## THE LIBERATOR.

# POETRY.

From the Missouri Democrat. MY FIFTIETH BIRTH-DAY. BY MRS. PRANCES D. GAGE. I used to think, when I, a child,

 $\mathbf{12}$ 

Played with the pebbles on the shore, Of the clear river, rippling wild, That rolled before my father's door, How long, how very long 'twould be, Ere I could live out fifty years; To think of it oft checked my glee. And filled my childish heart with fears.

! looked at grandma as she sat, Her forehead decked with silvery rime, And thought, 'When I'm as old as that, Must I darn stockings all the time ? Must I sit in an arm-chair so, A white frilled cap around my face, With dull drab strings, and ne'er a bow, And keep things always in their place ?

The lines of care, the sigh of pain, The 'Hush!' her lips so oft let fall, Made me wish, o'er and o'er again,' I never might grow old at all. Yet she was ever cheerful, and Would oft times join our sport and mirth : And many a play by her was planned Around the winter evening hearth.

But then she played not by the brook, She did not gather pretty flowers, She did not sing with merry look, Nor make a spring-time of the hours. So, when she said, one sunny morn, ' You will be old, like me, some day,' I wept like one of hope forlorn, And threw my playthings all away.

Be old ! like grandma, and not roam The glen in spring, for violets blue, Or bring the bright May blossoms home, Or pick the strawberries 'mong the dew! Be old ! and in the summer time

Take weary naps in mid-day hours, And fail the Chandler trees to climb, And shake the ripening fruit in showers ! Be old ! and have no nutting bees

Upon the hillside, rustling brown, Nor hang upon the vine-clad trees, And shout the rich ripe clusters down ! Be old ! and sit round wintry fires ! Be fifty ! have no sliding sprce ! And hush away all wild desires ! I thought 'twere better not to be.

But two score years have glided by, With summer's heat and winter's cold, With sunny hours and clouded sky, Till now I'm fifty-now I'm old. The sun-burnt locks are silvery now, That used to dangle in the wind; And eyes are dim, and feet move slow, That left my playmates all behind.

Spectacles lie upon my nose, But no white frill looks prim and cold ; My gray hair curls-I wear pink bows-I do not feel so very old. I play among the pebbles, I Would love, on that familiar shore, Where once I watched the swallows fly

The dancing, rippling waters o'er. I'd like to climb the apple tree, Where once the spicy sweeting grew, Make grape-vine swings, and have a glee;

But I am fifty-'twouldn't do. I'd like to go a nutting now, And gather violets in the glen-And wreathe the wild flowers round my brow, As well as c'or I did at ten.

I'd like to slide upon the pond, To watch the old mill strugging there In icy chains, while all beyond Was one broad mirror, cold and glare. I'd like to see the noisy school.

Let out a-nooning, as of old, Play 'Lost my glove,' and 'Mind the rule'; My heart throbs quick-it is not cold.

I hear the cry of Kate and Jane, Of Lottie, Lina, Helen, Sue-Ah, yes! (I'll own it) in between ne George, and Dan, and William, too. I'm fifty, but I am not sad;

I see no gloom in ripening years ; My hopes are bright, my spirit glad-How voin were all my childish fears The Liberator. backed up by the infidelity of the Christ of Calvary, and before it, the kidnapping religion and Christ of Christendom must flee away, no more to curse the vorld.

LETTER FROM H. C. WRIGHT. In this, may all follow in the steps of Jesus of Nazareth, and hold up to the scorn and contempt of man-The Christ of Calvary and the Christ of Christen kind the kidnapping Jesus of the American Church und Union ! CONEAUT, Penn., Dec. 25, 1857.

The Christ of Calvary was an Atheist to God, as How marked and visible the difference between conceived of and worshipped by Jews and Gentiles. The priests and churches of his day denounced him as a blaspheming Atheist, and crucified him as such. these two characters! There is no more similarity between them than between truth and falsehood, lib He denied and defied the God of ' hot wrath and ven-

dom-the difference between them.

their pro-slavery priests and professors, that he used towards the pro-slavery priests and professors of Ju-

second crucifixion.

DEAR GARRISON ;

erty and slavery.

