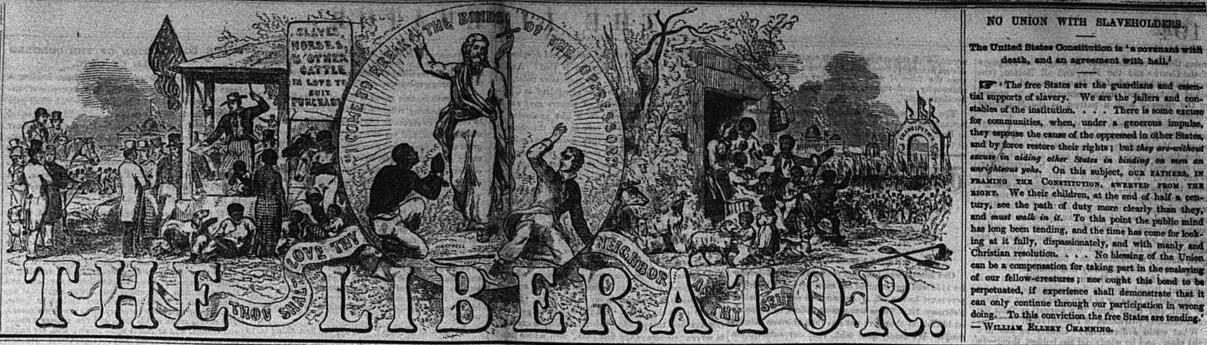
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The following gentlemen constitute the Pinan Committee, but are not responsible for any of the lebts of the paper, viz:-FRANCIS JACKSON, ED-KIND QUINCY, SANUEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS

leath, and an agreement with hell.

tial supports of slavery. We are the jailers and con-stables of the institution. . . There is some excus-

and by force restore their rights; but they are-with excuse in aiding other States in binding on men an enrighteous yoke. On this subject, our FATHERS, IN

FRANCISC THE CONSTITUTION, SWERVED FROM THE BIGHT. We their children, at the end of half a cen-

ing at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union

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

can be a compensation for taking part in the ens

use the cause of the oppressed in other

or communities, when, under a generous im

VOL. XXVIII. NO. 49.

BOSTON, FRIDAY, DECEMBER 3, 1858. WHOLE NUMBER, 1569.

- WILLIAM BLEERY CHANNING.

## REFUGE OF OPPRESSION.

SPEECH OF HON. JEFFERSON DAVIS. Extracts from a speech delivered by Hon. Jefferson Davis, at Jackson, (Mississippi,) on the 11th ult., in the Hall of the House of Representatives :-

I believe that a great reaction has commenced : how far it will progress I do not pretend to say, but am hopeful that agitation will soon become unprofitable to political traders in New England : and hope rests upon the high position taken by the Northern Democracy, and upon the increased vote which in some of the States, under the more distinct avowal of sound principles, their candidates have received. You may now often hear among them not only the unqualified defence of your constitutional rights, but the vindication of your institutions in the abstract, and in the concrete.

In the town of Portland, just preceding the election, a Democrat, of large means, and extensively engaged in commercial transactions and city imrements, addressed the Democracy, arguing that their prosperity depended upon their connection with countries the products of which were dependent upon slave labor; and the future growth and prosperity of their city depended upon the extension of day labor into all countries where it could be profitably employed. He showed by a statistical statement the paralyzing effect which would be produced interest by the abolition of slavery. The Black-Republican papers of course abused him. and compared him to Davis and Toombs; but his sound views were approved by the Democracy, and, so far as I could judge, he gained consideration by

their manly utterance.

A generation had been educated in error, and the South had done nothing in defence of the abstract right of slavery. Within a few years, essays have ben written, books have been published, by Northern as well as by Southern men, and with the incross of information, there has been a subsidence f prejudice, and a preparation of the mind to retruth. Our friends are still in a minority. It would be vain to speculate as to the period when their position will be reversed. Whether sooner or later, or never, they are still entitled to our regard and respect. A few years ago, those who maintainonstitutional right, and to secure it voted for the Kansas and Nebraska bill, went home to meet reproach and expulsion from public employment. Even their social position was affected by hat political act. The few years, however, which have clapsed, have produced a great change. They have recovered all, except their political position.

It seems now to be probable that the Abolitionists and their allies will have control of the next se of Representatives, and it may well be inferred from their past course that they will attempt legislation both injurious and offensive to the South. I have an abiding faith that any law which violates our constitutional rights will be met with a veto by the present Executive. But should the next House resentatives be such as would elect an abolition President, we may expect that the election will hese conducted as probably to defeat a choice by the people and devolve the election upon the House. Whether by the House or by the people, if an Abolitionist be chosen President of the United States, you will have presented to you the question of whether you will permit the government to pass into the hands of your avowed and implacable enemiss. Without pausing for your answer, I will state my own position to be that such a result would be a species of revolution by which the purposes of the government would be destroyed, and the observof its mere forms entitled to no respect.

In that event, in such manner as should be most expedient, I should deem it your duty to provide for our safety outside of a Union with those who have already shown the will, and would have acquired the power, to deprive you of your birthright, and to reduce you to worse than the colonial dependence f your fathers.

s. S. It and ness

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The master-mind of the so-called Republican ty, Senator Seward, has, in a recent speech at Rochr, announced the purpose of his party to dislodge the Democracy from the possession of the Federal erament, and assigns as a reason the friendship of that party for what he denominates the slave systim. He declares the Union between the States baying slave labor and free labor to be incompatible and announces that one or the other must disappear. even asserts that it was the purpose of the framers of the government to destroy slave property, and eites as evidence of it the provision for an amendment of the Constitution. He seeks to alarm his auditors by assuring them of the purpose, on the part of the South and the Democratic party, to force slavery spon all the States of the Union. Absurd as all the may seem to you, and incredulous as you may be of its acceptance by any intelligent portion of the citizens of the United States, I have reason to believe the United States, I have reason to believe the United States, I have reason to be the United States. here that it has been inculcated to no small extent in the Northern mind.

It requires but a cursory examination of the Constitution of the United States, but a partial knowlig; of its history, and of the motives of the men The formed it, to see how utterly fallacious is it to eribe to them the purpose of interfering with the mestic institutions of any of the States. But if a domestic institutions disrespect for that instrument, a fanatical disregard of ha purposes, should ever induce a majority, howpurposes, should ever induce a majority, now-ere large, to seek, by amending the Constitution, to percert it from its original object, and to deprive you of the equality which your fathers bequeathed to you, I say, let the star of Mississippi be snatched from the constitution of the star of t from the constellation, to shine by its inherent light, if it must be so, through all the storms and clouds

I say to you here, as I have said to the Democracy of New York, if it should ever come to pass that the Constitution shall be perverted to the destrucon of our rights, so that right, as a feeble minority, unprotected by the bar-ter of the Constitution, to give an ineffectual negtire rote in the halls of Congress, we shall then bur to the Federal Government the relation our coceial fathers did to the British crown, and if we are worthy of our lineage, we will in that event indem our rights, even if it be through the process resolution. And it gratifies me to be able to arrelation are that no portion of the speech to which I have referred was received with more marked approbation by the Democracy there assembled than the sentiant which has just been cited. I am happy also beats, that during the past summer. I heard in to state, that during the past summer, I heard in hany places, what previously I had only heard from his late President Pierce, the declaration that, whenever a Northern army should be assembled to have the contract of the president previously. barch for the subjugation of the South, they would are a battle to fight at home before they passed the imits of their own States, and one in which our rends claim that the victory will at least be doubt-

Now, as in 1857, I hold separation from the Union by the State of Mississippi to be the last remedy—the Snal alternative. In the language of the venerated Calhoun, I consider the disruption of the Union as a great, though not the greatest, calamity. I would cling tenaciously to our constitutional

government, seeing, as I do, in the fraternal union of equal States, the benefit to all, and the fulfilment of that high destiny which our fathers hoped for, and left it for their sons to attain. I love the flag of my country with even more than a filial affection. Mississippi gave me in my boyhood to her military service. For many of the best years of my life, I have followed that flag, and upheld it on fields where, if I had fallen, it might have been claimed as my winding-sheet. When I have seen it surrounded by the flags of foreign countries, the pulsations of my heart have beat quicker with every breeze which displayed its honored stripes and bril-liant constellation. I have looked with veneration on those stripes as recording the original size of our political family, and upon that constellation as marking the family's growth. I glory in the posi-tion which Mississippi's star holds in the group; but sooner than see its lustre dimmed, sooner that see it degraded from its present equality, I would tear it from its place, to be set even on the perilous ridge of battle, as a sign around which Mississippi's best and bravest should gather to the harvest-home

As when I had the privilege of addressing the this very morning afore breakfast. It would be egislature a year ago, so now do I urge you to the mighty mean of him to sarve me sich a trick as that.' needful preparation to meet whatever contingency may befal us. The maintenance of our rights against a hostile power is a physical problem, and cannot be solved by mere resolutions. Not doubtful of what the heart will prompt, it is not the less proper that due provision should be made for physical necessities. Why should not the State have an armory for the repair of arms, for the alteration of old models so as to make them conform to the im-proved weapons of the present day, and for the nanufacture, on a limited scale, of new arms, including cannon and their carriages, the casting of shot and shells, and the preparation of fixed ammu-

DOUGLAS ON THE ILLINOIS ELECTION. Remarks at the Celebration in Chicago, Nov. 17.

ny heartfelt thanks for this magnificent demonstra-tion, /The democracy of Illinois have achieved a noble victory over the combined forces of abolition-ism and its allies. (Cheers.) You have a right to ism and its allies. be proud of this glorious triumph. It is the triumply of the Constitution over faction : it is the triumph of the glorious principles of the Union over fanaticism and sectionalism (applause); it is the triumph of the principles of self-government over Congressional interference and Executive dictation. (Immense applause.)

We must discard for ever that fatal heresy which reaches that this Union, divided into free and slave States, as our fathers made it, cannot endure—that quite seriously, 'since you left. My conscience is also treachery which says that these States must all not quite at rest on the subject.' false treachery which says that these States must all become free, or all become slave—that they must become all one thing, or all the other, should be forWe want to know, are you for us or against us? popular severeignty, of State rights and State as well as in it. Are you for us or against us overeignty, should prevail, declaring the right of 'I don't know that I exactly comprehend the people of each State and each Territory to manage their own affairs in their own way, subject only to the Constitution. (Three cheers.) When that principle shall be recognized and proclaimed by all the American people, North and South, there will slaveholding, in my preaching or in my prayers, or be peace and harmony and fraternity among all the at any meeting of our society. And as for the de-States of this confederacy, (good, and applause;) nomination of which I am an humble member, if we but so long as that monstrous political heresy shall had opposed slavery as the Quakers have done, the it every where—that there must be sectional strife, slaves, and put it into the Lard's treasury, and send between the North and the South for the ascendan-cy, so long there will be discord, strife and hatred work on hands, Brother Blowhard, even the pulling between the different sections of the Union. ('That's down of the strong holds of sin and Satan in Bur-Union; Illinois now stands, as she has ever stood, tory world? mendous applause.) From the day that Illinois but to censure and denounce those who are opposed entered this confederacy, up to this hour, she has to slavery, believe me, brother, such church is on the Presidency and Vice Presidency at every succeeding God, and to angels, and to men, that it is right.' election. (Renewed applause.) And yet you have 'Good,' said McGee, slapping the agent on the to stand by the Democratic organization, and vote grit.' to be read out of that party by those States which really thought, sir, that you might have persuaded have all gone abolition! When this dark cloud of the woman to run off with her child.' reached in its course the Wabash river, it was there from me, that you so greatly wrong me?'
met by the gallant, united Democracy of Illinois, 'You walked out this morning in the direction of

tion and Union, the national men, whether Whigs or Democrats, or by whatever other name they are too full of the Lard's business to allow me to might be called, united to maintain that Constitution, to preserve the Union, and drive back the dark, fatal cloud of sectional animosity. ('Sound doctors in the called the ca trine,' and applause.) Illissis now occupies the proud position of having sught the good fight; destroy the system of caste in India.'

Illinois is now greeted all over the Union—North and South, East and West—as the only Northern delivering himself of this, he raised his eyes, and State that was not overwhelmed in the recent elections. (Cheers.) To what cause do the Democracy Lard's work. I cannot turn aside to the weak and of Illinois owe this triumph? It is due to fidelity beggarly elements of this vain and transitory world. to principle. (Applause.) In Illinois, the true principle of popular sovereignty has been sustained; in Illinois, the Cincinnati platform has been strictly dhered to; in Illinois, the Democratic organization out, it peaks the spent of thing—'t thing—'t there have been no Speak out, sister,' said the agent, blandly, say been maintained. (Six cheers, and long-continuation of the spent out, sister,' said the agent, blandly, say been maintained. adhered to; in Illinois, the Democratic organization ued enthusiasm.) In Illinois, there have been no applause;) in Illinois, Democrats have never been persecuted because of differences of opinion, proand abided the usages of its organization, (cheers;) to hurt her.

in Illinois, a liberal, tolerant, just and generous 'Oh, Brother Bean, never mind granny, policy has prevailed; and in Illinois, a glorious tri
McGee; 'she's always grumbling at something the control of the

in litinous, a literal, and in Illinois, a glorious tripolicy has prevailed; and in Illinois, a glorious tripolicy has rewarded that policy. (Applause.)

The battle is over now, and the victory won, and again I see a crowd before me even larger than that which greeted me on my return home. I confess that that was so large that I never expected to see another. ('We are all for Douglas,' and cheers.)

I have not ventured to suppose that this celebration is intended as a pleasant compliment to me. ('It is,' it is,' and applause.) I feel more pride and is ''it is,' and applause.) I feel more pride and is ''it is,' and applause.) I feel more pride and is ''it is,' and applause.) I feel more pride and in lillinois, a glorious tripolicy with the battle is over satisfied until she's got something to complain of.'

'I shall be very happy to hear what the good sister has to say,' said the old woman, 'it seems to me just as bad to sail children as to christen 'em.'

'Oh, Granny, how you do talk! I am conscientiously opposed to infant baptism, as they call it.'

'Yes,' said the agent, 'it fills the churches with unconverted people.'

ings of devotion to those great constitutional princi-ples with which my life is inseparably connected. I again return you my grateful-thanks.

## SELECTIONS.

A SUSPECTED INCENDIARY

We make another extract from the new anti-slave ry work, entitled 'CHATTANOOGA,' published in Cincinnati by Wrightson & Co., 167 Walnut Streetwork which needs only to be known to obtain a wide circulation, and the author of which, we have good reason for believing, is a much respected member of the Cincinnati bar :-

After the sale of Minna's child, McGee said : Brother Blowhard, let's go over to the hut whar these folks live, and I'll deliver the property to you.' They went over, but the hut was vacant. The fire was out, and the ashes were cold upon the hearth. 'Gone, ch?' said McGee. 'Whar could they have gone to? And who told 'em that we was about to trade?'

· Could that thar agent at your house have done so, brother?' said Father Blowhard. Don't know,' said McGee. 'He took a walk

'Thar's no knowing what some men will do, when they come amongst us,' said Blowhard. 'Yes, brother; but this man seems so nice, and

smooth spoken, and so pious, and prays so pretty, and never says a word agin slavery, that I can't find it in my heart to accuse him.'
'I believe, Brother McGee, that fellow is at the bottom of this whole thing; let's go right back to your house, and accuse him of it to his face, and tell him he shall find the child, and deliver it to us, and

'What, then, Brother Blowhard?' 'What, then? Why, let's drive him out of the settlement.

'I kind o' don't like to do that, seeing he's at my house, Brother Blowhard, and is sich a good man. Well, we'll see whether he's a good man; let's ask him at once to come out squar and far: be on My Friends and Fellow-Citizens, -I return you one side or the other. We are on the Lord's side, and he that is not with us, is against us.

· Will you break the news first to him, Brother ' Yes. Come and let's see him, and give him a

chance to clear his skirts of this alfais.

They went back hastily to McGee's, and found the ent reading a religious newspaper. Brother, said Blowhard, standing before the agent, 'this is a pretty piece of business; this is the

christian kindness.'

The agent looked up—' What's the matter?'

