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itee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SANCEL PHILDRICK, and WESTELL PHILLIPS.
In the columns of THE LIBERATOR, both sides of

very question are impartially allowed a hearing.

Our Country is the World, our Countrymen are all Mankind.

THE U. S. CONSTITUTION 18 - Y COLEMAN, MILE DEATH

No Union with Slaveholders!

Yes! IT CANNOT BE DENIED—the slaveh the name of persons in fact, the oppressor repr majority in the slave representation over that of the free people, in the American Congress; AND THEMENY TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL COVERNMENT.'- John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

WHOLE NUMBER 1184.

WM. LLOYD GARRISON, EDITOR. VOL. XXIII. NO. 41.

BOSTON, FRIDAY, OCTOBER 14, 1853.

SELECTIONS.

ADDRESS

of the Convention held in Syracuse, Oct. 1, 1853, for the purpose of Celebrating the Rescue of the Man Jerry.

TO OUR COUNTRYMEN :

We speak not to our neighbors only, but to all our countrymen also. We speak to them all, becauss it is the interest of them all, and the right of them all, to know what is our justification for our startling and reprehended conduct. When the schowledged laws of a land are deliberately and schnowledged laws of a land are deliberately and concertedly transpled on, all its inhabitants are sitally affected and justly alarmed by the momentum of the second of th a just Government must be as promptly resented by its subjects, as if offered to themselves. It is dered to themselves. Emphatically it is, when the Government, like our own, is one of the peo-We admit, that we are the rescuers of JERRY.

All of us are such. If we did not all use our sands in rescuing him: if we did not all particisale in the counsels which resulted in his rescue:
if we did not all make ourselves legally liable for
it nevertheless, the fact, that we all approve it, makes us all his morally responsible rescuers :-We admit, that we knew that they were minis-We admit, that we knew that they are the stress of Government, out of whose hands we rescued Jerry; and that they had the great political parties, and Acts of Congress, and Opinions of Judges, and, above all, the received interpretations of the Federal Constitution, for their countenance and belter. We admit, therefore, that we are guilty great disrespect for ' the powers that be '-guilindeed, of setting ourselves in array against Government, and of taking the attitude of evolutionists and rebels.

We admit, that we knew that the Doctors of Divisity, and the great majority of the Churches, and the current religion of the country, were on the ide of these ministers of Government; and that our rescue of Jerry was, therefore, an act of glaring defiant infidelity, in the popular sense of infielity.
We admit, that we knew that the men, against

whom we went, were armed, and that we, therefore, knew, that our being unarmed exposed us to

the reproach of hazarding our lives recklessly.

We make all these admissions—and, yet, we justify our rescue of Jerry. On what ground?

Solely on the ground of doing unto others as we would have other. would have others do unto us. Jerry wished to be rescued. Were we kidnapped, we should wish to be rescued. Were our kidnappers kidnapped, they would wish to be rescued. Were Marshal Allen kidaapped, his heart would go out forever toward tols at the rescuers of Jerry. But had he been in Jerry's place, the kisses of his love would have imprinted, and the tears of his gratitude would have wet, the cheeks of those rescuers. Who is there, in fine, that, were he kidnapped, would not wish to be rescued! No one, There is no one, then, who is competent to deny, that Jerry's wish should have been gratified.

But it is said, that there was a law against rescuing Jerry. We answer, that there was no law—is no law—can be no law—against the duty of doing unto others as we would have others do unto us. We say this, not only because the Great Teacher and Lawgiver has couched this duty in a commandment: but because the heart of universal human nature owns, that this 'commandment is baly and just and good.' We say it, moreover, because, in the nature of things, this duty must be taken and the soul of every law for the regulation of the mutual conduct of men. Is the Statute Book in the face of this duty! So far, then, the Statute Book is no law. Is the Constitution in the face of this duty! So far, then, the Constitution is no law.

There was no law against rescuing Jerry, because there was no law for custaving him. Whatever the forms of law under which he was held, they were caurely wanting in the spirit and substance of law. The law to do unto others as we would have others do unto us, is a law to respect all human rights. But all human rights are cloven down by slavery. birry law must be a law for the protection of rights. A law for the destruction of rights is a

which no human believes a law for the human race, which no human being can honestly enforce. To say that it is, is to impeach the wisdom and pu-nity of the Author of all law. But there lives not a human being, who would reverence or know alarery as law, were it to be turned against himself, and were it to be turned against nim-self, and were it to demand a victim in himself. There lives not a human being, who, were he in slavery, would not be delivered—even though at the strenge of trampling on all the Statute Books and Constitutions in the world. Hence, there lives not a human being who can beneatly recognize a law buman being, who can honestly recognize a law for easlaving any one:—and, hence, there can be to law for easlaving any one.

We go farther, and declare, that no person has the right to use as law, or known as law, even that which is law—provided, that, when it is applied to hinself, he rejects it as law. For instance, he who resists the collection of a debt, which he owes, has as right to collect a debt, or to claim that there is s law for collect a debt, or to claim that there is a law for collecting it. The resistance, in the one case, makes him dishonest in asserting the claim in the other: and, whether the thing which a man does, is, in itself, right or wrong, he nevertheless must not do it, if it can be done by him only dishonestly. bonestly. 'Happy is he, who condemneth not him-self in that thing which he alloweth.' So, too, the an who lets his horse jump into his neighbor's sail, is not to inquire into the law of the case, when, in turn, his neighbor's horse jumps into his field. His own lawlessness estops him from claiming that there is any law in the case. Such

mg that there is any law in the case. Such reasoning, applied to slavery, justifies us in saying, that if there is a person in all the world so peculiar as to welcome the yoke of slavery, his peculiarity cas furnish no plea for slavery to those who do not welcome that yoke. It also justifies us in saying, that the question, whether slavery is good or bad, right or wrong, is entirely immaterial to our argument. Though it were possible, that its elements sould be all from Heaven, instead of being, as they are, all from Hell, nevertheless, no sane man could be allowed to claim, that slavery is the subject of a su-of sanctioning and sanctifying law—for the staple reason, that no sane man would consent to be a slave.

We have said, that the character of algebras is in

We have said, that the character of elavery is, in to wise, material to our argument against the possible legalization of alavery. But we cannot

In the light of what has been said, we'see what unparalleled hypocrites are the American people. The great mass of them are for slavery:—and, yet, not one of them would consent to be a slave. What hypocrites are their Divines, who preach or apologize for slavery! What hypocrites are their Churches, that do not cast these godless Divines out of the pulpit! What hypocrites are their legislators, who legislate for slavery! What hypocrites are the tribunals, that recognize the law of slavery! A few weeks ago, Judge McLean did, in the name of law, send his innocent brother into slavery. What if the law-making power of Ohio should doom the Judge to slavery!—would he not sooner shed an ocean of blood than acknowledge the legality of his doom! He would:—and that he would stamps him with the most guilty and frightful dishonesty. What a painful scene does Heaven witness this week, in the Court Room in Canandaigua! A Judge is there—polluting and murdering his soul by his recognition of slavery and by the period of freedom, religion and law. They are so debauched and blinded by slavery, and by the period of freedom, religion and law. They are so debauched and blinded by slavery, and by the period of freedom, religion and law. They are so debauched and blinded by slavery, and by the period of freedom, religion and law. They are so debauched and blinded by slavery, and by the period of freedom, religion and law, which it engenders, that they call evil good and good evil; put darkness for light and light for darkness; put bitter for swest and sweet for biter. They have been thereby deadening their consciences so long, as to be now well-nigh incapable of perceiving the wide and everlasting distinctions between truth and falsehood.

We are aware, too, fellow-citizens, of the period in which we are involved by our position and purpose. We have rescued one fugitive slave. We are aware too, fellow-citizens, of the period provided in which we are involved by our position and purpose. We have rescued one fugitive slave. We cannot re

nounced his son a slave, he would sooner see a whole Court murdered, than see it succeed in send-

whole Costr intracerd, that see it succeed in sent ing that son into slavery.

We spoke of the Jurors. Happily, they need not concern themselves with the law of the case. They can acquit all the defendants, on the facts in the case. The Government must fail to prove that Jerry was a slave. Slavery, it must be remembershall say on the like occasion bereafter, or how the control of the rescue of Jerry. What we shall say on the like occasion bereafter, or how the control of the rescue of Jerry. What we cannot need to kill the soul: but rather fear Him who is able to destroy both soul and body in Hell.' ed, does not consist in the involuntary service and whippings, or in the other hardships and sufferings of its victims. These are but the incidents of and adjudged in law to be chattels personal. Was Jerry a chattel personal!—a mere thing! Could be be! Can a man be turned into a horse, or a stone! Can immortality be merchandize! All this is impossible. No legislation can create impossible facts. No legislation can convert a man into a

slave. As well talk of making a slave of God Himself, as of the being made in His own image. A million witnesses might testify that Jerry was a slave—or, in other words, a brute, a thing, a subject of traffic. But triumphant above all this false testimony would tower the proud fact, that Jerry quirer of May 14th,

either in time or eternity.

We have said enough to justify our rescue of Jerry. We rescued him, because, as we have said, there was no law, and could be no law, for enslaving him—because there was no law—and could be should be talked about by our friends in England; should be talked about by our friends in England; the Jerry—the white Jerry, or the black Jerry—no law, for reducing a man from the glorious but those who volunteer to speak, should deliver him. Marshal Fitch fired pisheights, where his Maker placed him, to the level of brutes and things. We rescued him, as we would have rescued any other innocent brother from the hands of any other pirates, without pausing one moment to make the absurd inquiry. whether there was a law for the piracy. We should have been monsters, instead of men, had we not rescued him. To have stopped our ears, when this poor brother cried, and to have forborne to deliver him, when we saw him drawn unto death would have been to incur the frown of Heaven and be contempt of earth. In a word, we rescued him. because we could not help it. All in vain would it have been for us to try to dam up our nature, at that high-flood time of its feelings. Those feelings would have their way. That nature would be true

A distinction has been set up between rescuing a fugitive slave from the hands of private citizens, and rescuing him from the hands of official persons. some there are, who justify the former, but condemn the latter. The distinction is absurd, and should never be made :—or, if made, it should be made against the official persons. The 'mischief framed by law,' and executed by the officers of the law, is the worst of all mischief, because apparently clothed with the authority of law. No mischief ly clothed with the authority of law. No mischief should be so promptly resisted as such mischief: and no persons should be so promptly punished as they who attempt to legalize it, and they who officially undertake to enforce it. The abuse of law-making and other official powers is the most fearful wrong that can befal the people; and the most effectual way for the people to invite the perpetration of such wrong, is to give in to the false and impudent doctrine, that office shelters the abuse of office; and that crime, when committed by governoffice; and that crime, when committed by govern-ment, is to be unresisted and unpunished, because committed by Government. Every member of Congress, who voted for the Fugitive Slave Act, and the President who signed it, and the Judge who administers it, should be punished for this treach-ery to their trust, and this conspiracy against human rights. Were the public mind sound, they would be punished. Or, rather, were the public mind sound, office would be conferred on a very different class of men. We close under this head, with the remark, that crime on the part of Government is as much more to be dreaded and punished than crime on the part of the individual, as Gov-

the individual.

There was a mob in Syracuse, October 1st, 1851, But it was not what the newspapers represented.

It is true that there was.—
But it was not what the newspapers represented.

It was not the rescuers of Jerry who composed the mob; but it was those who fell upon that poor, help-less and innocent man. The President and the mem-

ernment is more authoritative and influential than

Judge Hall affects respect for pro-slavery enact-ments; and is willing to send men into slavery. But, though ten thousand Legislatures had pro-nounced his son a slave, he would sooner see a ment: 'Fear not them which kill the body, but are not able to kill the soul: but rather fear Him who

shall say on the like occasion hereafter, or how often the occasion will be repeated, we cannot now tell. This much, however, we can now tell—that, at every future celebration of this precious event, slavery. Its essence consists solely in the assumed we shall continue to speak out our convictions conversion of its victims into chattels. But the honestly and fearlessly; and that we shall continlegal fiction that turns a man into a thing, is at war with every possibility of fact. This fiction is, that 'Slaves shall be deemed, held, taken, reputed, be legalized, shall be abandoned in every part of our guilty land.

> From the London Inquirer, of Aug. 13. ESTLIN, ESQ.

Bangon, Maine, July 13, 1853.

slave—or, in other words, a brute, a thing, a subject of traffic. But triumphant above all this false testimony would tower the proud fact, that Jerry was a man, and can be nothing else than a man, either in time or eternity.

We have said enough to justify our rescue of We have said enough to justify our rescue of What Mr. Estlin's authority may be for a state-

> reference is made.
>
> I send with this a copy of that pamphlet, from which you are at liberty to quote any portions which may seem to you to give any show of truth to Mr. Estlin's assertion. Neither in Washington nor elsewhere have I ever knowingly disguised the essential wrong of slavery; and in ten years or more in which I have spoken freely and publicly on the subject, I have expressed no opinion which I am not desirous to submit to fair and friendly discussion.

Your obedient servant, J. H. ALLEN.

[We have carefully perused Mr. Allen's thoughtful and able discourses, and feel quite clear that Mr. Estlin has entirely misapprehended his mean-ing on the point in question; Mr. Allen's evidently strong reaction from the views of the Anti-Slavery party has misled Mr. Estlin in interpreting language which is studiedly abstract, and avoids, to a great extent, the particular question, with im-plicit reference to which his principles are laid down. Mr. Allen is clearly Anti-Slavery in principle, and on the truest grounds, and no doubt op-posed to submission to the Fagitive Slave Law. He appears somewhat sensitive, however, to Euro-nean criticism on American Institutions. We appean criticism on American Institutions.

pend extracts from his discourses.]—Ed. Inquirer

Various extracts from Mr. Allen's Sermon, of a somewhat anti-slavery character, are given in the Inquirer, evidently not those to which Mr. Exten had alluded. In the Inquirer of Sept. 10, the following reply from Mr. Estlin is published :-

THE AMERICAN UNITARIAN MINISTERS AND SLAVERY.

To THE EDITOR: Sm,—When alluding, at the 'Western Christian Union,' at Cheltenham, to a sermon of the Rov. J. H. Allen's, of Bangor, Maine, (as reported in the Inquirer of May 14th, and complained of by Mr. Allen in your number for August 13th,) I referred to it from memory, not having had access to the pamphlet since 1851, when it was for a few

days in my possession.

Whatever impression the two discourses may have left on my mind as to the want of sympathy There was a mob in Syracuse, October 1st, 1851, said the newspapers. It is true that there was.—But it was not what the newspapers represented. It was not the rescuers of Jerry who composed the mob; but it was those who fell upon that poor, help-less and innocent man. The President and the members of Congress referred to were virtually and prominently among these who fell upon him—were virtually and prominently of the mob. No other-leader of that mob, unless it were Daniel Webster, or some very distinguished clerical advocate of the Fugitive Slave Act, was so conspicuous and influential as the President of the United States. Yes, it was the kidnappers of Jerry who constituted the mob. They were the tramplers on law. The law-abiding men were his rescuers. Jerry was rescued not by a mob, but from a mob.

Fellow-citienes! we are not ignorant that we are repreached and hated. We are called infidels:—and we confess, that if our deep belief, that the current religion of this country is infidel, makes us infidels, then are we infidels. We confess, that we have not the most distant idea, that that is the religion of Jesus Christ, which does not heartly espouse the cause of the slave. We are called the enemies of law:—and we confess that, if to be the enemies of law:—and we confess that, if to be the enemies of law:—and we confess, that, if obediene to human Government; and if 'Honor the King' is a comformant of the fugitive, activity, and the first for its removal to make a state of the slave. We are called the enemies of law:—and we confess, that, if obediene to human Government; and if 'Honor the King' is a comformant of the Abolitionists. Mr. Allen's pamphlet would be quite satisfactory to slave man Government; and if 'Honor the King' is a comformant the less so for its favorable estimated the law and the more for his opposes the cause of the slave. We are called the enemies of iaw, then are we the enemies of law:—and we confess, that, if obedience to human Government; and if 'Honor the King' is a comformant that if

forbear the incidental remark, that it is because every man knows the character of slavery, that every man shrinks from becoming a slave. Every man knows slavery to be a hell of horrors. Every man would infinitely rather have all his children in the grave, than one of them in that Hell.

In the light of what has been said, we see what unparalleled hypocrites are the American people. The present generation of America cannot 'judge righteous judgment' in the case of uncompromising not one of them would consent to be a slave. What hypocrites are their Divines, who preach or any loving for slavery. What hypocrites are their Divines, who preach or any loving for slavery. What hypocrites are their Divines, who preach or any loving for slavery. What hypocrites are their Divines, who preach or any loving for slavery. What hypocrites are their Givine says and low ideas of freedom, religion and law. They are so debuched and blinded by slavery, and by the pervantage of slavery. What hypocrites are their Givine says and low ideas of freedom, religion and law. Nathaniel Hall declared. Government.

