

take honest care of every thing that belongs to them! Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely in the next world, for all the injustice you do them here. And though you could manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell!

4. You are to serve your masters with cheerfulness, reverence, and humility. You are to do your masters' service with good will, doing it as the will of God from the heart, without any suavity or answering again.—How many of you do things quite otherwise, and instead of going about your work with a good will and a good heart, dispute and grumble, give saucy answers, and behave in a surly manner! There is something so becoming and engaging in a modest, cheerful, good-natured behavior, that a little work done in that manner seems better done and gives far more satisfaction than a great deal more that must be done with fretting, vexation, and the lash always held over you. It also gains the good will and love of those you belong to, and makes your own life pass with more ease and pleasure. Besides, you are to consider that this grumbling and ill will does not affect your masters and mistresses only. They have ways and means in their hands of forcing you to do your work, whether you are willing or not. But your murmuring and grumbling is against God, who hath placed you in that service, who will punish you severely in the next world for despising his commands."

### A Word of Encouragement.

We have recently received kind and encouraging letters from our friends Ruth and Joseph Dugdale. We thank them for these tokens of their sympathy, and although designed only for ourselves, yet we think there are some portions of them that our readers will be interested to see, and which we hope the writers will excuse us for publishing.

The following extract is from the letter from Ruth:

"So strong are the moral affinities of those who labor on behalf of the oppressed, scarce any other introduction is requisite than the knowledge of their mutual interest in one common cause dear to their best feelings.— Thy name and labors for humanity are so familiar from frequent mention among our mutual friends in Eastern Pennsylvania (during our recent visit there) that although we have never mingled in person, I feel much more like addressing a sister than a stranger.

"I have sometimes thought if no other good should result from the promulgation of abolition principles than their tendency to destroy sectarian exclusiveness, remove sectional prejudices, overcome the spirit of caste, fusing as it were into one the souls of those who seek the promotion of peace on earth and good will to man; if no other object be achieved, the labor of reformers will not have been in vain. Indeed, out of this have grown other reforms promotive of human progress, and highly cheering to the heart of the philanthropist, no matter in what country or clime originated; such the community of feeling so beautifully described by the true-souled and gifted Lowell.

"When a deed is done for Freedom, thro' the broad earth's aching breast, Burns a thrill of joy prophetic trembling on from east to west."

And again he adds: "For mankind is one in spirit, and an instinct bears along, Round the earth's electric circle, the swift flash of right or wrong, Whether conscious or unconscious, yet humanity's vast frame, Thro' its ocean-sundered fibres feels the quail of joy or shame; In the gain or loss of one race, all the rest have equal claim."

"Though we may oft toil wearily, because we see not fruits commensurate with our wishes, still is there not much to stimulate us to continued effort in the high privilege of companionship with the true-hearted of the world! sowing seed that will sooner or later (whether we behold it or not) bring forth abundantly! This blessed promise should cheer the desponding mind. "My word shall not return void, but shall accomplish the end whereunto I sent it." Our Father's truth spoken in gentleness and love has accomplished, will accomplish mighty deeds again."

Joseph writes as follows:

"A line being allowed me here I cheerfully occupy it in order to express my cordial approbation of the efficient labors of our devoted friends Walker and Selby at this place on yesterday and to-day (6 mo., 30th and 7th mo., 1st.) Walker is a stalwart man, a Boanerges in very truth. Selby is not often surpassed in earnestness, carrying conviction to the heart of the listener that the rights of human nature in his estimation are above color, caste or creed. They tarried at our house, and refreshed us with their presence. May God bless them in their labor for the overthrow of the terrible Bastille of oppression.

"I have been very near the gates of death, and when just ready to pass away from mutability, was made to rejoice that while I had strength and some small means, I gave them, feeble though they were, for the redemption of the slave. I look upon death in a different light from the masses. When near its portals all before me was bright as the sun! I mourn that Christendom is expending its power in proselyting to mere sect while imbruted humanity is trodden in the dust. It would give me incalculable pleasure to be present with you at the coming anniversary, for now that through the instrumentality of

the blessed cold water my shattered system is being renovated, I would again inhale the high-toned atmosphere where anti-slavery truth is as a consuming fire.

The convention here commenced in our meeting house on First day morning at 9 o'clock, and when the hour of 11 arrived, the meeting of Friends commenced, and the spirit of the Lord being there, liberty spread out her white banner, and friends Brook, Selby and Walker were free to utter words of exhortation to the people; and we were altogether with one accord.