'That child's the matter.' 'Yes; I have been thinking of it,' said the agent

gotten for ever, (applause,) and the great principles said Blowhard. . Be a Christian out of the pulpit

'I don't know that I exactly comprehend your

prevail, that the North must combine against the whole system would long ago have been overthrown South to abolish slavery every where, and that the in the United States. But our members buy slaves, South must combine against the North to establish and sell slaves, and hold slaves, and take the price of of the strong holds of sin and Satan in Buriti, and applause.) That great issue was directly man, where the car of Juggernaut rides over its deand distinctly submitted to the people of Illinois at luded victims, and slays them by thousands, and in the recent election, and, thank God, the principles of the Constitution and the Union have triumphed! Who would think, for a moment, that we will leave (Immense applause.) Illinois now stands, as she thas ever stood, faithful to the Constitution and the weak and beggarly elements of this vain and transitory. Illinois now stands, as she has ever stood. When you see a church, or body of mmovable, upon Democratic principles, maintain- churches, a whole denomination, north or south. ng the Democratic organization. (Six cheers.) Ev- who denounce all sins, but say nothing against sla ery other free State in this Union at some time has very, write nothing against it, do not preach or pray seled out of line; except gallant Illinois. (Tre- against it, and have nothing to say on the subjeeast her votes for Democratic candidates for the side of slavery, and says to the whole world, and to

peen told that the only State that has never failed shoulder, 'I knowed, brother, that you are true 'Well,' said Blowhard, 'I am satisfied. We

fanaticism, which has spread over the New England
States, rolled over New York, completely overwhelmed Penusylvania, Indiana, and Ohio, and to warrant such a thought? What have you heard

who turned back the tide, and kept the flag of the the house, and being as you heard the conversation Constitution and the Union floating over their beoved State. (Cheers.)

The victory you are now celebrating is one never ped a hint to the woman, or her husband. be you might, in a moment of weakness, have drop

to be forgotten; for it is the triumph of Union, constitutional men over fanaticism, sectionalism and disunion. (Great applause.) When the old sectional parties united against the Federal Constitutional parties united against the Federal Constitution one can be more cautious, than I am, about interference of the constitution of the co

beggarly elements of this vain and transitory world.

The old woman who had spoken to him the da before—McGec's mother-in-law,—said: 'I'm only a poor old woman, and my opinion ain't worth much; but, it 'pears to me, if you'll allow me to say any-

speak out-we will listen to you with great plea ure.'
'Well, then, it 'pears to me that being as old

Minna is a Christian woman, it ain't altogether sale

'Yes,' said the agent, 'to his the churches' unconverted people.'
'Sister,' said the agent, 'understand me. Holiness to the Lard is my motto in this life, and I don't wish to be understood as approving of this thing, or

opposing it either, for I am an agent, and my com- following statement in regard to the action of the Assembly of 1794, in the printing of that terrib mission does not authorize me to interfere with any General Assembly of 1818: matters allowed by the laws of your state.'

\*Your commission, I trust, sir, allows you to in-terfere with the things allowed by the laws of Burmah; does it not?' . Yes, sister : but that is a country sitting in the darkness of heathenism, in the region of the shadow

of death, where widows are burnt on the funeral pile of their husbands, and children are sacrificed to Juggernaut, and the horrible sin of caste crushes thous ands to the earth.' The old woman sighed, and picked up her ball of

yarn. 'Ain't there something in scripter that says a man must build up the broken walls of Jerusalem afore his own house?'
'Yes, sister; Nehemiah told the Jews to do so

My hands are both full of the Lard's business, and-'Ah,' said the old woman, interrupting him, 'don't the scripter say, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and for the altar, and go and first be reconciled to thy brother, and then come and offer thy gift?"

Yes, sister, it's part of the sermon on the mount. 'Hav'n't you filled your hands before you were commissioned to do so? We profess to follow the book jist as it reads. Won't it be better to go and be first reconciled, and then offer your gift?

'Brother Bean, never mind Granny,' said McGee, she's never satisfied without she's something to find 'Well,' said the old lady, 'it 'pears to me, but

I'm only a poor weak old woman, you know, and my opinion aint worth much, but it does 'pear to me that if all hands would jine for a few days, and put this slavery out of the way, that things would get along better in the church, and in the country too. I think that Christians, if they go on as they are doing now, will make themselves a laughing stock to the whole world, and bring disgrace on religion through their conduct.'
That's jist like Granny,' said McGee, 'never

nind her, she always goes on so.'
'My dear sister,' said the agent, 'I highly respect your opinions, and have no doubt of your honesty in entertaining and expressing them; but you should know that if slavery were disturbed, it might dis-

solve this glorious Union, and ruin all the religion in . I don't know,' said the old lady, 'I will not risk my union with my glorious Savior. All must be right than first. Than's no threats in the scripter

against treating people better than they deserve, and thar's a good many against treating them worse. It's better, I think, to be on the safe side.' Obedience to the laws,' said Brother Bean.
Amen,' said Blowhard.
Brother,' said Blowhard, ' it really does my soul

ood to be here. For all you are a Calvinist, and I am not, Christians have sympathy with each other. Brother McGee, we've been trying, you know, in this settlement, for the last year, to have union prayer meetings, and other religious exercises; but how we never have got together, and now this little affair has brought us into unity. Now, bro- testimony out of God's Word against this gigantic and ther, what I propose is, that we have a grand union of Christians to hunt up this woman and her child, so that the bargain between us may be carried out in

good faith, on both sides.' Agreed,' said McGee. 'I'll git all my friends to turn out, and I do think, too, that in such a from the Word of God, slavery was the sin of

'Yes,' said the old lady, again laying her knitting down in her lap. Yes, they will help you. But don't it look a little suspicious like that such people are on your side?'
They would help put out a fire,' said Blowhard,

and that would not prove it is wrong for Christians to put out a fire. Yes,' said the agent, ' such men are generally great patriots. The greatest patriots are they that drink the most whiskey. It was so in Ireland, and

it is so in America.' 'Ah!' said the old lady, talking apparently to herself, 'this thing of parting mothers and their children, by Christian men, is a bad business. I am afeerd no good will come of it in this world, or in the next. I've been a member of the church forty years, come next May, and I've never seen anybody made the better by it. I've seen a good deal of it in the church, and out of it, in my time. It has always seemed to me that men and women, if they are black, and poor too, are still men and women, and

THE EXPUNCTION OF GOD'S TESTIMONY

AGAINST SLAVERY FROM THE CON-FESSION OF FAITH.

that people as harms 'em have to answer for it some

The following letter to The New York Evangelis. having been refused a place in the columns of that paper, a word of explanation in regard to it become sary. Several weeks ago, about the time that the Austria was burning on the ocean, and the comet flaming in our evening sky, The Evangelist published an article accusing us of misrepresentation in stating that the General Assembly had withdrawn from its 'Book' the memorable testimony of God once standing there against slavery as man-stealing. A correspondent of The Evangelist went so far as to call upon us for some explanation; and never doubting that, as the simplest act of Christian courtesy, the Editors of that paper would publish what had been thus demanded, we sent the following letter. It is now an old story, but nevertheless of ever fresh and increasing interest, because of the subject. And therefore we print it here. We do not wish to judge the motives, but we present the facts.

And one grand fact is this, namely, that the terse

pointed, concentrated condemnation of slavery from God's Word printed in the 'Book' by the Assembly of 1794,—open, unmistakable, undeniable, was worth more than all the 'deliverances,' all the resolutions, all the testimonials, put together against slavery (that first denunciation of God being ex-punged) from that time to this. The removal of God's indictment against slavery as being the sin of God's indictment against slavery as being the sin of man-stealing, is just the withdrawing of the charge with which your gun was loaded, and the reloading it with mere wadding. It is as if, on the eve of an engagement with the enemy, you should go round the quarters of your regiment, and bite off the bullet end of every cartridge, leaving only a squib of powder; or as if you should issue only blank cartridges, as for a sham-fight, with instructions to keep the balls carefully locked away in the ammunition wagons till the fight was over. The following is the letter:

'This testimony out of God's Word against this

He then says that he has heard this pronounced to be an inexcusable and designed misrepresentation.

And he remarks, of his own accord, that 'it is notorious to the world, and Dr. Cheever must know that

the New School Assembly time and again have re-As your correspondent has asked of me an explanation, I beg leave, in the first place, to inform him and the world, that I have never made any statement whatever as to the action of the Assembly of 1818, much less have ever said that it was withdrawn.

What I did say had been withdrawn was the testimony against slavery as being the sin of man-stealing, which testimony the Assembly of 1794 ordered to be printed, and the Assembly of 1816 ordered to be expunged. Your correspondent and the world will see this from the following extract out of my Address, in which the nature of the charge of withdrawal is made plain by the context.

Referring first to a period when in the confession of faith by the Presbyterian Church there stood printed the explicit testimony of the Word of God ngainst slavery as man-stealing, the Address defined that testimony as declaring that, according to God, the holding and selling of human beings was the guilt of man-stealing, and that slavery is that sin, and can be nothing otherwise; that very crime, of which the Almighty has said, "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death."" The Address then proceeded as follows:—

·But now, when this iniquity has taken possession state-swindling, and despotism, in the name of popular sovereignty, have set up this image, and proclaimed the edict of its universal worship as the condition of a legitimate state, and the test of Christian patriotism; now, when enormous piles have been driven down for the support of this iniquity, in pretended Constitu-tional statutes, and on this made-land of the devil a new basis of common law has been grounded, against God and man, and the common heart and conscience of humanity; now, when this iniquity has been pub-licly and solemnly enshrined in the Supreme Tribunal of Justice, the place of the national conscience, and the professed Shechinah of equity and righteousness under responsibility to God, in an edict of oppression against the stranger, caught up, reverberated, and sp-plied, from the highest and most dignified to the lowplied, from the highest and most dignified to the low-est and basest of our tribunals and officials, from the Secretary of State to the conductors of our street cars and the superintendents of lamp-posts, with the dam-ning infamy of the declaration that black men have no rights that white men are bound to respect; now, when, like the Star Wormwood, this iniquity has fal-len upon all rivers and fountains of waters, both in church and state, so that men drink thereof, and as to integrity of moral sense for the the respect to the latest integrity of moral sense for the the respect to the superintendent disintegrity of moral sense forthwith are infected and die; now, when the enemy thus cometh in like a flood, and the most sucred defences against this sin are torn away—this standard, once lifted under the guidance of the Divine Word and Spirit, is trailed in the dust-this

The case is plain. What I have stated, and the whole and every part, is incontestibly true. It did once stand in the Book of Discipline and Confession of Faith of the Presbyterian Church, that by prooto turn out, and I do think, too, that in such a cause as this, even the unconverted will lend us a helping hand.'

'Yes, I'm sure of that,' said Blowhard. 'There's Job Steel and his crew; they can all be counted on, the Confession; it was withdrawn by the Assembly in 1816. This was my statement; it cannot be con-tradicted; every word of it is notoriously true; there is neither misstatement, nor misrepresentation, nor untruth, nor want of truth, nor false coloring, nor perversion, nor ignorance, nor mistake, nor imagination in it. It is absolute, incontestible, unmingled unqualified FACT.

The fact stands, the very fact which your corres-

pondent questioned. The comet flaming in the western horizon at night is not more palpable. I presume your correspondent was ignorant in regard to its history; I doubt not he was, for multitudes are; and I no more suspect him of misrepresentation or want of integrity, than he does me; and as he is unknown to me by name, I pray you to present my sincere compliments and Christian regards to him, and thank him for giving me the opportunity of enlightening many.

Permit me now to say a word as to the note of Dr.

Hatfield and your own remarks, following the ap-Hatfield and your own remarks, following the appeal of your correspondent. Dr. Hatfield makes no denial of my statement; he might as well deny that there is such a book as the Confession of Faith, and that the Assembly had it printed. The fact which I have stated is one thing; that is history; your judgment in regard to its moral character is another, and so is Dr. Hatfield's, and so is mine. We may properly differ in that judgment, but my statement of the fact no man can be permitted to falsify. You have a perfect right to say that what I regard as being recreant to God and his truth, an unqualified betrayal of his Word and of humanity, was a noble act, was a stroke of consummate expediency and wis-dom; and Dr. Hatfield has a perfect right, as stated clerk of the Assembly, (though I believe he was not the clerk in 1794, nor in 1816) to announce that the erasure of the testimony against slavery is not to be considered a deliberate act of repeal, or confounded with such an ext. That expenses the expenses considered a deliberate act of repeal, or confounded with such an act. That announcement, or opinion, makes no difference whatever as to the fact, or as to my statement of it, which was true and incontrovertible in every particular, and is corroborated by the very quotation which he gives from the 'express testimony' of the Assembly, declaring that the Assembly to mselves did direct the omission, but that they were influenced by far other motives than any desire to favor slavery.

The judgment of motive is one that every man has

a right to exercise, and to judge a man by his ac-tions, the tree by its fruits. But no man has a right to pervert or deny demonstrated facts. Every man has a right to demand the proof, and that being given, he may form his own opinion of the motive. I have not stated the motive, but the act, and my opinion as to the nature of the act. Why am I complained of for relating an event in your own church-history? A man might as justly be blamed for stating the fact that the Austria was set on fire by the carelessness of the captain and crew in at-tempting to fumigate the vessel with tar, and that in doing this, they were recreant to all obligations of human prudence. One man might deay the fact; another, not denying the fact, might say that they the quarters of your regiment, and bite off the bullet end of every cartridge, leaving only a squib of powder; or as if you should issue only blank eartridges, as for a sham-fight, with instructions to keep the balls carefully locked away in the ammunition wagons till the fight was over. The following is the letter:

To the Editors of the Evangelist:

Misses Editors of the Misses of a wis-statement, your correspondent has himself at the very outset made a false statement, but I am sure not designedly, in regard to the fact which I presented in my Address before the American Missionary Association. He says that from that Address he takes the

Assembly of 1794, in the printing of that terrible demonstration of slavery as man-stealing; and if that testimony had not been erased, who can tell how far the church might have continued faithful to it, and how victorious and powerful in such faithfulness? If such testimony, and such faithfulness to it, were wrong, then the sooner it was expunged, and the opposite course taken, the better.

And here I must beg you to explain what seems to me an unaccountable inconsistency. I have been, in many quarters, and on many occasions, and in some religious newspapers, denounced as guilty of radicalism and fanaticism for insisting that slavery is sin, is the sin of man-stealing, and that the church and the ministry ought every where to apply the testimony of the Word of God against it as such. I am now denounced for publishing the fact that the Presbyterian Assembly once called it such, but afterwards withdrew that testimony. Now, if you think that slavery ought not to be called sin per se and man-stealing, and that the church ought not to give her testimony against it as such, then what and where is my offence for asserting that the Presbyterian Assembly have refused to give such testimony, or that the Assembly of 1816, finding such testimony in the Confession of Faith, struck it out? If that was a good and justifiable emsure, why am I judged an offender for calling the world's notice to it? In so doing, I am only demonstrating that the Presbyterian Assembly have purged their Confession of that radicalism, for maintaining which I am held up to abborrence.

The note expunged was one of the firmest, most am held up to abhorrence.

The note expunged was one of the firmest, most irresistible testimonials against slavery ever penned; one of the most faithful records ever published from the Word of God against that sin. It was worth more, it was more weighty and precious, than all that the Assembly has since uttered in all the years of its existence. The Assembly have stricken that out, and supplied the place of God's Word with words of their own, not half so severe and explicit. You aver that this was not done out of any friendship to slavery, or any desire for its extension. But if a man opens the door of a prison, he is held in law to have aided and abetted the escape of the thief. If a man gives a night's lodging to a fugi-tive slave, he is held in law to have conspired for his escape from slavery; he is held to have done it with intent that the slave may escape; and some Judge Leavitt may be found to condemn and sentence him, Leavitt may be found to condemn and sentence him, alleging that there being no such thing as Christian charity in the Fugitive Slave Law, no such plea as that of Christian charity can be set up in excuse for evading it. So, if the Assembly withdraw from their Book God's charge against slavery as manstealing, they cannot be held to have done this accidentally, or without intent and purpose, and they certainly cannot be supposed to have done it out of any enmity against slavery, any conviction of its being man-stealing, or any determination to abolish it as sin per se.

it as sin per se.
If, on the night before the battle of Marengo or Austerlitz, the commanders of a battalion of Napo-leon's soldiers had ordered the heavy artillery to be with hand-grenades or swivels, we doubt not that a court-martial would have ensued after the action, and no plea of having been innecess. withdrawn from the field, and its place s and no plea of having been innocent of any design in favor of the enemy would have availed to prevent

the penal consequences of such treachery.

Suffer me now to state once more what greatly perplexes and confounds me. If you regard as radicalism and fanaticism the denunciation of slavory as being man-stealing and sin per se, why do you also regard it as a crime of uncharitableness in me to show that you Presbyterians have purified your to show that you Presbyterians have purified yourselves from the charge of such radicalism and fanaticism? Why are you unwilling to have it known
that you have withdrawn that testimony? Or,
seeing that it is known, and that you cannot but
acknowledge it, why apply to the Stated Clerk, to
see if you cannot find some apology for it, or some
ground of denial as to its having been the formal
act of the Assembly repealing its testimony? Why
should you be ashamed of it? If ashamed of it,
why should you rebuke me for calling the should you be asnamed of it.
why should you rebuke me for calling upon the per omissions, and do her first works of truth and

Excuse the liberty of these questions, and believe ne, very respectfully and truly yours,

GEORGE B. CHEEVER.