The Christ of Calvary was a free-thinker. How gcance' whom they worshipped, as a God of polygamy, of revenge, of war, of oppression and sectarianfreely he thought on all subjects pertaining to the God, the priesthood, the church, the ordinances, the ism. Jesus renounced him. How he gloried in his atheism to such an inhuman God ! How different worship, and holy books of the Jews ! How free and from the Christ of Christendom ! This Christ glories bold his thoughts respecting the government, the ruin slavery, war, the gallows, the rifle, the cannon, the lers, the priests, the hypocrisy and vices of the great bombshell; and the more human beings the God of and the holy (so-called) of his day ! He not only Methodism, Presbyterianism, Democracy, and the thought freely himself, but encouraged his disciples to Union, can enslave and slaughter, the more devoutly the utmost freedom of thought. He sought to make do the Christ of Christendom and his followers worthem all free-thinkers. How different the Christ of ship him. Jesus of Nazareth deemed it a duty and Christendom, as represented in the Presbyterian, an honor to be an atheist to the polluted and bloody Methodist, Baptist, Congregational, Catholic and God of the priests, deacons and pharisees of his day; Protestant priests and churches of America ! As embut the Christ of Christendom deems it a sin and a bodied in these, Christ says, 'Think for yourselves on disgrace to be an atheist to the slaveholding, kidnapslavery and abolition, about the Union and the Coning God of the American Church and Union. stitution, the Bible, the atonement, &c.; but if you

The Christ of Calvary reverenced man more than dare to come to conclusions different from the church institutions-the Christ of Christendom reverences to which you belong, you shall be cast out and delivinstitutions more than man. Jesus of Nazareth taught ered over to the buffetings of Satan. The Methodist that hats were made for heads, not heads for hats-Church, as a body, thinks the Bible sanctions slavery ; the Jesus of the American Church and Union teaches if you think it does not, you shall be worried, harthat heads are made for hats, and that it is right to assed, tormented, and cast into hell fire, to weep and knock out the brains to save the hats of men. He howl for ever. Priests are educated, called, licensed would enslave and kill men, and prostitute and butchand ordained to think for you, and you must not er women, to save the Church and Union. Christ of think differently from them, on pain of being subject Calvary says, 'Down with the Church, the Union, to " the wrath of God and the pains of hell for ever." the Bible, the Constitution, and every custom and in-Witness the history of Anti-Slavery, as evidence to stitution that cannot exist without enslaving or killing show how the Christ of Christendom would fetter and men 1' bind the human soul, and prevent it from free

Thus the Christ of Calvary and the Christ of thought. This Christ has sought to strike down free-Christendom differ. They can never be reconciled. dom of thought in regard to the pro-slavery character No compromise can exist between them. Both cannot of the church, the priesthood, and the government. ive together. All must reject one or the other, The Christ of Calvary was a free-speaker. How Choose ye this day whom ye will serve,' the Christ freely he rebuked the priests, rulers, pharisees, &c., of Calvary, or the Christ of Christendom. As for me, for their hypocrisy and their oppressions ! 'Ye dewill walk in the steps of the Christ of Calvary, and your widows' houses, and for a pretence make long will only say to the Christ of Christendom, Get thee prayers. Ye generation of vipers, how can ye escap whind me, Satan ! Thou art an offence unto me." the damnation of hell !' He feared not for his repu-Dear friend, this is my MERRY CHRISTMAS to you, tation or his life, but freely and boldly denounced opand, should you print it, to all who shall read it. pressions of the poor and helpless, wherever he saw This is my Christmas offering on the altar of Antithem. How different the Christ of Christendom Slavery. Hud I ten thousand dollars to lay on that He is afraid to say his soul is his own, until he feels altar, our self-forgetting, war-worn and noble Anny the pulse of the pro-slavery brotherhood ! As em-KELLEY FOSTER should not destroy her life in atbodied in the pro-slavery priests and churches and po tempting to raise that amount to redeem the slave, or litical parties, how cautious he is not to offend the be obliged to quit the field, heart-sick and prostrated great 'brotherhood of Christian (?) and Democratie wih her work but half done. The most acceptable thieves'! Christ as represented in the American Christmas present I can make to Anti-Slavery is thus Tract Society - see how timid and cowardly, and to redeem the Christ of Calvary from the enduring in fearful of giving umbrage to his slave-breeding and famy of being regarded as the Christ of Christendom slave-hunting followers ! Not a word will he allow I have delivered, or am to deliver, eight lectures in that Society to print against the theft, robbery, adul-Pine township, one in Sadsbury, and one in Concaut, tery and piracy of his kidnapping worshippers, for fear Crawford county, Ponn., mainly to show that Jesus of losing their patronage, their offerings, their prayers, of Nazareth has no affinity to the war-making, kid their dollars and cents. What would the Christ of napping Jesus of America. The slave-hunting Reli-Christendom say to the Christ of Calvary, should the gion and Democracy of this region are ' black as ink latter now appear in this nation, and go into the and bitter as hell.' churches and use the same freedom of speech towards

HENRY C. WRIGHT.

