China to the West India Islands.

SLAVERY IN LONDON. A newspaper has been commenced in London called the *London Cotton Plant; a journal of Tropical Civilization, the avowed object of which is to defend the institution of engre slavery, and a concealed purpose of which is, doubtless, to prepare the way for an alliance between England and the Slave States of America in the event of a dissolution of the American Union, and the realization of the dream of a Southern Slaveholding Empire. This is an extensive platform, but the Cotton Plant hopes to cover it all. The idea prevails at present among Slaveholders, that England is receding from its anti-slavery position and policy. This notion is very plainly expressed by Senator Hammond, of S. C., in his late speech at Barnville. But we apprehend that the idea is a very erroneous one, the faisity of which will appear at the first opportunity to show it. The establishment of the Cotton Plant in London is a significant indication of the revival of hope in the slave-holding interest since the repeal of the Missouri Compromise, the enactment of the Fugitive Slave bill, and the Dred Scott decision. But the wild expectations of the slaveholders will not be realized. The principles of the Slave States can no more be grafted upon the English mind than the cotton-plant can naturalize of the slaveholders will not be realized. The princi-ples of the Slave States can no more be grafted upon the English mind than the cotton-plant can naturalize itself in London gardens. The 'Tropical Civilization' which the South recommends, being, plainly enough, only an improved form of barbarism, can never be palmed off as desirable for a free people.—Satem Ob-

ENGLAND AND SLAVERY. In the London Times of Oct. 7th, there is a long and very able and candid article on the subject of cotton. The proportions of the article used by different nations are thus stated:—

Thus it appears that England uses more of the raw material than all the rest of the world. After giving the great facts, the writer uses the following lan-

An advance of one pence per pound on the price of American cotton is welcomed by the slave-owner of the Southern States as supplying him with the sinews of war for the struggle now waging with the Northern Abolitionists. This mere advance of one pence on our present annual consumption is equiva-lent to an annual subscription of sixteen millions of dollars toward the maintenance and extension of

American slavery.'

THE AMERICANS IN DOMINICA. The London Post is alarmed by intelligence that the United States government is likely to secure a footbold in the island of St. Domingo. The Post says that the negotiations which Mr. Pierce failed to complete have been resumed by Mr. Buchanan, with the Chief of the Republic of St. Domingo, for the cession of the bay of Samana, at the eastern end of the island. The London cotemporary says that this port could be easily con-verted into a second Sebastopol, which would give its possessors the command of neighboring seas. The Post contends that this would be a preliminary to the annexation of the island, and calls upon the English Government to stop the present negotiation.

ABOLITION EMISSARIES AMONG THE CHEROKEES. Mr. Butler, Indian Agent among the Cherokees, has arrived in Washington, and reports that there is likely to be trouble in the Territory in consequence of the incendiary proceedings of Abolition emissaries, who, under the name of missionaries of the Gospel, sent thither from the Boston Board of Missions, are zeal-ously at work to root out slavery from the Territory.

All the world now knows, or soon will know, that among the 'corps of unrivalled contributors' for the New York Ledger is to be numbered the name of Hon. Edward Everett. Every body is looking to see where he is to be sandwiched in its delectable columns. Probably between ' The Tyrant's Vault ' and 'The Curse of Clifton,' while

Cons to the right of him, FERN to the left of him, BENNET in front of him,

If it were not wanting in respect for a judgment so immavulate as that of Mr. Eyerett, perhaps one might suggest that it is possible the sanction of his name and influence to a sheet so trashy and puerile as the Ledger may do more harm in the community than his ter may do more harm in the community than his ten thousand dollar receipts will accomplish of good. One thing is certain, Mr. Everett need not flatter himself that the lion's share of honor in the transaction falls to him. It belongs to Bonner. Bonner originated the scheme. His tact and shrewdness are to levy a contribution upon the public, in obtaining which, Mr. Everett is, in comparison, a passive agent.

—Boston corr. Dedham Gazette.

MADAME IDA PPEIFFER, the celebrated traveller has lately deceased. She was one of the most wonderful women of the age, and the greatest female traveller. She was not far from 60 years cld. In appearance she was slight, and rather under the middle size; her complexion was somewhat darkened by exposure to weather and the heat of the climates in which she had travelled. In 1820 she married Dr. Pfeiffer, of Lemberg. By this union she had two sons, one of whom followed the musical profession, and studied under the great Mendelssohn; and the other became a merchant. On the death of her husband she commenced her peregrinations, and continued them until within a short time before her death. In 1842 she travelled through Turkey, Palestine and Egypt, and published two volumes on those countries. Since that date she has visited all the chief places on the globe, in all the zones, and among all peoples, from the most savage to the most enlightened. Unce she completed the entire circuit of the globe, and nearly did that a second time—making in all 130.000 miles by water, and 18,000 by land. She visited Boston in 1854, and she was in imminent peril-now from the diseases of the strange climates, now from the wild beasts-annow from more savage men. Once she was attacked by a murderous negro in Brazil, and forced to defend herself with a knife; and little more than a year since the Queen of Madagascar proposed to cut her head off. At last she died in her own land, and quictly at home. Her trials are over—her dangers past.

DeBow's Southern Review thinks that the West cannot get on without negroes. The Review says:
For household and farming purposes, the Western planters, as a general rule, are dependent upon raw employees imported from abroad. An uncouth mis-cellany of Irish, Dutch and Germans comprise the hired workmen of the North. The majority of these are Irish, the character of whom greatly unfits them for the duties they are employed to fulfil. They are as capricious as only sons—lacking in principle, im-patient to choler and whiskey, and, in the main, un-reliable for the purposes of the house and the field.

Prof. Isaac B. Woodbury, a distinguished teacher of music, died at Columbia, S. C., on the 25th-ult. He was a native of Beverly, Mass., and was for-merly a teacher in the public schools of Boston, whence he removed to New York some eight or ten years since. Mr. Woodbury is known as the author and compiler of a number of musical works, the most popular of which is the 'Dulcimer,' a copious collection of church music.

The Newburyport Herald says that a pretty fair-looking piece of human property, about 25 years old, that, at the quoted rates, we should judge would be worth seven or eight hundred dollars in Baltimore, passed from that city, through that place, or Tuesday. He was making his way up towards Canada, shivering in the cold north wind, and is now on the last line of railroad that will help him forward.

Advantage of a Long Foot.—There was a foot race by women in Iowa City, September 20th, the prize for which was a silver cake basket. The distance was a hundred yards, and there were seven entries. Miss Handy and Mrs. Cross led the field handsomely, and they ran so even, breast and breast, that when they came in, the judges were of opinion that it was a dead on the score, the heels of both were found exactly parallel, but Miss Handy's foot extending by reason in the score. its length four inches in advance of Mrs. Cross' the prize was given in her favor.

The papers contain statements of some investiga-The papers contain statements of some investigations in regard to the sending of paupers to the United States. Among them is mentioned John Williams, a poor black lad, who had sailed under American colors, three and a half years, and being frost
bitten last winter, at Boston, was taken to the Hospital, where it was found necessary to amputate both
legs. After remaining there five months, he was told
that being a British aubject, he must be sent to Liverpool. In reply to enquiries, he said he was a sailmaker, and could earn his living at that trade if he
could obtain employment. The vessel in which this
black lad came over, brought over 40 other paupers,
some of whom had been in the United States 14 years.

Gen. Robert Hanna, of Indianapolis, the last surviving member of the Indiana Constitutional Convention of 1816, was killed on Friday, 19th inst, while walking on the track of the Peru and Indianapolis Railroad.

Great Excitement at Mobile.—The Fillbuster Expedition Stopped. Great excitement exists at Mobile i consequence of the detention of the Walker Nicare guan emigrants. Four hundred of them surrounds the office of Julius Hesse, Saturday, demanding immediate transportation, or their passage money refunded. Mr. Smith, the Deputy Solicitor, interfered, an stated he was confident instructions from Washington of a definite character would be received by Sunday On this assurance the crowd became somewhat pacified, and consented to wait a little longer. A despate received at Augusta states that the Nicarement of received at Augusta states that the Nicarsguan emgrants at Mobile have demanded of the agent whauplied them with tickets, a full compliance with the agreement upon which they were issued. Should have do so, violence was apprehended.

