

REV. H. L. CARPENTER.

We learn by the London Anti-Slavery Reporter for April, that the Rev. H. L. Carpenter, B. A., has been recently delivering a lecture on the following subject: How American Slavery affects an Englishman, with recollections of a year's travels in the United States. As Mr. Carpenter, during his sojourn in this country, proved to be of no more force or value than a wet rag or a piece of dough to the Anti-Slavery cause, and made companionship with those of his denomination (Unitarian) most inimical to his cause, he is peculiarly well-fitted to describe how American Slavery affects an Englishman, not on American soil, but in America. Those who remember British soil, but in America. Those who remember the scrupulous care evinced by him, while here, not to give any countenance to the Abolitionists, nor any offence even to the most pro-slavery portion of the community, will find it difficult to repress a smile on reading the following admission from his lips:— "Travellers in the United States) ought to use their reason, and know how to observe, and not put their prejudices in abeyance." It is a pity that Mr. Carpenter did not think of this at the right time, and carry it out on the right side of the Atlantic. But then—it is so much easier to preach than to practice!

Mr. Carpenter is one of those soft-spoken, absurdly-charitable persons, with little moral discernment and less moral courage, who are ever reproaching the use of a hard language as applied to sinners of the first rank, extolling a false catholicity of spirit, deploring the extravagance of reformers, regarding as in shocking bad taste the treatment of David by Nathan, priding themselves against offensive personalities, and priding themselves against their moderation; yet ever daubing with untempered mortar, conforming to the average state of public opinion, indulging in a cheap sentimentalism as a substitute for unbending principle, and proving more detrimental to a struggling reformer's movement by their timidous counsels, than open foes. For several years past, he has evinced any thing rather than a friendly interest in the American Anti-Slavery Society, by his complicity with its bitter and most unscrupulous defamers—endeavoring to excite general prejudice against it, and to direct contributions to its treasury into mercenary and sectarian channels. It is of little consequence what he may say of American Slavery abroad; it is fortunate for the cause of emancipation that his residence is not on this side of the Atlantic. The number of go-be-tweens and empty sentimentalists in this country is already sufficiently large to render any augmentation of it altogether superfluous.

OLD COLONY A. S. SOCIETY.

The Old Colony Anti-Slavery Society held a quarterly meeting in Davis's Hall, at Plymouth, on Fast Day, April 15th.—The President, BOURNE SPOONER, in the chair. Meetings were held during the forenoon, afternoon, and evening. Though the commodious hall was not crowded, as it should have been, the attendance was highly intelligent and respectable, and most gratifying interest was manifested in the proceedings throughout. The following resolutions were submitted for discussion by Mr. Garrison:—

Resolved, That the annual proclamation of the Governor of this Commonwealth, for the popular observance of a day of fasting and prayer, is not the recognition of the fast approved by God under the old dispensation, (Isaiah, 58th chapter), nor by Christ under the new, (Matthew, 5th chapter), but simply a managerial act, without vitality or significance, far more to be honored in the breach than in the observance.

Resolved, That a revival of religion which takes no cognizance of the wrongs of the imbruted slaves— which has no controversy with their enslavers, but only with their uncompromising advocates—which leaves every popularly accepted sin unchallenged and unopposed, may, which readily connives at its perpetration— which derides personal righteousness, and talks only of the righteousness of one who was crucified as a blasphemer eighteen hundred years ago— which is well pleasing to pulpit renegeance, church corruption, sectarian exclusiveness, political self-seeking, and pro-slavery brutality— which inculcates false views of God, of his government, and of the philosophy of salvation—is a revival to be denounced as deceptive and spurious; and such is manifestly the present revival of religion which is sweeping like an epidemic through the country.