## 'OLD KNICK.'

dea? There would soon be a second Calvary and The Christian Register shows a distressing want of intelligence in theological matters. It was entirely The Christ of Calvary was a come-outer. He came ignorant that there is 'any thing sacred about the out of the Church of his day, and denounced it us the devil,' before reading a censure by the Churchman deadliest foe of God and man. He assured the peoupon the Christian Intelligencer for 'irreverence to ple that the first step towards his kingdom led out of sacred name' in speaking of the disposal of the the popular, man-hating and man-imbruting Church. Knickerbocker Magazine as 'old Knick sold': and it He told that Church, that, with its sabbaths, its holy seems still to wonder that the Churchman says it is ordinances, holy days, holy priesthood, holy temple, being profane with Satan' to call him Old Nick a and holy worship, it must go down, and not one stone all.

be left upon another. He warned all to come out of We saw long since, in some statement of rules for her. The Christ of Christendom denounces the course the proper use of capital letters, a direction to begin pursued by the Christ of Calvary as the way to hell, with a capital the name, and all the specific titles, of and all who imitate Jesus of Nazareth as enemics of God-and also those of Satan.

all righteousness and children of the devil. So did The Register seems as little to comprehend the pos the priests and members of the Church of his day desibility of progress in any Orthodox paper, as the nounce the Christ of Calvary for coming out from depth and darkness of superstition in some of them. among them. The Christ of Christendom would get It is amazed that the Congregationalist should anall into the Church now, and though that Church be nounce the fact, and seem gratified with it, that a the bulwark of slavery, the protector and promoter of tract entitled 'Duties of Dancing-Masters' has been all wrongs and pollutions that man can do to men, sent for publication to the American Tract Society. women and children, yet he insists that salvation be-Does it think that dancing-masters have no souls, or longs to the Church, and cannot be found elsewhere. that the Congregationalist has no bowels?

Would the pro-slavery Christ of Christendom receive Some one has defined an aristocrat as 'a democrat the anti-slavery, abolition Christ of Calvary into the run to seed.' If the Register supposes that it can se-Church now, were he to appear and wish to join it ? curely go to sleep on the reputation of being a 'lib Jesus of Nazareth would not wish to join a single eral' paper-and that every orthodox paper must of church in Christendom, if he could ; and the pro-slacourse be behind it in true liberality-it may awake very, man-stealing, man-killing Christ of Christensome morning to the unpleasant discovery that these dom woull not take him in, if he did wish to join. relative positions are reversed, and that it has uncon-The one great effort of the Christ of Christendom in sciously helped to fulfil the prophecy, that the first the United States is to keep all in this slaveholding shall be last, and the last first.-c. K. W Church and Union. II is sole object, at present, as he is represented in the political parties, in the Tract So-

with gentler sympathies, and, if such a thing can helplessly weak. He has been in office for ten be, elicminises man. We visited the library a few months. During that time, the Kansas trouble has with gentier sympathies, and, it such a thing can be ediminises man. We visited the library a few mornings since, with an Ohio friend, a lawyer of the graver sort, who seldom indulges in scutiment, and is quite unused to the melting mood. His lip curked in scorn, as he saw that abortivo mesculino attempt to place a marble faca and form of a Web-ster before us. ' What a<sup>\*</sup> burlesque on greatness !' he exclaimed. He walked on to the beautiful work of Miss Hosmer ; suddenly his whispers ccased, and ling emotion from his cheek. He gazed long and silently, and as we passed away, he breathed out the marble that pressed that tear of feeling up from the marble that pressed that tear of feeling up from dis deep slumbering fountain, and thus stirred the appointe. What masculine thought glowing out in the marble that pressed that tear of feeling up from its deep slumbering fountain, and thus stirred the opposite. What masculine triumph of genius, then, will Miss Homer claim? Or, to use the exact words of the kid-gloved, rose-scented poet, author of the 'Lince to a Lady in a Chemisette with black but-tons,' the triumphant claim to masculinity of genius word but this gild memory to founder through the day for the fact the 'Lince to a Lady in a Chemisette with black but-toms,' the triumphant claim to masculinity of genius

tons, the triumphant claim to masculinity of genius made by this gifted woman is no where to be found, except in the fact that she has excelled even man himself.

