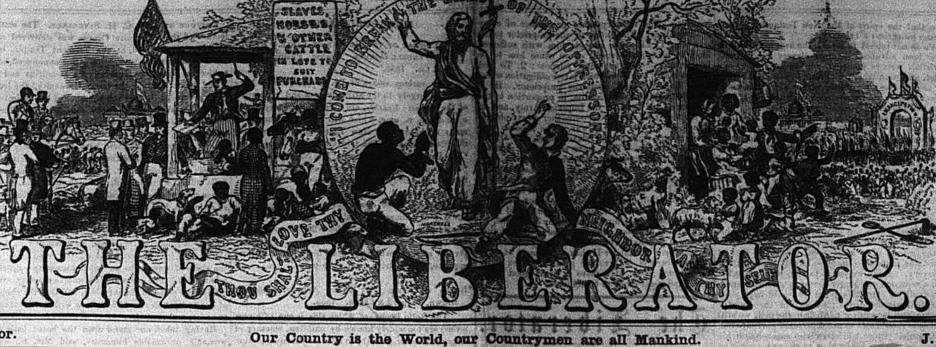
Five copies will be sent to one address for TEN ABS, if payment be made in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to dected, (rost PAID,) to the General Agent.

Advertisements making less than one square inand three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, maylvania, Ohio and Michigan Anti-Slavery Socies are authorised to receive subscriptions for THE

The following gentlemen constitute the Finandi Committee, but are not responsible for any of the abts of the paper, viz:-Francis Jackson, Engrad Quinct, Samuel Philippick, and Wendell



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

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

The free States are the guardians and es

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

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

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our pathers, in

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

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

and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union

can be a compensation for taking part in the enslaving

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

perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong

doing. To this conviction the free States are tending.
- WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor. VOL. XXVIII. NO. 47.

BOSTON, FRIDAY, NOVEMBER 19, 1858.

WHOLE NUMBER, 1567.

REFUGE OF OPPRESSION.

SENATOR HAMMOND'S SPEECH. We give below a considerable portion of a cool, auacious, satanic speech, delivered on the 28th ult. at Barawell, (S. C.) by the redoubtable Senator Ham-

nond, of 'mudsill' notoriety :--

The people of Kansas have, by an overwhelming missity, rejected the land ordinance as modified by Congress, and refused to come into the Union on uch terms. Be it so. It is what I expected-what I rather desired. It sorts precisely with what I felt when I saw Kansas thrust herself into Congress, and demand—recking with blood and fraud—to be enrolled among the States. Let her stay out. I am engaged to her content in balance to be the stay out. opposed to her coming in before she has the requisite ulation; not because she will be a free State, t because I fully approve of the prohibitory clause the conference bill, and for that reason voted against the admission of Oregon. Unless in excep-tional cases, such as that of Kansas was last winter, do not think that a State should be admitted with s population than would entitle her to a member house. It is not just to the other States and not consonant with the theory of our government. But I will not detain you longer with what belongs to the past. The present and the future are what pocerns us most. You desire to know my opinion of the course the South should pursue under existing reumstances. I will give you frankly and fully th solt of my observation and reflection on this all important point. The first question is, do the peo-ple of the South consider the present union of these States as an evil in itself, and a thing that it is desimble we should get rid of under all circumstances?
There are some, I know, who do. But I am satisfied that an overwhelming majority of the South would, if assured that this government was hereafter to be conducted on the true principles and construc-tion of the constitution, decidedly prefer to remain in the Union, rather than incur the unknown costs and hazards of setting up a separate government. think I state what is true when I say that, after il the bitterness that has characterized our long rarfare, the great body of the Southern people do ot seek disunion, and will not seek it as a primary bject, however promptly they may accept it as an alternative, rather than submit to unconstitutional shridgements of their rights. I confess that, for many years of my life, I believed that our only safety dissolution of the Union, and I openly acous I should entertain and without hesitation exress the same sentiments now, but that the victories e have achieved, and those that I think we are about to achieve, have inspired me with the hope-I may

say the belief-that we can fully sustain ourselves in

Union, and control its action in all great affairs.

You must not suppose for a moment that I am opposed to 'the expansion of the area of African slavery.' On the contrary, I believe that God created negroes for no other purpose than to be 'the hewers of wood and drawers of water '-that is, to be the slaves of the white race; and I wish to see ben in that capacity on every spot on the surface of globe where their labor is necessary or beneficial.
do I doubt that such will be the final result. hat would place the slave States on a numerical more, with the free States in the But this review and scrutiny of the rerees of the South shows, I think, pretty conclusirely, that we have not now the surplus population, for suitable territory, within our present reach, to create any number of slave States; that to attempt by costly, yet impracticable and abortive enter e to waste our strength to no purpose and that the idea of recovering the equality in votand that the lace of recovering the equality in voting of the slave and free States, whether on the flows of Congress or elsewhere, is visionary. We had better, then, I think, at once make up our minds according to the facts, and giving up all bootless efforts, look every consequence of our position fall in the face. For one, I can do so without discovering the control of the co may—without the slightest trepidation. Why, the South, numbering twelve millions of people, possess already an imperial domain that can well support an madred millions more. What does she need to seek serond her borders, or what has she to fear? With ch a sea coast and harbors ; such rivers, moun as and plains, so full of all the precious metals, fertile in soil, so genial in climate, producing in ch unparalleled abundance the most valuable agriultural staples of the world; capable of manufacaring to any extent; and possessing the best social ad industrial systems that have ever yet been ormized-she might have sunk into sloth from excess prosperity, had she not been kept on the alert by ferce assaults of an envious world—assaults leh, at one time alarming, it has been in fact careely more than wholesome exercise to repel—an arecise which has made us the most virtuous and he of the most enlightened and most powerful peo-ple who now flourish on the globe. The South has long been undervaluing and doing great injustice to reelf. She has been lamenting her weakness, and making about the dangers that beset her, when she night glory in her strength and hurl defiance to her But it is said that, with a fixed and overhelming free State majority against us in this nion, with all our natural advantages, we must Union, with all our natural advantages, we must dissive the connection to insure our present safety and accomplish our proper destiny. Perhaps so. But permit me to suggest not yet. The dissolution of the Union is an alternative that we have always at command, and for which we should be ever ready; but a peaceful, prosperous and powerful people may not challenge fate a day too soon. The question till remains, can the free States be brought to concur permanently in any line of redice that will subour permanently in any line of policy that will sub-vert the constitution and seriously damage the South in this confederacy? I do not believe that they can. tical ambition, and insane as fanacian ever is, I have no idea that the free States can be consolidated on the wild project of ruling the dareholders by mere brute numbers, either through the ballot box or by force of arms, whether to eman-cipate our slaves, or strip us of the fruits of their or, or to govern us with the mildness and pater-care due to inferiors. The nervous in the South,

Only four times since the organization of this government has the North had possession of it, and in set case for only one term. The North has never united by

and the abolition demagogues of the North, may be-liere it. But when it comes to the actual test, if naither soher sense nor patriotism should prevail, the sense of danger and the love of cotton and tobacco would, with our Northern brethren, in every crisis securide their love of course. On this I think you

override their love of negroes. On this I think you may depend, despite the insolent boasts of the about

dionists of what they will do when they get the prerament in their hands. The North has only to

tespase beyond that, but will content herself with the glory of carrying the alternate biennial elections, as she has just done—always leaving it to the democrary to carry that which makes the President.

clearly sensible how far she can go, and South will not submit to. She will not

this country, that the abolitionists will inevitably get the power of this government permanently into their hands, and, backed by the opinion of the world, use it for our destruction. Let us consider what are the oldest that exists, and will, I believe, survive all others that now flourish-it has had its enemies. For a long while they were chiefly men of peculiar and eccentric religious notions. Their first practiof the French revolution, which lost to that empire its best colony. Next came the prohibition of the slave trade, the excitement of the Missouri compromise in this country, and then the deliberate emancipation of the slaves in their colonies by the British government in 1833-4. About the time of the passage of that act, the abolition agitation was revived again in this country, and abolition societies were ormed. I remember the time well, and some of you do also. And what then was the state of opinion in the South? Washington had emancipated his laves : Jefferson had bitterly denounced the system. and had done all he could to destroy it. Our Clays, Marshalls, Crawfords, and many other prominent Southern men had led off in the colonization scheme. The inevitable effect in the South was, that she believed slavery to be an evil, a weakness; a disgrace; nay, a sin. She shrunk from the discussion of it. she cowered under every threat. She attempted to apologise, to excuse herself, under the plea (which was true) that England had forced it on her; and in fear and trembling she awaited her doom that she deemed inevitable. But a few bold spirits took the question up; they compelled the South to investi-gate it anew and thoroughly, and what is the result? Why, it would be difficult to find now a Southern man who feels the system to be the slightest burthen on his conscience-who does not, in fact, regard it as an equal advantage to the master and the slave as one of the main pillars and controlling influences of modern civilization—and who is not now preparboth-as wealth, strength and power-and ed to maintain it at every hazard. Such have been for us the happy results of this abolition discussion. So far our gain has been immense from this contest, savage and mulignant as it has been. Nay, we have solved already the question of emancipation by this e-examination and explosion of the false theories of religion, philanthropy and political economy which embarrassed our fathers in their day. With our embarrassed our fathers in their day. With our convictions and our strength, emancipation here is simply an impossibility to man, whether by persuasion, purchase or coercion. The rock of Gibraltar does not stand so firm on its basis as our slave system. For a quarter of a century, it has borne the brunt of a hurricane as fierce and pittless as user raged. At the North and in Europe they cried 'Havoc!' and let loose upon us all the dogs of war. And how stands it now? Why, in this very quarter of a century, our slaves have doubled in value. The

and each slave has more than doubled in value. The -the measure or the man? It does seem to me very negro who, as a prime laborer, would have that this great fire is dying out for want of fuel; brought four hundred dollars in 1828, would now, with thirty more years upon him, sell for eight hundred dollars. What does all this mean? Why, that for ourselves we have settled this question of emancipation against all the world, in theory and practice, and the world must accept our solution. The only inquiry is, how long this new found superstition will survive, and how far it may carry its votaries elsowhere? What changes in production, in commerce, in society or government it may effect? For production, commerce, society and government must yield and change whenever they come in contact with the great fundamental principle of the must yield and change whenever they come in contact with the great fundamental principle of the subordination of the inferior to the superior man, as made by God, and especially of the colored to the white races. It is, I say, only through the evils that this superstition may bring upon other people, and especially on those of the North and of Europe, with whom we are so closely connected, that the South can be materially damaged by it, standing, as she now does, firm, assured, united. How, then, is it with others?

a political party; and it is only as a political party that they are worthy of our notice. There always will be abolitionists—for fools, enthusiasts, men of morbid imaginations, bent on mischief, or ambitious of notoriety, always will exist. But the abolition party in the free States is now almost wholly political power. They have placed that they are worthy of our notice. There always will be abolitionists—for fools, enthusiasts, men of morbid imaginations, bent on mischief, or ambitious of notoriety, always will exist. But the abolition party in the free States is now almost wholly political party; and it is only as a political party; and it is only as a political party.

Permit me to say that, in my opinion, the tide of sholition fanaticism has begun to ebb everywhere, and will never rise again. When the English freed the negroes in their colonies, it was not wholly a senti-mental movement, dictated by political radicals and the saints of Exeter Hall. Her statesmen, in their ignorance, thought that what is called free labor that is, 'wages slavery'—would succeed in tropical culture as well or better than slave labor. In their arrogance they believed also that all the world must follow their example in this silly scheme of abolition; and that from her great wealth and world-encircling colonies the monopoly of cotton and sugar culture would fall into the hands of England. Nature and the indomitable spirit and intellect of the South have disappointed all their calculations. The South still hes, and cotton and sugar and coffee and rice Galled by their utter dependence upon us for cotton, without the free use of which they would both tumble into ruin in a day, England and France, who, in their frequent frenzies, at length destroyed

all their colonies by emancipation, have ransacked the universe to find climes adapted to the cheap growth of this great staple. They have failed every where. It is not that the sails and climates do not exist: but that this and the other great agricultural staples—sugar, rice, tobac , coffee—can never be produced as articles of with extended commerce, exexist: but that this and the other great agricultural staples—sugar, rice, tobacco, coffee—can never be union, being now, and always to be, in a majority, produced as articles of with extended commerce, except by slave labor. This they at length found out. But such labor they had repudiated every where. No, not every where. Not in France nor in Great Britain, where they still hold sacred splendid thrones cannot submit to it. Whatever the weak and defined and palmy aristocracies amid starving laborers, only for outside barbarians they adored freedom and equality; but, failing in all their schemes, and finding the condition of St. Domingo or Jamaica, or one in th equality; but, failing in all their schemes, and finding that, with all their costly expenditures and highsounding manifestoes, they had simply ruined their
own colonies and made themselves the vassals of the
slaveholders, what have they done? Why, renewed
the slave trade. Not in name. Oh, no! Exeter
Hall and the Parliament Houses still thunder execrations against that; while the colonists, under
will carry with them the pillars of the temple of Hall and the Parliament Houses still thunder exe-crations against that; while the colonists, under government protection, and with English money, wrung by taxation from her 'wages slaves,' are im-porting by hundreds of thousands Chinese and Hin-doo coolies, under conditions compared with which porting by hundreds of thousands Chinese and Hindoo coolies, under conditions compared with which Algerine slavery of the last century was merciful. They do not hold them as we do our slaves, for better for worse, in sickness and health, in childhood and old age. No: in their prime of life they seduce them from their homes, transport them to distant and unwholesome climes; for the mercest pittance of wages consume their best years in the severest labors, and then turn them out to die—the direct slavery that brutal man has ever instituted. France, less sensitive—having no Exeter Hall—embracing the same scheme, resorts to Africa, and openly makes purchases, for so they may be called, from slave-catchers; nay, she buys from the President of Liberia, the far-famed cettlement of our own Colonim-

ambitious, factious and divided public men, and our history proves that no man and no measure has yet been strong enough to stand against the South when united. I believe none ever will.

But it is thought, and still credited, by some of this country, that the abolitionists will inevitably get.

Thus these two nations, France and England,

whose adoption of this abolition crotchet alone made it respectable and influential, have thoroughly renounced it, practically, and almost in theory. facts. From the time that the wise and good Las press of England, perhaps the greatest power in the Casas first introduced into America the institution of African slavery—I say institution, because it is the newspapers are openly discussing the question of importing negro slaves, by name, into Algeria. I think it may be fairly said that in Europe abolition has run its course. Brougham, Palmerston, Russell, and all the old political agitators are hanging their harps upon the willows. Even the son of Wilberforce, the fanatic, approves of coolie slavery, which we abhor. But recently the British government openly surrendered its claim to the right of search—a claim set up mainly to put down the African slave trade, and without which all attempts to do it will probably be idle. And there is nothing to surprise us in all this, if we are correct in our views of African slavery. If it is sustained by the religion of the Bible; if neither humanity nor sound philosophy oppose it; if, as we are convinced, it is a social, political, and economical benefit to the world, then it was inevitable that, sooner or later, the abolition crusade must die out;

> If there is truth in what I have stated to you; if he abolition fever has nearly or quite exhausted itself in Europe; if time and facts have proven there that it is an absurdity; it seems to me we should not doubt that its career is about to close here. Such is my opinion, however differently those may think who judge only by appearances, or take their coes from agitating politicians.
>
> I ask any one to tell me upon what measure or

upon what man the abolitionists of this country can ever again muster their legions as they did in 1856? Kansas is equeezed dry. It stinks in the nostrils of ple. They can do no more there. Will they cry' against the Supreme Court for the all people try a 'cry' against the Supreme Court for the Dred Scott decision? What is there in that to in-flame popula- sentiment? It is always up-hill business to agitate against a judiciary, but especially against the Supreme Court of the United States, which the Northern people have been tawark to revere as the bulwark of their liberties. Will they demand the abolition of slavery in the District of Columbia? They have never been able to do much with that, though they have often tried. That issue is a little too practical and too dangerous. Not many are bold enough to embark in it. They might as well make the question of disunion nakedly. Will they take up the abstract, and probably, never again to be other than abstract, proposition of 'no more slave States'? They have done it. They have already split upon it. The Northwest will not take it, and the free States, at bottom, all want Cuba. They love molasses, and hanker after free trade with that rich Island. Where, then, are they to no. I cannot see. They do not appear to see themselves.

Will any one state the practical question, if we offer they are next to rally for the conquest of the South?

Their object is political power. They have placed themselves on this springtide of fanaticism to obtain

it. If it fails them—if, at the next Presidential elec-tion, assuredly if at the two next—we beat them, all this party machinery will fall to the ground, and the Smiths, Tappans, Garrisons and Parkers will be left alone in their glory. But if I am all wrong if my facts and reasoning are false, and my hopes delusive—if, in 1860, they beat us—what then? These are questions that may well be asked. And the answer is obvious. We must be prepared; and the very efforts we must make to prevent such rethe very efforts we must make to prevent such results will better prepare us than any course we can pursue that I can see. We must be prepared, I say, to take care of ourselves, whatever may come. It is clear that the slaveholding States of this confederacy, whatever hazards they may choose to incur by remaining in alliance with a majority of non-slaveholders now so inflamed against them, must ever and at all times hold their destinies in their own hands. They can never permit any foreign power to legislate in reference to their peculiar industrial system, whether to abolish or to modify, or impose undue burdens on it. Such legislation must be reindue burdens on it. Such legislation must be resisted with all our means, and without regard to any

If it should so happen that the free States of this civilization, and force a common fate on all man

civilization, and force a common fate on all mankind.