Resolved, That in the removal of Edward Greeley Loring from the office of Judge of Probate for Suffolk county, for his contumacious violation of a wholesome law of the Commonwealth, originating in his unjust rendition of Anthony Burns to stripes and bondage, Gov. Banks and the Legislature have faithfully executed the will of the people of Massachusetts, and done good service to the struggling cause of freedom throughout the land—as is clearly indicated by the furious outcries and menaces of the Southern oligarchy, and their Northern tools. Nevertheless,

Resolved, That if it be unbecoming and revolting in a Probate Judge to fill any office, under the U. S. government, whereby he may be called upon to return a fugitive slave to bondage, it is equally unbecoming and revolting for Massachusetts to allow a Slave Commissioner to exist on her soil; and, therefore, that it is morally binding upon the people to declare, that henceforth no such office shall be tolerated, and no human being put on trial before any tribunal in this State, to determine whether he is a fugitive from slavery, or the property of another.

Resolved, That to secure this desirable and righteous end, the friends of impartial freedom should give themselves, with all zeal and earnestness, to the work of circulating petitions, and disseminating light on the subject, until it shall be the decree of the people that every fugitive slave touching the soil of Massachusetts shall instantly become free, against all power of pursuit or reclamation, let the consequences be what they may.

Resolved, That this is simply a proposition for the enforcement of the first article of the Bill of Rights, which declares that "all men are born free and equal, and have certain natural, essential, and inherent rights; among which may be reckoned the right of enjoying and defending their rights and liberties, acquiring, possessing and protecting property; and, in fine, that of seeking and obtaining their safety and happiness."

Resolved, That they are to be ranked among Southern slave-hunters and kidnappers, who are for allowing Massachusetts to remain slave-hunting ground, on any pretence whatever; as such a license is to involve the State in the blood and guilt of the slave system, and to subject it to divine retribution as an accomplice in perpetuating "the sum of all villainies."

Mr. Garrison and Mr. Noyes were the principal speakers, and their remarks evidently gave high satisfaction. The difference between a true and a ceremonial fast—between a genuine and a spurious revival of religion—was very clearly set forth, and their earnest enforcement of the duty of making Massachusetts free to every fugitive slave who touches her soil, found a hearty response in the bosom of those who were present.

BOURNE SPOONER, President.

WORCESTER CO. NORTH A. S. SOCIETY. The annual meeting of the Worcester county (North) Anti-Slavery Society was held in the Town Hall in Leominster, on Fast Day, April 15th, commencing at 11 o'clock, A. M., and continuing through the afternoon and evening. President Joel Smith in the chair. The Secretary being absent, George F. Colburn was chosen Secretary pro tem.

On motion, the Chair appointed Wendell Phillips of Boston, J. A. Howland of Worcester, Mr. Barrett of Concord, Rev. Stephen Barker of Leominster, Mrs. F. H. Drake of Leominster, a Business Committee.

Mr. Howland read a letter from C. K. Whipple, of Boston, regretting his inability to be present. The Chair appointed Calvin Cook of Leominster, Mr. E. V. of Princeton, and C. P. Nichols of Leominster, a Finance Committee.

Mr. Howland read from the 58th chapter of Isaiah, and then contrasted the teachings of the Bible with the church and the revival of the present day. Wendell Phillips then addressed the Convention, elucidating the proposition that thought is the controlling element in all communities, and advocating Fast Days in their true sense, and maintaining that the mission of Christianity in this age is to raise up the down-trodden.

Mr. Phillips, from the Business Committee, reported the following resolutions:— Resolved, That the highest political duty of American citizens, and the surest method of saving Kansas, and stopping the spread of slavery and the aggressions of the Slave Power, is to cease to do the evil of continuing in partnership with the slaveholders;—a union which gives them all the power they possess for aggression and extension, as well as for holding their victims, and learning to do the well of using their power for the relief and protection of the slave, which they have so long used to plunder and destroy him.

