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AMERICAN TRACT SOCIETY.

SPEECH OF HENRY WARD BEECHER,

CHURCH OF THE PURITANS, NEW YORK, BEFORE THE

American Tract Society of Boston, On Thursday Morning, May 12th.

It is not possible for Christians to have come to these anniversaries this year, without a solemn sense of the presence of God moving in the affairs of the world, with a majesty and revealed power transcending the ordinary measure of the Divine Providence. He is measure of the Divine Providence. He is now speaking, as only God can speak, by the voice of fear, by the pangs of terror, by the shakings of revolutions, by wars, and by rumors of war. Every man who is accustomed to read the Word of God with his eye upon the times, as its best interpretation, and who reads the times in which he lives by the illumination of God's Word, must be aware that we stand upon the eve of great things, either for good or lor mischief, and if for mischief, only for greater good by and by; for, when God sows trouble, that is the seed out of which he means to reap righteousness in the end.

There is no more any quiet in all the earth; there is no longer anywhere apathy; there are almost no places on the globe where men are torpid, except in Tract Societies; and every land, every continent, every race, every nation, is stirring as forests shake when winds are moving upon them. All men are looking out to know what things are about to befall the earth. In our own way, we, too, in this happy land, are agitated. We are not stirred up by war, nor alarmed by rumors of war.— We are not shaken by revolution, nor shat-tered by intestine dissension; and yet, many hearts among us are hot. Passions are wild here; mighty conflicts are waged; and yet, the laws are unbroken, the peace of the State abides sure, the household is serene, secular affairs flow in their ordinary channels deep and strong as the flow of rivers.

in other lands break out into wars, with as only produce discussions? How is it that we settle by our breath, and by ink, those interests which abroad are settled by the sword, and by crash of wasting artillery? Why do not those wild and tumultuous elements which in ther lands rend communities as earthquakes crack the earth, bring revolutions to us? Because God has taught us upon this side of the ocean that liberty, which cures evils, also prevents them. Discussions in schools and in popular assemblies is better than all diplomacy and crafty statesmanship for the interests of peace; for where the tongue is tied, the sword is free. America binds up the sword by giving the tongue liberty. It is our faith that liberty does not belong alone to the hand and to the foot, but to the thoughts, to the conscience, and to the tongue to give forth what conscience and the understanding work out. Therefore it is, while emperors, and kings, and little kings, and priests, and little priests, are being tossed up as ships or chips are tossed on the broad ocean of storms, we, agitating deeper questions, are preserved in

I know that there are some men who fear the results of discussion among us, and diet national rupture and disunion. there are whose keel is fear, and all whose ribs are cowardice, and whose whole life is but a quaking voyage of apprehension. They are always about to sink. The function of their life is gone if there be no ill-omened auguries darkening the future. Some men there are who sleep on this matter of disunion. They wake on it. It is their food at morning; it is their noonday meal; they supupon it. It is their Sunday devotion, and their week-day horror. Disunion! You might just as well fear that the continent would break in two because running rivers cleanse their waters on its back, and the restless ocean forever laps its sides, as that this Union will

a Satan would gain by it nuch that Christ might. Why, then, are we not in danger? Simply because we have learned to trust the people, and to make them praiseworthy by intelligence, by moral education, and by the unrestrained, yet regulated use of their rights as free men. Other lands make the individual weak, to make the State strong; but we teach and believe that the h of the State is in the strength of its individual members. We put trust, not alone in collective man, but in the individual man .-And that we may not be deceived by the whole force of our educational institutions and our political arrangements, we seek to make the individual man, the land over, praise-

Our nation, by its organic political institutions, is but a continental debating society.-Our newspapers, and winged books, daily bear before every individual of the land every ques-tion that affects the welfare of the State. Our people are invited, and provoked, to the most searching scrutiny, to the formation of their own independent opinions, to the fullest ex-pression of their convictions, and to the utmost liberty of waging moral battle for that which they deem right and just. And when, out of

this universal activity, out of the conflict of its independence, and, in appropriate interests and judgments and experiences of a whole people, final results are obtained, they take the form of laws, and walk among us supreme, not simply by the enactment of legislators, but supreme by the convictions of an interest and in the conduct of his among the same and in the conduct of his among the legislators, but supreme by the convictions of an interest and, in appropriate the conduct of a conduct of a conduct of his among the con

telligent people.

I would that this lesson of the freedom of ment. When, at length, discussion and its benefits had been learned as their prosperity is turning perfectly by all as it has been by some; or, rather, as perfectly by some among us, as it has nent perils, he assumes

been by all the rest of the community. But it would seem as if some men gained education only by the loss of common sense. There are thousands in whom prosperity and intelligence lave wrought a conceit which makes them westful of the common people They them in social position, and stand together in classes, with mutual flatteries and a common upon the occasion of the late. Amount of the late and a common people to conduct the religious of the late and the late and the lapsed management that this Society should be again, and say to these years to conduct the religious of the late and the lapsed management that this Society should be again, and say to these years to conduct the religious of the lapsed management to conduct the lapsed management to co classes, with mutual flatteries and a common upon the occasion of the late Ann onceit. They are bound together in a com- the chief speaker, and the most s mon emptiness, as the staves of a barrel are Daniel Lord. The following are bound together around the vacuity of an unfilled centre. Nor have I ever before seen a tors of the Tract Society, he saysmore remarkable instance of the contempt with donors, they give their property to the which conceited men look upon free discussion, ity; it is an entire gift, parting with that which was exhibited upon the platform of the Tract Society, at its recent an every man, woman and child knows, niversary, on the boards of the Opera House in New-York. Whatever prejudices have therefore, all those who have contribited against the morals of an make up this fund from the beginning opera house, must, since that platform held such actors, receive double force; and I am sure that no ordinary play, and no opera, bad even as Don Juan itself, can have a more misting the fund. They gave it away. But for a the shameless exhibition which took place on that occasion, and by the reverend and legal actors. There it was that one of the most disactors. There it was that one of the most distinguished civilians of New York was pleased to inform the audience, in a speech preliminary to the gagging of that audience, that a deliberative body was not a safe place for the discussion of grave questions. The Reverend Daniel Lord it was—for so I read his title in trust property. The Society does not the safe place for the management in the very way and to cise object intended. It is thus emittrust property. The Society does not safe place for the most discussion of the property is to be protected voted to this plan. And every constitute of the most discussion of the report of the Tribune, though when he took orders I am not informed—the Reverend Daniel Lord—and surely Daniel, must, at this time, have thought himself in the lion's den again—declared that the excited feelings of deliberative bodies and popular assemblies viate in its use or management from were not favorable to investigations of truth.

When I looked around, and saw that almost Here let me say that with all the

flagrations kindled by free discussion.

needed that any should remind them of their duty to the poorest among the ignorant—four milmost ignorant among the ignorant—four million American slaves, is itself enough disgrace. That when the voice of a Christian people, sounding louder and louder every year, and coming up from twenty States, like the sound of many waters and mighty thunderings, demanding that the Society, which professed to express in its publications the full truths of the Christian religion should give unterance to the proceeds thus:

"The plan of this charity is contained in its written constitution; and, first, let us consider, who are its beneficiaries. They are said of printing a tract in a language which those to whom it was to be sent did not understand? And yet how does that difference to receive the benefits? By the circulation they are addressed will not receive, Tracts on slaver might be able in their teaching. taking counsel of sinister fear and secular inthem as a Christian virtue, and moral cow- reading of the paper." ardice plead as a duty, was enough to bring up again into our ears that solemn denuncia tion which eighteen hundred years ago made Jerusalem tremble-" Woe unto you scribes,

stood again, in this extemporized temple, the management, uncontradicted, declaration priest and lawyer, determined to justify their that the object for which the funds of the own recreancy, and to forbid other people the rights of that free speech which they had guiltily refused to employ. And this anniversary meeting of the Tract Society had for its ples of its managers or members; was not to

they called an expect should be seen to the companion of the sters of the clergy, but the trick sters of the law, prepared with every mean device of caucus and political maneuver, to anticipate and ward off free speech, and shield themselves behind this enforced silence. Not one word was allowed to be said at that meeting upon those questions which the Almighty God has sent upon this nation; which, in spite of wrath, and leagued resistance of men of might, and wealth, and worldly wisdom, he has, for twenty-five years, sunk deeper and deeper in the hearts of men, with which he hath already revolutions of sentiment, and by which yet he will change the face of affairs in this whole land. None of those things which you think, which I think, which all men are thinking, which they themselves contained and silver, like diamonds and lawyer crew, that then, as now again in our lay, held the holiest places, that they might extend the foundation of the meating of the american Tract Society and missiles into the missives and missiles into the missive which yet he will change the face of affairs in this whole land. None of those things which you think, which I think, which all men are thinking, which they themselves, per force, think, were allowed to be spoken, but only pettifogging things, technical things, managing, wire-pulling, cancusing things. Their object was to keep men from talking who had something earnest to say, and let those men. something earnest to say, and let those men talk who desired to say nothing. It was, therefore a plea against fullness, richness and substance of moral conviction, in favor of emptiness and pretense. And it became very exident that the time had come care to the conviction of the convergence of the American Conviction of the convergence of the American Conviction of the Convictio emptiness and pretense. And it became very evident that the time had come when this American Tract Society, which had priority in American Tract Society, which had priority in the tract Society in t

When I looked around, and saw that almost every other man in that assembly was a gray-haired man; that hundreds of them were pastors inured to discussion all their lives—men who had given their thoughts both to booled and to the discussion all their lives—men booled and to the discussion all their lives—men beard this eminent legal gentleman, himself a gray-haired man, to whom impetuosity and first seemed anything but congenial, descanting upon the danger of being consumed by the wild be think that there was just about as much need of sending fire-engines to grave yards to put out tombstones, as of repressive measures in such an assembly to extinguish the conflagrations kindled by free discussion.

Here let me say that with all the fairness of this statement, it is thorough the fairness of this statement, it is t agrations kindled by free discussion.

That the Tract Society should ever have ended that any should remind them of the but her of the but he

Christian religion, should give utterance to some religious truth bearing upon this most serious and most grievous evil of our times and nation, they should stop their ears, and taking connected significant connected significant states. Circulation may larry be they are not receive, Tracts on slavry might be able in their teaching; tracts against polygamy the like; but how idle to attempt to send the latter to the Mortalization and nation, they should stop their ears, and discuss or settle controversies; not to declare the intervention of the charge of the for or against slavery; but to enlighten its countr, where they would be excluded. And beneficiaries by the circulation of tracts. terests, refuse to bear their testimony; that every year dumbness should be defended by This is the limit of its action, on the plainest couldnot be circulated, must be determined

Let the public, then, ponder this declara-tion made by the eminent attorney, in the presence of the management of the American Fract Society at its Anniversary meeting, in the Opera House. Let every man in the And now, upon this day, in compact of evil, United States ponder this received, and, by sary meeting of the Tract Society had for its primary object, this one thing,—to gag men, and to prevent free discussion. They dreaded honest men's tongues. They knew that if those that were there gathered together, had had the right to pass in review their conduct, in the light of God's law, in the light of God's providence, in the light of sober and Christian reason, they called not together and the might it of the means anything, it means that tracts are to be circulated by the Society without regard to what there are the circulated by the Society without regard to whither men are willing to receive the truth of Christ, and that if they are not, they are in the might it of the clergy, but the trick sters of the law, prepared with every mean.

the field over the other that held there its If such things are right before a Jury; it discraceful Anniversary, should again resume be deemed right to gain a temporary vist

for one's clients, at the expense of fact, and from any Courts of Jistice, it certainly will not be deemed right by the reflecting and ious community, for a man to stand upon eligious platform of a prominent benevo-Ligitus platform of a prominent benevo-t-Society and to declars so deceptive and alse a thing as that the lunds of this Soci-ry vere solicited, and were originally given, the purpose simply of circulating tracts that any regard to the contents which they was missingly well unlessed they that more universally well understood than that the operican Tract Society was organized for

> of maral truth, is an assertion so mon-so infidel to all faith in Scripture, and n itself, that I marvel that so many hat knew better, did not stop their illed advocate on the spot, and correct a presentation which, in the end, cannot be to be most damaging to the interests are special pleaders and pettyfogging

cording to this doctrine, then, if smugshould become a practice along our Northern coast, and maritime churches d lave smuggling deacons, and smuggling ter, and smuggling members, the manent of the American Tract Society would no right to declare their views in respect moral character of this act; and unhey could have tracts already grown, on subject, hanging on the bushes, or wrapup in the cerements of the past, they d have no right to declare principles on subject. When the American Tract So-issued the most searching and fearless s, discussing the evils of intemperance, transcended their power, and abused their according to their own attorney; they no business "to declare the principles of anagers or members" on this subject.

hen any great evil in the growing light hen any great evil in the growing light hristianity is lifted up by the providence od and made the mark at which the Church and address its moral power, the Tract Secondary of the providence of their trust, this do circ be true that we have do the providence of Christian men respecting as the truites of Christian men respecting which is not to discuss, but to circular the providence of the circular of the cruths of the Gospel, which is not to the Gospel, we are mere mechanical pursue of the cruths of the Gospel, which is not to discuss the control of the cruths of the Gospel, we are mere mechanical pursue of the cruths. The Society is to know

ewhat passes through it than a fanning hat knows neither the grain which es nor the chaff which it drives away .we quote again:

However proper, then, a treatise might however suitable, if it could be circulated to do mod, yet it cannot be circulated it as a reliminary question of fact by the managersof the Society."