"I have never met with thy Elizabeth, yet I feel to love you both as earnest and faithful heralds of 'the good day coming.'"

"I send you my benediction, desiring your hearts may be nerred for every conflict.— That a right spirit may be with you—that without concealment and without compromise" you may continue to speak the truth, the searching truth in love.

For freedom and the right, thy friend,

JOSEPH A. DUGDALE.

### Subscription to sustain the Anti-Slavery movement.

Amount heretofore published, \$273.15  
Cincinnati, 150.00  
Green Plain, 14.25  
Harveysburgh, 5.50  
Cadiz, 5.00

\$475.91

Will not every town and neighborhood wherever there is one Abolitionist, report itself at the Anniversary Meeting, by contributing to the fund of the Society and forwarding the amount at that time?

Friends of the Slave! if no one can attend, will you not send from your respective neighborhoods donations by mail, at least ten days or two weeks previous to the 18th of August, and in all instances write the name of the contributors, together with the amount contributed and the place of residence, so that they may be recorded after the Anniversary Meeting is over. Direct to James Barnaby, Treas., Salem, Col. co., Ohio.

Some of the Abolitionists in the East who were prevented from attending the Anniversary Meeting of the American Society, forwarded the amount of what they would have expended in attending—will not those who cannot be at the Anniversary of the Western Society, follow their example?

S. BROOKE, Gen. Agent.

### A Wesleyan Methodist.

The following extract of a letter from H. W. Curtiss will show the position of at least one Wesleyan Methodist.

"Our meeting in Augusta was not large, but those in attendance seemed much interested. At the intervals between meetings many gathered in groups, and gave evidence, by the engagedness with which they conversed, that what we had said had not fallen upon the ears of idle listeners. Considering the unpopularity of our views, what, but a strong apprehension of their truth, can excite so much interest! The fact is, dead as the public conscience seems to be, the people are not at ease in their guilty position.

"As we brought our charges against the Churches, who do you imagine was on hand for their defense? None other than Mr. Hamlin, the Wesleyan Minister whom you met in debate but a few days previously.— He apologized for the infamous resolutions of the General Conference of the M. E. Church of '36, very similarly as I have heard the priests of that church do. He said that the Methodist Episcopal, Presbyterian, Baptist and Disciple Churches were not what they should be. But yet they were reforming, were on the advance. His duty to them, therefore, was to call to them to come on, and not to denounce them as anti-christian bodies. I scarce ever witnessed a more servile attempt to soothe the conscience of a profligate church. And is this Wesleyan anti-slavery? If so, what an imposition!"

Remembering the way Mr. Hamlin talked during the discussion at Mt. Union about "setting the slave's loose," and "withholding their civil rights until they were prepared for them," we are not surprised to hear of him as above. In his defense of the anti-slavery character of the U. S. Constitution, he excused the framers of it for the insertion of the *three-fifth* clause, by saying it was done to equalize the representation, that had it not been allowed the South would not have had near so many Delegates in Congress as the North.

A WORD TO WHOM IT MAY CONCERN.—In sending out bills last week to subscribers in arrears for two years, where there was more than one paper going to the same P. O., we marked the notice then published, so as to call attention to it, that a settlement might be made. We say this, so that none who received a marked copy need think we meant to distinguish them from others who were indebted for the same amount.

PRISONER'S FRIEND.—The proprietors of this interesting paper have made arrangements with Edmund Quincy, for a weekly contribution of three columns from his pen. Quincy is one of the best reformatory writers in the country, and we hope his connection with the paper will increase its circulation as it will its interest.

The Prisoner's Friend continues to be published in Boston at \$1.50 per year.

### H. W. Curtiss & J. Preston.

The presence of these friends on the Review at least two weeks previous to the Anniversary, is especially desirable. As we know not where a letter would reach them, we take this method of requesting their attention, and shall expect to see them in Salem as soon as their arrangements will permit.

Will those of our subscribers who have an opportunity so to do, inform them of the above?

### Meeting at New Franklin.

Jas. Barnaby Jr., and Benj. S. Jones will hold an Anti-Slavery Meeting at New Franklin, Stark co., on Sunday, the 1st of August, commencing at 10 o'clock, A. M.

It will be seen by a Petition from over two thousand members of the Free Church of Scotland, which will be found in another column, that the discussion of American slavery still continues to be agitated in that body, as we hope it ever will be until the church proclaims that she has no union with slaveholders.

