The Jeffersonian Democrat.

J. O. CONVERSE, Proprietor. A Weekly Newspaper, Devoted to the Dissemination of Republican Principles, Education, Temperance, Literature, Agriculture, and the News of the Day. TERMS---$1,50 per Annum.

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ALFRED PHELPS,
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Chardon, December 9th, 1859. 517tf

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Will give prompt attention to business in Geauga and adjoining Counties, entrusted to them.

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Chardon, Nov. 25th, 1859. 515tf

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☞ All Business entrusted to them attended to with promptness. ☜

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CHARDON, GEAUGA COUNTY, OHIO

Office at his residence, a few doors south of the Public Square.

April 29, 1859. 485y1

FORRIST & SMITH,
Attorneys and Solicitors,
CHARDON, GEAUGA COUNTY, OHIO.

W. O. FORRIST practises in the U.S. Courts for the N. District of O. | H. K. SMITH is Notary Public and Prosecuting Atty. for Geauga.

Office, 2d door South of Bank.

May 6, 1859. 486-tf

WILLIAM ROBERTS'
Boot and Shoe Shop,
Over S. Knowlton's Harness Shop.
Chardon, Feb. 11, 1859. 474-tf

WILKINS & KELLEY,
General dealers in Groceries, Hardware, Dye-Stuffs, Flour, Fish, Yankee Notions, &c.
Store Union Block, Chardon, Ohio.

L. PATCH,
DENTIST,
WILL be in Chardon on the first Tuesday of each month. Room at Chase's Hotel.

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IMPORTERS AND WHOLESALE DEALERS IN
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No. 215 Fulton Street,
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HAMILTON & COMSTOCK,
General Produce, Forwarding and Commission Merchants,
No. 57 NORTH LEVEE and 8 COMMERCIAL STREET
Bet. Washington Avenue and Vine,
ST. LOUIS, MO.,
Consignments of Butter and Cheese solicited.
May 6, 1859. 496-1y

COURAGE.

BY ALICE CARY.

Knowing the right and true,
Let the world say to you
Worst that it can;
Answer despite the shame,
I'll not belie my name—
I'll be a man!

Armed only with the right,
Standing alone to fight
Wrong, old as time,
Holding up hands to God
Over the rack and rod—
Over the crimson sod,
That is sublime!

Monarchs of old, at will
Parcelled the world, but still
Crowns may be won.
Yet there are piles to fight—
Putting all fear to flight,
Shouting for truth and right,
Who will mount on?

The River Jordan.

A correspondent of the Utica *Herald* thus describes the river Jordan:

"A line of green, low forest trees betrayed the course of the sacred river through the plain. So deep is its channel and so thick is the forest that skirts its banks, that I rode within twenty yards of it before I caught the first gleam of its waters. I was agreeably disappointed.—I had heard the Jordan described as an insipid, muddy stream. Whether it was the contrast with the desolation around, or my fancy that made its green banks so beautiful, I know not, but it did not seem at the moment of its revelation to my longing eyes the perfection of calm and loneliness. It is hardly as wide as the Mohawk at Utica, but far more rapid and impassioned in its flow. Indeed, of all the rivers I have ever seen, the Jordan has the fiercest current. Its water is by no means clear, but in as little deserves the name of muddy. At the place where I first saw it tradition assigns the baptism of our Savior, and also the miraculous crossing of the children of Israel on their entrance into the promised land.

Like a true pilgrim, I bathed in its waters and picked a few pebbles from its banks as tokens of remembrance of the most familiar river in the world. Three miles below the spot where I now stand, the noble river—itself the very emblem of life—suddenly throws itself on the putrid bosom of the Dead Sea."

Fun at Home.

