

FREDERICK DOUGLASS' PAPER... PUBLISHED BY FREDERICK DOUGLASS... TERMS: \$2.00 per year...

FREDERICK DOUGLASS' PAPER... For Frederick Douglass' Paper... BALANCE BETWEEN A SLAVEHOLDER AND THE FREE.

for passing or severe judgment on a large majority of professing Christians—on such men as Washington and Cromwell, to name no more individuals? B.—I am... "Tby word is truth."—John xiv, 6. xvii, 17. S.—But these Christians attach a different meaning to the passages in question...

of him; he makes very fine sermons. How is it I never have heard these things before? B.—If the blind lead the blind, both shall fall into the ditch. S.—Severe, very severe! Yet it does seem as if I had been blind in many things till now—things Mr. Pleasant ought to have taught us about... My honored friend, I never thought of you as I ought... You have set me thinking to-day as never before... I shall never forget this interview... You have said so much, that I cannot deceive myself any longer as to my being a Christian; for I never had that witness in myself, which you have shown me to be an indispensable mark for the individual of real faith in Christ... I cannot rest till I have examined into my own state; and with your help, and that of the Holy Spirit to whom you direct me, I hope I shall soon know what it is to have a well-grounded hope of salvation through the Saviour... But the question of slavery presses, from peculiar circumstances, in a special manner on my mind. I must decide, or the bondage of hundreds in the hands of a friend, who applies to me for advice as to his duty, may, by his will, be rendered perpetual... Tell me, is it wrong under all circumstances? B.—You shall love thy neighbor as thyself. S.—You repeat my own words. Will you explain? B.—As you would that men should do to you, so you also should do likewise.—Luke vi, 31. S.—But doubtless Joseph was a good man, and seeking faithfully to serve God and his neighbor;—in short, to carry out the spirit of this precept, which God taught His people in ancient as well as later days, of course, when he bought the Egyptians for his king with corn.—Genesis xlvii, 16, 26. B.—Rightly dividing the word of truth.—2 Tim. ii, 15. S.—You insinuate some misinterpretation. Indeed I see, on perusing the passage more carefully, that a part of it,—v. 24,—shows a different relative position between the buyer and the bought, from that existing in the Southern States of America. But, men may be so degraded by vice, that I confer a real benefit on them by becoming their master, to control and hinder them from rushing into absolute destruction. B.—As you would that men should do to you, so— S.—You suggest that, if such a contingency should arise, in the ordinary course of events, I am yet to deal by my poor besotted or vicious neighbor, as I would in his place, be dealt by. And I must confess, that under such circumstances I should desire no more constraint than were really necessary to reform me, and render me capable of becoming happy and useful. I could not contemplate my own enslavement by another, even in the lowest conceivable condition, as right, save for that purpose, and to that extent. But it is a very common, if I may not say a general opinion, that the African race are sunk so low as to require that constant superintendance, and training, which the relation of slavery alone supplies. B.—The manifestation of the spirit is given to every man to profit withal.—1 Cor. xii, 7. S.—You mean me to infer that a man must be free, or he cannot follow to the leadings of this spirit in all circumstances. But surely we must admit the possibility of human relationship, which, tho' binding in its nature, is yet no obstacle to the operations of the spirit of God. B.—Where the spirit of the Lord is, there is liberty.—2 Cor. iii, 17. S.—If I get your meaning aright, it is that whatever may be a Christian's relative responsibilities, his duty to his God is his pre-eminent responsibility, and to this all others must give way. But in order to the carrying out of this direct responsibility to God, no human relationship must or can be supremely binding. This is true as a principle. But we are speaking of the relationship in general. And you will not claim that many, even intellectual Christians, are in the habit of exercising this close dependence on God, and consequent independence of man. B.—God is no respecter of persons.—1 Act. x, 34. S.—True, yet in olden times God honored many persons in position of restraint with special testimony for him. E. G. Joseph, Naaman's captive Israelitish maid, &c., &c.—And had it not been for their captivity, God's purposes of mercy had never been accomplished. B.—Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain.—Ps. xvi, 10. S.—But, dear friend, have you not yourself sanctioned slavery by enjoining on every man to abide in his calling. Are these not your own words? "Art thou called, being a servant, care not for it."—1 Cor. vii, 21. B.—We know that all things work together for good to them that love God, &c.—Rom. viii, 28. S.—Just so; and this shows that the position of a slave may be the very best for some individuals. B.—And not rather, (as we have slanderously reported, and as some affirm that we say,) let us do evil, that good may come?—Whose damnation is just.—Rom. iii, 8. S.—Ha! again that Jesuit-killing passage. I infer that you mean to teach, that while God in infinite wisdom and power overrules all the malice of men and devils for the good of His people, that by no means palliates the iniquity of our wrong doing nor gives us the shadow of a sanction for it. I say we seek the African's welfare by taking care of him in his imbecile condition; you show me that God requires us to educate him into christianity; and then, that for aught we can tell, God calls him to some special labor or mission, which requires his liberty as an indispensable condition. Still you must admit that such cases are not the rule, but the exception, and occurs but very rarely. B.—God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.—1 Cor. i, 27, 28. S.—I don't think I ever heard those words, before. Yet Mr. Pleasant is a good man, and learned in theology. He came out first in his divinity class. We all think much