There are many who believe that some such a catastrophe is inevitable. It cannot be denied that,
from appearances, here and elsewhere, it is entirely
possible, and it may not be unwise for all of us to
suppose it probable. Although I think that the
ranks of our enemies are broken and the moral victory won, I am far from proclaiming that the battle
is over, and that we have now only to gather the
fruits of our success. Many a battle has been won,
and lost again, by overweening confidence, by reckless pursuit, or by turning aside for the sake of
spoil. Let us fall into none of these errors: for we
are still in the very heat and turmoil of this great
conflict, and all might yet be lost. What I wish to
imprese upon you is, that there is hope for effort,
triumph for union, energy and perseverance.

nder its obligations earnestly battling with us for honor enough to be defeated, and even so taughtthe maintenance of our rights and interests, we owe it to our country, to ourselves, to the world, and to posterity, to cast aside all weak fears, all petty or mpracticable issues, all mere wrangling and vitu-peration, personal and sectional, and move forward with the dignity of conscious strength and the calmness of undoubted courage to the overthrow of every false theory of government and every sentimental scheme for organizing labor, carrying with us the Constitution of our fathers, and, if we can, their

But the slave States, constituting, and as I think forever to constitute, a numerical minority, can, however, accomplish nothing in this Union without the aid of faithful allies in the free States. It has een of late too much the habit in the South to misbeen of late too much the habit in the South to mis-trust all such allies—to disparge, to denounce, and drive them from us. Nothing could be more unwise or more unjust. It is distrusting the truth and justice of our own cause, or calumniating human nature, to doubt that there are in the free States thousands of sound thinking, true-hearted, and gallant men who concur essentially in our views, and are ready to make cause with us. Nay, it is falsifying history and fact. During the late session I saw men acting cordially and vigorously with us against the positive instructions of their excited con-stituents, at the bazard of political martyrdom; and n two instances that martyrdom was consummated efore the adjournment. Shall we do no honor to such men? Shall we pay no tribute to such heroic devotion to truth, to justice, and the Constitution? Shall we revile them in common with all Northern men, because many revile and some have betrayed us? To be truly great we must be not only just, but generous and forbearing to all mankind. Let us place ourselves in the situation of Northern public verse in this case toutest consider their depress and men in this great contest, consider their dangers and responsibilities, and, making every allowance for man weakness, do homage to the brave and faith-

Union, and control it, she, as her safety requires that she should, in some essential particulars, if she does remain in it, must conciliate her Northern aldoes remain in it, must conciliate her Northern al-lies. She must be just, kind and true, to all who re true to her. But if she determines, and when-ever she determines, to throw off her Northern friends and dissolve this Union, I need scarcely say that I shall, without hesitation, go with her fully and faithfully. I do not for a moment doubt that, in or out of this Union, she can sustain herself among the foremest nations of the earth. All that happily they never were at any former period so united and harmonious as now. A homogeneous people, with our social and industrial institutions the same everywhere and all our great interests identical, we should always have been united in our moral and political opinions and policy. The am-bitious discensions of the host of brilliant men whose names adorn our annals have heretofore kept us apart. The about tonials have, at length, forced upon us a knowledge of our true position, and compelled us into union—an union not for aggression, but for defence; purely conservative of the constitution and the constitutional rights of every section and of every man. The union of these States, from the Canadas to the Rio Grande, and from shore to shore of the two great oceans of the globe, whatever splendor may encircle it, is but a policy, and not a principle. It is subordinate to rights and interests. But the union of the slaveholders of the South is a principle involving all our rights and all our interests. Let that union be perfected and perpetual.

SELECTIONS.

GENERAL CUSHING ON MEXICO.

The National Agricultural Society met last week The National Agricultural Society met last week at Richmond, Virginia. This fair was not permanently distinguishable from others, except by the number and excellence of the horses on exhibition, the palace of Lord and Lady Napier, the elaborate speech of Caleb Cushing in behalf of agriculture, and the immediate absorption of the whole of Mexico. The precise connection this latter had with the fair we cannot exactly see. But as the General

fair, we cannot exactly see. But as the General congratulated Governor Wise on the good times they, two, had in John Tyler's Administration, we have no doubt the fault is ours, not his. General C. leaves agriculture, in which it is not probable he found himself at home, for fillibustering on a large scale. He is a manifest destiny man, and no mistake. He first talks over sundry things:

Let that pass. British America, after all, has her own republican future, plain and assured before her. I assume that our predestined line of expansion, now at least, is to the West and to the South. If Cuba lies in the path of that destiny, so much the better: but that Mexico must and does, I religious-

It has fallen upon the slaveholders of the South to up a interests of civilization: and we should not be conduct this question of African slavery to its final complusion. Such is our fate; it is ineritable. Let rece or Fes, and the bigots of barbarism he rules, us cheerfully accept and manfully perform our destined parts, and do it with no distrust of God, with no misgivings of our cause or of ourselves, with no panic, no foolish attempt to fly from dangers which panic, no foolish attempt to fly from dangers which cause would she have to complain, and as much to approve, if we should interpose for the redemption cannot be avoided, which have not been proven to expect. I will not say appropriate any implement to expect. cannot be avoided, which have not been proven to be insurmountable, and which I, for one, believe on the part of England. She discerns now, in the that 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 Cabiunited, now that we have a President and his Calor net, a majority in both Houses of Congress, a Supreme Court of the United States, and still hosts of of the conquest of India. The Moiras and Cornallies in the free States, all substantially concurring wallies, who conquered it for her, learned the leswith us in our construction of the Constitution, and namely, George Washington, of Virginia. En wisely resolves no longer to dispute with us the supremacy of influence in America.

If that is not saying pretty plainly that if Spain complains, we will whip her, and to keep quiet the other two dogs of war, we will give up Africa to France, Asia to Great Britain, and in the meantime we will expand from Cape Horn to the shores of the open Polar Sea.—Pittsburgh Journal.

From the Western Christian Advocate. THE DELAWARE CONFERENCE ON SLAV-ERY.

WHEREAS, American slavery has, from its first existence, been an unmitigated sin against God, a curse to the nation, and destructive of the rights of man; and, whereas, the design of pro-slavery men is to extend its area, and make it national instead of sectional, perpetual instead of transient, and by corrupting the word of God, endeavor to give it the sanction of our holy religion; and, whereas, the word and spirit of the Gospel are uncompromisingly opposed to evil of every kind, and especially that which is founded in fraud and oppression, and is the legitimate source of licentiousness, and all its concomitant vices; therefore,

1. Resolved, That it is the duty of the Church

of Christ to raise her protesting voice and strong arm against this gigantic sin.

2. Resolved. That we deeply deplore the prostitu-tion of the civil power to the propagation and sup-port of slavery, and also lament the lack of that ardent zeal on the part of the Church which should characterize her opposition to such an enormous evil.

3. Resolved, That while we consider the civil authority responsible for its existence, and it cannot be abolished or continued at the pleasure of the Church, yet we believe a high degree of responsi-bility rests upon her, which can only be met by prompt, consistent and unceasing effort for its ex-

4. Resolved. That while the Methodist Episcopal Church is, and ever has been, anti-slavery in her doctrine and teaching, yet there is much that she can do, and ought to do, to place her in an ano-quivocal light before the world.

5. Resolved, That the Delaware Conference heart-

lly concurs with the action of the Cincinnati Conference, in recommending that the General Rule of the Methodist Episcopal Church on Slavery be so amended as to read, 'The buying or selling of men, men or children, or holding them, with the in tention to use them as slaves."

6. Resolved, That this Conference fully approve

of the anti-slavery course of the Rev. Drs. and Wise, in the conduct of the Methodist Quarterly we will endeavor to promote the circulation of those periodicals among our people.

7. Resolved, That we fully indorse the views of

Dr. Harris in his argument on the constitutional power of the General Conference, as published in the Western Christian Advocate, and that this Conerence respectfully request him to publish his articles in a more permanent form.

8. Resolved, That the Rev. W. L. Harris, P. S.

Donelson and J. M. Morrow, be appointed a committee to hold correspondence with similar committees appointed by other Annual Conferences, to secure, as far as possible, unanimity of action in our Church on the subject of slavery.

THAT IMPRISONED COLORED EXHORT-ER.

To the Editor of the N. Y. Tribune. Sin: In your issue of the 9th inst. ' A Methodist'

refers to the case of the Rev. Samuel Green, a colored exhorter of the Methodist Episcopal Church in good standing, and now lying in the Maryland State Prison under a ten years sentence, for having in his possession a copy of Uncle Tom's Cabin. The facts

Prison under a ten years sentence, for having in his possession a copy of Uncle Tom's Cabin. The facts alleged are beyond question. Mr. Green is in prison as represented, with nine long years of confinement yet before him, and for no other crime than the one above named.

But 'A Methodist,' who evidently sympathises with his brother in bonds, and designed to write correctly, is mistaken in one or two points.

1. The only attention paid to the matter by the Philadelphia Conference was almost to hiss the Rev.

J. M. McCarter for even naming it. No committee was appointed to consider it; no petition to Governor Hicks circulated; no resolution of sympathy with the martyr was even offered. This Conference of 200 Methodist ministers scorned to give so trifling a matter a moment's consideration, and blew it aside as they would have done some vagary of a 'medium.' medium.'
2. It is hardly correct, however, that nothing has

2. It is hardly correct, however, that nothing has been done by the Methodist public. A respectful petition was got up at the last session of the Black River Conference, embracing about 200 Methodist ministers, entreating Gov. Hicks to interpose his Executive elemency, and release Mr. Green from his confinement. It was signed by some 113 ministers, I think, and forwarded by myself to Gov. Hicks, with a respectful private letter, neither of which the Governor has condescended to notice.

3. As to 'our Bishors and Chieffel.

Oubs lies in the path of that destiny, so much the better: but that Mexico must and does, I religious ly believe; and I would have it so, not in the sense of animosity, but of friendship—not by the act of frieolous, irresponsible, mischiecous, private incaders, but by the deliberate, efficacious, and official action of the Government of the United States.

'If any thoughtful person can test this—if, apart from the question of expediency, they doubt its rightulness, and therefore oppose the continuation of the advancement of the United States—let them tell me by what argument they justify the beginnings of that advancement and its progress thus far—may, let them tell me by what rule of right we stand anywhere in America. Where is Powhntan?
Where is Masseoit? Is not the occupation of any fortion of the earth by those competent to hold and till it, a providential law of national life? Can you say to the tide that it ought not to flow, or to the rains to fall? I roply, it must. And so it is with well-constituted, and therefore progressive and expansive nations. They cannot help advancing; it is the condition of their existence.

The General, therefore, does not desire to make two bites of a cherry, and would, therefore, awallow the would swallow that too.

'And who shall gainsay us when that day arrives?
Spain? I trow not. Suffice it for her if she have no other or carlier cause of quarred with the United States. France? We do not call her to account for the progress of her authority in Algeria, may, we appland what she is doing there, as in the compatible, microscopic and the progress of her authority in Algeria, may, we appland what she is doing there, as in the compatible, and therefore is she have no other or carlier cause of quarred with the United States. France? We do not call her to account for the progress of her authority in Algeria, may, we appland what she is doing there, as in the compatible of the progress of her authority in Algeria, may, we appland what she is doing there, as in the compatible of th

and was mortified and ashamed of such an utter want of concern for a brother in prison, by Methodiet Bishops, merely, as it seemed to me, because he had a black skin. But Lleave them with God the righteous judge, who in the last day may say! 'Sick, and IN PRISON, and ye visited me not,' and 'inasmuch as ye did it not to one of the least of these my brethren'—even to a poor colored brother in his dungeon—'ye did it not unto me.'

H. MATTISON.

MOB LAW IN MARYLAND.

Tarring and Feathering -- Statement of the Vic-

To the Editors of North American :

The public may recollect that, during the last summer, James D. Bowers, a citizen of Maryland, residing near Chestertown, Kent county, was enticed by false pretences, late at night, by a mob, from his residence, and brutally tarred and feathered, and otherwise injured; and that his wife, then in a delicate situation, who had followed the mob a considerable distance to the spot where the diabolical deed

erable distance to the spot where the diabolical deed was perpetrated, was rudely insulted and violently treated in the affray.

I am the person referred to. Thinking it not right to let such acts pass without an effort at redress, I brought suit against several persons who committed the deed in Kent County Court, which was to commence October 18, 1858. On the 14th Attorney, who assured me that my person should be protected,—taking my wife with me, I returned to the neighborhood whence I had been driven, to prosecute the suit. I stopped at my sister's house, adjoining my own property, and it soon became known that I was in the place, prepared to prosecute my persecutors. On Saturday, the Ifth, late in the day, slaveholders met, as I am informed, at E. T. Chamber's office, in Chestertown, and concocted a seleme to meet at my residence or my sister's ed a scheme to meet at my residence or my sister's at early dawn on Monday, and to take me to the country at all risks. At the appointed time, they surrounded the house where we then were, and where my wife had given birth to a child but two days before

'My sister going to the window, the mob demand-ed me. On being forewarned to leave the house, notwithstanding their knowledge of my wife's extreme prostration, they made preparations for forci-ble entrance, with determined threats to tear the house down if I did not come out. Under certain solemn promises of protection to myself, and of at-tention to be rendered to my wife—whom I can hardly hope to see again alive, after such great excitement in her prostrate condition—I agreed to with the Hon. J. R. Ricaud, T. Skirven, and Lo silton, and was by them conveyed to the railroad

depot.

The names of the persons concerned in this deed, so far as I saw and at present recollect, are as follows: Horace Beck, Isaac Perkins, John Beck, G. W. T. Perkins, John T. Skirven, Frank Cann, Ben Cann, J. B. Ricoun, Louin Usilton, Abel J. Reese, John Frank Usilton, Little John Gale, James W. B. Wilmer W. B. Wilmer W. B. Wilmer W. Skirven, Wm. P. Francis, Wm. B. Wilmer, Wm. Parker, George W. Spencer, John Wetherhead, Benton Sutton, Nathaniel Comegys, — Oldham, R. Jones, Jerry Nichols, Wm. K. Stevens, Josiah Ringold, Samuel Rosenbury, Sewell Hepburn, Ray-ner Stavely, Adolphus Wallace, — Wallace, Emory Sudlor, Ezekiel Weeks, Lewis M. Hepburn.

Some, if not all of these were armed with guns or pistols. Two of the above agreed to accompany me out of the State, viz: Louin Usilton and the Hon. J. B. Ricaud, member of Congress. The mobsent, in addition, the following persons: George W. Spencer, Adolphus Wallace and his brother, John Vetherhead, Benton Sutton, and one other, I do not remember, well armed with guns and re-volvers. They proceeded in four carriages to Mid-dletown, Del., whence I came to this city, where I am now staying.
I will add that I am a member of the Society of

I will add that I am a member of the Society of Friends, but I have never been a member of any abolition society, although my father was a member of Kent County (Md.) Abolition Society, as was also the father of Judge Chambers. No funds have ever been placed in my hands for any anti-slavery purpose whatever. The statements made in the News, and copied into other Maryland papers, abound in falsehoods.

I submit to you, Mr. Editor, this simple statements of facts leaving to your readers to make their

nent of facts, leaving to your readers to make their
wen comments. JAMES L. BOWERS. own comments. JAMES L. E Philadelphia, 10th Month, 20, 1858.

From the Dublin Nation.

ANOTHER APPEAL TO IRISHMEN.

Once more, my countrymen, permit me to say, Once more, my countrymen, permit me to say, that a deep feeling of the iniquity of slavery should impress our souls. If Irishmen at home had a manly and upright feeling in relation to this great question, Irishmen in America would not dishenor their country as they do, by a participation in that vile system there which degrades millions of their fellow men—equal heirs with themselves of God's love and favor—into the condition of articles of sale, and of transfer from hand to hand; for which wickedness there is not even a shadow of justification. It rests solely on brute force. It is palpable rebellion against our Creator, who is alike the rebellion against our Creator, who is alike the Father of all the races of men that dwell upon the

Father of all the races of men that dwell upon the face of the earth.

Irishmen, you have trailed your ancient honor and renown in the dust. Your forefathers hated slavery; and in ages past, when other nations held white men in bondage, Ireland freed herself from this great iniquity in the sight of God and man. America is the country which myriads of our countrymen have chosen as their asylum, as their future home, and the home of their children. Slavery has laid her blighting finger on that land. It is steadily sapping the foundations of the free institutions theoretically establied at the revolution; and which, but for this cursi this Upas tree, under which every good thing is turned to ashes, would grow stronger and stronger, custing its roots downwards, and throwing its branches upwards until a goodly tree would be found, under which freedom and happiness would find shelter to the remotest time.

Irishmen at home, the spirit of indifference paralyzes you—selfishness, miserable selfishness makes you slumber when you should be wide awake, guarding your own liberties by the caltivation of a fine manly feeling favorable to universal liberty.

Irishmen in America, you are unfaithful to the sacred principles of liberty you professed, when you quitted your native land. You have brought dishonor on the name of Ireland, by bowing down before the accursed altar of slavesy. When our noble, high-souled, enthusiastic-lover of liberty—O'Connell—was alive, Ireland was honored in America, although she was hated by the enemies of the colored main, because of his great faithfulness. Now, there is not one mighty voice among us, to thunder indignant and manly anathemas against the vile system; and as our some cower under the grown of the tiger, contempt is the all but universal feeling for our country, throughout all sections of the Union.

ay 7

ON LE. est Heindefatwork is
volume
rolume
th, and
already
obtain
could

EN,

nt from the suc-e great-not re-

ANY

NO

16. Re

ing speaks ciples, and cuse the co of them is intelligent cess to the

rant misre moral obli 17. Res

dage, she umstane.
Constituti therefore 18. Re this Socie general c the Legis lawful at lare, as a State, be soil of Ol triged to penneyly cohibitie.

n any pa

LETTE

Dana inco the carried tillegal now he cally lo vermon ag into segintin natter, noves. lections a regret

a. GA

Your

at in t

to to mi

nd nev

I don't escription in the secription on his not be restry wo high, as The fearly in ad was to even it is seat if the second to work in troduce make apeech tormed thind to hole leadience sture, jing the Foster to side to Mr. I might a put it salou o nuing the second to make the s

range ats inte

dy sup an; bu as han

The ne to r. I d, the fell, M e gont hown to you had not; be bill here we fit to r the f As to be with the four that it siphs.