Don't be afraid of a little fun at home, good people! Don't shut up your houses lest the sun should fade your carpets; and your hearts lest a hearty laugh should shake down some of the cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling houses, and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought in other, and perhaps less profitable places. Therefore, let the fire burn brightly at night, and make the home nest delightful with all those lite arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and or firelight of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.—*Life Illustrated.*

CHOOSE KIND WORDS.—A word once spoken never can be recalled. Long after its sounds have died upon the ears that first heard it, the tattling tongue utters it tenfold increased. Though you could stand a life time, with words in your hand as a ransom, you would be obliged, daily, to witness its effects, and see your proffered gift as often refused. Though you plead with heart breaking from sorrow, you cannot recall it. It has gone and flies with lightning speed, from ear to ear, from tongue to tongue. No matter how many tears it causes, how much grief it engenders, or how many hopes are crushed by it, it still goes on. If it was good, let it go to strew blessings on thy path; but if evil, it must go on the same, yet scattering in thy way cursings and sorrow. Day by day you must travel on ruins made by its blighting touch. It vibrates in every nerve of society, and every countenance marks you as its author. Vainly do you strive to hold it when it returns laden with fruits, whose tastes opens afresh the wounds of conscious wrong. Be careful then what you say and how you say it. Choose well the word, and think long before you speak it; remembering that its effects will follow you to the grave. Think long before you reprove the erring one, and let the words be kind.

A NOBLE SENTIMENT.--Some true heart has given expression to a generous nature in the following sentiment:

"Never desert a friend when enemies gather around him—when sickness falls on the heart---when the world is dark and cheerless is the time to try a friend.—They who turn from the scene of distress, betray their hypocrisy, and prove that interest moves them. If you have a friend who loves you and studies your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated and that his love is not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They deny its worth who never loved a friend or labored to make a friend happy."

YANKEE PEDLERS.—Our country is at this time almost completely overrun with a board of Yankees, professing to be agents and pedlers of various kinds. They are becoming a nuisance, and their rapidly increasing numbers look suspicious. They should be looked after and closely watched, and the people should not countenance them by giving their patronage to them. We trust the approaching session of our State Legislature will adopt some wholesome measure for the exclusion from the limits of our Commonwealth of these pestilent and seditions itinerant Yankees. "A word to the wise ought to be sufficient."—*Russellville Herald.*

John Brown and the Signs of the Times.

A Sermon preached by the Rev. E. D. Taylor, of Claridon. Sabbath Dec. 11th, 1859.

"O ye hypocrites; ye can discern the face of the sky; but can ye not discern the signs of the times?" Mat. 16:3.

We have a proverb, "straws show which way the wind blows," and its sentiment is as true in the moral as in the natural world. As a worthless object may show the direction of the wind, so an event which is in itself of no great consequence, may indicate the state of morals in a community; and transactions, which ordinarily would excite little or no interest beyond the circuit of a few towns or counties, may become the exponents of facts and principles, challenging the deepest concern of a nation. The Savior charged his countrymen with folly, because they were more observing of the ordinary indications of the weather, than they were of those more decided and important facts and appearances, which betokened their religious privileges and obligations, and foreshadowed their impending ruin. And his language is applicable to those who, claiming to be the well-wishers of their country and their race, are indifferent to the plainest indications of national corruption and danger.

The execution of a man for insurrection and homicide, though a solemn and fearful transaction, is not, in ordinary circumstances, an event justifying an elaborate notice, in pulpits and worshiping assemblies, far remote from the scene of such lamentable occurrences, and the causes which led to them. But when a man, though he may be a fanatic, or a madman, becomes a prey to popular and national unrighteousness, and cheerfully surrenders his life, in attempting to secure that which is intrinsically right, and in resisting that which is essentially, and universally wrong, there can be no place on on earth too sacred for a candid perusal of the lessons taught by the conduct and the fate of such a man.

John Brown is now a national index. God, in his providence, has made him one of the signs of our times, and our country; and his death, with its circumstances, should be regarded as the voice of the Almighty to every single person claiming to be American.