High Prices.—Fourteen negroes were sold for cas' at Leesburg, N. C., on Monday last, by E. B. Holder auctioneer, for the aggregate sum of \$10,600. Two them were children not six months old, and two were permanently diseased. A little girl eight years old brought \$1,013, and one at seven and another fiv years of age pushed these figures.—Richmond Enq.

Fatal Railroad Accident. We learn by the Worces Falal Railroad Accident. We learn by the Worces-ter Spy that as the upward morning train from Boston on the 15th inst., was about half way between Natice and Framingham, it ran over a man named Winclis Wright, and killed him instantly, severing his head entirely from his body, and crushing it in a most shocking manner.

The Pennsylvanian records the death of a physician, who was an ardent admirer of Mr. Buchan an, and approved of his entire Kansas policy.' Such approval, says Prentice, has been the death of many of Mr. Buchanan's friends, recently,

Less Some fiend in human shape set fire to a public school-house, in Philadelphia, recently, while the school was in session and the rooms were full of children. The fire was discoved and put out in season to prevent serious damage.

LS The late Judge Jay, of New York, bequeathed to his son one thousand dollars, in trust, to be applied by him, at his discretion, in promoting the safety and

Ten negroes (three women, two children and five men) ran away from Morgantown, Va., on the night of the 31st ult., taking with them seven horses. The owners pursued, and overtook them in Fayette county, Pa., but were driven back, one of the pursuers being health injured. suers being badly injured.

Great excitement exists in Bradford, (Eng.) in consequence of the wholesale poisoning of the inhabitants from lozenges in which arsenic had been mixed by mistake instead of plaster Piris. Fifteen deaths have occurred already, and sixty or seventy are seriously ill.

Another account states that seventeen persons have died, and that two hundred were poisoned; and also states that the lamentable accident was caused by the confectioner attempting to put 12 pounds of plaster to
40 pounds of sugar. He sent his boy to the druggist's for 12 pounds of plaster, called 'daff.' The
druggist directed the boy to go down celler and take
it out of a cask which he designated, but the boy
made a mistake, and got an article of poison instead.

A Carlylian Sentiment .- If you would have you laws obeyed without mutiny, see well to it that they are pieces of God Almighty's law—otherwise, all the artillery in the world cannot keep down mutiny.

The Wheeling (Pa.) Times states that Mr. John Shaddock, of Cameron, has, for fifty-three days been unable to take any nourishment by swallowing, owing to paralysis having affected one side of his throat. All the food he takes is in liquid, and is introduced into the stomach by passing a small hose down his throat. Mr. S. has perfect possession of all his faculties, enjoys general good health, and believes that the inability to swallow will ere long be re-

The British ship Soubahdas, 800 tons, of London, from the Mauritius for Madras, with 301 Coolie passengers, was wrecked on the 11th August, about four miles from the island of Focie, one of the Spadian group, and 40 of the Coolies were drowned. crew were all saved.

An office-holder in Illinois challenged a colored barber, who came up to vote, and asked if he was worth \$200. 'Yes, sir,' replied the barber, 'and if I was in St. Louis, I should be worth seven hundred dolars!' This witty retort created a roar of laughter among the bystanders.

Sarcastic .- 'There are two periods,' says the Prov idence Journal, when Congress does no business; one is, before the holidays, and the other is, after the holida, s.'

Death of a Franklin Medal Scholar. - We are called upon to notice the decease of Mr. John E. Kendall, in Honduras, who received a Franklin medal at the Mayhew School in 1828. Mr. K. was the brother of and for a number of years resided abroad, in connec-tion with American houses. This is the fourteenth medal scholar known to have deceased since January

Foot Race.—A fifteen mile foot race took place on Thursday afternoon of last week, on the Franklin Trotting Park, Chelsea, for a prize of \$500, between Louis Bennett and Albert Smith, (Indians,) James Griffin of Boston, and the 'Reading Champion.' The latter gave up the contest on the first mile, and Griffin on the lifth. There was then a close contest between the two Indians, and the race was won by Bennett in 1 hour 29 min. 50 sec.

The name of the French vessel, the captain and crew of which were massacred on the coast of Co-mores, is the Anna. The so-called emigrants rose upon them, and only two men escaped.

An Indian giant, seven feet high, and weigh-

Death from Fright.—The wife of T.comas Roper, af Hartford, was frightened to death on Wednesday night by a fire which was near her dwelling. When the fire broke out, she was standing in the sink room, and the sudden flash of the flames upon the window of her house frightened her so that she fell dead upon the floor.

Indemnity for Slaves.—The Parliament of Holland have voted fifty million florins indemnity to Dutch Demarara and Surinam, for the liberation of slaves. Three millions more for the bondsmen in the Indian Archipelago.

Twenty buildings, embracing stores and dwellings, were burnt in Norwalk, Ct., Friday night. Loss, \$75,000. The heaviest sufferers are Wm. C. Street, hardware dealer, loss \$10,000, and Fred. St. John, grocer, \$5000. A correspondent of Harper's Weekly speaks of

two little chess phenomena residing in Fayette county, N. C. They are a boy and girl, aged eleven and thirteen years respectively, and, blindfolded, can beat any of the most experienced players in that section. New York Elections .- The votes cast in all the

counties of New York at the late election for Gover-nor were as follows:—Morgan, Republican, 247,828; Burrows, American, 60,978; Parker, Democratic, 230,341; Gerrit Smith, Abolitionist, 5,933; Morgan over Parker, 17,487.

The prize money to be paid to the military serving in India (says the Glasgow Herald) is enormous. Lord Clyde's share is said to exceed £30,000. The City of Jeddo .- The city of Jeddo, the capita

of Japan, is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,009,000 inhabi-A slave named Frank Knight, who says he be-longs to John Knight, of Madison county, Mo., is confined in jail in Union county, Ill. He is 24 years old, dark complexion, 5 feet 8 inches high, and weighs

Rev. Daniel Downey, a Catholic priest, hi been found guilty of the murder of a man named Kelley, at Staunton, Va., and has been sentenced to

nment for eight years. Amelia Dutcher, an unhappy young woman, ommitted suicide at New Lisbon, Wis., last week. She had been seduced by Mr. P. W. Bright, a Methodist minister, a newspaper editor, and the hus-band of her sister, in whose family she resided.

The aggregate Republican vote in Illinois 123,275, against 96,180 for Fremont in '56. The is crease is therefore 27,095, or about 30 per cent. !

The National Era states that it is the purpose of Senator Sumner to return to this country in the latter part of this month, and resume his seat in the

Negroes Going South.—The Chattanooga (Tenn.)
Representative of the 17th ult., says: "A cart-load of ninety-seven Virginia and South Carolina Africans passed through this city on the evening of the 14th inst., en route for the cotton and sugar regions. The railroad strivals show a tremendous drain of Africans from the old States to those further South."

MARRIED—In MARRIED—In this care, and the control of the

WATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

The undersigned, who have for so many years dr. e what they could to promote the Anti-Slavery Cause, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) anniversary at 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 slavery.

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 Baxaar for the sale of contributions of articles, and it afforded an opportunity 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

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, 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 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 ANRICAN ANTI-SLAVERY SOCISTY; but, following the recent indication of the Executive Committee in making individual efforts to place that paper on a self-supporting subscription basis, 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 nation on the central question of its policy, or to kindle a sublime one by commendation of a cause identified with every thought that is emobling and holy, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every dea that is consoling and beautiful, with every diea that is consoling and beautiful, with every diea that is consoling and beautiful, with every diea that is consoling and beautiful, with every flow of the American Anti-Slavery Society, the corld over, to

to unite with us on an occasion which, as she end of one quarter of a century of labors and the beginning of another, will be of no ordinary commemorative in-terest 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, CAROLINE WESTON,
MARY WILLEY,
SARAH BLAKE SHAW,
SUSAN C. CABOT,
LYDIA D. PARKER, ABBY FRANCIS SARIH RUSSELL MAY, ABBY KELLEY FOSTER, SARAH H. SOUTHWICK, EVELINA A. S. SMITH, ANN REBEUCA BRAMHALL, ANN REBECCA BRANHALI
AUGUSTA G. KING.
ELIZABETH VOW ARNIM,
ANNA SHAW GREENE,
ELIZA APTHORP,
ANNE LANGDON ALGER.