presumption, mark out those whom God shall choose to employ His service; and that consequently, He requires us to give liberty to all, that His sovereignty will be exercised, without hindrance on our part. On every point I have to yield. I am, I decide, and if aught in me can do it, my friend's slaves shall be free. I cannot keep my own in bondage. As to the mode of liberation, I can but trust that God, on whom beareth faith my soul, will help me with wisdom from above in this important matter, and in all my concerns, as you have assured me from His mouth. And now, dear friend, we part, but for a while; for I resolve that thou shalt be my counsellor and guide, henceforth and evermore. May I, in God's great mercy, be enabled to circulate thy blessed teachings in my brightened land, and thus prepare the way for His world-wide reign, who shall "proclaim liberty to the captive, and the opening of the prison to them that are bound." And may that glorious day soon come. Amen.—Is. lxi, 1. M. MONTGOMERY.

most miserable. In short, as Christians, we must rebuke every sin except that giant sin of our nation which involves the perpetration of almost every other. But it is affirmed, by way of apology, that we at the North are free from this sin, and have therefore no concern with it. Were the assertion true, no apology would be equally valid for not attempting to overthrow the idolatry of the Hindus, or the delusion of the false prophet, and for recalling all our missionaries to the heathen. But unfortunately the assertions is utterly destitute of truth. Probably not a sermon is preached in our large city churches which is not listened to by slaveholders; probably not a congregation is assembled in the free States which does not include persons directly or indirectly interested in slavery. How many of our sons are constantly removing to the South, and becoming slaveholders? What numbers of our daughters are mistresses on large plantations? How many Northern clergymen now descend from Southern pulpits on the divine right of slaveholders? And shall we be told that Northern Christians have no cause to raise their voices against a sin which is daily corrupting their sons, their daughters, their politicians, and their clergy? Alas! there is a mighty conspiracy, prompted by selfish considerations, to suppress all discussion of this sin, all exhibition of its withering influence on human virtue and happiness. We have great national societies for disseminating Christian truth; but no reader of their tracts and Sunday-school books learns from their pages that it is sinful to rob black men of all their rights; to compel them to labor without wages; to deny them the Holy Scriptures; and to send fathers, mothers, and children to market, like cattle and hogs of cotton. All other sins are in these publications faithfully and freely rebuked; but every allusion to this great and all-pervading sin of our nation is carefully excluded. Occasionally a tract or religious biography from the other side of the water is deemed worthy of republication; but it is first submitted to a process significantly termed "cottonizing," and which consists in carefully expunging every expression condemnatory of human bondage. The A. and F. A. S. Society, utterly repudiating such a time-serving view of Christian duty, aims at convincing the hearts and understandings of all, both at the North and at the South, of the sinfulness of American slavery. It is most, however, to be understood, that this Society directs its labors to the abolition of caste as well as of slavery. We have among ourselves a population, each individual of which is a swift witness of our cruelty and unchristian conduct. While protesting against the injustice and oppression practiced by our Southern brethren, let us not forget the deep cry of our Northern community in their treatment of the free people of color. No citizen can reconcile the scorn and contumely poured upon these people with the precepts of the gospel of Christ; of that gospel which makes love for each other the badge of the Redeemer's disciples. It is unnecessary to dwell on the privations and disabilities which this caste of colored men are subjected to. When the professed ministers of Christ refuse to sit in the councils of the church with their reverend brethren not colored like themselves, and when colored candidates for the ministry are excluded from theological seminaries solely on account of the tincture of their skin, it is not surprising that they should be regarded as a people of temporal, as certain of the clergy are of the spiritual welfare of men to whom God has been pleased to give a dark complexion. When the pious youth is denied the usual facilities for qualifying him to minister to the diseases of the souls of his people who shall rigidly condemn the professors of the healing art, and who deny themselves to minister to the diseases of the body by excluding colored students from their lectures—abuse the colored man, and the demagogues who, availing themselves of his weakness, decide, deny them equality before the law, have high examples to extenuate, if not to justify their pride and cruelty. In striving to secure to our colored people the rights freely accorded to all others, and thus giving the means of maintaining themselves by honest industry, of developing and improving their talents, and of performing the duties which belong to their race, the Society is pursuing an object in perfect accordance with Christian benevolence, and one that must commend itself to every unprejudiced mind.