Resolved, That in the recent removal of Judge Loring from the judicial position which he has so long disgraced, we recognize the triumph of a progressive anti-slavery sentiment, rising above and controlling party politics, which gives us cause of rejoicing, and hopefully renewing and continuing our efforts for the conversion of Massachusetts.

Resolved, That the present Revival of the American Religion, inasmuch as it is a religion that for two centuries has lived on terms of fraternization and fellowship with that sum of all villainies, American slavery, can excite no feelings of respect or hope in the mind of the slaves, or of the advocates of his rights, but only of grief and gloomy forebodings, and should stimulate all friends of pure and undefiled religion, and all lovers of humanity, to a revival of their efforts to counteract this revived wickedness, and for the overthrow of this religion, atheistic to the God who made of one blood all the nations of the earth, and infidel to that Christ who gave us the Golden Rule as the sum of our duties.

Resolved, That we claim of Massachusetts to enact that no man shall ever be tried on her soil as to whether or no he is a slave.

The Committee on Nominations reported the following list of officers for the year ensuing:— President—JOEL SMITH, of Leominster. Vice Presidents—J. T. EVERETT, of Princeton; MOSES SMITH, of Holden; B. SNOW, JR., of Fitchburg; Rev. WM. P. TILDEN, of Fitchburg. Secretary—REV. STEPHEN BARKER, of Leominster. Treasurer—GEORGE MILES, of Westminster. Directors—E. A. MERRICK, of Princeton; JAMES A. WHITE, of Hubbardston; A. A. HENT, of Gardner; Mrs. F. H. DRAKE, of Leominster; Mrs. A. W. FORBUSH, of Westminster; Mrs. Margaret P. SNOW, of Fitchburg.

The report was accepted and adopted. Rev. Stephen Barker declining, George F. Colburn was chosen in his place.

The resolutions were ably discussed by Messrs. Howland and Phillips, also by Rev. Mr. Barker, who, though in favor of political action, is strongly and earnestly in favor of any action which will work for the slave.

JOEL SMITH, President. GEORGE F. COLBURN, Secretary.

Extracts from a letter of FRANCES ELLEN WATKINS to a friend:—

"Oh, how I miss New England,—the sunshine of its homes and the freedom of its hills! When I return again, I shall perhaps love it more dearly than ever. Do you know that two of the brightest, most sunny (is not that tautology?) years of my life, since I have reached womanhood, were spent in New England? Dear old New England! It was there kindness encompassed my path; it was there kind voices made their music in my ear. The home of my childhood, the burial-place of my kindred, is not as dear to me as New England."

"Now let me tell you about Pennsylvania. I have been travelling nearly four years, and have been in every New England State, in New York, Canada and Ohio; but of all these places, this is about the meanest of all, as far as the treatment of colored people is concerned. I have been insulted in several railroad cars. The other day, in attempting to ride in one of the city cars, after I had entered, the conductor came to me, and wanted me to go out on the platform. Now, was not that brave and noble? As a matter of course, I did not. Some one interfered, and asked or requested that I might be permitted to sit in a corner. I did not move, but kept the same seat. When I was about to leave, he refused my money, and I threw it down on the car floor, and got out, after I had ridden as far as I wished. Such impudence!"

On the Carlisle road, I was interrupted and insulted several times. Two men came after me in one day.

"I have met, of course, with kindness among individuals and families; all is not dark in Pennsylvania; but the shadow of slavery, oh how drearily it hangs!"

THE HISTORIC CLUB. The above is the name of a literary association, recently formed in this city, by a few of the most enterprising colored men and women, for their own improvement and elevation.

In their meetings, original compositions or choice selections from the best authors are read by both male and female members. A short time since, "The Historic Club" gave a public exhibition at Chapman Hall, and all who had the good fortune to witness the representations agree in the opinion that the performances would have done honor to the best dramatic association in Boston. This was followed, a few evenings since, by a lecture from William C. Nell, the president of the Club, and the reading of an original poem by Geo. L. Ruffin. The lecture was well written, and finely delivered, and the poem seemed to give general satisfaction. May the example set by the members of this Association be followed by the colored people in other places; for, after all, the most efficient work that the colored people of Boston can do for the liberation of the Southern slave is to educate themselves, and by their own moral worth demand respect from the whites, and an acknowledgment of the equality of mankind, without regard to color, clime, or country.