In the light of what has been said, we see what unparalleled hypocrites are their Divines, who preach or any low ideas of freedom, religion and law. They are so debuched and blinded by slavery, and by the pervantage of slavery. What hypocrites are their Givine says and low ideas of freedom, religion and law. Nathaniel Hall declared. Government may sin PHILADELPHIA, Oct. 5, 1853.

Yesterday afternoon, just after the adjournment of the Court, a warrant of arrest was served upon John Jenkins and James Crossin, U. S. Deputies Marshal, charging them with a riot, and an assault and battery upon Bill Thomas, an alleged fugitive slave, with an attempt to kill him. The warrant was issued by a magistrate of Wilkesbarre, on the oath of a man named Gildersleeve, of that borough, and was served on the Deputies Marshal was sentiments of humanity, then the time has come in the purposes of God, so declared in this very fact, for its dissolution.

The Rev. S. J. May proclaimed that he should throw open his doors to afford shelter and food to the great unrighteousness which this "Bill of Abominations" requires, then it is plain that its end is come. Let this great injustice not be done, though the Union falls!

Dr. Furness exhorted, 'Let the weak and injured have our voices and our hearts. It the lower of that its read is condemnation of this indicators, and alloged Philadelphia and James Crossin, U. S. Deputies Marshal, charging them with a riot, and an assault and battery upon Bill Thomas, an alleged fugitive slave, with an attempt to kill him. The warrant was issued by a magistrate of Wilkesbarre. The warrant also includes the name of George Wynkoop, upon whom it has not yet been served, Mr. Wynkoop being absent from the city.

Mr. Jackson, for the High Constable of Wilkesbarre, road his answer to the Court, in which he admits that he held the Deputies Marshal in custom of Wm. C. Gildersleeve, a citizen of Wilkesbarre on the action of Wm. C. Gildersleeve, a citizen of Wilkesbarre.

Judgo Grier, sternly—Who is Wm. C. Gildersleeve, a citizen of Wilkesbarre.

Dr. Furness exhorted, 'Let the weak and injured have our voices and our hearts. If the laws of man threaten penalties, those penalties let us patiently endure, rather than allow any human authority to terrify us into a trangression of the law of (Phrist').

Marshal Wynkoop—Your Honor, he is an abolitionist of Wilkesbarre.

Mr. Jackson—He is a respectable storekeeper of the laws of the la

authority to terrify us into a trangression of the law of Christ.

The Rev. Theodore Parker (for whose Unitarianism, though his brethren may blush, yet for whose Christianity the slave has reason to rejoice) declared that no fugitive slave should be taken out of his house, but over his dead body.

The Bev. J. G. Forman (in a discourse entitled 'The Christian Martyrs,' which compelled him to forfeit his pastoral charge) says, 'When a Government shall disregard the moral sense of the best portion of its subjects, and emact laws that are a disgrace to an enlightened and Christian age; when it shall scorn and defy God's higher law, casion.

Mr. Jackson—He is a respectable storekeeper of that borough.

Judge Grier—Was the assault and battery committed on him!

District-Attorney Ashmead—No, sir; he does not allege it.

Judge Grier—Oh! oh!

District Attorney Ashmead said he would now read the petition for the habeas corpus. The petition sets forth all the facts of the case, from the moment the claim was laid before U. S. Commissioner Ingraham, up to the arrest of the fugitive and the service of the warrant on the present occasion.

of unconditional obedience to magistrates and civil charged.

Mr. Jackson replied. He said that the law did not authorize the officers to execute their process in

A reference to the extracts from Mr. Allen's sermon, given in the Inquirer of August 13th, will show that he adopts a very different tone. The upshot of his labored argument seems to be, that it is the duty of all outside the slave States to hold their tongues and shut their eyes, and see what God will send them. 'Do not,' he says, 'distrust conscience; but do not make a parade of it." 'Slavery is not worse at bottom than unscrupulous very is not worse at bottom than unscrappinous rivalry for gain and subsistence; and, indeed, is so far better for a feeble, uninstructed, thrift-less race, that it would be a cruelty to compel nominal liberty upon them, which would be only to turn the said battle felt releasure in approaching it. The duties and the felt releasure in approaching it. population were set free, where should they go! for, with that heavy hand of memory and consciousness upon them, so heavily sensible of their disadvantage, certainly the cruellest thing would be to expose them naked, as it were, and defenceless, to the rude competition of the stronger race.

He objects to 'violent assaults upon the institution [of slavery] from abroad,' rebukes the out-spoken condemnation of the Fagitive Slave Law from the pulpit and press, by which means alone the public mind could be awakened to its enormity, and measures originated for its repeal; and he advises that the anti-slavery agitation should be henceforth dis-continued, and its advocates direct their energies into less exciting channels, the 'Temperance cause, the care of the blind and idiotic and in sane, &c., in which works 'will be no prejudices of State or section, no railing accusations, none of that unhealthy and injurious condition of moral antagonism to the civil and religious institutions

All-important as it is to have faith in an overruling Providence, it is surely a woeful perversion
of that sacred doctrine, when we presume so to read
the designs of Providence as to become quiet participants, or even unmoved spectators of violent
wrongs. Such an opiate trust is a miserable counterfeit of the genuine feeling! Such being the tenor of Mr. Allen's argument, I trust I shall be exonerated from the charge of intentional exaggeration,
though I certainly have been guilty of verbal inaccuracy, when, in my only reference to him. I

Indee Grier—Tabable and count for it.

Judge Grier—There has been no murder committed here. There were acting under a process of
the United States, legally issued.

District Attorney Ashmead said the case was free
dicate the laws of the United States and its own
officers, who were constantly subjected to the
most harrassing conduct on the part of men disposed to set the laws of the Union at defiance.

Indee Grier—Tabable and the counter of the United States of the United S All-important as it is to have faith in an over-

has misled Mr. Estlin, is not a correct explanation, and may confuse some of your readers.

Mr. Allen's 'studiously abstract language' is
perfectly intelligible to me: his objection is not to
the 'views' of any one 'party' of abolitionists
merely, but to any movement against slavery which
may come in collision with existing interests. You
say, 'he is clearly anti-slavery in principle,'
but so are nine-tenths of the ministers in the
United States; yet while they neither hid the laborers for emancipation God-speed, nor show some
better modes of action than those with which they
find fault, but little credit is due to them for their
anti-slavery professions.

anti-slavery professions.

In conclusion, I beg to assure you that it gives me no satisfaction to comment upon the shortcomings of the Unitarians of America upon the slavery question; but having long paid much attention to the subject, being convinced of the truth of the charge proved by James G. Birney, fifteen years ago, and recently demonstrated by Mrs. Stowe, in her 'Key,' that the churches of America are the 'Bulwarks of Slavery'; and having ascerthe slavery question; but having long paid much attention to the subject, being convinced of the truth of the charge proved by James G. Birney, fifteen years ago, and recently demonstrated by Mrs. Stowe, in her 'Key,' that the churches of America are the 'Bulwarks of Slavery'; and having ascertained with grief that the Unitarians, as a body, are no less culpable than other seets, I am desirous, when suitable occasions present themselves, to do what little I can—and during the little time the ability may remain to me—to bring to the respectful notice of their English brethren, those courageous and philanthropic ministers in America, who are conferring honor on the Unitarians cause, by bearing its cross as well as by preaching its doctrines.

I remain, Sir, yours faithfully,

J. B. ESPLIN.

Bristol, August 25, 1853.

berney, fifteen was no resistance at all. We put our case on the excess of authority on the part of the officers of the United States District Attorney, may be subjected to the same annoyance.

Mr. Brown—Your Honor, there was no resistance at all. We put our case on the excess of authority on the part of the officers. If your Honor is determined to go behind the warrant of the magistrate, we ask to be permitted to show the facts in the case, which will be found to be of the most horrible character.

District Attorney Ashmead saked that the officers be discharged from custody.

Judge Grist—If this nan Gildersleve falls to

WILKESBARRE SLAVE CASE.

U. S. CIRCUIT COURT-JUDGE GRIER. [Correspondence of the N. Y. Tribune.] PHILADELPHIA, Oct. 5, 1853.

barre. Judge Grier, sternly-Who is Wm. C. Gilder-

a riotous manner, as in this case.

Judge Grier—I shall take the facts set forth in

the petition to be true, unless the other side wish to offer testimony.

Mr. Jackson then went on to argue that the act of Congress had no reference to acts committed against the laws of the State, nor could the United States interfere to prevent the execution of the laws of a State. He asked that the defendants be re-manded to take their trial, or be required to give

them adrift at a heavy disadvantage into the are-na of the world's selfish strife.' And 'if the slave of the United States and the individual States were go 1 reciprocal, and a reciprocal confidence should be exhibited. There was little or no conflict in the case which could not be easily reconciled.

Judge Grier—I take it for granted that the facts set forth in the petition are true, and I shall rely upon them, unless they are shown to be false.

Mr. Brown—We rely upon the warrant of the magistrate, issued upon the oath of a citizen.

Judge Grier—If you deny what is set forth in the petition, I will hear the facts in the case. I will not have the officers of the United States harrassed at every step in the performance of their duties by every petty magistrate who chooses to harrass them, or by any unprincipled interloper who chooses to make complaints against them—for I know something of the man who makes this complaint. The laws of the United States are binding upon me, and I will not take the warrant is-sued in this case as sufficient to hold these offi-

Mr. Brown-Your Honor will perceive, that if murder had been committed, we could not prose-

though I certainly have been guilty of verbal inaccuracy, when, in my only reference to him, I
stated from memory that 'the Rev. J. H. Allen, of
Bangor, Me., has printed a sermon in praise of the
Union, urging for its maintenance obedience to
the Fugitive Slave Law.'

Your editorial remark, that 'Mr. Allen's strong
reaction from the views of the anti-slavery party
has misled Mr. Estlin, is not a correct explanation, and may confuse some of your readers.

Mr. Brown—We deny this. We say that he did
not resist, and that he was cruelly beaten. We
Mr. Allen's 'studiously abstract language' is
shall show such a case of harbarity as will appal

shall show such a case of barbarity as will appal

shall show such a case of barbarity as will appal your Honor.

District Attorney Ashmead—They allege that the officers executed their duties in a riotous manner. They went to the borough, of course, to serve the process which was put into their hands by a U. S. Commissioner, upon the oath of a competent party, countersigned by a Judge of the U. S. Court. They executed the process, and were resisted by the prisoner even to the drawing of a knife upon them, which was put into his hands by one of the by-standers. They were compelled to use sufficient force to secure him, and this the opposite party call rioting. It is not Bill who sues posite party call rioting. It is not Bill who sues here. They well know that he has fled beyond the jurisdiction of this Court. To hold the officers to

jury. I know that the United States have a limited authority; but where they have it, it is clear, undoubted and conclusive, that theirs is the soveundoubted and conclusive, that theirs is the sovereign authority. If any tuppenny magistrate, or any unpriheipled interloper can come in, and cause to be arrested the officers of the United States, whenever they please, it is a sad state of affairs. After the man against whom the United States warrants was issued has run away, some fellow intervenes and runs to a State Judge for his interference, and has the United States officers arrested. There was a case recently of this kind, and to that I now allude. If habeas corpuses are to be taken out after that manner. I will have an indictment sent to the U.S. Grand Jury against the person who applies for the writ, or assists in getting it, the lawyer who defends it, and the sheriff who serves the writ, to see whether the United States officers are to be arrested and harrassed, whenever they attempt to serve a process of the United States. I tempt to serve a process of the United States. I speak of what is daily done to thwart the United States in the exercise of her lawful authority. I will see that my officers are protected. When will you be ready with your proofs in this matter, Mr.

Mr. Brown—This day one week.

Judge Grier—Then upon that day I will hear

The case then went over until that time.
[Judge Grier, in this case, seems disposed to
sustain the views that were suggested by District
Attorney Ashmead in the recent case of Bill Fisher,
when the U.S. Marshal was arrested.]

RELIGIOUS TESTIMONY.

At the last meeting of the 'Synod of the Re-formed Presbyterian Church in North America,' held in the city of New York, the following action was taken on the subject of slavery:—

We again acknowledge the sin of oppression, as committed and sanctioned in this land. We have long testified, as a Church, against the slaveholding compromises of the national Constitution, and against the prevalent contempt of the race to and against the prevalent contempt of the race to which the unhappy slaves of our land belong.—
These are eminently national sins. The whole nation, with some exceptions, is united as one man in maintaining the Constitution, in full view of the fact that it throws its ægis over the crime of the slaveholder. The two great parties, under whose banners the mass of the population is arrayed, entered into the late presidential canvass with the express declaration inscribed upon their respective standards, that they would stand by the South in defence of its constitutional claim to recover its fugitive slaves, with an open pledge to adhere to the infamous Fugitive Slave Law, and to allow the extension of slavery into territory now free; solthe infamous Fugitive Slave Law, and to allow the extension of slavery into territory now free; solemnly and deliberately, and most presumptuously, renewing and thus fully sanctioning the iniquitous compact of 1789. No one acquainted with the doings of the national authorities can be ignorant that the slaveholding section of the country exercises in all the most important matters. ises, in all the most important matters, a controlling influence over public movements. The spirit of liberty is vanishing away, and that rapidly. The party press of the country, with some exceptions, is either silent on the great question of human rights, or vindicates the wrong. To be an enemy to slavery, and of the acquisition of more slave rights, or vindicates the wrong. To be an enemy to slavery, and of the acquisition of more slave territory, or the admission of any more slave States, is regarded as fanatical, we fear, by a large majorty even of the North. The same causes have chilled the heart of the United States, as it respects the liberties even of the oppressed in Europe, and hence professed friends of American republican institutions do not blush to rail upon those who took a prominent part in the revolutionary movements of the old world. But more than this.—

There exist, in all parts of the land, a deep and bitter contempt and hatred of the colored race. It shows itself in denying them the privileges of education; in schemes of expatriation, the more deserving of condemnation, because they assume the garb and adopt the language of Christian philanthropy; in condemning its victims, so far as it can, to inferior and less lucrative occupations. It enters the Church, and even there often deprives this portion of her members of their equal rights, by express arrangement, or by an equally effectual ungodly public sentiment. In short, we cannot hide the fact that here, as well as in the old world, the spirit of caste and of oppression is rife and shameless.

SLAVERY AND THE CHURCH. The new school Presbyterians held an ecclesiastical convention recently at Murfreesborough, Tenn., and during its session passed resolutions condemnatory of the action of their Northern brethren touching slavery. The substance of the resolutions is that they are an integral portion of the Presbyterian church of the United States, and entitled to all its rights and immunities; that neither the Bible nor the constitution of the church teaches the holding of slaves to be a sin or a disciplinable offence, and consequently, any meddling with the matter in church affairs is unconstitutional and of no binding force; that they will look with interest on the future action of the conservative portion of their Northern and the conservative portion of their Northern and Western brethren, as on them depends the question whether the integrity of the church is to be pre-

The Michigan Methodist Conference, which has been in session in Detroit, adjourned on the 24th been in session in Detroit, adjourned on the 24th uit. Among the proceedings were two resolutions on the subject of slavery, which were adopted, declaring it to be sinful to hold slaves, except where the legal relation is retained for the purpose of emancipation, and proclaiming the admission of additional slaveholding members into the church, to be attended with so many and so great evils, that efficient means should at once be adopted to present if

THE SALEY FEMALE ANTI-SLAVERY SOCIETY commences its tenth course of lectures, this season, at Lyceum Hall, beginning Sunday evening, Oct. 2d. This society, of course, needs no recommendation from us, having stood its own ground most nobly these nine years past, hattling for religious and civil liberty, through good report and evil report, and now, in the vigor of its age, still presents a firm and undaunted front to oppression of every kind. We are glad to hear that in its coming course of lectures will be found the names of the old and the young warriors of liberty; those whose names are known all over the world, as well as those who are beginning to be known, as champions of the good

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From the Boston Christian Watchman. 17 27 POLITICAL ETHICS.

In his eulogy on Mr. Webster, delivered at Dartmotth College, Mr. Choate took notice of a charge that had been made against his illustrious subject of 'sinning against his own conscience.' Of the justice of this charge, or the propriety of making it, we have no occasion to speak. But Mr. Choate's standard of public morality, by a reference to which he offers to demonstrate the rectitude of the

which he offers to demonstrate the rectitude of the departed statesman, is open to examination. Mr. Webster never attempted, we believe, any argumentative vindication of his conscientiousness, and his memory is not to be taxed with the quality of such as are volunteered for him.