Prosperity is beginning to dawn upon Ireland. Socially and politically, there are signs of improve-ment; let us be careful to secure a permanence of these blessings. If we have to assure good have these blessings. If we hope to secure good for our selves, while we exhibit a total indifference to the good of others, the eternal laws of God, which are

at enmity with gross selfishness and indifference to the wants of others, will surely punish us by the disappointment of our hopes.

This question of slavery in America concerns us intimately; because of the numbers of our country-men in that land; and because of the wrong course they have pursued, and are yet pursuing there, in relation to it. I pray that our future may be brighter than our past, and I remain, Mr. Editor, faithfully yours.

JAMES HAUGHTON.

From the London Anti-Slavery Advocate.

The following letter has just been received by riend of ours from Miss Sarah P. Remond, a colo d lady, a zealous and able anti-slavery lecturer, and sister to Mr. Charles L. Remond, who was well known in England in 1840 and 1841, as an eloquent pleader on behalf of his oppressed race. As it ap-pears that Miss Remond may shortly be expected ongst us, we publish her letter in order that it may serve in some degree as an introduction to one who, from all we have ever heard of her, is entitled to our confidence, kindness, and respect:—

LETTER FROM MISS REMOND. SALEM, (Mass.,) Sept. 18, 1858.

DEAR FRIEND:

Your letter dated August 18th, was received. It reached my home while I was absent attending an anti-slavery convention at Cape Cod, in the town of Harwich, in company with Parker Pillsbury, Mr. Foss, and my brother. Our meetings, eight in number, were well attended. On Sunday, although we had a lirge ball, many were obliged to go away, unable to obtain entrance. I never looked upon a more closely packed audience. We endeavored to speak the words of truth to them, and I am sure the meeting was a very successful one. I received last meeting was a very successful one. I received last week a short but pleasant call from Mr. Garrison week a short but pleasant call from an English gentleman, Mr. Robson, who has been travelling in America. Mr. Robson seems to understand the character of our nation and the spirit of slavery. He is bearing very faithful testimony. against the great crime of our age. There is a very strong effort being made at this time on the part of slaveholders and their allies to legalize the slave trade. Only think of it, in the nineteenth century, a nation which years ago declared the slave trade piracy, and at this time is making greater professions in favor of liberty and Christianity than any other nation in the world, endeavoring to legalize the traffic in the bodies and souls of men and women who are 'made but a little lower than the angels. Is it not enough to make one's heart sick?

Oh God ! my every heart-string cries, Dost Thou these scenes behold In this our boasted Christian land, And must the truth be told? It is true, the traffic in slaves has always been car

ried on under our flag, but now there will be an atsanction of law. And why not? I may ask, when the Supreme Court of the United States has declared that men and women with a dark com-plexion have no rights which white men are bound to respect. When I began to write to you, I did not intend to write so much about the cause I feel so much interest in, but you know out of the abundance of the heart, the mouth speaketh. It gave me great satisfaction to hear of your safe arrival at Liverpool. To ride upon the waves of the ocean three thousand miles is really an event. I was exceedingly anxious to join you in your voyage; more so than I expressed in my letters to you. Feeling that you had no prejudice against color, I knew I should be sure of one person to speak a word with now and then. I still hope to reach London before winter, but I dread starting for many reasons. I do winter, but I dread starting for many reasons. I do not fear the wind nor the waves, but I know that, no matter how I go, the spirit of prejudice will meet me. I shall take passage from Boston in an English steamer. You mention my brother's friends. It is a long time since he visited England, so I shall gather up all my courage, and endeavor to depend upon myself. Parker Pillsbury will write to a friend of his to meet me at Liverpool, and I shall hope to get along very well. He wished me to remember him very kindly to you. He has visited me twice at my own home since I wrote to you last.

I am very truly yours,

SARAH PARKER REMOND.

From the London Anti-Slavery Advocate. STRANCE.

To the Editor of the Anti-Slavery Advocate. 33, Elmwood, Leeds, 9th October, 1858.

DEAR SIR,—I have great pleasure in forwarding the 'Christian Remonstrance' proposed to be laid before the members of British Christian Churches for their signatures. At a meeting of the members of the Leeds Young Men's Anti-Slavery Society, held on the 12th of October, the following resolutions were unanimously adopted :-1st. That the document now rend be adopted

the Christian Remonstrance from the British to the American Churches; that it be brought before the Christian Churches of Great Britain, and that their signatures be affectionately invited.'
2nd. 'That the following gentlemen constitute as

2nd. That the following gentlemen constitute an executive committee for the purpose of carrying out the foregoing resolution: Rev. Wm. Hudswell, Rev. C. Bailhache, Mr. John Andrew, Mr. Wm. Belborough, Mr. Joseph A. Horner, and the socretaries of this society.

3rd. That in order to facilitate the labors of the executive committee, and enable them to bring these

executive committee, and enable them to bring these matters to a satisfactory conclusion, a subscription list be opened; and inasmuch as it is calculated that the Remonstrance will aid the anti-slavery cause and prove conducive to the spread of pure and undefied religion, therefore the kind co-operation of the different anti-slavery societies and Christian bodies throughout the country be affectionately invited.

From the foregoing resolutions your readers will perceive the exact position at which we have now rrived, and it is now for our friends to determin whether the Remonstrance shall be fully carried out or whether it shall die a natural death. Sir, and I think that every Christian will coincide with me in this opinion, that the document now be with me in this opinion, that the document now betore us is both reasonable and just, and in every way
adapted to express the feelings of our Christian community on this all-important topic. Further information will be given after the executive committee have decided upon what course they will
pursue. Meanwhile, post-office orders or remittance in aid of this object may be addressed to me,
and will be duly acknowledged by

Your obedient servant,

Wu. H. Pulley.

road tuoista mor WH. H. POLLEN

and amount radio cole or il The Protestant Christians of Great Britain to all their Brethren in the United States of America: grace, mercy and peace, from God our Father and the Lord Jesus Christ, be multiplied unto you.

It has long been the conviction of many amongst that it was our duty to address to you a few plain words on a subject which we feel to be of vital importance to the interests of true religion in your midst, and throughout the world. That question

midst, and throughout the world. That question is, Negro Slavery.

The following facts, showing to what extent you participate in slavery, are the grounds of our appeal. From trustworthy statistics we learn that the Episcopalian Church, numbering 1,504 ministers and 73,000 members, holds 88,000 slaves; that the Presbyserian Church, numbering 4,578 ministers and 490,259 members, holds 77,000 slaves; the Methodist Episcopal Church, numbering 6,000 ministers, and 1,250,000 members, holds 219,563 slaves; that the Bassist Church, numbering 8,108 ministers, and the Baptist Church, numbering 8,168 ministers, and 948,867 members, holds 226,000 slaves.

o48,867 members, bolds 226,000 slaves.

In this appeal, we wish carefully to avoid giving attorance to a single irritating word, but would open our minds freely, and in a brotherly and Christian spirit. We have no doubt that personal interests and difficulties, some of which we are willing to believe we cannot appreciate as fully as you do, have warped your minds in your consideration of the New Testament teaching on this question. Still, notwithstanding the power of both your personal interests

of slavery.

We cordially rejoice at the gigantic strides your country has made among the civilized nations of the earth. The world looks on slavery as the one foul blot by which your escutcheon is darkened. We hail the time, which we are sure must be rapidly nail the time, which we are sure must be rapidly approaching, when this will be for ever wiped away. There will be a simultaneous shout of delight throughout this country and America, when the cable which now unites both countries shall announce that every slave is free.

A peculiar sacredness appears to us to attach to this question just now, when your country at large is being so signally blest with a revival of religion. God by his grace is uniting both masters and slaves.

God by his grace is uniting both masters and slaves in a holy brotherhood, through a common faith and common hopes. In the presence of this, does not slavery appear to you a strange anomaly?

We pray that the Spirit of the God of truth and

love may direct your hearts and minds to right views and feelings on this solemn subject. May God reveal to you plainly your duty, and direct you to reveal to you plainly your duty, and direct you to such means as shall secure its best and speediest pernce. We are, brethren, Your affectionate brethren in Jesus Christ. formance.

THE SERFS OF RUSSIA.

The latest statistical accounts derived from the Russian census of 1851, give to European Russia a population of 57,226,760, including both sexes, the population of 37,220,100, including both sexes, the nobility and all the privileged classes, the merchants, or citizens, those employed in manufactures and the mechanic arts, the serfs belonging to the nobility (who alone are entitled to hold them.) and nobility (who alone are entitled to hold them.) and the peasants of the Crown. As to the peasants of the Crown—including the million and a half peasants of the appanages, placed by a late decree on the same level with those belonging directly to the Crown, the whole amounting to some 22,000,000 in number—great strides have already been taken travely the property of the control o taken toward their emancipation, which may now be considered as assur. d. The only remaining question is as to the peasants belonging to individuals, of whom the number amounts to some 22,000,000, having remained about stationary since the census of 1834.

1. Of these 22,000,000 serfs, 30,000 belong to 5,000 ords who have no land, and who hire out the services of their serfs to others, or to the serfs them Southern States; and, indeed, this same practice prevails as to a large portion of the seris nominally ttached to the soil.

2. Forty-nine thousand seven hundred and eight

proprietors possess less than 21 slaves each. They own, among them, 742,420 peasants of both sexes. The position of these peasants and that of their masters may be compared to that of a very large proportion of the slaves and slaveholders of the United States. Of our 347,355 slaveholders in 1850, 309,883 were owners of less than twenty slaves each. The lot of this body of serfs is said to be very hard. The patriarchal feelings which belong, to a certain extent, to the richer and better educated proprietors are too often strangers to the breasts of these ignorant and greedy masters, whose poverty drives them often to extract all they can squeeze out of their unhappy

3. There were 36,024 proprietors owning from 10 to 100 serfs—in all, 3,271,648 souls. The corresponding class of proprietors in the United States amounted, by the census of 1850, to just about the same number with that of Russia, but the total of slaves owned by them was very far less, shewing that, while more of this class in Russia approached of this class did not rise much beyond 20 slaves each. Even this class of Russian proprietors, still lingering on the borders of poverty, make almost as masters as those of the preceding class. It is from these two classes (which must be considered as corresponding to the mass of the American slaveholders,) that the Emperor experiences the most bitter position to his plans of emancipation.

4. We have next a body of proprietors in easy

circumstances. 19,08 in number, and owning among them 7,807,066 peasants. The corresponding class in the United States amounts to only 1,731 ave owners, but holding, on the average, a much ss number of slaves.

5. We have next a class of 2,468 rich Russian

proprietors, who, in 1850, had only two representa-tives in the United States, owning from 1,000 to 2,000 serfs each, and among them 3,230,286.

6. Finally, we have a class totally unknown in

the United States of 1,447 great proprietors, each owning more than 2,000 serfs, and together 6,-567,066. They represent the great territorial for-tunes of Russia, having at their head the Count Cheremetief, who alone owns more than 300,000

The total result, in round numbers, is 22,000,000 peasants belonging to about 116,000 proprietors. Many of these proprietors are in debt, and more than half of these peasants stand pledged to the Crown, for advances made to their owners to the of more than \$300,000,000.

In those districts where the system prevails o the cultivation of the lands of the proprietors by the labor of the serfs, it is usual for the proprietor to reserve, according to the fertility of the soil, a third, two-sevenths, or sometimes only a fourth of the land to himself, to be cultivated for his benefit the land to himself, to be cultivated for his beneath by the labor of the serf, and to assign the rest to them as means of providing food and clothing for themselves. The economist Storch alleges that, on an average, the peasants have assigned to them, to each soul, four-and-a-half dessiatines of land, equivalent to between eleven and twelve English acres, in compensation for which must be cultivated three dessiatines, about nine acres, for the lord; but this assignment varies greatly in different provinces. dessiatines, about nine acres, for the lord; but this assignment varies greatly in different provinces. This distribution is made of lands to be cultivated by each peasant family, both for its own use and for the use of the lord, by a sort of commune of the peasants, the heads of which are nominally elected by them, but over the selection and conduct of whom the proprietor exercises, or may exercise, a controll-ing inducace. As these assignments are perpetually changing, according to the increase or decrease of families, the peasants feel little interest in their lots beyond the year's crop, and no disposition to make any improvements. The cultivation is most wretch-ed and the produce very small, about equal to that

ed and the produce very small, about equal to that of lower Virginia.

Where the peasants pay an obrock, that is to say, hire out themselves, the amount, when they belong to poor proprietors, absorbs a large part of their wages, and as their gains increase is liable to be increased at any time, and often is, at the pleasure of the masters. These masters, on their own plantations, are little Czars, aping often the tope of emperors—though just at this moment they are not much in a humor to ape the reigning emperor—just about as absolute lords as our Southern Democratic slaveholders. They exercise at pleasure the right of lders. They exercise at pleasure the right of

for myself, I regarded it as a most partful dodge. Sections of the United Section United

lieve that the spirit of the New Testament is quite decisive as against all slavery.

We do not intend to repeat the arguments which have been advanced against slavery by eminent Christian writers amongst you as well as in our midst, and with which we presume you are as familiar as ourselves; we would rather refer the whole subject back to your consciences and judgment, for a calm and prayerful re-consideration.

Among the evil swhich make slavery so appalling to us and to the world, we would indicate its destruction of the marriage compact, the holiest relation of life; its disastrous interference with parental responsibilities and duties, and the innumerable and calminous mischief which it has eaused and is still causing in your own domestic circles. You know the these evils exit, even where the harsber cruelties of slavery are not inflicted. We therefore put it to you, must not the principle be wrong from which so much evil, proceeds?

We, breathren, in our own country are most painfully aware of the deep disgrace attanening to religion in the esteem of worldy men, from the fact of Christians in your country so largely participating in slavery. Again we put it to you, will you soffer as such a reproach any longer to rest upon our common for in the esteem of worldy men, from the fact of Christianity? On this point we would urge your individual responsibilities; for should the causary at large not be willing to abolish the evil, we still think you should seek to avoid personal participation in its guilt. Every Christian who emancipates his of slavery.

We cordially rejoice at the gigantie-strides your we contially rejoice at the gigantie-strides your we contially rejoice at the gigantie-strides your at large not be willing to abolish the evil, we still think you should seek to avoid personal participation in its guilt. Every Christian who emancipates his of slavery.

We cordially rejoice at the gigantie-strides your we contially rejoice at the gigantie-strides your at large not be willing to abolish the evil,

BOSTON, NOVEMBER 19, 1858.

CIRCULATE THE PETITION.

To the Honorable Senate and House of Representative of the Commonwealth of Massachusetts :--

The undersigned, citizens of Massachusetts, ully 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 Veront, New York, New Jersey, Pennsylvania, and Ohio. Let Massachusetts lead the way, as she is always expected to do, in the cause of liberty.

COTTON CULTIVATION IN AFRICA.

We are indebted to the author for a copy of camphlet, entitled . Suggestions on the importance of the Cultivation of Cotton in Africa, in reference t the Abolition of Slavery in the United States, through the Organization of an African Civilization Society by Benjamin Coates, of Philadelphia. Mr. Coates we believe, is a member of the Society of Friends though whether of the Orthodox or Hicksite stamp we do not know-reputedly a benevolent man, and interested in the welfare of the colored race, though hitherto ensuared and duped by the devices of th American Colonization Society. He here proposes a new movement, on a wholly different basis, and with very different object in view. It is with reference to the importance of the cultivation of cotton in Africa, as a measure calculated to effect the abolition of slavery in America. Assuming that cotton of superior quality, fully equal to the best grown in America, can be raised in Africa by free labor, in an unlimited quantity, and much cheaper than it can be produced by the expensive slave labor of the United States; and also that the profit derived from the culture of cotton is the chief support of American slavery, and hence that the attack upon it should be towards its most vulnerable point; he proposes the formation of African emigrant aid societies in each State, after the plan of those that settled Kansas, to form settlements n Yoruba, Soudan, and other portions of the high table land of Central Africa, which is described by ecent explorers as both healthy and fertile, and free from the vicinity of the mangrove swamps, which are the cause of the fever on the African coast. In order that there should be harmonious action between these State associations, Mr. Coates proposes the fornation of a general organization, to be styled . The African Civilization Society, free from any party or sectarian bias, and composed either exclusively or chiefly of men of known character and standing. Mr. Coates says that if only one colored person

of every hundred emigrate to Africa yearly, for the next ten years, it would be quite as many as could be well provided for; and, if they are of the right stamp, This pamphlet contains an interesting and encouragng letter from Thomas Clegg, Esq., a cotton manu-

facturer in Manchester, England, giving an account of the success which has attended his efforts to promote the cultivation of cotton on the West Coast of Africa, within the last seven or eight years. While in 1852, only 1800 lbs. of cotton had been brough into Great Britain, the quantity increased in 1856 to 11,500 lbs., in 1857 to 35,400 lbs., and in the firs five months of the present year it was 94,400 lbs. He says this cotton is the best substitute for American cotton. Indeed, from whatever part of Africa i comes, in its natural state, it will invariably fetch in the Liverpool market from 2d. to 3d. per pound more than East India cotton under similar circumstances. Mr. Coates has brought together much other valuable testimony on this subject, giving additional inter est to his pamphlet.

While we doubt whether the number of free color ed emigrants (comparatively small though it be named by Mr. Coates-5000 per annum-can be ob tained, by any process, we are nevertheless prepared to say, Success to every laudable and proper effort for the cultivation of free cotton in any part of the world.'

CLAP-TRAP ON BOTH SIDES.