FIRE-EATER EXHIBITING AT HOME. Col. Jeff. Davis, ex-Mexican war hero, ex-Secretary of War under the valiant Franklin Pierce, at present U. S. Senator from Mississippi, and lately the guest of the patriots of the Boston Courier and Post, has been called to the confessional by his slaveholding neighbors. We have a report of this war-like patriot's speech made at the Capitol of Mississippi a few days since. As a retorical performance it is nothing remarkable, unless it be as an unusually fervid and candescent specimen of the style known as highfulutin and flabbegarst. We do not remember ever to have seen the English language subjected to a more inflammable and red-hot trial, than in the belligerent Colonel's confessions and professions. As a statesmanlike effort, the speech is beneath criticism or contempt, containing no new, no valuable, no comprehensive, no liberal, no wise ideas. But as an exhibition of the ultra pro-slavery spirit, of the treasonable and unpatriotic views and no valuable, no comprehensive, no liberal, no wise ideas. But as an exhibition of the ultra pro-slavery spirit, of the treasonable and unpatriotic views and purposes of the Buchanan leaders, of whom Davis is one of the chief, and as showing the duplicity of the man, the speech is worthy of a brief notice. It will be remembered that this same Mississippi Colonel passed a portion of the last summer in Maine, that he made several political speeches there, and that to close up his Northern tour with eciat and at the same time to help defeat the re-election of Auson Burlingame to Congress, he was invited to Boston and to speak in Faneuil Hall. He came, was placarded on monster hand bills, puffed and toadied to in the Post and Courier, and delivered his speech in the old Hall which is sacred to patriotism. A portion of that speech was devoted to abuse of Massachusetts, to insults to her honored dead and her illustrious living, insults that, had not the courtesy of Bostonians and their love of free speech surpassed their appreciation of the deserts of the Mississippi orator, would have met with only hisses and scorn.

But the greater part of Jeff. Davis' speech here was devoted to self-glorification, to Pharisalcal prating of his low superior patriotism, to protestations of his leve for the Union, to denunciations of the 'sectionalism' of the Republicans, and wordy boasts of the nationality of himself and his party that follows James Buchanan. To have heard the Mississippi Colonel in Faneuil Hall, one who did not know him would have imagined that he daily worshipped at the shrine of the Union, and that he would have deemed roasting over a slow fire a mild punishment for the man who should advise or countenance dissolution of or treason to the Union. 'Nationality' covered him as with a garment, it exuded from every particular pore of his Mexican preserved spidermis, it caused each particular hair on his patriotic cranium to stand erect with horroor at the contemplation of dissolution; he was apparently soaked, permeate

Well, the speech was over, the Colonel went away, Well, the speech was over, the Colonel went away, and although, owing to the obstinacy of Boston people, Mr. Burlingame was not defeated by the Colonel's pious and political rant, the Union was still safe, and that was something to be grateful for. What next? Why, as soon as the Hon. Jeff. got home to Mississippi, the Legislature being in session, and a stray copy of the Courier having found its way to Jackson with a report of the Faneuil Hall speech, straightway there was an uproof in the Misway to Jackson with a report of the Faneuil Hall speech, straightway there was an uproar in the Mississippi Ephesus, and the Mexican hero was called to account before the slaveholding Sanhedrim of his native State. He had been denying his Mississippi gods, slavery, repudiation and disunion, and something must be done to purify him from the effects of down east fogs and Boston east wind. In their judgment, it had proved a dangerous experiment for the Mississippi Senator to have gone so near to Bunker Hill, and there must be a purgation from the contaminating patriotism of Faneuil Hall.

What could Jefferson do? Clearly he was in a tight place, and he wisely did the boldest thing—he

What could Jefferson do? Clearly he was in a tight place, and he wisely did the boldest thing—he retracted every word he said, which they could prove he said, denied the balance, and then went in for the fiercest and most ultra disunion policy; talked flippantly of the ability of Mississippi to bolt from the Union, advised warlike preparations and a declaration of hostilities in advance. He implored the Mississippians to get ready to 'fight' for the dissolution of the Confederacy; he urged them 'to establish an armory' where they could 'manufacture lation of the Confederacy; he urged them 'to es-tablish an armory 'where they could 'manufacture cannon, cast shot and shell,' tinker up their old guns, grind their broadswords, ram cartridges, prac-tise on the drum and fife, and go in for 'sojering' on the most extensive scale. We suppose that the funds for these warlike preparations will be drawn from the money Mississippi has saved by repudiating her honest debts! The Colonel distinctly declares that, so long as slavery can have the control of the federal Government, monopolize the Federal offices, dictate the legislation of the country and the decisions of the Supreme Court, and, above all, take seven-eighths of the money that comes from the National Treasury—so long as this can continue, the Union may be tolerated, but not a minute longer.

or dissolution as soon as Massachusetts equal rights with Mississippi. He is opposed to Kansas or any other territory coming into the Union until the slave states are satisfied to let them—he scouts the idea of popular sovereignty, and in the event of the slave power being found in the minority in the general government, he calls on his Mississipp neighbors to 'rally to the harvest home of death! He does all this with such a sounding of trumpet drum and fife, with such a flourishing of the flag of Mississippi, with such a rattling of grape shot and ringing clash of bayonets, that the reader can hard-ly make himself believe that the war has not already begun. The relief to the startled mind comes, how ever, with the reflection that all this bluster is only indulged in just now in order to protect the gallant Colonel from the fire in the rear, opened upon him when his face was momentarily turned northward. He came North for his physical health—he has been talking at the South for his political health, and he knows that the Mississippians are green enough to swallow all the Buncombe which he can cram them with. But in what a pitiful plight does this exhibi-tion which Jeff. Davis has made of himself place those miserable dough-faces in Boston, who were his apologists, who sang preans in his praise, and with mean subserviency were silent or applauding, when he insulted the State where sleep the bones of a Hancock, an Adams and a Webster! The duplicity of Senator Davis in his talk of 'nationality's Fancuil Hall is now apparent. How do the men who lauded, feted and praised him, when here, now like his open treason, his bold disunionism, blood-thirsty fire-eating?

## DIFFERENCE OF TREATMENT.

[Philadelphia Correspondence of the New York Tribune.] The doctrine enunciated by Mr. Seward in his re cent speeches, that these States must ultimately be-come all slaveholding or all free, having given a new agitation to the bitter waters of Democracy, some sound Republican journals have inconsiderately followed in the wake of Democratic denunciation, and repudiated the platform, forgetting that Clay and Webster, and all other departed luminaries of the Whig party, uniformly and authoritatively set forth doctrines identical with those of Mr. Seward. If when repeatedly promulgated by Mr. Clay. But no imputation of worshipping unclean gods was ever brought against him; yet the fashion for abusing Mr. Seward has become so prevalent, that if he be silent he is sure to be plotting mischief, and if he be talkative. ons his mouth only to speak treason Sentimente which, under Mr. Clay's adoption, be came sanctified formularies, when reproduced by Mr Seward, though old as the history of the Govern onging to the confession of faith of all its principal founders, are ignorantly denounced by one class as new, and by another as disorganizing. I am no champion of Mr. Seward, but it is nevertheless desirable that the facts of the case should be honestly set forth. Our leading Republican journal The North American, does not favor him, and its Washington correspondent omits no opportunity to indulge in hostile demonstrations against him, with no other foundation than the speeches referred to. That journal, therefore, is, unfortunately, following wake of the Sham Democracy in the hue and cry they have raised. On such a subject and on such an occasion, wisdom would become apparent by practising caution. No such public servant should down in the house of his friends. The Opposition has no great men to spare, neither can it manufacture them to order. While careful not to crowd on such as we have, let us be equally careful

not to crowd them off.

But while dissenting from the Northern dogmas of Mr. Seward, these political prudes should not close their ears to one infinitely more defiant, which has been set forth in terms of offensive bravade by that newly recognized exponent of Southern policy, Mr. Hammond of South Carolina. Speaking of the very contest between the enduring forces of Freedom and Slavery to which Mr. Seward placidly alludes, without a single threat of conquest, the Southern cham-pion impudently declares that the inevitable fate of the slaveholders of the South is to conduct the question to its conclusion. I believe we can conquer After what has been achieved by a divided South now that it is almost thoroughly united; now that we have a President and his Cabinet, a majority in both Houses of Congress, a Supreme Court of the United States, and still hosts of allies in the Free States, all substantially concurring with us in ou construction of the Constitution, we owe it to our selves and the world to cast aside all fears, and movforward to the overthrow of every false theory of government and sentimental scheme for organizing labor, carrying with us the Constitution, and, if w

Yet no howl of horror rises up in Northern voice or even from Northern presses, at this undiluted see tionalism. The rank Carolina dogma is reproduced and read among us without a word of condem All our censure is reserved for our own man; we have none for him whose antagonism is so grossly offensive. This man carries out the whole programme of subjugation, yet who denounces? Mr. Seward embraces nothing in his category but the constitutional agency of the ballot-box, and who approves? Surely there is an inconsistency in this estimate which it is difficult to understand. No Northern man has ever put forth a plan of emanci pation so despotic as this deliberately spoken schem of subjugation. Yet the Southron who proclaims i runs no Northern gauntlet. Is there no whip but the plantation lash?

SEWARD'S SPEECH. The Boston Courier and th nunciation of the great speech delivered by Governor Seward at Rochester, last month. They profess to regard it as a perfect Pandora's box of national heresies. Its doctrines, if carried out the sies. Its doctrines, if carried out, they say, would not only dissolve the Union, but deluge the Southern with blood. It is always so with doughfac overdo the slaveholder's work. The Louis pro-elavery organs in this city exhibit. We find also, that the speech is published in the Frankfort Ky., Commonwealth, accompanied with the follow-

But where is the violation of the constitution rights of the slaveholder which is said to be shadowed forth in the speech? We have not discovered it. Al of his previous efforts have repudiated the idea. The speech is simply a speculation of a ferrid brain rather given to indulging in such illusory phantasics in con-

nection with this subject. But it contains no lurking cheat, plunder and oppress the needy, and despise the design to subvert Southern institutions by other means than the force of what the speaker chose to consider philosophy and reason, acting upon the minds of Southern men.

The paper which thus fairly represents Governo Seward's argument is the leading opposition paper in Kentucky, and is published within a stone's throw of the residence of Senator Crittenden .- Atlas.

### The Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, DECEMBER 3, 1858.

#### SPECIAL NOTICE.

Our friends who have not yet paid for the Liberator for 1858 will bear in mind our rule, by which their papers must be cut off, if payment be not made before February 1st. These terms must indeed be accounted liberal, as they give not less than thirteen months credit. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable.

#### CIRCULATE THE PETITION.

To the Honorable Sengte and House of Represen of the Commonwealth of Massachusetts :-

The undersigned, citizens of Massachusetts, respectully ask you to enact that no person, who has been held as a slave, shall be delivered up, by any officer or court, State or Federal, within this Commonwealth, 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.

Copies of this petition are circulating in Vermont, New York, New Jersey, Pennsylvania, and Ohio. Let Massachusetts lead the way, as she is always expected to do, in the cause of liberty.

#### POSITION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MIS-

SIONS IN REGARD TO SLAVERY. A short time since, we delivered a public lecture on the subject of slavery at Cortland, N. Y., in the course of which we had occasion to arraign the American Board of Commissioners for Foreign Missions for its complicity with that terrible system of wrong and implety-asserting that it had 'never uttered its voice unequivocally against slavery as a sin,' but had pursued a shuffling, double-dealing, jesuitical course in regard to it, so as to give no offence to the slaveholders of the South, and with the vain hope of quieting the anti-slavery spirit of the North. In accordance with our uniform practice, at the close of the lecture we invited any one present, who deemed our charges to be unjust or erroneous, to correct us on the spot. Accordingly a gentleman arose, by the name of Brewer, (a member of the Orthodox church in Cortland, we believe,) and stated that he thought our animadversions upon the Board were not warranted by the facts in the case, and that it had 'unequivocally condemned slavery as a sin.' As he had no documentary evidence, at the moment, to present in support of his position, we invited him to occupy the columns of the Liberator with such evidence, at his leisure. He accepted the offer; and, on the fourth page of our present number, he has given the result of his investiga-

So far as the citations he has made from the reports of the Board and its Prudential Committee are concerned, we cheerfully admit that they are thoroughly anti-slavery; for when they set forth that the unrighteousness of the principles on which the whole system of slavery is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, wherever it exists, must call forth the hearty condemnation of all possessed of Christian feeling and sense of right, and make its re- unanimous.' Was opposition to slavery one of those moval an object of earnest and prayerful desire to principles? No. 'Both masters and slaves,' says every friend of God and man -when they declare Mr. Butrick, 'I received on the same principle, viz., that 'domestic slavery is always and every where on the ground of their faith in the Lord Jesus Christ." sinful, at war with the rights of man, and opposed to But they were to be none the less masters, none the the principles of the gospel '-and when they 'deny less slaves, on that account. Why not receive highthat there can be, morally or scripturally, any right of waymen, burglars, sheep-stealers and pirates, 'on the property in any human being'—they inculcate radical, same principle'? If they could be thereby endorsed Garrisonian abolitionism,' and cover the whole ground of controversy between us and the upholders readily consent to go through the religious mumme of slavery. But does not Mr. Brewer know that ry aforesaid. Mr. Wright says, 'When any, whether these strong declarations of the Board are diluted, medified, and rendered powerless by other statements-by any quantity of dust-throwing, special pleading, and ethical jugglery, worthy of Ignatius to masters and servants [how careful to avoid the term Loyola himself? And does he deem it compatible with Christian candor and fairness to cull out particular passages, which, by themselves, sustain his position, and omit a host of others, which, given in their connection, would show that the charge we made against the Board at Cortland is strictly true? To the assertion, that this is a slaveholding nation, utterly hostile to liberty and equality, is it an answer to quote the Declaration of Independence by way of refutation? As we were not trifling with those whom we addressed at Cortland, nor disposed to indulge in verbal quibbling, so we trust it is not the purpose of Mr. Brower designedly to do any such thing; yet, carefully examining the documents (as he must have done) from which he has taken his proof, we are surprised that he could feel justified in sending us such extracts as are embodied in his letter, as though they fairly indicated the position of the Board on the slavery question.

The first extract made by Mr. Brewer is from the report of a committee of the Board, which was unanmously adopted by the latter. The report proceeds to argue that 'slavery is not the only social wrong to be met in the progress of the missionary work '-for, there are the castes of India, causing to the mass of the people hereditary and deep degradation, leading to the most inhuman and contemptuous feelings and conduct in social life-there are also those various forms and degrees of oppression, whether of law or of usage, prevailing under the arbitrary governments which bear sway over the larger part of the earth's ance '?] is the owner of slaves, that, unless he make the surface'-&c. Why this reference to other crimes and outrages? To show that the perpetrators of them all (slavery included) may be properly admitted to the church, and recognized as followers of Christ, of Christian society,' then it is evident that in no case on the ground of their religious profession, and that can it be a sin to make man the property of man; and subsequently they may be led to 'do justly, love the slaveholders of the South, en masse, are right in mercy, and walk humbly with God'! Read the plea, and behold the process :-

Should it be found, as the result of experience that souls among the heathen are, in fact, regenerated by the Holy Spirit, before they are freed from all participation in these social and moral evils, and that convincing evidence can be given that they are so regenerated, then may not the master and the slave, the ruler and the subject, giving such evidence of spirit-ual renovation, be all gathered into the same fold of Christ! And may they not all there and in this manner, under proper teaching, learn the great lesson, (so difficult for partially sanctified men to learn) that in Christ Jesus there is neither Jew nor Greek, nei-ther bond nor free; but that all are one in him? And may they not, under these influences, have effectually nurtured in them those feelings of brotherly love, and that regard for each other's rights and wel fare, in which alone is found the remedy for all such evils? Under such influences, may not the master be prepared to break the bonds of the slave, and the oppressive ruler led to dispense justice to the sub-ject, and the proud Brahmin fraternally to embrace the man of low caste, and each to do it cheerfully, because it is humane and right, and because they are

Here, then, is express provision made for the admission of the slaveholder, the oppressor, the upholder of a heathenish caste ' leading to the most inhuman and contemptuous feelings in social life,' &c. &c., to the church of Christ, on the plea that, though 'regenerated by the Holy Spirit, they cannot be expected at the outset to know that it is wrong for them to

poor! What kind of regeneration is that? And if the incorrigible slaveholder, the oppressive ruler, and the proud Brahmin may thus be recognized as Chris tians, what class of criminals or sinners may not be embraced in the same fold, on a like profession of faith? They are not to be met at the threshold, it eems, and admonished that they must not only repent, but bring forth fruits meet for repentance, by easing to outrage and hate those over whom the hold tyrannous sway; but they are to be admitted, without expostulation or admonition, on the pretence that, possibly, they may (at an indefinite period) all there and in this manner, under proper teaching, learn the great lesson that, in Christ Jesus, there is neither Jew nor Greek, neither bond nor free 1 A patent process this, for the overthrow of the kingdom of darkness! 'Under proper teaching'! Who is to decide what is proper teaching, or when or where i s to be inculcated, or to whom it is to be applied? And when is it improper to say to the thief, . Do no steal '? or to the tyrant, 'Let the oppressed go free'? Observe how this pseudo Christian charity is exercised to screen ' sinners of the first rank,' men whose hands are stained with blood, those who are animated by the spirit of a brutal caste! But if, at any time, any fail to respond to certain theological dogmas, or to utter a particular sectarian shibboleth, to them neither charity nor mercy is to be shown! Now, why may not these be admitted to the Christian church, as well as the others, with the hope that, 'under proper teaching,' they will finally be led to renounce their heresies?