THE DISSOLUTION OF THE UNION.

FRIEND GARRISON: Some oppose the dissolution of the Union, because they deem it impracticable, others because they think it rebellious, and others again because they deem it to be an utter impossibility. This is necessary to show the first class of objectors the feasibility of the measure, and to convince the second class that secession does not necessarily incur the penalties of rebellion. The establishment of these will necessarily remove the objections of the third class of objectors.

For my part, I do not think this extreme remedy necessary; but that it would effect the abolition of slavery, there can be no reasonable doubt. It would, at least, remove the complexity of the now nominally free States in this God-daring crime, and if no surer or better remedy can be brought to light, it shall have my cordial support. Having been reared in the political school of the venerable Thomas Jefferson, I never doubted the absolute and incontestable right of any one or more of the confederated States to secede from the Union. Every year, month and day that I have lived, every examination I have given this question, and every argument I have seen or heard advanced on the other side, have only tended to deepen this conviction. Nor have I, since the 'Compromise Measures of 1850' opened my eyes, doubted the responsibility of the people of the free States to both God and man for the existence of slavery, be the name of the federal government what it may. If the federal government is a consolidated national government, then the people of the free States, as component parts of the nation, are responsible for the existence of slavery as a national crime. If, on the other hand, the federal government is the agent of the sovereign States, and rests upon as the grantors of all its trust powers, still the free States, as sovereign communities, are responsible for the existence of slavery just so far as they sanction or sustain it by or through the federal Constitution, and the laws passed by Congress.

You, friend Garrison, think the federal Constitution a pro-slavery document, while I agree with the 'Radical Abolitionists' that, strictly construed, according to 'the plain sense and intention of the instrument,' notwithstanding it always has been, and is most likely to be, anti-slavery on your theory. Now, if I err, as to the anti-slavery character of the federal Constitution, (which I think you hold,) then it is the solemn duty of Massachusetts to sever promptly her connection with this blood-stained Union. Because, let her States act as they may in sustaining slavery, she, being sovereign, is bound by every tie which unites men as a universal brotherhood, to sever her connection with this legalized crime. Massachusetts is thus infinitely more culpable than if she were a part of one nation, because, asserting her sovereignty in her fundamental law, she necessarily denies any superior but God, who will require of her people the full exercise of the sovereignty which she claims in ceasing to oppress His children.

The 'Radical Abolition' party utterly deny the sovereignty of the States, not because it is necessary to sustain their correct views of the anti-slavery character of the federal Constitution, but because the admission of this doctrine would necessarily restrain the federal government from imbruing its hands in the blood of the people of such States as might deem their best interests to be secured by secession. Every other party asserts, in some form, its sovereignty. The Democratic party asserts the sovereignty of the States by endorsing the Vermont and Kentucky resolutions of 1798, and 'Madison's Report' of 1799. The Republican party asserts it, and bases the absurd right which it concedes to the States to hold slaves upon their sovereignty. Like the Democratic party, it forgets to remember that even sovereign States cannot legalize crime and injustice, if Judge Blackstone is good legal authority. The Garrison Abolitionists assert the sovereignty of the States in their numerous and able essays as published in THE LIBERATOR, and even you, friend Garrison, in his editorial leaders, boldly and truthfully assert the same doctrine. The Constitution of Massachusetts (as well as those of other States) asserts the sovereignty of the State, and claims the allegiance of its citizens in the most unequivocal language which its framers could select, as will be seen by reference to that instrument.