It is stated that Edward Everett has entered in an engagement with Mr. Bonner of the New-York Ledger, (a trashy, flashy, catch-penny sheet, boasting of a large circulation,) agreeing to write an arti cle every week, during one year, for the column of the Ledger, Mr. Bonner having offered to pay his ten thousand dollars in advance for the same; and that Mr. Everett has given the money to the Mount Vernon Association, to be added to what he has already earned and contributed by his idelatrous ora tion on the life and character of Washington the whole amounting to nearly fifty thousand dollars. The bargain is a despicable one, on both sides, in view of the transparent motives of the parties. The New York Tribune pithily says :-

New York Tribuse pithily says:—

'The Mount Vernon tomb is very much like poverty—it makes strange bedfellows. Bonner and Everett, for instance, under the same counter; ane! A sort of thing which we would not have looked for, but upon which we may look with reverence, now that it has come. To save Mount Vernon is worth while—to rescue those immortal bones from the very mortal man who has them in keeping is worth while; but have we a right to demand such sacrifices of the ancient editor of The Greek Reader? And, before he begins to write, may we caution him? He will be vis-a-vis with 'The Parson turned Pirate.' He will be cheek-by-jowl with 'The Bloody Cart-Wheel. He will encounter. The Fatal Poignard.' He will be smoothed by 'The Drop of Blood.' He will have to bear the ringing articulations of 'The Maiden's Curss. Is Mr. Everett ready for all this? If so, let him go shead! It is something of a slide from the North American Review to the other publication! But the spirit of Washington will undoubtedly gaze upon it with rapture.

slaveholders. They exercise at pleasure the right of castigation, and no serf can leave the estate without a pass. It is noticed in Russia—and the same story is told of English, Irish and Yankee emigrants to our Southern States—that the new nobility, raised to that rank, and, in consequence, to the right of owning serfs, by participation in the public service, are much more cruel and exacting than the old here ditary proprietors, some of whom entertain toward their serfs a sort of patriarchal feeling.

The proprietor is responsible for the impost or poll tax payable by the serfs to the Imperial Treasury, which is sufficiently heavy—about \$1.75 per head. This sum is to be collected and paid at all nearly 220 pages, large octave. [See adv THE RUTLAND FREE CONVENTION. The street THE RUTLAND FREE CONVENTION. The atrocious misrepresentations of this Convention by the press awakened such a general interest to know what was said and done on that occasion, that the first edition (a large one) of the pumphlet containing a full report of all the proceedings and speeches, as made by Mr. J. M. W. Yerrinton, was speedly sold. A second edition has just been printed, and will doubtless soon to be exhausted by the demand. The pumphlet contains t we complised where sole is district there, as in the

NEW PUBLICATIONS.

THE AUTOCRAY OF THE BREAKPAST-TABLE. By OL-IVER WENDELL HOLMES. Boston . Phillips, Samp son & Co. 1858.

added so largely to the attractiveness and reputation of the Atlante Monthly, are here brought together in a handsome volume, which will be sure to constitute many a Christman or New Year's gift. It has several illustrations: — The Old Gentleman opposite — The Landlady s Daughter — The Schoolmistress — The Young Fellow called John — The Poor Relative Young Fellow called John — The Poor Called Young Fellow Called Young Fellow called John — The Poor Called Young Fellow Called Young Fe tion '-- Our Benjamin Franklin '-- The Port-chuck'
-- The Deacon,' with his wonderful 'One HossShay '-&c. These essays take a wide range, and embody any amount of drollery, wit, vivacity, and course of which the laws and customs of imagination, with much of solid reflection, philosoph-ROLLA IN ROME. By JACON ARBOTT. Boston: Brown, Taggard & Chase. 1858.

The Rollo Books (of which this is one series) are too widely known by children, whether of larger or anniler growth, to need any commendation at this late day. Rolls in Rome is crowded with useful and entertaining matter pertaining to the past and girls have it without delay.

from Scenes and Experiences in Social Life. Particularly adapted for Every-Day Reading. By Rrothers, 1858.

Mr. Morris has been known for many years as of them of daily practical value. The essay on Courtship and Marriage is replete with excellent sentiments like the following :--

'The correct policy—nay, the duty of the married, is to realize, as far as possible, in the subsequent period of existence, the expectations held our by the trial time of courtship; to preserve in after life the same bright picture that won our early idolatry; to keep kindled in youth constantly fed by gentle ness of affection, kindliness of manner, and depth of The lecture occupied nearly an hour and a half, regard; and thus to cherish a holy light that will and was written with marked ability, and delivered eriod of existence.

Courtship is a period full of responsibility; for it nay be said to color and influence all the after period if earthly existence. It is to marriage what the bud is to the flower—the very soul and centre from which ill life, sweetness and beauty are diffused. We have not seen, for many a day, so unpretention

and yet so useful a volume for the family circle. It is full of sterling sense, and elevated sentiment, and instructive suggestion, such as Benjamin Franklin would have hailed as kindred with his own spirit.

THE SABBATH HYEN BOOK REVIEWED. For the Service of Song in the House of the Lord.' Boston: John P. Jewett & Co.

This is a slashing review of the 'Sabbath Hymn Book, a volume of nine hundred and forty-one pages, collated by Professors Park, Phelps and Mason. There are, in all, twelve hundred and ninety hymns, 'a large number of which, says the reviewer, are, in point of lyrical excellence, no better than the common school-girl rhymes of the newspapers ; and he proceeds to demonstrate their frequent want of sense, their ridiculous tautology, their grammatical blunders, their disregard of both rhyme and reason, and their namby-pamby sentimentality. He also strongly and most justly censures the disposition to alter dilute and mutilate some of the noblest hymns in the langrage, which is evinced in every part of this ponder-

ous volume. He says :--For the good old hymns of the church which breathe the spirit of true devotion; which "ring!" A SITUATION WANTED. An intelligent, prepossesswith the genuine sound of true poetry; we have
ing, kind, reliable, trustworthy young colored man,
them, alas! so changed, and marred, and mutilated in
about 22 years old, who is now in this city, is desirthem. To change a beautiful hymn from its original form is nothing more nor less than a species of literary vandalism. The heart of an honest man rebels against the process, for it has a tendency, and it actually does corrupt and break down the integrity of our literature. Suppose we were to introduce this 'tinkering,' mu-thating, and interpolating process into Homer, or Vir-gd, or Cicero, or into the Bible; how soon would the eat foundations of historic truth be swept away ! sippose we were to introduce the work into the songs tobert Burns, or Thomas Moore,—how soon would all the literary world rise up in arms against us! Hut what better show of reason, have we for mutilating symna written for the praise of God? Are not the consequences, equally disastrous? Just look at them! Dr. Isaac Watts gives the world a beautiful hymn, founded, as all hymns ought to be, on some passages of the Bible. The Unitarian admires its beauty, and of the Bible. The Unitarian admires its beauty, and pares its doctrines down to suit his view: the Baptist adds a word or so to make it correspond with his; the Universalist cuts away on this side, adds a patch or two to that, to make it suit his notions; the Orthodox puts it through another transmutation, and then poor Dr. Isaac Watts is made to say, or sing, at the same time, Jesus is God, and Jesus is not God; immersion is buptism, and immersion is not baptism; all men will be saved, and all men will not be saved; and poor Dr. Issae Watts is claimed respectively as a Unitarian, a Baptist, a Universalist, and an Orthodox, while he perhaps would be unwilling to acknowledge himself to be in sympathy, or belief, with any one of them. To change our standard hymns wantonly, is to do great injustice to the memory of the authors; is to weaken literary and religious faith; is to wrong ourweaken literary and religious faith; is to wrong our-selves and our posterity; and this is the reason why so many writers have expressed the sarnest desire that their hymns might stand as they should leave them.

The entire review is so racy and exterminating that we should be glad to lay it before our readers without abridgment, if we had room.

DOMESTIC ANIMALS: A Pocket Manual of Cattle. Horse, and Sheep Husbandry; embracing Direc

Horse, and Sheep Husbandry; embracing Directions for the Breeding, Rearing, and Goneral Management of all Domestic Animals; Rules for the Improvement of Breeds; How to Insure the Health of Animals; and How to Cure their Diseases without the Use of Drugs; with a chapter on Beekeeping. By the author of 'The Garden,' 'The Farm,' etc. New York: Fowler and Wells, Price, paper, 35 cts.; muslin, 50 cts.

The value of the large and expensive works of writers on the various subjects treated in this little manual is undisputed; but there are thousands of readers who can not well afford to buy them. To meet the wants of such is the purpose of this compact little volume of about 170 pages. It is just the thing—concise in its descriptions, clear in the practical directions, thorough in its treatment, and reliable in its statements. The keeper of a horse, a cow, a pig. a few aheep, or a flock of fowls, tarkeys, geese, or ducks will find in it all that he needs in language that he can understand, and furnished at a price that he can understand, and furnished at a price that he can understand, and furnished at a price that he cannot fail to get the worth of his money many times over; to say nothing of 'Rarey's System of Horse Taming,' which he will find complete and illustrated in the Appendix. The shapter on poultry is particularly interesting. The whole work is handsomely got up and splendidly illustrated.

Esseme remarks upon the relative position of the Horse were made by I. M. S. Willenthis was a surredly progressing to its glorious culmination; and he exhorted them to be trace to it. to the contain the unity of the Helpublic.

At the table, speech from the Allias and David Realth and Considered. The filteen the afficion to lit as Clinizers. He beat clinton to it as Clinizer

Some remarks upon the relative position of the Republican and Democratic parties to the Anti-Slavery cause, in reply to Dr. Brooke, of Ohio, are again unavoidably deferred. seigign for union, everyy and perseverance.

ceture of the Fraternity Course was delivered on Desday evening lest, at the Tremont Temple, by frs. CAROLINE M. SEVERANCE. She announced her subject as follows—'Humanity: a Definition and a Plea.' After defining the term 'Humanity,' the lecturer proceeded to the other branch of her an

These propositions the speaker enforced and illustrated at length, in a clear and forcible argument, in the ating to the prejudice of woman, and the mult inagination, with much of solid reflection, philosophical insight, and exquisite poetic beauty. A frequent plied evils resulting therefrom, were referred to, and the remedy for these evils—i. e., the recognition of appetite, and to drive away the blues. pointed out. She demanded for woman equality with man at the polls, in the jury-box, and that the choice of her occupation should be left, as with her brothers, to nature and necessity.

Having taken our stand upon the broad basis roman's undeniable humanity, said Mrs. S., and claimed thence its rights as a matter of strict justice, we have virtually forestalled all answer and all obthe present, expressed in clear and concise terms; jections. If she be granted human, and therefore to and it makes its appearance at a seasonable period. possess human faculties and human needs, then are It has a number of engravings, representing the Vat- the rights of humanity, demanding the protection of ican and Coliseum by torchlight, the Pontine Marshes, those faculties and the supply of those needs, assuredthe Interior of the Pantheon, the Statue of the Gla- ly hers; and no accident of sex, no pre-judged infedistor, Doing Penance, &c. Let the little boys and riority, no plea of expediency, no fear of consequences, can at all militate against the soundness of the argument-can at all modify the injustice of withholding, COURTSHIP AND MATRIMONY: with other Sketches or the righteousness of granting, such rights.

ROBERT MORRIS. Philadelphia : T. B. Peterson & Theodore Parker. Standing where we do to-night, said she, under the generous auspices of the first Lyceum course in Boston-perhaps in the Unionthe editor of the Philadelphia Inquirer. In this vol- which has admitted woman to full equality of posinme may be found some of his best thoughts and tion in its organization and upon its platform, --wa wisest reflections on a great variety of topics, each one cannot fail to remember with the intensest gratitude the noble scholar and honored pastor to whose manly and courageous teachings these results are largely due; nor to thank God, who has inspired him to set in operation forces which reach far beyond the narrow grasp of bigotry and worldliness, and take hold upon eternity! Long may he live to bless the race he honors, and to shame the cowardice and unrighteousness his life rebukes!' (Loud applause.)

cheer and gladden hearth and home till the latest in a clear, distinct voice, and very prepossessing manner. The hall was crowded, and the large audience listened with rapt attention until its close. The Atlas and Bee of Wednesday morning contained pretty full report of the lecture, which we understand sold rapidly. MRS. DALL'S LECTURES. The closing lecture of the

course by Mrs. C. H. Dall, of this city, on Woman's Claims to Education and Equality, was delivered on Monday evening last, at Mercantile Hall. It gave admirable biographical and life-like sketches of Mary Wolstonecraft, Sidney Morgan, Anne Jameson, Churlotte Bronte, Margaret Fuller, Florence Nightingale, and Mary Patten, to whom the cause of Woman is so largely indebted for their genius, heroism, grasp of mind, literary ability, and noble example; and was as discriminating in its tributes as it was finished in composition. The whole series evinced varied and scholarly reading, a skilful use of materials, an earnest purpose, and an elevated spirit. In an intellectual, moral, and progressive point of view, the audiences were large; numerically speaking, they were comparatively small. But these lectures were not of a character to interest the superficial and unreflecting, but only such as begin to apprehend the primal fact, that the natural rights of one human being are those of every other, and that woman must stand side by side on the same plane with man before Christianity and civilization can consummate their beneficent mission. We trust Mrs. Dall will be invited to deliver them in many other places.

in the country. He is used to taking care of horses and cattle, waiting and tending, &c., and is willing to go on trial, and to do any kind of work that he is able to do. Formerly a slave, he had the misfortune to get one of his feet badly crushed under the wheel of a railroad car, on his way to the North, which ultimately had to be amputated. Through the kindness of several anti-slavery friends, he has been supplied with one of those admirable artificial legs manufactured by Palmer & Co., which almost tempt a man to get rid of his own legs and take them as a substitute, and by which locomotion is rendered so easy and natural as to make the loss of the original imperceptible to the casual observer. Thus equipped, he feels about as good as new, and desires to be no longer depend ant upon the charity of others. He would like to try his hand at making boots or shoes; and is there no manufacturer of these in Lynn, Milford, Abington, &c., who can offer him a situation? Whoever can and will do so, we feel warranted in saying, will never have cause to regret the act. Application may be made to Robert F. WALLOUT OF FRANCIS JACKSON, by letter or otherwise. | See advertisement in another

REPUBLICAN BANQUET. The Republicans of Bast Boston gave a banquet at the Startevant House, on Monday evening last, in honor of the Republican victory in the State election. The celebration commenced with an address by Hon-

Henry Wilson. This was given in the beautiful lecture hall of the Sturtevant House. The hall was full, every seat being occupied. Amos A. Dunnels, Esq., presided, and in a few appropriate words introduced Senator Wilson. We take the following synopsis of Mr. W's speech from the Atlas and Daily Bee .:

At the table, speeches were made by J. M. S. Wil-iams, Esq., Charles W. Slack, Esq., and others. The ebration gave great gratification to those wh participated in it ast ment erest eds you are ris, the fur-ficunal rendement of our own Colonia

LECTURE BY MES. C. M. SEVERANCE. The sixth THE RESOLUTIONS OF THE RESOLUTION STATE AND THE ABOLITIONISTS AT THE WEST. The following are the Resolutions which is unanimously adopted at the late spirited annual sary of the Western Anti-Slavery Society, at Silvery Society, at Silvery Society Silvery Society Silvery Sil Ohio. They will repay a careful perusal, embelois (as they do) the 'infidelity' and 'treason' of a Anti-Slavery movement.

1. Resolved, That to this nation is fearfully and cable the language of Scripture, 'Then are the had cable the ranguage of the rained upon in the tare that is not cleaned, nor rained upon in the tare indignation; there is a conspiracy of her proper, the midst thereof, like a roaring lion rave prey; they have devoured souls; they have as pray; they have nevoured her put no dismander many widows; her priests have put no dismander many widows; her priests have put no dismander have between the holy and profane, neither have be shewed difference between the clean and the union their prophets have daubed them with unterpretent the prophets have daubed them with unterpretent the prophets the prophets have daubed them with unterpretent the prophets the prophe mortar, seeing vanity, and divining lies unleden saying, Thus saith the Lord God, when the Le hath not spoken; the people of the land have oppression, and exercised robbery, and have verein poor and needy : yea, they have vexed the stan wrongfully.

2. Resolved, That the voice of God is still the ing as of old :-! Let my people go, that they to ing as of out :- tell the property of that the serve me. . . . Undo the heavy burden, but every yoke, and let the oppressed go free.

Execute judgment in the morning, and delive by that is spoiled out of the hand of the oppose and do no wrong, do no violence to the strate, in fatherless, nor the widow, neither shed inser blood, lest my fury go out like fire, and burn he none can quench it, because of the evil of your

3. Resolved, That the Anti-Slavery move but obedience to the Divine command :- Cryabil spare not, lift up thy voice like a trumpet, and my people their transgression, and the house of he cob their sins ; open thy mouth in the cane di such as are appointed unto destruction; I send to to a rebellious nation that hath rebelled arising they and their fathers have transgressed spins to even unto this very day; for they are impudeted stiff-hearted. I do send thee unto them, ad da shalt say unto them, Thus saith the Lori Gd whether they will hear, or whether they will farber, for they are most rebellious.'