f tons, the trumphant claim to macculinity of genus made by this gifted vouum is no where to be found except in the fact that she has excelled even man himself.
Jean Paul Richter has sid, 'Lis the rising of the 'Mil duck, and not ber ery, that causes the flock in genus of these noble woumen—in the genus of Ly. 'We guided here ship through perilous ease—the lock in the shipwercked sailors—and the factless Haritot in di that and courage of Mrs. Clemors, who saved and faith and courage of Mrs. Clemors, who saved in di that and courage of Mrs. Clemors, who saved in di that and courage of Mrs. Clemors, who saved in di that and courage of Mrs. Clemors, who saved in di that and courage of Mrs. Clemors, who saved in di that and courage of Mrs. Clemors, who saved is smoother for another to follow, and honor and re-smoet should reward the girl who, true to hersoft and a counter, in a deguerrang gullery, a jeweller should or right, dares find her place beind a counter, in a deguerrang gullery, a jeweller should or or printing office, or any other position, (right seam her on mascellae, but rue work, make the account of mascellae, but rue work, make the accounter in a deguerrang gullery, a jeweller should or the or mascellae, but rue work, meas the search the basis and prevent his searced in the iff's highest and holies the minerjee-seller dinace. The and dag ery of masculinity has well-nigh spent its force. The world will recognize talent and power ; and the wise ones are fast coming to the conclusion, that 'i twill not pay 'to let one half the genus and worth of a holy humanity lie undvel' ing, the learning of Miss Peabody, an dhe sarton hour, the oratory of Luey Stome, the song of Jeiny ing, the learning of Miss Peabody, an dhe sarton hour, the artines the statues of Miss Hor-mant till admine the statues of Miss Hor-ment to birth, are word will recognize the provent and secred in the infow fill admine the statues of Miss Hor-meninting for the statues of Miss Hor hours the antones of the or

ster and worcester, manned in a steambart came along bound down the mained till a steambart came along bound down the mained till a steambart came along bound down the mained till a steambart came along bound down the mained till a steambart came along bound down the doke passage with the laborers and the boat hands, and in due time landed safely at St. Charles, from which he made his passage across the country to

## From the Congregationalist

## 'DUTIES OF DANCING MASTERS,'

MESSRS. EDITORS,-I have had the privilege o reading, in manuscript, a tract with the above title, which has just been sent for publication to the American Tract Society at New York. It sets American Tract Society at New York. It sets forth, in earnest and impressive language, and in a fraternal and Christian spirit, some of those moral duties which grow out of the function of a danc-ing master, and some of those moral orils and vices which the practice of dancing is known to promote, and which are condomned in Scripture, and so much deplored by evangelical Christians. There can be no doubt that dancing-masters, both individually and as a class, have special temptations to neglect or disregard some of the duties of Chris-

to neglect or disregard some of the dutics of Chris-tians. They have souls, whose welfare is to be cared for ; they have obligations to their families, and to for ; they have obligations to their families, and to the young persons under their charge, which might be more perfectly fulfilled; and they have an influ-ence in the community which it is highly desirable to direct towards pure and holy ends. In short, they, as well as other classes in the community, need to have their minds stirred up by way of re-membrance ' to perform those duties-which we are all too apt to neglect; and special appeal, for this end, is made to *Christian* dancing-masters in the Tract in question.

HOW GOV. REEDER ESCAPED FROM

KANSAS. The Herald of Freedom, in Kansas, is publishing

DISENTERY --- DIARRHOEA --- RULAX. From Dr. J. G. Green, of Chicago "Yoar Pruch bare had a long trial in my practice, and f bold tham in esteem as one of the best aperients 1 have ever found. Their siterative effect upon the liver musc them an excellent remady, when given in small dones, for bdfma duraritors. Their sugnescenting musc the my very acceptable and convenient for the use of women and children."

ANTRENAL OFFICE/TON- WORLS-SOFFICESION, From Mr. K. Suart, the profiles and a Phyloica and Kilokje "I find one or two large dozeo of your PILLS, taken at the proper time, are excellent promotives of the natural secre-tion when wholly or partially suppresed, and also very ef-fectual to cleanse the stomach and expel worzas. They are so much the best physics we have that I recommend no other to my patients."

CONSTITATION - CONTIVEXESS. From Dr. J. P. Yangha, Hontreal, Canada. "Too much cannot be said of your Phils for the curs of continents. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the herefit of the multitude who suffer from that complaint, which, although had enough in litelit, is the pro-genitor of others that are worse. I believe confirments to originate in the liter, but your Phils affect that organ and sure the disease."