Le every honest Christian man in theso Unitd States consider this abominable doctrine that he duty of a Christian Tract Society, in circulating the truth, is to be judged and limited by the wishes of the corrupt and wicked men If wicked men are willing to receive light pon their wickedness, the Tract Sociev is permitted to send them knowledge; but viked men do not desire that light should in into their darkness, Mr. Lord declared, thetwithout a perversion of their trust, the

pon themselves endless mischiefs, because bey would not forbear, because they would ast upon the unwilling face of darkness, the yet, Mr. Lord dared to say—and there was not one priest upon the platform that there is to contradict the declaration—that tracts avery, and tracts against polygamy, and must not be sent either to those that uilty of either sin, unless they knew fund that these sinners were willing

them?

the what the Tract Society with all their piety, and all their ostentatious con-

scientiousness, has at last led the Church to; and that truth of Christ which was revealed to be, not the suppliant and the slave of men's caprices and appetites, but the master of their conscience, the lord of their faith, the supreme arbiter of their lives—that truth which is God's only vicegerent upon earth, open-browed, clear-eyed, and with a tongue that speaks in every language the same things, and with divine authority, is, by this last declaration of the American Tract Society, through their attorney, to ask permission of the intemperate before it declares the sins of intemperance; the sins of intemperance is the sins of intemperan cientiousness, has at last led the Church to; resentative system; not on the rash, reckless

and the racing crew whether they may print tracts against the special immoralities to which they are liable; to ask the thief whether they may circulate tracts upon dishonesty; the may circulate tracts upon dishonesty; the in deliberative popular assemblies, by advice, by suggestion, by persuasion, by reasoning, by of justice, for, says Mr. Lord, "Tracts on deliberative wisdom? When, since the days robber whether they may set forth the claims of justice, for, says Mr. Lord, "Tracts on Slavery might be very able in their teaching, tracts against polygamy the like, but how idle to attempt to send the latter to the Mormons, or the former teachers." or the former to other parts of the country where they would be excluded."

But this is not all. Let us, for a moment, argue the question upon Mr. Lord sown ground.
We demand to knew by what right it is said
that tracts will not be read in the South on
the duties of master and slaves. How has it been ascertained that they will not be wel-come? Have these men taken counsel of pocome? Have these men taken counsel of po-litical fire-brands? Have they taken counsel of their cowardice? Have they taken coun-sel of those men who, long committed against the agitation of slavery, are now ashamed to seem to yield, and to own, by yielding, that their whole past career has been mistaken? The proper method of ascertaining whether tracts would be read, is to make them, to offer them. would be read, is to make them, to offer them ; would be read, is to make them, to offer them; and when judiciously constructed tracts have been tried, with all kindness and perseverance and are turned back upon the depository of the Society, then it will be time for them to declare that they have been rejected. But to stand upon the precipice of their cowardice; to grow dizzy by the mere looking over into the chose below, to refer any that the chose below, to refer any that the chose below, to refer any that the chose below it to refer any that the chose below it to refer any the chose below it to refer any that the chose below it to refer any t to grow dizzy by the mere looking over into the abyss below; to refuse any attempt whatever, practically to test the question,—this belongs to those peculiar notions of Ckristian belongs to those peculiar notions of Ckristian impulse."

In the court of justice ever, in the hundreds and thousands, and heart the court of justice ever, in the hundreds and thousands, and heart the court of justice ever, in the hundreds and thousands, and heart the court of justice ever, in the hundreds and thousands, and heart the court of justice ever, in the hundreds and thousands, and heart the court of justice ever, in the hundreds and thousands, and heart the court of justice ever, in the second of men, throughout at the court of justice ever, in the second of men, throughout at the court of justice ever, in the second of the court of justice ever, in the second

thousands of men, throughout

thousands of men, throughout a states, who will assuredly receive, tude, suitable tructs upon this states, who with conscientions earn the truth. I declare my convicted living in the slave states, by ten hate slavery wastle more than a state of the slavery wastle more than the hate slavery vastly more than do the may of the American Tract Society; are ogists for it; are less indifferent to it. ogists for it; are less indifferent to and its words; are more in sympathy with that spirit of liberty in the New Testament, which has consumed so much evil in the world, and is destined to consume every vestige of slain their popular assemblies and protest very and of oppression. There are thousands There is not a State Legislature in all this of ministers that will circulate tracts written Confederacy that would choose or dare to purin a spirit of Christian love bearing witness sue a course which was known to be against against the selfishness and the wrong of those the deliberate judgment of the great majority oughly explored and taught; who earnestly wishes of the masses of men in this communithan the slave States of America. Nowhere else has the conscience lain so long fallow; style them. nowhere else are men more open to honest And before truths, spoken in a manly way; nowhere else are men more frank in recanting when they Executive Committee permit Mr. Lord to arare wrong; nowhere else more fearless in do ing that which they see to be right. And I there were, that were venerable when some of believe, in my soul, that if instead of our the Committee were born. Men were there Northern doughfaces, the management of this in scores, whose reading and habits of wise American Tract Society could be put into the reflection have made them as able in stateshands of any of thousands of men who might be selected from the slaveholders of the South, we should have a better expression from them which to accumulate wisdom than the pastor's of Christian truth on the subject of human office; and from out of discussions;

tee? What right have the members, who have exerted their power of management by the election, to interfere with this veto power? But the attempt to instruct the Committee assumes to take away not the veto of one, but the discretion of all. The plan of the charity has not in it such an inconsistency.—And how impracticable to execute such a construction of it. The publication and circulation of tracts must depend on occasions, on emergencies, to be acted upon as they rise.—It has been wisely committed to a select, an elected body, on the American idea of a rep-

WHOLE NO. 597.

Are they also to be supposed to be continued in judgment? Has Mr. Lord found out, likewise, among the other memorable

that our colonies sprang up on these shores, has it ever before been known that a great religious society, dependent upon the churches for its support, should sit without rebuke to hear the practice of discussion and deliberation in popular bodies described? And yet, the Managers of the American Tract Society permitted Mr. Lord to characterize our American religious assemblies in language

"A popular meeting, swayed by passionate eloquence, sympathizing in local feelings, would be a most unsafe depository of the functions in question. It is also likely to be composed most extensively of those who reside nearest to the place of meeting, and the course of the charity would thus be made dependent, in a degree, on the place of meeting. pendent, in a degree, on the place of meeting; and might vary as that should be New York, or Boston, or Syracuse, or Rochester.

Common to our commont that defraud the laborer of his wages. Nay, of their constituents. There is not a body there are thousands of men who believe that known to our system that is not compelled to slavery is a divine institution, who yet desire hold, and that practically does not hold, in the to have the duties of the master more thor utmost respect, the known judgment and desire to carry themselves toward their slaves ty. It is reserved for the American Tract Sowith some degree of conscientiousness and ciety to stand up in the midst of churches, and Christian fidelity. There is not in these Uni- of a Christian community that in immense mated States, there is not upon this continent, jorities condemn their conduct, and declare there is not on the broad field of the world, a themselves superior to such considerations province of labor more inviting, more urgent, an elected body, by being representative, made that promises a more abundant remuneration, superior to the rash democracy of popular deliberative assemblies, as Mr. Lord is pleased to

rogate their superiority? Venerable men

And before whom were these disparaging

words uttered? In whose presence did

rights, than now we are able to obtain from these men, whose highest conception of duty seems to be to do right by the permission of every temperature, to scatter light under the direction of ment and of every habit of thought they had

seems to be to do right by the permission of evil, to scatter light under the direction of darkness, and to establish righteousness by the consent of iniquity. I will myself stand pledged—if any word of mine may be a guaranty—that if the American Tract Society will print appropriate tracts up. The block in a Christian temper, and with Christian fidelity expressing the truth of God, I will circulate twenty million pages in one year. If the Society will take the offer, I will take the job.

Mr. Lord then goes on to describe the duties of the managers of this property. The life members of this Society, together with the life directors, at an annual meeting, elect the President, the Vice-President, the Secretaries and the Directors. Then these directors, together with the life directors, elect the Executive Committee. This Executive Committee then assumes all the authority and mittee then assumes all the authority and have been taken away from them, are always functions of the Society. The whole force of forbidden to complain. The sceptre and the the Society dies when they have put the Executive Committee into their chairs. In respect to this, Mr. Lord says: "How idle, then, to instruct this Committee? What right have the members, who

HENRY WARD BEECHER'S SPEECH. CONTINUED FROM FOURTH PAGE

And we, of America, with suffering heart and veiled faces, can any abhorrence be greater, to any Christian, than that which we feel hen we behold the latest born of Time, most blessed, best taught, richest in the heritage of all great things that martyrs, and confessors, and dying patriots have bequeathed to the world, have been most recreant, most cruel, most haughty to the poor, most despotic to the weak? It is in America that old Roman slavery flourishes as it never flourished in its own native soil. The Imperial scepter was milder than the Democratic oppression! But God has not left himself without a witness, nor us without a testimony that he means to save us Beginning far back in years, he has pressed unwelcome truths upon this nation with growing urgency! At first, truth of Christian humanity was born among us with infant face, and with the weakness of a babe. It seemed easy to overwhelm. And strong men rushed upon it. Herods there were, in every church, in every sect, in every state, in every legislature, in every neighborhood, up and out, seeking this child Jesus to destroy it! But all

of these again slew without slaying; and he

grew in stature, until now, Christ, represented

n his poor and despised ones, is stronger than

all civil affairs, "and the g

devil affairs, "and the government of upon his shoulders!"

The property very hard has pressed since the property of the light that dawned over where the country has been noble testimon, and the living words of God's truth have been not become on the property of the living words of God's truth have been not become on the property of the living words of God's truth have been not spoken now, in ten thousand pulpits; books have begun to march in long procession; newspapers, in turn, have given their power to this cause, until, at length, popular enthusiasm inflamed, the whole community has rised up, and is bearing earnest and solemn testimony to the rights of the enslaved, and the duties of Christian men and patriots! In this long confliet, that Society, which was originated by holy men, for just such solemn work as this; which was erected to be a platform from which the artillery of the Gospel might sweep every evil; which was organized that, by the power of organization, those tougher iniquities, which defied individual labor, might find in its organic power more than a match. This great, this mighty battlement, has stood only to be dumb, to be traitorous to its own great trust, to admire itself, to laud its own fruitless piety, and, surveying its presses, its loaded, groaning shelves, and its sleek officers, to cry out, is not this Great Babylon which I have built ! If there be on earth, at this day, one sight more melancholy or more shameful than another, it is the sight of an American Christian Association, established for no other end than the propagation of Gospel moralities, that, for half a century, has refused to bear a testimony in behalf of four million men, over-run, and infested with every immorality which oppression can breed, weighed down with every evil which it is the intent of the Gospel to alleviate, destroyed by every malignant mischief from which the Gospel was meant to be a salvation. To withhold bread from starving cities, medicine from dving hospitals, rescue from wolf-imperiled

the Gospel! Thus telling world that there is a Gospel that can be preached devoid of pity for the poor, copy of all sympathy for the oppressed, deaf to the groans of slaves, and dumb to all the petitions of the degraded and neglected! It were bad enough to despise God's poor, but to excuse it by a plea which maligus the very heart of Christ and slanders the spirit of his Gospel, is a crime yet more unpardonable!

It is a pain and piercing to my heart that the Church of Christ has not been found with banner advanced, far beyond all other bodies leading on the world to a victory. I can never forget that my father and my mother were members of Christ's Church upon earth. And, even if Christ himself had not sanctified the Church, this would have been enough for me, that my father's and mother's hearts had made it sacred !