AND FIRST—The fate of John Brown, proclaims to us most distinctly, the *fearful degeneracy of the State of Virginia.* Less than one hundred years ago, Virginia was a leader among the American Colonies, in resisting the encroachments of the British Government. Patrick Henry, one of the first American Statesmen to introduce a bill in opposition to the "Stamp Act," was a Virginian. His bill was presented to the Virginia House of Burgesses, and by that House was passed. Richard Henry Lee, the first man to offer to the American Congress at Philadelphia, a resolution declaring the independence of the American Colonies, was a delegate from the State of Virginia.—Our "Declaration of Independence" opens with the noble sentiment, "We hold these truths to be *self evident*, that all men are *created equal*: that they are endowed by their Creator with *inalienable rights*: that among these are *life, liberty and the pursuit of happiness*: that to secure these rights governments are instituted among men, deriving their *just powers from the consent of the governed*: that whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." The author of that "Declaration," is Thomas Jefferson, a Virginian. You are all familiar with the following language, and you know on what occassion it was uttered. It is in many of our school books, and will be read with admiration as long as the name of the American Republic shall be preserved: "It is vain, sir, to extenuate the matter. Gentlemen may cry peace, peace, but there is no peace. The war is actually begun.—The next gale that sweeps from the North, will bring to our ears the clash of resounding arms. Our brethren are already in the field. Why stand we here idle? What is it that gentlemen wish? what would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, *give me liberty*, or give me death."—More eloquent language has seldom fallen from human lips, yet its author was a Virginian. The man who successfully conducted the armies of the Colonies during their struggle for independence, who was the first President of these United States, and who is honored as the Father of his Country, was a Virginian. Read the life of Washington, and you will find that the argument he used most frequently, to inspirit his faltering troops, in the darkest days of our country's history, was this: "You must make yourselves and your country free by your valor, or become *slaves*." Such was the spirit and conduct of Virginia in 1776.—But now she is one of the most despotic governments upon the earth. The man who now attempts to carry out upon her soil, the very principles which she proclaimed to the world rightly three years ago, or who conducts towards her, for robbing her people of their humanity, as she conducted towards Great Britain, for imposing upon her an unreasonable tax, receives at her hand a jail and a gibbet. She resisted unto blood, because her rights were somewhat curtailed; but she takes from a large number of her people, *all their* rights, uses their labor without compensation, and makes *merchandise* of their bodies and souls. She imprisons those who would teach her colored population to read, and *hangs* those who would release them from her iron grasp.

I wish it to be distinctly understood, that I am not of those who believe there are no philanthropists, and no Christians among slaveholders. There are anomalies in grace, as well as in nature. But kind and Christian masters, and contented and pious slaves, are the exception, and not the rule, and they do not relieve the institution of slavery of one of its wicked and despicable features. The fate of John Brown reminds us of the humiliating and shameful fact, that the noble State, which was once first among the States of this Republic, has lost her intellectual, her material, and her moral prestige, and is sinking down into impotency and barbarism. (Read "Helper's Southern Crisis.") And the reason is, that "righteousness is fallen in her streets and equity cannot enter." And God has said, "Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." Isaiah 10: 1-2. But for slavery, Virginia might now stand first in the brilliant constellation of our states. With it, she has already been robbed of her superior lustre, and is every year becoming more dim and insignificant. She stands before the world a burning comment upon the declaration of God's word, "Righteousness exalteth a nation, but sin is a reproach to any people."