4. Resolved, That the consequences of the indiste and unconditional emancipation of the at lions now held in the galling chains of slavery a this land are embodied and set forth in the Dea promises :- 'Then shall thy light rise in obsum and thy darkness be as the noon-day; then shak the cell, and the Lord shall answer; thou shalt my at he shall say, Here I am. And the Lord shall pas thee continually; and satisfy thy soul in droughted make fat thy bones, and thou shalt be like a rates garden, and like a spring of water, whose within not. And they that shall be of thee shall built to old waste places; thou shalt raise up the foundamy of many generations; and thou shalt be called la repairer of the breach, The restorer of paths to ded

cal theory recognizes the doctrine of equilina rights, should base all its governmental institute upon principles which will tend to secure to seeis dividual within its territory the right to life mt to possession of liberty; and, whereas, whenever the rights, or either of them, is denied to any classes dividuals, or their just claim to them question or their title to them ignored, no political purpo be true to the principle of liberty, can be denser either in character or action, which refuse, ale tates to maintain against all odds, the right of a to the practical recognition of human brotheries 6. Resolved, That there are four millions of in

within the bounds of our various State limits, what deprived of the enjoyment of these rights. 7. Resolved, That the Democratic puty the ignores the claim of these four millions to feels and while theorizing about liberty, and beatings devotion to the rights of man, numbers in han

slave-claimants and non-slave claimants, and mis the sacrifice of the bondman's rights the part pays for union in its ranks, and the possessin ap litical power. 8. Resolved, That the Republican party, while fessing to be opposed to the extension of slave, terly ignores the claims of these four millions is dom, and while theorizing about liberty, basing

free schite labor the possession of Kansas, numers its ranks slave-claimants and non-slave claiman makes the sacrifice of the bondman's rights the it pays for union in its ranks, and the boartes n advance for the political power it hopes us 9. Resolved, That in the foregoing resolrting simply express our opinion in relation to the past voluntarily assumed by the two great political per of our land; and do not here pass judgment up a

private individual opinions of the members det some of whom in both parties we might receptal truly anti-slavery in feeling, while pro-slavery Whereas, through the craftiness of the faring of the U.S. Constitution, and the immense phase

pecuniary and moral power which has been demos nder its agency, it is apparent that chattel and will be continued as long as the government men its present form, and the people are lovel will 10. Resolved, That now, as heretofore, we is

that no influence can be an effectual one toward a abolition of slavery, which is not adapted to del dissolution of this confederacy of States. 11. Resolved, That it has only been through

power created and accumulated by that Constitute and the corruption of the moral and religion ment of the nation which it has wrought, that he been possible to continue slavery upon our siles to the present day, and therefore it is that wish for its utter and immediate overthrow. 12. Resolved, That, as the representation of

American alave, and on his behalt, we arrays all court of conscience, and put on trial before thems every individual who employs the elective inside conferred upon him by the government, to see where he resides, nor by what political tame ki designated, nor what motive he assigns for the ass not merely as permitting slave-owning to came but as an actual, practical slaveholds, man ble before God for all the crime intoing that relation simply as such; and we demand all that he shall reject the blood-stained ballot, and been forth inscribe on his banner the motte; 'Xeles with Slaveholders.'
13. Resolved, That it is not as non-resident

we refuse allegiance to the Constitution, and others to the same, but because in that instrument iquity has been framed into law, and intentions ample provision made for the perpetuation of des slavery under its jurisdiction, so long as and claim the right to chattelise their fellow,

the candidates of the several factions of the pro-slavery party of the nation, who style thousand Democrats, Republicans and Americans, because the men they present are unworthy to hold the and because the second transfer of the second because the offices themselves are wholly income ble with justice and right, so that true mea justly accept them, and good men, by present their requirements. their requisitions, must, of necessity, be rore 15. Resolved, That there is no resson to spe anarchy and the absence of the restraints of disp ernment, as a consequence of our succes, would leave the people in possession of the segovernments, which provide them now with a second control of the se

protection to person and property which they are ly possess, or that civil governments are sont

Josus his dis dis over his di de si de si

16. Resolved, That the wide promilgation, by livist speakers and the press, of our opinions and prin int speakers and our reasons for them, leaves without exepies, and our reasons for them, leaves without ex-cuse the continual misrepresentation and falsification of them to which we are subjected; since all men, intelligent enough to attempt to state them, have acces to these sources of correct knowledge, an ignoest to have an ignorated and misrepresentation of them at this day evinces a moral obliquity, equivalent nearly to wilful falsehood.

17. Resolved, That the hunting of men, women nd children, fugitives from the prison-house of bondare, should no longer be tolerated, under any cirdage, should not the soil of Ohio, Constitution or no Constitution, Law or no Law, Union or no Union ;

18. Resolved, That the Executive Committee of his Society be instructed to prepare a petition, for reseral circulation through the State, calling upon the Legislature of Ohio to decree that it shall be un hafel and felonious to claim any human being as a hatel and record held to service or labor in any slave Sure, or mone any tribunal, State or National, on the safe, before any that the friends of freedom here be ared to join with those of Massachusetts, Vermont, Pensylvania and other States, in effecting the utter prohibition of all slave-hunting, and all slave trials any part of the North. Teruras Sti or hard

LETTER FROM A VERMONT REPUBLI CAN.

MAY. JE: Dean Sin-I have been to Montpelier Dut once ence the commencement of the Legislature, and then I carried up 350 signatures to the petition for making i illegal to return a Fugitive Slave from Vermont. I now have more, which I shall send soon. It now really looks as though something would be done. Vermont is thoroughly aroused. Petitions are pouring into the Capitol daily, and the leading men are beginning to think the people are in earnest about the malter. I think we may safely say, the world mores. As a Republican, I rejoice over the recent elections, although the success of Douglas is much to be regretted.

BANDOLPH AGAIN. BETHEL, (Me.) Nov. 15, 1858.

MR. GARRISON: Your correspondent P. Beverly Randolph says,

novement is
Cry alord,
Cry alord,
et, and show
et, and show
et, and show
to use of Jato use of Ja-

of the mil-of slavery in the Divisi

in obscurity, on shalt thou shalt cry, and d shall guide drought, and ike a watered

whose politi-equal human l'institutions

uses, or bei-right of such

ights the price bonus it gives

bonus it give opes to win-resolutions, we to the position ment upon the there of either,

t recognize as

nense physical, been developed chattel slavery

ment exists in

religious senti-

our seil does

that we labor

mistives of the arraign in the flore the world. The franchise ent, no matter feal name he is for the deed to continue dider, repended in demand of his Hot, and hence to 1 Ne Union

and copper.

that in my letter I have stated ' more than the truth.' He is mistaken. I did not state all the truth; and if he has not been in Portland for so many years, and never saw Wm. Wells Brown, how does he know that I stated more than the truth ? I don't know how many persons, answering to my

description, there may be answering to and claiming

the name of Randolph, and claiming their paternity from him of Roanoke; but there is at least one. and if your Brooklyn correspondent be not the man there are two. I did not say, and did not understand, that he called his name P. Beverly, but he was pretty well known in Portland by the name of Ranjolph, and claimed to be a son of the Roanoke John The facts are these :- In the summer of 1856, or early in the fall, Wm. Wells Brown was in Portland. and was announced to lecture in the City Hall. On the evening of the lecture, after a large portion of the audience had arrived, and Mr. Brown had taken his seat behind the Speaker's desk, a young man, an swering the description given in my previous letter, came in, passed up through the hall to the Speaker's place, and shook hands with Mr. Brown with all the familiarity of an old acquaintance, and the audience rapposed him to be such. He asked Brown if he should not introduce him to the audience. Mr. Brown informed him that he had already a sufficient introduction to the people of Portland. He then tried to make some arrangement with Mr. Brown to make a speech, either before or after the lecture, as I was informed by Mr. B., and continued to occupy the scat behind the desk and beside the speaker during the whole lecture. In fact, he had the appearance to the sudience of a presiding officer. At the close of the lecture, a collection was taken up, Mr. Brown occupring the time with some incidental remarks. New-Foster carried the hat and took the collection on one side the hall, and Peter Morrell put a dollar bill into Mr. Foster's hat, and Mr. Morrell thought (but he might easily be mistaken there) that another per son put in a bill. Mr. Foster, instead of keeping posregion of his hat, sat it on the desk, Mr. Brown continuing to speak; and the mysterious stranger, with all the familiarity of a member of the Committee of tents into a handkerchief, and count the money, every body supposing him in some way to be Mr. Brown's man; but no bill or bills appeared, and the collection

The next day, Mr. Morrell and Mr. Brown called on me to know if I had any knowledge of the stranger. I told them I had not. I supposed, as others did, that he was some accomintance of Brown's Well, Messrs, Morrell and Brown went in search of the gentleman, and found him, and upon making known their business, were answered - Gentlemen if you have any thing against me, you must prove it. Well, it was an easy thing to prove that he counted or at least handled the money, whether he counted it or not; but Mr. Morrell could not prove that he put the bill in the hat, or that said Randolph took it out. There was no doubt as to the fact, and there it was left to rest. Mr. Brown stated these facts in a letter to the Liberator at the time.

was handed to Brown, consisting entirely of silver

As to the identity of this man with Mr. P. Beverly Randolph, if the latter has not been in Portland since be was fourteen years old, and never attended an Anti-Slavery lecture there, and never saw Mr. Brown, of course he is not the same. It is evident, however, that it is quite necessary to look out for the Randolphs.

Yours, for truth and right, D. S. GRANDIN.

JOSECA R. GIDDINGS LECTURING IN MISSOURI.tinguished gentleman lectured last evening to an austinguished gentleman lectured last evening to an overflowing house upon the subject of 'The Laws which Govern Us.' Mr. Giddings spoke for an hour and eight minutes to an attentive audience, frequently interrapted by hearty demonstrations of applause. Only once during the evening was there the least expression of dissatisfaction—and Mr. Giddings was radical in his remarks—until the lecturer denounced the Dred Scott decision, and then such cheering and stampag and clapping of hands drowned the noise of the few persons who hissed, until the latter, ashamed the few persons who hissed, until the latter, ashamed of themselves, relapsed into silence, and Mr. Giddings pursued his theme. There was nothing new nor havel in the lecture, nothing introduced by the speaker which is not known to all who are acquainted with that gentleman, and the motives of his political conduct. The lecturer's remarks were listened to with every manifestation of whenever her reservables. every manifestation of pleasure by a very select auditory.—N. Louis Dem., Nov. 9.

Pallosoper Under Depeat. Of all agencies to reader an ultra politician sensible, commend us to a god sound defeat. Senator Hammond, the hero of muchila, has been again discussing public affairs, same the overwhelming defeat of the Northern Democracy, and, strange to tell, is a meek, mild, Union loring, State's Right Democrat. On the whole, he don't think that it was so much of a storm after all—that kansas was no average affair, to the South—that the and think that it was so much of a storm after all—that Kaneas was no great affair to the South—that the Union is of a great deal more value to the South than ther have been accustomed to estimate it. That Mexico and Central America, with their mixed free neces, would be useless to the South, and even Cuba, with her slaves, will come in soon enough by the consent of the North. That the South has no surplus laye of the North. That the South has no surplus laye of the North. that of the North. That the South has no surplus have or free population to colonize new States, and that her own true policy is to confine her attention to the development of her own resources and industry. Mixed up with all this, there is a good deal of soft tauder to the power and glory of the South, or, in ther words, sugar-coating to cover these nasty pills.—Pittsburgh Journal.

Copious extracts from the speech of Senat ammond, here referred to, may be found on our firs page—a speech which concentrates as much of infer salism as any production that was ever written.

A Dred Soit Case in Lowell!— Two Sevents held in boulage claiming liberty! A smart mulaito giel, whose father was her mother's schile owner, sues for her rights!

A case of extraordinary interest, involving as it does some nice points, some new and some rendered famous in the Dred Scott case, has been pending in this city for several days, but has been kept so still that no daily paper has got hold of it.

The case, as stated with apparent truthfulness, and at their own unbiased iostance, is briefly this:—

Jesse Cornwell, a rich planter in Mississippi, had a mart favorite slave named Betsey, who was employed in the confidential labor of housekeeper, and with whom he cohabited. The result of this cohabitation was a daughter, who is now 24 years old, smart capable, intelligent and good-looking. Her name is Caroline. Cornwell, on his death-bed, six years since, requested his friend, Dr. Lewis Keyes, to take charge of his effects, including a considerable sum of money; and especially charged him, as soon as he could arrange so to do, to take the woman Betsey and his and her child Caroline to a free State, and there see them comfortably located. For this special services Keyes was directed to take \$5000 cash, \$6.000 of which was to be equally divided between mather and daughter, and \$1,000 to be retained for his own services.

Instead of performing faithfully this last dying request, it is alleged. Keyes immediately on the death of Cornwell, took the mother and daughter, and hired them out at \$100 a year each, for a period of six years, when he finally brought them with him North, arriving in Lowell in the latter part of May last. They have been here with Keyes' family, under strict surveillance, since that time.

On Saturday last the mother and daughter appeared before Isaac S. Morse, Esq., to whom they made a complsint, and told their story. Mr. Morse in their a letter jus

On Saturday last the mother and daughter appeared before Isaac S. Morse, Esq., to whom they made a complaint, and told their story. Mr. Morse in their behalf instituted a suit against Keyes for the recovery of the money given by Cornwell, and also for their

x years' labor. Keyes was arrested by Deputy Sheriff B. L. Shedd, Keyes was arrested by Deputy Sherin E. L. Sheod, and held to bail in the sum of \$5000. It is unnatural to suppose a father, who, according to the testimony of both mother and daughter, never struck or caused to be struck a blow upon either of them, would consign his own child to the occurration of a man who has since, according to the same authority, flogged them both unmercifully, the marks of which the mothers will have ther still bears.
We have seen and conversed with both mother and

daughter at the house of the private family with whom they are now stopping, and we were impressed with the truthfulness of their story. The mother is a smart, intelligent woman, of about 45 years. -The daughter, as before stated, is of prepossessing appearance, intelligent and modest, and among other acquirements, is a good dress-maker.

They will not suffer, though they are here without

money in a strange land, for in addition to District Attornee Morse, we are happy to learn that General Butler has signified a willingness to lend a helping hand to protect them in their rights. Hon. J. G. Ab-

There are several nice legal points involved in this case, all of which will be in due time elaborated, to say nothing of the political and moral elements—exsay nothing of the political and moral elements—exciting side issues—that will be forced upon it. Especiall, will the moral aspect of the case be interesting, as bringing directly before us a living witness and a practical demonstration of the worst feature of the peculiar institution of the South.

The Dred Scott drama, with variations, is to be encounted as the December to the state of the state of the second control of the South.

acted again. The writ is returnable at the December term in Cambridge.—Lowell Fox Populi, Oct. 16.

COMMONWEALTH OF MASSACHUSETTS. BY HIS EXCELLENCY, NATHANIEL P. BANKS,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE. By advice and with consent of the Council, I have giving and Praise: and I recommend to the people, in observance of this ancient and religious custom of the founders of the Commonwealth, to suspend ordinary founders of the Commonwealth, to suspend ordinary vocations and pleasures, and to assemble on that day in the usual places of public worship, for the purpose of acknowledging our continued dependence upon His Providence, and to render thanks to Almighty God for the manifold and signal mercies. He has bestowed upon us, upon our fathers, and upon the great family

of man:

That He has preserved our people in health, in prosperity, in peace and freedom:

That He has secured to us the rewards of intelligent industry, and the wealth of the seas, the soil and the

seasons:

That He has crowned with success all our institu-tions and labors for the moral and mental culture of

our people, and the relief of those oppressed in mind, in body or estate:

That He has protected us, in the enjoyment of the privileges of a government, which combines with rare felicity the freedom of individuals, the supervision of the family, and the authority of the State:

That he has suppressed traditional feuds and assuaged the animostics of nations, leading them through the marvellous developments of science to cultivate a civilizing and Christian intercourse with each other, instead of increasing the atrocities of war, and strengthening the lust for dominion:

And especially that He has given us that fixed and abiding faith in His providence, which sustains us amidst the diese relamities and tackets.

amidst the direct calamities, and teaches us that all events in life or death—sometimes interpreted by the imperfect wisdom of man as misfortunes—may be overruled through His grace, for the welfare of His peo-

ple, and the glory of His name.

Given at the Council Chamber, in Boston, this twenty-seventh day of October, in the year of our Lord, one thousand eight hundred and fifty-eight, and of the Independence of the United States the eighty-

By His Excellency the Governor, with the advice of

NATHANIEL P. BANKS.
OLIVER WARNER, Secretary.
God save the Commonwealth of Massachusetts!

PROCLAMATION BY THE GOVERNOR. In compliance with a Joint Resolution of the General Assembly, I, Salmon P. Chase, Governor of the State of Ohio, hereby appoint Thursday, the 25th day of November, 1858, as a day of Public Thanksgiving and Prayer to Almighty God: And I carnestly recommend to the People of the

State, the due observance of that day by abstinence from ordinary labors; by public and private offerings of praise and gratitude for the multiform and manifold Blessings and Benefits, National, Social and Personal, which God hath been graciously pleased to bestow upon us; and by fervent prayers that He will cause His Goodness to abound yet more and more towards us, protecting our whole country from foreign enemies and domestic discensions, distinguishing by His Favor our State Institutions of Government, Education and Benevolence, and conducting each of us through the blessed ways of Penitence and Faith to the glorious consummation of Earthly Hopes in Heavenly Rest.

Given under my hand and the Great Seal of the State of Ohio, this eighth day of November, A. D., 1858.

By the Governor: S. P. CHASE.

A. P. Russell, Secretary of State.

It will be seen that neither ' Republican' Gov. Chase of Ohio, nor 'Republican' Gov. Banks of Massachusetts, makes any allusion, in his Thanksgiving proclamation, to the millions of our enslaved countrymen, still groaning for deliverance.

AN IMPOSTOR

place, has been and now is, as we are reliably inf rm-ed, canvassing the country for the estensible purpose 22 years. One of the children is six years old, the of collecting funds for the establishment of an Orphan other four months. A good sale, certainly.—Greensof collecting funds for the establishment of an Orphan Asylum for Colored Children in Oberlin, but is in fact using the money so collected for the support of his own family, without any prospect or intention, as we have reason to believe, to found any such Asylum; and whereas, we believe such a course to be highly detrimental, especially to the colored population of this place, and an imposition upon the people; therefore,

'Resolved, 1st., That we do abhor such conduct in any man who would make it his aim to deceive the

this place, and an imposition upon the people; therefore,

Resolved, 1st., That we do abhor such conduct in any main who would make it his aim to deceive too people for the purpose of putting money in his own pocket, for his own private use, and thereby bring a reproach upon the cause of Anti-slavery.

Resolved, 2d., That we publish said Lott as an impostor, and therefore not entitled to the confidence of a charitable public. Said Lott is about 50 years old, above medium height, has a lame hand, is ahrewd, sharp, and assuming. Look out for him.