AMERICAN ANTI-SLAVERY SOCIETY. Mrs. F. H. Drake's Collections in Massachusetts for the Tract Fund

James B. Lane, Fitchburg, \$1; friend, do. 10c; Mrs. Bailer, Sterling, 50c; two friends, do. 17c; friend, Lexington, 30c; do. Boston, 30c; do Lowell, friend, Lexington, 30c; do. Boston, 30c; do. Lowell, 25c; A. B. Plympton, do. 25; Mrs. Faxon, do. 35c; James H. Carter, Leominster, 50c; Abby Forbush, Westminster, 50c; Rev. Amos Smith, Belmont 1; Miss Mary Rice, Concord, 2; Charles Breck, Sterl-ing, 2; Miss Sylvia Breck, do. 25c; friend, Clinton, , 2; Miss Sylvia Breck, do. 25c; friend Mrs. Abby Hussey, Lancaster, 50c.

Also, from Mrs. E. Plummer, Jr., \$1 50. FRANCIS JACKSON, Treasurer.

E. H. HEYWOOD will speak on American Slavery at Petersham, Sunday, Nov. 28th.

BARNSTABLE COUNTY .-- An Anti-Siavery Convention, for the county of Barnstable, will be held in Exchange Hall, HARWICH, on Saturday and Sunday, Dec. 4th and 5th, commencing or Saturday at 2 o'clock, P. M. All persons are invited, and it is particularly hoped that all parts of the county will be fully represented.

WM. LLOYD GARRISON, PARKER PILLSBURY, and

SALLIE HOLLEY, an Agent of the Massa-Rutland. Sunday, November 21.

West Boylston. Wednesday, Dec. 2. Lunenburg, Athol, Athol, Friday, " 3.

Montague, Sunday, " 5.

(and in that vicinity during the week.)

Greenfield, Sunday, Dec. 12.

Decrifield, Tuesday, " 14.

Northfield, Friday, " 17.

NASHUA .- An Anti-Slavery meeting will be

POPULAR SCIENTIFIC LECTURES.

Dr. Symmoton Brown's new lecture, entitled Prepared by SETH W. FOWLE & CO., Boston, and for sale by dealers in Medicine in nearly every town in New England.

Nov. 26—418

PLACES WANTED. A colored man, who has for many yeers been em-ployed as porter in a wholesale store in Boston, and has good recommendations, is desirous of obtaining a similar situation, or otherwise, where he could make

himself generally useful.

A colored lad, well disposed and ambitious to excel, desires a chance to learn a good trade.

Enquire of WM. C. NELL, 21 Cornhill.

October 29.

MARRIED—In Lynn, on Saturday evening last, 20th inst. at the residence of James N. Buffum, Esq., by Rev. John L. Russell, Mr. CRARLES BUFFUR to Miss MARY ELIZABETH NUTTING.

DIED-In this city, Nov. 18, Miss CECELLA How-

Aver's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:

many of the worst cases to be found of the following complaints: —

Scroyula and Scroyulous Complaints, Erurrions and Eruptive Diseases, Ulcres, Pimples,
Blotches, Tunors, Salt Rheum, Scald Head,
Syphilis and Syphilitic Apprecions, Mercurial
Disease, Dropsy, Nuuraldia or Tic Douloureux,
Derilit, Dyspersia and Indigestion, Eryspelas, Rose or St. Anthony's Fire, and indeed the
whole class of complaints arising from Impurity
of the Blood.

whole class of complaints arising from Informative or the Broop.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul cruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, cruptions, or sores; cleanse it when you find it is obstructed and aluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered

wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or says thing else.

arations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and chest. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete cradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY PREPARED BY

DR. J. C. AYER & CO. LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Aver's Cathartic Pills, FOR THE CURE OF

Costiveness, Jaundice, Dyspepsie, Indigestion, Dysentery, Foul Stomach, Eryspelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best sperient in the world for all the purposes of a family physic.

Price, 25 cents per Eox; Five boxes for \$1.00.

Price, 25 cents per Eox; Five boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, Boston. BROWN & PRICE, Salem;

H. H. HAY, Portland ; J. N. MORTON & CO., Concord, N. H. And by Druggists and Dealers in Medicine every here, 6m May 7

DYSPEPSIA.

Considering the various forms in which this disease develops itself, it may well be called 'hydra-headed.' In its train follow Indigestion, Pain in the Stomach Heartburn, Water Brash, Costiveness, Piles, Acidity, Oppression after Eating, Jaundice, Flatulency, Torpor of the Liver, Dizziness, Debility, Female Complaints, to. Some of the first men in the land have given their written certificates relative to the cures effected in their own persons by the Oxygenated Bitters; while testimonies from other sources, editorial opinions, and voluntary expressions from persons who are averse to seeing their names in print, are perfectly overwhelming.

Read the following, from a highly respectable cler

OXYGENATED BITTERS. East Taunton, Mass., Feb. 9, 1858. To the Editor of the Portland Mirror :

Six—For more than twenty-five years I have been a sufferer from dyspepsia. Besides trying the patience of my family physicians in the almost useless trial of their various prescriptions. I have tried a great variety of patent medicines with a similar result. Through the kindness of my physician, I received, last March, half a dozen bottles of the OXYGEN-ATED BITTERS. I began to use them without any hope of deriving help from them. Being determined to give them a fair trial, I continued their use, but without any perceptible benefit till June.

Since then, I have gradually improved in health, till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely free from acidity of the stomach, and till I am entirely from them. I feel that I owe it, as an expression of gratitude to Messrs. Fowle & Co., and also a duty to the public, to recommend their Oxygenated Bitters, and tried so many different remedies without any good result, I can recommend the Oxygenated Bitters with a confidence few others can. If any of the readers of the Mirror are suffering, I beg of them to make trial of these Bitters without delay.

DODULLAR SCIENTIFIC LECTURES SIR-For more than twenty-five years I have been trial of these Bitters without delay.

JAMES B. CUSHING.

fore Lyceums, &c.

REFERENCES.—Wendell Phillips, Alderman Wightman, Rev. Thomas Starr King, Dr. J. V. C. Smith.

IMPROVEMENT IN CHAMPOOING AND

HAIR-DYEING.

MADAM BANNISTER (formerly Madam Canrons and the public, that she has removed to 323
Washington st., and 20 West st.; where will be found
her Restorative, the most celebrated in the world, as
it prevents hair from turning gray, and produces new
in all diseases of the scalp. She stands second to
none in Hair-Dyeing and Champooing.
Ladies waited on at their residences, either in or
out of town.

out of town.

Hair dressed in the latest style. She can refer to the first people in the cities of Boston, Providence, Worcester, and elsewhere. Come and try for your-selves.

October 8. We most cordially commend Madam Banniste

to the patronage of the public, as she never fails to give entire satisfaction.—[Rb. Ltn.

LANDS FOR SALE.

LANDS FOR SALE.

A LARGE number of parcels of land are hereby offered for sale to persons of liberal and reformatory ideas and tendencies, sympathizing with the fundamental principles and general objects of the Hopedale Community. Those parcels, lying in and contiguous to the Village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty acres, and present a good variety of tillage and pasturage, together with some woodland—most of the tillage being under a high state of cultivation—and are designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and tenements in the village may be rented by those unprepared to buy or creet buildings. In the immediate vicinity there is a Foundry, suitable shop-room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for Mechanica either to commence or continue a business, and especially for those who may desire to combine with their usual avocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quiet retirement and the opportunity for active, out-door manual or other exercise necessary to the highest usefulness and success in their chosen field of labor. And any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of a thorough, symmetrical, and practical Education—will find here unusual inducements for making themselves a Home.

These lands are within two miles of the Milford Station on the Boston and Worcester R. R., by which communication may be had three t

Prices reasonable, and terms of payment suited to the circumstances of any honest, industrious, economical family.

For further particulars and all necessary information, inquire of

Oct. 29, 1858.

Hopedale, Milford, Mass.

HOPEDALE LANDS OPENED FOR SETTLE MENT.