SECONDLY—This John Brown tragedy proclaims to us more plainly than language can that slaveholders generally know that they are wrong. That they know that they are sinning against God and man, by holding their fellow beings in bondage. Said Thomas Jefferson and the signers of the Declaration of Independence, "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with inalienable rights; that among these rights are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men." A self-evident truth is one so plain that it needs no proof, and admits of no proof. The child understands it as well as the man; the peasant as well as the philosopher. An inalienable right is one which we cannot give away, which we cannot sell, and which cannot be taken from us by force. As these things are so, slavery is simply the result of *brute force*. It denies truths which every body understands; it attempts to take from human beings rights which cannot be taken from them. The slave has as good a right to hold the master in bondage, as the master has thus to hold the slave. The master knows this and the slave knows it, because it is a self-evident truth; and that is the reason why Virginia is this moment trembling with consternation, lest some hidden foe, in her own midst, shall proclaim liberty to her bondmen, and fill her with anarchy and bloodshed. Since the arrest of John Brown and his coadjutors, at Harper's Ferry, there has been no peace to Virginians. All the warlike preparations she could command have been mustered and military forces of the general government. She has watched all strangers with the greatest jealousy; several have been arrested upon a bare suspicion; soldiers have been under arms in her cities and villages by night and by day. One of her railroads has been, during a part of this time, under an interdict by her Governor, and, in some parts of the state, no person has been permitted to travel, without a pass from the same dignitary. And who has caused all this parade of soldiers, and all these warlike demonstrations throughout Virginia? Why, twenty-two men; more than half of whom are dead, and most of the balance are confined in prison; who laid no claim to military skill, and who had only expressed a *very strong purpose* to secure to some of the slaves of Virginia, the exercise of their *inalienable rights!* The wise man has well said, "The wicked flee when no man pursueth." But is it true that those few men were the cause of all this fear and commotion? It is not true. They were only the occasion of it. We have been told often that those who reside in a slave-holding community, live in constant fear; and we can now understand, that there is meaning in such declarations. A guilty conscience is its own accuser and tormentor. Slaveholders know that they are wrong, and therefore they are afraid. How frequently do we hear that "the slaves of the south are contented and happy; that they would not change their situation, if they could." If, as a general statement, this contains one syllable of truth, pray, why has not governor Wise armed the slaves of Virginia, and set them to defend their dear masters and themselves, against the anticipated aggressions of abolitionists? We know before that it was not in the nature of things, that such statement should be true, and now we see them terribly contradicted, by all the means that are used in Virginia to disarm colored persons, and put every white man upon the alert, to defend his own life and property. Virginia, by her consuming fears and military preparations, proclaims to the world her guilt, and her shame. She reveals the scorpion stings of her own conscience, and utters her own condemnation. If she is entitled to any sympathy, and I believe she is, it is only that pity and charity, which the debauchee can claim, who has, by his crimes, maddened his nerves and his conscience, until he flees at the shaking of a leaf, and fires his pistol at his own shadow. Virginia has the *delirium tremens*; that is what ails her; and as long as she hugs her sins, she must be tormented by her fears. If she would learn righteousness, she would have quietness forever. But "there is no peace, saith my God, to the wicked." This truth the John Brown tragedy proclaims, as with a voice from heaven; and it shows that slaveholders are deeply conscious of it. And this leads me to remark:

THIRDLY—That this lamentable affair affords additional and incontrovertible evidence, that agitation will continue in this nation, as long as slavery continues.