HENRY CLAY BAPTIZED.—We learn from a correspondent of the Baptist Banner, that the Hon. Henry Clay was baptized on the 22d ult., in one of the beautiful ponds on his own estate, near Lexington. He united with the Episcopal Church, but demanded immersion.

We thought the commandment was "Repent, and be baptized." Perhaps we are mistaken, and shall find on referring to it that it reads, "Be baptized, and repent." Henry Clay must certainly have thought that this was the correct version unless he is a very bad man, else he would never have dared to be plunged beneath the water as a baptismal rite, while he claims God's image as his property.

### Chicago Convention.

The subjoined resolutions were adopted by the Chicago Harbor and River Convention, with great unanimity.

First, That the Constitution of the United States was framed by practical men, for practical purposes, declared in its preamble.— "To provide for the common defence, to promote the general welfare, and to secure the blessings of liberty;" and was mainly designed to create a government whose functions should be adequate to the protection of the common interests of all the States, or of two or more of them, which could not be maintained by the action of the separated States. That in strict accordance with this object, the revenues derived from commerce were surrendered to the general government, with the express understanding that they should be applied to the promotion of those common interests.

2. That among these common interests and objects were—1st, Foreign Commerce, to the regulation of which, the powers of the States severally were confessedly inadequate, and 2d, internal trade and navigation, wherever the concurrence of two or more States was necessary to its preservation, or where the expense of its maintenance should be equitably borne by two or more States, and where, of course, those States must necessarily have a voice in its regulation; and hence resulted the Constitutional grant of power to Congress, "to regulate commerce with foreign nations and among the States."

3. That being thus possessed both of the means and of the power, which were denied to the States respectively, Congress became obligated by every consideration of good faith and common justice to cherish and increase both the kinds of commerce thus committed to its care, by expanding and extending the means of conducting them, and of affording them all those facilities and all that protection which the States individually would have afforded, had the revenue and the authority been left to them.

4. That this obligation has ever been recognized from the foundation of the government, and has been fulfilled partially, by erecting light-houses, building piers for harbors, breakwaters, sea-walls, removing obstructions in rivers and providing other facilities for the commerce carried on from the ports on the Atlantic coast; and the same obligations have been fulfilled to a much less extent in providing similar facilities for 'commerce among the States'; and that the principle has been emphatically acknowledged to embrace the western lakes and rivers, by appropriations for numerous light-houses upon them, which appropriations have never been questioned in Congress as wanting constitutional authority.

5. That thus by a series of acts which have received the sanction of the people of the United States and of every department of the Federal Government, under all Administrations, the common understanding of the intent and objects of the framers of the Constitution in granting to Congress the power to regulate commerce has been manifested and has been confirmed by the People, and this understanding has become as much a part of that instrument as any one of its most explicit provisions.

6. That the power "to regulate commerce with Foreign Nations and among the States and with the Indian tribes," is on its face so palpably applicable in its whole extent to each of the subjects enumerated equally and in the same manner, as to render any attempts to make it more explicit, idle and futile, and that those who admit the rightful application of the power to Foreign Commerce, by facilitating and protecting its operations by improving harbors and clearing out navigable rivers, cannot consistently deny that it equally authorizes similar facilities to "Commerce among the States."

7. That "Foreign Commerce" is dependent upon internal trade for the distribution of its freights, and for the means of paying for them, so that whatever improves the one, advances the other; and they are so inseparable that they should be regarded as one.— That an export from the American shore to a British port in Canada is as much foreign commerce as if it had been carried directly to Liverpool, and that an exportation to Liverpool neither gains nor loses any of the characteristics of foreign commerce, by the directness or circuitry of the route, whether it passes through a custom-house on the British side of the St. Lawrence, or descends thro' that river and its connecting canals, to the ocean, or whether it passes along the artificial communications and natural streams of any of the States to the Atlantic.

8. That the general government by extending its jurisdiction over Lakes and navigable rivers, subjecting them to the same laws which prevail on the ocean, and on its bays and ports, not only for purposes of revenue, but to give security to life and property, by the regulation of Steam Boats, has precluded itself from denying that jurisdiction for any other legitimate regulation of Commerce. If it has power to control and restrain, it must have the same power to protect, assist and facilitate, and if it denies the jurisdiction in the one mode of action, it should renounce it in the other.

9. That in consequence of the peculiar dangers of the navigation of the Lakes, arising from the want of Harbors for shelter and of the Western Rivers from snags and other obstructions, there are no parts of the United States more emphatically demanding the prompt and continued care of the Government to diminish those dangers and to protect the property and life exposed to them; and that any one who can regard provisions for those purposes as sectional, local and not national, must be wanting in information of the extent of the commerce carried on upon those lakes and rivers, and of the amount of teeming population occupied or interested in that navigation.