That there are individuals in these parties who deny the sovereignty of the States is conceded, but their non-sensical jargon about a divided sovereignty and allegiance is absolutely ridiculous. For instance, the National Era of the 31st of December, 1857, says:—"The State government, being supreme within its limits, is sovereign. The federal government, being supreme within its limits, is sovereign. The people in each State, being the source of all power in either, [i. e. in either government], are sovereign, although they cannot act upon the humblest individual, except through the limited sovereignty derived from themselves. The citizen owes allegiance to the government of his State, and to the government of the United States."

Here the learned Doctor has no fewer than the neat little sum total of sixty-three distinct and separate sovereignties in our system of government. To two of them, (which he calls 'limited sovereignties,') the State governments and the United States government, he asserts that the people of Massachusetts owe allegiance. Now, if both of these 'limited sovereignties' should command my allegiance, as a citizen of Massachusetts, will Dr. Bailey tell me which I am to obey, while he admits me to be a component part of an unlimited sovereignty—the people of the State—the source of all power? Again, suppose Massachusetts, whose citizens Dr. Bailey asserts to be sovereign, acting through a State Convention of her sovereign people, should secede from the Union, and establish a government based on the natural, inherent and inalienable rights of man to life, liberty, and the pursuit of happiness, will Dr. Bailey assert that the 'limited sovereignty—the United States government,' can rightfully determine that the citizens of Massachusetts owe it allegiance, while he admits that they also owe their State government allegiance?

Allegiance can be due to but one sovereign, let that be what it or reside where it may; and neither Dr. Bailey nor any other political quack can sustain the absurd proposition. To state such a proposition is to refute it in the estimation of every inquiring mind. The Doctor should take out a patent for his recent discovery of sixty-three distinct sovereignties in one complex system of government, for there can be no doubt that he is the original discoverer. How vague and uncertain is this absurd claim for the sovereignty of governments over the people, when compared with the following bold and manly declaration of the author of Junius:—"The power of king, lords and commons is not an arbitrary power. They are the trustees, not the owners of the estate. The fee simple is in us. They cannot alienate, they cannot waste. When we say that the legislature is supreme, we mean that it is the highest power known to the Constitution; that it is the highest in comparison with the other subordinate powers established by the laws. In this sense the word supreme is relative, not absolute. The power of the legislature is limited, not only by the general rules of natural justice, and the welfare of the community, but by the forms and principles of our particular Constitution. If this doctrine be not true, we must admit that kings, lords and commons have no rule to direct these resolutions but merely their own will and pleasure."

Vattel, (B. 1, ch. 1, sec. 10.) describes our complex, yet simple, system of government almost as accurately as if the model had been before him. He says:—"In short, several sovereign and independent States may unite themselves together by a perpetual confederacy, without each in particular ceasing to be a perfect State. They will form together a federal republic; the deliberations in common will offer no

violence to the sovereignty of each member, though they may, in certain respects, put some restraint upon the exercise of it, in virtue of voluntary engagements. A person does not cease to be free and independent, when he is obliged to fulfill the engagements into which he has very willingly entered."

That the people, in forming a Constitution as the basis of a government, do not part with their sovereignty, is clear, if that Constitution ought to be referred back to them for approval. How then can the government, inaugurated under that Constitution, be even a 'limited sovereignty'?

Now, with due deference to the opinions of others, it seems to me that the advocates of 'no union with slaveholders' ought to define the mode of action by which they expect to sever this Union.

There are two ways to effect this; one by rebellion, the other by the peaceable remedy of secession, by each State for itself, on its own sovereign responsibility. The former admits the right of the federal government to quell and punish the rebels. The latter, being based on the inherent right of the people of every State, Commonwealth, or nation, to self-government, as laid down in the Declaration of American Independence, neither knows nor acknowledges any superior but God.