Here is another equally pregnant extract from the report:-

How far holding slaves, or any thing else, involving what is morally wrong, and which still clings to the heathen convert, affects the evidence that a principle of grace has been implanted in his heart, the missionary, in view of his commission, the instructions of the New Testament, and all the circumstances of the case, as they are present before him, must, in connec-tion with his church, and under a solemn sense of responsibility to Christ, form his judgment, and on tha udgment he must act. Surely, no other persons are n circumstances so fayorable as he for deciding and acting correctly. Such freedom and such responsi-bility in the missionary, your committee believe, can-not be materially abridged, without the most disas-trous consequences to the missionary's own happiness and efficiency, and to the welfare of the heathen.

Stripped of its 'solemn' verbiage, in the use which the Board is an expert, this extract admits that the habit of holding slaves still clings to the heather onvert, [meaning the Choctaw or Cherokee convert,] but maintains that the missionary, 'in connection with his church, [a slaveholding church, be it renembered, for such are all the Choctaw and Cherokee churches, ] is the best qualified to decide whether he shall be admitted to Christian fellowship or not! As if what is 'morally wrong' were a question to be decided by 'circumstances,' and not according to its own nature! As if slaveholding, seen through the glasses of a missionary, could be more tolerable than when looked upon by others at a distance! What is this but a carte blanche in the hands of the missionary to admit slaveholders, alias men-stealers, to the church, ad libitum, and to any extent, he being the sole judge This freedom, we are told, cannot be materially abridged, without the most disastrous consequences to the missionary's own happiness and efficiency, and to the welfare of the heathen.' This means, that if he refuses to recognize as Christians those who enslave their fellow-creatures, he will be liable to be driven out, or peradventure lynched on the spot. No doubt of it! And, therefore, better let a slaveholding gospel be promulgated, is virtually the conclusion of the Board; and such is the gospel of the Choctaws and Cherokees, under the sanction of the Board, to this day! Hence our condemnation of the Board.

The report further says - Relative to the principle on which professed converts were to be received to the churches, all the missionaries of the Board among the Cherokees and Choctaws seem to have been perfectly nasters or servants, [slaves,] have given evidence of a saving change of heart, &c., they have been received.' Mr. Byington says, ' We give such instructions slaves !] as are contained in the epistles, [we know how villanously they are interpreted and applied in all slaveholding regions,] and yet not in a way to give the subject a peculiar prominence'! O no-nor any prominence at all ! . For then it would seem to be personal, as there are usually but one or two slaveholders at our meetings.' And so, brave soldier of the Cross, he 'fires at nothing, and hits it,' without being personal! To say, as Nathan said to David, 'Thou art the man,' would be very impolite! 'In private, adds Mr. B., 'we converse all about the evils and dangers of slavery '-never about its inherent sin-

fulness. The committee further say, in their report, (endorsed by the Board,) 'They cannot think that, in all cases, slaveholding involves individual guilt in such a manner that every person implicated in it can, on scriptural grounds, he excluded from Christian fellowship.' Why not reason thus in regard to criminals of every grade, and to every iniquitous system? How or where shall the line be drawn? What is slaveholding, under all conceivable cases, but slaveholding ? Just as idolatry is ever idolatry, robbery always robbery. And if one may hold slaves justifiably, and as a Christian, why may not one hundred thousand and to an indefinite extent? How, then, can the gospel ever abolish the slavery it sanctions? If, as the committee say, -taking refuge in the sophistry of Dr. Chalmers,- we must not say of every man who by inheritance, [why this juggle here about inheritresolute sacrifice and renounce his property in slaves he is therefore not a Christian, and should be treated as an outcast from all the distinctions and privileges their advocacy of slavery to the end of time.

The committee are careful to state that ' some of the slaveholders in these churches have been known to re quire their slaves to attend meetings and other opportunities for obtaining religious instruction '-to indi cate how pious they are! Still further to throw glamour,' they say-

'That the missionaries among these Indians have been faithful in their work seems evident, not only from their own statements, but also from the fact that the Holy Spirit has most remarkably owned and blessed their labors; the hopeful converts among the Choctaws being proportionally more numerous than those in any other mission connected with the Board, except that at the Sandwich Islands.'

What is this, in effect, but to say that the gospel i the most readily welcomed where slavery exists And yet, in the very next paragraph of the report, the committee quote the sentiments of one of the oldes missionaries to this effect :-

'I have,' he remarks, 'been more in the midst of the slaveholding population, and seen more of the per-nicious effects of the system among the Indians, than some of my brethren. Viewed in all its bearings, it is a tremendous evil. Its destructive influence is seen is a tremendous evil. Its destructive influence is seen on the morals of the master and the slave. It sweep away those barriers which every civilized community has creeted to protect the purity and chastity of the family relations. We also see its baneful effects or the rising generation. A great proportion of the red people, who own slaves, neglect entirely to train their children to habits of industry, enterprise and economy,

so necessary in forming the character of the parent and the citizen. Slavery, so far as it extends, will ever present formidable obstacles to the right training of the rising generation."

The truth is, this report is full of contradiction, deeptive reasoning, religious cant and hypocrisy,-vainessaying to reconcile Christ and Belial, the Gospel great moral wrong and a tremendous evil. The testimony of the Board, Mr. Brewer, is anything but . unequivocal" or straightforward; but, rather, 'full of all deceivableness of unrighteousness.' It asks, with affected solemnity-

"But what is to be done? Shall we desert our churches and schools, and send back those who compose them to the shades of moral darkness and death, because some among them own slaves? Is not the Choctaw nation a part of that world into which Christ commanded his disciples to go and preach the gospel to every creature? Can we expect the half-enlightened, half-civilized Choctaws to proceed on this subject in advance of the white people in the States around them? or in advance of those churches in civilized and enlightened communities where slavery exists?"

. What is to be done? Why, the first thing is, to have no fellowship with the unfruitful works of darkness, but rather reprove them '—to declare the inheabout made up his mind never to petition for a right
again; but if he could seize it, he would do so.' ness, but rather reprove them '-to declare the inherent sinfulness of slaveholding, and give it no quarter, come what may! How can the gospel be preached to every creature, until this be done? And shall a false gospel be inculcated to please tyrants? In 1848, the Board says that 'in the history of its

efforts to christianize the Choctaws and Cherokees, the Lord has done great things for us. For twenty years past, the spirit of grace has been almost continually descending, especially upon the Choctaws.' And yet not a slave has been emancipated, not a slaveholder arraigned for his conduct, as the result of this continuous outpouring of 'the spirit of grace'! Nay, the slave code of these tribes has been growing more and more abominable and revolting! By an act of 1842, negroes then in the Cherokee nation to leave the same persons whatever to teach any free negro or negroes, citizen or citizens of the nation, to read or write; under the penalty of a fine of \$100 or \$500, at the discretion of the court.

See what the Choctaws have enacted, under mis-

Be it enacted, &c., That from and after the passage of this act, if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occu-pation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of abolitionism, he shall be compelled to leave the Nation, and forever stay out of it And be it further enacted, That teaching slaves how write, or to sing in meeting-houses, or schools, or in any open place, without the consent of the owner, or allowing them to sit at table with them, shall be sufficient ground to convict persons of favoring the principles and notions of abolitionism.

Recollect that, ' for twenty years past, the spirit of grace has been almost continually descending, especially upon the Choctans'! Was ever language more audaciously misused? But this is not all. The Board justice from the tribunal before which we may not

· Four years later it was enacted that all free negro in the nation, unconnected with the Choctaw or are subjected to iniquitous and burdensome legisla-Chickasaw blood, should leave the nation by the first of March, 1841, and forever keep out of it; and in case of their infringing this law, they were to be seized and sold to the highest bidder for life, the proceeds of the sold to the highest bluder for hie, the proceeds of the sale to be divided among the districts according to their population. It was also enacted that if any citi-zen of the nation hired, concealed, or in any way pro-tected any free negro, to evade the foregoing provision, he should forfeit from \$250 to \$500; or, if unable to pay this fine, receive fifty lashes on his bare back. And it was further enacted that if any white man in the nation should abet, encourage, or conceal a free negro, to screen him from the foregoing provision, he should be forthwith ordered out of the nation by the Chief or the Agent.'

There is no evidence or claim that the missionaries have endeavored to get these atrocious enactments marriage, the parental relation, education and reliobliterated, or even ventured publicly to register their gion, it is their duty to honor God by respecting and testimony against them. But here is yet another ad- protecting the rights of humanity; then should the mission on the part of the Board :-

'In October, 1846, another law was passed, which prohibited all negroes from the United States or the neighboring tribes of Indians, whether they had 'papers' or not, from entering and remaining in the Cheese resting the property of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the land, then are the foundations of the law of the to work. The offenders were to be taken up by the light horsemen, and to receive not less than one hun-dred lashes on the bare back; and all property found in their possession was to be sold publicly, one third of the proceeds to go to the light horsemen, and the rest to be applied to some beneficial purpose.'

It was also enacted 'that no negro slave can be emancipated in this nation, except by application or petition of the owner to the General Council,' and then to leave the nation forthwith! 'The Lord has done great things for us, exclaims the Board; though to be sure, ' the missionaries feel themselves not a little straitened whenever they come in contact with the system of slavery; hence, the gospel is NOT brought to bear, with its full power, upon all those evils which are peculiar to such a state of society'! Faithful missionaries these!

Still further to show what advances the Cherokeen have made in Christian (!) civilization, under the guidance of the missionaries, take the following fact :-Col. Butler, the U. S. Indian Agent, has addresse the following communication, dated 'Tahlequah, C. N. June 30.' to the Fort Smith Herald :-

In your paper of the 26th inst., you notice the a rival of one or two Abolitionists in your city, who are on their way to the Cherokee Nation for the purpose of preaching Abolitionism. Will you give me the names of these individuals, and they will be summarily dealt with—as they shall not address the public upon such matters in this Nation, nor remain in it. Allow me, through the columns of your paper, to

notify all persons who are in this Nation, without authority, or purpose to come into it, that they will be rs, and removed, unless they report o the Superintendent of Indian Affairs or Ch Agent, and state their business. An Abolitionist will not be suffered to remain here, under any cir-

This is quite equal to what Carolina and Georgia ssumes to do in all similar cases. Clearly, these Indian 'nations' are now thoroughly qualified to be Memphis (Tennessee) Enquirer testifies-as follows :-

A NEW SOUTHERN STATE. S. Fulsom, a Choctaw, and one of the most prominent of his nation, paid us a visit yesterday. Mr. Fulsom is in favor of having the Indian Territory west of Arkansas, between the Red and the Arkansas rivers, and extendtween the Red and the Arkansas rivers, and extending westward to the one hundredth degree of west
longitude, organizedinto a State, and admitted into
the Union. We think such a step absolutely necessary for the protection of the South. The Choctaws
and Cherokees are slaveholders, and would add another slaveholding State to the confederacy. The treachery of Buchanan has given Kansas to the North; let
the South, before it is too late, create a barrier against
this vandal energashment, which is fast enmeshine this vandal encroachment, which is fast enmeshing as in. These Indian tribes are better citizens, more advanced in the principles of our government and laws, than the people of New Mexico, or the mongrel adventurers from foreign nations and our own who last making a decidedly able and quite eloquent adare to make a free State of Kansas."

At the annual meeting of the American Board in 1848. Rev. Dr. Blanchard proposed the following unequivocal resolutions for adoption :-

Resolved, That this Board distinctly admits and af-Resolved, That this Board distinctly admits and affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church.

Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring slaves of their owners to do the work of the missions; and, in the reception of members, to act on the prin-ciple laid down by Mr. Treat and the Prudential Committee, that slaveholding is prime facie evidence against the piety of candidates applying for admission to the church.

Dr. Blanchard, having been requested to withdraw these resolutions, consented to do so !!

We have not yet done with the American Board.

STATE CONVENTION OF THE COLORED

The colored people of Ohio have been holding State Convention at Cincinnati, for the purpose of 'instituting measures and taking action which shall gain for the colored citizens political and social rights equal to those of the white citizens. The presiding officer and Mammon, and yet affecting to regard slavery as a was very severe on the Democracy, and very gentle toward the Republicans, and announced himself ready to support Mr. Seward for the Presidency. Another speaker, a Mr. P. H. Clark, however, said he had 'no more faith in the Republican party than in the Democracy,' and added :-

· If there was any thing a Republican feared, it was If there was any thing a Republican feared, it was to be called an Abolitionist. You might call him a thief, and it would not displease him half so much. When had the Republicans ever done any thing for the black man? When the Fugitive Slave Law was passed, the Republicans were going to repeal it; but when they got into Congress, they did nothing to bring this about. They had swallowed the law, and they were now contending that it was right. It reminded him of a Shanghae rooster he had at home. One day he saw the rooster trying to swallow a mouse. The mouse stuck in his crop, and the rooster twisted and turned, and at last it went down; and, for aught he knew, it was there now. (Laughter.) He had

The following resolutions were reported, and warm ly discussed, pro and con, and with marked ability :-Whereas, the right to assemble and petition for

redress of grievances is one of the few rights left to the colored people of the United States; therefore we, the colored people of Ohio, deem it fit to represent to our fellow-citizens the disabilities under which we labor, and for which we seek redress.

We have to complain that, in a country pro to realize in government the grand principles of the Declaration of 1776, millions of our brethren ar publicly sold, like beasts in the shambles, that they are robbed of their earnings, denied the culture of it was made the duty of the sheriffs to notify all free their children, forbidden to protect the chastity of their wives and daughters, debarred an education and by Jan. 1, 1843, or be violently expelled. It was also the free exercise of their religion; and if they escape enacted, that it shall not be lawful for any person or by flight from so horrible a condition, they may be hunted like beasts from city to city, and dragged not of Cherokee blood, or any slave belonging to any back to the hell from which they had fled-the Government which should protect them prostituting its powers to aid the villains who hunt them. Notwithstanding the rights and immunities of the citizens of the several States are guaranteed to the citizens of sionary training approved by the American Board:- all the States, we cannot visit large portions of our country, in pursuit of health, business or pleasure, without danger of being sold into perpetual slavery, the shores of neighboring States being more inhospitable than the bleakest or most savage shore that excites the mariner's dread.

To crown all, the highest tribunal of the land solemply denies that the great principles of liberty and equality, which are the boast of our nation, were intended to apply to us and our unfortunate brethren. the slaves. It decides that the colored American sailor, or traveller, can receive no protection from his Government; that the National Courts are closed to us; that we have fewer rights in our own native country than aliens, for the alien may claim and receive appear as suitors. Furthermore, in our own State of Ohio, while we are permitted a partial freedom, we tion. We are refused the right to vote; we are refused a fair trial by jury; we are refused participation in the emoluments and honors of office; we are denied equal education; those of us who are reduced to pauperism, or afflicted with lunacy, are thrust into the cells of the felon's jail; all of which is unjust, tending to destroy those sentiments of self-respect, enterprise and patriotism which it would be wisdom to foster in the people of the State. Therefore, be it Resolved. That it is the province of governments to

protect their subjects against unjust seizures and imprisonment, violence, robbery, murder, rape and incest; if they should encourage and sustain industry American Government immediately and unconditionally abolish that essence of infernalisms, American

ders of the American Republic convicted by their descendants of base hypocrisy, and colored men are absolved from all allegiance to a government which withdraws all protection. Resolved. That we rejoice at the declension of the

Democratic party in the North, and hope that its defeat presages the downfall of slavery, of which accursed system it has been a firm supporter. Resolved. That we say to those who would induce

us to emigrate to California, or elsewhere, that the amount of self-sacrifice required to establish a home n a foreign land would, if exercised here, redeem our native land from the grasp of slavery; therefore we are resolved to remain where we are, confident hat 'truth is mighty, and will prevail.'

Resolved, That we recommend to our people, in addition to the education they are so generally seeking to give their children, to train them in habits of seful industry.

Resolved, That the combination of labor and capital will in every enterprise be our true policy. Combination stores of every kind, combination work-shops, and combination farms will, if every where established, greatly increase our wealth, and with it our power.

Resolved, That a State which taxes a portion o ts inhabitants without allowing them a representation, excludes them from offices of honor and rust, refuses them an impartial trial by jury, refuse an equal education to their youth, disparages their patriotism by refusing to enrol them in her militia, alows them to be hunted through her cities, confined in her jodls, and dragged thence to hopeless slavery consigns their lunatics and paupers to the commor jail, forfeits her claim to be called Christian or republican.