Solomon Garres,

J. C. Jones,

A. N. Bergers, Mayer.

Ptiont or Foother Staves - Barrie - Tensive, three women, two children, and five men. ran away from Pruntyfown, Va., a few nights ago, taking with them seven other chattels in the shape of horses. They left the horses after the night ride; and steered for the North Star on foot. They were followed and overtaken in Payette county, Pa., where a desperate fight for freedom on the part of the negroes, and alwerry on the part of the whites, took place. The alave catchers were beaten back, and the fugitives from alavery made their escape. Col. Armstrong, one of the owners, in attempting to capture one of the slaves was resisted with a corn cleaver, and would have been killed but for the interference of one of his own servants, who stepped in to protect his master. Another of the pursuing party was fiercely resisted, and badly injured in the melec.

The Wheeling Intelligencer states that on the return of the discomfitted slave hunters, a party of about twenty-five persons from Morgantown started in pursuit of the negroes, but nothing additional had been heard at last accounts from either the pursuing of pursued.

ANOTHER VINGINIA STAMPHIE.—A few days since, six slaves ran away from the vicinity of Parkersburg. Virginia. Their anxious masters who value their lost chattels at \$7,500, though making diligent search, have heard nothing of them. They charge their loss upon the interference of free negroes, who are represented as an intolerable nuisance. The slaves, on the other hand, seem to think Virginia white men an intolerable nuisance, and have therefore put the greatest possible distance between themselves and the nuisance. They are wise, if they are black.

KIDNAPPING IN KANSAS.—The inclosed is cut from Albarrino in Aansa.—The inclosed is cit from letter just received from Lawrence, K. T. The wri-er may be relied on:

We have a great excitement in this excitable town

*We have a great excitement in this excitable town just now. A number of Missourians and others have been combining together to kidnap free colored persons doing business in Lawrence, some as barbers and others as wood cutters; also three women. But after the escape of one of the men from his bonds with which they had bound him, also another jumping out of a hack at night and being shot at on making his escape, the parties have been arrested. Some of them belong to the Post-Office. They will most likely be bound over for trial before Judge Elmore, an appointee of our President Buchanan. He is the largest slave owner in Kansas.'

[Albany Journal, 10th.

Chancellor Keyes of Alabama has given a decision, which makes a new development of the principle of negro disability set furth in the Dred Scott decision of the United States Supreme Court. By this new decision, some men and women now living in Europe are deprived of certain property which had been conveyed to them in Alabama, because they are within three degrees of African descent. The Chancellor quietly sets aside the treaty of Paris, although a great deal was heard about the sacredness of its provisions deal was heard about the sacredness of its provisions when it could be used to defend the establishment of Slavery in Kansas as a part of the old Louisiana Territory. There are many persons abroad who held property under that treaty, and receive its income through agents, as in the case here reported. The Hon. Wade Keyes is Chancellor of the Southern Divisions of the State of Alabama—there being three

Divisions of the State of 'Alabama—there being three Chancery Divisions in the State.

In Massachusetts, by a recent statute, aliens are allowed to hold real estate. The Alabama decision first makes aliens of negroes—even within three degrees of descent—and then prohibits them from holding property duly conveyed to them.—Boston Advertiser.

The Slave Ship Brothers. The slaver Brothers, which arrived at Charleston, S. C., on the 10th inst., in charge of Lieut. Stone, and a prize crew from the Sloop-of-War Marion, was fallen in with on the coast of Guinea. No evidence of nationality was given until the sloop-of-war sent a shot across the slaver's bows, when the American ensign was displayed. Seven men were found on board, Portuguese and Spaniards, two of whom claimed to be passengers. The cargo consisted of scantling, plank, wooden spoons, boilers, bricks for a furnace, forty water casks, spikes, a lot of sponge, beans, &c., and about \$8500 in Mexican ounces, which are such articles as usually constitute the outlit of a slaver. The Brothers cleared from Havana on the 2d of July, for St. Thomas, coast on Africa, which point was not touched, and was bound to the Congo River when seized by the Marion. The papers of the ketch are all in proper form, and without a flaw, so far as has been discovered. THE SLAVE SHIP ' BROTHERS.' The slaver ' Broth-

'THE LAST FEATHER,' &c .- In a recent stump peech in Indiana, John Hughes, the Administration andidate for Congress, gave utterance to the follow

ing sentiment:

'If every stump in Kansas were a negro, every tree upon her soil a slave-driver, and every twig upon the tree a lash to scourge a negro to his daily toll, I would vote for the admission of Kansas under the Lecompton Constitution.' He had over-estimated the forbearance of the pec-

MRS. SCHUYLER'S LECTURE. The old Town Hall was filled, on Sunday evening last, to hear an anti-slavery lecture from Mrs. Schuyler, a colored lady from Lawrence. She was heard with respectful at-tention, notwithstanding her tart allusions to the Anglo-Saxon race. The lecture was not confined to the evils and hardships of slavery, a very liberal por-tion of it being devoted to the deep-seated prejudice existing towards the colored race. This the good lady evidently considered about as bad as chatter slavery, and took the position that this system did much to toster the system, if it was not its principal aliment.
This (Tuesday) evening, Mrs. Schuyler will lecture
again at the same place. We have looked over her
recommendations, and find them to be of the highest

At the close of the lecture, Miss Sallie Holley, who At the close of the lecture, Miss Sallie Holley, who has recently been on a lecturing tour in Vermont, occupied the attention of the audience for about twenty minutes. She very soon satisfied the people that she was at home on the rostrum, and delighted every one with her manner, her eloquence, and the evident sincerity of her devotion to the cause of the slave. The compliment she paid to the many brilliant minds engaged in the anti-slavery work, prominent among whom was Wendell Phillips, was both beautiful and truthful.—Claremont Advocate.

ENTIFIED SLAVES. Three free colored persons were tried and convicted, last week, in the Circuit Court for Frederick county, Md., of the crime of enticing slaves to run away from their masters. The Citizen

with a law recently passed by the Legislature, to be sold out of the State as slaves for life. The proceeds of sale to be applied—first, to cost of prosecution; secondly, to indemnify the masters of the runaways for their loss; and the balance, if any, to be given to the families of the convicted parties.

Women at College.-After an exciting controversy Women at College.—After an exciting controversy, the regents of the University of Michigan, at Ann Arbor, have just voted against the admission of females to the institution. Opinions were obtained from the Presidents of the principal Colleges in the United States. President Hopkins favored the plan, while President Walker of Harvard. Woolsey of Yale, and Nott of Union, thought the experiment unsafe. Horace Mann of Antioch, and the officers of Oberlin, fro both of which institutions young ladder as well as (to both of which institutions young indies as well as soung men are admitted,) of course favored the pro-

Another Slaver.—The Steamship Black Warrier arrived at New Orleans on Saturday, bringing information from Havana that the bark Venos, formerly ander the Mexican flag, was captured with nearly 600 negroes on board, off the Moro, by a Spanish war steamer. We are informed that the subject of the following advertisement has been recently collecting funds in the north-castern part of this State, and requested to republish the nortice, as a caution against his imposition.—Ohio A. S. Bugle.

At a meeting of the citizens of Oberlin, on the 16th of August, the following Preamble and Resolutions were unanimously adopted:

Whereas, One Rev. Lienry Lott, a resident of this place, has been and now is, as we are reliably information from Havana that the bark Venus, formerly under the Mexican flag, was captured with nearly 600 negroes on board, off the Moro, by a Spanish was steamer.

Large Sale of Negroes.—Mr. John B. Williams, agent, sold, a few days ago, to Mr. Gideon E. Nelson, a lot of 24 negroes, for \$26,500 cash. The lot consisted of one man and his wife and two children, and ready the steament of the boys and girls and the steament of the steament of the boys and girls are ready to the man is about ten boys and ten girls—the ages of the boys and girls ranging from 12 to 20. The age of the man is about

To The steamer Fulton City, bound from Pittsburg to St. Louis, struck a stump at Buffington Island, on the morning of the 9th inst., and sunk in 16 feet of water. Twelve deck passengers were drowned. LF Madame Pfeiffer, the celebrated traveller,

GP A terrible tornado visited Jasper county, Misson the 29th ult., striking in its course the plantation of Josiah Moody, awaping away every house, as causing the death of nine persons.

NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

The undersigned, who have for so many years done that they could to promote the Anti-Slavery Cause, insucially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, nold their (twenty-fifth) anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

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

But the changed state of the public mind now aug-

But the changed state of the public mind now sug-gests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subcations.

this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to co-operate with us, to do the same, nothing doubting the result will much exceed the sum (\$3000) raised last year.

To our Southern friends we present this prospect with increased hope of their co-operation in consequence; for, as none better than they know what slawery and the daily increasing risks of its tenure are, se none have a deceper concern in seeking the most effectual means of putting an end to this common sin aid suffering of our native land.

The money we have annually raised has been hithern employed to sustain the NATIONAL ANTI-SLAVERY SIANDAUD, the organ of the AMERICAN ANTI-SLAVERY SIANDAUD, the organ of the organ organ of the o

as, we shall enable them to devote the result of our fair financial effort to sustain eloquent and faithful lecturers, now so much needed, in far greater numbers than ever before.

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

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

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

of another, will be of no ordinary commemorative in erest and prospective significance to THE CAUSE. MARIA WESTON CHAPMAN,

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

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

The Post Office Address of A. T. Foss, during the fall and winter, will be Chicago, Ill., care of J. W. Loomis.

AMERICAN ANTI-SLAVERY SOCIETY.

Donation. Albert M. Chase, Canton, Mass., for pledge to Abby K. Foster. FRANCIS JACKSON. Treasurer.

LIBERAL LECTURE. JOSEPH BARKER, the Reformed Clergyman, wil ecture upon the Cause and Cure of Infidelity, THIS FRIDAY) EVENING, at Mercantile Hall, No. 16 Summer street, at half-past 7 o'clock.

All persons interested in a free and fearless discussion of Biblical subjects are invited to attend.

THE EIGHTH LECTURE before the Salein Female Anti-Slavery Society will be given at Lyceum Hall, on Sunday evening, Nov. 21, at 7 o'clock, by WM. LLOYD GARRISON, of Boston. Single tickets at the door, 10 cts.

CAROLINE BALCH, Sec 'y.

E. H. HEYWOOD will speak on American Slavery at
Oakdale, Saturday evening, Nov. 20th,
Boylston, Sunday, Nov. 21st,
Holden, Monday evening, Nov. 22d.
Petersham, Sunday, Nov. 28th.

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

WE. LLOYD GARRISON, PARKER PILLSBURY, and

SAMUEL MAY, Jr., are expected to be present.

MARBLEHEAD.—PARKER PILICEURY and CHARLES L. REMOND, on behalf of the American Anti-Slavery Society, will speak at Marblehead on Sunday next, the 21st inst.

SALLIE HOLLEY, an Agent of the Massa-chusetts Anti-Slavery Society, will lecture as follows Rutland, Sunday, November 21. West Boylston, 28.

TO NASHUA.—An Anti-Slavery meeting will be held at Nashus. N. H., on Sunday, 28th inst., and will be attended by Charles L. Resond and Sakar P. Remond, on behalf of the American Anti-Slave-ABINGTON FAIR The Anti-Slaver

Tablington will hold their annual FAIR in Union Hall, North Abington, on Christmas Week, commencing on Bunday evening, and continuing through the week.

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

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

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

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

Letters addressed to Dr. Synington Brown, 15 Congress street, Boston, will be promptly answered.

TO THE PRIENDS OF THE PUGITIVE

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

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

DIED-In Brooklyn, N. T., Nov. 6, Rev. Santum B. Commu, formerly of the First Colored Presbyte-rian Church in New York, aged 65.

Averisi Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sargaparilla, so combined with other substances of still greater alterative power as to afford an effective antidate for the diseases Sarsaparilla is reputed to sure. 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:

Schottla and Schottles Complaints, Erections and Emprive Diseases, Ulcers, Pierlas,

TIONS AND EMPTIVE DISEASES, ULCERS, PINFLES, BLOTCHES, TUMORS, SALT RIEUM, SCALD HEAD, STPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROFSY, NEURALDIA OR TIC DOULOUREUK, DEBILITY, DYSPEISIA AND INDIGESTION, ERYSIPPLIAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from INFURITY

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 vitigated 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, eruptions, or sores; 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 reputa-Sarsaparilla has, and deserves much, the resulta-tion 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 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 dolfar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the 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 secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle. to directions on the bottle. DR. J. C. AYER & CO.

LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$5.

Aver'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.

Ayer's Cathartic Pills, FOR THE CURE OF

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

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

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

Great numbers of Clergymen, Physicians, Statesmen Great numbers of Clerymen, 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 graits our AREMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

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

All our Remedies are for sale by

THEODORE METCALF & CO.,

THEODORE METCALF & CO.,

Boston. BROWN & PRICE. Salem : H. H. HAY, Portland ;

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

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

1st. Choice of Occupation. 2d. Health, Habits and Diet. 3d. Matrimonial Adaptation.
4th. Children — their management.

5th. Choice of Help, Clerks, &c. 6th. Self-Improvement in general. As As a matter of convenience, Daguerreotypes may be sent us by mail, and a written description will be returned at our regular price.

CLASSES are in operation during the Fall, Winter, and Spring. Students can enter at any time, and be thoroughly qualified for PALOTICAL ENLYNESS.

LECTURES. Invitations to lecture in any of the cities, towns, or villages of New England, before Lyceums, or otherwise, will be considered, and when practicable

BOOKS on Phrenology, Physiology, Water Cure, and the Natural Sciences generally, including all of Fowler & Wells' publications, at wholesale and retail. IMPROVED PHRENOLOGICAL BUST and Chart, including late discoveries and divisions of the

D. P. BUTLER,

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

Ballou's Dollar Monthly

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

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

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

Over twelve hundred pages of reading matter per annum, for the unprecedented price of one dollar.

If It is just such a work as any father, brother, or friend, would introduce to the family circle.

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

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

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

Each number contains original articles from more than treenty regular contributors.

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

Any person enclosing one dollar to the proprietor, as below, shall receive the Magazine for one year; or any person sending us fee subscribers and

year; or any person sending us fee subscribers and fee dollars, at one time, shall receive the sixth copy

ratis.

IF A new volume is just about to commence.

M. M. BALLOU, Publisher and Proprietor.

No. 22 Winter Street, Boston, Mass.

Nov. 19 6ts

HITCHINGS & DENNETT, AND ADEALERS IN PAPER HANGINGS

NO. 118 WASHINGTON STREET. E. H. HITCHINGS, THREE 2. DENEMARY, BOSTON. to be tprofesd.'

LANDS FOR SALE.

LANDS FOR SALE.

A LARGE number of parcels of land are hereby offered for sale to persons of liberal and reformatory ideas and tendencies, sympathizing with the fundamental principles and general objects of the Höpedale 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 diffage and pasturage, together with some woodland—most of the tillage being under a high state of outtwation—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 suprepared to buy or creet buildings. In the immediate vicinity there is a Foundry, suitable shop-room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for 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 papil; may dictate. Persons else 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 ness fulness and success in their chosen field of labon. And any or all of the class fo whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, on who may wish to secure for their children the advantages of the Hopedale Home School—a flouriahing 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 luducements for making themselves a Home.

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

These lands are within two miles of the Milford Station on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New England.

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

For further particulars and all necessary information, inquire of E. D. DRAPER, Oct. 29, 1858.

Hopedale, Milford, Mass.

HOPEDALE LANDS OPENED FOR SETTLE Your rest MENTAL SHIEL LIGHT WIT

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. Sceing that we must be disappointed in not realizing the Unitary social arrangements, the anticipation of which originally structed 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.

DR. WISTAR'S BALSAM OF WILD OHERRY. We bespeak attention to Br. E. D. Draper's adver-

DR. WISTAR'S BALSAM OF WILD CHERRY. The editor of the ' Flag of our Union' says in his

paper of July 17, 1858 :- The memory of Dr. Wistar is embalmed in the hearts of thousands who have experienced entire cure from Coughs, Colds Consumption and Pulmonary Disease generally by the use of his Balsam. The invalid need not fear to give this preparation a careful trial, as we speak from experience. More than ten years since, the editor of this paper tested its excellence by individual trial in his family, with the most surprising results, as a curative for pulmonary disease.

Cases of Consumption and Whooping Cough Qured. The following, from a highly respectable gentle-man, speaks for itself:— KENFORT, N. J., May 20, 1858.

S. W. Fowle & Co.,—Gentlemen:—This certifies that I was for many years afflicted with a disease of the lungs until I became so weak that it was with difficulty I could walk. My cough during this time was very severe, causing me frequently to raise great quantities of blood, attended with profuse night After using various remedies to no purpose, I was

After using various remedies to no surpose, I was advised to try Wistar's Balsam of Wild Cherry. I did so, and before using the first bottle I was entirely restored to perfect health and strength.

I would also mention that this Balsam cured a little girl of mine of a severe attack of Whooping Cough, when her life was given over by the physician, and all other remedies had failed. (Signed)

TAMES HOFF.

None genuine unless signed I. BUTTS Prepared by SETH W. FOWLE & CO., BOSTON,

and for sale by dealers in Medicine in hearly every town in New England.

Whose bapes on it west in to crowds FREE LECTURES EVERY WEEK,

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

Physiological, Mechanical & Pathological Physician. Physiological, Mechanical of Pathological Physician.
On THURSDAY EVENINGS, at 7 o'clock, to
Gentlemen and Badies, and on FRIDAY AFTERNOONS, at 3 o'clock, to Ladies only, The other
four days devoted to country practice.
Physicians, Invalids, Parents, Teschers, Guardians
and Philanthropists will find science, common sense
and medical skill illustrated and applied to the avants
of each and all.

and medical skill illustrated and applied to the svants of each and all.

The only scientific SKTRT SUPPORTER, with Braces of all kinds, and CHAIRS to correct and sup-port the Spine, for sale and fitted at her office; Linden Hall,—open only on Friday and Saturday, for petients and visitors, from 9 A. M. to 7 P. M.

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

When lowell'd through with store The Free Convention AT RUTLAND, VT.