But when both Father in heaven and father on earth have left their memories in the bosom of the Church, she must receive from men all that the yearning heart, the deepest sensibility, and the most earnest love and enthusiasm can bestow. If she might only be true to her trust, what matters it what becomes of you or me? If the name of Christ and his Church might glow with the renown of heroic humanities and difficult duties faithful-ly done, let us be cast aside, as o'd and shattered armor, or as the rind of golden fruit, peeled off that some longing lip might such the pulp! Willingly would I lie by the way-side; willingly would I have my hand paralyzed and my tongue silenced; willingly would I submit to that most grievous and bitter calamity to an active man to stand uselessly aside and see the world go past in all its movements of enterprise and adventure, if only by such sacrifice of myself I might behold achievement, courage, enterprise, and heroic endeavor, in the revered Church of Christ!— ow loog shall heron be drowsy? How long shall she sleep in the garden where Ohrist, in anguish, sweats drops of blood ?-When will she wake, if not to save her Master, at least to go with him to trial and to disgrace, out of which shall come victory and

What is now agitating the land? For more than thirty years the diapason of this country has not been the swell of the ocean. It has not been the sighing of the wind through our Western forests; the deep thunder-toned diapason that has rolled through this laud, has been the sighing of the slave.— [Sepsation] Throughout all this time the Church has heard the voice, and scarcely knew what it was. But God has been rolling it upon her more and more. In my day s conflict has taken place. I remember the days of mobs. I remember when Birney's press was broken in pieces at Cincionati and dragged into the Ohio river. I remember when Theodore Weld was driven by unvitalized eggs from place to place in the West.—
I remember the day when storehouses were sacked and houses pillaged in New York. I remember the day when a venerable man escaped from being murdered for a good cause, because he escaped has never been engaged in it since. I remember when it was as much as a man's name was worth to be called

gle one of the most reverend Societies which we have, the American Tract Society, which we have, the American Tract Society, which was organized to speak God's truth to man, has stood by and seen the whole conflict and has never opened its lips or uttered one single word. Churches that were unfaithful have been brought into line. States that were recreant have become faithful. Whole neighborhoods that have been false have been converted to the truth. I scarcely know another institution that has been able to stand against this providential work, maintaining a bad consistency from beginning to end, but the Tract Society. That Society has refused from first to last. If, in the day of judgment, it shall be accounted a sin to have spoken for the enslaved, with any potency of voice, there will be no condemnation against the Tract Society, whatever may befall you and me. They had no such humanity. I am ashamed of the institution. If they would put themselves on the right. stitution. If they would put themselves on the right basis, I would not care. They would not be bound to publish on the subject proposition is that the Apostle Dr. Magie

money from the churches under false pretenses, their and say, we don't pretend to teach the whole ground of morals—we have our line of doctrinal points, and we will follow in that line, "Brother in the standard declared says of the says of then God speed them. But they stand in a position of misrepresentation of Christian truth and practice before the community.—
It is because they stand before the community as authorized by the churches to teach the true faith and practice, that their position is as authorized by the churches to teach the true faith and practice, that their position is so mischievous and their example so wicked.

For it teaches the world that there may be religion without ethics; that right doctrine is a substitute for right practice. There is not one gin in the calendar of crime that is not the swould have been in example. one sin in the calendar of crime that is not the would have been in evangelizing ambodied in slavery—and not one of them will touch it because they are busy preaching the Gospel. [Laughter.] They will not touch stealing and adultery, though four milare pronounced by civil law not to be men, are forbidden the privilege of reading the word of God—are forbidden knowledge and manhood,

As to the appropriateness of the pla ions of stolen men, women and children who God—are forbidden knowledge and manhood, and stand before them despoiled. They declare that they cannot turn aside to meddle with a question relating to them. And why? Because they are preaching the Gospel. That declaration, interpreted in plain English, means that there is something in the Gospel that can be and stand before them despoiled. They de-clare that they cannot turn aside to meddle with there is something in the Gospel that can be preached independent of national morals. There is no religion separate from ethics. I

true religion, and he who has the motional, and leaves out the cond think I would say. Theodore
No; I should not. I think he is harmless man on the continent, beat a is open and shove board in the iron tonge and in of the golden Applause.] No, no—not them. [Reapplause.] If there ever were two is the fact that they have ose fault lies in the fact that they have ng lever to their engines, but must ad and never go back, they are those two men. [Laughter and applause.] Therefore, I should not pick them out, though I know they are called very naughty infidels, and I am afraid they are not as sound on the lished the firm of Joseph and Charles Starge, share creed as I am. [Laughter.] They will need in Birmingham, which has ever size been to get more catechism before they will get up into the synods and presbyteries. It must be ing houses in the world. His ampathics these Blanchards-these men who peddle in- were constantly with the oppressed and the fidel books. I should just as soon think of poor; but he was chiefly distinguised by his calling a man dangerous who peddled cock- great exertions against Slavery, or behalf e roaches and rats, as to call them dangerous. peace, in opposition to the corn-las, in the The man who wants these books is spoiled already. [Applause.] You can't hurt him. I tell you who it is. It is the man who puts on Schools. His first appearance in ublic like a saintly garb, the man whose face is lubri- was in the year 1833, from which me unticated to sleek devotion, who evades duty, who the final abolition of Slavery in the British has a text for every sin of omission and com-mission—it is the man who makes long prayers berforce, Clarkson and Buxton, he ing the while devouring widows' houses, men who cause with his pen, tongue and pue, turn up their eyes whenever they mean to do satisfied with the concession, and debtful if a wicked thing, who stand in the very place where the Pharisees stood—they are the infidel men who take the garments of Christ to do the work of the Devil. [Applause.] I do not fear the efforts of any man before my congregation to subvert the Bible. If I cannot in fifty-two Sabbaths answer all he can tion, which was laid before the Paramenta urge, then my powers are weak indeed. I do ry Committee, and was mainly instruental not fear him in steel mail from head to foot, in procuring the act of Parliament b which with his position plainly declared. It is these Slavery in every form was declared to abolmen who profess to do the work of righteous- ished in the British dominions. Mr.Sturge ness while they impede the progress of true re- afterward published a narrative of his pyage igion by their shams. These are the men which is still a standard authority from whom the temple ought to feel in peril. subject of which it treats. In 1841, I visit-The temple stands again in Nassau street, and ed the United States to examine Aprican the priests and lawyers stand there as did the Slavery, and on his return published spock Priests and lawyers in the temple of old.—
[Profound sensation.] The Pharisees are now in precisely the same relation to the religion 1848, he visited Paris as the guest of practice. of the New Testament, as were the Pharitis Society—this Boston Tract Society, for whom I now speak, is going to exclude free same platform—if it is going to exclude free Mr. Sturge took a prominent part in well and the platform of the same platform is the same platform. same platform—if it is going to exclude free discussion and inquiry—if by-and-by, when it shall have gathered wealth and influence, it is and went on more than one mission of page g ing to stand for the rich, for the refined, and During the war between Denmark another not for the wretched and the poor, I want my | Duchies in 1848, he went first to the thatremarks to recoil upon it; and if I live to be as old as my father (turning to the venerable Dr. Lyman Beecher, who was in the pulpit.)
I will denounce this Society in its old age and putes to arbitration. His visit to Russ in dotage as I now clasp it in my arms of faith and love, in its new beginnings. [Applause] I wish you would employ these truly beloved brethren who have done so much good sending the Gospel all over the land, as the Sparing the Gospel all over the land, as the Sparinon-intervention; and in the same year heartans employed their helots when they got them | dertook a journey to Finland, and laborites | the life drunk that the children might see them and ly investigated the miseries inflicted orthogonal avoid their vice. So show our brethren as wretched inhabitants of the coast by the arr they rise and stagger, that they may learn a which was then just brought to a close. lesson from the sight. Let me illustrate their politics, Mr. Sturge was an advanced Radan position. Here are cabins, and here are belonging to the party of which Mr. belonging to the party of There are Indians; there are wolves; there are Parliament several times, but was never rattle-snakes. The settlers come into the fort ed. In religion he was a Friend. to defend the place. Do you know, says one, that there are wolves without? No. Sir, do you know that the Indians are upon us?—

his sterling honesty in every related to the lord and the l the meantime they have got their dear lic and private life, and his to

FREDERICK nic, ground out of existence, and those churches which refused to discuss this question have been overrun by it and taken complete possession of. Synods, which have acted as dykes, have been overwhelmed and submerged. General Assemblies have been carried away captive by this good cause, and the public sentiment of the whole continent has been changed in this mighty work. In this whole struggle one of the most reverend Societies which cannit go down there to lend a helping hand [Applause and hughter.] I want you to ima

tive Committee, namely, that you munothing that the people do not want to because it would be like talking to t an unknown tongue. I should say good as some men—those wooden ch those things without vitality. And th an appropriate symbolism, I saw cary forming the support of the galleries, old architecture, men were carved as the affirm that the Gospel carries with it a threefold form-the ideal or intellectual form, the sentimental or emotional form, and the practice or conduct form. The three must be comports of buildings to represent slave around that circular building were ares of men and women hol ures of men and women holding in

[Laughter.] I never saw a b ting to receive the servile doctrines of alive body that met there. [A aughter.] If, now, I have which the Spyres in a private and to make further exp Great laughter, during which ook his seat.]

DEATH OF JOSEPH STURGE

Mr. Sturge, a well-known referm quarters of the Schleswig Holsteiners, and then to the capital of Denmark, to endevor putes to arbitration. His visit to Russ is application love 1854 is fresh in the public mind. In 185the does not cate went to Paris as one of a deputation comiss slight and p sioned to press on the Prace Congress the children about them, and are combing their ers' opinions, were such that an Abolitionist. I have within twenty years seen those parties which were the most tyranwe can't leave these important matters, to his opponents or his friends.—N

Douglass' Paper. IGHTS FOR ALL!"

Society to American slavery.

markable degree.

ved, planned, purposed and romote. "Vital godliness and re the two leading elements, of the gospel, which the Tract Society professes to proworld perishing in wickedness. It , therefore, to look into this gospel at if we can, not only what may be ning of which it is capable, but the attached to it by those who profess this gospel committed to them.

PAPER

TER, JUNE 3, 1859.

LINESS AND SOUND MORALITY."

y, limit, define and interpret

sense in which such words

They not only make us acquainted

erved, but have the additional

assuring us of the sense in which

to be received. Words are of-

WALPOLE or somebody else has it)

housels. Actions are not so liable

ane perversion. Words are signs ;

into facts, the mind pictures

y understand precisely what arches of our country mean

d words employed at the

e. They stand as the great

an not only speak louder than words,

American Tract Society is no insignifiddy-no trifling organization. Its powgood or for evil is tremendous. Holithe Lord is written upon its walls, and and purity are said to be its habitation. chers are counted by thousands, its inhundreds of thousands, its friends by and may be said to have a nation for regation, and a thousand presses for achers. The power of such a syspropagandism cannot well be over es-

see, then, what its gospel is, and ther it is such as all men ought to approve ive. We were somewhat sweeping in le of dealing with this body last week. Il aim to be more critical, exact and in what we have to say in our present

al godliness and sound morality"

sounding words, and express import-Not cold, abstract ideas, existing of humanity, having no relation to or on with it, but in it, of it, with it, com this human apable of maia ax "vital godliness." It is not dead ess"-not godliness from which life hat living "godliness"—godlinated, quickened, wermed, and warmfiving, coursing blood, and a beating hrilled with divine affections and holy ons, in close communion with, and its subsistence from the great heart of he source and centre of all pure light, and feeling. This is "vital iness." It is active loving God, and sharing his divine perfections-having in us the mind of God, and reflecting his loving im-

age in our whole life and conversation. So much the written words would imply-so much we should expect to find insisted upon in the name of "vital godliness." All this is implied in this first element in the object of this great religious corporation. What is the second element? Its constitution says, " sound morality." "Vital godliness and sound morality" taken together are the sum and substance, the very marrow of the existence of the Society. Strike out these,

and it might be a railroad company without a railroad, or a steamboat company without boats, or the prospect of any. It would be a tree without sap, a body without a soul. But "sound morality"-what of that ? what kind of morality is that? Plainly, upon its face, it does not mean mere common "morality."-That may be one thing to-day, and another thing to-morrow. It may be a system of worldliness, false, corrupt, wicked and pernicious, as all wickedness is under whatever name or guise it comes, and whatever name or language it may speak. Such morality may be a mere convenience, a custom, an outgrowth of ignorance and of barbarism, the minister of pride and selfishness, made as laws are sid to he strong enough to punish the gressor, but too weak to punish the str Very extdently, this is not the m the written wards "sound me Sound morality stands oppg ality as that now descri abolish and put away s itself "sound," genu not rotten, alloye twisted morality. ustice, its piness. It the rich, nor of the poor, but for the well-being forality, and such is e object of the Ameri-To promote this grand of God and the good of sks the support and sympathy of all fical Christians in this country, and This, we say, is the American ety on paper, and according to the aning of words. Would that this

the only meaning! But as we have said,

hese things have two meanings-a real and

seeming and theoretical one-a real and

practical one. The one may be found in the

paper, and the other may be found in the

practice under the paper. If words are things, things are words, the solid and just expression of words.

harmonious, kind and brotherly, and they have into our paper from the N. Y. Tribune. reciprocated each others kind offices to a re-

American Tract Society, of American evangelical hunting him down with dogs, when he runs away from those who rob him, shooting him down when he refuses to be taken, separating him from his family, selling his children, putting asunder those whom God has joined to-

gether, abolishing marriage, keeping him in ignorance, forbidding his learning to read the Bible-these, and a thousand other things, are not at all deemed inconsistent with " vital godliness and sound morality." A man in the Southern States could not well be expelled from any Southern evangelical church for and sound morality," as they are understood posed interests. Their God is a God after their own pattern. To their conception, He is a wealthy, slaveholding planter; and they, the little planters, consider themselves as the express images of their great parent slaveholder. The Bible, they tell us, sanctions slavery; that the God of the Bible ordained it; and that an ordination of God cannot be a sin. Such is

dered and fifty-nine. Of course, any kind of " godliness and morrlike" which the American Tract Society reand condemns others for attacking, defines the kind of "vital godliness and sound morality" which that Society aims to promote. If does not serve two masters. It cannot serve two masters. If it says one thing and look mos thing which it does is to be taken is easure of the meaning of what it says.

the "vital godliness and the sound morality"

of the slaveholding Christians of our country,

in the year of grace one thousand eight hun-

and asks for money, with which to promote of the name appended to it. "vital godliness and sound morality."