Mr. Choate's ethics are propounded in the interrogative form, as if they were undisputed and indisputable. He calls them 'very elementary maxims of practical morals.' Among the most important of these maxims,—so important that their denial is the denial of his conclusion—are these that the grandest, most difficult, most pleasing to God, of the achievements of secular wisdom and philanthropy, is the building of a state; that of the first class of grandeur and difficulty and acceptableness to Him, in this kind, was the building of our own; that unless everybody of consequence our own; that unless everybody of consequence our own; that unless everybody of consequence enough to be heard of in the age and generation of Washington—unless that whole age and generation were in a conspiracy to cheat themselves, and his-tory, and posterity, a certain policy of concession and forbearance of region to region was indispen-sable to rear that master-work of man; and that that same policy of concession and forbearance is as indispensable, more so, now, to afford a rational ground of hope for its preservation.' Stripped of its rhetorical wig, ruff and gold lace,

timent here expressed is—that the establishment of such a government as ours is eminently acceptable to God, and that any means whatever that may appear to be necessary to such an end are justified by the excellence of the end. If the end sanctifies the means, if it be lawful to 'do evil that good may come,' if it be lawful to do certain evil for the attainment of a merely probable good, then the Christian world has assuredly labored under a grave error. But how far does the orato come short of asserting this! The framers of our government were making an experiment. The political system they founded was without a precedent in history. They could not know, without direct inspiration, that it would be acceptable to God.— The terms of union, according to the ordinary legis-lative and judicial interpretation of them, are admitted to be opposed to natural benevolence, and are to that extent evil. They did manifest evil, then, to secure a good that was altogether problematical. This, we are told, was the dictate of a sound morality.

Nor is the case mended by assuming that the

problem is so far solved that the end is proved to be good. For, without omniscience, we cannot know that the evil means are necessary to the desired end. To establish this, one must know the whole scheme of providence, all possible circumstances that may affect the issue, all possible motives that may influence men's minds, all possible causes that may act, all possible effects that all possible causes may produce. If the attainment of any object is well-pleasing to God, it is possible, to say the least, that Divine Providence may enable men to attain it by means which our instinc-tive sense of justice and benevolence teaches us are equally acceptable to Himself. So long as this is possible, it cannot be certain that any evil expe-dients are necessary. So long as this uncertainty exists, all such expedients are without justification.

But we do by no means grant this postulate of Mr. Choate's argument, that our government is so preeminently good in the sight of God. How does he know this! What vision has revealed it to him! If it is a matter of inference, what are the premises! The piety of our ancestors! So the Jews boasted themselves the children of Abraham. Our progress and prosperity! So Nebuchadnezzar , just before he was driven out to graze .-There is no virtue in any form of government. A nation is approved by God just so far as its public acts conform to His will, and no farther. If it were not too much like an argumentum ad invidiam we might suggest that as Mr. Choate is well known during most of his active life, to have been opposed to the administrations of the government for the time being—and that, too, on some points involv-ing high questions of public morality—he must suppose the Deity to be more easily satisfied than himself.

Such an assertion concerning our government is presumptuous in the extreme. It has not stood for a single century. The nation's character is still forming. It embraces in its restless bosom fear ful elements of evil that contend for the mastery We may hope that the good will triumph, and wil employ the mighty elements of power here develop-ing for the highest welfare of the human race. But an orator like Mr. Choate to fan the flames of a national fanaticism that even now threatens to con sume all the bonds of self-restraint and of political

And as to the notion that the compromises with slavery are essential to the perpetuity of our government, we content ourselves with asking, —Sup pose it should appear that the original concession to the slave interest was the first in a series of concessions, each leading by a kind of fatal necessity to the next; that these have extended and strengthened the system and aggravated its evils; that the ened the system and aggravated its evils; that the influence of slavery has made republicanism a reproach in the old world, if not—by the abolition of free speech in half the Union—a confessed sham in the new; has wrought, as William Pinckney predicted, 'a decay of the spirit of liberty in the free States;' has debauched the public conscience; has deadened the sense of shame, even under the meanest of all imputations on sovereign States, that of pecuniary dishonor; has taught the nation to trample on the weak—the true ethics of the planto trample on the weak—the true ethics of the plan-tation; has nourished a presumptuous fatalism, that with the cry of 'manifest destiny,' would madden the people into a precipitate rush over every bar-rier of public faith and safety; has found for the system a shelter under the alters of religion, and dimmed the fine gold of the sanctuary; has insti-gated thousands to declare that there is no law higher than the enacted self-will of the nation, thus adding theoretical to practical atheism;—in the light of such issues, do not conscience, and reason. and history, and enlightened self-interest, unite their voices to declare that STATE-NECESSITY IS POW-ERLESS TO EXCUSE, AND STATE-CRAFT IMPOTENT T PROSPER, PUBLIC WRONG!

ANTOINETTE BROWN.

On the 20th September, a meeting of the Tempe rance Society which sent Miss Brown as a delegate t the recent World's Temperance Convention in Nev York was held at Bochester. Very strong and able resolutions were introduced (subsequently adopted) showing the propriety of their own action in sending Miss B. as a delegate, protesting against the coarse an insulting treatment she had received, and pointing out John Chambers, of Philadelphia, as the leader of the disorderly band which defed the decisions of the Chair. and excluded Miss Brown from the platform, in spite of the repeated vote of the Convention in her favor.

Rev. WM. H. CHANNING supported the resolution We extract from the report in the Tribune, the follow ing uncommonly explicit and faithful remarks :-

'And now, it becomes my disagreeable duty, continued Mr. C., 'as one of your delegates, to report to the Teoronto Division how my highly honored follow-delegate was treated. Her creden tials were received without dissent. She was, o tials were received without dissent. She was, of course, then entitled, countly with every other delegate, to take part in all the proceedings of the Convention. At a suitable time, and in a perfectly orderly manner, she rose to speak. The floor was, adjudged to her by Hon. Neal Dow, the President. But her right to the platform was questioned, Again and again the President declared your delegate to be in order; again and again appeal was made to the Convention, and the decision of the President was custained; but a factious minority appealed in silenting her value, and an ended the eded in silencing her voice, and so ended the

first session in storm.

On the second morning, your delegate wisely waited until the resolutions offered to the Convention by the Business Committee were opened for discussion. When the first resolution, declaring the religious character of the Temperance movement, was submitted to the meeting, Miss Brown rose to speak. She rose calinly, in the body of the house. She was a minister of religion, an advocate for Temperance. She had it in her heart to press this reformation onward in a religious spirit. She had

avoided all disputes on petty points of order, and now wished to address herself carnestly to the momentous theme. Had she not a perfect right to do so! and what fitter occasion could occur! The very topic was of a kind to banish personalities and hush low passions. Your delegate was invited by the President to take the platform. She did so, with quiet dignity; but scarcely had she reached the stand, when all around her, on the platform itself, and among the officers of the Convention, began that disgraceful row which led an onlooker in the gallery to cry out, 'Are those men drunk!' I have no wish to dwell upon that cowardly transaction; but this remark I am bound in honor to make: If any man says that Antoinette Brown forced the subject of 'Woman's Rights' on that Temperance Convention, in plain Saxon speech, as a woman. She stood there in her right as a delegate. Her aim was to urge forward the Temperance Reform. No! The whole uproar on 'Woman's Rights' came from the professed friends of Temperance, and began with the insulting cry,—from a man upon the platform,—of 'Shame on the woman!'

That man, I need hardly tell you, was the noto-

That man, I need hardly tell you, was the noto-rious John Chambers, of Philadelphia—the so-call-ed Rev. John Chambers! He it was, who, with brazen face and changing tongue, stood stamping until he raised a cloud of dust around him, pointing with coarse finger, and rudely shouting, 'Shame on the woman,' until he even stood abashed before the indignant cry from the Convention of 'Shame the indignant cry from the Convention of 'Shame on John Chambers.' The Reverend John Chambers! Reverend for what! For his piety, manifested in the fact, that he, a professed minister of the gospel, could by rowdy tumult drown the voice of another minister of the gospel, while she was asserting the religious character of the Temperance Reform! Reverend for what! For his charity, manifested by low cries and insulting gestures to a centle woman who stood there firm, yet meek, begentle woman who stood there firm, yet meek, be-fore him! Strange that he, of all, should thus seek a had eminence in outraging the decencies of social life; for unless report is false, John Chambers owes whatever position he may have to Woman. It is said—I believe on good authority— that he was educated for the ministry by the contributions of Women—that be preaches in a Church built and endowed by a Woman—that his salary is chiefly paid by hard-working needle-women—final-ly, that he married a rich wife! Now, what a ly, that he married a rich wife! Now, what a sight was there! A man, whose brain had been fed with books by Woman, whose body had been fattened with bread by Woman—every fragment and stitch of whose ministerial garb, from his collar to his boot heel, had been paid for by Woman—whose very traveling ticket to that Convention had been bought by woman—could find no better way to discharge his mission as a minister of the gospel, than to point his finger and shout, 'Shame on the woman!' on the woman!

Mr. Channing then bore his testimony to the admirable combination of energy and mildness, by which Miss Brown's whole air and manner were distinguished amid these hours of tumult. 'Such severe strength,' said he, 'comes only from reli-gious principle and life. I know not how it may have been with nerves and pulses—there was no apparent tremor. But of this I am assured, what-ever disturbance there was in the outer court of the Temple, in the Holy of Holies was the heart of peace, and the dove of the Spirit brooded in light on the tabernacle of conscience.'

Mr. C. then proceeded to show that the majority of the Convention, which apparently was ready. throughout, to act with justice and honor toward Miss Brown, was overborne by a managing and unscrupulous minority, who, under threats of dissolv ing the Convention, and by the gag-law of the Previous Question, and amid the excitement caused by the iniquitous expulsion of Mr. Phillips, forced through a resolution excluding Woman from the

After argument upon the constitutionality and the expediency of prohibitory Legislation against the traffic in intoxicating drinks—in regard to which policy there was such perfect unanimity in both Conventions—and an urgent appeal to women to follow the advice lately given by the Executive Committee of the Women's State Temperance Society, to organize themselves, according o counties, towns, and electoral districts, so as to bring their influence to bear effectively upon all voters, Mr. C. called upon his fellow-delegate to address the meeting.

On rising, Miss Brown was most warmly welcom ed by the large assembly—a fair proportion of whom were ladies; and the enthusiasm and earnest attention of the audience increased to the close

of her eloquent address.

Miss Brown commenced by a quotation from Longfellow's Hymn to Maidenhood; then another from his Hymn of Life. 'Act, act in the living from his Hymn of Life. 'Act, act in the living present—heart within and God o'erhead,' was as appropriate a motto, she said, for earnest woman- a conviction, and of the unbecoming displeasure appropriate a motto, she said, for earnest woman-hood as for manhood. She went to the World's Convention as a delegate from the Teoronto Division of Sons of Temperance, and also as a delegate from the Teoronto Division of Sons of Temperance, and also as a delegate from a Temperance Sweiety in her own Parish at acts of the Court had tended to invalidate. He South Butler. The circumstance—insignificant in regretted that in any quarter there should be cold-tiself—of a woman's appearing in a World's Conness.or indifference manifested to this cause, but vention, had been blown into notoriety and magnirer minded the people that members of political parvention, had been blown into notoriety and magnified into importance. She was not accustomed to be her own theme for public remark, but, like many another, she went to sleep one night and awoke the next morning to find herself so far famous as to warrant, at least in this place, a public discussion of the subject.

Herse of indifference manifested to this cause, but reminded the people that members of political parties were under influences which destroyed half their manhood and independence. He closed with a hearty welcome to all who had come to Syracuse to share in the festivities of this glorious occasion.

Hon. Gerrit Smith, as Chairman of the Commitstance of the subject.

sion of the subject.

She had been asked why she went to that Convention! Whether it was to promote the cause of Temperance, of woman, of rowdyism; or what were her motives! Did she go out of spite to the old fogies, or because she hated the clergy, and wanted to torment them! God forbid that anybody should be tormented before his time. Besides, as she claimed to be one of the clergy herself, she she claimed to be one of the clergy herself, she would naturally be more anxious to keep in with the cloth than be out with it. She had no spite against any old fogy in existence—could shake bands cordially with any of those who were on the platform with her at Metropolitan Hall, though she would not shake hands with their principles.

She might claim to have gone to the Convention in behalf of the wives, daughters and mothers, the victims though not the votaries of interpre-

the victims though not the votaries of intemperance, and in behalf, too, of women, who had themselves tasted the bewildering beverage; but the cause of all these had been earnestly pleaded in the Convention just previous. She did not go there especially in their behalf. She was not there as an advocate for woman. Woman was advocating her own cause effectually at that very hour in the Tabernacle. She was not there merely to advance the general cause of Temperance and the Maine Law; John Chambers and Gen. Cary were temperance and Maine Law men; and the soul of Neal Dow was all baptized unto that work. She continued: I went there to assert a principle,—a principle relevant to the circumstances of that Convention; but one which would promote ALL good causes and retard all bad or good causes and retard all bad ones. I went there, as an item of the world, to contend that the sons and daughters of the race, without the sons and daughters of the race, without distinction of sex, sect, class or color, should be recognized as belonging to the world, and I planted my feet upon the simple RIGHTS of a delegate. I asked no havor as a woman or in behalf of woman,—so favor as a woman advocate of Temperance—no recognition of the cause of women above the cause of humanity—the endorsement of no 'ism' and of no measure; but I claimed, in the name of the world, the rights of a delegate in a World's Convention. World's Convention.

World's Convention.

Is it asked, 'why did you make that issue at that time!' I answer: I have made it at all times and in all places, whenever and wherever Providence has given me the opportunity, and in whatever way it could be made to appear most prominant.

nent.

Last spring, when woman claimed the supremacy—the right to hold all the offices in the 'Woman's State Temperance Society,' I contended, from this platform, for the equality of man; the equal rights of all the members of the Society. I have claimed everywhere the equality of humanity in Church and in State; and God helping me, I here pledge myself anew to Him, and to you all, to be true every where to the central principle—the soul of the Divine commandment, 'Thou shalt love thy neighbor as thyself.'

The Temperance cause was not injured by our course at that Convention. We went there with tion, I command you to make a speech just surfer thoughtful hearts. Said Wendell Phillips: 'Take minutes long! (Laughter.) thoughtful hearts. Said Wendell Phillips: 'Take courage, and remember that whether you are received or rejected, you are going to make the most effectual speech for Temperance, for Woman, and for Humanity, that you have ever made in your life.' 'God bless you,' were the forvent words of Mr. Channing, in a moment when there was most

perpetual vitality.'

Act, act in the living present, Heart within and God o'erhead."

After a few earnest words from Miss Stone, who After a few earnest words from Miss Stone, who was loudly called for by the assembly, and most cordially greeted, but who, owing to fatigue and hoarseness, was unable to address them at length, the meeting came to an end, and the crowd dispersed, all wondering, as they walked homeward, what sort of mortals they must be, who could consider the cause of Temperance advanced, by excluding from the platform such a heaven-appointed messenger of truth as Antoinette L. Brown.

From the Syracuse Evening Chronicle.

THE FIRST OF OCTOBER.

The day that, spite of all the powers of darkness is destined to be forever memorable, to the honor of the hearts and arms of the citizens of Syracuse, broke fairly upon the enthusiastic pilgrims of Freedom, who, from every part of 'old Onondaga,' thronged to our city to celebrate the day. The meeting had been appointed at the Unitarian

Church, but, at the last moment, the Common Council reconsidered their former action, and granted the use of the City Hall for the purpose. That apartment was accordingly crowded at an early hour, and hundreds went away unable to

Hon. Gerrit Smith, the President, at twenty ninutes past 10 o'clock, called the assembly to Rev. J. W. Loguen offered prayer.

Rev. S. J. May announced that the committee of arrangements had selected the following Vice Presi-dents and Secretaries, and instructed him to submit them as nominations .

Vice Presidents .- Frederick Douglass, Mrs. Amy ost, of Monroe County : John Thomas, of Ononlaga; Miss Lucy Stone, of Massachusetts; Oliver Johnson, of New York; Samuel Griggs, of Cayuga County; Mrs. Elizabeth Burroughs, of Syracuse; H. Potter, of Chautauque County; C. G. Chase, of Wisconsin; J. H. Reeves, of Wayne County; Thomas McClintock, of Seneca County; John J. Kelly, of Boston, Mass. Secretaries.—W. L. Crandal, James Fuller, and

The assemblage united in singing, Duty of Free-

On motion, Messrs. Ira H. Cobb, J. W. Loguen, G. White and J. A. Allen were appointed a

inance and Expense Committee. The President said that a few letters from per sons, to whom invitations to be present on this occasion had been extended, had been put into his ands. He proposed that they be referred to the

was agreed to.

Rev. Mr. May gave a circumstantial, and o course thrilling account of the Rescue of Jerry, and matters precedent and consequent. He called attention to the fact that almost every part of Central and Western New York was represented the occasion, by reason of the public meetings held in the city at that time. He spoke of the depth and intensity of the determination among the peo-ple that the Fugitive Slave Act should not receive of the rescuers not to injure the officers: of the success with which their plans had been carried out, even to the effectual concealment of the prisoner for five days in this city, until, his chains have ing been stricken off, his wounds dressed and his recovery from the violence he had received sufficiently advanced to admit of removal, he was transferred to the realms of the British Queen.

tee on the Declaration of Sentiments, then read the Address, which will be found on our first page. Whatever may have been deemed the logical error of the document, certainly with Gerri Smith to read it, it could not but appear satisfactory and

conclusive enough.