LETTER FROM JACOB LYBRAND. MR. FREDERICK DOUGLASS: DEAR SIR—I wish that you, or some of your able correspondents would write an article for your paper on Congressional electioneering and causing. The course pursued by members of Congress, while in session, is an outrage and an insult upon the people. Wasting their own precious time—or that which should be precious to them—and robbing the nation of their money in electioneering, and making Presidential speeches. Were it not that the people, good easy souls, will stand almost anything, the wonder would be that they had not long since hurled such miscreants from power, who prostitute their office to influence the people to vote for them—the members of Congress—candidate for President. But now that Mr. Fillmore, that supple tool of the slave power, has set the example—and in that instance he is praiseworthy—of removing Henry Fitz Warren from office, for electioneering against the President, I trust that the people will follow in his footsteps. Mr. Marshall, of California, made what I presume he considers a "flaming" speech in the House of Representatives on the eleventh of March last, on "American Progress," for electioneering against the President. I trust that the people will follow in his footsteps. Mr. Marshall, of California, made what I presume he considers a "flaming" speech in the House of Representatives on the eleventh of March last, on "American Progress," for electioneering against the President. I trust that the people will follow in his footsteps.

LETTER OF THE REV. DR. CHALMERS, &c. To the Editor of the Witness: My DEAR SIR,—You will recollect that some months ago, there were communications published in your paper on the subject of American slavery, and that in those there was the challenge, or erimination, of myself, as having given forth a most inadequate deliverance of the evils of the system. At that time I looked forward to the opportunity of sharing in the discussion which this question will probably give rise to at the next meeting of our General Assembly. But as that expectation will not now be realized, I have to crave a very brief and general exposition of my views, in the columns of your newspaper. There is no philanthropist, who hears an enlightened regard either to the virtue or happiness of our species, but must desire the final abolition of them from the face of the earth, and must also feel it his duty to support the best and likeliest measures for speeding onward so blissful a consummation. Yet, still it holds a position, who hears an enlightened regard either to the virtue or happiness of our species, but must desire the final abolition of them from the face of the earth, and must also feel it his duty to support the best and likeliest measures for speeding onward so blissful a consummation. Yet, still it holds a position, who hears an enlightened regard either to the virtue or happiness of our species, but must desire the final abolition of them from the face of the earth, and must also feel it his duty to support the best and likeliest measures for speeding onward so blissful a consummation.

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business which operates on the mind of the slaveholders...

2. If this paragraph, the Dr. makes a distinction between the sinner and his sin...

3. We deny not the vitiated tendency of all who are engaged in it...

4. Dr. Chalmers here, as if in ignorance of all that has been done...

5. There is one reformation about which, for ourselves, we feel no difficulty...

6. The Dr. here kindly permits a minister to hold slaves for domestic use...

7. Next, again, not only is there a wrong principle involved in the demand which these Abolitionists now make...

8. In this paragraph, Dr. Chalmers totally forgets what slavery really is...

9. We hope that our Free Church will never deviate to the right or to the left...

10. The Christianization of Britain has felt themselves called in to enter into solemn compact to refuse admission to any members of our churches...

11. Whether the public to believe Dr. C., when he says that to exclude the slave...

12. The particular Churches are where men are recognized as members...

13. In this paragraph, the high ground is taken, that to refuse to receive a slaveholder...

14. John J. Gurney visited the societies of the Friends or Quakers in America...

15. But whatever the merit or demerit of their proceedings with Mr. Gurney...

16. The following vote of thanks is handed us for publication by the Rochester Ladies' Anti-Slavery Sewing Society...

17. The Ladies' Anti-Slavery Sewing Society will meet, on Friday, July 9th...

18. The friends of freedom were highly favored on Monday with excellent weather for this celebration...

19. The President then called on the Rev. Robert R. Raymond of Syracuse...

20. After this part of the ceremony had been completed, Frederick Douglass came forward...

21. He who could address this audience without a quailing sensation...

22. It is difficult for the Abolitionists to avoid giving offence...

23. The papers and placards say, that I am to deliver a 4th July oration...

24. The fact is, ladies and gentlemen, the distance between this platform and the slave plantation...

25. A direct influence to bear on the American legislators...

26. For the purpose of this celebration, is the 4th of July...

27. I am, my dear sir, Yours very truly, THOS. CHALMERS.

28. Dr. Chalmers here admires the example of the American Board...

29. It is not melancholy, that when slavery has been denounced by the statesmen...

30. In conclusion, it may be remarked, that the practical effect of this letter...

31. Its future might be shrouded in gloom, and the hope of its prophets go out in sorrow...

32. There is consolation in the thought, that America is young...

33. "ALL RIGHTS FOR ALL" ROCHESTER, JULY 9, 1852.