Now, all the arts, sophistries, dodges, and subterfuges, respecting the powers of the Publishing Committee, the want of power in the Society, the veto which each member has upon any proposed publication, the publishing only such matter as is calculated to receive the approbation of all evangelical Christians, the nature of the constitution of the Society, the inability of the Society to instruct the Publishing Committee, whether the Society or the the officers of the Society are superior-all this and all else, amounts to nothing as to the question, the great question, whether evangelical religion, "vital godliness and sound moralihold by the American Tract Society,

autology the first state of the third tal godliness, and sound mo of slavery has lived, and does now live, so the as the American Tract Society is concerned, islaction as to the truth of hi in a peace as undisturbed as the waters along the bottom of the ocean. Everybody knows that if the American Tract Society was earnestly opposed to slavery, that it would let down fiery sheets upon that hell-black crime, as upon others, and that a war of extermination would be waged between them.

That such a war does not take place, has not taken place, and is not likely to take itives, the following sums : place, is proof that the "vital godliness and Derby Anti-Slavery Association£5 sound morality" of the American Tract Society is "vital" devilishness, and springs from the same source with slavery, and every other abomination with which it is on terms of peace and concord.

pression of Austria.

ANOTHER JUST MAN GONE.

By a letter from our esteemed friend, Lewis TAPPAN, E-q., with whom the deceased was in "Vital godliness!" We have seen what consent correspondence until very recently, we this phrase means when read upon clean white learn, with painful emotion, that Joseph paper-how that it implies, living, active STURGE has ceased from the earth. The name noliness, from which all base, mean and malign of Joseph Sturge, of Birmingham, is known affections are excluded, and in which, like a to the uttermost borders of Christian philcrystal river of goodness, making glad the anthropy, and the announcement of his death city of God, all pure and heavenly qualities will be received with heartfelt sadness by all bear sway. This is what it means standing unto whom he was known. He was a genalone. But what it means in the mind of the uine friend to humanity, of all colors and of American Tract Society is quite another thing; all conditions in life, but especially to those in and this other thing is to be known and un- bonds. For these he was zealous, uncomderstood by looking into the relations of that promising and indefatigable. He carried his anti-slavery to the point even of refusing to This slave system has existed here more than use slave produce, and of earnestly exhorting two hundred years. The American Tract So- all others to follow his example in bearing ciety is only thirty-five years old, and of course this testimony against oppression. He was found slavery here when it came, and has one of the most unassuming and amiable men lived with it side by side ever since. There with whom we ever met, and thoroughly conhas thus far been no quarrel between them. scientious. A brief account of the life and Their relations have been altogether peaceful, philanthropic labors of Mr. STURGE is copied

MAGAZINE NOTICES .- The June number of The system of slavery has its own religion, the Knickerbocker has come to hand, replete, s well as its own politics and manners. Steal. as usual, with choice reading matter. The ing a man, degrading him from the dignity of number before us contains an elegant steel manhood to a level with the bruck working plate engraving of Prescott, the historian.—
The article on Adulteration of Bread is unwhen he refuses to work on such conditions,

Below we print its contents: Logan and the Home of the Iroquois. Dead or Alive. Something to Wear. April. The Romance of a Poor Young Man. The Harvester.
Wall Street to Cashmere.
The Old Apple Woman.
Literary Notices.
Editor's Table.

The Anglo-African Magazine is always a welcome visitor to our table. The June number commences with Mr. Delany's story, eneither or all of the inhuman practices specified. titled, "Blake ; or, the Huts of America," They are all in harmony with "vital godliness and is followed by the " Afric-American Picture Gallery," by Ethiop. A Chapter in the and received among our evangelical religion- History of the African Slave Trade, Thoughts ists of the South. Men there, make their re- on Hayti, Intellectual Culture, Claude Brindis ligion accord with their interests, or their sup- de Salas, fill up the remaining pages of the Anglo-African.

> SLAVE-HUNTERS IN NEW YORK .- Kidnappers are becoming quite impudent since the high-handed proceedings in Cleveland, Ohio, by which thirty respectable citizens have been treated as felons for resisting the Fugitive Slave Bill. Last week, they made their ap pearance in Wellsville, New York, and were about to pounce upon their victim, but were a little too late-the man having been safely placed in our hands before the scoundrels could learn his whereabcuts. He is now safely in Canada. It is well for all hands, slavehunters and the slave, that he was not overarmed, and we believe possessed the nerve and the arm to use them with desperate enerpandoned. The sound we say.

The Independent of last week contains an Now, the American Tract Society has no- able and searching review of the action of the toriously refused to bear any testimony against | American Tract Society, in relation to Ameri-American slavery. It has done more and can slavery, from the pen of John Jay, Esq. worse than this: It has published works The letter is addressed to Daniel Lord, Esq., which originally contained anti-slavery senti- whose recent defence of the American Tract ments, with such anti-slavery sentiments care- Society has been the subject of universal comfully left out. It has published and circulated ment. To our thinking, the letter of Mr. Jay matter assuming the innocence of the relation is a most complete refutation of every material of master and slaves. It has elevated to its position taken by Mr. Lord in his subtle arofficial board a notorious advocate and defend- gument at the late meeting. We shall endeaer of slavery and the slave trade. It has vor to publish Mr. Jay's letter next week. It made the will of slaveholders, slave-traders and is a paper of permanent interest, since it goes evangelical women-floggers, the law of the over the whole ground of debate, and intro-American Tract Society, insulted, gagged and duces the whole action of the Society upon silenced all members of it, who refused to bow the subject. In point of fullness, scope, to the system of blood-and then it turns round clearness, power and spirit, the letter is worthy

HORACE GREELEY AT OSSAWATOMIE .- Mr. GREELEY, judging from his speech at Ossawatomie, has completely given up the idea of affecting a union between the Republican party of the North, and the dead remains of the old Whig party in the Slave States. He finds those good old Whigs even more devoted to slavery than the Democrats themselves. The speech of the veteran of the Tribune gives an instructive history of the formation of the Republican party and the causes which gave rise to its formation. We have been asked to publish the speech, but must decline compliance, because we have but few readers who do not understand that matter very thoroughly already.

The Lewiston (Maine) Journal thus notices e in that city :- "A

kindly cared for by a large number of our mos prominent citizens-the threatened penalties of the Fugitive Slave Law notwithstanding-furnished with the needful, and on Mouday dispatched to Canada and freedom "

The Treasurer of the Rochester Ladies' Anti-Slavery Society would acknowledge from Mrs. J. G. CROFTS, our tried friend, to aid fug-

do 4 do 1 MARIA G. PORTER, Treas.

ROCHESTER, May 30, 1859.

District Attorney Belden of Cleveland is also Brigadier General of the Ohio militia. The The New York Post says that many of the Columbus Journal says that he has issued an Italians of that city are winding up their affairs order to the commandant of a military company in order to return to Europe, to take part in in Canton to hold his company in readiness to the war for the liberation of Italy from the op- act in the United States service at a moment's warning.

MISCELLANEOUS NEWS ITEMS

A copy of Dr. Cheever's great work, "God against Slavery," was recently sent to the Queen of England, by one of his friends. Sir C. B. Phipps sent a most courteous reply, to the effect that Her Majesty was graciously pleased to accept of the work.

The refusal of the South Carolina Court to convict Capt. Townsend, of the slaver Echo, is another and conclusive evidence that the Southern people who are interested directly in maintaining slavery, will do all in their power to reopen the African slave trade. Here is a clear case of piracy, which lacks no link of evidence. and the Charleston Court deliberately acquits the chief and all the parties engaged in it. The battle will have to be fought on this great ques tion before ten years have passed.

The Savannah Republican says :- " Philip McNulty, a traveling agent for a patent bedstead, hailing from Ohio, was detected last week in an attempt to decoy certain slaves of Covington to a free State. The citizens of that place rid themselves of the scamp by shearing his locks, applying a thick coat of printer's ink to his person, and then riding him on a rail to the depot, where he was allowed to depart. Served him exactly right, only a good cowhiding might have justly been added."

Our Government has been officially informed of the neutral attitude assumed by England and Prussia in the Italian war, and a diplomatic circular will be issued declaring our own

Messrs. Jennings, Lowe, Davis and Mit. chell, the kidnappers, have been liberated on bail of \$800 each, with good sureties. Their trials are set for the 6th of July next, in the Lorain Common Pleas. They are to be defended by the U.S. District Attorney, free of charge, in pursuance of instructions from Washington. So the people of the United States are to be taxed to pay the expense of defending these land pirates.

The latest intelligence from Senator Sumner gives hope of his ability to occupy the seat from which he was so ruffianly struck down, at the opening of the next Congress.

Recent letters received in Washington, from sources entitled to credit, mention that rumors were prevalent in various portions of Italy that the Pope might be compelled to take refuge in the United States. Our Ministers at Rome and Naples speak of it as highly probable, owing to the unsettled and precarious condition o

The Columbus Gazette states that thirty negroes from North Carolina, who had lately been emancipated by their master, recently passed through that city, on their way, as is said, to the northern part of the county, where they intend settling.

John Bright and Richard Cobden have been elected to the new British Parliament. Mr. Bright had an immense majority from Birmingham, and Mr. Cobden was returned without opposition from Rockdale.

The number of postage stamps, at different times, sold at the Post Office in New York City, from January 1 to April 1, 1859, was 5,-620,000; from April 1 to May 9, the number sold was 3,390,000, making a total of 9,010,000 stamps sold in about four months. This does not include the sale of stamped envelopes.

A letter from Rev. Theodore Parker represents him as improving in health. He expected to leave Santa Cruz in an English steamer for Southampton, England.

Richard Cobden has joined Horace Greeley in his perambulations over the mountains

A dispatch from Columbus informs us that the Supreme Court have decided the Bushnell and Langston Habeas Corpus Case, by remanding the prisoners. Judges Sutliffe and Brinkerhoof dissented. The majority base their decision upon precedent, and not upon their own opinions as to the strict constitutionality of the Fugitive Slave Law.

A resolution recommending the exclusion of free negroes from the State of Ohio, was introduced into the recent Democratic State Convention held at Columbus. Senator Pugh opposed and prevented its passage, because, he said, public sentiment was not yet ripe for the measure. He said one thousand slaves a year were brought into Hamilton County to be manumitted.

The Annual Meeting of the Friends of Human Progress commences at Waterloo today. The gathering is expected to be unusually interesting.

The Iowa State Reporter estimates the present population of Iowa at not less than 800,000, and thinks the next census will show fully one million.

Mr. Bigelow, in a letter to the Post, from Paris, says that some two hundred blouses came arm-in-arm down the street from the depot, immediately after Napoleon's depart

The Richmond Enquirer formally repudiates. Thomas Jefferson as a political teacher .-The Enquirer cannot stand his anti-slavery sentiments and doctrines which teach the equality

Henry Clay Pate has written an indignant letter denying the allegations of the St. Louis Democrat, to the effect that this noted Border Ruffian had been kidnapping slaves.

HOWELL COBB'S SLAVES IN LUCK .- Mr. Secretary Cobb's negroes are in a better financial condition than the Treasury over which he presides. The Macon (Ga.) State Press, says:

"We have been informed by our wothy Mayor, O. G. Sparks, Esq., of the firm of Hardeman & Sparks of this city, that he has sold the crop of cotton belonging to the negroes of Col. John B. Lamar and the Hon. Howell Cobb, to James Rea, for \$3,969 61. This is all clear money to them, and we are likewise informed that the same negroes sell sugar cane, syrup, chickens and eggs, which amount to at least one-half as much more."

n vour valuable paper.

sanction of American law. Should the slave husband murder the invader of his home, all Christendom would stand aghast with virtuous indignation; and yet public opinion applands the deed of Daniel E. Sickles. The glaring deformity of the slave system is aptly illustrated in the sale of those 429 slaves by Pierce M. Butler of Philadelphia. That was one at the darkest scenes in the drama of American slavery, and an one that can read the particulars, return a least square growing hatred to the accursed system, must be destitute of all the finer feelings of humanity .-And yet, every such scene is only adding more weapons to that moral armory which is des

of the people; their hearts are encased in an armor of selfishness that resists even woman's pleadings. What to them is the fact that men, women and children are sold upon the auction block with cattle, sheep and swine? Their sympathies are with the heathen in othuated, and how they Fare.

but just begun, is now arrested and cannot basily be restored to its former standing.