After the reading, the Address was adopted with acclamation. Upon which Mr. Smith, with a humorous allusion to the value of his time, since his election to that body where people get eight dollars a day, and the time and labor it had cost him to write this Address, offered to sell copies o it, on specified terms, in behalf of the Jerry Fund.

Lucy Stone was then introduced. She com-menced her remarks with an allusion to the picture of the Embarkation of the Pilgrims. She thought ow difficult it was for that group to hold a c bration like this. Since that time, how precious had the Rock on which they landed become! I had to be fenced to keep people from carrying it of piece by piece. She rejoiced in this occasion. This celebration reminds us of the weakness of this govto stay its hand. An editor of New York, calling himself democratic, alluding to the influence of Uncle Tom's Cabin,' said, a few days since, that 'woman, not content with destroying the happiness of the human family by templing our first parent, now wants to destroy the last hope of humanity by shattering this glorious Union.' How strong that Union must be, to be so easily destroyed by a wo-

She proceeded, with an eloquence that defies re port, to depict the government which she would substitute for this, which is thus represented

man!

substitute for this, which is thus represented as toppling to its fall.

We have now for precedent in the Southern States what I want to see here. South Carolina has been writing her statute books all over with laws that trample the government under their feet. I want it written by our legislators that a man, under no pretext whatever, shall ever be put on his trial to prove whether he is a man. And if South Carolina complains, refer her to her own Statute Carolina complains, refer her to her own Statute Books, and let her take the beam out of her own eye, before she complains of your unconstitutiona

icts.

She drew a beautiful picture of the present and the future, with reference to this transaction. The name of Enoch Reed would be gathered up in days to come, and honored, while these official great men would be forgotten or despised.

She denied that any odium was connected with

she denied that any odden was connected with this proceeding—as the address implied. The very men who condemn us, if they were compelled to tell their real feelings, would be constrained to say, 'How can we curse whom God has blessed?' After an eloquent peroration, she closed.
The President asked if Mr. Charles C. Burleigh

was in the room. Mr. B. replied from the crowd Here—always ready.'
Mr. Smith:—It is just sixteen minutes to the tim appointed for the close of the morning session; is virtue of my authority as President of this Conven

tribunal, where the Higher Law, here so much de-rided, is recognized and enforced.

tribunal, where the Higher Law, here so much derided, is recognized and enforced.

After the conclusion of Mr. Burleigh's remarks, in view of the fact that vastly more people had left the house, unable to get in, than had entered, the meeting was adjourned to meet in the afternoon, in the open air, near the Unitarian Church. It was announced that the famous Solomon North-up was in town, and would be present, at the afternoon session, upon the platform.

The Convention re-assembled in the lot south of, and adjoining, the Unitarian Church, at precisely half-past one. After singing the hymn 'Where is thy Brother I' Gerrit Smith, the President, introduced

Miss Antoinette Brown, who was speaking

Miss Antoinette Brown, who was speaking

when we left.

The indications were unmistakeable this afternoon, that this will be the largest meeting of any kind held in this city in some years. We want in Syracuse, a Public Hall, of thrice the capacity of City Hall, and which shall be owned and controlled by some one who is not afraid of free discussion.

The following account of the further proceedings of the meeting, until its close, we copy from the N. Y.

Rev. Antoinerte Brown made a speech full of good points, argumentative and eloquent, and was followed by Gerrit Smith, whose full, rich tones were heard at the farthest limit of the crowd,

and whose noble sentiments awakened the fullest and deepest response in the minds of the audience.

Then came Frederick Douglass, who is never more at home than in speaking to such a crowd.—
He is a favorite speaker in this region, and was exceedingly happy in his address on this occasion. He gave a short account of the recent slave-catching scene at Wilkesbarre, and uttered some sentiments more of violence and blood than of the arrival. ments more of violence and blood than of the spirit of the great Crucified. It is not to be wondered at, however, that a man who has tasted the bitter cup of Slavery, and whose soul is stirred with indigna-tion at the remembrance of his sufferings and of the wrongs heaped for centuries upon his race, should fail to reach at once the high point of Chrisch at once the high point of Christian forgiveness and non-resistance. Mr. Doug-lass, at the close of his speech, exhibited the hand-cuffs which were upon the wrists of Jerry at the time he was rescued. The sight of these em-blems of Slavery sent a cold chill through the

C. C. Burleigh made a few remarks in reply to that portion of Mr. Douglass's address in w he had approved of resistance unto blood. He con-tended that, in every case of the arrest of a fugitive slave, the same array of public opinion which would be necessary to make violence successful, would be sufficient to set him free without violence, as in the case of Jerry; and that bloody resistance was adapted to stir up vindictive feelings in the minds

of slaveholders and their friends.

The speeches having closed, contributions to defray the expenses of defending the rescuers were received. I did not learn the amount collected. The celebration is regarded as eminently successful by its friends. The advocates of slave-catching look crest-fallen. The business pays badly.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, OCTOBER 14, 1853.

THE CHRISTIAN WATCHMAN AND MR.

CHOATE. It is not often that we have occasion to copy article from the Religious, any more than the Political Press, for the excellence of their spirit and doctrine on matters connected with Slavery. We are happy to direct our readers' attention to one, copied in another place, from the Christian Watchman and Reflector, of the 29th ult., upon Mr. Choate's Dartmouth Discourse on Daniel Webster,-a performance as crawling in spirit as it is inflated and Sesquipedalian in style. One can see the contortions of the Monkey in Convulsions, of which Wendell Phillips once spoke, in almost every paragraph and every sentence,-though some of them are long enough to tire out a German Metaphysicianeven Kant himself. Still, there we see a man of unquestionable abilities, grotesquely as he twists and distorts them at times, and of a certain magnetic influence over an audience, exerting all his powers to fascinate an assembly of young men, that he may inoculate their minds with the poison of such an example as Daniel Webster's!

'The tempter thus the Rabbins have exprest-

Multitudinous as are the flowers of his rhetoric, and he is not sparing of them, ' the trail of the serpent is over

Mr. Webster failed, ludicrously failed, in all his political adventures, from his first opposition to a United States' Bank and to the Tariff, down to his desperate game for the Presidency. He had been on every side of every question, and always on the side that lost. His claims to the Presidency were never recognized, but Convention after Convention passed him by, until the fatal twenty-first of June, when he became the laughing-stock of the nation, by the comic disproportion between his swelling pretensions and expectations, and the meagre and mortifying result. As a politician, his life was a failure, for he made no impression on history ; every system of policy that he touched exploded, every promise that he solaced himself withal, turned to dust and ashes when it seemed just ready to offer itself in full fruition to his lips. His history in this respect is instructive enough. But he appeared in a new character in his latter days. He founded a new Sect or School in Morality and Religion. He taught that Human Laws are of higher obligation than Divine Laws, and scoffed at the doctrine on which Puritanism, the Reformation, entire property, we believe, was taken from him, and Christianity itself, rests,-to say nothing of the American Revolution,—the doctrine, to wit, that the Law of God is paramount to that of Man, and that the latter is to be disobeyed at all hazards, when it comes in conflict with the former. As soon as Mr. Webster had preached this New Gospel, it was taken up and spread abroad by eager disciples. He did not have to depend for his apostles and evangelists on publicans and sinners, on fishermen and tent-makers. No, indeed. The Chief conducted the sale and satisfied the execution, he said, Priests, and Pharisees, and Rulers, and Lawyers, were quietly, 'Friend, if thee should see a fugitive slave in swift to sit at his feet and spread his Revelation, as the want of help to-day, thee will please send him to latest gift of God to Man. The open shame, to be sure, to which he was put, in

spite, if not because of the glad tidings he brought to men, that they could be a law unto themselves, and ROBERT F. WALLCUT . that when they had agreed upon such a law, it overrode the Schemes of Divine Providence and Divine rious, and inflicted upon black confessors, something as Arguing in a Circle, and assuming that their system of Government is the one God likes best, and that, there-Government is the one God likes over, fore, whatever is necessary to support it must be agreeable to his will. The injury which these false prophets and apostles, who teach for doctrines the command-ments of men, (and such men!) have done the mind of the youth of the country, is beyond the reach of calcu-

han War, Plague, Pes ence and Famine; for thes ings only kill the body, but do not, like the other. eprave and destroy the soul.

But we had no intention of going into this train

soussion. We merely meant to draw attention to the rticle of the Walchman, which is excellent, in spiri and in dostrine. This paper has improved very much in its tone on things connected with slavery, of late pears. It took strong ground against the Fugitive Slave Act, and in favor of the Abolition of the Caste School in this City. We are most happy to bear this testimony in its favor, as we have never undervalued the influence which the Religious Press might exert of the Public Mind of the Nation, in relation to its crim of Slaveholding, though we have had more frequently to condemn and denounce than to praise it. Indeed, it is a curious fact, that the terrors of the Refuge of Oppression have driven away almost every Boston Religious Newspaper from the Exchange List of THE LIB-ERATOR. The Watchman, itself, is not upon it, and we were indebted to another paper for the copy from which we have made the extract referred to. We believe that the Congregationalist and Zion's Herald are the only two prints of an Evangelical type, that are willing to let Mr. Garrison know what they are saying and doing. Of course, we do not complain of

Correspondent in New York. The one whose letter is contained in this same number evidently belongs to the staff of the New York Herald, and is hardly a creditable appendage to a Religious paper. His account of the Woman's Rights and Temperance Conventions is a very poor imitation of Bennett's collaborateurs. He perhaps does not fall far short of his exemplars, in the familiar vulgarity with which he speaks of his betters, (as, calling Mrs. Mott 'Aunt Lucretia,' and Mr. Phillips, 'Wendell,') and in the general air of ungentleman liness and indifference to truth which mark his communication ; but he is utterly destitute of the wit and humor which sometimes light up these qualities in his rivals. We recommend it to the Editors to reform him altogether, out of office, at least, if not in it .-- q.

Consistency is said to be a Jewel. Perhaps that is the reason that it is so rare. Diamonds and pearls are plenty in the comparison. The mother of Coelebs said to him, apropos to a wife, I believe, 'Hope not for perfection; but, at least, require consistency ! It was rather an 'unreasonable' requisition. We had hoped that we had scratched up the Jewel Consistency, at least, from the Dunghill of the World's Temperanc Convention at New York, last month. When Gen. Cary choked off Mr. Phillips, and the Rev. E. W. Jackson hooted at Antoinette Brown, and Judge O'Neal gave it all his judicial sanction, we were in hopes that, however narrow and bigotted their conduct might be, it was, at least, of a piece with all their antecedents. That their behavior there was but the consistent carrying out of opinions which had inspired and directed all their past lives.

Conceive of our emotions, then, when we saw, in an exchange paper, the following dreadful story ! Can we put trust in man, after this?

'MAINE LAW MEETING.

'A mass meeting of the Friends of Temperance and advocates of the Maine Law, was held in Gause's woods, near Kennett Square, on the 3d inst. The meeting was called to order by appointing Enoch Passmore, President; Hannah M. Darlington, Caleb S. Jackson, James Miles, Esq., Saltie W. Chandler, and Robert Lamborn, Vice Presidents; Amanda Gause and Geo. P. Davis, Scoretaries. After music, by the Kennett Square orchestra, the President introduced the Rev. E. W. Jackson, Corresponding Secretary of the State Temperance Society, who delivered a very interesting speech, in which he gave a history of the State organization and their plan of action. He stated that their platform was simply total prohibition—a platform scide enough to bear all suffering humanity.

'After a short adjournment, he, on behalf of the President, introduced Gen. Samuel, F. Carr, of Ohio, who, for one and three-quarter hours, addressed the A mass meeting of the Friends of Temperance and

who, for one and three-quarter hours, addressed the people in a very able manner. His words of convincing eloquence sank deep into the hearts of the audience. His appeals were irresistible, and such that all but the most deprayed or wilfully blind must have felt very sensibly. Judge O'Near, of South Carolina, was next introduced. He stated that he had been one years on the bench, twenty of which he had been laboring in the temperance cause.'

Can we believe our eyes? At a Meeting, held only three days before the New York Convention, at which the First Vice President and one other, and the First Secretary, were women, these three champions of the Rights of Man appeared and spoke, without a word of protest against the incongruous enormity! Were not Hannah Darlington, and Sallie Chandler, and Amanda Gause, as worthy of having the finger of scorn pointed at them as Antoinette Brown? We cannot understand it. Only three days before, too! It can only be accounted for on the doctrine of Instantaneous Conversion. These saintly brethren are living witnesses of its truth.-o.

LETTER FROM THOMAS GARRETT.

We take the liberty of inserting the following letter from Thomas Garrett, of Delaware, though we are not sure it was meant for publication. This brave old man has done duty for many years on the frontiers of Slavery, and many a fugitive owes his freedom to his good offices. He has endured, as our readers well remember, the spoiling of his goods for conscience' sake. His passed over to a slaveholder, to whose slaves he had given food and shelter. And his reply, when this miscreant said to him, as he pocketed the fruits of a life's labor for a deed of charity, 'I hope, Mr. Garrett, you will take warning by this punishment, and never violate the laws again ! '-his reply will pass into the number of brave sayings which the heart of humanity loves to treasure up. Turning to the Sheriff, who had me ! '-- o.

WILMINGTON, 10th mo. 6th, 1853.

ESTEEMED FRIEND,-Enclosed, you will find three dollars, which please place to my credit for THE LIBE-Revelation, his ridiculous failure, we say, did some- naron. I have taken the paper almost from its comwhat dampen the zeal of his followers, which has not blazed with the fury that marked its first beginning. It vocated so fully and fearlessly the cause of the oppresswas a phase of religion the more adapted to the Amer-ican meridian, inasmuch as its martyrdoms were vica-the slaveholders of the South, as THE LIBERATOR; and the name of no living man has caused such fearfu Sir Mungo Malagrowther had to take the floggings forebodings for the future, as WM. LLOYD GARRISON which were the just due of his royal schoolfellow, I have frequently been brought in contact with them James I. But the doctrine yet survives, and it makes not only at home in little Delaware, but in Maryland, the most noticeable portion of this Discourse of one of Virginia and Carolina. I have ventured, while travelthe very Chiefest Apostles of this new Faith. The ling in the cars and steamboats, frequently to refer to plain doctrine, translated into the vulgar tongue, is Garrison as one of the greatest philanthropists of the this: The most acceptable work in the sight of God is age—a man who had thought and reflected much on the the building up of such a State as our National Gov- evils and cruelty of slavery; and one who dared to exernment ; but such a State could not be built up with- press what he thought, and act accordingly ; and I have out making slaves of a sixth of its inhabitants; therefore, making slaves of a sixth part of his children in fully with him, in general, in his views. I have severa America is well-pleasing in the sight of God. And this times caused the storm to rage violently for a time, but by is the sum of the 'very elementary maxims of practi-cal morals!' The same reasoning, of course, may be would succeed. Whether it was my age-64 years, used by the Pope, the Czar, Napoleon the Little, King plain Quaker garb, or 'cool impudence,' as some wo Bomb of Naples, and every tyrant. For we humbly call it, that protected me, I cannot tell; but certain it submit, that the United States have not a monopoly of is, I never received a scar or bruise on such occasions, except once, when two or three Southerners took hold of me to throw me off the cars, in this city, when I entered to save a free colored woman from being carried to the South. I was then slightly bruised by the railing of the cars, but well in a few days. Thine, very respectfully,
THOMAS GARRETT.