Resolved, That in the vigorous and unceasing exercise of the rights of petition we recognize a potent instrument of elevation, and we recommend the people admitted as States into 'our glorious Union,' as the of every city and school district to petition the legislature to repeal such laws, and to take the proper steps to expunge from the Constitution all traces of distinction on account of color.

Resolved, That the State Central Committee be in structed to prepare two petitions for general circula tion, one to be signed by the whites, favorable to equal rights, and the other by the colored people, male and female, young and old, omitting none who are able to make their mark.

The first, second, third, fifth, sixth, seventh, eighth and ninth were passed, the second causing a very excited and lengthy discussion, and the fourth being

AFTERNOON SESSION.

The attendance in the afternoon was larger than n the morning, and the interest in the occasion appeared to be greater and more general. The plan of organization was immediately called for, and the Committee read the following

REPORT:

Believing that by united and concentrated action on our part, we can do much toward securing the imme-diate and unconditional abolition of American slavery, and the removal of the legal and social liabilities under which we suffer in the State of Ohio an 1 in the United States; and also believing that such united and concentrated action can be secured in our State through the instrumentality of a State Anti-Clavery organization; therefore we do hereby agree to form ourselves into a State Anti-Slavery Society, to be gov-

Art. I. This Association shall be called the Ohis Anti-Slavery Society.

Art. II. The object of this Society shall be to seem, by political and moral means, so far as may be the immediate and unconditional abolition of America slavery, and the repeal of all the laws and parts of laws, State and national, that make distinctions of the color.

laws, State and national, that make distinctions as account of color.

Art. III. To accomplish this object, the Society shall establish its head-quarters permanently in the city of Cleveland, Cuyahoga County, Ohio. Then it shall have its office and business rooms. It shall also employ such numbers of agents and lettum as may be needed to carry out the object of in creation.

Art. IV. Any man or woman may become a new ber of this Society by subscribing to its principles as

Art. IV. Any man or woman may become a member of this Society by subscribing to its principles a above expressed, and by making such contributions its funds as he or she may be able.

Art. V. The officers of this Society shall be a President, Vice-President, Recording Secretary, Componding Secretary, and Treasurer, who shall be their offices one year, or until their successor is chosen, and who, with five persons chosen from the remaining members of the Society, shall continuant Executive Board.

EVENING SESSION

The church was so crowded in the evening, (a pag many females being present, (that the atmosphere va sufficiating. The fourth resolution was discussed with decided spirit and a deal of animation. To principal speakers were, Miss Frances E. Watis, and Messrs. William H. Day and E. P. Walker. The resolution was finally adopted. The Convention was still in session

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#### THE PUGITIVE SLAVE AND VERMON TOPSHAM, (Vt.) Nov. 25, 1858. I hasten to inform you that the fugitive slave my

expect nothing from the Legislature-at least, from the Senate-of Vermont. Early in the senion he yet closed, Senator Nicholson reported a bill relating to the surrender of fugitives from service, as I vers you not long since. The design of the france of that bill was to prevent the return of fugitive slave, but the bill carefully avoided the word slave, and was so framed as to be adapted, in its verbiage, to the of the Constitution of the United States. The object tions which the true Abolitionists had to the bill were, that it was two-faced—it made provision for the recapture of the slave, in case the master or claimer would conform to its provisions; it did not deny the right of property in man; pretended to be legislating for the surrender of the fugitive, whereas it was to vertly intended to prevent it; it was based upon the hypothesis that the Constitution of the United Series may bear an anti-slavery construction; and it did set simply enact-No fugitive slave shall ever be taba from Vermont. This is all we ask. To this effect we have been petitioning the Legislature. Thousand of names have been sent in, asking such legislation This Nicholson Senate bill is all we have heard of in reply to our petitions, and now that bill has ben indefinitely postponed, by a vote of 19 to 8. The House of Representatives was not able to get up a bill at all, and I presume now, since the matter ha so ended in the Senate, will not attempt legislation on the subject. For the slave's sake, and for humanity's, I am sorry nothing has been done; but I m truly rejoiced that an attempt to play into the hard of a pro-slavery Constitution, by double-tonguel deceitful legislation, has failed. We must agitate the question yet more and more. Our politicians went ready to enact that no slave shall be captured on our soil, or returned to bondage, let constitutions and Congresses say what they may. We want no halfway legislation. We cannot serve God and the Devil-Liberty and Slavery-the Slave and the Inion.

It is to be lamented that those members of the legislature who profess to be the friends of the slave, mi who favored legislation on this subject, could ast as honest and candid as the opposers of the bill. Herwith I send you some extracts from speecha of Seastors opposing the Nicholson bill.

Senator Wilson said :-

'The people of Vermont ask of us the passage of a such law. They are beseeching the Legislater a enact laws which shall, in express language, apply the shaveholder, and make him earn his slave both he shall have power to take him from the free said Vermont into bondage, and in the passage of said Vermont into bondage, and in the passage of sat laws he would most cheerfully concur. He was st afraid to legislate openly and boldly upon the subject He would not pass a law so vague in its provides that the slaveholder would say that it did not men him, but was intended to apply to Northern as. He was in favor of the passage of a law, sufficiently stringent, so that the slaveholder, if he did finally secred in taking his slave from this State, should be himself in the operation. The author of the bill said that its beauty consisted in this, that it is slaw upon the subject of slavery, and he would say this defects are: 1st. It is a trap, artificially set, in again more frequently travelled by the innecest of h more frequently travelled by the innocent. 24 is provisions would ruin one hundred free State me. where moderate punishment would be inflicted on an

## Senator Chittenden, in a lengthy speech, said

'He opposed this bill also, because it did not men what it said-because it spoke with a double tongst.

It professed to be an act in aid of the surrends it fugitives from service, when it was designed to prevent such surrender. Such legislation was hypers ical, vicious, unworthy the Senate and the State. I Constitution, let her say so; not say that she respect she legislates for their destruction was claimed by Senator Nicholson that under the provisions of this bill, no fugitive could be returned, the t would be wrong to return them. If a fugitive could be returned under it, then the gentleman though the bill failed of its purpose; it followed, then, is necessary consequence, that if one could not be disact was a legislative falsehood; it purported to be
act for their surrender, when its provisions were
tended to prevent their surrender. Vermont asists
would tolerate, no such legislation as this. He gople were not afraid to publish to the whole world ber
views upon this or any operation. They did not as views upon this or any question. They did not sit to have those views concealed under the mass of to have those views concealed under the mast of a deceptive enactment like this. Much had been as about the public opinion that demanded the passes of this act—that was expressed in the numerous protions upon this subject, which, in the view of the Seator from Rutland, was about to order to instantest ator from Rutland, was about to order to include cution every opponent of this bill. He denied as premises upon which such a conclusion was based. There was no public opinion in Vermont that denied have the conclusion of the conclusion. ed the passage of an unconstitutional law. The never would be, as long as her mountains stood in meyer would be, as long as her mountains store was a slander to assert the contrary. Her poole were educated into a reverence for the organic land the land. It was the obedience of the people of for the land. It was the obedience and decision with shift the store was and decision with shift and the store was an and decision with shift and the store was an account. the land. It was the obedience of the people of mont to law—the firmness and decision with which they executed the provisions of existing laws, that had made her people enlightened, educated, free with the State were becoming restive under constituted obligations, and desirous to throw them off—it was just the time for reflecting men to fearlessly open the spread of such pernicious doctrine. He should so, and trust the judgment of the people for his jestication, if there was not another Senator who would give him his counternance in so doing. give him his countenance in so doing.

Thus, though the more anti-slavery part of the Seate has been defeated, is it not well that an attempt it both deception and unjust legislation has failed! But this is not the end. We shall bide our time. De work will go on. Neither Constitution not acan always stand at the sacrifice of the rights Yours for freedom, N. R. JOHNSTON.

LECTURES BY HON. J. R. GIDDINGS. Hon. John R. Giddings, of Ohio, has delivered two lecture this city the present week,—the first on Monday ert ning, before the Mechanic Apprentices' Library Ass ciation, and the second on Tuesday evening, is es of the lectures in the Fraternity Course. His says on Monday evening was, 'The Trial of John Quin' Adams in Congress for the presentation of a petition purporting to come from slaves; and on the set evening, 'The Reminiscences of Twenty Year's vice in Congress.' These lectures were delired large audiences, who testified their admiration for its man and their gratification in his speech, (abet) was laboring under a severe cold,) by frequent set hearty applause.

SALEN, Nov. 29, 1858. We have so many successes at which to rejoice that an occasional reverse may be salutary as a disthe an experience has been my experience for

sheat a whole week. One of the coldest evenings of this whole autumn One of the at East Abington. All day, I was congratsleng myself that on such an inhospitable night, I was to go to such a hospitable place. At the appointof host, I went to the hall. The moon shone most ed nour, though the night was cold, and the ground form hard. The hall is on high and exposed land, gd is the upper story of a very tall building of its inl When I entered, there were from fifteen to tenty persons present, three being ladies; but from ferefulness or neglect, the hall was as cold as the prets outside. Not a throb of warmth had been ferrished us. Of course, a lecture was out of the rastion. A few more persons straggled in, till we sunbered thirty, including a few boys who had come in to eat their peanuts and discuss their affairs; and and talking in the cold about half an hour, I re-

My next lecture was at Hingham, once a stronghild of anti-slavery. There, the evening was very harable indeed, and the Town Hall was in excellent condition; but the audience, including men, women and children, was less than twenty persons. The collection, I fear, did not half pay the expenses of the hall, though this matter was kept a secret between on excellent friends Mr. Cushing and Mr. Wilder. Doubtless, in the rural towns, many such deficiencies have to be met, where those who bear the burden get no credit whatever.

I have not been to Hingham nor East Abington for geral years before, and they did not seem the place I once knew by those names.

My next appointment was at Stoughton. Our General Agent had made extra exertion to have a presperous meeting there, but for some reason, which I did not learn, nothing had been done to make arrangements, by the persons addressed, and so the meeting was a total failure. It was the first, howerer, and only failure of the whole season, as this week is the only one in which my labors have not, on the whole, been eminently satisfactory.

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Your last paper contains the advertisement of the Abington Fair. Lewis Ford and family are no longer there; a somewhat disheartening loss to those left on that important post. But there are still brave and faithful spirits remaining; and none, perhaps, more so, there, or any where, than Mrs. Randall, to whom. I see, communications relating to the Pair may be sent. I trust the friends of that enterprise throughout the Old Colony will keep Mrs. Randall and her so-workers in it constantly in mind, so as to achieve at Christmas a success worthy of the great cause of humanity for which it is designed.

PARKER PILLSBURY.

OLD COLONY A. S. SOCIETY.

A quarterly meeting of this Society was held at the Town Hall in Pembroke, on Sunday, Nov. 14th, Boarne Spooner, the President, presiding. The meeting was opened with appropriate remarks by the Presideat, after which a Committee on Finance, consisting of Lewis McLauthlin and George Macomber, was appointed.

Messrs. Remond and Pillsbury addressed the meeting during the morning hour, with their usual ability and force.

The following resolutions, offered by Mr. Pillsbury sere discussed, during the afternoon, by Mr. P., Mr. Remond, Mr. J. Perry, Mr. McLauthlin, Mr. E. Y. Perry, and others, and were adopted, only two dis-

L Resolved. That the testimonies of this Society. so often registered in past years against the popular religion and government of the country, are still seeded in all their force; neither the one nor the other having yet repented, or even proposed to repent, of its complicity with Southern slavery.

2. Resolved, That while the present Union of States exists, and the North is compelled to support, sanction and sanctify slavery wherever it now is, or can be consitutionally established, as long as its tyrants may thoose to continue it, we can render no voluntary allegiance or obedience to the government, no matter who may be President, or what party may be in power; but, on the contrary, whatever we can do, or aid is doing, consistently and conscientiously, to annihilate such a government, that we will do. And espetally should the slaves, in the true spirit of 1776, attempt their freedom by resort to arms, we will, in imitation of Lafayette and other foreign auxiliaries, who came to the aid of our Revolutionary fathers, give them every aid and comfort in our power, in acordance with the sentiments we may hold on the subject of resistance to tyrants.

3. Resolved. That the religion of the country, especially as represented by the American Tract Society, the American Board of Commissioners for Foreign Missions, and such papers as the New York Independent and Boston Congregationalist, and such ministers as Dr. Adams of Boston and President Lord of Dartmouth College, and also and particularly by the results of the late revivals, should still be regarded as downright atheism, to be resisted and opposed, till it can be banished from the abodes of men.

The remarks on the above resolutions were earnest, faithful and impressive. A good audience was in atendance throughout the day. The Unitarian minister, Mr. Bicknell, having closed his meeting at an early hour, came in, and by his presence and his purse aided something to the cause. As such exceptions on the part of the clergy are exceedingly rare, we mention this instance of good will to our cause as worthy of record, that others may 'go and do like-

A collection, amounting to \$9.14, was paid over to Messrs, Remond and Pillsbury, agents of the American Anti-Slavery Society, after which the meeting S. DYER, Secretary.

THE WRONG MAN IMPEACHED.

New Gloucesten, Nov. 28, 1858.

DRAR SIR-I am now at the house of a friend who knows P. Beverly Randolph, and who was also at the lecture in Portland when the Mr. Randolph to whom I referred handled the funds, and he informs me that P. B. R. is not the man. He says that P. B. R. is a hort, stout, square-built man, with broad features, while the other Randolph, who I think called himself John, is more tall and slender, although not a large min. I regret to have supposed an innocent man to have been the culprit, and cheerfully make the amende honorable, that the readers of the Liberator may know there are more colored Randolphs than one, and may keep their eyes open. The Mr. R. who selected W. W. B. to take care of his money was a per, impudent, smart sort of a chap, and went about among the merchants and mechanics of Portland as a Paraologist, exemining their heads and giving chaheter, in which he was said to be very expert, and (a the slang phraseology of the lovers of caste,) was resonanced the smartest 'darkey' that had ever been in Portland; and I repeat, therefore, that it is necesary for us to look out for strangers calling themselves

by the name of Randolph. Yours, for truth and justice, D. S. GRANDIN.

The anti-slavery men and women of Barnstacounty will notice the call for a County Anti-Slatry Convention, to be held in Harwich, on Saturday and Sunday, Dec. 4th and 5th, and we trust they will make their arrangements to be present, and induce, if possible, some of their lukewarm or pro-slatey neighbors to accompany them .- N.

THE SLAVER HAIDER.—The trial upon the indict-ment of three of the crew of the slaver Haidee was entered upon yesterday morning, at the opening of the U. S. Circuit Court. This indictment was found under an Act of Congress. To convict, it is not necessary that the indicted parties should be American citizens. It is enough that they were of the crew of a vessel owned in whole or in next by an envisate for owned in whole, or in part, by, or navigated for, a citizen of the United States. The Haidee, an American ressel, left this city in February, 1857, ostensibly for Gibraltar. After putting into Cadiz in distress, she arrived at Gibraltar, and then took in an addition the captain left. The mate sailed the vessel home ward, to the place where she was scuttled and the crew deserted her. Of the five men arrested at the time, two have since escaped. The three who are standing their trial are common sailors, the officers all having escaped.—N. Y. paper.

NEW YORK, Nov. 29 .- Slave Traders Acquitted .-The Jury in the case of Battiste and others, indicted for being engaged in the slave trade, on board the ship Haidee, have returned a verdict of not guilty. The prisoners were remanded to jail on other charges.

COLUMBUS, (S. C.) Nov. 30 .- No Bill found against the Crew of the Slaver Echo.—The Grand Jury came into Court this morning, and reported that they found so bill in all the three cases against the crew of the slaver Echo. The counsel for the prisoners will pro-bably move for their discharge on Monday, when the question of the constitutionality of the act declaring the slave trade piracy, will come up for argument. The U. S. Attorney will endeavor to hold the pris-

THE JURY LAW UNCONSTITUTIONAL. The Suprem Court of Massachusetts, by a majority of the Justices, viz., Chief Justice Shaw, and Justices Metcalf and Merrick—have declared the Jury Law of 1855 to be unconstitutional. They say that the Legislature cannot confer on the Jury, in criminal cases, the rightful power to determine questions of law involved in the issue, against the instructions of the Court. Judge concurs with the above named Judges, as fa as the unconstitutionality of the act of 1855 is con cerned, but differs from them as to the purport of the law. Judge Dewey dissents from the three Justices on almost every point; and Judge Thomas sustains the constitutionality of the law. On the question of constitutionality, the Court is divided, four to two.

ARREST OF AN ILLINOIS PREACHER IN TENNESSEE.

We learn from the Mt. Morris (Ogle county) Independent Watchman that Rev. Samuel Garber, of that county, a preacher of the denomination of Tunkers, was arrested a short time since, under the following

reumstances.

He went on a visit to his old friends and acquaintances in East Tennessee, and, while there, was solicited to preach, which he readily agreed to, and, in the course of his sermon, incidentally alluded to freedom in its broad sense. For taking such liberties in a slave State, he was arrested, and obliged to give bonds in the sum of \$500 for his appearance in court.