The prisoners lodge in the debtors' ward of oppression. What is it to them that the Fugitive Slave Act has converted the North into one vest hunting ground for men, and that in the State of Ohio men are tried and imprisoned for acting according to the dictates of humanitary and respect to the past of the country, leads to the dictates of humanitary and respect to the following statement:

uated, and how they Fare.

but just begun, is now arrested and cannot basily be restored to its former standing.

The prisoners lodge in the debtors' ward of the adjoining chambers of the jail.—

why are you in jail, and how do you fare? come in the nicely-furnished parlor," said to be occited by them, exists only in fable.] These into one vest hunting ground for men, and that in the State of Ohio men are tried and imprisoned for acting according to the dictates of humanitary and properties.

Size: The frequency with which the inquisional the adjoining chambers of the jail.—

why are you in jail, and how do you fare? come ing to us from all parts of the country, leads to the debtors' ward the adjoining chambers of the nicely-furnished parlor," said to be occited by them, exists only in fable.] These indicates are accomplication with the adjoining chambers of the parlor, is now arrested and cannot be asily be restored to its former standing.

Size: The frequency with which the inquisional the adjoining chambers of the parlor, is now arrested and cannot be asily be restored to its former standing.

The prisoners lodge in the debtors' ward the adjoining chambers of the nicely-furnished parlor, is also to the debtors' ward the adjoining chambers of the nicely-furnished parlor, is also to the parlor in the adjoining chambers of the parlor in the adjoining chamber of humanity and reason? Notwithstanding the many evils with which we have to contend, I have yet hope that our cause will eventually triumph. Slavery, like every other sin, hates to be exposed, and it is our work o expose it in all its horrors. Our only hope for the redemption of our race is in continued agitation-for "eternal vigilance is the price

LETTERS FROM MASSACHUSETTS,-NO. II.

paper, containing your anti-slavery sermon ceed to the trial of the other cases, ordered which as left. from the text of the Sickles tragedy, has reached me. I like it; it has the ring of the true metal. True as you say the text is not the trial of the other cases, ordered into custody. Thus shamefully put into custody. They shamefully put into custody. They as a sound mind in a sound body," they refused to accept of liberty on any the intermediate true metal. True as you say the text is not the court of the trial of the other cases, ordered into custody. They shamefully put into custody. They as a sound mind in a sound body," they refused to accept of liberty on any the intermediate trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. They are not have trial of the other cases, ordered into custody. true metal. True, as you say, the text is not the indignity and wrong which they had suffered "highest gospel," but the sermon certainly at its hands. is, for it is the deliverance to the captive, and the setting at liberty them that are bound .-In the good hereafter, holiness to the Lord shall be written upon all things. Even now, ting them into custody, by recording a jourthose who have eyes to see, can read antislavery written in letters of light upon all things. Even the shameful Sickles affair becomes an anti-slavery sermon, ringing with trumpet tones on the dull ears that had refused to listen to the cry of the slave. I have no fear that this perfect law of liberty shall not vet become the law of the land. Every event and circumstance, in whatever walk of life, is but an earnest protest against slavery; and if these should hold their peace, the very stones would cry out against it.

How beautifully Mrs. Stowe weaves antislavery into her new story-" The Minister's Wooing "-or rather how enwoven and enwrought with all the romance of our country is this same hated anti-slavery! It is only the skill to trace it. I believe it is held by

liberty, whose leaves are for the the nations. But I was speaking of Stowe's new story. How unanswerable and L conclusive are Candace's arguments, "I's neider huffs nor horns; I's a reasonable bein'-a woman-as much a woman as anybody." Can any thing be more adroit than the way Mrs. Stowe makes Candace answer the silly, but still always repeated arguments, that the descriptively lazy niggers would n't work unless they were compelled to, and if they were set free they the public, and would all cut their masters' throats? "I want you all to know, dat it's my will and | Government has so pleasure to go right on doin' my work jes' the same ; an' Missus, please, I'll allers put three eggs in de crullers, now; an' I won't turn de wash-basin down in de sink, but hang it jam rive from concessions on the up on de nail, an' I won't pick up chips in a milk pan, ef I'm in ever so big a hurry; I'll do eberyting jes' as ye tells me." How pathetic the exclamation with which she concludes-Now, you'll try me an' see ef I won't !" Ah! try me and see if I won't-so says the slave

numerous readers, you may give them a place some speeches of Carl Shurtz. His words thrill me to my very heart's core. There is The Sickles tragedy is about "played out," hope for the slave, there is hope for us all, and the troubled sea of popular opinion has for we stand or fall together, when such words and the troubled sea of popular opinion has again resumed its dead level. While the pulpit and the press of this country have been pit and the press of this country have been as these are uttered and cheered in Faneuil ticle with a few paragraphs upon miscellane-ous topic connected with the imprisonment, which we have been as these are uttered and cheered in Faneuil ticle with a few paragraphs upon miscellane-ous topic connected with the imprisonment, loud in their denunciations of such men as P. trine, the Union be a rope of sand? Sir, it Barton Key, they are dumb upon the subjects is better that this Union be a rope of sand Barton Key, they are dumb upon the subjects of the slave's wrongs, deaf to the pleadings of the whip-scarred bondmen, who have no right to defend the sanctity of their homes, right to defend the sanctity of their homes, and blind to the disgraceful scenes daily enacted in this "Christian land," under the acted in this "Christian land," under the

authority called law, when it stands in the tent the prosection of the same of

SPRINGFIELD, May 15, 1859.

of April. All of the indicted who had been arrested, except three or four who were excused by the District-Attorney, kept themselves in daily attendance upon the Coart during the "Bushnell trial," as their personal recognizances required. While discharge the "Bushnell trial," as their personal recognizances required. While discharge the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as their personal recognizances required to the letter, the "Bushnell trial," as the recognizance required to the letter, the "Bushnell trial," as the recognizance required to the letter, the "Bushnell trial," as the recognizance required to the letter, the "Bushnell trial," as the recognizance required to the letter, the "Bushnell trial," as the recognizance required to the letter, the "Bushnell trial," as the recognizance required to t

WAVERLY, May 23, 1859.

LETTERS FROM MASSACHUSETTS.—NO. II.

MR. Editor :—Since I wrote you, your

MR. Editor I wrote you your

MR. Edi

On the Monday following the commitment, the Court did recede from its ruling respect- tion in strong physical exercises and ing the Jury, but it confirmed the insult it spot orget the cares which might otherhad offered to the prisoners in wrongfully put- wiseress them. No day passes in which were ordered into duress because they surrend-ered themselves in discharge of their recogni-their the assurance that they do not sufzances; while the fact was that the recogni- fer in. zances were canceled by the Court itself, after the commitment had been ordered.

the present hour, the prisoners have seen no rhee of its afflictions will be none can foreopportunity for escaping custody by renewing their recognizances, which did not bring with it necessity for acknowledging in the act of entering the recognizances, that the fault of the commitment lay with themselves; that the going into custody was self-imposed, for mere effect; that what they had done for ef-fect had failed of its purpose, and that they were conscious of present, and expected final

These things the prisoners have not been willing to acknowledge. For, in the first that Mrs. Stowe has found the thread, and has place, self-respect has required them to show that they could understand insults if they botanists that all parts of a plant contain the germ of all other parts—thus the root will develop a stalk, and in like manuscratches talk the rebulke, "answerest thou the high prist the rebulke, "answerest thou the high prist to provide the rebulke, "answerest thou the high prist to provide the rebulke, "answerest thou the high prist to provide the rebulke, "answerest thou the high prist to provide the rebulke, "answerest thou the high prist to provide the rebulke, "answerest thou the high prist to provide the results of the Western Reserve was held at Cleve-with a view to express the sentiments of community in opposition to the Fugitive saying, "They have beaten us openly uncommunity in oppositions of the wind prist of the Western Reserve was held at Cleve-with the wild be the provide the results of the Western Reserve was held at Cleve-with the wild be the results of the Western Reserve was held at Cleve-with the results of the Western Reserve was held at Cleve-with the wild be the results of the Western Reserve was held at Cleve-with the results of the Western Reserve was held at Cleve-with the wild be the results of the Western Reserve was held at Cleve-with the results of the Western Reserve was held at Cleve-with the results of the Western Reserve was held at Cleve-with the results of the Western Reserve was held at Cleve-with the results of the Western Reserve was held at Cleve-with the reserve was held at Cleve-with th were not at liberty to resent them. The same

viction that self-humiliatid ose of the were made by these gentlemen, avowing their prosecution. The ich the determination never to flinch from the good ce the cause in which they are engaged, but at the the triumph with which cess in two or three instasively what aid and comfor are in its clutches. The imp only to observe these signs to see only road to safety lies.

And again, an urgent sense of duty to the cause of Freedom has helped to keep the imprisoned where they are! They have see clearly that the great object of the Govern ment in the pending trials has been to humbl in the cotton field, and the rice swamp, earning by his unrequited toil the means by which and to Federal tyranny for which the Reservision to unrighteous law

his master lives in idleness and luxury, to the his long been celebrated. With this inten-THE POPULAR THEMES OF THE DAY.

MR EDITOR:—Having a leisure hour at my disposal, I thought I would write a few random thoughts upon the popular themes of the day. If you think they will interest your the day. If you think they will interest your the day. If you think they will interest your the day. If you think they will interest your the day. If you think they will interest your the day. If you think they will interest your they day illustrated before them, they have been constrained to prove by their conduct, that while the prosecution can punish, it is long been celebrated. With this intention of the description of the description of the description that the negro cannot take insulting assertion that the negro cannot bey all lighteous laws to the last letter, are wade to suffer tedious and wearing confinement in jail.

But leving this subject, we close our ar-

When the alleged "rescuers" were first im-

itself bm its fellows from Oberlin. The mo-The two years amendment has, as you see, tive wich stimulated at least some of these passed in Massachusetts, and such men as influers was probably confessed by an of-Carl Shurtz are proscribed. When shall we learn the great truth that our mother country is the world?

Charles Hovey is dead! A good man and Bless, id previously betrayed in the malignant institute of the country of the country of the country is the world?

Charles Hovey is dead! A good man an Bliss, id previously betrayed in the malignant injective which they constantly leveled to the presence of the oppressor. How can be spare him?

How can be spare him?

What will come of all this Oberlin except at the wellington prisoners, when the well of the prison on boil and soon after and injective which they constantly leveled to the prison and its complished the prison of all this Oberlin except at the wellington prisoners, which the prison on boil and soon after and its comes uppermost."

How differently people look upon that great the well where the plea of "not guilty," and how differently people look upon that great the well we sentenced to a merely nominal unjable. The reprosch which the prose-

Of the inprisoned, 10 are married, and 4 THE OBERLIN-WELLINGTON RESCUE PRISON ither moderate or straightened circumstances, and their condition is aggravated by the fact Why they are in Jail--How they are Sit hat the business which several of them have but just begun, is now arrested and cannot

them the following statement:

The "Rescue" trials commenced on the ith of April. All of the indicted who had been arrested, except three or four wito arrested, by the District-Attorney, kept cl hotels. In a word, whatever can be

were, soon after the opening of the "Lang-ton trial," contrary to legal rules and to ju-they not expected to go, and, of course,

ions ship morning and night, and maintain a Bidass and a preaching service on the Sabi To mental labor they add recreathey not thronged with company and every classociety has sent up its representatives theith the assurance that they do not suf-E is the mode of life of the imprisoned

after the commitment had been ordered.

From the time that the Court thus redressed one wrong, while it intensified another, to heard cheerfully bears its trials. What see when the end will come, none fore-tellod is its keeper. It is in what it re-gas His cause that it has met its sorrows, an Him it commits its fortunes. It knows thall things" under His hand "will work

has cheered the prisoners to know that m prayer daily goes to Heaven in their bt. They beg Christians still to remem-bem before that throne which never debelieving prayer. H. E. PECK.

ahoga Co. Jail, Cleveland, Ohio, May 21.