MR. ASHURST'S RETURN HOME

Our readers will be rejoiced to see by the subjoined le. ter, that Mr. Asnursr has arrived in England, with inter, that Mr. Ashunsr has arrived in England, with in-proved health. We deeply regret that his visit to the country was shortened and interrupted by the ill state of his health. We know that he would have been most crehis nearth. dially welcomed in every part of the country where then is any knowledge of true Anti-Slavery, for the help he has given the cause, and the hospitality he has ever been ready to extend to Abolitionists. We trust that he will be entirely recovered of all his infirmities, and he will be called a store to be spent as beneficially have many years in store to be spent as beneficially and philanthropically as those of the time past of hi

MY DEAR FRIEND MR. GARRISON :

I arrived in Liverpool on Saturday night last, at midnight. We were ten days and ten hours out. The last three hours were occupied by the customs in clearing the luggage, &c. After I had been twenty-four boan at sea, I began gradually to get stronger, and though seasick for two or three days, I got better green health. My recollections of your many kindnesses, and health. My reconcesson of free in your circle, are very of the many friends whom I met in your circle, are very strong, and I desire that this my first communication shall express to you my deep sense of your and the I was grieved to learn, on Tuesday, on reaching

home, of the death of an old and highly respected friend, Mr. John Childs, of Bungay, in England. About the year 1886, he was put into prison, because, though a man of wealth, he deemed it his duty to refuse to pay a trifling sum—trifling in amount—which is imposed on all the people of England being housekeepers, for what is here called Church Rates; that is, a Rate to support the Established Church, called the Church of England—to be applied in repairing their splendid old churches, which they stole from the Catholies, and now make those Catholies and the Dissenters pay for repairing, gilding and ornamenting these pay for repairing, solutions. All religionists was do not receive the Orthodox Five Points and the Athanasian Creed, as printed in the Church of England Prayer Book, are here called Dissenters. Mr. Childs, by his example, which was followed by the long imprisonent of a sturdy poor man, John Thorogood, stirred up such a resistance to the injustice of the Rate, and of the daty of sincere men not to fall down and worship, became human laws had required them to do so, that resistance became general, oppression more bitter, and suits in the Ecclesiastical Court and applications for orders to seize and sell the goods of the Dissenters became general ; and at last, an influential and earnest Unitarian Dissenter in England (Mr. Courtauld) raised a sum sufficient, by public subscription, and carried a cause of Church Rate, which had been before in the Ecclesiastical Court, (in which Court a suit generally involves ruin even to rich men, and certain ruin to poor men,) by various appeals, to various Courts; then, before all the judges in Courts of Error, succeeding in some and losing in others; and ultimately, he carried it before the House of Peers, where I find judgment was given, on the 12th of August last, against the Rate which was then in dispute; and although that judgment decides only that the particular Rate so madenamely, a Rate admitted to be made by a minoritycannot be enforced, the ultimate result will be that some mode of shifting the burden will be adopted in our next session of Parliament. The ultimate slow result will be, that it will assist, among other things, in getting rid of the great incubus, the Church of England established by law.

We do not get rid of legal grievances here so quickly as you are able to do, in all political matters into which the distinction between black and white does not enter. I do not know, at present, whether my friend Childs, who was warmly interested in this matter, and in every matter in which human progress was involved, knew of this decision before he died.

He was a man who, in his circle, partock in some degree of the character of that most excellent and benevolent Quaker, ISAAC TATEM HOFFER, of whose Life, so ably and genially put together by Mrs. Child, you have kindly sent us a copy.

I see in this favorable result upon a question in which the interests of the Bishops and clergy and of the aristocracy and the Church of England creedists are so deeply involved, much cause for confidence in the result which will flow from the steady perseverance and earnestness of the abolitionists in America. A review of their past position, their present power and their future prospects, gives me pleasure, and the conviction that they are destined to conquer, and that because they hold to the supremacy of the Higher Law; and especially I have confidence that they will succeed, because they are now evidently mastering that silly fear of what Mrs. Grundy will say, that has kept many back, fearing to encounter that notional existence.

It was pleasant to me to see so many able and respectable people-I mean, respectable in circumstanes-breasting the vague and nonsensical cry of unbeliever." That has not succeeded here, and men are beginning generally to ask the question of those whe pronounce a man to be an unbeliever, what it is he does believe; and to sit down with the conclusion, that those against whom such a cry is raised are men er wemen who do their own thinking, and may therefore be worth listening to; and that those who raise it are the shallows who pay priests to think for them, and rehearse the creeds which those priests give then for atterance, to save them from doing their own intellectual business, and to keep them under the blanket of Priest-

I have got here a report of the Bible Convention at Salem. . It is, I find, being published in the ' Besserer,' in England, which is a work that circulates largely amongst the thoughtful laborer and artisan. It is published at a penny, is suited to their power of purchasing, and they are equal to estimate its subject matter. Arrangements will be made for giving them knowledge of what is doing in America upon subjects interesting to them, and preparing them to become good citizens in America—for from their ranks in England great numbers proceed to settle in the United States. We do not, I believe, send you, from England, in say numbers, poor priest-ridden Catholics; but amongs our artisans, though you may not find learned, you will get thoughtful, well-read minds, able to appreciate what is good in your institutions, and to distinguish and eschew the plague of slavery.

Mr. Barker, who was a Methodist minister, and in his self-education went through an immense quantity is orthodox reading and dogmatical teaching, was greatly useful among the Northern artisans, operators, and those in trade connected with those classes, and did an immensity of good in this country. He was held in great respect by his fellow-townsmen here, and was raised by them to stations of influence when within their gift. He was of the Town Council, and was much respected and esteemed for his knowledge, ability and integrity. We hope soon to have a few printed reports of another Convention, I hear has been held on the Bible question, and the report of which, as I learnt in America, was then in the press.

Thank you, my dear friends all, for keeping open to the people of America a paper that allows both sides of every question to be heard. I have come back from my short visit deeply impressed with gratitude for the sacrifices you have made to bring the cause of the down-trodden up to the point at which it is now; and especially I feel grateful to you for keeping open the great platform of free discussion, and for eschewing and getting rid of that mental slavery that feared had names from ignorant, enslaved minds. Remember that the most ignorant have in this respect the most power, because they are proportionately unrestrained by the courtesies of knowledge, from which flow good manners. The igne-

rant have generally the strongest lungs.

It is difficult, as I have felt, to bear up against this species of oppression. Our suffering, in this respect, arises out of our sympathies; but those sympathics are, when we so fear, in a state of disease, and by

according a name given as a reproach in the first insing, you often make the best and most successful warer to the oft-quoted question, ' What 's in a name? sel you will draw out the fangs from the rotten stump sel you will draw out.

EDWARD SEARCH.

WEYMOUTH PEMALE A. S. SOCIETY. The Eighteenth Annual Meeting of this Society was and on Tuesday, Oct. 4, 1858, at the house of the Pres

After the usual devotional services, the subjoined re the Secretary and Treasurer were read and aced, and ordered for publication in THE LIBERATOR. The following officers were elected for the ensu in year, and the Society adjourned :

President-Mrs. HANNAH PIERCE Vict President-Mrs. H. C. FIFIELD Corresponding Secretary-Miss A. W. WESTON. Recording Secretary-Miss MARY WESTON. Treaturer-Miss Susan H. Cowing.

Councilors-Mrs. ELIZABETH RICHARDS, Mrs. MAR. OL P. HUNT, Mrs. DEBORAH LANE, Mrs. MARY H.

H. PIERCE Pres A. W. WESTON, Sec'ry.

ANNUAL REPORT.

In presenting the Eighteenth Annual Report of our esty, we experience varied, and, in some respects esticing emotions. We sorrow, that after so many ears of moral warfare and labor, the need of our con sunne as an association should be as imperative as withat of its formation. In some sense, it may be esnemed more so, for we, in common with all abolitionists throughout the country, by the very assumption of our rek, have pledged ourselves alike to the oppres ed and their friends the world over, that we will not draw back nor falter, however painful or wearisome the eath that lies before us. But while we grieve that the easien for our continued effort exists, we rejoice that we remain of one heart and one mind, still enrinced, as at the beginning, that slavery is a sin of the greatest magnitude, and still resolute to seek its anshilation by every instrumentality that we would conaler justifiable, were we ourselves the victims of this mermous outrage.

In respect to the labors of the year past, we do senture to say that we have done all that we could, but we have had the opportunity and the heart to do some thing, and for this we would feel deeply grateful. To a superficial and worldly glance, the disproportion be-tween our endeavors and the proposed end may appear imply ludicrous; but recognizing, as we do, those romises that have strengthened the hearts of men for exteen centuries, we know that the weak things of the world may be as potent here for the overthrow of a giant system of iniquity as they were found to be long ages ago, when encountering the seductive idolatries d Ceriuth. It is on 'the foolishness of preaching,' so steemed, that the wise of every age build their hope of necess. On this the abolitionists rely, and hence their access, in the absence of so many elements esteemed by en of the world as essential prerequisites.

Tris the Touth that is mighty, and the members of the pettiest Sewing Circle who sustain a man or woman hat can effectually utter it, although denied any vote is a State drawing its powers from the consent of the overned, or any voice in the deliberations of a Church claring that in Christ there is neither male nor. finale, shall yet put forth a power that in the overralisz Providence of God may mould the action and hape the destinies of both the institutions that rejecttheir more direct instrumentality.

We have omitted until now any account of our year-Fair. It was held in November last, commencing on Monday, the 8th, and closing Friday, the 12th. The election of articles was very beautiful and abundant, and the pecuniary result extremely good, as may be seen a reference to the Treasurer's Report annexed hirday evening, very excellent addresses were made Messrs. Garrison and Phillips. The Hall was crowded, and we were happy to recognize the faces of many friends from abroad.

On the last evening, the Fair resolved itself into a Social Party, and though a sudden and violent storm created some disappointments, the occasion passed away very agreeably, and has, we trust, formed pleasant escentions with the anti-slavery cause in the minds of some who may have heretofore regarded it with indifference, if not dislike. We would here expre

hes of various friends for donations of books, coal, supples for the Refreshment Table, &c.

Our Quarterly Meetings have not been held with the regularity that might be desirable. This is probably wing to the fact, that with the exception of a few weeks in mid-winter, the Sewing Meetings have been held weekly, thus affording opportunity for the transaction of any trifling business without the formality of a stated meeting. The attendance at these weekly meetings has been about as good as in previous years. We know that in most cases a constant attendance is impossible, but we think all the members should endeavor battend when practicable, as we are convinced that in various ways the success of the Sewing Meeting and

We have not made arrangements for as many lectures this place as we had hoped. At the request of the Society, Miss Holley lectured here in January last, in the Universalist meeting-house, to a very large and deeply interested audience. We believe she entirely ended herself to the consciences of all who heard

la April, the Rev. Daniel Foster, then an Agent of the Mass. A. S. Society, gave a very excellent lecture in the Universalist meeting-house, which was hired for the occasion. We would wish on this point to offer a few ranks for the consideration of such of our friends as in proprietors there, and we would assure them that to do so in all respect and kindness. We fear that, as a Society, their action is retrograde. For many years, the abolitionists have enjoyed the use of the house, for casional lectures, conventions, &c., with no other tax that the payment of the necessary expenses. This is as a should be. We hold that any church, of any denomnation, that refuses the free use of its meeting-house for tati-slavery purposes, when not otherwise engaged, places itself by that act in a pro-elavery position. Antiavery Truth is a part, and a most important part, of the Gospel of Jesus Christ. No body of men assuming to be his followers, can make good that claim, whatever their creed, unless from that creed, as its necessary equence, proceed the good works of sympathy and labor he the slave. It is for them to make good the connec im between their creed and their life, to say that their absition is only the result of their Calvinism, or their Universalism, or their Catholicism, as the case may be. With that result only have the abolitionists to do. If that be found wanting, it is their duty to say, 'Whatfor else you may be, you are not Christians." Now, if all the churches of all the denominations

tre anti-slavery, then would the need of Anti-Slavery scieties be comparatively at an end. The emancipabe of the slaves of this country should be the work, er excellence, of the American Church. It should be ber what the work of Foreign Missions now is. But the very least and lowest ground that she can with deey assume, is cheerful and hearty cooperation with a oly aiming to perform her appropriate but abandoned tert. One important part of this cooperation is the rening of every meeting-house to its advocates. Alof the three hundred towns of Massachusetts supposing an anti-slavery lecture delivered yearly tach, and the abolitionists obliged to pay six dollars, in the case of the Universalist meeting-house in we case of the Universalist meeting-house in Vermouth, in addition to the expenses, and we have as the realt, \$3600 expended in the price of meeting-house alone—houses expressly dedicated, remember, to the worship of Him, who came to preach deliverance to the captive and the opening of the prison doors.

nection with Slavery. increased another year.

We have circulated, as usual, three copies of the Libland, and which has been placed at the Society's disposal, and some other miscellaneous anti-slavery pub-

In review of these brief and insufficient labors, may our hearts be stirred to a more continuous and effective action. May we strive to attain to a more deep and comprehensive sense of the value and importance of the its success is involved the happiness of millions now suf- this place. All were most highly pleased. fering in bondage, the safety and honor of our country, and the purity and glory of the faith we profess.

TREASURER'S REPORT.

Account of Receipts into the Treasury of the Wey-mouth Female Anti-Slavery Society, from Sept. 26, 1852, to Sept. 26, 1858. From proceeds of Weymouth A. S. Fair \$181 25

Paid to redeem pledge to Mass. A. S. Society, \$100 00 for a Hall for the Pair Total amount of Disbursements.....\$190 07
Balance remaining in Treasury, Sept. 26, 1853....9-18 \$199 25

ESSEX CO. A. S. SOCIETY.

SUSAN H. COWING, Treasurer.

A quarterly meeting of the Essex County Anti-Slavery Society was held at Haverhill, in the Town Hall, on Saturday evening, and Sunday, day and evening, Sept. 24th and 25th

The meeting was called to order by Nathan Webster one of the Vice Presidents. Mr. Garrison presented a series of resolutions for the consideration of the meeting, and addressed the assem-

bly until the adjournment. On Sunday morning, Mr. Garrison opened the meeting by reading a portion of Scripture.

On motion of Elisha Hutchinson, David P. Harmon and Joseph Merrill were chosen a Committee on Fi-

The meeting was addressed by Mr. Garrison, and by the President, C. L. Remond. In the afternoon, C. L. Remond addressed the mee

ing, in his usual eloquent and happy manner. Mr. Garrison again spoke. At the evening session, in the absence of the Secre

tary, Isaac Osgood was chosen Secretary pro tem. Mr. Garrison read the resolutions, and proceeded

He was followed by C. L. Remond, in a most eloquen appeal in behalf of the oppressed, the enslaved and

down-trodden, every where. Mr. Garrison read extracts from Southern papers showing (as they say) the increased demand for slaves, Pray present my compliments to her, with an invita-

and showed the position to be false and unfounded. The resolutions before the Society were then unani-

mously adopted. nously adopted.

These meetings were well attended, by very intelligent and attentive audiences. The Sunday evening meeting was so much crowded, that many were obliged to stand for want of seats.

CHARLES LENOX REMOND, President. JOSEPH MERRILL, Secretary.

f Note. We have taken the liberty to abridge the above, inasmuch as a notice of the meeting, by Mr. Garrison, appeared in a recent Liberaton, where, also the resolutions adopted by the Society were published in full .- Eds. pro. tem.]

LETTER FROM WESTERN MASSACHU-SETTS.

CUMMINGTON, September 30, 1853. DEAR MR. MAY:

On Sunday, Sept. 24th, after preaching twice in my own pulpit on 'Slavery and the Churches,' in company with our active friend, Dea, Brown, I started for Cheshire, a distance of twenty miles. By close driving, we reached the place in season to address the people at 74 o'clock. The audience was good in point of numbers, and remarkably attentive.

Most of the leading men were present, including two ministers. We spoke an hour and a quarter on the 'Slave Power and the Political Parties,' and our poor saults of temptation, seldom fail of their 'recompense words were received with an attention and interest rarely met with in a meeting of the kind. We gave notice that the subject for the next evening would be 'Slavery and the Churches'; and although it was very dark and rainy, at the hour of appointment, the house was filled to overflowing. Two clergymen were present, and many members of the several churches. We talked two hours, exposing the great wickedness and corruption of the churches of this guilty land; and never have we addressed an audience, on any subject, when the ears of the people seemed so completely ours, as in this instance. One gentleman remarked that the 'tick of We commend him, with the fullest confidence, to their the church clock, between the sentences of the speaker, sounded like God's thunder to a delinquent people."

We urged the ministers present, or any person pres ent, who might think the Church 'abused,' to call us to account on the spot, if we failed to prove what we asserted. But the only utterance we won from the assembly, from beginning to end, was an occasional earnest expression of approval. We attributed the interest of the meeting, in part, to the fact that the subject, to many, was new. I think they have never before been visited by an anti-clavery lecturer, and the people had not been 'trained' into hostility by the clergy. We came upon the people in their natural state, and they listened with eagerness to our plea for the outraged and auffering millions of our countrymen, whose blood reddens the soil they till, and whose pitcons prayers of agony load every breeze, and turn sick the heart of man on every shore. The truth that every foot of Massachusetts soil is consecrated to slave-hunting, and that they were liable any hour to be summoned from their acts of devotion and altars of religion, to chase the flying fugitive around the tombstones of their fathers,

not to have been realized by many. A few particulars are worthy of note. All the med ings were held in the neat and commodious Universal-

We do not wish to intimate that we think exclusion from their house (for it virtually amounts to such) is the settled policy of the Universalist Society. We record, with pleasure, the generous usage we have received since the Society's formation, till now, and we cannot but believe we shall experience its renewal.