We bespeak attention to lir. E. D. Draper's advertisement as above, offering for sale sundry parcels of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Community was individualized and divided among the stock-holders, a large portion of the Community Domain went legitimately into the private possession of Br. Draper. He has recently caused his lands to be surveyed into homesteads of from two to twenty acres each, with a view to offer them for sale to persons friendly to our distinguishing principles, who may choose to settle in our midst. We hope that a goodly number of friends, cherishing a general sympathy with our people, and desiring to give their children the advantages of our excellent select and common schools, will avail themselves of the new opening. Seeing that we must be disappointed in not realizing the Unitary social arrangements, the anticipation of which originally attracted us hither, the next best thing is, to see as good a Neighborhood built up as circumstances will allow. We are therefore pleased with Br. Draper's new plan of offering small homesteads for sale to our friends scattered abroad. May the movement be crowned We bespeak attention to Br. E. D. Draper's adverscattered abroad. May the movement be crowned with success.—Practical Christian.

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

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, Linden Hall,—open only on Friday and Saturday, for patients and visitors, from 9 A. M. to 7 P. M.

Beware of imposition practised by pretenders who recommend worthless and useless articles.

The Free Convention AT RUTLAND, VT. SECOND EDITION.

JUST PUBLISHED, a Second Edition of the full Report of the proceedings of the RUTLAND (FREE) CONVENTION, containing the discussions (FREÉ) CONVENTION, containing the discussions on The Bible, Marriage, Slavery, Woman's Rights, Spiritualism, Free Trade, Shakerism, Education, &c. &c., by S. B. Brittan, Andrew Jackson Davis, H. C. Wright, Rev. A. D. Mayo, George Sennott, Joel Tiffany, Parker Pillsbury, Stephen S. Foster, Miles Grant, Frederick W. Evans, Mrs. F. D. Gage, Mrs. E. L. Rose, Mrs. Mary F. Davis, Mrs. Eliza Farnlam, and many others.

The book contains nearly 200 pages, large octavo. Price, in paper, 50 cents; in cloth, 67 cts. Postage, in paper, 10 cents; in cloth, 18 cents. The usual discount to the trade, for cush.

count to the trade, for cash.

J. B. YERRINTON & SON, Nov. 19. tf 21 Cornhill, Boston.

HOPEDALE HOME SCHOOL.

THE next (Winter) Term of this Institution (thoroughly Reformatory and Progressive in its spirit and tendency) will commence on WEDNES-DAY, Jan. 5th, 1858, and continue Fifteen weeks. For large Circular, containing full particulars,

WM. S. HAYWOOD, ABBIE S. HAYWOOD, Principals. Hopedale, Milford Mass., Nov. 15, 1858.

FONE DOLLAR. WHAT IT WILL DO. IT WILL PROCURE FOR YOU, FOR A WHOLE YEAR,

Ballou's Dollar Monthly.

There are one hundred pages of reading matter in each number of 'Ballou's Dollar Monthly.'

Sixteen pages of fine and beautifully printed illustrations are given in each number of the Magazine.

Two pages of finely executed, original humorous illustrations also embellish each number.

Over twelve hundred pages of reading matter per annum, for the unprecedented price of one dollar in the printed pages. The printed pages of reading matter per annum, for the unprecedented price of one dollar in the printed pages. It is just such a work as any father, brother, or friend, would introduce to the family circle.

In all respects it is fresh, and what it purports to be, the cheapest magazine in the world.

It is carefully edited by Mr. Ballou, who has seventeen years' experience on the Boston press.

eventeen years' experience on the Boston press.

Devoted to news, tales, poems, stories of the sea, discoveries, miscellany, wit and humor.

Each number contains original articles from

more than twenty regular contributors.

Though published but four years, it has reached the extraordinary circulation of 113,000 copies!

Any person enclosing one dollar to the proprietor, as below, shall receive the Magazine for one of the proprietor, as the subscribers and

etor, as below, shall receive the stage receivers and year; or any person sending us five subscribers and fee dollars, at one time, shall receive the stafe copy M. M. BALLOU, Publisher and Proprietor,
No. 22 Winter Street, Boston, Mass.
Nov. 19 6ts

HITCHINGS & DENNETT,

PAPER HANGINGS.

AT WHOLESALE AND RETAIL, No. 113 WASHINGTON STREET, E. H. HITCHINGS, JERE. A. DENNETT, May 21. 6m

Furniture and Feather Store.

G. M. ROGERS

HAS on hand a good assortment of New and, Second-Hand Furniture, Feather-Beds, Mattresses, and almost every article used in keeping house, which he offers at low prices, for cash, at

For the Liberator.

A paling light alone

All glories save her own.

Painting its dust, they lie,

From the last sunset-sky.

Now reach but to repose;

She only walks beside the stream

Where still Oblivion flows.

Her heart is wide-her love is free :

Then tremble; for no eyes shall see

Bids us forget her conquering power, Forget her deathless pride.

The hidden power divine!

Yet sometimes, in a gentle hour,

She calls us to her side :

Forget all but the light of love

May read its emblem now.

Gives to her lonely breast

And calms her life to rest.

That shines upon her brow;

And those who turn their eyes above

For Autumn-still, serene and fair,

The last faint power it yet can bear,

From the Atlantic Monthly

Oh, wouldst thou seek her shrine

The skies are dim, and on the hills

Rests, soft as Evening, when she stills

The leaves are dead, and on the earth.

Still bright as if they drew their birth

And no cloud comes; for Nature's dreams

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

HAIR RESTORER WORLD'S

Hair Dressing

THE ONLY PREPARATIONS THAT HAVE

EUROPEAN REPUTATION THE Restorer, used with the Zylobalsamus Dressing, cures diseases of the hair or scale at RESTORES GRAY HAIR 10 ITS NATURAL COLOR The Zylobalsamum or Dressing alone is the bear

The Zylobalsamum of 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, Lenculies, says—'Mrs. S. A. Allen's World's Hair Return and Zylobalsamum are perfect marvels. After the ing them six weeks, my extremely gray her i restored to its natural color. I am satisfied it is

not a dye.

HAYTI.

REV. MRS. E. C. ANDRUS, for many yeard No. sionary to Hayti, now of Martineburgh, N. F. D. climate having seriously affected her hair and seah says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zr. lobalsamum. I have tried various other remedi for my hair, but never anything that so materials and permanently benefitted me, as has Mrs. 8. A. Al

. H. EATON, Pres. Union Univ., Tenn. I ham used Mrs. S. A. Allen's World's Hair Restore and Zylobalsamum but very irregularly, but, and withstanding, its influence was distinctly vialle. 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,' be ton, Mass. 'That Mrs. S. A. Allen's World's Hei Restorer and Zylobalsamum promotes the grave of the hair where baldness has commenced, now have the evidence of our own eyes.' REV. J. A. H. CORNELL, Cor. Sec. B'd Edw's K

Y. City. . I procured Mrs. S. A. Allen's Well's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling of of the hair, and restored it, from being gray, to its astural glossy and beautiful black. REV. JNO. E. ROBIE, Ed. ' Chr. Ade.,' Bufth,

N. Y. Mrs. S. A. Allen's Hair Restorer and Zris. balsamum are the best hair preparations I have ou known. They have restored my hair to its criginal REV. J. WEST, Brooklyn, N. Y. 'I am happy to bear testimony to the value and efficacy of Mn.

S. A. Allen's World's Hair Restorer and Zylebsl-

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

REV. J. F. GRISWOLD, Washington, N. L. Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be led

in Boston. You may say in my name that I kee they are what they purport to be.' REV. MOSES THACHER (60 years of age,) Pitche, 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 satisfal 'tis nothing like a dye.' REV. D. T. WOOD, Middletown, N. Y. 'My hat has greatly thickened. The same is true of another of my family, whose head we thought would become

almost bare. Her hair has handsomely thickest, and has a handsome appearance since using Ma. Allen's World's Hair Restorer and Zylobalsamın' REV. S. B. MORLEY, Attleboro', Mass. 'The fect of Mrs. S. A. Allen's Word's Hair Restore of

Zylobalsamum has been to change the 'cross a' glory' belonging to old men, to the original hard youth. The same is true of others of my sequent-REV. J. P. TUSTIN, Ed. ' South Baptist,' he, Chein-

ton, S. C. 'The white hair is becoming obrists by new and better hair forming, by the use of Ma. A. Allen's World's Hair Restorer and Zylobals-

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

REV. JOS. McKEE, N.Y. City. Recommends then. REV. WM. R. DOWNS, Howard, N. Y. 'Mn.S. A. Allen's Hair Dressing has no superior. B cleanses the hair and scalp, removes harshnes at dryness, and always produces the softness, sillises

and natural gloss so requisite to the human har. REV. C. M. KLINCK, Lewistown, Pa. 'Mn. S.L. Allen's World's Hair Restorer and Zylobalsunus has stopped the falling off of my hair, and canels new growth.'