AGAINST THE FUGITIVE SLAVE LAW.

attendance was quite large, all the Rail-dance out," has moved them to be steadterms which made self-deg a- us delegations. Father Gillette, 75 years of , was in the Oberlin delegation. A prosion marched through the streets, their troubles at the braisic and banners appropriately inscribed and add to the weight with a meeting was held in the public square.—

to crush them, his very large delegation went down to the jail buniring the prisones a see the prisoners. Sheriff Wightman had se offered to then aused the jailyard to be strictly closed, so ment prints have hat no ingress or egress could be had. The such of the in-risoners were allowed to be in the jailyard, could only and loud calls were made for Plumb, Peck licted will and others, of the prisoners. Short addresses

> same time counseling moderation. After a round of hearty cheers the crowd adjourned to he Speaker's stand. Hon. R. P. Spaulding presided at the opening meeting, and in his address said, they had met to corsult on the best means to preserve the gift of Liberty, left us by our fathers. The founders of this Republic had left us valuable rights and privileges, and how long these privileges may be enjoyed depends entirely upon ourselves. We have not met to entirely upon ourselves. We have not met to

counseled them to preserve order. Let us nake known our rights and our determination

President. A Declaration was adopted, setting forth the evils of violations of the Constitution by Congress and Executives, the encroachments upon State and personal rights by the Federal Judiciary, and the use of the ties and Executive tyranny; recommending the abolition of the life-tenure of judges; that a fund, to be called the "Fund of Liberty," to which no subscription above one dollar is to be received from any individual, be raised, for the relief and indemnification of the imprisoned "Oberlin Rescuers," and to be used further in publications; that Hon. J. R. Giddings, Herman Canfield and Robert F. Payne, be a Committee to sue out the writ of habeas corpus in behalf of the prisoners. In conclusion, a declaration of confidence in the Re-publican party, for a restoration of the Federal

sonian Republicanism, was made.

Hon, E. D. Wade, Judge Tilden, Mr. Giddings and Gov. Chase, and others, made stirring speeches, counseling only lawful measures of redress for wrongs against the sovereignty of the people and against humanity, but exacting all a star in before of right. Rochester award.

GLASGOW NEW ASSOCIATION FOR THE ABOLI-

The Eighth Annual Meeting of the Glasgow (Scotland) New Association for the Abgow (Scotland) New Association for the Abolition of Slavery was held in the Wesleyan Chapel, John Street, on Tuesday evening, put into Hyannis with a fugitive slave on March 22nd, 1859.

The Meeting was opened with prayer by Rev. J. Edwards, of Ottawa, Canada.

David Smith, Esq., Vice-President of Association, occupied the Chair.

After the Chairman's address, the Report was read by Mr. Gow, the Secretary. It was was read by Mr. Gow, the Secretary. It was moved by Rev. John Edmond, and seconded by Rev. Alexander Wallace, that this Report fore the citizens of Hyannis became aware of be printed and circulated under the direction of the Committee. The following Resolutions were then mov-

ed and adopted: I.—Moved by the Rev. Dr. Robson, and seconded by Rev. John Edwards:

"That this Association views with deep re gret the Scheme of Immigration passed by the Legislative Assembly of Jamaica, and cannot out regard it as unjust alike to the immigrants. and to the colored population of the island—inasmuch as:—Firstly. It will be found impossible to obtain immigrants otherwise than by purchase or deception; they will not be allowed to choose their own masters, the kind of labor they shall engage in, the localities they shall inhabit, nor will they have any voice they shall inhabit, nor will they have any voice in fixing the rate of wages, nor be able to leave the Colony at their option; the scheme thus reviving many of the evils of Slavery under another name. Secondly. The introduction of the proposed class of laborers will to a great extent deprive those at present in the Colony of the means they have of supporting themselves and their families, there being ample evidence to prove that there is no general want of labor for the cultivation of the soil.—

Thirdly. By operating so as to decrease the present inadequate rate of wages, the measure antry of the Island, and imperil the peace and Jamaica, and very much retard the operations now being carried on for their religious and moral improvement. And this meeting hereby resolves, that a Memorial embodying this publican, 8th. Resolution shall be drawn up, signed by the Chairman of the meeting, and forwarded for presentation of Her Most Gracious Majesty, oraying Her to withhold Her Royal assent om this measure of the Legislative Assembly

II.—Moved by Rev. Dr. Lorimer, and seconded by Rev. Mr. Mitchell, of Toronto, Canada

"That this Association has seen with both surprise and sorrow the action of the American Tract Society, in rescinding the resolution of 1857, (in which it was agreed to suppress no part of Bible Truth on the duties of ters and servants,) because of the threats of the South to abandon the Society, in the event of its carrying out the requirements of the Association considering this retrograde movement, feels compelled to declare entire want of confidence in a Society which openly repudi-ates the law of that God whose truth it was

ate or re-ensiave, the free colored people of those States, and urgently entreats the friends of freedom, both in this country and America, to lift up their united voice against this iniquitous measure, and if possible, prevent its being confirme by their Legislative Assemblies. The following outline of the proposed enactment will show the extent of its malignity A Bill has already been introduced before the Legislature of North Carolina, and provides that any free person of color coming into the State of North Carolina, shall either give a bond for 1000 dollars with approved security, for his immediate removal; or be committed to the public jail, with an order to the Sheriff to expose him for sale to the highest bidder for a period of one year; and that if the required bond be not forthcoming at the expiration of that period, he shall be again sold as a slave for the term of his natural life; the pro ceeds of said sales being appropriated to the benefit of the common schools of the county. It is also further provided, that all free colored persons at present in the State, shall be allowed two years in which to effect their removal, and that failing to do this, they shall be subjected to the same conditions as those who come into the State." of the law. We have met to manifest the will

and the determination of the people in a peaceful and constitutional manner. He Dr. Bailey of the National Era left for Europe in the Arago last Saturday.

THE ZANESVILLE RESCUE CASE. - Mr Thos. McLean, the Jailor of this county, make known our rights and our determination to sustain those rights, even to the last issue; but as you value your position as Republicans, as members of the right, let good order characterise your doings, and keep you from any illegal acts. Whilst men are prosecuted here to fine and imprisonment for obeying the natural instincts and dictates of our nature, the law against the Slave Trade is treated with contempt at the South, and the offenders against the law are set at liberty.

Thos. McLean, the Jailor of this county, went to Columbus last evening for the purpose of making a return to the writ of habeas corpus granted by Judge Brinkerhoff, or dering him to produce the body of the negro use the slave at Zanesville, before the Supreme Court of the State. Mr. McLean will return that the prisoner is in the custody of the Unitary that the prisoner is in the custody of the Unitary that the prisoner is in the custody of the Unitary that the prisoner is in the custody of the Unitary that the supreme Court of the State. Mr. McLean will return that the prisoner is in the custody of the Unitary that the supreme Court of the State. Mr. McLean will be a control of the writ of habeas corpus granted by Judge Brinkerhoff, or dering him to produce the body of the negro use the slave at Zanesville, before the Supreme Court of the State. Mr. McLean will return that the prisoner is in the custody of the Unitary that the prisoner is in the custody of the Unitary that the prisoner is in the custody of the Unitary that the supreme Court of the State. against the law are set at liberty.

At least ten thousand persons, says the Cleveland Herald, listened to this address.—

Joshua R. Giddings was the permanent his immediate control, and therefore the respondent is unable to produce him in Court, as commanded.

In connection with this case, we may add by the Federal Judiciary, and the use of the Supreme Court as the agent of political par-Supreme Court as the agent of political par-directing him to retain possession of the body ties and Executive tyranny: recommending of the prisoner, at all hazards; that if a writ of habeas corpus from the State Courts is served upon him, to obey it so far as to appear in Court with all the papers connected with the case, showing by what authority he held the prisoner, but not to take the latter before any of the State Courts upon an order made by them. The Marshal is advised that if he should be attached for contempt, to report at once to the Department at Washing. ton, and ample protection will be afforded.—
He is further instructed to act generally upon the defensive, and to maintain the laws with-Government to the primitive purity of Jeffer-sonian Republicanism, was made-submit to the State Courts, or to "an armed mob." In obedience to these instructions, Col. Sifford will refuse to obey any process

from the State Courts, which plate the control of the body of the prisoner while under his charge, by authority of the United States Com. A copy of the same instructions, we under thind, has been forwarded to the Marshal of the Northeyn District, in regard to the prisoners at Columbus.—Cin.

ARREST ON THE CHARGE OF KIDNAPPING A FUGITIVE SLAVE .- It will be recollected that board—the slave having concealed him-self in the forecastle without the knowl-edge of the Captain at the time he left Pensacola. At Hyannis, Capt. Orlando chartered the schooner Elizabeth, Capt. Bacon, for the sum of \$500, to convey the slave to Norfolk, Va., and from thence to see that he was sent on to Pensacola. The Elizabeth, the facts.

Since then, Capt. Orlando has arrived in this city, and on a complaint made in the Po-lice Court by Francis W. Bird, of Walpole charging him and Gorham Crowell, part own-er of the Roleson, with imprisoning Columbus Jones, a fugitive slave, and returning him to bondage, a warrant was issued for the arrest of the owner and master of the Roleson, and placed in the hands of Constable Wm. Blaid-

sell for service.

After a long search, Mr. Blaidsell succeeded in arresting Mr. Crowell, Wednesday night, at the New England House, and the captain, John Orlando, on board his vessel at Cowdin's Wharf, and locked them up for

examination.

A warrant has also been issued against

Initially. By operating so as to decrease the present inadequate rate of wages, the measure the white man was attempting to run the newill provoke hostile feelings among the peaswere found conductors' checks over the Terre order of the Colony. Fourthly. The intro-duction of a class of heathen foreigners, with Illinois. No direct answer could be obtained their wickedness and superstitions, will act from either of them, and Mr. Blackburn, bemost injuriously upon the inhabitants of ing satisfied that it was a concerted plan to run off the negro, delivered both to the authori-

SARZA .- We have long supposed this celebrated drug had come to be an exploded humbug, but we are assured by those skilled in the healing art, that not the Sarsaparilla itself is to be blamed for this conclusion, but the miserable worthless preparations of it, that have been palmed off upon the community-preparations which contain about as much of its virtues as they do of gold dust. It is a commercial fact that almost all of the Sarsaparilla gathered in the world, is consumed in the old countries of Europe, where the science of medicine has reached its highest perfection, Great Master to 'keep back nothing of all that the Lord their God had declared;' and this ploy for the mastery of discontinuous we are glad to find that we are now to have a compound of this excellent alternative, which can be relied on, and our community will not need be assured that anything Dr. Ayer makes, established to promote."

III.—Moved by Rev. Mr. Troy, of Windsor, Canada, and seconded by Mr. C. J. Rusfor years engaged in eliminating this remedy, sor, Canada, and seconded by Min C. Action Sell. Medical Student:

"That this Association waws with deep abhoreence the attempt of boring made in North Carolina and other States, to expatrition the crowning glory to his already enviable reputation .- American Celt.

Rochester Wholesale Market.

CORRECTED WEEKL	Y. 1
Extra Genesee Flour	8 50a 8 75
Canadian do	8 00a 8 50
Western - do	6 25a 8 25
Grain-Wheat, Genesee	1 60a 1 88
do Canadian	1 40a 1 75
Corn	80a 83
Barley	60a 70
Oats	50a 53
Rye	85a 88
Apples, bu	1 50a 2 00
Eggs, doz	11a 12
Chickens, per lb	9a 10
Turkies	11a 12
Potatoes, bu	85a 62
Dried Apples, lb	070
Dried Peaches	200
Butter, prime roll, lb	13a 14
do firkin	11a 13
Cheese, lb	10a 11 75a 100
Onions	75a 100 8 00a12 00
Hay, ton	40a 55
Wool, lb	78a 80
Beans Clover Seed	4 50a 4 75
Timothy	2 00a 2 25
	1508 -
Flax Barrels	30c
Codfish, qutl	4 00a 4 50
Whitefish, brl	9 00a10 00
Salt, fine, bri	1 50
Iron-Scotch, ton	
Beef owt	4 502 5 60
2000	CONTRACTOR A CONTRACTOR ASSESSMENT

[CONTINUED FROM FIRST PAGE.] cies, by robbing men of the right of exposing them—this is one of the worst things that has ever happened in the long annals of degradacrime brought upon us by Siavery .-In a religious body, among clergymen from all parts of the United States; in a popular assembly, and by men recking with devotion, and fuming with prayers, it is odious and disgusting beyond all reach of language.