It gives us much pleasure to mention, that the Rev. J. Perkins's meeting-house was granted for a third service on Sunday, July 24th, to the Rev. A. T. Foss, who delivered a very earnest and impressive address on the position and responsibilities of the Church in connection with Slavery.

chants, lighted the house during the meetings, at his own expense. The Rev. Mr. Ballou attended all the meetings, treated us with marked courtery, and manifested great interest in the cause. The Universalist choir sang to us the first two evenings, finely, sweetly. On the last evening, a few of our Cummington singers arrived, and sang their 'Songs of Freedom,' and were warmly applauded. The Baptist minister attended the last two meetings. Many of the friends cordially invited us to share their hospitalities; and we ought to mention the particular kindness of Mr. Dean (a merchant in the village) and his excellent lady, with whom, chant in the village) and his excellent lady, with whom No other public meetings have been held in this and our old friends E. B. Brown and family, we spent neighborhood. We hope the number of such may be the leisure hours most agreeably. The friends offered to take a collection for us at the close of the last lecture which we declined, not wishing to disturb the feeling of erator, two of the National A. S. Standard, and one of the Pennsylvania Freeman. We have also circulated, as widely as possible, the Anti-Slavery Advocate, as a private contribution of four gentlemen, who as a very valuable little paper, published monthly in Engcourse. So, after expressing gratitude for so many unmerited favors, amid rain, mud and cold, we turned our faces toward the setting sun, to seek our homes feeling that we, at least, had been blessed, and that the hardest toil for the wretched slave is rest.

Our tried and fast friend, Mr. Stafford, wishes me say, that Mr. Stebbins (who lectured in my church in Cause in which we are engaged. May we feel, that in my absence to Maine) did the cause noble service in Next Sunday, I speak in Savoy, and Monday

Plainfield Yours for the right,

J. M. McKIM IN IRELAND.

BELFAST, (Ireland,) 16th Sept., 1853.

It is long since I have written to you, and I have the delay has not originated in any cooling down of my sentiments of affection for yourself and the great cause in which you are engaged. Far from growing cold to strengthens my love for you, and your 'heresies,' as they are called, are shared in by me.

Last week, I had the pleasure of receiving to my Account of Disbursements during the same period. house and heart that faithful friend of humanity, J. MILLER McKIM, of Philadelphia. Need I assure you that my wife and myself found him a simple, truehearted man? We spent many happy hours in his society, and when he left us, we felt as though we had parted from a friend of many years' standing.

On Monday evening, 12th inst., a social tea meetin of friends of the anti-slavery cause, called together for the purpose of meeting our friend and hearing from him his views of the present position and future prospects of the cause in the United States, was held in one of our public rooms; and on Tuesday evening, he was present at two social meetings, the second of which was a meeting of the Ladies' A. S. Sewing Circle.

I need not attempt to send you any report of Mr. McKim's addresses on these occasions. They covered the whole question, in its various phases. Much conversation succeeded the addresses, and many questions were asked in regard to the causes of the old secession from the abolitionist ranks, the difference between moral force and political abolitionism, the character and opinions of yourself and your supporters, &c. &c. The result was most gratifying. Without, in any instance, blinking the question as to your heterodoxy, but rather, in each case, admitting most fully your opposition to the prevalent ideas with regard to the Sabbath, to Calvinism, to the Inspiration of the Bible, he yet succeeded, I think, in convincing the persons present, that yours is the only anti-slavery organization that is worthy of their support; and, what in my view is equally important, that, though heterodox in doctrine, you are Christian in spirit and conduct. Mr. McKim's readiness in answering every question, his good temper and gentlemanly bearing, elicited general approval, and, I think, have been rarely equalled by any one in such

rather trying circumstances.

Would that we could have at least one such visitor every year among us. It would do great good. Peosustain them, in a speech of great power, for more than ple here are so enslaved to the clergy and dogmatic theology, that they are hard to be aroused to serious thought on any other subject. We need a RADICAL agitation, and the sooner it comes the better.

The question of Woman's Rights is quite new Send us Lucy Stone to agitate it and its kindred topics. and their rise in value, to be owing to the efforts of tion to spend a month with my family next summer. I am gratified to influence extending so widely! His works have multitudes of readers here now. The new volume of his Sermons, just out, is, I think, the most valuable yet published. It is accompanied by his portrait, which, unfortunately, I hear, is a bad likeness. It is not a pleasing picture, I know.

I am, dear sir, yours sincerely,

THE FORGED WILL; or, Crime and Retribution. By EMERSON BENNETT. Philadelphia: T. B. Peterson.

The author of this work is, we believe, a Western writer, who has attained considerable popularity in that section of the country by his tales of border life and adventure. The scene of the story before us is laid in the city of New York, and the striking contrasts of that vast metropolis-its wealth and luxury, and its poverty, vice and crime-are vividly portrayed. We are not altogether pleased with the style of the book, however. It bears the marks of evident haste or carelessness, and its language is often inflated, sometimes almost ludicrously so. Occasional passages of true and natural feeling, or of startling power, reveal the capabilities of the author, and give the assurance that he is equal to a work that shall bear the test of a higher The next evening, (Monday,) the house was well criticism than 'The Forged Will.' The moral of the filled-forty to fifty more than the previous evening. story is a good one. It shows that guilt, however triumphant for a season, meets its just retribution at last, and that that virtue and integrity which resist the asof reward."

. So round and round we run : And ever the right comes uppermost, And ever is justice done.

The book is 'got up' in a very nest and attractive manner, as are all the works from the house of its enterprising publisher.

Friends in Bristol county, &c., will see that Mr. G. B. STEBBINS is about visiting some of their towns as a lecturing agent of the Mass. Anti-Slavery Society. regards, and hope he may have their cooperation in doing a good work for the great cause of humanity.

FF We have received the October number of the POPULAR EDUCATOR, which is well filled with instructive and valuable reading. We have heretofore taker occasion to commend this very cheap periodical to our readers, as one of great merit, and repeat our hearty dation now. Boston : Frederick Parker, Agent, 85 Washington street.

PROSETT. We received our last week's Liberator and National Era early on Monday morning of this week! Such praiseworthy celerity is commendable.—Ersex Co.

So far as the Liberator is concerned, we can as our Salem friend that it was duly delivered at the Bor ton post-office on the Thursday evening previous.

The eleven hour system of daily labor has be adopted by the manufacturing companies generally in Lowell, Manchester, Newburyport, Saco, and some

Mrs. Nichols, of Brattleboro', Vt., is lecturing ist church, which was cordially opened to us, swept in Wisconsin in behalf of the Maine Law. Mrs. Fow and garnished. Mr. Foster, one of the village mer- ler, of New York, accompanies her.

WOMAN'S RIGHTS CONVENTION AT CLEVELAND

In the "Allened American," we have a report of the first two days of this Convention. From this source and others, we gather that the meeting was a great an triumphant one, and the deportment of the audience, with few exceptions, all that could be desired. The discussions, mainly sustained by women, were evidently marked by great ability and interest. For some remarks made in the Convention, (we have no particulars,) Mr. Garrison was assaulted in the street by a Mr. Nevins, brother of Rev. Mr. Nevins, of Cleveland, but no harm appears to have been done. It was a cowardly attack on a man who, as the assailant knew, would offer no resistance. We suppose that Mr. Garrison reached Adrian, Michigan, Saturday night.

The telegraphic reports of the Cleveland meeting have been exceedingly confused and incorrect. A great reform in the management of the magnetic telegraph is

needed.—w.

CLERICAL MAINE LAW PARTISANS. The Transcript, in reference to the First Universalist Church in this city, states that a parish meeting was held on Sunday evening of last week, at which a resolution was adopted, after considerable discussion, requesting the Rev. Sebastian Streeter to ask a dismission, and that his colleague, the Rev. Sumner Ellis, has also given the customary notice that he wished to withdraw his connection with the Society at the expiration of six months. It appears that a good deal of dissatisfaction exists in the Society, in consequence of the course which their pastors have thought proper to pursue in regard to the Maine Law and its enforcement in this city. Many influential members of the Society were displeased at seeing the signatures of their clerical teachers affired to the memorial to the Mayor and Aldermen urging the enforcement of the obnoxious statute—a document regarded as insulting in its tone, and virtually classing them among criminals. Thus it seems to be the fate of this unfortunate law to create trouble among elergymen, as well as among politicians—producing distrust and alienation—any thing, in a word, but true Christian feeling between pastor and people.

In a commercial community like that of Boston, where the Church necessarily derives so large a portion of its support and income, directly or indirectly, from the successful importation or manufacture of spirits, and the traffic therein, it is by no means strange that there should be found many, in every congregation, who cannot sit patiently under the taunts which may be thrown at them from the pulpit, by reason of their vocation, or who can look with composure upon the active efforts of their preachers to deprive them of the very business which enables them to contribute their support to the ministry, or to charitable purposes. Alienation, distrust, and bad feeling, must be expected to follow, and this result must be expected until clergymen shall conceive that they do their Christian duty, and are guilty of

ter, when they enforce the great doctrines of temperance and sobriety, instead of throwing aside the 'livery of Heaven' for a season, and becoming intermeddlers and noisy combatants in the arena of the active and bitter partisanship of the day.

We have seldom, if ever, seen an avowal of the rotten foundation and corrupt character of the 'Church.' n a 'commercial community,' more bald than the above which is taken from the Boston Chronicle, of Oct. 4. If true, it ought to alienate from those churches the support of every honest man. We have waited, more than a week, to see if any journal in the city would deny or repudiate the implication as false. We have neither seen nor heard of any. The man who could write the above so deliberately, and then proceed to tell ministers of their 'Christian duty' to their 'Divine Master, is, we should think, a very fit person to edit the organ of the rum interests, and to advocate, as it does, the election of men to office who are pledged to do their utmost to support the Fugitive Slave Law .- M.

WEYMOUTH A. S. PAIR.

We learn that the annual Anti-Slavery Fair at Weynouth is to be opened on Monday, 24th inst., and will continue until Friday. On Thursday evening, Wen-DELL PHILLIPS is expected to give an address. A more particular, and official notice, may be looked for next

THE ILLUSTRATED MAGAZINE OF ART. The October number of this excellent work is on our table, and fully sustains its high character as an illustrated magazine. We know of no work in this country which can compare with it in artistic excellence, and general spirit and attractiveness. The present number is profusely illustrated; and among its most noticeable engravings are a fine likeness of the venerable Dr. Beecher, Sancho Panza at dinner with the Governor of Barataria, and several copies from Hogarth. Frederick Parker, Boston Agent, 35 Washington street.

We understand that the Temporary Home for Destitute Children has been removed from 26 Albany street, to No. —, Kneeland street, in the same neighborhood. It is still under the care of Mrs. Gwynn, eister of the late Mrs. Garnaut. Persons in the country, desirous to adopt and bring up children, will usually find their wants met by applying at the Temporary

WILLIAM J. WATKINS, recently of this city, has secome assistant editor of Frederick Douglass's Paper. He makes his first editorial appearance in the last number. Mr. W. is a young man of much talent and promise. We wish him the best success .- M.

Our Middlesex County readers will notice that a uarterly meeting of the County Anti-Slavery Society is to be held at Framingham on Sunday, 16th inst. We trust that as many of them as possible, and especially those living within convenient reach of the meeting, will be present. By so doing, they can do good, as well as get good. An interesting and effective meeting is hoped for.

537 At the Annual Meeting of the New York State Temperance Alliance, in New York city, on the 7th ult., the following resolution was adopted, with especial reference to the attempt to silence women on the Tempe-

'Resolved, That the cause of Temperance is a right-cous and just cause, and ought to be advocated by ev-ery man, woman and child, until rum-drinking and rum-selling are banished from the land; and that our call is, Come one, come all! And that we hail the ef-forts of noble Woman, in this cause, with gladness.'

ELL, in relation to his 'History,' which shall appear

PROCEEDINGS OF THE COLORED NATIONAL CONVENTION, held in Rochester, July 6th, 7th and 8th, 1853.

held in Rochester, July 6th, 7th and 8th, 1853.

This pamphlet of 52 pages is before us. It comprises the doings, as it imports, of the late Colored Convention at Rochester. No Convention in this country has furnished a record of more intelligent, wisely arranged, and deeply interesting matters. The address, resolutions and reports of committees in regard to the condition, capabilities and improvement of the colored people of America, embody a large amount of learning and sagacious political forethought. It evinces abundantly that they are not wanting in the qualities to discern, or intelligence and energy to maintain and secure their equal rights on the Human Platform. The report on Colonization is replete with facts and documents which should be read by every American citizen—now, especially, when there is formed a deep-laid conspiracy by our profligate rulers to crush and curse this unfortunate class at home, and burden the people with the severest taxation, as the means of coercing consent, when they cannot use force, to compel them to colonization in Africa.

Francon to Slaves. Last week, our townsman, John Fisher, Esq., gave freedom to his entire lot of slaves, five in number, four of whom, with quite as much furniture and money as would satisfy approachable fastidious white folks, removed to Pennsylvania. One of these four was held in the highest estimation by Mr. F., and thousands of dollars would have been no inducelife with his freedom, although he is a stout, athletic and healthy man.—Westminster (Md.) Carrolltonian.

DEATH OF BARNARAS BATES. We regret to have to announce the death of this gentleman, well known for his exertions in behalf of chesp postage. He died in this city, on Tuesday last.

LATER FROM EUROPE WARLIKE

Liverpool Sept. 24, arrived at her dock about to o'clock, this forenoon.

The aspect of the Turkish difficulty is more threatening than ever. The Turks are roused to the highest pitch of warlike enthusiasm, and even call on the Sultan to declare war or abdicate his throne; meantime, the great European Powers are endeavoring to induce the Sultan to accept the original Vienna note, but Austria shows symptoms of backing out of the Alliance with France and England, and siding with Russia.

The cholers is ravaging many cities and towns in England, Ireland, and the North of Europe. The deaths in Newcastle are reported to average one hundred per day. One hundred and thirty deaths occurred at Stockholm on the 12th September. At Carlescrona, there had been 932 deaths out of a population of 12,000.

there had been 932 deaths out of a population of 12,000.

The Turks and the 'Powers.' A despatch from Vicnna, of the 20th, confirms the report that Austria had backed out of the coalition. It declines to sanction the guarantee of the Collective note against any further interference, on the part of Russia, between the Porte and its subject.

Another despatch from Vienna states that instructions had been sent to the English and French Ministers at Constantinople, urging the Porte to accept the first note.

The Bey of Tunis had informed the Porte that his contingent was ready to take the field.

At Constantinople, incendiary placards continue to be posted. A bitter feeling against England has been engendered among the Mussulmans, and caricatures of that country are freely circulated; and the general feeling was, that the Sultan would make no further concessions, either to Russia or to the other Powers.

France. Whatever may be the issue of the present Turkish difficulty, it is the general belief in Paris that FRANCE. Whatever may be the issue of the present Turkish difficulty, it is the general belief in Paris that the Emperor will not go to war. He is said to have expressed himself to that effect very recently; the reason assigned for this determination being the deficiency of the harvest, the large amount of paper now in the numerous speculations, to which prosperity has give rise, and, lastly, the probability that France will be in vaded by a formidable enemy—the cholera.

old had the fingers of his right hand cut off by a lea-ther-splitting machine, at the Mechanics' Fair, on the evening of the 4th inst. Officers Clapp and Heath took him to Dr. Lewis, who, with the assistance of Dr. Gay, had to amputate two of the four fingers from the first joint. The lad's name is John Hewitson, an apprentic to Mr. Stanwood, silversmith, opposite the Old South church. His father, who has a family of seven children when the seven children is the seven children who has a family of seven children. dren, resides in the rear of 959 Washington street. Young Hewitson is represented as a boy of unusual excellence and industry, and as having contributed materially to lighten the burdens of his father.

A Hippopolamus has arrived at Paris from Egypt, after a journey of 3000 miles, and he taken up his residence at the Jardin des Plants.

MARRIED—In Brighton, Monroe county, N. Y., C Tuesday, Sept. 20, by themselves, Isaac C. Chase Abby G. Thayen, of Rochester.

Antices of Meetings, &c.

ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY. The Sixteenth Annual Meeting of the Pennsylvani

Anti-Slavery Society will be held in Norristown, on the 24th, 25th and 26th days of October, 1858.

The importance of frequent meetings of the friends our cause, for mutual counsel and encouragement, and for concert of plan and effort, is so well understood, that it need not be urged upon them. To the public gene rally we say : Our meetings are open to all ; we invite to a participation in our discussions, all, whether friends or opponents, who desire honestly to examine or discuss the principles or measures of the Anti-Slavery enter prise. We welcome to our ranks all those who, believ ing slavery to be a sin, earnestly and faithfully labor for its abolition, whatever other differences of opinion

may exist between us.

JAMES MOTT, Chairman. HAWORTH WETHERALD, Secretary.

MIDDLESEX COUNTY ANTI-SLAVERY SOCI ETY.—A quarterly meeting of the Middlessz County Anti-Slavery Society will be held at FRAMINGHAM, in the Town Hall, on Sunday, Oct. 16, commencing at 10½ o'clock, A. M., and continuing afternoon and eve-

wendell Phillips, Rev. Andrew T. Foss, and Sam-UEL MAY, Jr., will be present.

The members of the Society, all friends of the cause and all persons willing to know the truth of America Slavery, are invited to attend.