FOR HEADACHE -SICK HEADACHE -FOUL STOM-ACII -- PILES -- DROFST -- PLETHORA -- PARALYSIS

FOR ALEANNING AND ALEANNING AND

We have, I of course values them highly." SGP- Most of the Pills in marked courtain Mercury, which, although a valuable remedy in skilful hands, is dasperous in a public pill, from the dreadful consequences that fre-quently follow its incations use. These contain no mercu-ry or mineral substance whatever.

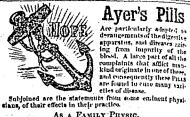
Ayer's Cherry Pectoral The long been manufactured by a practical chemist, and record of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his own eye, with invariable acce-tion of the under his invariable accession of the under his own with the relief of consumptive patients in advanced eiger of the aveiled of constant of the second with the accession invest erg hume the constraints. Charts with the the set relision invest erg hume it is constraints of the accession of the American his entire country, in every station constraints the states with the own invest erg hume it is constraints. The states with the own for the same of his life ergent station constraints the states with the own for the same of the indicate the invest when we are the dark there and many foreign they states. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians. If there is any depend, there are interlingent physicians is descripted in the interlingent to know it is hore, it is the end and the interlingent there are interlingent physicians is descripted in the interlingent there are interlingent physicians is a descripted in the interlingent there are interlingent in there

AND SOLD BY

BROWN & PRICE, Salem;

J. N. MORTON & CO., Concord, N. H.;

# JANUARY 15



Alley of their cuccie in heir practice. AS & FASILLY PHYSIC. From Dr. K. H. Carteright, of New Orban, "Your Phils are the prince of purges. They are middle qualities surpars any cathartic we possess. They are middle but vory certain and effectual in their action on the bawels, which makes them igrainable to us in the daily treatment of disease".

which makes them terrelusable to us in the daily treatment of disease." In the daily treatment FOR JAUNDICR AND ALL LIVER COMPLAINTS. From Dr. Theodore Bell, of New York CVy. "Not output are your Pitts antimicably adapted to their purpose as an aperient, but 1 find their beneficial effects upon the liver very marked inheed. They have in my practice proved more effectual for the curve of delivat com-plants than any one remesty I can mention. I shneerey reloke that we have at length a purcative which is worthy the confidence of the profession and tho people." From Dr. Henry J. Kanz, of S. Louis. "The Pitts you were kind enough to send me have been all used in my practice, and have easthed me that they seen to work upon them alone. I have curvel source cases of dys-perprint and indigation with them, which had resisted the other remedies we commonly use. Indeed I have experi-mendies from the definition and its and the popula-pitts from the doe of the human system, that they seen to work upon them alone. I have curved rous cases of dys-perprint and indigation with them, which had resisted the other remedies we commonly use. Indeed I have experi-mentation for the best of the shuma set its of the other remedies and concerting and all the com-plants for which you recommend them." DYENTERTY - DIARRIEGE - RULAX. From Dr. J. O. Green, of Chicago.

INTERNAL ORSTRUCTION-WORMS-SUPPRESSION.

CONSTIPATION - COSTIVENESS.

originate in the lifer, but your Fills Affect that organ and eure the disease." IMPUNITIES OF THE BLOOD - SCHOFULA - ERY-BUFELAS - SALT RHEWA - TETTER - TUNORS - RHEUMATISM - GOUT - NEUTALOIA. From Dr. Revield Holl, Philadlayhia. "You were right Dector, in saying that your Fills purify he blood. They do that. I have used there of late years in my practice, and agree with your statements of their efficacy. They diminist the exercise and carry of the impurities that sagnate in the blood, suggestion, and infure vitality and vigor into the system. "Such remedies as you prepare are a national burefit, and you deserve great credit for them."

Aver's Cherry Pectoral

Prepared by Dr. J. C. AYER, PRACTICAL AND ANALYTICAL CHEMIST, LOWELL, MASS.