10. That having regard to relative population or to the extent of commerce, the appropriations heretofore made for the interior rivers and lakes and the streams connecting them with the Ocean, have not been in a just and fair proportion to those made for the benefit of the Atlantic coast; and that the time has arrived when this injustice should be corrected in the only mode in which it can be done by the united, determined and persevering efforts of those whose rights have been overlooked.

11. That independent of this right to protection of "Commerce among the States," the right of "common defence" guaranteed by the Constitution, entitles those citizens inhabiting the country bordering upon the interior lakes and rivers, to such safe and convenient harbors as may afford shelter to a Navy whenever it shall be rendered necessary by hostilities with our neighbors; and that the construction of such harbors cannot safely be delayed to the time which will demand their immediate use.

12. That the argument most commonly urged against appropriations to protect "commerce among the States," and to defend the inhabitants of the frontiers, that they invite sectional combinations, to insure success to many unworthy objects, is founded on a practical distrust of the Republican principles of our Government, and of the capacity of the people to select competent and honest representatives. That it may be urged with equal force against legislation upon any other subject, involving various and extensive interests. That a just appreciation of the rights and interests of all our fellow citizens, in every quarter of the Union, distant as well as local purposes, will lead intelligent representatives to such a distribution of the means in the Treasury, upon a system of moderation and ultimate equality, as will in time meet the most urgent wants of all, and prevent those jealousies and suspicions which threaten the most serious danger to our confederacy.

13. That we are utterly incapable of perceiving the difference between a harbor for shelter and a harbor for commerce, and suppose that a mole or pier which will afford safe anchorage and protection to a vessel against a storm, must necessarily improve such harbor, and adapt it to commercial purposes.

14. That the revenues derived from the imports on foreign goods, being the common property of all the people, and the public lands being the common heritage of all our citizens, so long as these resources continue, the imposition of any special burden on any portion of the people, to obtain the means of accomplishing objects equally within the duty and the competency of the General Government, would be unjust and oppressive.

15. That we disavow all and every attempt to connect the cause of internal trade and "Commerce among the States" with the fortunes of any political party, but that we mean to place that cause upon such immutable principles of truth, justice and constitutional duty, as shall command the respect of all parties, and the deference of all candidates for public favor.

### Reasoning of a Louisiana Planter.

ADAMS CO., Miss., Feb. 17, 1847.

Editor of Liberia Advocate—

DEAR SIR.—Not very long ago, I had the pleasure of meeting with a wealthy and intelligent planter in Louisiana, who gave his views concerning the religious instruction of slaves. He is not a member of any church, and not only so, but he is frequently skeptical on the subject of religion. This is one of the circumstances that made his reasoning, in reference to his slaves, peculiarly interesting to me—perhaps the same may prove somewhat interesting to you and to some of the readers of your valuable paper. Of course, no names will be expected in a communication of this kind. Suffice it to say, as regards the planter himself, he is a gentleman of education and wealth, of good and temperate habits, noble, generous, and honorable in all his dealings with his fellow-men; in a word, he is what the world would call a first-rate Louisiana.

In the course of the conversation, after listening to the difficulties of his own mind on the subject of religion, I asked him how he felt in reference to his servants. His reply shall be given as nearly as possible in his own words.

Said he, "I have reasoned with myself in this manner—it is true there are doubts in my own mind as regards the Bible, as to its being the true word of God, and as to its telling what is to be the true state of man in the world to come. But notwithstanding my doubts, it is the part of wisdom for me to choose the safe side, at least, the safest side possible."

"Suppose, then, that the Bible should at last be found to be true; what will be my situation? I shall have more to answer for myself than I can do—without having to answer for my servants. They are in my hand and cannot have the gospel unless I give it to

them. So that if there be any truth in religion, I shall have to answer for them, their ignorance, and its consequent evils.

"And not only so, I know from my own observation, that even if there be no truth in religion, still it has a tendency to make servants better than they otherwise would be, more honest and faithful, so that in this respect I would be no loser but a gainer by giving them the gospel. So that at any rate be the Bible true or false, my safest and best plan, is to give them the gospel; and I have done accordingly.

"My first step was to put up a plain and comfortable house, expressly for religious worship. This is called the *Meeting-house*.

"It is true I live within a short distance of two or three churches, but knowing that my servants would be exposed to many temptations on the way, in attending these churches, I determined to have one at home.