WILLIAM WHITING, Pres.

meeting of this Society will be held in the Town Hall at

G. B. STEBBINS and N. H. WHITING will be prese and address the meeting. Come, one and all, to the rescue of liberty and humanity. A word to the wise BOURNE SPOONER, President.

H. H. BRIGHAM, Sec'ry.

NOTICE.—The Independent Baptist Female Society will celebrate their Anniversary on Wednesday evening, Oct. 19, at Belknap street Church.

An address will be delivered by WILLIAM C. NELL.
Services to commence at 7½ o'clock. Friends are respectfully invited to be present.

EUNICE R. DAVIS, President.

REV. ANDREW T. FOSS, an Agent of the Worcester County (South Division) Anti-Slavery Society, will lecture as follows :-Marlboro'......Friday.......Oct. 14
 Framingham
 Sunday
 16.

 Sherburne
 Tuesday
 18.

 Holliston
 Wednesday
 19.
 Hopkinton. Thursday. "
South Milford Friday Blackstone. Sunday "

G. B. STEBBINS, an Agent of the Mass. Ar North Bridgewater, Monday eve g, Oct. 17.
East Stoughton. Tuesday. 18.
Stoughton. Wednesday. 19.
Canton. Thursday. 20.
Foxboro Friday. 21.
Norton. Sunday. 21.
Norton. Monday eve g. 24.
North Dighton. Tuesday. 25.
Dighton. Wednesday. 26.
Rehoboth. Thursday. 27.
Seekonk. Friday. 28. Seekonk Friday 4 28.
Providence Sunday 4 30.

LECTURES,-The Tenth Course of Lectures fore the Salem Female Anti-Slavery Society will be de livered, upon successive Sunday evenings, at Lyceun Hall, at 7 o'clock.

Oct. 16th, Rev. Samuel Johnson, of Salem.

23d, "C. C. Shackford, of Lynn.

30th, "Thomas T. Stone, of Bolton.

Nov. 6th, "John T. Sargent, of Boston.

18th, WENDELL PHILLIPS, of Boston. 20th, WM. LLOYD GARRISON, " Tickets for course, 374 cents ; single admittance, 6;

ELIZA J. KENNY, Rec. Sec'y. Salem, Sept. 20, 1858.

WORCESTER TEMPERANCE CONVENTION. ter county will be held at Horticultural Hall, in Worcester, on Wednesday, Oct. 19, at 10 o'clock, A. M. WENDELL PHILLIPS, Rev. SARUEL WOLCOTT, Rev. T. W. HIGGINSON, and others, are expected to address the

ELMER BRIGHAM, AUGUSTINE G. HILL, P. W. TAFT,

LYCEUM SCIENTIFIC LECTURES. Prof. W. S. Brown, author of 'Chemistry for Beginners,' & respectfully announces that he is now prepared to en into engagements with Lyceums, for the delivery of new Lecture, 'The Romance or Foon.' This is respectfully announces that he is now prepared into engagements with Lyceums, for the delivery of his new Lecture, 'The ROMANCE OF FOOD.' This is a chemico-physiological lecture, embascing the food of plants and animals; new and old theories of nutrition; adulterations, and simple methods for their detection; analysis of extensively advertised nostrums, &c. &c. illustrated with practical experiments.

Letters addressed to 'Prof. W. S. Brown, Merchant's Exchange Hotel, State street, Boston,' during September and October; or, if later, sent to 'Blackstons Mass.,' will receive immediate attention.

Boston, Sept. 80.

HOPPER The Great, the Good, the Philanthropic!

THE man whose name will never die! whose noble efforts in behalf of suffering humanity will to the end of time be a talismanic charm, atimulating to a noble emulation all who may become familiar with his daily deeds of philanthropy, who have souls capable of stimulation for holy ends.

His sympathizing Biographer has written

A TRUE LIFE. That the world may see what may be accomplished for good, in fourscore years, by a single earnest, devoted soul.

5000 COPIES WERE SOLD IN 9 WEEKS of this thrilling work, and the second

5000 COPIES ARE NOW READY. From the numerous and strong commendations of this work, we select short extracts, as follows: A lady of high culture writes thus beautifully :

A lady of high culture writes thus beautifully:

'Yesterday and to-day, I have read through the
"Life of Hopper." What a living witness it is to Never was life in a book more true to life in the flesh. I That intense vitality which characterized the subject is stamped upon every page, and while we read, our hearts glow within us, as if in his very presence. The perusal of this volume has given me two happy, hallowed days, and I trust will add something better and brighter to every coming day of my life. I never read a book which seemed so entirely to decline being a book, as this does. "A Life" it is; and in this, its second coming, who shall estimate its influence?"

One of the most distinguished lawyers of New England writes thus:

'The biography of Hopper, by Mrs. Child, will, I think, take a place as a sort of moral classic, not soon to be superseded. It is much admired. 'A very interesting volume. The authoress has ex-

'A book full of life-incidents, that will cause it to be read at all times, and in all places, by children and old men.'—U. S. Journal,

'Every one will read this intensely interesting book, for which we predict a sale little inferior to Uncle Tom's Cabin.'—Life Boat.

'From childhood to old age, the life of Hopper was crowded with the most thrilling incidents, and we feel assured that the reader of his biography will not tire until the last page is finished.'—Christian Secretary,

'To praise Hopper is an easy and delightful task; but, alas! on whom has his mantle fallen?'—Liberator. 'A deeply interesting work is Mrs. Child's beautifully written biography of the noble Quaker philanthro pist, Isaac T. Hopper.'-N. Y. Ecangelist.

Mrs. Child has told the story of this beautiful life in the most charming manner. It is one of the books which will be read. — Essex Co. Freeman. 'Every page of the work is as interesting as the new-est novel.'—Lowell American.

'Mrs. Child's life of Hooper is one of the most enter-taining biographies ever written.'—Boston Transcript. 'In interest, it does not fall a whit behind Uncle Tom's Cabin."—Advent Herald.

'His self-denying spirit, his large views, his untiring philanthropy, made him a blessing during his long life, and have left the odor of sanctity behind him. New Bedford Mercury. 'The simple and true life of a benevolent Quaker, who spent his life in doing good. —Boston Traveller.

'Any thing relating to that good old man is worth its weight in gold.'—N. Y. Atlas. 'Reader, get the "Life of Isaac T. Hopper," read every word of it, and get your neighbor to do the same.'

—New Covenant, Chicago.

'It is a sad thought, that there are but few such

'His life was an unbroken series of self-denying, patient, loving acts. The poor, the suffering and the oppressed never sought his aid in vain.'—N. E. Farmer. "A heroic life, entirely devoted to doing good."-R.

'The universe is dearer to its Creator for holding so godlike a soul in its embrace. —Independent Democrat. Concord, N. H.

'He spent his whole life in laboring to cure the vices and ameliorate the distresses of other people.'—Evening Post, N. Y.

'We have never seen a memoir which came so near to our beau ideal.'-Norwich Examiner. 'Friend Hopper was no saint in buckram—but a ge-nial Christian man in drab; a thoroughly good Samar-itan in a broad-brim.'—Christian Register, Boston.

*The life of this righteous Quaker is a most instruc-tive and impressive example of the good which one man Christian Mirror, Portland.

'In almost all good and beneficent projects, the name of Hopper was found. His works will follow him.'—N. Y. Sun.

'Mrs. Child's biography of Hopper is an intensely interesting book. He was a truly remarkable man.'—Christian Freeman. 'Hopper, like his illustrious Master, went about do-

'The life of a remarkable man, told in the singularly felicitous style of the author.'-Penn. Freeman. JOHN P. JEWETT & COMPANY,

PUBLISHERS, 17 & 19 CORNEILL, BOSTON.
JEWETT, PROCTOR & WORTHINGTON, CLEVELAND, OHIO. For sale by all Booksellers. 07 4wis

-82,000-COPIES PUBLISHED IN SIX MONTHS. THE SHADY SIDE:

OR, LIFE IN A COUNTRY PARSONAGE. BY A PASTOR'S WIFE 'Uncle Tom's Cabin' formed an era in publishing. It was not only the book of 1852, but the book of all time. Never before had such a sale been known.

SHADY SIDE Is most emphatically the book of the year 1853. We have published 32,000 copies already, and the demand continues unabated. It is one of those thrillingly interesting words which command attention, and will be read.

'We have shed many tears over this book.'-Congregationalist, Boston.

'This is a most life-like narrative, founded upor actual incidents.'—Advent Herald. 'In many respects, this book is superior to "Sunny Side." '-Christian Observer, Philadelphia.

'The book is all-absorbing; one cannot lay it down without reluctance. It should be read in every parish in the land.'—Christian Mirror, Portland. 'This beautifully written and truthful volume is still

'This beautifully written and truthful volume is still accomplishing its important mission in calling the attention of the churches to a more adequate provision for their pastor's temporal support. Although it has been issued but a short time, the twentieth thousand has been published, and the demand for it is still increasing. It cannot fail to have a very extensive circulation. The late fortunes (we cannot call them misfortunes) of the talented authoress, will serve to invest her book with additional interest, and increase the number of her readers.'—N. Y. Observer.

JOHN P. JEWETT & Co., JEWETT, PROCTOR & WORTHINGTON. CLEVELAND, OHIO.

07 4wis WORCESTER

HYDROPATHIC INSTITUTION NO. 1 GLEN STREET.

THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direction of Dr. George Horr, until the return of Dr. Rogens from Paris, in April, 1854.

TERMS, usually, from 7 to \$0 per week.

For treatment without board, 3 to \$4 per week.

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From the Dover Morning Star. 10 of T MARTYRS.

But show me, on thy flowery breast, Where do they sleep?—the fearless and the true, Whose holy deeds around their pathway threw A glorious light,— A light, which, streaming o'er the mists of time, Illumines every age and every clime, With radiance bright.

Where do they sleep?-those mighty men of old Whose names our hearts with deepest reverence hold, They who contended fearless for contended fearless for the right, And fell like heroes in the thickest fight-Where do they lie!

Through scorn and hatred, prisons, fire and blood, The pathway lay, which led them up to God; Yet, undismayed, And strong in faith, they pressed unwavering on In that stern conflict, where those crowns are won

Which never fade. On their free spirits pleasure beld no chain, And Mammon's damning power hath left no stain, Passion no blight-

Stronger and freer for each self-denial, They rose triumphant over every trial, With godlike might. Though wrath and hatred howled upon their track,

Heaven's augels led them through the fire and rack, With loving care; Endowed their struggling souls with power to see The awful mysteries of eternity, Unveiled and clear. Amid the gathering clouds and tempest's wrath;

Celestial radiance glowed upon their path, Balmy and bright; And gentle voices from the world above, Breathed o'er their souls the whispers of their love, When all was night. No monumental piles are made to keep

The sacred places where their ashes sleep ; But angel eyes Hold fondest watch around them night and day, Waiting to see those mouldering forms of clay In glory rise.

And there are living martyrs, true and tried, Who meet the storms of hate unterrified, And calmly stand Where wrath and folly mingled torrents pour,

Lifting their voices o'er the wild uproar

Which shakes the land. What though their lives are lowly, and their names Are all unblazoned by the breath of fame, The future waits

To do them homage ; and the poet's lyre Shall vibrate with the notes their deeds inspire, And consecrate. Their fame shall live upon the historic page,

The light and watchword of another age ; O, then, be strong ! Ye who with earnest hearts defend the right-Heaven is your guerdon-God will give you might Against the wrong.

SOAR HIGH! SOAR HIGH! Soar high ! soar high ! nor fear to fly,

Think not about the falling, Stay not to shrink upon the brink Of high and holy calling; But, being right, with all thy might Go on-the clouds of sorrow, That here to-day obscure the way, May all be gone to-morrow.

The world may sneer and laugh and jeer, Yet stay not for repining ; Alike for all, the great and small, Creation's light is shining. Take heart of oak, there is no stroke

Man strikes, but it may aid him ; For if the deed from good proceed, Say what on earth shall shade him. As every joy we unemploy

Is an ungracious measure, So every gift we cast adrift Is a most wasted treasure : And it may be, perchance, if we Should once alike refuse them. We may in vain strive to regain The slightest power to use them. Soar high ! soar high ! nor fear to fly,

Think not about the falling. There is a power in every hour To help us in our calling. If only more we would adore, And seek its mighty aiding, Nor rack our brains, nor take such pains To search for things so fading.

> MUTUAL ASSISTANCE A man very lame

Was a little to blame.
To stray far from his humble abode; Hot, thirsty, bemired, And heartily tired, He laid himself down in the road,

While thus he reclined, A man who was blind Came by, and entreated his aid. Deprived of my sight, I shall not reach home, I'm afraid.'

· Intelligence give Of the place where you live,' Said the cripple, * perhaps I may know it; In my road it may be. And if you'll carry me, It will give me much pleasure to show it.

Great strength you have got, Which, alas ! I have not In my legs, so fatigued every nerve is ; For the use of your back, For the eyes which you lack, My pair shall be much at your service.' Said the other poor man,

What an excellent plan ! Pray, get on my shoulders, good brother; I see all mankind, If they are but inclined, May constantly help one another.

LIBERTY.

'Tis liberty alone that gives the flower Of fleeting life its lustre and perfume ; And we are weeds without it. All constraint Except what wisdom lays on evil men, Is evil; hurts the faculties, impedes Their progress in the road of science; blinds The eyesight of discovery; and begets, In those that suffer it, a sordid mind, Bestial, a mergre intellect, unfit

. To be the tenant of man's noble form. Cowren.

PRECEPTS Think what is just; 'tis not enough to do, Unless thy very thoughts are upright too. Defend the truth ; for that who will not die A coward is, and gives himself the lie. Take well whate'er shall chance, though bad it be ; Take it for good, and 'twill be good to thee. THOS. RANDOLPH-1630.

THE LIBERATOR.

COST THE LIMIT OF PRICE New York, Sept. 21st, 1853.

EDITOR LIBERATOR: In a recent issue of your journal, I read an able article on the subject of Constitutions and Governments, from the pen of SETH PAINE. It is vigorously and truthfully written, and forms one of the best brief dis-quisitions that I have ever seen in support of the idea developed by Josiah Warren-that of the true Constitution of Government being vested in the sovereignty of the individual. This idea, under a close analysis, i discovered to be a principle in social science, and is the outgrowth of another principle, existing in all outward nature—that of Individuality, or the recognition of the inherent differences in mankind, animals, vegetables. minerals-in tastes, features, forms, sympathies, organ izations, temperaments-in times and places-&c. &c These essential differences are natural, and must of necessity exist. Men, therefore, cannot be expected to agree, though Constitutions and Governments are founded upon the idea that all men should be slike. think alike, and act alike. If they are to exist under institutions, their disagreements must be followed by contention and cavil, and the other inharmonious grow ing out of institutions, simply because of their inherent individualities in their trains of thought and modes of The cries of Liberty and Freedom which have

heard and read in the harangues and writings of men for centuries, have, in nearly all cases, been empty sounds, having, to those who uttered them, no clear meaning. Robespierre, in his Rights of Man, has given an excellent and truthful definition. Not recollecting his exact language, I will state its effect only. According to him, Liberty is the right to pursue hap piness, and has for its bounds the rights of others. Truthful as this statement is, yet it is mere mockery, when no means are developed and announced in connection with it, to preserve individual rights uninvaded by the exercise of the rights of others. Robespierre perceived the truth of this himself, and having no knowledge of the requisite means to guarantee liberty and human rights uninvaded, he plunged headlong into the further assertion that ' the law' was the essential element in their preservation, and thus marred the beauty of what he had stated previously. Had he been aware of the true causes which induced men to encroach upon one another, he would have spoken of the law. which is and has always been one of the greatest encroachers on individual rights that has had an existence. The world has in all times been in ignorance

upon this point, and so long as it remains so, the bugbear of the 'Law,' growing out of another, 'the State,' must exist to scare mankind, as far as possible. into a practical recognition of its crude notions of honesty. I say 'crude notions,' because the world has no idea of what the line between honesty and dishonesty is. In modern times, when men commence to recognize that any estimate of honesty, if true, must be based upon immutable principles of justice, they are beginning to search for principles ; but, starting from false premises, in the recognition, in the category of dis-honesty, only of those acts which Biblical writers, modern treatises on ethics, and legislators, have pronounced to be such ; when they have made an approximation towards a knowledge of the principle forming a rule of equity, they have been forced to retrace their steps, because they perceived that if it was acknowledged, they must so enlarge their premises, that they would find a parallel between the acts of dishonest men and men whom they had been accustomed to regard as honest; and consequent upon this, the worship of ancient records and antiquated traditions which they had dearly loved would be at an end. Old prejudices, therefore, have in times past gained the day, and the question of equity in exchange has not been scientifically treated upon, until quite recently. Knowing well the defect of all recognized standards of honesty not being based upon any known principle, and at the same time, feeling the fallacy of their position, in supporting a system not based upon principle, men are trying to force themselves into the idea that the standards themselves are principles. Thus, we hear men talking of the principle of the Golden Rule, as a guide to regulate human action; but, upon examination, in the light of reason, it will be found to be a fallacy.

as never known what honesty was-tha no man has ever done an honest act in his life, except he blundered into it; and furthermore, I assert, that had men known what true honesty was, it would have been impracticable for any person or people to have been honest in their commercial transactions with the world. In addition, I will state that it is owing to this lack of knowledge of the true limits of honesty which has rendered the erection of States and the enactment of laws necessary, virtually to violate the rights of the people, in their efforts to prevent the people from invading the rights of one another.