And, now, let the common people of these United States understand how this thing

stands. According to this new construction, stands. According to this new construction, the people are to give the money; the Executive Committee are to spend it as they please; and the people are not at liberty to advise them, nor utter a word of protest, except out of doors. You, who give the funds, if you give as much as twenty dollars a year, and think to take out a certificate of life-membership or giving figured. bership; or, giving fifty dollars a year, if you think to take out a certificate of life-directorship, are permitted to go into the Court of the Gentiles once a year, not to influence the direction of your funds, but simply, under whip and rein, under preconcerted political managements with the previous question, and the question to be laid on the table, cutting off all debate and arrangements were as a second to the court of the court off all debate and explanation, you are to be permitted to vote for directors and secretaries. If you be only a twenty-dollar life member, that ends your function. [Laughter.] Like an insect that has laid its egg, when your vote is dropped, you drop, too, and are dead. Then the directors permitted one additional step in They vote for the Executive Commit tee, and after that they die, too, and are to be heard of no more, until the time comes for butterflies to fly again the next year, when, breaking out of the currysalis state, once more they may shake the wings of ballot, and but once, to drop again into the annual slumber. When once the Executive Committee is elected, you are at their mercy. You are not to say a single word. You are not to advise them. You are not recognized as being in exis-

I should admire to be an agent collecting money for this Society for a short period.—
[Laughter.] I should address the farmers with characteristic eloquence describing, first, the unspeakable wants of the ignorant population of our land; and next, the unspeakable piety of the members of the Executive Committee of the American Tract Society; and next, of that mysterious power which God has given to welding gold and silver to bring together the much-needed piety of the one ex-treme to the much-needing ignorance of the other. "This is your duty," I should say to the farmers, who, with hard toil and laborious economy have been endeavoring, penny by penny, to put their sons through the academy or college, that they may make ministers or missionaries of them, or that they may become honorable civilians, or intelligent laborers of any grade—"It is your duty to help in this glorious cause of tract distribution." "But," says the farmer in his stupidity, "what will become of my money if I shall give it—what will be done with it?" "Why it is going inwill be done with it?" "Why it is going into the treasury of the Lord." "But what treasurer is that who holds the Lord's bag?" Why it is held by these devout and sainted men who pray all day, and almost all night, and then deny free discussion on a platform for the purposes of the Lord." "But what is to be done with our money? What do they mean to print? say, "You are meddling with matters white do not concern you. It is your business to give the money: it is our business to spend it. If you wish to know how it is spent, in due time, after it is all gone, you shall find the tracks of it here in our annual report."

Gentlemen, this American Tract Society is a multiform and gigantic mill. It has its run of stones. Some are appointed for wheat, some for corn, but more for cobs; and they do not ss to consult the will of those that a proach their door with bags of grain : they simply say to them, "This is what we grind in this mill; if you choose to put your wheat into that hopper we will grind wheat; your corn into that hopper we will grind corn; your cobs into yonder hopper, and we will give you cob-meal; but we do not profess to be directed any further by the will of our customers, then we choose. Here are are are tomers than we choose. Here are our arrangements; take them if you please. If you do not like them, go somewhere else. We shall grind just as we have arranged to grind. We will put in no new stones, and make no alterations in our mill to suit the notions of the people that live hereabouts."

And se, the American Tract Society say, Gentlemen, pour your pocket grists into our nill. We have arranged how this shall be pent. We shall make no changes. We are not to be instructed. We are not to be influenced by the wild democracy of popular deliberative bodies of old men. [Laughter.] It is our buisness to use these sacred funds yours only to give us a chance to use them.'

And so I imagine that country gentlemen who had, with very great pains and self-denial, been able to give twenty and fifty dollars, that they might become life-members and life directors of the American Tract Society, approached this great city at its recent Anniverproached this great city at its recent Anniversary, and were present in the Academy of Music. They have come, as they fondly supposed, to take some part in the administration of affairs. When they go to the door of the Academy, he of the red ticket is put on one ride of the house; and he of the white ticket the other side; white he of the green ticket is mounted up to the place of privilege upon the operatic stage. The business proceeds. Something seems continually to be going on behind the scenes. There is whispering, and buzzing, and consultation. A forearranged result is to be dragged through the assembly. One thing there certainly is not assembly. One thing there certainly is not to be; no discussion is to be allowed; no free speech is to take any part in this meeting. At length, when the hour has passed, our country member and director go out, and, meeting in member and director go out, and, meeting in the passage-way, a little puzzled as to what they have done, one looks the other in the face, and says—"What did you do on your side of the house." And the other replies, "And what did you do on your side?" and both join in saying, "What have they done on their side?"

I will defy anybody on earth to tell what has been done, except that two men have been duped, and a third has got the money.—
[Laughter.] This is a tolerably large game of thimble rigging. It is supposed that the "little joker" is under this thimble; but all the time it is neither under this one nor under that one but in der that one, but in a much better placethe executive pocket. And all this takes place under the sweetest names of religion place under the sweetest names of rengion and devotion. These men propose no mischief without a holy sigh; they violate no right without a pious groan; they never decry free discussion without lifting up their eyes to heaven; they wrest from us no privi-

leges, except with the clasping and holding up prayerful hands in the act of prayer. These are all good men, who read their Bibles, I think, until some places in them must have become worn out, and their contents forgotten. Surely, men must be very pious and very holy who can stomach, without a retch, conduct that would put to shame a Democratic political calculation.

that would put to shame a Democratic political caucus.

I was yesterday urged vehemently to mingle in this scene and to speak. But I loathed and scorned the offer. Is it for a man like me to play frog in such a scene as that, and watch the sudden opportunity to jump upon the stage, there to be shoved or put down, as might suit the convenience of the reverend lawyers, tricksters or what-not? I believe in free speech, not for myself alone, but never half so sacredly as for him against whom I have exercised my speech. Free speech does not mean my right to say what I please, but your right to speak back again. If there is anything in this world as sacred as religion itself, it is the right which religion gives to speak of religion, to speak of its principles to apply them to every phase of the human welfare; and if this land and age shall stand by and behold the destruction of these most sacred rights on the very platform of religious benefits. The into knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do, (as ships that are side-ways swept over an unknown current do not knowing what they do clearly be been obliged to declare humane sentiment, and to be of divine world-to humane sentiment, and to know in side ways or plant they on the basive so of humane sentiment, and to know in the human welfare in this potential plant they are a so the basic of divine world-to humane sentiment, and to be of divine world-to humane sentiment, and to be offer. It is in the part of divine world-tor, and the save as not to infring the disposal of benevolence, and in the very professed service of religion by religious men, then we have reached a crisis indeed—a crisis, not of except the control of the very professed service. This is to-day the question which Gi makes Asia to answer. With this he queions Africa. With this he catechizes every ractious

benevolence, and in the very professed service of religion by religious men, then we have reached a crisis indeed—a crisis, not of external force, but of decay of internal and fundamental principles and rights.

But these men have mistaken the temper of the times, and the spirit of the common people. There is a public sentiment that will drown out even the Tract Society. There is a public sentiment which, if it be slow, is slow, only that it may be certain and effectual. Confidence will not keep the strip of the common people agerly controlled in clouds, and armed become artogant in office and corrupted by power and seduced by the blandishments of flattery and success. But when once that confidence is withdrawn it will never return. If, then, there is any seeming delay, it is only such delay as belongs to the steps of majesty. When God is through of include, and armed with lightnings, and approaches to judgment and to justice, so sure in his heart is the day of retribution, that he needs not to make haste.

What shall the strong do with the weak? This is to-day the question which Gl maters. Asia to answer. With this he question which Gl maters are desired to with this he catechizes everyractious nation in Europe. With this duest in Europe. With this he catechizes everyractious nation in Europe. With this duest nation in Europe. With this duest nation in Europe. With this the catechizes everyractious nation in Europe. With this quest net with the catechizes everyractious nation in Europe. With this duest nation in Europe. With the friends of Mr. Loguen and of the Slave, by any of donation or retribution, that he needs not to make haste. There is no being so certain as God, and one so slow; for, since the days of Moses and the prophets, there has never been an age when men, feeling the bitter wants of the world, have not been compelled, their own voices not suppressed, suffering slaves cry out,
O Lord, how long !" And yet He dwells in eternity and in silence, and takes to himself the infinite leisure of eternity. But though he seems to delay, he never fails to come, and at length it shall be said, "Our God shall at length it shall be said, "Our God shall come and shall not keep silence." And I believe that God will yet mark with the most condign punishment, those men who, under the name of religion, and for the sake of screening themselves from responsibilities toward the poor and the oppressed, have violated our liberties and our rights. [Applause.]

I do not say that these men are not Christians. Peter, I suppose, was a Christian when he denied his Lord. I hope these men are Christians But if that is Christianity which they practice, they have another New Testament than mine. I turn now to another branch of the sub-I turn now to another branch of the subject. For the last hundred years, God has been developing in this world some of the later and more wonderful results of Christianity. First, Christianity acts as a power upon the individual; next, upon men in their social relations—setting up the family, establishing neighborhoods, promoting refinement in our households and in communities. Next, it Was it not even the sun it could be hold? Was it in the silence of rock sepulchre, garden-loved, that he sot the elements of his own aggrandizeme to was it rather to teach us by twhole power and majesty of his examplat he that would be chief must be servant all?

Was it not even the sun it could be hold? Tives from SLAVERY.

The members of the Syracuse Fugitive Aid was it rather to teach us by twhole power and majesty of his examplat he labor of sheltering those who flee from Tyranhouseholds and in communities. Next, it relations—setting up the family, establishing neighborhoods, promoting refinement in our households and in communities. Next, it takes hold upon laws and institutions, then, upon customs, and, finally, upon the organic forces of society itself. And in the mighty conflicts which result from this strife of good with bad, find the mighty conflicts which result from this strife of good with bad, for the world's doctrine to forth, is not the world's d of right with wrong, of love with selfishness, the very frame of life is often shaken, and society itself, broken up, passes away, or assumes new forms. Beyond even this there is all that are trodden down? The sunangs in glory over the earth, not with the sys to beat down, but, by all the powe ots atsprings up, in each age with new branches, and pushes forth blossoms, and hangs redolent and pushes forth blossoms, and nangs redoled and glowing with surprising fruits. The high er developments of the nobler feelings begin to embody themselves, and give to life, not only new ideas, but a before unimagined and, o the natural man, inconceivable grandeur and moral glory, both in things esthetic and in things ethic. Since the world began, it has been the doctrine of proud and haughty men that the weak were made to serve the strong;—and as, among lions and brute beasts, the fierce and the strong destroy the weak, and the race is propagated only from the more stalwart individuals, so this belluine

ocieties of men. The weak have been despised, have been crushed, have been pushed down to the bottom, have been made to grind in dark places, to work for that which they reaped not, to sow in tears, in sorrow, in hopeless despond-ency, that the indelent and wicked above them might reap that which they requited not. Nor has this spirit been suffered to take and give eternal power to the oth Nor angelic head radiant with reflected grant which pride should give t. It has come under the organizing power of Philosophy, and it has received organic orms, until now, selfishness has become legal and regular national organic wickedness, based upon wrong the framed into a law and into systems of law, that round about this interior Satanic element of cruel selfishness has been gathered whatever there was venerable in authority whetere there was venerable in authority whetere there erable in authority, whatever there was im-pressive in symbol, whatever there was beauti-ful in Art, whatever there are attractive to

morality has been adopted and practiced by

merging from infinite confusions and turmoils of pride and selfishness, this question is seekg at length for a new adjudication at the ar of Christ's heart. For more than a hundred years past that which has underlayed all novements, that which has been the rudder of sway in India has been almost purely comme all progress, that which has been the animating principle of all reform, has been, not, what are the rights of the strong, of the wise, of the rich, of the powerful in station and rank; but, what are the rights of the poor and the weak, and what are the duties of those that are strong to the weak! By that same power which causes the sun to shine summer into the soil, and wakes from their rude dirt all things sweet and beautiful, wholesome things from noxious, clean things from fetid, fair and beautiful things from waste and homeliness,

nevolence.

What shall the strong do with the weak?

a legal divorce.

not yet enough even to comehend its lars.

When \$1,000 is thus subscribed, the Book will be immediately published, and the subscribers will receive the amount of their subscriptions; and only the ceases losting tions in Books, if they wish. All over that of the surf upon the shore, wave thunding after wave, is its answer!

And now, hath God answered this q tion? Hath he declared his own mind? anywhere recorded those letters which never to be effaced, those letters declarativ never to be effaced, those letters declarative his will? When God gave the law to quity, he wrote it upon tables of stone nid the august terrors of Sinai's top. When gave to the world his latter law, he wrupon the living heart of Christ in the sil najesty of Calvary! And in his Exas we learn one Duty. And in his Exas we learn one Duty.

Was it that which he sought in the fatur of the was it that which he sought in the fatur of the core in the state of the s condemnation in the slow cross walk to Calvary, in the hours erable ject, under the law of love, to the usf all that are unfortunate, of all that ar ik, of in glory over the earth, not with tsys to beat down, but, by all the powe ots at-traction, to draw forth from it? the homely soil and dirt growth of inlitchings of beauty. And God hangs abouthings to draw all up out of weakness & cked-ness toward him. And every mo mankind is to take his superiority as/eel, an engine by which he must draw asser men up to or toward his condition. Te is but one Father Universal; there is bne Family; there is but one Brother]; and throughout all the boundless racud infinite numbers of men, there is not ranger,

members one of another! Is not this one of the many myss that are disclosing themselves from tholime act of Christ's incarnation and atoent?— If on earth there be one thing norable, which, wanting no monument, shall up its undiminished head through eternal a itself its own monument, is it not that act which the God of glory bowed down his lighty head, and slept beneath all life ite bo-som of Death, that he might destrote one that which pillowed itself upon the k!-The moral and the marvel of this sage re quired that men should know that the bsc lute, the Everlasting, the Universal hon-lived and moved by a law of lovwhich we DVF to Livmade him the willing minister and sent of the weakest. And by the voice of lown life, by the voice of Calvary, by the sath, and by the resurrection of his son, by the vertical of the weakest. And by the voice of Calvary by the sath, and by the resurrection of his son, by the vertical of the weakest. living care and fostering love of Cht ad the eye, to the ear, and to every sense. And men, weak and ignorant men! have been taught to clasp with tendrils of affection and veneration systems whose very marrow and life were the destruction of the poor for the sake of the rich, the oppression of the weak for the pleasure of the strong.