SLAVERY IN NEBRASKA. Mr. Daily, of Nemaha introduced into the House, on the 25th ult., a bill prohibiting slavery and involuntary servitude in the Territory of Nebraska, after the 1st of January, 1859. It was referred to a select committee of five, with in-structions to report on the 3d inst. The nature of the

THE CLIMATE FOR NEGROES. We notice of late he growth of an insidious doctrine, and believe that he sooner it is met and exposed, the better for those who use it and for those against whom it is used. allude to the heresy, that slave labor is not adapted to certain climates in the United States. This assertion, it will be remembered, originated with those who place the paradise of negroes in Canada.—Richmond Ky.) Democrat.

A STRAW! The Rev. Mr. BLERY, who lectured in New York, lately, on the subject of Emancipation in the British West India Islands, was refused access to the M. E. Churches in that city, on this subject. He delivered his lecture in Dr. Cheever's church. And yet he is a Wesleyan minister in good standing, and a member of the English Conference. 'As much op-posed to slavery as anybody' are such churchec.

The Emperor Alexander has addressed the no bility of Moscow in grave and severe terms on the ap-athy they had displayed in reference to the abolition

Aid for the Mexican Liberals .- Col. Seguin, late San Antonio, Texas, has been commissioned by the government of Nuevo Leon to raise a regiment of troops in Texas to aid the cause of the Liberals in

The residence of Mrs. L. H. Sigourney, the poetess, in Hartford, was entered on the 21st ult. during the absence of the family, and robbed of several hundred dollars worth of jewelry, keepsakes, &c.

and Curacoa Slaves .- A bill has been brought before the States at the Hague for the emancipation of the slaves in Surinam and Curacoa. The first colony is to get eleven millions of florins, the second three millions. Slaves are estimated for indemnity according to a tariff. A negro on a sugar plantation, 375 flor-ins; on a coffee or cocoa do., 260 florins; on a cotton or rice do., 200 florins. There are 37,740 slaves in Surinam, and 9,000 in Curacoa.

To A fugitive slave, perfectly white, arrived in Syracuse on the 10th ult., by the Underground Rail-road. His name in Edward Walker, he is in his 17th year, and came from Charleston, S. C.

The Southern papers are advocating the ad mission into the Union of the Choctaw, Chickasaw and Cherokee nations, as slave States. Their Consti-

The damage done by the late hurricane on the Atlantic is estimated at \$2,000,000. One hundred and six vessels, of every class, were injured.

Illinois Election .- The full returns of the Illinois State election show a total vote of 252,722, being an increase of 13,741 over the Presidential vote of 1856. On the State ticket, the vote stood—Republican, 125,828; Douglas Dem., 121,803; Buchanan Dem., 5,091. On the Congressional vote, the Republican majority is large.

Walker's Filibuster Expedition .- The Walker's emigrant expedition are still detained at Mobile, in con-sequence of the refusal of the Collector to give the sequence of the relusal of the Collector to give the vessel her sailing papers. It is the general opinion line, Cambridge, Groton, Haverhill, Andover, Fitchthere now that there will be no backing down in this burg, Leominster, Milford, Worcester, New Bedford matter on the part of the government, and that the Wcymouth, Dymouth, Dorchester, Milton, Fall River emigrant ship will not in any event be allowed to

A negro was killed on the track of the Central road, near Port Byron, last Tuesday evening, by one of the express trains. Nothing was known of the New York City, and so many others in all the New unfortunate man except from his own story told at England States, the Middle and the Western ones, the Port Byron depot, that he was a fugitive alave, and was travelling on the track of the railroad as the

Nigger-Trading.—The following advertisement we take from the Cambridge Democrat, of which Mr. Thomas H. Handy is editor and proprietor :-

\*Wanted.—Twenty head of young negroes, boys and girls, aged from ten to twenty years, for which liberal prices will be paid. For particulars, inquire of the editor of the Democrat.'

Mr. Whitehouse, in a letter to the Atlantic Telegraph Company, says his recent experiments conclusively demonstrate that the system of testing hither to adopted is fallacious. He believes the fault in the cable is not far from the shore, and reiterates his conviction that it may be profitably worked.

The Sewing Machine Challenge.—The parties that accepted the thousand dollar challenge of Messrs. Ladd, Webster & Co., for a trial before the Franklin Institute to show the superiority of their sewing ma-chines, have formally withdrawn from the contest, and the money has been repaid to the challenger.

The details quoted from the English Parliamentary evidence of the condition of the dress-makers' the object is not accomplished this year, we will lar apprentices are frightful. In ordinary times, eighteen the foundation of a sure success in years soon to come hours a day is the allotted time of work, and during hours a day is the allotted time of work, and during the height of the season, young girls are sometimes allowed only four hours' repose, when they are roused to resume their toil. Strong coffee is administered to enable them to ply their needle for twenty hours, without relaxation.

The celebrated Robert Owen, the English So-The celebrated Robert Owen, the English So-cialistic Reformer, is dead. He was in his 88th year. requested, and may be made to Samuel Philannick, Though visionary ir, some of his ideas, his philanthro- Treasurer, or to Samuel May, Jr., General Agent,

THE TWENTY-FIFTH

fifth from the beginning of that social and financial 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 to her crew. She sailed thence to the African coast, and there shipped eleven hundred and fifty negroes. She lost two hundred of these on her passage to Cuba. The slaves were landed at or near Cardenas. There time of its appointment which is for meany received. in its behalf-and as the change in the method of its 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 cooperation, and thus to deserve the most generous possible foreign one, in this, THE GREAT CAUSE OF THE

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 of

The friends of the Cause abroad are already at 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-CHETY. They do this the more freely ar 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 businesscutions manifold : and some have died in the struggl 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-Slaveny Bazaan. The leaders of the cause in America have now determined that the time has come when direct Subscriptions in money will best serve the holy cause. Therefore, they ask British aid it that form, as giving, at once, substantial support and an expression of sympathy in their labors.

They ask this at our hands and hearts, because the field of exertion is continually extending, needing

more Lecturers, more agents, more Printing, more o all that sends an electric stream of divine compassion and of eternal justice through the souls of their coun trymen, waking them up to a conviction of duty to their colored brethren—duty never more to slumbe or be lulled to sleep until they shall, equally with themselves, hold, as their own from the common themselves. hold, as their own from the common Father, 'life, liberty, and the pursuit of happiness.'

One new mode of action has been adopted which will entail much labor and much expense in working; but which, under the Divine blessing, we trust will prove the beginning of the end. It is this. A petition is being circulated in Massachusetts, through all its cities, towns and villages, calling upon the Legislature of that State to make it 'free soil,' so that no slave can be born there, no human chattel live there, no one be tried and convicted there of being a slave. no one be tried and convicted there of being a slave and sent off to impious bondage; but that every child of God shall stand erect there, in natural and law-protected possession of his rights and liberties.

This movement followed up to success in Massachu-

setts, the other free States must catch the flame. And it is a fire from Heaven that will burn with a steady and unquenchable vigor, purging out the dross, and leaving the pure gold of State Institutions. It will show what strength and what blessedness are ordained or the people who do what is right in the sig

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

Contributions will be received by the above, and by Rev. Thomas S. Crise, Baptist College, Stoke's Croft; Rev. D. Cooper, Redfield House, St. Georgo's; Ronert Leonard, Esq., jun. 6, Buckingham Villas, Clifton; Thomas Waterman, Esq., Tyndale Villa, Cotham; Rev. Edwin Charman, Hyde Lodge, Durdham

At the sight of such documents as this, all worthy Americans will renew their resolution that the generous cooperation of Europeans shall never find them selfish and indolent. Let all the earlier and later tutions are pro-slavery, and thus they are fitted for immediate admission. The Fort Smith Times says, 'The step must be taken shortly, and it is but justice and the step must be taken shortly, and it is but justice and the step must be taken shortly, and it is but justice and the step must be taken shortly, and it is but justice and the step must be taken shortly, and it is but justice and the step must be taken shortly, and it is but justice and the step must be taken shortly and it is but justice and the step must be taken shortly and it is but justice. while they are attending to the petitioning, make collections and donations, and resolve to come up, if possible, in a body, or at least by delegation, to receive the cordial welcome which the January reunion of 1859 will extend to them. There is also the amplest 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 wher the cause was early cherished, such as Portland, Bangor, Lynn, Concord, Concord (N. H.) Salem, Brook-Duxbury, Hingham, Nantucket, Abington, Lowell, Cummington, Newburyport, Portsmouth, Providence Brooklyn (Conn.), Rochester, Troy, Staten Island, begin sow, in each, the work of collecting, in a spirit surest route for reaching Canada. His body was shockingly mangled, and the forward part of the locomotive was covered with blood and brains. phetic of a speedy jubilee.

It is in contemplation to forward, hereafter, a more especial invitation to each friend and to each township everywhere; but the ladies whose names are appended to the Circular meanwhile refer each coming guest to that as an all-sufficient one: asking excuse of any who may chance to be omitted from so numerous a list as that of the names whose presence they covet entreating such, if any there should be, not to suffer

I have received from a Massachusetts man now re iding in New York, one hundred and fifty dollars. The generous donor, who has remembered the honor and need of his native State so seasonably, may be assured his funds shall be applied as he wishes; and if the object is not accomplished this year, we will lay Nov. 27, 1858. WENDELL PHILLIPS.

PLEDGES to the Massachusetts Anti-Sla very Society, made in January last, or previously to that time, are now due. Their early payment is 21 Cornhill, Boston.

AMERICAN ANTI-SLAVERY SOCIETY.

Collections in Vermont for the Tract Fund, by Caroline F. Putnam.

F. Putnam.

Coventry Falls.—Mrs. Bean 25c, Mrs. Soaper 25c, Rev. A. R. Gray 50c, Mrs. A. R. Gray 50c, Mrs. Walworth 50c, Mrs. F. N. Herbert 50c.

Charletton.—Mrs. Fayer 25c, Mrs. Brown 25c, Mrs. Carpenter 50c, Mrs. P. Fuller 25c, a friend 6c, Mrs. Cole 5c, Mrs. Merrill 10c, Mrs. Dickerman 50c, Mrs. Parlin 24c, Mrs. Goodwin 10c, Mrs. Hubbard 10c, Miss Hubbard 24c, Mrs. Z. C. Cole 26c, Mrs. E. A. Robinson 25c, Miss M. Parker 10c, Mrs. C. Hutchinson 5c, Mrs. Goodwin 10c, Mrs. Fross 24c, Miss Crandall 26c, Mrs. Webster 25c, Mrs. Eliza F. Gibson 25c, Derby.—A. J. Albee 25c, Mrs. Jenne 15c, Mrs. Roberts 10c, Mrs. Keller 30c, Mrs. Burton 15c, Mrs. Bates 24c, Mrs. P. Wood 10c, Mrs. Hinman 50c, Mrs. H. Hinman 50c, Mrs. Chandler 25c, Miss E. G. Edwards 25c, Mrs. Berback 15c.

Barton.—Mrs. Sartle 25c, Mrs. Cobb 25c, Mrs. M. A. Norris 25c, Mrs. May 25c, Elizabeth May 25c, Mrs. Skinner 25c, Miss E. Joslyn 11c, Mrs. Mansfield 26c, Mrs. Parker 10c, Mrs. C. W. Tripp 15c.

Albany.—J. F. Tenney 15c, Mrs. McClary 5c, Mrs. Shepard 10c.

Glover.—Mrs. L. B. Nye 50c, Mrs. Blanchard 15c, Mrs. M. Ser. M. Sec. M. Sec.

Glover .- Mrs. L. B. Nye 50c, Mrs. Blanchard 15c,

Mary M. Strong 25c, Mrs. Dwinnel 25c, Mrs. Si-monds 25c, Mrs. Sias 25c, Miss Phebe B. French 15c, a friend Sc. Mrs. Hancock 10c, Mrs. L. Brickford 16c,

a friend Sc, Mrs. Hancock 10c, Mrs. L. Brickford 16c, Mrs. Dwinnel 10c.

South Hardwick.—Mrs. D. W. Aikin 25c, Mrs. Stone 25c, Mrs. Belden 10c, Mrs. Bridgman 10c, Mrs. Jocelyn 10c, Mrs. Wakefield 10c, a friend 25c.

Morristonen.—Mrs. U. A. Cook 25c, Mrs. Preston 25c, Mrs. F. Shaw 25c, Mrs. Peake 25c, Mrs. Tinker 12c, Mrs. Baker 10c, Mrs. L. Howard 10c, Mrs. Canfield 22c. Hyde Park .- Mrs. Dr. Morse \$1, Miss Dodge 25c,

Misses Sawyer 50c, Mrs. Morse 10c, Mrs. Wiswall 10c, Mrs. Page 15c., Miss Helen Pennock 25c, Mrs. Olive A. Fiske 18c, Mrs. W. Fisk 50c, a friend 12c. Morrisville.—Mrs. Hickok 10c, Mrs. Gleed 50c Mrs. Powers 25c, Mrs. Scofield 25c. Waterbury .- Mrs Carpenter 10c, Mr. Pease 10c.

Collections by Charles L. Remond. In Hubbardston, Mass., Natick, "North Beverly, " Lowell, Pembroke, Dover, N. H., Abraham Folsom, Dover, N. H., FRANCIS JACKSON, Treasurer.

TREASURER'S REPORT Of Receipts, from October 13 to December 1, 1858

Rec'd from Ira Adams, Dorchester, to redeem pledge, From the Ladies of the Worcester A. S. Fair,

From the Ladies of the Worcester A. S. Fair,
by the hand of Mrs. Sarah R. May, 359 13
From Lydia B. Denny, Clappville, \$10: from
Sarah Clay, Lowell, 1, by the hand of
S. May, Jr.,
11 00
From S. May, Jr., to redeem pledge,
From Samuel Barrett, Concord, Mass., to redeem pledge, SAMUEL PHILBRICK. Brookline, Dec. 1, 1858.

The General Agent of the Liberator acknowledges the receipt of the following sums from subscribers in Scotland, by Andrew Paton, Esq. :

From Mrs. S. R. Brown, Glasgow, \$3 00-paying to Jan. 1, 1858. From John Knox, Glasgow, 6 00-do. to Jan. 1, 1859. From Vm. Caird, do., 3 00-do. to "From John B. Ross, do., 6 00-do. to "From Samuel Wilson, Helensburgh, 6 00-to Jan. 1,

WANTED-The First, Second, and Seventh Reports of the AMERICAN ANTI-SLAVERY SOCIETY; also, the following Reports of the Massachusetts A. S. Society, viz.: The First, (1833.) Second, (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Seventh, (1839.) Twelfth, (1844.) and Thirteenth, (1845.)

Our readers and friends, who may have any of the above numbers to spare, will confer a favor upon the Anti-Slavery Cause by sending such to this office, 21 Cornhill, to the care of SAMUEL MAY, Jr. . If desired a fair price will be paid for several copies of each Re-

SUBSCRIBERS TO . THE UNA .\_ATTEN-TION !- Those persons formerly interested in Mrs. DALL's translation of Spiridion are informed that the first number of that translation was published on Saturday, 20th ult., at 2 Water street, by the Boston Saturday Evening Express. It will be completed in seven or eight papers. As Mrs. Dall never had the subscription list of the Una, it is out of her power to send it to those whe once subscribed for it; but its cost will be trifling.

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

To relieve himself of a debt incurred in pursuing his studies, Mr. H. will be glad to speak before Lyceums, if occasion is offered. His subject for the coming winter will be, Individualism and Institution

The article of C. K. W., which recently appeared in the Liberator, entitled Public Speaking of Women, has been put in a tract form, and may be obtained, at twenty cents per dozen, at 21 Cornhill.

Do you suffer after eating, or from acidity of the stomach, heartburn, water-brash, wind, burning sensation, or indigestion? Immediate relief can be obtained by using the Oxygenated Bitters.

ABINGTON FAIR .-- The Anti-Slavery friends in Abington will hold their annual FAIR in UNION HALL, North Abington, on Christmas Week,

commencing on Monday evening, and continuing through the week.

Donations of goods or articles for the Refreshment Table will be thankfully received by the Committee.

Communications may be addressed to Mrs. E. M. RANDALL, North Abington.

BARNSTABLE COUNTY .-- An Anti-Slavery Convention, for the county of Barnstable, will be held in Exchange Hall, HARWICH, on Satur-Saturday at 2 o'clock, P. M. All persons are in vited, and it is particularly hoped that all parts of the county will be fully represented. WM. LLOYD GARRISON, PARKER PILLSBURY, and SAMUEL MAY, Jr., are expected to be present.

WM. LLOYD GARRISON will speak on the subject of American Slavery, in RUTLAND, Mass., on Saturday evening, and Sunday, afternoon and evening, Dec. 11th and 12th.

SALLIE HOLLEY, an Agent of the Massa chusetts Anti-Slavery Society, will lecture as follows Athol, Friday, Dec. 3. Montague. Sunday, (and in that vicinity during the week.) Greenfield, ... Deerfield, Sunday, Tuesday, Friday, Dec. Northampton,

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

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

PLACES WANTED.