REV. WM. PORTEUS, Stanwich, Ct. Mrs. S. 1 Allen's Word's Hair Restorer and Zylobalsants have met my most sanguine expectations in crain

my hair to grow where it had failen." REV. D. MORRIS, Cross River, N. Y. 'I know's a great many who have had their hair restored by

the use of Mrs. S. A. Allen's World's Hair Bestorer and Zylobalsamum." LEV. E. EVANS, Delhi, O. 'I have used Mr. S. A. Allen's World's Hair Restorer and Zylobalis.

mum. They have changed my hair to its usture color, and stopped its falling off.

REV. AMOS BLANCHARD, Meriden, Ct. We think very highly of Mrs. S. A. Allen's West's

Hair Restorer and Zylobalsamum. We might quote from others of the numerous letter

We might quote from others of the numerous same we have and are constantly receiving, but we destify above sufficient to convince the most skeptical there have at least the best preparations in the world first hair of the young or old. We manufacture so other preparations. Occupying the large building, at the of Broome and Elizabeth streets, exclusively for each calesroom and manufactory, we have no time of inclination to engage in other manufactures. salesroom and manufactory, we have clination to engage in other manufactures. These are the only preparations exported in si

quantity to Europe.

We also would call attention to the fact that we let always avoided all charlatanism. Our preparations in the highest priced, but the cheapest, because it less than others. We aspire to have the best, at less than others. We aspire to have the best, at the lowest priced. One bottle of Restorer will less than others. Since per bottle.

GENUINE GENUINE

has 'Mrs. S. A. Allen' signed in Red Ink two tiels wrappers, and in Black Ink to directions pasted as bettles. Restorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restore, is Brooms Steam The Baiss. words, Mrs. S. A. Allen's World's Hair Resister, M. Broome Street, New York, blown on them. The Baiss bottles are of green glass, with Mrs. S. A. Allen's World's Baissam, 355 Broome Street, New York, blown on them. Circulars around bottles copyrighted. Ness other is genuine. Signing the name by others is fogstry, and will be prosecuted by us as a criminal effect. Some dealers try to sell other preparations on ship they make more profit, instead of these; insist on them.

Sold by nearly every drug and fancy goods ball ddress all letters for information to MRS. S. A. ALLEN'S World's Hair Restorer Depot, NO. 855 BROOME STREET, N.Y.

at the anniversary of the Young Men's Christian Union of New York, in May last, and is worthy of the

FIDEL TENDENCIES OF OUR DAY.

The word infidelity is still potent in the conjuration of evil spirits. It is a word suggestive of wicked ashimself. Even those who are ranked infidels in the an unspeakable wrong we do ourselves, when, brood view of seven-eighths of Christendom, and who might ing over unbeliefs, we think of ourselves as infidels have learned by this time, one would think, to take if we know that, by dwelling on our denials, we all the epithet, when bestowed on them, as a mere low dimness to steal over our moral vision, letharge formula of theological classification, nevertheless feel to seize on our moral purpose, indecision insulted when it is bestowed; for the name suggests cility to take possession of our hearts, and leave u something more than difference of opinion on theoingness, humility, and other qualities belonging to wrong until we recognize all men as positive believes sulphur; and yet infidelity, as popularly defined, is now what you disbelieve; decide what it is you be no sin in the sight of God. It is not marked in the lieve; take that, be true to it, and it will be enough decalogue, nor noticed in the Sermon on the Mount; Meanwhile, we must do what we can to win the it is no guilt of which a man's natural conscience conmany, and breaks out with volcanic force in the passionate denials of the heroic few, who, like Voltaire and Thomas Paine, have the courage to make themselves heard. If the creeds become confused and lax, if the authority that sustains them become dimore close to the matter in hand.

Scriptures, as they are interpreted by the accepted must be brought to see, as they never have seen, the religious authorities. If the Church is the admitted interpreter, he is an infidel who holds anything in- made to feel the persuasive influence of the great beconsistent with its reading of the sacred text. If a liefs which good men cherish; they must be invited, dogma interprets them, as it does in all Protestant unobtrusively, to lay aside their old prejudices against lands, he is an infidel who rejects the sense which the religious ideas as the invention of superstition, and dogma pronounces to be there. If they must be re- religious institutions as the tools of tyranny, and to ceived literally, or not rightly at all, he is the infidel perceive in them elevating, refining, invigorating who, disregarding the letter, penetrates to the spirit, powers, man's natural systemance for mind and sou a conscientious student of the Book of Nature, writ- But how shall they be induced to view them in this ten upon the firmament in letters of everlasting light, light? Certainly not by denunciations; certainly no and engraved by the finger of God upon the stony by contempt; certainly not by an unsympathetic attablets which lie, layer upon layer, in the eternal titude of superiority or indifference. Where infideliarchives of the pre-Adamite earth, meets there with ty, as in these instances, has a moral cause, it must statements of fact and principles of law that are in- have a moral cure. Let even the scoffer see that we consistent with the Bible's statements on the same really believe in our own doctrines, that we endeavour subject, and because he will not disavow the results to live under the influence of the lofty ideas we proof his original reading of that original word, every fess to hold so precious, that some of the beauty we line of which is authentic, and no page of which has adore in the heavens has passed into our own spirits, been blurred by translation, he must bear the name and soon he will lose the disposition to scoff. The of infidel. The learned scholar applies to the Bible logic of a consistent life is irresistible. It will bring the same rules of literary criticism that he applies to men back even to their superstitions, as was demon other books, and perceiving many features in its com- strated by Fenelon, when, alone, refusing the protec position which he cannot reconcile with received the- tion of soldiers, he went unarmed among the infuri ories of its interpretation, he must throw away his ated Huguenots of Pictou to win them back to the library, fall on his knees before the idol, and cry Church which had just butchered their brethren in and illuminated conscience, meeting in the ' holy volume' sentiments he cannot approve of, and immo- the clergy, with pride, hypocrisy, the arbitrary asralities he must condemn, is straightway branded as sumption of dignity and power. In warring upon infidel, unless he will disown the revelation made by religion, they devoutly believe themselves to be warthe Holy Spirit to his own heart, and say that his below. The profoundly religious man, whose experiences have outgrown the unspiritual stage in which the Hebrews lingered-fascinated by the barbaric splendors of an Oriental Deity-whose soul revolts from what seem to him false views of the Infinite, can escape the charge and penalty of infidelity only by his hard and impenitent heart. We have only to repeat over thoughtfully a few of the great infidel names, to be satisfied that the epithet has been bestowed on men who have labored in the cause of intellectual freedom, who have placed confidence in the honest exercise of human reason, have enlarged the boundaries of scientific and other inquiry, and opened new fields to the occupancy of the soul. The name of Galileo springs at once into every recollection. Let me add those of Huss and Jerome; of Wickliffe. Luther, and his compeers; of Shelley, who believed so much in God that he was fain to call himself an atheist. The Puritans, the Quakers, the Unitarians, from Socinius to Priestley, from Priestley to Chansuming upon some natural growth in the conscience of mankind in the course of several thousand years, takes the liberty of doubting whether the barbabasis for the legislation of a Christian commonwealth-all these, and multitudes besides, are written the people who had confidence in the improvability of man, and the perennial inspirations of God; the men and women who were persuaded that all the spheres of wisdom and excellence were opened to human powers, and that man was welcomed to all

as these? The question can receive but one answer from this platform. To look askance at them, to keep aloof from them, to call them hard names, to menace them with exclusion from the privileges of earthly fellowship as a foretaste of their overlasting separation from God's favor, to express towards them any unkind or suspicious feeling, is to do a coarse and foolish injustice not less to ourselves than to them. Let us not either speak of exercising charity or forbearance towards them; for that would convey an assumption of superior wisdom or grace on our part. If I have described these people fairly, if they are indeed thoughtful, earnest, hopeful people, bent on finding the truth and doing their duty, we surely can better than seek to catch some portion of their the positive convictions which are the animating spirit of theirs. It will do us no harm to sit at their feet