34. To the Liberty Party of the United States. At your Convention in Buffalo last fall...

35. In conclusion, it may be remarked, that the practical effect of this letter has been to gladden the hearts of slaveholders...

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44. The fact is, ladies and gentlemen, the distance between this platform and the slave plantation...

45. nor grace my speech with a high sounding exordium...

46. This, for the purpose of this celebration, is the 4th of July...

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63. The papers and placards say, that I am to deliver a 4th July oration...

64. The fact is, ladies and gentlemen, the distance between this platform and the slave plantation...

65. These people were called Tories in the days of your fathers...

66. Their opposition to the then dangerous thought was earnest and powerful...

67. Resolved, That these united colonies are, and of right, ought to be free and independent States...

68. Citizens, your fathers made good that resolution. They succeeded; and to-day you reap the fruits of their success...

69. The coming into being of a nation, in any circumstances, is an interesting event...

70. The population of the country, at the time, stood at the insignificant number of three millions...

71. I am not wanting in respect for the fathers of this republic...

72. They loved their country better than their own private interests...

73. They were peace men; but they preferred revolution to peaceful submission to bondage...

74. How circumspect, exact and proportionate were all their movements!

75. Fully appreciating the hardships to be encountered, firmly believing in the right of their cause...

76. Of this fundamental work, this day is the anniversary...

77. Oppression makes a wise man mad. Your fathers were wise men...

78. Such people lived then, had lived before, and will, probably, ever have a place on this planet...

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92. taught in your common schools, narrated at your firesides...

93. I leave, therefore, the great deeds of your fathers to other gentlemen...

94. My business, if I have any here today, is with the present...

95. We have to do with the past only as we can make it useful to the present...

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to perpetuate slavery—the great sin and shame of America! "I will not equivocate; I will not excuse; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

cularities of American institutions. It is carried on in all the large towns and cities in one half of this confederacy; and millions are pocketed every year, by dealers in this horrid traffic. In several states, this trade is a chief source of wealth. It is called (in contradistinction to the foreign slave-trade) "the internal slave-trade." It is, probably, called so, too, in order to divert from it the horror with which the foreign slave-trade is contemplated. That trade has long since been denounced by this government, as piracy. It has been denounced with burning words, from the high places of the nation, as an execrable traffic. To arrest it, to put an end to it, this nation keeps a squadron, at immense cost, on the coast of Africa. Everywhere, in this country, it is safe to speak of this foreign slave-trade, as a most inhuman traffic, opposed alike to the laws of God and man. The duty to extirpate and destroy it, is admitted even by our DOCTORS OF DIVINITY. In order to put an end to it, some of these last have consented that their colored brethren (nominally free) should leave this country, and establish themselves on the western coast of Africa!—It is, however, a notable fact, that while so much execration is poured out by Americans, upon those engaged in the foreign slave-trade, the men engaged in the slave-trade between the states pass without condemnation, and their business is deemed honorable.

gled banner, and American Christianity.—Where these go, may also go the merciless slave-hunter. Where these are, man is not sacred. By that most foul and fiendish of all human decrees, the liberty and person of every man are put in peril. Your broad republican domain is hunting ground for men. Not for thieves and robbers, enemies of society, but for men guilty of no crime. Your law-makers have commanded all good citizens to engage in this heinous sport. Your President, your Secretary of State, your lords, nobles, and ecclesiastics, enforce it as a duty you owe to your free and glorious country, and to your God, that you do this accursed thing. Not fewer than forty Americans, have, within the past two years, been hunted down, and, without a moment's warning, hurried away in chains, and consigned to slavery and excruciating torture.—Some of these have had wives and children, dependent on them for bread; but of this, no account was made. The right of the hunter to his prey stands superior to the right of marriage, and to all rights in this republic, the rights of God included. For black men, there are neither law, justice, humanity, nor religion, in this land. The Fugitive Slave Law makes MERCY TO THEM, A CRIME; and braves the judge who tries them. An American JUDGE GETS TEN DOLLARS FOR EVERY VICTIM HE CONSIGNS TO SLAVERY, and five, when he fails to do so. The oath of any two villains is sufficient, under this hell-black enactment, to send the most pious and exemplary black man into the remorseless jaws of slavery! His own testimony is nothing. He can bring no witnesses for himself. The minister of American justice is bound, by the law, to hear but one side; and that side, is the side of the oppressor. Let this damning fact be perpetually told. Let it be thundered around the world, that in tyrant-killing, king-hating, people-loving, democratic, Christian America, the seats of justice are filled with judges, who hold their offices under an open and palpable bribe, and are bound, in deciding in the case of a man's liberty, to hear only his accusers!