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

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

J. B. YERRINTON & SON.

Nov. 19. tf TUST PUBLISHED; a Second Edition of the ful

The market of The sale

HOME SCHOOL

THE next (Winter) Term of this Institution (thoroughly Reformatory and Progressive in its spirit and tendency) will commence on WEDNES-DAY, Jan. 6th. 1858, and continue Pitteen weeks. For large Circular, containing full particular please address

WM. S. HAYWOOD, Principals.

Houseles Milford Mes. No. 15, 1858.

Hopedale, Milford Mass., Nov. 15, 1858.

TO THE DEFORMED.

Ignorant though he be, though never taught How precious in God's sight the life he gives; Yet in imagined mercy we send priests, Presching—not Christ's Glad Tidings—but our own Miscalled the Gospel-that the outcast one, His country holds too worthless to instruct. Can, as a murderer, claim his sympathy. And the good priest-deceiver and deceived -Posts the poor culprit on his way to heaven, To God, to angels, to the 'just made perfect,' Ere called to prove repentance by reform.

If such poor wretch be fit to dwell with God. Is he not fit to stay upon man's earth? And is God's image, in its mortal pangs, A spectacle for crowde, as ignorant As that poor culprit, dangling like a wolf?

Yet who would take such untaught sinner home Seat him as friend in his smooth-rolling carriage, Peast him at table, place him by the side Of his pure little ones, that thus men dare Dispatch the hand, wet with a brother's block To God's own presence, cleansed from all its guilt? As if a nuisance, burthensome to men, By men-made justice and false piety, might By men-given passport enter endless bliss; When careful training, and a holy life, Had made him fitter candidate for heaven.

Oh, sons of men !' well might the prophet cry, Are not your ways unequal? Are not God's, The Just, the Gracious-are not His ways RIGHT? Tenterden, (England.) JANE ASHBY.

From the Olive Branch. I DO NOT LIKE TO HEAR HIM PRAY. BY E. A. W. H.

I do not like to hear him pray, Who loans at twenty-five per cent., For that I think the borrower may Be pressed to pay for food and rent. And in that book we all should heed, Which says the lender shall be blest, As sure as I have eyes to read, It does not say, ' Take interest.'

I do not like to hear him pray, On bended knee, about an hour, For grace to spend aright the day, Who knows his neighbor has no flour; I'd rather see him go to mill, And buy the luckless brother bread, And see his children eat their fill, And laugh beneath their humble shed.

I do not like to hear him pray, · Let blessings on the widow be ! Who never seeks her home, to say, · If want o'ertake you, come to me. I hate the prayer, so loud and long, That's uttered for the 'orphan's weal,' By him who sees him crushed by wrong, And only with the lips doth feel.

I do not like to hear him pray, With face as long as any rail, Who never means his debts to pay, Because he can't be put in jail : For caution asks the written bond, But friendship trusts the word alone, And he's a knave, where'er he's found, Who never comes the debt to own.

I do not like to hear her pray. With jewelled cars and silken dress, Whose washer-woman toils all day, And then is asked 'to work for less. Such pious 'shavers' I despise! With folded hands and airs demure. They lift to heaven their 'angel' eyes, Then steal the earnings of the poor!

I do not like such soulless prayers; If wrong, I hope to be forgiven ; No angel's wing them upward bears-They 're lost a million miles from heaver. I do not like long prayers to hear, And, studied, from the lips depart; Our Father bends a ready ear-Let words be few-he hears the heart.

THE NOBLEMEN OF EARTH. The truest nobleman of earth Is he who loves to be The first companion of the good, The hero of the free , Who works undaunted for the poor Who seeks no rank in names; Whose hopes ascend to heaven in crowds,

As sparks fly up from flames! Give me that nobleman of mind, Who loves a noble cause: The right of Labor's sturdy sons, And Freedom's righteous laws! The hater of each evil scheme A tyrant may advance;

A giant's strength about his heart, Thoughts brilliant in his glance! I love the nobleman of earth, Who strives to bless the age;

And leaves a glory that is caught On History's faithful page ! Whose name the millions love to lisp, Truth's sure, unflinching guest; Who shines in love as does the sun In palace of the West !

He's deathless as the mighty skies, When jewell'd through with stars; Could feel God's beauty in a blaze Burst through his prison bars! No mandate from the tyrant breaks His spirit's upward bound ; While high on every liberal creed His name is blazoned round !

And perjured kings may pass from earth, Their pomp and lustre fade; But Nature's nobleman unclasps. The cruel laws they've made. His worshipped monarch is his God, He leaves a name behind, Plushed with effulgence that reflects His majesty of mind!

THE INDIAN SUMMER There is a time, just when the frost Begins to pave old Winter's way, When Autumn, in a reverie lost, The mellow daytime dreams away

When Summer comes, in musing mind, To gaze once more on hill and dell, To mark how many sheaves they bind, And see if all are ripened well.

With balmy breath she whispers low The dying flowers look up, and give Their sweetest incense ere they go.

For her who made their beauties live.

She enters 'neath the woodland shade, Her sophyrs lift the lingering leaf. And bear it gently where are laid. The loved and lost ones of its grief.

At last, old Autumn, rising, takes Again his sceptre and his throne; With boisterous hand the trees he shakes, Intent on gathering all his own.

Sweet Summer, amiling, flies the plain,
And waiting Winter, gaunt and grim,
Sees misse Autumn heard his grain,
And smiles to think it's all for him.

The Liberator.

PUBLIC SPEAKING OF WOMEN. A friend, belonging to the Baptist church, inquires what evidence exists in Scripture in favor of the pubslavery meetings was bitterly opposed by the clergy and the religious newspapers, with the representation that it was unchristian as well as the representation that it was unchristian as well as the representation that it was unchristian as well as the representation that it was unchristian as well as the representation that it was unchristian as well as the representation that it was unchristian as well as the representation that it was unchristian as well as the representation that it was unchristian as well as the representation the representation that it was unchristian as well as the representation that the representa that it was unchristian as well as unusual, I wrote brief statement of the teachings of the New Testament upon that point, in reply to some false allegations respecting it in the Puritan. Since that paper (edited by Rev. Parsons Cooke of Lynn) refused to publish my article, it was printed in the Liberator of who forbids any one of them to prophesy, that is April 2, 1841. And since the public action of many to speak unto men to edification, and exhortation April 2, 1841. And since the public action of many omen as preachers and lecturers in the present day may cause many to feel interested in the examination of this evidence, the article is here reprinted .- c. x. w.

Female Praying, or Speaking, in Promiscuous Assemblies.

I. Cor., xiv., 34, 35. 'Let your women keep si-lence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.'

This text forbids women to speak at all in the church, (or assembly,) and accords exactly in meaning with this other remarkable passage, in which the meaning is not expressly restricted to public assem-

I. Tim., ii., 11, 12. Let the woman learn in si-lence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to

It is clear to my mind that these passages were de signed to forbid women to speak at all in public meetings, either for the purpose of giving instruction or making inquiry. But I am also satisfied, from the gregation, and an assault upon their rights, authorisgreat amount of evidence on the other side, either that Paul designed these directions for that particular period, and for the individual churches to which he wrote, (a theory in favor of which much may be extent of that liberty with which Christ makes free, he exceeded his commission by imposing Jewish customs on the Christian church. It is certain that the apostles, like the rest of their

their Master's kingdom. They fell into many errors, question. some of which our Savior correctsed on the spot, but some of which still ruled in their minds after the as-Some of them wished to retain circumcision and the meetings have been held, morning, noon, aftern tianity; some fell into debate and contention about the distribution of their work; and some of the New Testament writers have given positive injunctions which we deem ourselves authorized to disregard, because they are manifestly inconsistent with the genius and spirit of the Christian dispensation. Thus James enjoins that the sick should be anointed with oil by the elders of the church; a general council of the apostles declared that it was necessary for Christians to abstain from things strangled; Paul commands-'As the church is subject unto Christ, so let not regard these commands as binding : why then should we fear to say so?

We find some of these errors in the very letter to the Corinthians, a past of which we are now considereven of any disturbance to their own occupation by ering. Paul says that to have long hair is a glory to the continuance of the customary occupations of those has nothing to do with the real shame or glory of a ty. Take the following notice, copied by the Carishuman being. Paul declares it to be improper for a tian Watchman of Oct. 7th from a New-York paper lieve that the Christian system allows women in the prayer, praise, and exhortation or prophecy.

well-known fact that wor and pray in public in the apostolic times, as the prophet Joel foretold that they should. (Joel, ii. 28.) And this passage is quoted by Peter in explanation of the conduct of the disciples on the day of Pentecost, as follows: 'This is that which was spoken by the prophet Joel,- And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophe- thorized to consider the clamor they make respecting sy; and on my servants and on my handmaidens the occasional passage of rail-cars, chaises and coaches shall prophesy.' Acts iii. 16-19.

tion to the women, exactly what it means in relation to the men. But what is it to prophesy? St. Paul tells us, I. Cor., xiv. 3- Desire spiritual gifts, but in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him. But Ae that prophesieth speaketh unto men to edification, and exhortation, and comfort."

ly use this liberty?

Luke, ii. 36-8. 'Anna, a prophetess, departed not from the temple, but served God with fastings and prayers night and day. And she, coming in at that instant, gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem.

Acts, ii. 1-4. And when the day of Pentecost ras fully come, they were all with one accord in one lace. [All here refers to the whole body of Christian disciples, according to the testimony of Scott, Clarke, Doddridge, Bloomfield, and others.] And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and did speak with other

Acts, xxi. 9. 'Philip the evangelist [one of the primitive deacons] had four daughters, virgins, which did prophecy. Romane, Xvi. 3. Greet Priscilla and Aquils, my helpers in Christ Jesus.' [The Greek word translated helpers means fellow-laborers, and the same word is applied to Timothy, 21st verse of same chapter, and I. Thesa., iii. 2; to Titus, II. Cor., viii. 23; and to Marcus, Aristarchus, and others, Philem. 24.)

Philipp. iv. 3. 'Help those women which labored with me in the gospel, with Clement also, and with other of my fellow-laborers.'

These passages seem to me to afford decisive and abundant evidence that, in the apostolic times, women preached and prayed in public, co-operating with the disciples, and approved by them,

2d. The gospel itself declares that in Christ Jesus there is neither Jew nor Greek, neither bond nor free, neither male nor female. That is, that in the use of knap) street, possessing many points of interest to the spiritual privileges, and the performance of moral and citizens of Boston, the early anti-slavery friends, religious acts, the distinction had been spiritual privileges. religious acts, the distinction between male and fe-male is of no more consequence than the distinction may be deemed worthy of narration on this the twen

The gospel addresses our race, not as men and women, but as human beings. It requires, alike of all, the colored citizens found most of their religio the conscientious performance of the will of God, as wants supplied in common with the worst they individually understand it. And one of the the established churches in the town of Bo most prominent duties of the Christian is to spread had they been content thus to remain, and persever the knowledge of the gospel. Can we believe that for equality of church privileges, perhaps by this time this same gospel forbids half the Christians in the colored churches would have disappeared. But, as world to teach these momentous truths because they

esses, and, being such, are not a precedent for us. tive,) yet the colored people there were inspired women, and are therefore not to be taken for precedents, unless out women also claim.

The colored Bartista obtains

Does the objector mean to deny that Christians are now inspired by the Spirit of God? Does he forget now inspired by the Spirit of God? Does he forget Christ's words—'I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth.' Does he mean to deny that the Christian's body is the temple of the Holy Ghost? Does he not know, that if any mar have not the spirit of Christ, he is none of his? Do tures assure us that God's Spirit has ever acred on in minds of men, they assure us as plainly and positively that it will continue so to influence them until the end of time. All true Christians, whether men o women, are inspired by the Holy Ghost, and and comfort, assumes a fearful responsibility.

CURIOUS PHYSICO-THEOLOGICO PSYCHOLOGICAL FACT.

In the attempt which the clergy and their ag have been making for many years to degrade Sunda into a Sabbath, and to persuade the communit against the testimony of Scripture and reason, that the observance of a Sabbath is an injunction of Christ anity, the following proposition (though it by means belongs to the class of self-evident proposition has always been taken for granted; namely, the those people who, not going to church on Sunday, to any thing else on that day besides staying at hom are disturbers of the church-goers, and violators their rights. Thus the Sabbatarians with cool effro tery assume, as if it were obviously true, that th crying of newspapers on Sunday, or the running unibuses, or the passage of a chaise or wagon by the church, or even the chopping of wood on a man's ow remises within hearing of the vociferating preache is at once a disturbance to the preacher and the con ing complaint against the newspaper boy, the driver or the chopper, as a public nuis

Thus that eminent saint ' Sigma,' of the Transcrip formerly complained of the Metropolitan Railroad said,) or that, having not yet apprehended the full Company as disturbers of the public peace on Sunday, though church-goers as well as others made large t of the accommodation they offered, and though they actually made less noise on Sunday than on any other day of the week, having taken off their bells on that nation, were slow to understand the true character of day for the convenience of the sensitive gentry in

Now, the curious phenomenon to which we wish to call attention is this. Though, at Park St. church, cension of Christ and the gift of the Holy Spirit, all summer long, during the recent 'revival,' prayerdistinction of meats; some objected to admitting the and evening, close to a noisy thorough-fare, and also Gentiles to free participation in the clessings of Christo to the terminus of the Metropolitan railroad-and though the new institution of business men's prayermeetings' selects for its places of operation the very noisiest districts of New-York and Boston, the din made by sailors, news-boys, trucks, drays, rail-cars and omnibuses is not only no infraction of the rights of the praying people, but is no disturbance to them. Twenty times the amount of noise that ever occurs on Sunday, going on all the time through the other six days of the week, disturbs neither the convenience nor the serenity of the clerical and diaconal gentlemen who establish these meetings. We hear nothing the wives be to their own husbands in every thing !- during the week-days, as they are called, (as if a week thus enjoining a submission absolute in degree and did not consist of seven days,) of a right of the holdunlimited in extent. Our practice shows that we do ers of a religious meeting to stop all the audible business of the world around them until they have done praying; nothing of a monopoly of the vibratory properties of the air while their meeting lasts; nothing women, and a shame to men. I believe that the around them. If they even mention the noise at all. length of the hair is of no more consequence than the it is not to complain of it, but rather to triumph that graceful proportion of any other part of the body, and their own noise has established itself in a new locali-

woman to pray with her head uncovered. I believe THE PRAYER MEETINGS .- Several of the daily that the propriety and acceptableness of prayer have prayer-meetings have been kept up during the entire nothing to do with the presence or absence of a veil bitually crowded, and its exercises of the most interor a bonnet. And, for the following reasons, I beor a bonnet. And the following reasons are a bonnet. The fullest manner to engage in public religious services; ness is heard all day long, and far into the night, where ships unlade their burdens, where men from the sea and from the land congregate, and barter, buy and dant, as the worship of God could well be in the tem-ples of Mammon. But there henceforth is to be an altar to the God unknown to multitudes of the frequenters of those docks and streets.

Since, then, the managers of the daily prayer-meet ings do not even recognize the tumult of ordinary business around them as a disturbance, are we not au I will pour out in those days of my spirit, and they by the place of their meeting on Sunday as proceeding, in large measure, from a dog-in-the-manger feel-It is plain that to prophesy must mean here in rela- ing, a spiteful desire to deprive others of those recreations which their Sabbatarian bondage does not allow to themselves? If noise does not disturb their devo tion on Saturday, it does not on Sunday. If, no rather that ye may prophesy. For he that speaketh being disturbed in the employment they choose for that day, they interfere to prevent others from a like freedom of choice and action, they show an oppressiv as well as a sectarian spirit. Both these are constant ly made manifest by the attempts of the clergy and Women then might lawfully speak in public, ac- their partizans to enforce the unjust laws already excording to the prophecy of Joel. But did they real- isting, and to establish new ones, restricting the rights of the people in regard to recreation and locomotion on Sundays. Readers of South-side Adams's book on slavery will remember that in his eulogy on the good order maintained at evening in the streets of outhern cities-and particularly on the regulation that 'colored people cannot go abroad after 8 o'clock challenged, or go to the guard-Acuse'-the Rev. Doctor intimates his desire that the same rule could be applied to 'certain youths' in Boston, 'ESPECIALLY OF SABBATH EVENINGS.' If the mere sight of your people walking on Sunday evening, excites the wis in parson Adams's mind that he could either compe them to go to meeting or keep them shut up at home we may judge what would be done if his power equalled his will; and we may judge, too, how great is the need that Christianity should prevail to the overthrow of the narrow, fanatical and oppressive

system which he teaches.- c. K. W. DECADE MEETING IN JOY ST. CHURCH The First Independent Baptist Female Society celebrated its Twentieth anniversary on Friday evening, October 8, 1858, in the vestry of the Joy Street

Among the exercises were the following remarks in substance, by WILLIAM C. NELL :-

There are certain historical reminiscences of the Baptist Society and Building in Joy (recently Bel-

tieth anniversary of your Society.

From revolutionary days, to about the year world to teach these momentous truths because they was the matery of colored may have been the prejude women? I cannot.

'But,' says the objector, 'these females were prophetof the whites, (and we know they were potent a the passive agents to their own exclusion.

The colored Raptics obtained account

ceeded, on Sabbath days, in attracting more of an lience than could find accommodation inside. The mere fact of a colored minister, and a colored congre gation, (a novel sight in those days,) had the effect to secure crowds of listeners, from whom the deacons, with their hats for contribution-boxes, gathered coin sufficient to sid materially in paying the incidental exsenses, besides affording a shadow of compensation or their pastor's services.

This was the same house once occupied by Colonel Middleton, the commander of that colored company complimented by Governor Hancock with a flag, and named the 'Bucks of America.' The boyhood of Patrick and John Riley, of Shadrach and Sims not riety, was also passed in the same building.

In 1805, the church proper amounted to twenty, and they began to make exertions towards building them a place of worship. They appointed a committee, among whom was Cato Gardner, who had long been a respectable member of Dr. Stillman's church This brother was all alive in the business. By his importunity, Dr. Stillman drew up a subscription paper, which was circulated in various places, and thus obtained about fifteen hundred dollars. Others of the church made collections to a considerable amount, and having thus received encouragement to go forward in their design, they chose a committee of white gentlemen, viz:-Daniel Wild, John Waite, Wm. Bentley, Mitchell Lincoln, Ward Jackson, and Edward Stevens, to superintend the business. Some of these gentlemen made large advances, and the house was completed in 1806.