overlook or deny some truths which we hold exceed-ingly dear, which we believe to be essential to the welfare and progress of mankind, we will not magni-fy their unbelief, nor undervalue their belief; we quence as what they held; we will frankly say t em, 'Go on in God's name; study honestly, think hard; you have beliefs—sceept them as your guide, and follow them generously. If the things we deem essential are essential, you will find them in time; it not, no matter.' We will not drive them into a negative position, telling them ghost-stories, till, as they run on their appointed way, their heads ever and anot turn over their shoulders to glare at some imaginar sociations, and charged with the gall of bitterness. demons of haunting doubt. We will not compel Every man resents the application of the term to them to walk backwards towards the light. If it is logical points—it suggests a culpable difference of an equal wrong done to others when we remind them opinion—it implies a want of reverence, truth, lovthe good heart. It has been purposely scented with in something, and candidly say to them, 'Never mine

onsent of honest minds to our persuasions. If ou victs him. If it is a crime, it is a crime purely fac- platform is too small to accommodate them all, titious and conventional. Enlightened reason knows will extend it; we will remove every superfluous arnothing of it; the simple heart knows nothing of it; ticle of furniture; we will expand our definition the awakened soul knows nothing of it; the infinite simplify our statements, revise our formularies, sink Spirit of truth knows nothing of it. It is a ghost our foundations deeper, until we come to a bottom which the prevalent theology has scared up from the broad enough for the erection of a temple that will region of ancient night. Had there been no sectarian contain the whole truth-loving, worshipping Christenexclusiveness, no assumption of infallibility by church- dom. Instead of complaining that the old homestess es or parties, no dogmatism on matters of speculation, of faith is too narrow to hold the increasing family what is called infidelity would never have been heard of the seekers, we will rather rejoice that it has a of; the thing would never have been imagined. In- length become so narrow that additions must be made fidelity is simply the reaction of the human mind to it in order to meet the demands of ampler hospi against the narrow intellectual restrictions of the tality. Instead of shuddering at each new denial, w creeds. When these are sharply defined, jealously will rather congratulate ourselves that possible denial guarded, severely enforced by weight of authority, are less by one; that the truth, the final, necessar infidelity smoulders in the breasts of the thoughtful truth is by so much the nearer; that the time is ap proaching when the unity of the Spirit shall annihi

late infidelity, and remove the temptation to deny.

But I am reminded that all modern infidelity is n

of this noble stamp; that the tendencies of unbelief are downward, as well as upward, running out into vided against itself, as is the case at present, infidelity materialism, sensualism, antinomianism, diabolism, comes forth into the light; it increases, it is out- the pantheism of the naturalist, the atheism of the spoken, it assumes coherent and systematic shape, and fatalist, the deification of the appetites. So indeed it at the same time loses its impatient, aggressive, and seems. But as Mr. Macaulay says, in his famous ar negative character; and so modern infidelity differs ticle on Milton: 'There is only one cure for the evils from that of any preceding time chiefly in this: which newly-acquired freedom produces, and that that it is so powerful, and so widely diffused, that it cure is freedom.' It is in precisely such cases as these can afford to be more comprehensive, positive, wise, that the conciliating policy is needful, and the excluand calm. But leaving generalities, let me come sive policy suicidal. These rough, ungovernable spir its, irreverent, passionate, are the worst subjects in the Infidelity, technically defined, is disbelief in the world for pious admonition and grave rebuke. They positive beauty of spiritual truths; they must be r be ranked an infidel. The man of quick cold blood. Multitudes of people in our communities ring upon priestcraft, superstition, and the institution by which man is degraded. Let us convince them of their mistake; let us teach them by word and example that reverence and liberty go hand in hand together, that true freedom consists in obedience to the Spirit, that the great hope and persuasions of the soul exert their legitimate influence when they make us kindly, generous, humane; that we at least owe to

After all, it is only fidelity that will counteract in fidelity. Can any one affect wonder at the prevalence of very gross unbelief in religious verities? Consider how little the Church has done to give mankind wholesome instruction in the laws of the earthly and heavenly life: how little it has done to develop freely and gracefully the capacities of rational beings; con sider the discouraging views presented of human nature in its original and constitution, its tendencies and destiny. Consider the savage treatment which the senses have received at the hands of churchmen and theologians. Call to mind the wholesale proscription of the natural desires of recreation. Nay, remember that religion, claiming to speak in the name of Jesus, has pronounced whole classes of human pursuits to be unsanctified. Mankind will not submit for ever to such restraints. It cannot. It should not. And when, after centuries of ecclesiastical straight-jacketmy part, I must confess that even the more passion ate tendencies of modern infidelity, so called, melan choly as they are to contemplate, menacing, appa rently, a return to barbarism, seem to me natural, no wholly discreditable to human nature. Blind they may be, and coarse and depraying, but what else ca unwarranted repression, and they are guided by logged trust in human nature, which accepts the inspiration of the senses, because it does not yet under stand what the inspiration of the soul may be. They betray a vast impatience with the asceticism that for so many generations has denied men access to the genial influences of life,

Very imperfect vindication of very rudimen rights, you will say. Very true; so it is; but let us call it vindication, not apostacy; not a declension fro better beliefs, for such better beliefs the people neve really cherished; let us call it, not insidelity, bu idelity-mute, brutish, and undiscerning to such laws as are discovered in the constitution of their nature let us do our best to diffuse a knowledge of higher laws; let us pray with all our might that these first inarticulate signs of return to a natural allegiance may lead, by a normal unfolding, through the severa stages of intellectual, moral and spiritual growth to wards a more complete supremacy of right, reason

From these imperfect hints, it will be inferred that in what men call infidelity, I discover the rude con mencement of a nobler spiritual faith. At prese occasionally; to listen with respect to what they have to say; and consider whether, after all, they may not be the deeper, broader believers. Grant that they

but nothing to be feared. No: the only infidelity to be feared, the only real infidelity, in fact, the only inage of tobseco than in the tin-foil that surrounds a hundred. If anybody doubts this, let him hold a sheet of white paper over the smoke that curls up from burning tobseco, and after a pipeful or a cigar has been devoured, scrape the condensed smoke from the paper and put a very small amount on the tongue of a cat, and he will see her die by 'strokes of paadelity which is a sin in the sight of God, is a disbelief in the primary faculties of the human soul; disbelief in the capability of man's reason to discrimnate between truth and error in all departments of knowledge, sacred or profane; disbelief in the heart's nstinctive power to distinguish good from evil; dis-illowance of the claims of conscience to pass a verdict apon matters of right and wrong, whenever and wherever brought up. They are the infidels who are untrue to the light they have; who deny the plenary inspiration of that elder Scripture written by the inger of God upon the human heart; who overlay eir reason with heaps of antiquated traditions; who bid their conscience stand dumb before appalling iniquities in obedience to the ill-read letter of an ancient record; who, in the interest of power, wealth, worldity, plead for a Tract Society, a Bible, or a Church; when he is made, are quite indifferent as to his being a practical Christian; who collect vast sums of money nually for the ostensible purpose of saving men's souls, practically to the effect of keeping their souls in subjection and blindness. As I read the New Testament, I find that Jesus charged infidelity upon none but such as these: the people who made religion a clock for pride, selfishness, and cruelty; the conspicuously saintly people, who could spare an hour to pray at a street corner, but had not a minute for a dying fellow-man lying in his blood in a lonely pass. In the judgment of these, Jesus himself was the believers. Punetilious adherence to the letter, practical disbelief in the Spirit-this is infidelity. Every where, in the Church and out of it, unwhatever guise, with whatever demeanor, whether stalking along publicly, with brazen face of defiance set against all that men deem holy, or creeping noiselessly about, cowled and demure within the cloid ters of consecrated observance—it is always the same thing, always rank, hateful, malignant. This it is that corrupts the fountains of moral life in society. Is it a question how we must deal with this? Can Is it a question how we must deal with this? Can pice over mich we hung, so as to avoid it! But there be a better way than that pursued by the Master himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross which we hung, so as to avoid it! But that gross darkness has passed. Men who have had ter himself? We must endeavor to lay the evil bare that gross darkness has passed. Men who have had the gross darkness has passed. Men who have had the gross darkness has passed that gross darkness has passed to a supplied to a supp may see what it is, to weaken its prestige of wisdom, authority, sanctity; we must pour upon it the flood of an honest indignation, and pronounce upon it the verdict of a true Christian conscience. But this duty is but preliminary to another, in which it is includedthat of diffusing a knowledge of the truth, and of giving to the regenerating principles of a true Christianity an organized and extended power, that shall command for them a willing and profound obedience.