But now at length the world has so far grown, in God's Providence and grace, that, lemerating from infinite confusions and turnoils. vanced to be a Prince and Savior in faver give than to receive! and, power gone ortif you for others returns to you again to their hearts increased a thousand-fold!

an alien, a foreigner! Ye be all bren, and

Interpreted from this sublime example, wh is the morality of the British Empire, who cial, and which has looked at men almost o in relation to their opium garden and the is go-fields? Judged in the light of Chr precious example, what monarchy in Europ for five hundred years, is not condemned, ar what pregnant policy, or statecraft, wh blood-enriched territory, is not blackened as made odious by the serene teaching of Love

[CONTINUED ON SECOND PAGE.] Captain Townsend, of the slaver Echo, l

after wave, is its answer!

There are few men whose history is so marked with stirring incidents, instructive lessons, patience worn out, to cry, "How long, O Lord, how long!" To-day martyrs cry, to-day oppressed and suffering patriots from out of dungeon vaults do cry; to-day with million voices not suppressed, suffering slaves cry out, "O Lord, how long!" And yet He dwells in manhood, which have honorably connected his name with the moral and political causes of the last 20 years, which, to a large extent, have made the subject of African Freedom the

> fuen, and will be delivered to subscribers at learn our Duty.
>
> Was it then to build himself upt the the price of One Dollar. Subscriptions paid

ABNER BATES,

been a slave and a fugitive himself, knows best how to provide for that class of sufferers, and

to guard against imposition.

Mr. Loguen has agreed to devote himself wholly to this humane work ; and to depend for the support of himself and family, as well as the maintainance of this Depot on the Under Ground Railroad, upon what the benevolent and friendly may give him.

We, therefore, hereby request, that all fugi-

tives from Slavery, coming this way, may be directed to the care of Rev. J. W. Loguen; also, that all monies contributed or subscribed may be paid directly to him ; and that all clothing or provisions contributed may be sent to his house, or such places as he may designate. Mr. Loguen will make semi-annual reports of his receipts of money, clothes or provis ions; and of the numbers of fugitives taken care of and provided for by him; and he will submit his accounts at any time, to the inspection of any persons who are interested in the success of the Underground Railroad.

Syracuse, Sept. 17, 1857.

SAMUEL J. MAY,

JAMES FULLER, JOSEPH A. ALLEN, WILLIAM E. ABBOTT, LUCIUS J. ORMSBEE, HORACE B. KNIGHT.

Advertisements.

D. LEARY Share STEAM FANCY OF BEAL AND SOLUTION OF STEAM SCOURING ESTABLISHING ROCHESTA

ROCHESTA

TWO hundred yards locks the lew York fill street, corner of Platt street. Be a fill street, corner of Platt street. The sive establishment for york. Every description of the lock of the lock

TES CHURCH STREET, NEW YORK, thention will be given and every ef-o make her house a home to all who leased to patronize her.

HOTEL DUMAS, McAllister Street, Cincinnati, Ohio. THE old and well-known established HOTEL DUMAS has lately been purchased by the abscriber, and is open for the reception of the

The Proprietor hopes by proper attention business to merit a share of patronage.

ALEX.SHUMATE, Proprietor

The following remedies are ofered to the public is the best, most perfect, which nedical science can afford. Ayen's Cathartic Pills have been prepared with the utmost skill which the medical profession of this age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Cher preparations do more or less good; but this cires such dangerous complaints, so quick and so wrely, as to prove an efficacy and a power to uprot disease beyond any thing which men have known before. By removing the obstructions of the inernal organs and stimulating them into healthy acton, they renovate the fountains of life and vigor,—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic to disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm. The following remedies are ofered to the public

are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint: see his bent-up, tot-tering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could sure blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these PILLS, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him, whose angry humors have planted rheumatism if his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these PILLS to purify his blood; they may not cure him, for, alas! there are cases which no mortal power can reach; but mark, he walks with srutches now, and now he walks alone; they have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago caten every smile from his face and every muscle from his body. See his appetite exturn, and with it his health; see the new man. See her that was radunt with he eith and leveliness blasted and anguish, or some lurking disease, has deranged the internal organs of digestion, assimilation or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these PILLs to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are cating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the PILLs in large doses to sweep these vile parasites from the body. Now took again—the rose parasites from the derangements which these PILLs rapidly cure. Take them perseiveringly, and under the council of a good Physician if

be found which has not some living trophy like this to shadow forth the transport of the tr

over the earth, in order that the sick every where may have before them the information it contains. Druggists and dealers in medicine generally have them for distribution gratis, and also for sale these remedies, prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass.

LANE & PAIN, ISAAC POST & Co., Rochester and by all Druggists everywhere. TUTTLE & MOSES, Auburn, General Agents for the States

LIBERAL PREMIUM

TO THOSE PROCURING SUBSCRIBERS FOR FREDERICK DOUGLASS' PAPER.

To any person who will send us FIVE DOLLARS, with the names and addresses of FIVE NEW SUBSCRIBERS,

we will send a copy of "My Bondage

AND MY FREEDOM," a book of nearly FIVE HUNDRED PAGES, neatly bound, and embellished with a

LIKENESS OF THE AUTHOR, be with other engraviage. This book is the book in any address. POS PAGE. and aPAID, on the oppresent to the above, we will see the state of the stat

THREE DOLLARS AND FIFTY CENTS, FREDERICK DOUGLASS' PAPER,

ATLANTIC MONTHLY OR THE KNICKERBOCKER MAGAZINE.

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for one year, with the POSTAGE PAID. Fairport Chemical Works.

D. B. DeLAND, A CKNOWLEDGING the favor and patronage which have been bestowed upon him by the trade and others, since the commencement of his enterprise, respectfully informs his patrons and the public generally, that with greatly increased lacilities he continues to manufacture a superior artials of

creased facilities he continues to manufacture a superior article of SALERATUS.

PURE CREAM TARTAR,

BI CARBONATE OF SODA,

SAL SODA, &c.

The above articles will be sold in all varieties of packages, at as low prices as they are afforded by any other manufacturer, and in every case warranted pure and of superior quality.

Orders respectfully solicited and promptly filed.

Fairmort, Mouroe Co., N. Y.

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THE GREAT BEAUTIFLER,

O LONG UNSUCCESSFULLY SOUGHT FOUND AT LAST!

FOR IT RESTORES PERMANENTLY GRAY HAIR to its original color; covers luxuriantly the bald head; removes all dandruff and itching and scrofula, scald head and all eruptions; makes the hair soft, healthy, and glossy; and will preserve it to any imaginable age, removes, as if by magic, all blotches, &c., from the face, cures all neuralgia and nervous head ache. See circular and the following.

DOVER, N. H., Feb. 2nd, 1857. PROF. O. J. WOOD & Co-Gents: Within a Page. O. J. Wood & Co—Gents: Within a few days we have received so many orders and calls for Prof. O. J. Wood's Hair Restorative, that to day we were compelled to send to Boston for a quantity, (the 6 dozen you forwarded all being sold.) while we might order a quantity from you. Every bottle we have sold seems to have produced three or four new customers and the approbation, and patronage it receives from the most substantial and worthy citizens of our vicinity, fully convince us that it is A MOST VALUABLE PREPARATION.

Send us as soon as may be one gross of \$1.

Send us as soon as may be one gross of \$1 size; and one dozen \$2 size; and believe us yours very respectfully. (Signed.)

DANIEL LATHORP & Co.

HICKORY GROVE, St. Charles Co., ?

Mo., Nov. 19, 1856. PROF. O. J. Woon-Dear Sir: Some time last summer we were induced to use some of your Hair Restorative, and its effects were so wonderful, we feel it our duty to you and the afflicted, to report it.

Our little son's head, for some time had been

Our little son's head, for some time had been perfectly covered with sores, and some affect it to the little hope of success, but, to our surprise, and that of all our friends, a very few applications removed the disease entirely, and a new and luxuriant crop of hair soon started out, and we can now say that our boy has as healthy a scalp, and as luxuriant a crop of hair as any other child. We can therefore, and do hereby recommend your Restorative, as a perfect remerced. recommend your Restorative, as a perfect rem-edy for all diseases of the scalp and hair. We

are, yours respectfully, (Signed)
GEORGE W. HIGGIN BOTHAM,
SARAH A. HIGGIN BOTHAM.

GARDINER, Maine, June 22, 1855. Prov. O. J. Woon—Dear Sir: I have used two bottles of Professor Wood's Hair Restoratwo bottles of Professor Wood's Hair Restorative, and can truly say it is the greatest discovery of the age for restoring and changing the
Hair. Before using it I was a man of seventy.
My Hair has now attained its original color,
You can recommend it to the world without
the least fear, as my case was one of the worst
kind. Yours respectfully

DANIEL N. MURPHY.

O. J. WOOD & CO., Proprietors, 312 Broadway, N. Y., (in the great N. Y. Wire Railing Establishment) and 114 Marketstreet, St. Louis, Mo.

And sold by all good Druggists.

536-12t,-590

WILLIAM STILL'S

BOARDING HOUSE No. 832 South st. below 9th, south side PHILADELPHIA, PA.

THE SUBSCRIBER having succeeded in at establishing a genteel Boarding House, respectfully informs his friends and the public generally, that no pains will be spared to give sat isfaction to all who may favor him with their patronses. patronage.

Among the many wen-known names acquainted with the character of the House, the following may be referred to:

From the Liberator. From the Liberator.

A Good House.—While on a visit to Philadelphia, recently, we had an opportunity of judging of the boarding house kept by Mr. and Mrs. who may visit that city, that they cannot do better than to give Mr. Still's house a trial. In prosense of the colored persons are universally excluded from places of entertainment for strangers, house is like the above will be highly appreciated by the proscribed. Mr. Still's house is large, airy, and situated in a respectable part of the city. Mrs.

situated in a respectable part of the city. Mrs. Still is an excellent housekeeper, and will do all that can be done to make her guests comfortable.

WM. Wells Brown.

Wm. Wells Brown.

When on a visit to Philadelphia some time since, we stopped several weeks at the house of Mr. and Mrs. Still, so favorably mentioned in the above notice from the Liberator, and we here take pleasure in adding our testimony to the superior character of the establishment. Mr. and Mrs. Still are just the two to have charge of a respectable house. We know of several boarding houses both in the States and in this Province, making claim to public notice, when the features worthy of remark are the high charges, poor fare, and worst of all, the innate vulgarity of the proprietors. Those who patronize the house kept by friend Still, will not, we can assure them, have either of the above annoyances to contend against; they will have an elegant home at moderate charges; and an agreeable and highly intelligent host and hostess.

REFERENCES.

Rev. Stephen Smith, Philadelphia.

Rev. Stephen Smith, Philadelphia. Jacob C. White, "Thomas J. Dorsey, " Jacob Farbeaux, William H. Riley, William H. Riley,
Rev. William Douglass,
William Whipper, Columbia, Pa.
John F. Williams, Harrisburg, Pa.
Henry Jakes, Baltimore, Md.
Rev. Wm. T. Calto, Washington, D. C.
Wm. C. Nell, Boston, Mass. Mrs. M. A. S. Cary, Chatham, C. W. Dr. A. T. Augusta, Toronto, C. W. William Davis Cincinnati, Ohio. Peter Lester, Victoria.
Rev. Jonathan Gibbs, Troy, N. Y. Rev. John Peck, Pittsburg, Pa.

Rev. John Peck, Pittsburg, Pa,
Thomas Hamilton, New York.
Rev. Abram Proce. McGrawville, N. Y.
This delphia, April 1. 183.—

VALVABLE PROPERTY FOR SALE.

WILL SUBSCRIBER offers for sale the glilowtimes of the lateral of the province.

One farm of one lateral with province.

One farm of one lateral with the province.

Also, eight lots in the town of Buxton, County of Kent, 50 feet front by 100 deep, and 75 acres within five miles of Dresden. acres within five miles of Dresden. Any person or persons wishing to purchase can obtain full information from STANTON HUNTON,

Chatham. C. W. 587-2m* Terms reasonable.

A. DUNCAN Would respectfully announce to his Friends and the public, that he has returned to the city and sumed his business as

UNDERTAKER, (at the old stand) 15 WEST BROADWAY PLACE, where he is prepared to exercise all orders in his

line.
Interments effected in Greenwood, Cypress
Hill, New York Bay, Union, Mt. Olive, and Evergreen Cemeteries, as well as all Burial places
in the vicinity of the city.
Coffins of every description furnished in every
variety of style and size, from the best and medium to the lowest in price.
Carriages and Hearses furnished; also caps
shrouds, &c.

AGENT OF UNION CEMETERY
Office as above.