THEODORE METCALF & CC., BREWER, STEVENS & CUSHING, Boston ;

H. H. HAY, Portland;

And by Druggists and Dealers in Medicine every where. October 9.

make to sustain life induces them to adopt a style of advertising that closely resembles the flash bills of a small theatre. Men announce queer subjects for their sermons—quaint texts—and eccentric themes for discourses. But one of the latest devices comes off on Sunday next. A new house of worship has been opened in the upper part of the city. The church is a feeble one, and the audience is small, and to make noted the place and attract a crowd, a mil-ilary company has been invited to attend public worship in this new edifice on Sunday P. M. The Olff Veterans have had tendered to them this invitation. It has been accepted in true military style. The order has gone out from Col. Raymond

and too here to here the second appear, for this end, is made to *Christian* dancing-masters in the Tract in question. . Since there seems to be, just now, no special ani-mosity or concerted action of dancing-masters again-the Tract Society, and since, therefore, the way seems open for an appeal to them before any objec-tion on their part has had time to manifest itself, (and thus necessarily cripple, and indefinitely post-pone, the movements of the Society in relation to them,) I trust your readers may ere long see this Tract published, and he able to aid in its distribu-tion. . C. K. W. plays in France and Spain.

Illinois. RELIGIOUS POPULARITY-SEEKING AND MONEY-MAK-Religionists, philanthropists, etc. etc., seen to be rapidly adopting the wind-mising tricks of the world's jockies and quacks. Read the following

rom the Boston Journal's New York correspondent :

'The struggle that some of our feeblo churches make to sustain life induces them to adopt a style of

My childish sports, I loved them then ; I love to think them over still; To shut my eyes, and dream again Of silvery stream and woodland hill. But life has pleasures holior still Than childhood's play, with all its zest, That as we journey down the hill, Makes each succeeding year the best.

There's stalwart mon beside my hearth, And 'bonnie lasses' laughing free, That had not lived on this good earth, To love and labor, but for me; And shall I pine for childhood's jovs. For woodland walks and violets blue, While round me merry girls and boys Are doing what I used to do?

My days of toil, my years of care, Have never chilled my spirits' flow, Or made one flower of life less fair Than in the spring-time, long ago. The paths I've trod were sometimes rough And sharp and piercing to my feet; Yet there were dasied walks enough To make it all seem smooth and sweet.

Friends that I loved have passed from sight Before me to the spirit home, But in the day that knows no night, I know they'll greet me when I come Hopes that I've cherished, too, were vain : But I have lived to feel and know, That were life to live o'er again, "Twere better that it should be so.

At every winding of the way, I've sought for love, and love have given; For love can cheer the darkest day, And make the poorest home a heaven.

O ! ye who 're passing down, like me, Life's autumn side, be brave and strong And teach the lisper at your knee, That fifty years is not so long ; That if they would be ever young And free from dolorous pain and care, The life-harp must be ever strung With love of duty, everywhere.

As violins in foreign lands, Broken and shattered o'er and o'er. When mended and in skilful hands. Make sweeter music than before; So, oft the heart, by sorrow torn, Gives forth a loftier, clearer song Than that which greeted us at morn, When it was new, and brave, and strong.

Father, I thank thee for them all, These fifty years which now are past; Oh ! guide me, guard me, till the fall Of death my form shall hide at last. Let me in love and kindness still Live on, nor e'er grow hard and cold Bend me and break me to thy will, But may my spirit no'er grow old !

## MASCULINE WOMEN.

cicty and Bible Society, in the Methodist, Baptist, Mrs. FRANCES D. GAGE has a sensible and caustic Presbyterian, and other churches, is to save the kidcriticism, in the last number of the Missouri Demo napping Union and Church, and keep them from ng split asunder by Come-outerism. I wonder crat, upon a remark in the Home Journal as to 'the triumphant claim to masculinity of genius made by not that this modern Christ dreads Come-outerism ! Rose Bonheur and Harriet Hosmer.' She says :-Come-outerism overthrew the Jewish Church, priest-

"Triumphant masculinity of Rosa Bonbeur and hood and nation. Come-outerism split the Catholic hood and nation. Come-outerism spit the Cathole "Thinpints indeximity of these outer impu-Church and the Episcopal Church in England and Harriet Hosmer'! Was there ever cooler impu-dence than this? It is a belabored point with phy-Germany. Come-outerism has rent asunder the Germany. Come-outerism has rent asunder the siologist, spiritualist, philosopher, anatomist, lee used will hot leave them one stone upon another. Come- and shape to meet our 'Utopian ideas' of equal outerism will dash in pieces the American Union. rights by this argument :-- By divine appointment, The Christ of Christendom in this nation is the great watch-dog of American slavery; he presides over the be sate aside. As provide the variable of the state that argument the state that argument in the state that argument in the state that argument is that argument is the state that argument is that arg watch-dog of American slavery; he presides over the slave-auctions and plantations; he is the door-keeper of the great American brothel; he is the bloodhound man's. We have just laid down a learned lecture to track the fleeing slave; he presides over the Amer-from a very learned man-no less a personage than to track the fleeing slave; he presides over the Amer-from a very learned man-no less a personage than the Hon-Horne Mann-wherein he declares ' that ican Congress, sits on the bench of the Supreme Court the Hon. Horace Mann-wherein he declares ' that as Judge Taney, and as James Buchanan, is the icader from the crown of the head to the sole of the foot there is not a vital organ in the two, which, hy its form, locality and function, would not rereal to the anatomist to which sex it belongs.' of the border-ruffian, kidnapping Democracy, and as a Doctor of Divinity, is President or Moderator of the