THE SLAVERY OF BAD HABITS.

The cars stopped at N- to receive the usual complement of passengers from that village to Bos-ton. Among them was a tall young man, of fine appearance for the most part, but somewhat delite, not to say sickly. He passed, almost immedi ately, into the second class car, lighted his cigar, and began to smoke. Here, said I to myself, is an

opportunity, perhaps, to do some good to a person to whom great good needs to be done.

So, approaching him in a respectful manner, I said, 'I believe, sir, we are strangers to each other, and as this interview may be our only one, will you

Looking at me with a little apparent surprise, he said: 'Certainly I will.'
'And will you take no offence,' I said, 'at my

plainness and frankness?'
'Not in the least,' he added,' now quite recovered

from his surprise, and beginning to regard me as a friend, and not a mere meddler.

Well, then, my dear sir, let me say that I discover in your countenance, and, indeed, in your whole appearance, that, young as you are, your constitution is already beginning to suffer from some bad influence. It may be the use of tobacco; and it may be something else. Pray what is your em-

I am a painter, sir; but that has not hurt me. It is the tobacco that hurts me. I am killing my-self with tobacco, and I know it.' How long have you smoked tobacco?'

'I have never smoked at all very much; but I have chewed the article ever since I was sixteen

And how old are you now, sir? Thirty-three.'

'Then, sir, young as you are, you have chewed this weed about seventeen years?'
'Yes, as many as that.' Have you ever been sick during that time?" Never with a fever; but I have had a great deal

of ill health, of one kind or another.' had a fever attacked you, or any thing requiring medical attention, you would probably have been a much greater sufferer, on account of the use of the tobacco; for this is the general law. Not only will the disease be more dangerous at the beginning, but

it will be more difficult to manage.'
On a little inquiry, I found he was suffering from a degree of dyspepsia. His liver, most evidently, had been for a long time past somewhat affected, as well as the whole alimentary canal. I found him not only a willing patient, but a needy one. Hence I continued the conversation.
'How much tobacco do you chew in a year?'

I use a pound of the best paper tobacco a week. Fifty-two pounds a year, then? Fifty-two pounds a year, th 'Yes, quite as much as that.' Then you expend twenty-six dollars a year for bacco, and have done so for seventeen years. Do

obacco, and have done so for understand you correctly?" 'This is quite a heavy tax on your purse.'
'I know it; I know it. I would give five hundred dollars any minute to be freed from the abominable habit.'

Why, then, do you not leave it off?' I cannot do it. I have tried a great many 'You look as though you had force of character

enough to be able to keep a good resolution.'
'I cannot do it. I must die a most miserable You ought to last fifty years. You must certain

ly have inherited a good constitution.'
One of the very best.' One of the very best.

Are you willing to dwindle away, and perish at fifty, when you might as well live on to eighty or

The cars stopped. I had just time to obtain from the young man a promise that he would make one more effort to reform. We then parted, perhaps forever. I had little hope that he would keep his resolution. Men have done such things at fifty, sixty, and even seventy years of age, but they are rare instances.

You will have seen, reader, that I did not place

the pecuniary loss which this young man sustains, as the highest in point of importance; and yet it is worth considering. Twenty-six dollars a year for seventeen years at annual interest would amount, I . The skool-hous was lited up in grate stile, and the believe, to seven hundred and twenty-seven dollars and thirty-seven cents. Should the young man live lerin: 'Trooth smashed to erth shall rise agin: you

implements, which, it is sustain a family.

So much for the slavery—the worst form of slavery except fashion—and the expense of a bad habit, Auburndale, Jan. 1858.

W. A. A.

TOBACCO AND TIN-FOIL.

Within a few years, fine cut tobacco, put up in wrappers of tin-foil, has come into general use. It is now asserted, and with severe experience to support it, that the tin-foil has dangerous poisonous qualities. Two cases that have just arisen are calculated to give a great celebrity to this belief. Police Justice Bragg, of Detroit, and a prominent citizen of Cincinnati, have been attacked by severe strokes of paralysis, induced, as the physicians declare, by the poisonous influence of the tin-foil used by tobacco venders. If this judg-

Cable was laid. The Knickerbocker Editor's Table had a series

The Tavern was lit up with taller kandles all over, & a grate bong-fire was burnin in front thereof. A Transparency was tied onto the sine-post, with the follerin wurds: 'Give us Liberty or Deth.' Old Tomkinsis grosery was illuminated with 5 tin lanterns and the follerin Transparency was in the winder: 'The Sub-Mashine Telegraph & the Baldsinville and Stonfald Plank, Band - the 2 grate avents of the 19th cenfield Plank-Road—the 2 grate events of the 19th cen-sury; may intestine strife never mar their grandjure.

The connection of 'the Z grate eventz' reminds us of the wedding of other '2 grate eventz' in this city on that first Cable Night, when the completion of the Atlantic Telegraph and the Aldermanic sanction to the West Side Depot were announced together—as the Knickerbocker might say 'pa nobile flatrum.'

But returning to Baldinsville:

and thirty-seven cents. Should the young man live on—breathe, rather—to fifty years of age, at the same annual expenditure, the aggregate loss would be from two thousand five hundred to three thousand dollars. This would be quite a snug little property for a laboring man to possess. In most country places it would purchase a farm and agricultural implements, which, in proper hands, would well sustain a family.

So much for the slavery—the worst form of slavery except fashion—and the expense of a bad habit.

The Baldinaville Bugle of Liberty newspaper offis was illuminated, and the follerin mottoes stuck out: 'The Press is the Akermejian lever which moves the world.' 'Vote Early.' Buckle on your armor.' 'Now is the time to Subscribe.' 'FRANKLIN, MORSE & FIELD.' 'Terms \$1.50 year liberal reducahuns to clubs.'

The above appears in many of our exchanges, and the originators and copyers do not seem to know the fact, that there is infinitely more poison in one pack age of tobacco than in the tin-foil that surrounds

of a cat, and he will see her die by 'strokes of paralysis' in fifteen minutes.

Nothing is a more common cause of paralysis than the poison of tobacco, while the numerous forms of heart disease are often rendered incurable by the constant use of it. We have seen cases of delirium tremens from smoking tobacco, as really and as dangerous as from drinking alcoholic liquors. Nicotine is the active principle in tobacco, and the most deadly poison in the world, except prussic acid. By the side of this, the poison of tin-foil sinks into insignificance. 'Police Justice Bragg and a 'prominent citizen of Cincinnati' may have brought on paralysis, as thousands do, by tobacco, but there is no probability that the tin-foil added anything to the virulence of that poison.—Ep. Thus.—Chester (Pa.) County Times.

From the New York 'Life Illustrated.' EDUCATION OF THE SEXES. Mr. EDITOR-The world is in danger. Strang Boys and girls have heretofore always been edu-cated together—no matter what their age; but we have grown wiser, and have learned there is danger

have grown wiser, and have learned there is danger they will be, or do, or suffer—or seem to—something wrong, if educated together in a College.

Call the place of learning a School, there's no danger. Call it an Institute, and all is safe; or call it an Academy, nothing is said or thought of the impropriety of educating them together. But call it a College, and, presto! the circumstances are all changed, and we find out 'there is no necessity that woman should have the same kind of an education are more and beginning.

s man,' and besides, the more advanced she is knowledge, the greater is the danger. Twenty-five years ago, I taught a winter school in this Empire State, and half the scholars were grown men and women, some of them being twice my age; but the idea of the terrible risk and great danger to be apprehended never entered my mind, nor seemed to have occurred to any one in the precincts of the district. What a nitrogen men and the danger to the district what a nitrogen men and the district what a nitrogen men and the danger. the far greater temptations to infringe upon merality than is in a school. The curiosity of the matter is, that it is the 'gentler sex' that is in danger. There

Is it that men grow worse and more to be feared as they acquire more knowledge? Or perhaps the case is, that as woman becomes better educated, she is so much the more fascinating; and this is where lies the danger. There is always a cause for everything; hence, Mr. Editor, should you know the seat of this danger, and will correct your correspondent if in error, you will gratify more than one

must be some philosophy in this matter which it would be well to have understood!