With the multitude throughout this land, the height of virtue, and the end of labor, upon the subject of anti-slavery, has been to quiet agitation. To get the matter arranged in some way, so that anti-slavery people, either by force, or by persuasion, shall let *abolition* alone. To accomplish this end, ministers have preached, politicians have harangued, legislators have passed laws, congresses have compromised, benevolent societies have gagged discussions, desperadoes have threatened, and people generally have been very fearful, lest the Union should be dissolved. But agitation has not been prevented. Every movement to hinder it has only rendered it more extensive and determined; and probably there was never a deeper, stronger purpose, in the minds of those who believe that slavery is wrong, to agitate this subject, than there is this moment. Those who deny self-evident truths, and disregard rights which are inherent and inalienable, place themselves upon a volcano, where nature and the God of nature are arrayed against them; and if they maintain their position, they will be agitated until they are destroyed. It is evident to those who are willing to see the truth upon this subject, that God himself has become the agitator of this great question, and of this nation. When the priests and scribes besought Jesus Christ to hush the hosannas of his disciples, and of the children shouting in the temple, his sublime reply was, "If these should hold their peace, the stones would immediately cry out." Josephus informs us, that during the terrible siege of Jerusalem by the Romans, a man, who seemed to be possessed of a divine phrenzy went to and fro upon the walls and in public places, crying, Wo, wo, to the city. Nothing could silence him; persuasions, threats and chastisements were alike impotent to cause him to hold his peace; but day and night, and everywhere he cried, Wo, wo, to the city; until he at length exclaimed, wo to myself also, when a stone from an engine struck him, and he immediately expired. So it seems to be with this nation. God has, by his providence, become its agitator. And it is a remarkable fact, that since ministers, churches professors of religion, and benevolent societies, have so extensively determined to hold their peace, speak ambiguously, or become the apologists for slavery, Infidelity itself has become out-spoken and determined upon this subject. If those who profess to be the children of God, and the friends of his poor, will hold their peace, he will cause the stones to cry out, or make the morally insane preachers of righteousness. How many persons in this nation, had the least suspicion, six months ago, that there was such a man, in these United States, as John Brown? Probably not one among thousands. Yet it appears from the statements of his wife, that he had been planning some such effort as he recently made at Harper's Ferry, during twenty years. And who can tell, how many John Browns a Divine Hand may now have in a course of training, and who shall, ere long, appear in some unexpected time and place, to preach consternation to those who oppress their fellow men? John Brown has finished his career upon the gallows; but who has been made afraid by his punishment? Nobody except slaveholders and their allies. Those who are determined to live upon the unrequited toil of slaves, are made terribly afraid; but those who are laboring and praying that the oppressed may go free, are greatly quickened and encouraged. Agitation will continue, Slavery has exhibited its weakness and its cowardice as it never did before, and we may conclude with certainty, that the causes which are now operating against it will continue to grow more extensive and powerful, until American Slavery shall come to an end. The fate of John Brown proves to us, if we need any proof, that in the estimation of slaveholders, it is no crime to steal men from Africa, to excite insurrection in Central America, and plunder and destroy the citizens of Kansas; but to attempt to emancipate the victims of southern oppression, deserves a speedy death. Surely freedom and slavery have no fellowship. One or the other must cease to be. Which shall be victor, is already decided. Freedom rests upon the basis of truth, and must prevail. Slavery stands upon the sands of falsehood, and the winds are already blowing, and the floods are rising, which will eventually accomplish its overthrow. Then,

FOURTHLY—The great questions for the American people to decide are these: shall slavery be done away by peaceable means, through the influence of truth, love and persuasion; or shall it come to an end by violence and the sword? Between these two questions, there is no room for another. There are those who say, "let it be done by violence. The slave has a right to his liberty; let the friends of humanity arm then at once and proclaim liberty to the captive, at whatever hazard of suffering and of blood." With the sentiments of such, I for one, have no sympathy. There are evils greater than war; but war is always a fearful scourge, and has not one inviting feature. A war for the abolition of American Slavery, would be a domestic war, which is the most terrible form of this terrible evil; it would probably be a protracted war, and would result in the destruction of immense numbers of both bond and free. But the immoral influences of war are worse than its physical evils. Doubtless soldiers and officers are sometimes holy men, and carry a living piety into the camp and field. But war on the whole, begets in nations a spirit entirely opposed to virtue and religion.—Probably our own country did not wholly recover from the immoral and irreligious influences of the war of the Revolution, in a quarter of a century; and I believe it would be better for our country and the world, that the emancipation of the slave should be deferred fifty years, and be accomplished by peaceable means, than that it should take place at once by the power of the sword. Truth and love are far more mighty than muskets and cannon, and I fully believe that the time has not yet gone by, when these peaceable and heavenly weapons may be used effectually against the citadel of the oppressor, and the house of bondage of the oppressed.

Then, to speak particularly of our own duties, in this matter; it is not our duty to become monomaniacs upon this subject, and act as though there were no other evil in our country besides slavery. Undoubtedly that is the greatest evil in this nation, but it is not the only one.

Nor is it necessary to set ourselves against the Bible, the church, the ministry, and religious institutions. The Bible we know, is God's word; it is everlasting truth, and is the medium of the richest blessings we enjoy. Religious institutions are the offshoots of the scriptures, and we cannot do without them. It is still our duty to oppose that which is essentially wrong in any church, in any benevolent society, in any institution, in any man. There is a broad distinction between an indiscriminate denunciation of institutions which we must have, and a rational, vigorous opposition to men and societies which have become perverts from the truth.