"The next step was to engage the services of a minister of the Gospel, without so much regard to his denomination, as to his piety and acceptability. (The expense of this was from six to eight hundred dollars a year, but preaching will soon pay for itself on a plantation.)

"When the minister first came, I took my family and went with him to the meeting-house, where the servants had already been collected. I then spoke to my servants to this effect: You see what I have done for you—I have built this house—I have obtained a preacher—I know if there be any truth in religion, I would be responsible if you did not have the Gospel. But now you will have to answer for yourselves if you do not obey what the preacher tells you to do. I have now done my duty to you, so that I will simply have to answer for myself.

"The minister then commenced and went through the religious exercises. But feeling lest some had been attracted to the meeting merely by its novelty, I remarked at the close of the meeting, that I expected all to be present on future occasions, unless hindered by sickness. Said I to them, you see you have precisely the same services as your master's family. We all attend here with you. Now after providing these privileges for you, it is nothing more than right that you should attend on them, and I shall require it of you, just as I do of my children. The services cannot injure you, and they may do you good. It is my fixed purpose therefore, to see that you always attend and in good season. And I will deal with you in reference to this matter, just as I do with my children. Sometimes they would rather stay at home and play, than go to church. Then I simply say to them, you must go, unless you are sick, and I will punish you if you do not obey me—and I shall deal with you in the same way."

At the close of our conversation, he told me that his servants, (although some did not at first like to attend,) soon became as punctual and regular as his own family, and that the good effects of preaching upon them could already plainly be seen, especially in their increased temperance, honesty and faithfulness in duty.

Here I must close. It would do your heart good to visit that plantation, or one like it in Mississippi, which I shall describe in my next. The one just described is one of the most orderly, quiet, pleasant and prosperous plantations I have ever seen. Would that there were more like it!

As ever, yours truly,  
PHILODOULOS.

### Later from Mexico!

An extra of the New Orleans Times of July 7, announces the arrival of the steamship Alabama, from Vera Cruz on the 2d inst. The latest dates from Mexico by this arrival are to the 19th of June. Santa Anna, it is said, has demanded a forced loan of one million, and is raising the money at the point of the bayonet.

A letter farther states that the work of fortifying the approaches to the Capital is progressing with great energy, but with very little judgment. No further tidings have been received from General Scott, except that he has abandoned Jalapa, and it was in possession of the Guerrillas.

Commodore Perry has returned from his expedition to Tabasco. He found the river impassable, and consequently landed his troops and marched to the town. He found the enemy ready to receive him, and having drawn up his forces, they fired, which the Commodore returned, when they scattered. Four of our men were wounded, Lieut. May among the number lost an arm.—Tribune.

JAMES N. BEFFUM of Lynn, a well-known Abolitionist, happening to live in a street through which Mr. Palk and suite were to pass in making their *entree* into that place, caused a flag, on which was inscribed in large letters, 'No union with Slaveholders,' to be attached to his chimney, stretched across the street and fastened to the opposite house.—Tribune.

### WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next Anniversary of the Western Anti-Slavery Society; and the object of this Circular is to invite all, to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the yoke of the captive, and to repel the aggressions which slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon *your* efforts.— Are you willing to contribute of your abundance or your penny? are you willing to stimulate others to good works, and unite with them to bring your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth and other manufactured articles—let the dairymaid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoe-maker present such useful things as their several handicrafts can furnish—let the merchant contribute liberally of his stock, and those who are skillful with the needle bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-

Slavery Society or applying them by direction of the donors to some branch of this reform in harmony with the views of that Society.

The cause for which we ask you to labor is one which is fraught with the deepest interest to millions of our race—it meets with favor from the virtuous and the good, and is approved by the Father of the oppressed.— We affectionately invite you to share the toil and the reward of this work—we appeal to you in the name of MAN, robbed and outraged—we ask you to be true to the instincts of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safe-guards of virtue.