JEFFERSON. A CARD. It is generally known in this place and its vicinity, that Cornelius W. Reed, who has just been ransomed from Southern slavery, is now with her friends on this Island. The family take this method to publicly express their deep-felt gratitude to all who have aided in accomplishing an end so long and anxiously desired by many fervent hearts. The amount demanded and paid was one thousand dollars, nearly one half of which was raised in England by the subscription and efforts of Henry and Anna H. Richardson, members of the Society of Friends, in Newcastle-upon-Tyne, and Miss Hilditch of Shrewsbury. Our friend Mr. Christopher C. Hussey, of this town, to whom we wish to express our obligations, commenced a correspondence on the subject with Mrs. Richardson, about nine months ago, acknowledging our gratitude for her great kindness and philanthropy in raising and sending \$500 towards the ransom of Cornelius's mother, also recently purchased, soliciting further aid in the righteous cause. This was immediately responded to by an interesting and feeling letter, now in possession of Mr. Hussey, followed by others, and by an effort which resulted in the raising and sending to this country \$481 through Mr. Lewis Tappan of New York. For this great assistance, we would return to our trans-Atlantic friends our heartfelt thanks and deepest gratitude. We also feel particularly grateful to Dr. T. C. Worth, of Wilmington, N. C., Joseph T. Tillingham, Wm. C. Taber and Mathew Howland and Rachel Howland of New Bedford, Mass., Wm. Shaler, D. D., of Portland, Me., Rev. J. B. Bronson, of Hyannis, Mass., to the Barnstable Baptist Association, Rev. Mr. Steer and others, of the Free-Will Baptist denomination, Rev. Mr. Woodbury and others, of the Unitarian denomination, Rev. Messrs. Walcott, Edwards and others, of the Congregational denomination, Rev. Mr. Snow and others, of the Methodist order, Messrs. Wm. R. Meader and Co., and other gentlemen, of Boston, Rev. Messrs. Eaton and Cook, and others, of the Universalist order, Rev. Mr. Pollard and others, of the Taunton Baptist Association, Colonel Borden, of Fall River, and to the Honorable Selectmen, and Messrs. Wm. Hadwin, John W. Barrett, Francis M. Mitchell, and James F. Cobb, of this town, for the part they have taken, and the labor they have performed, in raising the balance of the required sum. This has been mostly done by private subscriptions and small public collections; and while it would occupy too much space to give a more detailed account, or name every individual, we wish to express our deeply-felt obligations to each one who has aided, as if specified, to invoke upon them the blessings of those who were ready to perish, and to express thus publicly our belief that their names have been entered by the recording angel in an imperishable record, and that they will be rewarded by Him who looks with approbation on every effort to ameliorate the condition of down-trodden and suffering humanity, and who has said, that "For the crying of the poor, and the sighing of the needy, I will arise."

JAMES E. CRAWFORD AND FAMILY. Nantucket, Feb. 15, 1858.

OBITUARY. DIED—In this city, April 7th, very suddenly, Mr. JOHN STEPHENSON, (colored), aged 30.

Mr. Stephenson was a native of Jamaica, and a college graduate. For the last three years, he had been the accountant of Messrs. Morey, Ober & Co., now Morey & Smith, glass-ware merchants, 5 and 7 Haverhill street. As a business man, his punctuality, accuracy and efficiency won for him the deepest respect of his employers. They loved him for his inflexible integrity, his uniformly amiable and affectionate deportment, and his unswerving fidelity to their interests. He inspired every acquaintance with confidence in him, as one disposed to deal justly, to love mercy, and to walk humbly. Doing right and advocating the truth was his religion, his piety, his Christianity. Though educated in a profound respect for the evangelical sects of religionists, he was often heard to express contempt for a seventh-day religion, and empty forms and empty words. Nothing was so offensive to him as cant, pretence, hypocrisy; and in nothing was this so offensive to him as in religion. He seemed incapable of insincerity himself, and when he met persons of about equal proportions of colorphobia and pietistical profession, it was difficult to repress his emotions of mingled pity and disgust. As an evidence of his moral courage and discrimination, we will just name the fact of his recently subscribing for the unpopular paper called the Pleasure Boat. He was a Progressive. Being of a skin a shade darker than some of the race, his character for purity and intelligence was a perpetual rebuke of the prevailing stupid prejudice against color.