Presbyterian General Assembly, the Baptist General Convention and Methodist General Conference. The Christ of Methodism, Presbyterianism, and of the and this dread fact is thundered through the land, to the no small discomfiture of many a timid wo-man, who in her soul believes she has a right to use other slave-hunting churches and parties, dreads Come-outerism ! He has reason to do so, for the the talents God gave her for her own best good, yet people are all now learning, by the example of the dares not brave public scorn. But when the womanly soul and womanly hand

Christ of Calvary, Luther, Calvin, Fox, Wesley, and others, that COME-OUTERISM is the only sure and (for we are all woman, from the crown of our head others, that COME-OUTERISM is the only sure and (for we are all woman, from the crown of our head peaceful way to procure the dissolution of a slave-holding Union and the abolition of a slaveholding Church. Mark! Come-outerism is, in this land, the only 'The lady-the gifted woman, Rosa Bonheur-can certain preventive of a civil and servile war, and a block ravelution. Come-outers from this kidnap.

bloody revolution. Come-outers from this kidnap-

Is it any more masculine to be able to paint the ping Union and these slave-hunting churches are the admire it with womanly eyes? Is it musculine to understand and to delineate one only conservators of peace and prosperity. All who stay in these organizations are plunging the nation

into anarchy and blood. What a Come-outer would of the noblest of God's creatures? O, no !-only

From the New York Tribune.

DELUSIONS OF THE PRESIDENT.

SIN, &c. The Chicago poet truly says that sin doesn't always come directly from the devil. A torpid state of the liver, or those cold dumplings at Mr. Buchanan was, by an inscrutable Providence, Mr. Buchanan was, by an inscrutable Providence, permitted to believe that his election, under the forms of the Constitution, was sufficient to settle all the affairs of the Republic. The Kausas trouble ended with his advent. The Nicaragua question lapsed when he took the oaths. He foresaw an ad-line was placed as that of Mr. Muore. He weng doctor, calling for a divine when he sim-ply needed a prescription; thinking he had failed in worship, when he had failed in washing; bewuiling and considered the storm to he appeased. He squat-ted himself, like a kind of King Canute, and com-manded the waves of conscience and of intellect to be stayed. Unfortunate Canute-Buchanan ! You In which into his place with prodigious complacency, and considered the storm to he appeased. He squat-ted himself, like a kind of King Canute, and com-manded the waves of conscience and of intellect to be stayed. Unfortunate Canute-Buchanan ! You

are ulready spattered, and drenched, and salted.

57 HENRY WARD BEECHER, in his lato speech at the celebration of Forefathers' Day in New York, declared that it was no use for people to object to this or that theme being introduced into sermons, for the woment one, which the sermons, We suppose that Mr. Buchanan must, by a sort of contagion during his residence abroad, have been infected by the delusions, which now, after a long interval, like those of hydrophobia, are exhibited. He approves of the unquestioned authority of kings; but he is unmindful of the fact that he has not the opposed for the second seco for the moment any subject was treated from the pulpit, it became sacred? Can priestly arrogance go further than this? and does Houry Ward Beecher really believe that people of the present age will swallow any such nonsense? If so, he awards them but precious little credit for intelligence or even common sense. — Restor Hered 100,000 bayonets to back him up. Because he can make postmasters, and collectors, and ambassadors, he function has been been and a content of a second of the people. Because he can make the opinion of the people. Because he can make Mathan Clifford a Judge, (as the Roman Emperor made his horse Consul.) he thinks that he may do what, in his severeign capac-ity, he may please to do. Because he has a subser-vient majority in the Senate, he mistakes the Sena-torial taures and imagines it to be for life. Because intelligence, or even common sense .- Boston Herald EP He must be very credulous who supposes that