Nor again is it necessary for us to go South to attempt to excite insurrections among slaves, or entice them from their masters. Such things have been tried, but with small success; and in reality they only render the service of the bondman more severe, and his lot more hopeless. Thompson, Burr, Work, Torrey, Chapin and others, who have attempted to entice slaves from their masters, have found that it did not pay, the evil is greater than the good.—Of the numerous articles which I have read, concerning the Harper's Ferry affray, nearly all condemn the policy of Capt. Brown and his coadjutors, though they generally approve their motives. Nor yet again is it necessary for us to decry our National Constitution and our Federal Union. Nothing would be gained by destroying them; everything might be lost. They are both right, if rightly used. If mad oppressors will break down these safeguards of our country, let the responsibility rest with themselves; but

1. It is our duty to acknowledge, heartily and cheerfully, the *humanity of the slave*.—There is a lurking, insidious prejudice, in the minds of multitudes, against the slave, which prevents that sympathy which is his due. And this prejudice lies against color and a name, and nothing else. It were almost a pity that the Supreme Court of the United States, when it decided that people of color have no rights which others are bound to respect; for its decision was virtually against color, and not descent; had not told the nation how black a person must be before he loses his rights. Indeed, the Chief Justice, who gave that infamous decision, ought to be sent through the length and breadth of the land to set his official mark upon every man, woman and child, so that we may know, according to the judgment of the highest judicial tribunal in the nation, who are white, and who are black; who have rights which others are bound to respect, and who have not; who are freemen, and who are slaves. No, we are not yet fallen quite so low; for if the greater evil has overtaken us, and we have become a nation of knaves, the lesser calamity still lingers, we are not quite fools. We have enough of reason left to understand "self-evident truths," and a higher than Judge Taney has said, that "God made of *one blood* all the nations of men." We must then acknowledge fully and sincerely, the humanity of the slave or we are in spirit slaveholders, and shall not do anything efficiently for those who are in bonds.

2. It is our duty to *pray* for the immediate emancipation of the slave, with as much earnestness, frequency and confidence, as we pray for the conversion of the Chinese, or Hindoos, and as much more frequently for the slave, as he is nearer than the Hindoo, and his necessities greater. We are told almost every month, and with propriety, that fifty years ago, almost the whole heathen world was closed against missionary efforts, and that one specific object of prayer among Christians was, that the Lord would open a door among distant nations, for the labor of his servants. And that door is now *wide open*. Let Christians pray as earnestly for the overthrow of American slavery, with efforts corresponding, and I have no doubt it will be accomplished in half of fifty years.

3. The Christianity of this nation must be arrayed against slavery. Unless this shall be done, it is my humble opinion that God himself will proclaim liberty to the captives, with his sword bathed in heaven, and drenched with blood. Unless that which calls itself Christian will stand firmly in Christian love and purity, in defense of the first principles of the Gospel of Christ, I do not believe that peaceable means will ever secure liberty to the victims of Southern oppression. Our churches and our benevolent societies represent, to a great extent, our Christianity; and there is an obligation, solemn as the Judgment resting upon them all, to throw their influence against the oppressor, and upon the side of the oppressed. I know the cowardly objection has been raised the thousandth time by some of them: "*We are not Anti-slavery Societies.*" But you call yourselves *Christian*, and you are on one side or the other of this question, which has for years convulsed the Nation; and it is your duty to assist in throwing the influence of Christianity upon the side of righteousness. There is not a truly Christian organization in the land, which would deviate at all from its appropriate work, or violate its charter, by passing a resolution similar to the following:

Resolved, that we regard the holding of human beings in slavery, as a great sin against God, and we cordially approve all reasonable and peaceable efforts that are put forth for the immediate emancipation of the enslaved, in our own country and throughout the world.

There can be no valid objection to the passing of such or a similar resolution by sabbath-schools, churches, temperance, bible, tract and missionary societies, and every other organization which claims to be either benevolent or moral. And as such societies represent the moral and religious feelings of the nation, they must utter such anti-slavery sentiments plainly and frequently, or religion cannot exert its full power against the crying sin of our land.