We are glad to be able to say, that his wife was worthy such a husband, whose graduation to a higher school of wisdom and goodness (as a matter of rejoicing considered in reference to him) has filled her heart with bitter anguish, solaced only by the reflection that he is now best with better teachers and finer opportunities for improvement.

It is proper to say, that his employers gave him every attention possible in his brief sickness, paid to his memory the sad tribute of respect when he had departed, and did what could be done to console the bereaved. If merchants generally were of this character, we should soon hear the last of the prevalent unjust and vile persecution of the colored man.

J. J. L. Music. The following pieces, published by OLIVER DITSON & Co., 277 Washington street, Boston, have just been received by us:— Euterpe. Grande valse brillante, composée pour le piano par F. W. Smith. Flora. One hundred Jugendstücke für das piano, composé von Charles Mayer. March de la reine. Pour le piano, par J. Ascher. Also the following songs:— Jessie Brown, or the Highland Rescue. An incident of Lucknow. The poem by J. E. Carpenter, the music by John Blockley. Three little kittens lost their mittens. Arranged as a song and duet by Comus. Willie and I. Taken by permission of Messrs. J. P. Jewett & Co., from the Sabbath School Concert Hymns, a beautiful collection of juvenile music. My happy friends. Song and chorus by H. Avery. The Bondair. A collection of favorite songs by various authors.

CONTRIBUTIONS.

To the American A. S. Society through Abby K. Foster. Wm. Washburn, Boston, \$3 00. W. F. Richardson, " 2 00. S. G. B., " 2 00. W. D. Haskell, " 1 00. Neal Dow, Portland, Me., 5 00. Susan J. Newhall, Portland, Me., 1 00. Mary S. Mansfield, " 6 00.

PLEDGES. A. J. Glover, Esplanade, Pa., 20 00. Arad Gilbert, Fall River, 10 00. Mary B. F. Curtis, Rochester, N. H., 5 00. W. Claiborn, Boston, 20 00. Wm. Sparrell, " 5 00.

AMERICAN ANTI-SLAVERY SOCIETY. Donations. Hon. Charles Francis Adams, Quincy, to spread information on the Slavery question in the Middle States, \$25 00. William Sparrell, Boston, 5 00. C. L. Remond— Collections at Union Village, N. Y., 8 39. Do. W. G. Hunt, " 23 23. Do. Mellenville, " 0 81. Samuel J. May, Syracuse, N. Y., for Tract fund, 0 60. William Crow, Montezuma, Iowa, for do., 2 00.

FRANCIS JACKSON, Treas. A. A. S. Soc.

THE NINTH NATIONAL WOMAN'S RIGHTS CONVENTION will be held in New York city, at Mozart Hall, 665 Broadway, on Thursday and Friday, May 13 and 14, 1858, commencing at 10 o'clock Thursday, A. M.

LUCY STONE, Ernestine J. Rice, Wendell Phillips, Wm. Lloyd Garrison, C. Lenox Remond, Mary F. Davis, Caroline H. Dall, Rev. T. W. Higginson, Aaron M. Powell, Frances D. Gage, and others, will address the several sessions of the Convention.

We regret that so many of the noble men and women, who, in spirit, are with us, should have so long withheld from us kind words of recognition and encouragement. We earnestly ask all those who believe our claims are just, who hope and look for a higher type of womanhood in the coming generations, to assert now, their faith in the everlasting principles of justice, that have no respect to age, sex, color, or condition. It is too much to ask that the Bradys, the Curtises, the Chappins, the Beechers and the Stoves shall cheer us by their presence at our coming Convention, or by letter make known their position in regard to this movement? Feeling assured that our cause is just, that our positions are tenable, our platform is fair for all fair discussion.