THE EDUCATION OF WOMAN.

That women should be educated, and well educated, all intelligent persons admit. But where, and how, and to what extent, are questions which learned professors, eminent teachers, grave statesmen, and critical editors are very much divided about. The Faculty of Michigan University had the subject un-der discussion, whether females should be admitted der discussion, whether females should be admitted to the privilege of a 'co-education' with the males. Admitted! Why not as well ask whether males should have the same privileges of education as females? In all the questions of rights, and privileges, and spheres, the point is whether females should be allowed equality, or proscribed in some way, as though there was inferiority or criminality in sex: as though there was something wrong in in sex; as though there was something wrong in being a woman; as though a female was whether man, in the various social, civil, educa-tional, and business relations of human beings, should have equal privileges with females? Why

not discuss this?

The Michigan University has decided against woman's education. Of the opinions of various college presidents, only two—Hon. Horace Mann and Rev. C. G. Finney—were willing to assume the terrible responsibility of advocating so dangerous an innovation. But as yet we have not seen the shadow of an argument put forward against it. All the obections are mere apprehension feared. Awful consequences are imagined. Dreadful things are suspected; as though all human experience and all human nature did not ever

proclaim the contrary.

Why do not our sapient college professors contrive some way to separate the boys and girls, instead of allowing them to grow up together in the family?

There are institutions, thank God, where both best in the land—where thousands have been so educated without the occurrence as yet of the first one of the numerous evils feared. Antioch, Ohio; Wilbraham, Mass.; Newberry, Vt.; East Greenwich, R. I.; and Lima and Fort —one of the best appointed schools in the country— Professor Joseph E. King, in an able article on the subject, testifies: 'During the four years of its ex-istence, though several hundreds of young ladies have been enrolled on our books, in no case has the reputation or character of any of these young ladies suffered detriment while boarders with us, on account of improper association with young men in the insti-

How like brazen chains are old and early preju dices! How few there are who ever rise above their trammels! Why will not rational men and women look at this sub ect in the light of common sense and let usages and precedents take care of them-

From the Chicago Journal. THE CABLE CELEBRATION IN 'BALDINS-

We have all in turn had our laugh at each other for the fever we had, and the pyrotechnic notions we let off, when it was announced that the Oceanic

capital hits at that pardonable nonsense, and kindly changes the venue of everybody's follies to 'Bald-insville.'

The connection of ' the 2 grate eventz' reminds us

the British Parliament, if such there has been, may now be forever wiped out from our Escutcheons. Baldinsville this night rejoises over the gellorious event which sements 2 grate mashuns onto one anuther by means of a elektric wire under the roarin billers of the Nasty Deep.—Quosque Tanteun, a hutter, Caterliny, Patient Northum!

THE DEACON'S MASTERPIECE:

The Wonderful 'One-Hoss Shay.' A LOGICAL STORY. Have you heard of the wonderful one-hoss shay, That was built in such a logical way It ran a hundred years to a day, And then, of a sudden, it-ah ! but stay, I'll tell you what happened without delay, Scaring the parson into fits, Frightening people out of their wits,-Have you ever heard of that, I say?

Seventeen hundred and fifty-five, Snuffy old drone from the German hive ! That was the year when Lisbon-town Saw the earth open and gulp her down, And Braddock's army was done so brown, Left without a scalp to its crown. It was on the terrible earthquake day That the Deacon finished the one-hoss shay

Now in building of chaises, I tell you what, There is always somewhere a weakest spot,-In hub, tire, felloe, in spring or thill, In panel, or cross-bar, or floor, or sill, In screw, bolt, thoroughbrace,-lurking still, Find it somewhere you must and will,-A bove or below, or within or without,-And that's the reason, beyond a doubt, A chaise breaks down, but doesn't wear out But the Descon swore (as Deacons do, With an 'I dew vum,' or an 'I tell yeou.') He would build one shay to beat the taown 'n' the keaunty 'n' all the kentry raoun'; It should be so built that it couldn't break daown : - Fur,' said the Deacon, 'tis mighty plain Thut the weakest place mus' stan' the strain; 'n' the way t' fix it, uz I maintain,

Is only jest To make that place uz strong uz the rest. So the Deacon inquired of the village folk Where he could find the strongest oak, That couldn't be split, nor bent, nor broke,-That was for spokes, and floors, and sills; He sent for lancewood to make the thills: The crossbars were ash, from the straightest trees The pannels of whitewood, that cuts like cheese, But lasts like iron for things like these; The hubs of logs from the 'Settler's ellum'-Last of its timber, -they couldn't sell 'em-Never an axe had seen their chips, And the wedges flew from between their lips. Their blunt ends frizzled like celery-tips: Step and prop-iron, bolt and screw, Spring, tire, axle, and linchpin, too, Steel of the finest, brightest blue; Thoroughbrace bison-skin, thick and wide; Boot, top, dasher, from tough old hide Found in the pit where the tanner died. That was the way he 'put her through.'

"There,' said the deacon, 'naow she'll dew!' Do! I tell you, I rather guess She was a wonder, and nothing less Colts grew horses, beards turned gray, Descon and Desconess dropped away, Children and grand-children-where were they?

As fresh as on Lisbon-earthquake day! EIGHTEEN HUNDRED; -it came and found The Deacon's Masterpiece strong and sound. Eighteen hundred increased by ten ;-· Hahnsum kerridge' they called it then. Eighteen hundred and twenty came ;-Running as usual; much the same. Thirty and forty at last arrive,

And then come fifty and PIFTY-FIVE.

But there stood the stout old one-hoss shay

Little of all we value here Wakes on the morn of its hundredth year Without both feeling and looking queer. In fact, there's nothing that keeps its youth, So far as I know, but a tree and truth. (This is a moral that runs at large; Take it, -you're welcome, -no extra charge.) FIRST OF NOVEMBER, -- the Earthquake-day, --There are traces of age in the one-hoss shay, A general flavor of mild decay, But nothing local, as one may say. There couldn't be,-for the Deacon's art Had made it so like in every part

That there wasn't a chance for one to start. For the wheels were just as strong as the thills, And the floor was just as strong as the sills, And the pannels just as strong as the floor, And the whippletree neither less nor more, And the back cross-bar as strong as the fore, And spring, and axle, and hub encore. And yet, as a whole, it is past a doubt

In another hour it will be soom out. First of November, 'Fifty-five! This morning the parson takes a drive. Now, small boys, get out of the way! Here comes the wonderful one-hoss shay, Drawn by a rat-tailed, ewe-necked bay. · Huddup! said the parson. Off went they. The parson was working his Sunday text,-

Had got to Afthly, and stopped perplexed At what the Moses was coming next. All at once the horse stood still, Close by the meet'n'-house on the hill. First a shiver, and then a thrill, Then something decidedly like a spill,— And the parson was sitting upon a rock, At half-past nine by the meet'n'-house clock,-Just the hour of the Earthquake shock ! What do you think the parson found When he got up and stared around? The poor old chaise in a heap or mound, As if it had been to the mill and ground! You'll see, of course, if you're not a dunce, How it went to pieces all at once,-All at once, and nothing first,
Just as hubbles do when they burst.

End of the wonderful one-hoss shay.

Logic le logic. That's all I say. [O. W. HOLMES.

The Liberator.

THE PROPER TREATMENT OF THE IN-

holiest feelings are a noxious fume from the abyss putting on sackcloth, sitting in ashes, and bewailing them our deliverance from the very bigotries they ning, from Channing to Parker and Martineau; the Reformers-anti-slavery men like Garrison and Phillips, who say, 'If the Bible countenances slavery, so much the worse for the Bible; advocates of the claims of women, who venture to criticise the apostle Paul for his ungallant depreciation of the fair sex; ing, it succeeds in emancipating itself, are we surpris the enemies of the gallows, whose humanity, pre- ed at the violence and riot of its breaking forth? For rous enactments of the age of Noah are a legitimate in the black list of infidelity. Infidels, in all ages be expected from men whom religion has not under of the Church, have been the progressives in every taken to develop or refine? But they are set in mo direction; the believers in the present and the future; tion by a dumb instinct that cannot abide forced and

the treasure they contained. Is it now the question, how are we to treat such