popular religion, the popular church, and the popular worship of our land and nation—a religion, a church and a worship which, on the authority of inspired wisdom, we pronounce to be an abomination in the sight of God. In the language of Isaiah, "The American church might be well addressed, "Bring no more vain oblations: incense is an abomination unto me: the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth. They are a trouble to me; I am weary to bear them; and when ye spread forth your hands I will hide mine eyes from you. Ye shall make many prayers, I will not hear. YOUR HANDS ARE FULL OF BLOOD; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

"men for to dwell on the face of all the earth," and hath commanded all men, everywhere to love one another; yet you notoriously hate, (and glory in your hatred,) all men whose skins are not colored like your own. You declare, before the world, and are understood by the world to declare, that you "hold these truths to be self-evident, that all men are created equal; and are endowed by their Creator with certain inalienable rights; and that, among these are, life, liberty and the pursuit of happiness;" and yet, you hold securely, in a bondage, which, according to your own Thomas Jefferson, "is worse than a hellion to oppose," a seventh part of the inhabitants of your country.

sons of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the face of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. Thoughts expressed on one side the Atlantic, are distinctly heard on the other.

We see the Call for a Convention of the Liberty Party to be held in Buffalo, the first day of next September, to nominate candidates for the Presidency and Vice Presidency. We are glad to see it; for never was more need than now of maintaining the organization of the Liberty Party; never more need than now of inculcating its doctrines.—This quintessence of all guilty nations is perishing for lack of the knowledge, and love, and practice of the so-called doctrines, which the Liberty Party is so well adapted to teach, illustrate, and commend.

For the present, it is enough to affirm the equal manhood of the negro race. Is it not astonishing that, while we are plowing, planting and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and cyphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging for gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

What you have me argue, that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the ruler of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively, and positively, negatively, and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven, that does not know that slavery is wrong for him.

What an I argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow-men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength, than such arguments would imply.

One is struck with the difference between the attitude of the American church towards the anti-slavery movement, and that occupied by the churches in England towards a similar movement in that country. There, the church, true to its mission of ameliorating, elevating, and improving the condition of mankind, came forward promptly, bound up the wounds of the West Indian slave, and restored him to his liberty. There, the question of emancipation was a high religious question. It was demanded, in the name of humanity, and according to the law of the living God. The Sh. rps, the Clarksons, the Wilberfores, the Buxtons, the Burchells and the Knibbs were alike famous for their piety, and for their philanthropy. The anti-slavery movement there, was not a mere church movement, for the reason that the church took its full share in prosecuting that movement; and the anti-slavery movement in it is country will cease to be an anti-church movement, when the church of this country shall assume a favorable, instead of a hostile position towards that movement.

Now, take the constitution according to its plain reading, and I defy the presentation of a single pro-slavery clause in it. On the other hand, it will be found to contain principles and purposes, entirely hostile to the existence of slavery.

OSWEGO COUNTY A. S. CONVENTION. The meeting was well represented by true and tried men, with hearts as large as the world. The call for the meeting was for all honest-hearted abolitionists; consequently, the meeting was represented by Liberty Party, Garrisonian, and Free Soil abolitionists. The discussion was marked with earnestness and kindness. The speakers from abroad, were Stebbins, of Rochester, Loguen, of Syracuse, (that chatted from Tennessee, Canada,) with immortality stamped upon his brow.

WASHINGTON STRICKER. YOUNG LEWIS. STAFFORD GREEN. FORTYBEE RICE. GERRIT SMITH. ABRAHAM SCOTFIELD. TIMOTHY STOW. June 25th, 1852. NOTICE. The Commencement Exercises of New York Central College will take place on Wednesday, July 14th, commencing at 10 o'clock, A. M. It is expected Hon. Gerrit Smith will be present and give an address. The next annual meeting of the New York Central College Association will be held at the College Chapel on Tuesday, the 13th of July, at 10 o'clock, A. M. Edw. A. Keeton of Ohio will deliver the Annual Discourse. The Board will hold an adjourned meeting on the same day, and at the same place. B. F. REMINGTON.