Communications for the Convention may be addressed to SUSAN B. ANTHONY, Anti-Slavery Office, 138 Nassau street, New York.

NOTICE—CHARLES C. BURLEIGH is an Agent of the Massachusetts Anti-Slavery Society, more particularly for the Western part of the State. His post-office address is Cummington, Hampshire Co., Mass.

HENRY C. WRIGHT will lecture in Hopdale on Sunday, May 2, forenoon and afternoon.

WM. LLOYD GARRISON will lecture in the Free Church at Groveland, on Saturday evening next, and on Sunday, afternoon and evening, April 24th and 25th, on reformatory subjects.

CHARLES L. REMOND, an Agent of the American Anti-Slavery Society, will speak at NORTH BEVERLY, on Sunday next, April 26th.

SITUATIONS WANTED.—Several young colored men want situations in stores and dwelling-houses. One who has learned the pegging shoe business is anxious to acquire a knowledge of sewing work. Apply to WM. C. NELL, 21 Cornhill, April 9.

PLACE WANTED.—A gentleman in the vicinity of Boston, having under guardianship a colored lad from the South, aged 16 years, is desirous of securing for him the opportunity of learning either the carpenter's or the bricklayer's trade. Any one who can promote his object will please address WM. C. NELL, 21 Cornhill.

TREES AND PLANTS. A Catalogue of the choicest Fruit and Flowering Trees, Shrubs, Roses, &c., will be sent on application. Carriage of all packages paid to New York. B. M. WATSON, Old Colony Nurseries, Plymouth, Mass. Mch26 7w

DIED—In this city, April 10, CHARLES SPROUSE, son of Lewis F. and Lucy Smith, aged 4 years and 11 months.

ANTI-SLAVERY PUBLICATIONS.

The following important and able works on Slavery are for sale at this office. The price of each, as well as that for which it will be forwarded by mail, is given below:—

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Hopdale Home School.

On account of the premature closing of the Winter Term of this Institution, occasioned by sickness among the pupils, the next (Summer) Term will commence on WEDNESDAY, April 21, two weeks in advance of the usual time, and continue twelve weeks. Applications must be made at an early date to insure acceptance. For information, address WM. S. HAYWOOD, {Principal. Hopdale, Milford, Mass., March 28, 1858. 3t

Speech by Theodore Parker. THE PRESENT ASPECT OF SLAVERY IN AMERICA, and the Immediate Duty of the North: A Speech delivered in the Hall of the State House, before the Massachusetts Anti-Slavery Convention, on Friday night, January 29, 1858. By THEODORE PARKER. Price, 17 cents. Just published, and for sale by BELLA MARSH, No. 14 Bromfield street.

Also, for sale as above, all of Mr. Parker's works, either in pamphlet form, or bound in cloth. Mch26 4

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POETRY.

For the Liberator: SPRING MUSINGS. I love the Spring-time, as, when a child, I roved o'er the hillside care-free and wild, And gathered the violets blue; Or 'mid the moss sought the May-flower pale, Whose sweet perfume told the joyous tale, That Winter had surely gone!

The Liberator.

SUNDAY LEGISLATION—IMPORTANT PUBLIC MEETING. The following are the 'Proceedings of a Public Meeting, held in the City of Buffalo, Feb. 13, 1868, against closing the Canal Locks and stopping the Mails on Sunday, and against Sunday legislation generally.' Readers will find them exceedingly interesting and instructive.

Resolved, That the Sabatarians must pardon us if we express the fear that their pulpits and presses, by manifesting and circulating from their hearers and readers, those opinions of these illustrious theologians and reformers on Sunday, have justly subjected themselves to the suspicion of having been guilty of that dastardly species of falsehood which consists in a conscious suppression of the truth.

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