4. The people must carry out the sentiment not only religiously, but *politically*, that legislatures have no right to create or uphold that system which allows man to hold property in man. There are those, and they are not few, who would have us believe that a power which has a right to prevent or do away slavery, has also the right to establish it. This is *absurd*. Legitimate governments have a right to prevent or punish crime; but they have no right to give it a legal sanction. A pro-slavery law is, *morally*, the law of the robber, who says: "Your money or your life." It carries with it no *moral* obligation beyond this. I would as soon go to Pope Pius IX, or his minions, for an "indulgence," and under its sanction go forth to commit adultery, burn buildings, and murder the innocent, as hold slaves, live upon their unrequited toil, and traffic in their bodies, under a resolution of the State of Virginia, Louisiana, or even the Congress of the Nation. The people ought to carry out this principle; and they will.—Then,

5. In reference to all matters connected with this subject, it is our duty to use our *common sense*, and act as though we mean to do something. If, in all respects, we will "remember them that are in bonds, as bound with them," and act accordingly, there is no danger that we shall not effect something for the redemption of our country, and the temporal and eternal salvation of the slave.

Perhaps some are ready to say, 'I am as much for anti slavery as any one, but I cannot go with Republicans, Free-Soilers, Abolitionists, Fanatics, &c." And pray, where will you go? Did Satan ever cast out Satan? Or did a man ever perform a day's labor with his hands in his pockets? Should a man stand carelessly by, and whistle "Yankee Doodle," during the progress of a conflagration, because others are making so much ado—some paralyzed with fear; others frantic, and destroying more than they save; while only a *factora hope* battle the flames and save the perishing—his conservatism would be no more ridiculous than is theirs, who refuse to take part in the life struggle of Freedom, because they cannot work with Abolitionists. In an army there is room for a great many different companies; and in this contest there is room for every one to labor, who is *willing* to labor. But to talk about striving for the overthrow of slavery, without standing side by side with abolitionists, in some part of the great moral battle field, is mere cant and hypocrisy. The sluggard will sooner plough his field by turning his lazy sides and shoulders upon his bed, than will that man or woman do anything for down-trodden humanity, who is so *fastidious* as to find no one to work with, and nothing to do.

Then allow me to repeat the sentiment which I have before expressed, that Slavery in this nation is already doomed. Its extinction is simply a matter of time. That time is still an opportunity for Christians and philanthropists of the nation to determine whether it shall come to an end peaceably, or amid confusion and carnage. In my own mind, there is scarcely a doubt that the present generation will decide these momentous questions. Events, political and moral, are pressing mightily and rapidly to their issue. Shall we read correctly the signs of the times, and array ourselves upon the side of God, his truth, and his poor; or, like the blind and bigoted Jews, shall we disregard the things which belong to our peace and safety, till our judgment is sealed?

Possibly some think of Capt. Brown as a hardened and reckless man; but from his own writings and the statements of his friends, it is evident that such was not his character. He became hopefully pious in his youth, and for a time designed to prepare to enter the ministry. His wife says, "that he had been a church member ever since he was a boy; that he united, at sixteen years of age, with a Congregational church in Hudson, Ohio; and that, on removing to Penn., thirty years ago, he transferred his membership to the Presbyterian church, with which he had since remained connected." She says, "that in his habits of living, he was always singularly self-denying;" that "he never suffered himself or his family to wear expensive clothing; his standing admonition was, 'Let us save the money and give to the poor;'" and that "the religious element of his character had always been the ruling motive of his life." His greatest fault seems to have been a judgment insufficient to control his strong sympathies and principles. When attacked by the militia at Harper's Ferry, he did not surrender. He was *taken*, after having been rendered senseless by shots and sabre wounds. While on trial, he exhibited no fear. He heard his sentence apparently without emotion. During all his confinement he was calm, dignified and agreeable. His letters, written in his cell, sound more like the writings of an Apostle of Jesus Christ, than the effusions of a felon awaiting death for his crimes. He supped with his wife for the last time, with cheerfulness. When his final hour had arrived, with hands tied he walked forth from his prison with a firm step. Sitting upon his coffin as he rode to the place of execution, he conversed familiarly with his attendants, of his own feelings and the natural beauties of the country. Having arrived at his *last station*, he went immediately to the stairs, and ascended to the platform. His death toilet is soon arranged by official hands, and the Sheriff demands, "Captain Brown, have you anything to say?" "Not anything." "Will you drop a handkerchief, or give some signal, when you are ready?" "I had rather not; I am always ready; I hope you will make as little delay as possible." The well-adjusted rope does its fatal work, and Southern cotton has taken a sudden rise in value; for, having led its thousands, bound and hood-winked, in the road to Hell, it has at length pinioned and blindfolded *one man*, and given him a *powerful swing* towards Heaven. *It may have broken his neck, but it could not injure his principles.* The cause of Humanity, in which Capt. Brown fell, was worthy of such a man, and the man has, in many respects, fully represented the cause. Time has seldom lost a richer treasure, and Heaven has rarely won a brighter jewel. May the mantle of his faith in Jesus Christ, his deep and active sympathy for the enslaved, and his invincible courage in defense of the right, rest upon millions.