Henry Ward Beecher ever uttered such 'nonsense.'

vient majority in the Senate, he mistakes the Sena-torial tenuro, and imagines it to be for life. Because the Democratic party has been almost uniformly successful in the past, he thinks it must be uniform-ly inovitable in the future. The poor old mant He is like the Bourbons. He has forgetten nothing, and he has learned nothing. He cannot see that his party, under the influence of a diffused intelligence and humanity, is melting away; that it can no longer count upon the great Presidential vote of New England, of New York, of Ohio; that with-in itself it contains the elements of dissolution. He comes to us almost from a generation past and LP The London Morning Post thus speaks, in very recent number, of the traffic in Circussian gir n Turkey :---Perceiving that, when the Russians shall have re-occupied the Caucasus, this traffic in white slaves will be over, the Circassian dealers have redoubled their efforts, ever since the commencement of the Peace Conferences, to introduce into Turkey the greatset possible number of women, while the opportunity of doing so lasted. They have been so successful that never, perhaps

In itself it contains the elements of dissolution. Ho comes to us almost from a generation past and gone; he comes to us from the times when Gag Atherton could kick the petitions of Northern con-stituencies out of the House, and when such humble hut honorable remonstrances were huddled under and insensible to the present. Nothing which he has done since he assumed his high office shows him to be any thing better than a Rip Van Winkle stituencies out of the House, and when such humble but honorable remonstrances were huddled under the table of the Scnate. He is wedded to the past, and insensible to the present. Nothing which he has done since he assumed his high office shows him to be any thing better than a Rip Van Winkle rudely awakened by his election to the Presidency. Indeed, (respect being out of the question.) we hardly know whether to pity or to laugh. When the President and his Screttary of State put their

A Sad Case. A Revolutionary Soldier Suffering for Want of Food.—A case has been brought to our no-tice that should receive the immediate attention of the abaritable. On the south each enterna  $\overline{V}$  where  $\overline{V}$ the President and his Secretary of State put their frosty pows' together, it is a spectacle for gods and

Is it musculine to understand and to delineate one introl which an anarchy and blood. What a Come-outer well is holdes to food's creatures? O, no 1-only the origin of his Secretary of State put their it for the induct of the induct of the state of the induct of the induct

## ELOCUTION

IS rapidly rising in favor, and a competent teacher of this art will supply a long-felt want. Miss H. G. GUNDERSON, Teacher to the Mercantile Acad-emy, No. 11 Mercantile Building, Summer street, offers her services in this department to Colleges, Academics, Schools, professional gentlemen, ladies, and all who wish to acquire a correct style of reading and speaking.

and speaking. Miss G. has permission to refer to the following gentlemen :-

G. F. THATER, Esq., late Principal of the Chauncy

AMOS BAKER, Esq., Principal of Chapman Hall School.

Rev. J. W. OLMSTEAD, Editor of the Watchman and Reflecte

Rev. C. F. BARNARD, Warren St. Chapel. Prof. H. B. HACKETT, Newton Theological Seminary.

Prof. ALVAN HOVEY, """ Rev. O. S. STEARNS, Newton Centre.

Rev. J. NEWTON BROWN, D. D., Philadelphia. Rev. I., F. BEECHER, D. D., Principal of Saratoga

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Female Seminary. Boston, May 1, 1857.

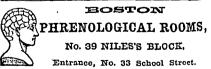
## HAIR DOCTRESS.

## MPROVEMENT IN CHAMPOOING AND HAIR-DYEING.

MAIR-DYEING. MADAM BANNISTER (formerly Madam Can-TEAUX) would inform her kind and liberal pat-rons and the public, that she has removed to 323 Washington st., and 20 West st.; where will be found her Restorative, the most celebrated in the world, as it prevents hair from turning gray, and produces new in all discases of the scalp. She stands second to none in Hair-Dyeing and Champooing. Ludies waited on at their residences, either in or out of two.

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MANIFEST DESTINY OF THE UNION.

UST published by the American Anti-Slavery So-UST published by the American Anti-Stavery So-Vork, and for sale at 138 Nassau street, New York, and 21 Cornhill, Boston, 'The MANIFEST DEs-TINY OF THE AMERICAN UNION,'-reprinted from the Worthinster Review, making a neat pamphilet of 72 pages. Price 10 cents single; 75 cents per dozen. This masterly and philosophical view of the state of the Anti-Slavery struggle in this country deserves the widest circulation, and is from the pen of one of the brightes int intellects Europe.

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