A colored man, who has for many years 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 a similar situation, or other was, whimself 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.

November 29.

All communications for the undersigned should be addressed to 21 Cornhill, Boston.
SAMUEL MAY, Ju.,
General Agent Mass. Anti-Slavery Societ

Ayer'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:—

ing complaints: — SCROFULOUS COMPLAINTS, ERUP-TIONS AND EBUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC APPECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPERSIA AND INDICESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY

whole class of complaints arising from IMPURITY OF THE BLOOD.

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 eruptions 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 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 sore; cleanse it when you find it is obstructed and alug-gish 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 wrong, and the great machinery of life is disordered or overthrown. 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 prep-arations, pretending to be concentrated extracts of 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 Ex-tract 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 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 cheat. 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 the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Eryspelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Goud, 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 aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; 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 reconstrious, they make more profit on. Demand

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

PHRENOLOGICAL EXAMINATIONS. 142 Washington Street, Boston. ROOMS OPEN DAY AND EVENING Correct Examinations and Advice as to

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HITCHINGS & DENNETT, DEALERS IN PAPER HANGINGS

AT WHOLESALE AND RETAIL, No. 113 WASHINGTON STREET. P. H. HITCHINGS, JERE, A. DENNETT, May 21. 6m BOSTON. LANDS FOR SALE.

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A LARGE number of parcels of land site 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. These 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 erect 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 Mechanics 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 floatishing 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

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

For further particulars and all necessary informa-ion, inquire of E. D. DRAPER, Oct. 29, 1858. Hopedale, Milford, Mass. Oct. 29, 1858.

HOPEDALE LANDS OPENED FOR SETTLE-MENT.

MENT.

We bespeak attention to Br. 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 tracted 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 with success .- Practical Christian.

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AT LINDEN HALL, 16 SUMMER ST., BOSTON, BY MISS S. D. CARMAN, Physiological, Mechanical & Pathological Physician.

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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.

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, &c. 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-

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

To the Editor of the Portland Mirror:

Sir.—For more than twenty-five years I have been a sufferer from dyapopsia. 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.

termined 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 the consequent flatulency, and the awful and almost distracting sick headache, which often, for days together, has wholly unfitted me for study, and for other ministerial duties, and rendered life a burden I feel that I owe it, as an expression of gratitude to Messrs. Fowle & Co., and also a duty to the public, to Messrs. Fowle & Co., and also a duty to the public, to recommend their Oxygenated Bitters, as, in my estigmation, a sure remedy for that most trying, most vexing and cruel of all diseases, to which poor human fiesh is heir, the dyspepsia. Having suffered so long 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 mak trial of these Bitters without delay.

TAMES B. CUSHING.

JAMES B. CUSHING. Prepared by SETH W. FOWLE & CO., Bosrox, and for sale by dealers in Medicine in nearly every town in New England. Nov. 26—4tis

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The richly dowered lord of this fair world. God saw-his wisdom called man's nature ' Good !

God, the Creator, never works in vain: God, earth's great Ruler, is not weak to change : God, man's kind Parent, watches o'er his child : God, the Eternal, is not bound by time : Yet those created by almighty Power Question his might and wisdom, as in vain He called the earth and all its creatures ' Good'; And think they can in some things mend his laws-At least can supplement them.

When wise experience has enlightened men, And all their better nature has free scope; When their full moral stature is attained, That 'fulness of Christ's stature,' that large growth Of Christ's true brethren-future times will look With pitying wonder on the erring now, When color is the pretext of the strong. The covetous, the cruel, to enslave Their brethren and Christ's; equally sons Of God; presuming he regardeth color, And loveth his white sons above his black And that his partial eyes will less regard The dark, dark stains ain leaves on white mer bearts.

Oh, come blest reign of Christ, when once again The great All-Father shall pronounce his earth, And man, his child, 'Good, very good!' for then States will learn justice is the only way To true prosperity; that every act, Though it be called expedience, and be not True, honest, upright justice, is a wrong Done by that State unto itself, which shakes Even the foundations of all government. Alas, for all earth's thousand years so wasted ! Oh, patient, long-suffering, kindest Father ! Wisely thou educatest thy weak children, Letting their sins and errors teach them wisdom.

LIVE BRAVELY. The world is half darkened with crosses. Whose burdens are weighing them down:

Why croak of your stars and ill-usage, And grope in the ditch for a crown? Why talk to the wind of thy fortune, Or clutch at distinction and gold? If thou canst not reach high on the ladder, Thou canst steady its base by thy hold.

For the flower, though hid in the corner . Will as faultlessly finish its bloom,-Will reach for a sparkle of sunshine, That the clouds have not dared to consume; And wouldst thou be less than a flower, With thought, and a brain, and a hand? Why wait for the dribbles of fortune, When there is something that these may command

There is food to be won from the furrow. And forests that wait to be hewn; There is marble untouched by the chisel-Days that break on the forehead of June. Will ye let the plow rust in the furrow-Unbuilded, a home or a hall? Nor bid the stones wake from their silence-

But fret, as if fretting were all?

Go, learn of the blossom and ant-hill, There's something thy labor must give ; Light the beacon that pierces the tempest, Strike the clog from thy footing, and live. Live-not trail with thy face in the dross heap, In the track of the brainless and proud; Lift the cerements away from thy manhood, Thou art robbing the dead of a shroud.

There are words and pens to be wielded And thoughts that must die if unsaid; Wouldst thou saunter and pine upon roses, Or sepulchre dreams that are dead? No-drag not thy hope to the pyre, Dream the dead from the ashes will rise; Look not down on the earth for its shadow, There's sunlight for thee in the skies.

> THE WANING MOON. BY WILLIAM C. BRYANT.

I've watched too late; the morn is near; One look at God's broad, silent sky ! O, hopes and wishes, vainly dear, How in your very strength ye die!

Even while your glow is on the cheek. And scarce the high pursuit begun, The heart grows faint, the hand grows weak, The task of life is left undone.

See where upon the horizon's brim Lies the still cloud in gloomy bars; The waning moon, all pale and dim, Goes up amid the eternal stars.

Late, in a flood of tender light, She floated through the ethereal blue, A softer sun, that shone all night Upon the gathering beads of dew.

And still thou wanest, pallid moon ! The encroaching shadow grows space; Heaven's everlasting watchers soon Shall see thee blotted from thy place.

O, Night's dethroned and crownless queen ! Well may thy sad, expiring ray Be shed on those whose eyes have seen Hope's glorious visions fade away.

Shine thou for forms that once were bright, For sages in the mind's eclipse, For those whose words were spells of might, But falter now on stammering lips !

In thy decaying beam there lies Full many a grave, on hill and plain, Of those who closed their dying eyes In grief that they had lived in vain.

Another night, and thou among The spheres of heaven shall cease to shine, All rayless in the glittering throng Whose lustre late was quenched in thine.

Yet soon a new and tender light Prom out thy darkened orb shall beam, And broaden till it shines all night

On glistening dew and glimmering stream.

MERCY.

Ye, therefore, who love mercy, teach your sons To love it too. The spring-time of our years By budding ills, that ask a prudent hand To check them. But, alas! none sooner shoot If unrestrained, into luxuriant growth, Than cruelty, most devilish of them all. Meroy to him that shows it is the rule, And righteous limitation of its act, By which Heaven moves in pardoning guilty man And he that shows none, being ripe in years, And conscious of the outrage he commits, Shall seek it, and not find it, in his turn.

# The Liberator.

POSITION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MIS-SIONS IN REGARD TO SLAVERY. CORTLAND, N. Y., Nov. 19, 1858.

W. L. GARRISON:

DEAR SIR,-You addressed our citizens a few Sab baths since upon the subject of slavery, and in the course of your remarks, stated that the American Board of Commissioners for Foreign Missions had never uttered its voice unequivocally against American slavery as a sin. At the close of your address, you invited, as is your custom, I presume, any person in the audience to correct any misstatement which he might think the speaker had made. Availing myself of this invitation, I then stated, as you will remember, that I thought your animadversions upon the American Board were not quite just, and that the Board, although it had not said and done as much against slavery as many of its friends would desire, still, that it had spoken unequivocally against American slavery as a sin. This you denied. As neither of us had at our command, just then, the documents wherewith to substantiate our respective opinions you very liberally offered me the columns of the Liberator in which to make good, if able, my statements. I have thought fit to accept your offer, and, in ac-cordance therewith, would submit the following.

In 1845, the Board unanimously adopted a report of one of its committees, which contained the follow-

'The Committee do not deem it necessary to discuss the general subject of slavery as it exists in these United States, or to enlarge on the wickedness of the system, or on the disastrous moral and social influence which slavery exerts upon the less enlightened and less civilized communities where the missionaries of this Board are laboring.' 'The unrighteousness of this minimum which the whole system is based. the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, and which are in fact witnessed, to a greater or less ex-tent, wherever it exists, must call forth the hearty condemnation of all possessed of Christian feeling and sense of right, and make its removal an object of car-nest and prayerful desire to every friend of God and

In March, 1848, the missionaries connected with the Choctaw Mission wrote to the Prudential Committee of the Board for instructions in relation to some embarrassing matters growing out of the evil of slavery, which existed among the Choctaws at the time the mission was commenced. In answer to these inquiries, the Prudential Committee sent a letter. which, as it occupies some nine columns in the Herald for October, 1858, would of course require more space than you could spare.

This letter is presented as a part of a special report of the Prudential Committee for the year 1858. It was referred to a Committee, whose report upon the same was adopted by the Board. In their report, this Committee speak of this Letter of the Prudential Committee to the Choctaw Mission as follows :-

'The subject to which these papers relate is one of intense interest in our day, and is becoming more and more so in all its relations. The Board has not been unmindful of its own relations to this matter in times past, nor will it probably be in its careful delibera-tions and circumspect action in time to come. It is one of those great questions which seem destined to awaken the interest and sympathies of a world. Christians and others are beginning to feel this. 'Your Committee express their cordial approbation of the fidelity with which the Prudential Committee have discharged this part of their trust.'

Again: in October, 1854, the Board adopted the following resolution, commendatory of this letter of instruction from the Prudential Committee to the Choctaw Mission :-

'Resolved, That the Board acknowledge, with gratitude to God, the wisdom and fidelity with which, gratitude to God, the totalom and fidelity with which, so far as appears from the documents submitted to them, the Prudential Committee are advising and directing the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with their missionaries, reported to the Board in 1848."

It will thus be seen that the Board fully adopted and endorsed this letter of instructions from the Prudential Committee to the Choctaw Mission.

From this letter I propose now to make some ex tracts, showing the utterances of the Board on the subject of slavery. I quote from the Herald of October. 1848 :-

'Viewed in all its bearings, it is a tremendous evil. which every civilized community has erected to pro tect the purity and chastity of the family relation.

Thus far, then, we [the Prudential Committee and the missionaries] are perfectly agreed; domestic slavery is at war with the rights of man and opposed to

the principles of the Gospel.'
A system of slavery like that which we are now considering, we believe to be always and every where

In relation to bringing the Gospel to bear on slavery, they speak as follows :-

We do not claim that either Christ or his apostle expressly condemned this system in the New Testa-tament; but we do claim that they said and did much that by fair implication bears strongly against it, while, on the other hand, they said and did nothing that by fair implication gives it the least sanction. Suppose, for example, that brief but comprehensive suppose, for example, that brief but comprehensive injunction of our Savior, "Whatsoever ye would that men should do to you, do ye even so to them," to be carried out to its legitimate results—what would become of slavery? In all its essential features, it would cease at once. Whatever might be the result as to the legal relation, its spirit would die. And then, the Scriptures invest every man with privileges and responsibilities utterly inconsistent with his remaining

The man who carries the Gospel to the heather must keep his eye always open, and whatever he sees around him that is contrary to the Gospel, he must consider as falling within the purview of his high commission. We do not say when or where or how he shall bring the truth to bear upon any sin; but that the work must be done, in some way and at some time and place; that it must be done in the name and the fear of the God of missions, is to us very clear. From this general law for the conduct of missions,

toe think that slavery can claim no exemption.

What you [the missionaries] have said respecting alayery as a civil institution, has been duly considered. We are fully aware, that being in a civil respect foreigners and tenants at will under the officers of our government, you have neither political rights nor po-litical responsibilities. But it so happens that this institution has its moral relations. Go where you may, and do what you will, in your own appropriate bear your testimony against the wrongfulness of shut-ting out this class from the 'Lively Oracles'?'

In relation to admitting slaveholders to the church I quote the following :-

But the Board could never have intended that all should be received without inquiry as to their views and feelings with regard to slavery. Indeed, it seems to us that such an inquiry is in all cases fundamental. Here is a man involved in a system that is unchris-

tian and sinful, and yet requesting admission to the table of our blessed Lord. Must be not prove himself free from the guilt of that system, before he can make good his title to a place among the followers of Christ? Perhaps he can show that his being the owner of slaves is involuntary on his part; perhaps informed us of the previous scenes told us that the he can show that he retains the legal relation at their work of the execution was so awkwardly done, that he can show that he retains the legal relation at their request and for their advantage; perhaps he can show that he utterly rejects and repudiates the idea of hold-ing property in his fellow-men. If so, let the facts be disclosed, and let him have the benefit of them. be disclosed, and let him have the benefit of them. But on the other hand, it may appear that while professing to have the love of Christ in his heart, he holds and treats those for whom Christ died with a selfish spirit and for selfish purposes, thus showing that he has not compassed the length and breadth of young Stout, published since his execution, we should

the law of love, and therefore shows that he needs to be more perfectly taught in the right way of the Lord. For admitting such an one to the privileges of the people of God, especially in the advanced stage at which your mission has arrived, we know of no corrunt

In relation to discipline, I quote the following explicit language :-

'In the application of discipline to this class of persons [slaveholders], we conceive it to be your duty to set your faces against all overt acts which are manifestly unchristian and sinful in their character. Deturally, any right of property in any human being unless it be in consequence of crime, and holding that the slare is to be treated as a man, we suppose that whatever is done in plain and obvious contraven-

tion of these doctrines may properly receive the notice of yourselves and your sessions.

We cannot forbear an allusion to the exceeding desirableness of your pursuing such a course as shall deliver the Choetaw churches from all connection with

May not these churches soon be free from all par ticipation in a system that is so contrary to the spirit of the Gospel, and so regardless of the rights of man? We wish, indeed, that a much more desirable end were attainable. Most ardently do we pray that the the Committee that you should do whatever you can as discreet Christian men and missionaries of the Loro Jesus, to give the Indians correct views on this sub-ject, and to induce them to take measures, as speedily as possible, to bring this system of wrong and oppres-

It seems that the missionaries among the Choctawa thought they could not conduct the boarding-schools without employing slave labor, such was the scarcity of other help, and consequently did hire some slaves In relation to this subject, the Prudential Committee

"It is with profound regret, therefore, that we have learned how many hired slaves are now in the service of the Choctaw mission."

· We feel ourselves not a little embarrassed by our position. The engagement with the Choctaw Govern ment has some filteen years to run, and yet we do not feel willing to be a party to the hiring of slaves for this long period. By so doing, as it seems to us, we countenance and encourage the system. We make this species of labor more profitable to the owner, at the same time that we put it in his power, if he will to plead our example to justify and excuse the rela-tion. In this state of things, it appears to be our duty to ask you, first of all, to inquire once more into the supposed necessity of this practice, and see if slave labor cannot in some way be dispensed with. And if you can discover no method by which a change can be effected, we submit for your consideration whether it be not desirable to request the Choctaw Government to release us from our engagement in respect to the boarding-schools. It is with pain that we present this alternative; but such are our views of duty in the case, that we cannot suggest a different course

I have made large extracts from this communication of the Prudential Committee to the Choctaw mission but not larger, I trust, than will be useful to thos desirous of knowing precisely the views of the Board on the subject to which it relates.

In November, 1853, the Choctaw Council enacte certain laws, one of which forbids that any 'slave, o the children of slaves, shall be taught to read or writ in or out of any school or academy in the nation.'

The missionaries and the Prudential Committee concurred in refusing to conduct the schools on this. as they term it, 'most unsqual basis,' and the Board at its next meeting, in October, 1854, sustained them by adopting the following resolution :-

'Resolved, That the decision of the Prudential Committee, with the concurrence of the missionaries not to conduct the boarding-schools in the Choctaw nation in conformity with the principles prescribed by the recent legislation of the Choctaw Council, meets the cordial approbation of the Board.'

That the Board has not altered its policy on this subject is evident from the following language, adopted at its last meeting held at Detroit in October last

'At Hartford, in 1854, the views of the Board wer clearly and definitively expressed in regard to certain laws and acts of the Choctaw Government which were designed to restrain the liberty of the missiona ries as teachers of God's word. All the action of th Board since that date, and, so far as we are informed, the action of the Prudential Committee also, has been in conformity with the principles then put upon

Whoever has carefully considered the above, has learned that the Board has taken, unequivocally, the following positions :-

1. Slavery, which acknowledges the right of propwar wish the rights of man, and opposed to the principles of the Gospel,-is a tremendous evil,-neither Its disastrous influence is seen on the morals of the morally nor scripturally can there be any right of master and the slave. It sweeps away those barriers property in any human being, except in consequence of crime.