SCIENCE IN COOKING.—A writer in "All the Year Round" thinks there should be a college for cooks. He then scolds at his own:

In vain I try to explain to her the first elements of the chemistry of cooking. She fries everything, and prefers that greasy, unwholesome, soaking mode of cooking, to the chastened, racy gridiron, that gives to a chop such a healthy flavor; she prefers baking, with its sodden steaming, to juicy roasting; and, when she boils, she boils things so fast that they are hard, yet underdone; she has no forethought; she puts things down to roast too late, and then hurries them too much; she leaves the pot on the hob when it should be on the fire; and she boils at a jumping, pottid-shaking canter, when it should simmer with a gentle bubbling gurgle. In fact, musically speaking, she takes a joint at vivace, when it should be allegro, and at 3-4, when it should be 6-8. In fact, Betsey Jane has no sense of the dignity of her art; no appreciation of the poetry of her craft; no knowledge of the solemnity of her mission as the soothsayer and nourisher of the human mind through the human stomach. She is always hot and cross (cooking affects the liver and so spoils the temper;) and is, in a word, a bigheaded, irrational, insensate, miserable hireling, who turns potatoes into yellow tallow, meat into coke, and bread into soluble lead.

Contents of the Dead Letter Office.

The Washington *Constitution* advertises the catalogue of letters which have accumulated in the dead letter office since 1848. The department has used every effort to restore them to their proper owners, and, being unable to deliver them, they are now to be sold for postage; the proceeds, if any, after paying charges, to be deposited in the United States Treasury, subject to order should the proper owner hereafter be found.

The catalogue embraces coats, hats, socks, drawers, gloves, scarfs, suspenders, patent inhaling tubes, gold pens, pencils, and all kinds of small jewelry imaginable, under-sleeves, fans, handkerchiefs, box of dissecting instruments, pocket bibles, children's dresses, lace collars, books, buttons, cloth, purses, slippers, chemises, bed quilts, boots, shirts, gaffs for game fowls, corn-field hoes, black silk basque, hoods, shawls, gaiters, cigar case, snuff box, spectacles, false teeth, night caps, brogans, aprons, pantalettes, ear trumpet, shoulder-braces, silk flag razors, one hundred catechisms, watch crystals nipple-glasses, demi-veils, edging, and a thousand other things too numerous to mention. No pawn-broker's shop ever excelled in variety the collection of the Dead Letter Office.

SENATOR SEWARD.—The Paris correspondent of the N. Y. *Post* writes that Mr. Seward is taking a rapid tour through Belgium and Holland, and will sail on the Arago for home Dec. 13th. For a week he was the guest of the Emperor and Empress, at Compeigne, a compliment which very naturally made a sensation, not only in American but even in French circles.

"How are you getting along?" cried the captain of a steamboat to the people of a submerged town upon the Ohio.

"Oh, swimmingly."

CAN a miss be said to play the piano in a *master*-ly manner?