Cato Gardner labored that he might have the hou in Belknap street finished during his life. He succeeded, and soon after closed his mortal career. A marble tablet on the front of the building bears this inscription :- 'A gift to Caro GARDNER, first promoter of this building. 1806.

ating their 'colored brethren' to Liberia. But. thank God! there are churches now in Boston where the color of the skin is no barrier to the fullest en desertion of those where their rights as human beings are trampled in the dust.

The West Church in Lynde street installed Rev Charles Lowell as their paster this same year, (1806,) and the following reminisence, contributed by him to the Boston Christian Register of October 6, 1853, is an interesting item in the history of an old Boston

When the first church edifice that belonged to the West Parish was taken down in 1806, the pulpit in which the four ministers, viz., Hooper, Mayhew, Howard, and the present senior minister were ordained and had preached, was transferred to the African Society who were then engaged in erecting a church in Belknap street, a designation of it, doubtless, most acshort time since, I heard in my retirement that the Society were about to remodel their house, and fear-ing that the pulpit with which so many interesting are to sing any of the patriotic tunes; they said that associations were connected would be desiroyed, I ex-pressed a wish to my physician (Dr. Shattuck) that the pulpit might be rescued from destruction, and the truest gentlemanliness, regretted that he had secured by purchase to the parish to which it had asked them to sing anything against which they had originally belonged.!'

Through some procrastination, this purpose, howver, was not accomplished, and the pulpit has, ere this, been consigned to the shades of oblivion, with the exception of some portions retained as relics.

Several friends now present, with myself, assembled here for most if not all the schooling we ever received, many of whom in this very room passed through the ties more enlarged, and her responsibilities conse

school-house, this building has won for itself celebrity by the various meetings held within its walls by better as a teacher, everybody admits to-day; and the colored citizens and the friends for promoting the she is better to have the care of the sick, as cause of human brotherhood. Even its very base- body will say on the morrow. From trade she has ment is redolent of freedom; for in this very room been almost entirely excluded. Men thought them-New England Anti-Slavery Society, in January, 1832. Soon after commenced its pulpit occupancy by Mr. Garrison, the Grimkes, and other advocates of immediate emancipation.

In 1834, when pro-slavery was so rampant in Boson that not a church could be obtained in which to hold a concert of prayer for the abolition of slavery, this church promptly responded to the letter from the Anti-Slavery Society, and communicated, through John T. Hilton, its Clerk, the unanimous vote, that the church was at their service whenever

In 1840, when New Organization raised its mischievous front, urging the throwing of Garrison and the Liberator overboard, unless woman's voice was hushed, when woman's heart was bleeding, and the Anti-Slavery platform narrowed to sectarian dimensions and brought under the control of sectarian exclusiveness; -- not so, said the colored men and woclusiveness;—not so, said the colored men and women; and in this place that verdict was accordingly
rendered.

ligence by special couriers. Rising above that condition, they instituted the mail system, and that is
so far perfected that thousands and millions of let-The colored citizens of the olden time were wont

here to celebrate, in a blended civic and military manner, the fourteenth of July, in commemoraation of the abolition of slavery in Massachusetts.

perseded by that of the First of August, the anniversary of British West India Emancipation, and which for many years was duly commemorated in Belknap Street Church.

Large and enthusiastic meetings have been repeat edly rallied here toexpose, denounce and protest against the iniquitous schemes of the American Colo-

Mr. Garrison and other anti-slavery friends have within these walls, received the benediction of Godspeed on their missions of humanity across the Atlantic, and on returning have been greeted with the welcome of approving hearts and hands.

When Boston Slaveocracy prevented that noble champion of freedom, from the other side of the water, George Thompson, speaking in Fancuil Hall on his second visit to America in 1850, Belknap Stree Church was secured for his reception; and while Marshal Tukey, with his police and ropes, guarded the square, a never-to-be-forgotten meeting triumphant and unmolested-suggesting to the friends what the Equal-School-Rights gatherings therein confirmed as its appropriate name, the Colored People's Fancuil Hall.

Happily, the changed aspects of public sentiment render now unnecessary any such substitute for the

Modern improvements have converted Belknap Street church and its vestry into acceptable audienceme, and which with the Twefith Baptist Church on Southac street, are ample for the meetings neces

ro-slaver, and sectarian position of colored churches, astors and laity, many a painful fact could be preented. It is sufficient now to state, that the growth of anti-slavery ideas, and the consequent increasing opportunities for the enjoyment of equality among their fellow-men, are inducing the intelligent and reformatory colored people to protest against all exclu-

SOUTHERNERS VISITING A COLORED

Governor Brown of Florida, Hon. D. S. Walker, Superintendent of Public Instruction in that State, Mrs. Walker, and Mme. Le Vert of Mobile, visited, on Saturday last, some of the New York Schools, and among the rest the colored school in Mulberry street. The scholars were subjected to an examination in the presence of the guests, and we understand that they acquitted themselves in a very creditable manner. Mr. Randall, the State Superintendent of Schools, being present, introduced Governor Brown, who is reported to have made the following address:

'I have sympathy with all; I am glad to see in all the spirit of improvement. Education is the great source of happiness. Education is the par-ent of virtue, and education and virtue will make you all noble and respectable. You secure a greater
share of happiness by attention to education.—
Without it life would be a burden. With education and virtue as conditions, any life must be happy. Whether you or your posterity go back to
your native land, and raise over it the banner of

your native land, and raise over it the banker of liberty, you will be a happy people; and you may carry the banner of Christianity where it is now unknown. I shall go back to my native State with a feeling of gratification that I have witnessed this. I wish you all happiness and prosperity.' The Hon. Mr. Walker, the Superintendent of Public Instruction in Florida, also delivered an ad-

dress, which is thus reported :

'It has given me a great deal of pleasure, my young friends, to have the privilege of making this visit. I may say that few things I have seen anywhere have given me more gratification than this to see the cultivation of the human mind under all circumstances, by all the members of the human family, is always pleasant. I have visited several of the schools of this city. I have witnessed in no other an examination to ascertain what progres they have made, but I will say that I have bee inscription:—'A gift to Cato Gardener, first promoter of this building. 1806.'

At the present day, colored churches quite readily secure 'ways and means' for erecting or remodelling their hauses of worship from individuals and Societies fraternizing with the American Colonization Society, whose practice is to foster and perpetuate exclusive colored institutions as an entering wedge for expatriating their 'colored brethren' to Liberia. But, stantly shower its choicest blessings upon you.

If Gov. Brown and the Hon. Mr. Walker wer the color of the skin is no barrier to the fullest en-joyment of Christian fellowship; and such churches should be attended by colored persons, to the utter shall not presume to question their sincerity—with what feelings of indignation must they regard the laws of the Southern States forbidding the educa-

tion of the people of color, and degrading the great majority of them to the condition of chattels!

The feelings of the scholars in respect to the country which makes color the badge of social deg-radation were exhibited by an incident which must have made a deep impression upon the gentlemer from Florida, and which The Tribune thus relates

'After more singing, an exhibition of the capacities of the Wheeler & Wilson sewing machines by one of the scholars, [for sewing is taught in the one of the scholars, [for sewing is taught in the school,] and some reading by a very little girl who stood up on a seat, Mr. Walker suggested the singing of 'Hail, Columbia.' To show a peculiarity of the school, the singing-master, Mr. Petit, played through the tune, but not more than a dozen of the scholars sang. Mr. Petit afterward explained that he had never been able to indeed the school of the scholars and all the indeed the school of the s ars to sing any of the patriotic tunes; they said that it wasn't a free country for black people, and they could not call it a 'happy land.' Mr. Walker, with so natural a repagnance, and requested that they would sing, for a parting song, something with which they were familiar. They sang a Kansas song.'

' WOMAN'S SPHERE.' As the result of education among the masses of the people, or advancement in civilization, the position of woman has of late years been more elevated, the circle of her labors and dudark days of exclusive colored schools was dignified with the misnomer of 'higher class.' But, three years since, after a hard-fought battle, the doors of the district schools were opened to all children, irrespective of complexional differences.

But, independent of its history as a church and a second to the part of the part o to see that there are certain occupations in life for which nature fits the female above the male. She is cambrics, silks and worsteds, bonnets and hose, ribbons and tape ; but that idea is fading out, and wo men are coming to monopolize entirely some branche ale behind the counter of a dry goods store; to-day it is getting to be uncommon to find such a store where they are not; and thirty years hence, in the retail dry goods store, men will be unknown, except as porters. Here girls are t come up into the business, and being by habits of life and taste better suited to it, they will not long be satisfied with secondary places. They will have their own stores, and their own goods, and by close attention to business, less expensive habits and more pleasing manners, they will succeed and accumulate wealth, where the men will fail and die.

There are very many other pursuits into which woman will enter with success. Telegraphing, at no distant period, is to be done extensively. Once people were content to live solitary and alone in this big world—each little community being a world by itself—or if any great event called for it, send intelters in the large cities, as in London, Paris and New York, are sent from one section to another of the same city. Now the telegraph is coming to cover that same ground, to a saving of time. We have a few lines between the chief cities and under But, as this was but nominal emancipation, having some of the sens; but a century hence there will taken place without any formal statute record, the day's observance has become obsolete, or rather suffice, and in the cities the lines will radiate from some central point, as do the fire alarm lines of today, to every ward. The whole earth will be coverrith a network, and the sea bottoms will thrill with these nerves of the world. This will open an extensive field of labor for women, for in telegraph

extensive field of labor for women, for in telegraph operating men can claim no superiority.

In hundreds of other occupations, where the labors may be arduous and the work heavy, there are positions from which the women will crowd their male friends. They will fill the clerkships of corporations, of banks, of post offices, carning for themselves a livelihood; assisting fathers and busbands, and rising above that dependence, so crushing to mind and destructive to virtue.—Newburyport Her.

Twiggs was executed at Danville, Pa., for the mur-der by poison of Mrs. Catharine Ann Clatk. The husband of Mrs. Clark was convicted of the same charge, and was hung on the 20th of September. The crime was committed in the spring of 1867. The poison is supposed to have been administered in her medicine. Mrs. Twiggs acted as nurse to Mrs. Clark, medicine. Mrs. Twiggs acted as nurse to same and was the only one who attended her during her illness. Both were convicted on the strongest circumstantial evidence. The particulars of her execution are thus given by the Philadelphia Bulletin :—

'The condemned woman passed last night rather She bade farowelt to her brother and children this morning, and after devotional exercises in her room, was taken to the scaffold at a quarter past ten o'clock, leaning on the arm of one of her spiritual

Advisers.

'A chapter having been read, and an impressive prayer effered up on the scaffold, Mrs. Twiggs spoke for six or eight minutes, protesting her innocence, declaring her readiness to die, and her trust in a just Judge, only regretting to leave behind her two orphan

children.

'She was much affected throughout. The solemnity of the scene was made more impressive by her grosns and sobs. Even after the cap was drawn over her face, she appealed to God in the most carnest manner as she asserted her innocence.

'At half past ten o'clock the drop fell, and, after struggling for a few moments, the wretched woman hung lifeless.'

How many innocent persons have been ed on the gallows, Henren only knows.

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

RESTORER HAIR WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE EUROPEAN REPUTATION!! THE Restorer, used with the Zylobalsaman THE Restorer, used with the Lyoosassing at Dressing, cures diseases of the hair or real at RESTORES GRAY HAIR TO ITS NATURAL

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

We take pleasure in presenting the following a deniable proofs that these are the best preparation either in Europe or America. They contain no bia terious ingredients—do not soil or stain anything. COLOR!

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Leasing says - Mrs. S. A. Allen's World's Hair Research and Zylobalsamum are perfect marrels. After ing them six weeks, my extremely gray heir a restored to its natural color. I am satisfied to not a dye."

HAYTI.

REV. MRS. B. C. ANDRUS, for many yearly, sionary to Hayti, now of Martinsburgh, N. Y. D. climate having seriously affected her hair and any says, 'I have derived much benefit from the us. Mrs. S. A. Allen's World's Hair Restorer and I. lobalsamum. I have tried various other renda for my hair, but never anything that so meteral and permanently benefitted me, as has Mrs. 8. A. I.

J. H. EATON, Pres. Union Univ., Tenn. 11 hm used Mrs. S. A. Allen's World's Hair Return and Zylobalsamum but very irregularly, but me withstanding, its influence was distinctly rails The falling off of hair ceased, and my lock, which were quite gray, restored to their original black

REV. H. V. DEGAN, Ed. Guide to Holinen, b. ton, Mass. 'That Mrs. S. A. Allen's World's Ber Restorer and Zylobalsamum promotes the pres of the hair where baldness has commenced now have the evidence of our own eyes."

REV. J. A. H. CORNELL, Cor. Sec. Bd Edwig ! Y. City. 'I procured Mrs. S. A. Allen's Walth Hair Restorative and Zylobalsamum for a reinim I am happy to say it prevented the falling of the hair, and restored it, from being gray, to in me ural glossy and beautiful black." REV. JNO. E. ROBIE, Ed. ' Chr. Ade.,' befor

N. Y. Mrs. S. A. Allen's Hair Restorer and Zin. balsamum are the best hair preparations I have no known. They have restored my hair to its cries REV. J. WEST, Brooklyn, N. Y. 'I am happy

bear testimony to the value and efficacy of his S. A. Allen's World's Hair Restorer and Irland samum, and also to acknowledge its curing my proness and baldness." REV. GEO. M. SPRATT, Agt. Bap. Penn. Pala

. We cheerfully recommend Mrs. S. A. Alei World's Hair Restorer and Zylobalsamum. REV. J. P. GRISWOLD, Washington, N. I

Please inform Mrs. — where Mrs. S. A.E. len's Hair Restorer and Zylobalsamum can be in in Boston. You may say in my name that I has they are what they purport to be.' REV. MOSES THACHER (60 years of age,) Picks N. Y. Since using Mrs. S. A. Allen's Well Restorer and Zylobalsamum, my hair cesses to il

'tis nothing like a dye." REV. D. T. WOOD, Middletown, N. T. Will has greatly thickened. The same is true of made of my family, whose head we thought would bem almost bare. Her hair has handsomely thicked and has a handsome appearance since using is

and is restored to its natural color. I am sub

Allen's World's Hair Restorer and Zylobalsum REV. S. B. MORLEY, Attleboro', Man. 'Ded feet of Mrs. S. A. Allen's Word's Hair Restreet Zylobalsamum has been to change the 'em glory' belonging to old men, to the original last youth. The same is true of others of my separate

REV. J. P. TUSTIN. Ed. ' South Bantist,' he, Chair ton, S. C. 'The white hair is becoming obiat by new and better hair forming, by the used hi A. Allen's World's Hair Restorer and Zymin REV. C. A. BUCKBEE, Treas. Am. Bible Inin.

Y. I cheerfully add my testimony to that of B merous other friends, to Mrs. S. A. Allen's Weil Hair Restorer and Zylobalsamum. The late have found superior to anything I ever used. REV. JOS. McKEE, N.Y. City. 'Recommendition REV. WM. R. DOWNS, Howard, N. F. Mal

A. Allen's Hair Dressing has no superin. eleanses the hair and scalp, removes hankes dryness, and always produces the softness, siling and natural gloss so requisite to the human has REV. C. M. KLINCK, Lewistown, Pa. Mr. 11 Allen's World's Hair Restorer and Zylobalsus

has stopped the falling off of my hair, and cause new growth.' REV. WM. PORTEUS, Stanwick, Ct. 'Mr. S. Allen's Word's Hair Restorer and Zylobsham have met my most sanguine expectations in cases my hair to grow where it had failen."

REV. D. MORRIS, Cross River, N. Y. (I harr) a great many who have had their hair restoral the use of Mrs. S. A. Allen's World's Har B storer and Zylobalsamum.'

REV. E. EVANS, Delhi, O. 'I have used Mr. A. Allen's World's Hair Restorer and Zylabe mum. They have changed my hair to in sees color, and stopped its falling off."

REV. AMOS BLANCHARD, Meriden, C. think very highly of Mrs. S. A. Allen's World Hair Restorer and Zylobalsamum.

We might quote from others of the numeron less We might quote from others of the numeros has we have and are constantly receiving, but we dead above sufficient to convince the most skeptical dark have at least the best preparations in the world fash hair of the young or old. We manufacture so the preparations. Occupying the large building, it of Broome and Elizabeth streets, exclusively for all expensions and warming the streets, exclusively for the salesmoon and warming to the streets of the salesmoon and warming the salesmoon and the salesmoon and warming the salesmoon and the salesmoon salesroom and manufactory, we have no u-These are the only preparations experted is a

quantity to Europe.

We also would call attention to the fact that when always avoided all charlatanism. Our preparations always avoided all charlatanism. the highest priced, but the cheapest, because it longer, and does more good: the expense, is less than others. We aspire to have the less than others. One bottle of Restort with lowest priced. One bottle of Restort with nearly a year. \$1.50 per bottle. Balam, #1 me GENUINE

has 'Mrs. S. A. Allen' signed in Red Isk to east wrappers, and in Black Isk to directions pasted as the tiles. Restorer bottles are of dark purple glass, with the Words, Mrs. S. A. Allen's World's Hair Restorm.
Broome Street, New York, blown on them. The Ball bottles are of green glass, with Mrs. S. A. Lie World's Balsam, 355 Broome Street, New York and them. Circulars around bottles copyrighted other is genuine. Signing the name by other is grey and will be prosecuted by us as a criminal design.

Some dealers from the Circulars are all the street of Some dealers try to sell other preparations or the hey make more profit, instead of these; instal as he

Sold by nearly every drug and liancy goods MRS. S. A. ALLEN World's Hair Restorer De NO. 355 BROOME STREET, N.N.