2. The Christian teacher is to attack slavery th same as any other sin around him, and is not to keep silence, even though slavery be hedged in by legal enactments. He should deal with it as an anti-Christian system, the same as polygamy and intemperance

3. No person ought to be admitted to church mem bership who acknowledges the right of property in man; and an inquiry into their views and feelings, in relation to candidates applying for admission to the church, is in all cases fundamental.

4. Churches ought to pursue such a course as will free them from all connection with slavery. Slavery is a disciplinable offence.

STEPHEN BREWER . Respectfully,

EXECUTION OF IRA STOUT. The publication of the following letter has been

unintentionally delayed till now, but, late as it is, it is worth putting on record :-ROCHESTER, (N. Y.) Oct. 29, 1858. DEAR Mr. GARRISON-One week ago to-day, in the city of Rochester, a man was murdered according to

law. One hundred and ten persons were invited to be present and witness the dreadful scene. As far as I am able to ascertain, the majority of invited guests were professional and public men. Not one of my own sex was honored with an invitation. Man has come to know that woman's presence is objectionable at such a place. Ministers of the Christian religion, that religion which taught forgiveness of sins, however heinous, were among the number. Doctors were also there, for the poor criminal might need medical aid to keep his system in a condition to endure the hanging. Officers of the law were in attendance, to see that the ends of justice were fully attained. Editors were may, and do what you will, in your own appropriate work, it lies directly across your path. It is an anti-Christian system, and hence you have a right to deal with it accordingly. True, it is regulated by law, but it does not, for this reason, lose its moral relations. Suppose polygamy or intemperance were hedged in by legal enactments, could you not speak against them as crying evits? We are grieved to hear that the Choctaws have a law which practically debars the slave from all direct access to the word of God, without the consent of the owner. Did you never testimony against the wrongfulness of shutalso invited, for the full particulars would be expect it availed nought. The poor mother seemed to hope for a respite till the last moment; but at 11 o'clock she was informed that she must take a final adieu She could hope no longer. I will not attempt to describe the scene at parting. Let any of your reader belonging to this class, [slaveholders,] and yet applying for this high privilege, [admission to the church,] and son, and the scene will be sufficiently vivid. The should be received without inquiry as to their views papers inform us, that after that interview, the physical statement of the structure of the st ical system of the young man yielded; fainting fit ensued, but strong restoratives were administered

The hanging took place between three and fo o'clock in the afternoon, and the same papers which work of the execution was so awkwardly done, that the people turned away in disgust from the scene The militia, to the number of three companies, were in attendance, to protect the officers of the law in this

succeeded but poorly in converting him to their the ories. His writings seem to be a kind of wild raving and betoken, if not insanity, at least a near approach

We have always felt that the result of solitary confinement, for any length of time, must be insanity and this case seems to us a proof. The taking of a lad of seventeen years, and shutting him away from all humanity but himself for five years, is to us a barbarism worthy the dark ages. Added to this isolation from humanity, this young man was also shut away from nature; he had not even a grated window, through which he could look and see the green earth or the blue sky, but was shut up in a circular cell, to which the light was admitted through the roof. We wonder not that, after five years' confinement in such a place, Ira Stout, at the age of twenty-two vears, came out prepared to become a murderer.

thodox churches on last Sabbath preached lengthy discourses in favor of the gallows, and that one of them urged the speedy execution of the criminal, while the public indignation was hot against him, so that there might be no possibility of escape. If this is Christianity's teachings, Heaven forbid that the teachers shall increase! Let us have humanity in its that if we would have people good, we must enlighten their intellects, cultivate their affections, teach them how they may supply their physical needs-in short, the lesser evils, will pass away, and man and woman shall stand up in the dignity of their natures, true images of the true God. Yours, truly,

LUCY N. COLMAN.

P. S. The Democratic party of the city have placed in nomination for the Legislature Henry Hunter, the leader in the riot at the late Anti-Capital-Punishment meeting. Comment is needless.

From the London Dispatch of October 17. THE NATIONAL 'REVIEW' AND THE WO-MAN QUESTION.

The number of the National Review just published contains an article on the recent movement for bettering the legal and social position of woman, intended to expose 'the false ideas on which such claims are based,' and especially noticing two of them as 'most evil in their results, and most intrinsically untrue.' These are (it continues) the idea that women are to be considered as forming a distinct class in society, which ought to possess distinctive class action, and a peculiar class posi-tion; and the idea that, if they are not men, it is only by some great injustice which demands instant remedy, and that the object of their highest ambition should be a successful rivalry in the masculine

It is to the ascription of these two ideas that I intend to address myself, and not to any criticism on the article in general, of which let it suffice to say that it is at once flippant and pretentious, blending vulgar clap-trap with affected profundity, and in one instance, particularly, indulging in gross misrepresentation which is made the occasion of personality, the means and end worthy o each other, and recalling a time and tone which we hoped had gone by forever when such writers as Miss Martineau and Miss Bronte were assailed with sexual allusions, and the former was told to go home to her mother, make puddings and me stockings. Better things were expected of the National, but let that pass.

Now, as to the first of what are called these false

and pernicious ideas, viz., 'That women are to be dered as forming a distinct class in society, which ought to possess a distinctive class action, and a peculiar class position.' This assertion is, to extent, true; and to that extent I contend that, as it is not untrue, so neither is it 'evil' in results. It is not their fault, though it may be their misfortune. It leads to the rectification of enormous evils, and will in time produce that recti-

Women not a distinct class in society! Why, the whole system of law, the whole practice of society, give the lie to the assertion of the reviewer. Legislation marks them out as a distinct class. It denies them all rights of citizenship. As Bishop Horsley said of the common people, 'They have nothing to do with the laws but to obey them.' We have a representative government, and property is represented, provided it be not woman's property; and persons, provided they be not the persons of women. In our own courts of law, women are not allowed to help us in the discovery of truth in cer-In our own courts of law, women are not tain cases; the wife of the prisoner may not bear witness of any crime, however atrocious, or however distinct might have been her testimony. wholesale murderer, Rush, would have escaped the gallows, had he been wedded to his paramour. A married woman holds no property. She is herself a property; as much so, in regard to money matters, and except recently in the case of proved desertion, as in Carolina. With that exception, she ha no legal claim on her personal earnings. And the sphere of those earnings is miserably restricted. Look at the long list of occupations from which she is excluded, in some cases by the operation, di rect or indirect, of legislation; and in others by custom, or what would be deemed improper if not illegal combinations of the present male monopolists of such occupations. Can we see all this, and yet make the brazen assertion that women are not 'a distinct class in society '? The laws and Constitution of the country say they are; the legal practice

of our courts says they are; the legal practice of our courts says they are; the notions, prejudices and customs of social life say they are; and the only question is, whether, being so, it is not incumbent on them to act accordingly.

That it is their duty to do so arises out of the common law of life, that we should better ourselves f we can; and that duty takes its strongest and highest form when our own progress is also the ad-vancement of others. It then becomes the dictate of benevolence as well as of selfishness. There may be truth in what the reviewer says- That society. ever since the world began, has received its character teristic nature and distinctive impress, not from the women, but from the men who helped to compose it. But the question is, whether that nature and impress would not have been purer and better had a larger share in it been attributable to the influence of woman. Mr. Buckle thinks it would. That is the testimony of a philosopher. It agrees with that of the most reliable reasoners upon the progress of makes the condition and influence of woman the tes of the civilization of an age; and Lord John Russell, in his late admirable speech at Liverpool, looks to female agency, though he need not call it neither asserted nor sought; it is all the better for being both, as one source of our greatest hope of the

world's improvement :which is not being asserted or sought, but which is falling to the lot of women in swaying the destinies of the world. It is not a share in directing the patronage of ministers, or guiding the councils of kings as in former times, but a portion in the formation and the moulding of public opinion. For a great part of our periodical literature, for much of that world of fiction in which many live, and nearly all take de-light, we are indebted to the ethereal fancy, the delicate perception and the grace of expression possessed by woman. It seems to me—and I am confirmed in this opinion by the bright examples of heroic benevolence we have seen of late years—that if the any defence to make.—Indiana American young generation are to be an improvement upon their fathers, if sin is to have less dominion, and re-ligion more power, if vice is to be abashed and virtue to be honored, it is to woman that we must look for

think his spiritual advisers of the Orthodox church as for the legal obtaining of this remedy, we are and to praise the women whose petition was the asion; so ope of the works placed at the head pugh not noticed in the body) of this same artitle English Woman's cle, the English Woman's Journal, has been by no means ineffective by its constant care and watchfulness in securing the benefits of the Act in its adulness in securing the benefits of the Act in ministration. There has been a keen supervise ministration. There has been a keen supervision and guardianship to prevent the law from becoming such a dead letter as has aforetime often been the fate of laws which only tended to the relief of an oppressed class. The same agency has not yet gained for every woman who marries, the option of control over her property at the line or her property at the line. for every woman who marries, the option of control over her property at the time, or her carnings afterwards; it has not yet forced an opening into the professions, especially the medical, in relation to the diseases of women and children; it has not yet gained a footing in such mechanical occupations as those of the compositor and watchmaker, which ought to be quite as free as those of the factory; but there is no reason to suppose but that, by perseverance, it will do so, and thus redeem from the stain of imputed 'evil' the 'distinct class action and peculiar class resition.' of womankind We hear that two or three of the ministers of Or-

and peculiar class position' of womankind.

The other alleged false and evil idea is, that is they are not men, it is only by some great injustice. they are not men, it is only by some great injustice which demands instant remedy; and that the object of their highest ambition should be a successful rivalry in the masculine career.'

If, in the first instance, I allowed, but justified

the fact, in this I deny the alleged fact altogethe teachers shall increase! Let us have humanity in its women are not men, and not even an act of Parliastead, and learn that revenge is not justice, that vindictiveness is not the religion of the God of nature, thot if we would have people good, we must enlighten viewer twaddles to his heart's content, on which he cuts trite jokes, and opines a world of common-place truths, are undoubtedly based on fact. Yes, on fact as old as the creation. And what then? In none o put them in a condition to be happy instead of wretch-ed. When the teachers of morals and religion shall have learned this, we may hope that murder, with all ed by the reviewer at the head of his article, is it claimed that women should be men, or enter on 'a successful rivalry in the masculine career.' Nor i such claim advanced in any of the many similar work not so placed. We hear as little now amongst women of the abstract rights of women as we do amongst re formers of the abstract rights of men. Both have gone to the limbo of oblivion. The natural equal-ity of the sexes is no more talked of than the natural equality of all mankind. The real claim is that plain practical one that, in an industrial age, where romen are inevitably employed otherwise women are inevitably employed otherwise than in the cares of the household, and in 'suckling fools and chronicling small beer,' they should not be ob-structed by law or custom from doing any thing for which they are clearly qualified. Let them find their individual level. Let them fill their appropri-ate sphere. That is what they ask, and all they ask. And for this fact their productions on this subject may be appealed to writers of any class what-ever. Now and then, some one may put forth pre-tensions wanting in common sense; and what

> made with the utmost confidence.
> Did Mrs. Carter study and translate Greek; die Donna Agnesi win her mathematical honors; did Mrs. Somerville trace the connection of the sciences; did Harriet Martineau illustrate the doc trines of political economy, from any idea of becoming men, and ambitioning 'a successful rivalry in the masculine career'? Nonsense! It is mere pottering that tells us so. They felt the love of knowldge, and the power of its communication. Me do the same, and from the same motives; or if there be a difference, theirs are more likely to have the alloy of personal interest. Nobody wants to mak all women scientific; no, nor all men neither. Th only rational aim is for each to do that which the impulses of their nature or the circumstances of their life require. And do not let the path be fenced by man's. God and nature are better judges in this than we are. Some laws condemn the negro to the forlorn destiny of being lashed to labor. Other laws have confined the military command of men to those of noble birth. Not long since, in our own country, industry was 'cabined, cribbed, con by monopolist Corn Laws. 'Class action protests against all such restrictions. It claims for every human being the right of doing that for which self and society; and that is woman's claim, as woman urges it; and pert reviewers sneer at it.

tensions wanting in common sense; and what class is there, of which the very same thing

may not be said? In general, this appeal may be

Well has it been urged, that to make woman th companion meet of man, in the continuous inter utter ignorance of all about which her husband feels an interest. The reviewer is alarmed lest, when the husband goes home tired, the wife should talk to him about the price of stocks or the fall of cot-'The deeper the man is drawn into the strife, the more important it is that the woman should stand outside it.' Yes, and then the moral kept the man out of the Gazette, and averted the bitter change from supposed opulence to narrov poverty, are effectually precluded, and the unpre-pared woman falls at once into the gulf, aggravating by her reproaches what she migh averted by her intelligent sympathies. The histor is that of thousands of tradesmen and their fam lies. Oh! but they are, we are told, to raise th man to their own proper level. And how? As to the industrial world, they are in blank ignorance and as to the intellectual world, they are so restric ed that the reviewer himself complains of 'the that 'they say ha, horse in the book of Job, and go on dancing. For women to be interesting, they must be educated. And that not merely in smatterings of French or music, but intellectually familiar, as has been sug gested, to the great scandal of the reviewer, wi the illustrious writers of our own language, the men whose genius has made it the world's glory should like to see the reviewer's list of proscribe books for ladies. He puts Chaucer and Dryden there for certain indecorums. Why not Jeremy Taylor, Shakspeare, and the Bible? Until Miss Nightingale marched with firm foot

over the prejudice, her blessed works in Scutari would have been called most unfeminine and improper. They would have been held as bad as reading Dryden, or even George Sand. Success silences critics of this class. And the success which has attended benevolence is ready also to wait on indu try and on learning. The reformation of society is slow work. Great hindrances will often be found where sympathy and help might have been expect-ed; in such publications, for instance, of professed liberality as the National Review. But woman's allowed piety does not interfere with ' the mascu allowed piety does not interface the us hope, taught line career,' and that piety has, let us hope, taught the moral lesson that 'God helps those who help PUBLICOLA. An Arology. Some tobacco-chewing and sm

king preachers do not like the remarks which we made, a few weeks ago, in regard to the morals of their filthy habit. We take this occasion to apologize for that article. It was written on a steamooat amidst the fumes of pious tobacco, and we con fess that we were a little nervous, and may have ex pressed ourself a little too strong. Nevertheless, after more mature reflection, and after examing the question in all its bearings, we have nothing to take back. We believe the practice to be a fifthy one and a sinful one, and in no sense less reprehensible than the use of whiskey, and we defy any smoking or chewing Doctor of Divinity, President or Professor, Presiding Elder, or any common preacher to tell wherein it is less sinful. There is not an ele are welcome to the use of our columns, if you have Some EFFECTS OF TOBACCO. The Scalpel, a medier

journal of high repute, says that both smoking and chewing produce marked alteration in the most ex-pressive feature of the face. The lips are closed by Recollecting the reports of Police and County Courts for the last few months, and their proceedings under the Divorce and Matrimonial Acts, the reviewer might surely have modified his condemnation of the 'distinctive class action' of women. Who or what won the passing of that Act but this very 'distinctive class action,' the celebrated woman's petition of 1856, and the impression it made on the then Ministry and Parliament? Immense good has already flowed from that movement. The reported cases in which 'orders of protection' have been granted show at once the enormity of the evil, and the incalculable blessing of its removal. And,

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ton, Mass. 'That Mrs. S. A. Allen's World's He Restorer and Zylobalsamum promotes the rest of the hair where baldness has commenced w now have the evidence of our own eyes." REV. J. A. H. CORNELL, Cor. Sec. Bd Edulas.

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they are what they purport to be.'. REV. MOSES THACHER (60 years of age,) Pilds. N. Y. 'Since using Mrs. S. A. Allen's Well Restorer and Zylobalsamum, my hair ceases to \$1 and is restored to its natural color. I am mista 'tis nothing like a dye.'

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REV. S. B. MORLEY, Attleboro', Mass. 'This feet of Mrs. S. A. Allen's Word's Hair Restorms Zylobalsamum has been to change the 'could belonging to old men, to the original has youth. The same is true of others of my square

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Y. I cheerfully add my testimony to that of atmerous other friends, to Mrs. S. A. Allen's Weil Hair Restorer and Zylobalsamum. The lane! have found superior to anything I ever used. REV. JOS. McKEE, N.Y. City. Recommends firm REV. WM. R. DOWNS, Howard, N. Y. Ma.S.

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

Hair Restorer and Zylobalsamum. We might quote from others of the numerous letter we have and are constantly receiving, but we demite have at least the best preparations in the worldents hair of the young or old. We manufacture as off preparations. Occupying the large building atts of Broome and Elizabeth streets, exclusively for disc salesroom and Edizabeth streets, exclusively as a clination to engage in other manufactures.

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