BETSEY M. COWLES, Austinburg.  
LYDIA IRISH, New Lisbon.  
JANE D. MCNEALY, Greene.  
MARY DONALDSON, do.  
MATILDA S. HOWELL, Painesville.  
SUSAN MARSHALL, do.  
MARIA L. GIDDINGS, Jefferson.  
MERCY LEVY, Lloydsville.  
MARY ANN BROWN, Medina.  
PIEBE ANN CARROLL, Ravenna.  
MARTHA J. TILDEN, do.  
SUSANNA E. DONALDSON, New Richmond.  
RUTH DUGDALE, Green Plain.  
ELIZABETH BORTON, Selma.  
MARIA WHITMORE, Andover.  
REBECCA S. THOMAS, Marlborough.  
SARAH BOWN, Pittsburg.  
SARAH W. TAYLOR, do.  
MARY S. DICKINSON, Chagrin Falls.  
SARAH BROWN, New Lyme.  
ELIZA COWLES, Geneva.  
ZELPH BARNABY, Mt. Union.  
HARRIET M. POOREY, Parkman.  
ELIZABETH A. STEWART, Randolph.  
CORDELLA SMALLEY, do.  
SILENCE RICHMOND, Munson.  
ELIZABETH BUTTERWORTH, Hopkinsville.  
ANN WALKER, Lewisville.  
MARY GREENWOOD, New Garden.  
ELIZA HOLMES, Columbiana.  
LEAH VOGLERSON, do.  
ANNA C. FULLER, Brooklyn.  
CORNELIA R. COWLES, Buffalo, N. Y.  
MARY ANN ELSWORTH, Richfield.  
HARRIET POOR, do.  
LAURA BARNABY, Salem.  
J. ELIZABETH JONES, do.

### Exhibition.

The Pupils of the Cincinnati High School, attended by the principal Hiram S. Gilmore, design giving exhibitions in music, declamation, &c., at the following named times and places.

Monday, July 26th, Ashabula;  
Tuesday, 27th, Jefferson;  
Wednesday, 28th, Austinburg;  
Thursday, 29th, Chardon;  
Friday & Sat., 30th & 31st, Chagrin Falls;  
Mon. & Tues., Aug. 2d & 3d, Ravenna;  
Wed. & Thursday, 4th & 5th, Akron;  
Friday & Sat., 6th & 7th, Massillon;  
Monday, 9th, Canton;  
Tuesday, 10th, Leesburgh;  
Thurs. & Fri., 12th & 13th, Newark;  
Saturday, 11th, Lancaster;  
Mon. & Tues., 15th & 17th, Circleville;  
Wednesday, 18th, Bloomingsburgh;  
Thursday, 19th, Whittington;  
Friday, 20th, Yankee Town.

### Anti-Slavery Books

Kept constantly on hand by J. Elizabeth Jones, among which are

The Forlorn Hope.  
Burleigh's Death Penalty.  
Voices of the True Hearted.  
Anti-Slavery Alphabet.  
Madison Papers.  
Narrative of Douglass.  
The Liberty Caps.  
Brotherhood of Thieves.  
Slaveholder's Religion.  
Christian Non-Resistance.  
Disunionist, &c.

N. B. Most of the above works can be procured of Betsey M. Cowles, Austinburg.

### Coverlet & Carpet Weaver

BEFORE THE PUBLIC AGAIN.

Not for office, but to solicit a continuation of favors heretofore bestowed from his old customers, and as many new ones as will favor him with a trial. As a farther inducement I have this spring obtained several new figures for my double coverlet loom, some of which will be put in operation in a few days from this date. Spin the woolen yarn 14 cuts to the pound, and bring 32 cuts after it is double and twisted, and 31 cuts cotton No. 6, two double color of the woolen, 24 cuts blue and 8 cuts red. I am about putting in operation a loom to weave the same figures on the half double coverlets as is on the double ones, which will bring every object and flower to a complete point. Spin the woolen yarn for those 10 cuts to the pound, 20 cuts when doubled and twisted, and 1 pound No. 8 single white cotton will fill one; 20 cuts No. 8 cotton double and twisted, 10 cuts single cotton No. 5, color the 40 cuts No. 5 blue will warp one. I put in operation two new figures on my other half double coverlet loom.

Figured table Linen, Ingraine and other Carpets were as formerly at the old stand on Green street, Salem, Columbiana co., O.

JAMES McLERAN.  
May 23, 1847.

### MEDICAL.

DRS. COPE & HOLE

Have associated for the practice of medicine. Having practised the WATER-CURE, until they are satisfied of its unequalled value, in the treatment not only of chronic but acute diseases, they are prepared to offer their professional services on the following conditions.

In all acute diseases, when called early, and when proper attention is given by the nurses, if they fail to effect cures, they will ask no fees. Residence east end of Salem.  
January 1, 1847.

### BENJAMIN BOWN,

WHOLESALE AND RETAIL  
GROCER,  
TEA-DEALER, FRUITERER,  
AND DEALER IN  
Pittsburgh Manufactured Articles,  
No. 141, Liberty Street,  
PITTSBURGH.