Let me use some illustrations to prove the point. A farmer disposes of a product at the market price, and realizes \$100 more than the actual cost to him, including a remuneration for his labor. A merchant realizes on some desirable and fashionable goods, which he displays, large profits, and on a bill sold to a lady customer, receives a gain of \$100 over its cost, including the contingent expenses, and a remuneration for his labor in buying and selling. A speculator buys all of a given product that he can in a place, and having the power to take advantage of the wants of the people, who must have supplies, he raises the price, and makes \$100 by the transaction. A gambler seats himself at the gaming table, and by 'stocking the cards,' gains an advantage which enables him to rise at the conclusion of the game \$100 richer. A thief, seeing a horse tied to a post, mounts him and rides off, in full view of the owner, who observes the transaction, but is too far distant to prevent his escape. The thief sells his horse for \$100, which was the cost of the animal to the individual from whom he was stolen. A robber cautiously approaches an individual in the night, levels a pistol at his head, and by putting him in fear, forces him to surrender his wallet, containing \$100, with which he

The dealer who purchased the farmer's product, in speaking of the price paid, said it was 'rather high.' The lady customer of the merchant, after a cool examination of the goods and the bill, pronounced it a 'dear bargain.' The community that suffered by the monopoly of the speculator, when they became acquainted with the particulars of the transaction, called the act a ' dead swindle.' The loser at the card table, suspecting foul play in conducting the game, said the act of the gambler was ' no better than stealing.' The gentleman robbed of his horse cried out, 'Stop thief!' and the other, robbed of his wallet, bellowed out, ' murder, robbery,' and ' police.'

reward of his toil '-that the merchant realized 'a good ment, inasmuch as men, guided by principle, need no The community said that the farmer ' reaped the profit '-t'at the speculator 'made a sharp transac tion '-that the gambler was guilty of 'a misdemeanor,' and that the horse-thief and highwayman were guilty of crime. Such are the different remarks of the sufferers, and the different judgments of the community, upon the acts of six different men, each of whom

had been guilty of making \$100. Let us now examine the facts, and ascertain, if we can, what acts of the horse-thief and highwayman constitute them criminals, what acts of the speculator and gambler constitute them undesirable persons in the community, and what acts of the farmer and merchant constitute them honest men. The farmer took advantage of the wants of the dealer, who chose to give him his reward, rather than not purchase his product. The merchant took advantage of the wants of the lady, who chose to give him his ' profits ' asked, rather than deny perself the gratification of her taste. The speculator ook advantage of the hungry stomachs of the who, rather than starve, gave him his 'gains.'

oser, rather than fight, gave him his spoils. The horse-thief took advantage of having possession of the borse, and the distance of the owner from the epot, who was forced, without alternative, to give the thief his plunder. The highwayman took advantage of the pos session of a pistol, and the individual put in fear che to give the 'booty' to the robber, rather than risk taking an abrupt departure from the world. Subsequently, however, each loser in these three cases regret ted that they should have been so situated as to fee themselves compelled to become the sufferers in the transactions. If, then, the advantage taken by the highwayman, compelling the gentleman to assent to being robbed, constitutes the crime, then the farmer the merchant, the speculator, the gambler and the horse-thief, are all guilty. If the regret which the gentleman experienced at being thus compelled to submit to the power of the highwayman, makes the latter a criminal, then all of the others who made by the transactions are equally guilty. If the deliberatene of the act should make him amenable to law, the others should also be held amenable. If the crime is constituted by the open violence of the act, then the pickpocket and burglar, who are quiet and stealthy in the comm sion of their crimes, are absolved from responsibility. If the act of taking the money suddenly from the sufferers, without any anticipation of the transaction existing on their part, makes the crime of the highwayman and the herse-thief, then a simple notification by letter of their intentions would be only necessary to relieve them from responsibility. If the fact of the money being gained in commerce constitutes the farmer and merchant honest men, then persons who gain the products of others by the utterance of forged notes and counterfeit bills are no criminals. If the crime is contingent upon the fact of the highwayman taking \$100, without giving \$100 in return, then all of the others are guilty of crime. Hence, we are forced to the conclusion, that, in the light of analogy, all are equally dishonest men, and that conventionality, independent of any consideration of abstract justice, determines what is criminal in the world and what is not.

I assert, therefore, that the word crime is an unse entific term, as it is now and always has been used, and that the world, with its present basis of definition has as good grounds for classifying every act of a man's life in the list of crimes, as they have to characteriz theft, robbery and embezzlement as criminal acts. The word, therefore, as it is now used relative to the act of assuming possession of the property of another, should be ignored from the vocabulary of every scientiman or woman.

Having shown that the honesty or dishonesty of either of the gainers in the transactions just me proves the honesty or dishonesty of the others, let us now briefly inquire what is the true standard of honesty in exchange. The fact of the willingness or reluctance which the sufferer feels to give up his money, or his anticipation of the transaction—the advantage taken by the gainer-the deliberateness, violence, or stealthiness of his acts-or the fact of the money being gained in or out of trade-cannot in any way affect the ques tion of abstract honesty, as they are mere details, and are subordinated to the act of taking possession of the money, and to which they all owe their existence. We see, therefore, that justice was violated in each case, because of the inequality of the positions occupied by the gaining and losing parties, with respect to the transaction, after it was concluded. Hence we conclude that equality of position with reference to a transaction which property changes hands, by the parties interested, is essential to strict equity.

Here the question will arise, however, as to whether he equality refers to the mutual benefits or value derived, or to the mutual burdens endured. If the forer, must it be the immediate benefits derived by the individual recipient of the other's product, or must the relative value to the world be taken into consideration? Admitting, for the argument's sake, that this could b decided satisfactorily, parties can never come to a settlement of their accounts, until the ultimate value of their labors be known to each other. Again, the extreme application of the principle would reduce men to a state of servitude to others, as in the case of the individual whose life was saved by the skill of the surgeon and in this case, if equality of value be the true standard, the surgeon can equitably demand the services of the patient throughout his whole life, because his services were of that value to the patient. Clearly, then, Having gone thus far, I now make hold to assert equality in value is entirely impracticable to be taken into consideration in effecting exchanges. Burden however, can be known, after labor is performed and before products are exchanged, and a nearer proximity to equality in the division of wealth would result from its adoption as a standard.

From the argument and illustrations just cited, I de duce the following conclusions :-

1. The act of assuming possession of property, or o availing one's self of another's labor, without rendering an equoverant, except it be the voluntary gift o others, is pecuniarily inequitable.

2. The act is inequitable to the extent of an equove rant not being rendered. 3. Equity in exchange is the rendering of exact equo

erants. 4. The equitable price of labor is an equoverant, o an equal cost in the labor of another.

5. Cost, or the burden of labor, is the equitable LIMIT OF PRICE.

Let us now look into the practical workings of th application of the Cost principle. Immediately, all profit making must cease, and an almost endless number of bankers, merchants, speculators, lawyers, priests presidents, governors, legislators, judges, marshals kings, ministers, sheriffs, constables, policemen, armies navies, pirates, robbers, thieves, counterfeiters, gambler swindlers, paupers and others, living upon the labor of the working classes, finding that the people are in no-wise disposed to patronise them in profit making, are compelled to leave their different employments, and to turn their attention to actual labor, in order that they may be able to secure the means of subsistence. This results in the good of the working men, who are no longer obliged to support the drones in the social hive who have for the most part at all times been the most luxuriously fed and clothed; and the labors of the workers are reduced from ten, twelve or fourteen hours per day to from two to three hours. If further proc be required upon this point, it is only necessary to examine the works of modern political economists, who have demonstrated, beyond all dispute, that over three fourths of the labor of the world constitute the support of those who do nothing for the general weal. When the burdens of labor become thus reduced, Fourier's idea of attractive industry will be realized, and man will not only be free, but, in the exercise of the rights of individual sovereignty, his interests will not lie in invading the rights of others, for, with the benefits to be derived from extensive cooperation, it will be cheaper to earn than to steal a living. Of what use, then, is governrestraining power to keep them in subjection. It will gradually crumble away, as the principles become more extensively understood and seknowledged, and the whole fabric will fall into ruins.

Having shown what the true limits of honesty are, will say, in addition, that the man who allows himsel to be so affected by any scruples of conscience, as to adopt the principle in his dealings with the world, will be doing a palpable act of injustice to himself. Should he thus alter his course in dealing with mankind, he will most certainly become a prey to others having fewer scruples of conscience. Justice to one's selfthat is, the supplying of those wants which man's physical and mental nature imperatively demand-and ustice to the world in its present advancement in the ecognition of principles, are incompatible. The law of

* Equorerant—from the Latin Equi (equal), and 'ones,' (a burden.) A word invented by S. P. Audrews, to signify 'equal burden,' in contradistinction to 'equivalent,' which means equal value.

supplying of his own wants, and equity in exchange being the rendering of exact equoverants, an individu-al cannot, in justice to himself, make the first move in equitable commerce, until at least one person recognizes the true limit of honesty, and is prepared practically to apply it; and just within the circle of those who are willing to reciprocate in the application of the principle, can men act equitably, without doing injustice to them-selves. Furthermore, it is only in the application of the Cost principle that the idea of individual sovereign-ty, so well treated upon by Seth Paine, can be ever re-

Individuality, the Sovereignty of the Individual, and Cost the Limit of Price, form the triune elements which are to constitute the basis of the social structure of the future. To these converging points of human thought has mankind been instinctively tending since the dawn of the world; but, thanks to the reasoning of Josiah Warren, the whole problem has been solved to a math-ematical certainty. For the details of the system, I would refer those who wish to look extensively into the subject to a perusal of the following works :- Equitable Commerce, by Josiah Warren, price 25 cts.; and the Science of Society, by S. P. Andrews, price \$1.00; and which can be procured of Fowlers & Wells, Boston or Dr. T. L. Nichols, 65 Walker st., New York.

Truly yours, EDWARD F. UNDERHILL. DEPERRED SUMMARY.

The New York Herald, true to its Satanic voca tion, hurled at Mrs. Stowe, on her arrival, its handful of mud, as follows:--

'Unche Tom's Canin.' The authoress of 'Unche Tom's Cabin, 'Mrs. Harriet Beecher Stowe, having finished up her tour of Europe, has returned home again. She and Uncle Tom and the Black Swan appear to have had a splendid run. To be sure, Queen Victoria, for a little Buncombe for Yankee consumption, thought best to exclude the distinguished Abolition authoress from a formal recention at court to be sure, she was the cocato exclude the distinguished Abolition authoress from a formal reception at court; to be sure, she was the occasion, while in France, of the descent of the police upon the house of certain of her political friends; and we admit, too, that she and Uncle Tom were both tabooed by the Holy Father at Rome. But what of that? She went out a lioness, and has come back with a European reputation. And we do hope it will be beneficial to her and all concerned towards reclaiming them from the error of their ways. Rem.—It is a pity that Uncle Tom, during the absence of Mrs. Stowe, has ceased to be a standard work. At the last trade sales, he was at an unsaleable discount. The demand for Uncle Tom is filled. Give us something now on Woman's Rights.' The Express also greeted her with the following characteristic specimen of its manners and morals:—

'Mrs. Stowe has arrived back home. She has arrived just a week too late. She ought to have been here to receive the renewed adulations of the abolition sister-hood, who made Metropolitan Hall and Broadway Tabernacle, day and night, hideous with their orgies. However, perhaps it is as well as it is. A profound silence, on all hands, is the most befitting welcome back for one who has perverted her talents and her genius in the defamation of her country's institutions. defamation of her country and her country's institu-

The North and the South .- We learn from the Springfield, (Mass.) Republican, that there was a small rural party in the vicinity of that place, on Satsmall rural party in the vicinity of that piace, on Sat-urday afternoon, at which the several members of the Armory Commission and their Secretary, Col. Hazard of Connecticut, Mr. Eaton of Hartford, George T. Davis of Greenfield, and other gentlemen, were present. Hon. of Greenfield, and other gentlemen, were present. Hon. George Ashmuu made an eloquent and patriotic speech, calling upon Col. Stevenson, of Virginia, who replied in a speech complimentary to New England, and expressive of good will between North and South. At this point, Hon. Jefferson Davis, Secretary of War, in company with Colonels Ripley and Andrews, unexpectedly joined the party, and Mr. Davis was called upon to speak. His remarks are represented as extremely eloquent, and as having onlike charmed his audience. The quent, and as having quite charmed his audience. The speaking was maintained till nearly dark, Gov. Steele, Chancellor Walworth, Col. Hazard, Geo. T. Davis and

A STRIKING LIKENESS. This portrait is drawn, by the New York Evening Post, of the 'Hards,' after their bolt at Syracuse. It exhibits no very good feeling, to say the least, between the two branches of the great harmonious brotherhood in that State:—

Their separation is not to be regretted. They are as a body, such a corrupt set of rogues; so many of them have been cheating our State prisons of their due them have been cheating our State prisons of their ques-for so many years; so many of them never appear in politics except to make mischief, that there was no pos-sibility of giving the party influence or strength while their connection with it gave them any sort of claim to its forbearance. For the sake of peace, many Demo-crats have hesitated to stigmatize the bank-robbers, steam-boat thieves, canal-contract thimble-riggers, and post-office-robbers, who compose the majority bad feeling, and disturb the harmony of the party with whom they were in apparent communion. hope the pure men of the party will have their tongues loosed, and that they will be prepared to call a thief a thief, a robber a robber, and treat him accordingly."

been called upon by a correspondent to define the meaning of the political term, 'very hard-shelled Democrat.'
He replies that the question is a very hard one, and answers it by the following illustration: ' A tolerably " hard shell " is a man who would chase

a "nigger" from the Battery to Canal street; a gen-uine "hard" is one who would follow the blackamoo as far as Union square or the Crystal Palace; (he re joices, we believe, in the cognomen of "a platina"; the hardest of all "hards," (a regular adamantine,) is a person who would run a darkey clear out of town and pursue him to the very ends of the earth. Thi (adds the editor) is the clearest reply we can give."

A Man with Twenty Wives .- A man calling himself Dr. Wm. Hunter, but whose real name is said to be Nathaniel J. Bird, is in jail at Camden, N. J., on a charge of bigamy, and various other charges. O Sunday, Elizabeth Harrington, a lady of Philadelphi visited him in prison, and ascertained that he was the man to whom she was married on the 9th of July last. On the same day, he was visited by another lady from Kensington, named Mary Thomas, to whom he was mar-ried in May last. It is also stated that he has a wife in Reading, another in Wilmington, Del., and another in Philadelphia. The prisoner is only about 23 years of age, and, it is stated, declares that he has a wife in Decatur and Franklin counties are selling out and years of age, and, it is stated, declares that he has twenty wives, a statement which may be that he has years of age, and, it is stated, declares that he has lucenty wives, a statement which may be true, as more than one-fourth of that number have been found within a few days. It is alleged that he abandoned each wife soon after marriage, and that they never heard of him after, until his recent arrest. The affair creates the way, honor to the arts of peace:—

bled on an open lot on Tohoupitoulas st., and, stretching forth their arms, commenced singing with stunning effect. It turned out that a fanatical negro preacher had told his congregation, that at 11 o'clock on that night the comet would come in collision with the earth, and de-molish it, with all the people on it; but those who were found with the arms stretched to heaven, watching the coming of the catastrophe, and singing a hymn of welcome, were to be translated bodily into Paradise. In consequence, the mob assembled, but the police made a descent on them, arrested sixty, and the rest all fled. The prisoners were fined five dollars each, or, in default, sentenced to fifteen lashes each. [!!!]

The Monongahela, (Penn.) Republican says that there is still living, near Cookstown, a slave of Gen. Washington's. He is one hundred and twenty-four years of age, and can walk six miles a day. He is so old that his fingers and toes are nearly all white. He belonged to Washington when he owned what is known as Washington's Bottom, on which Peryopolis now stands. The estate of Col. Cook was, and still is, bound for his living. He is to be taken to the World's Fair for exhibition, if arrangements can be made.

A Female Sailor.—A schooner belonging to Harwich came into Salem harbor, one day last week, with a female belms-man, who performed the duty with as much grace and apparent case as could any veteran tar. We understand that she has been in the habit of going to sea with her husband, who is owner and com-mander of the vessel, and that during any temporary indisposition of her 'worser half,' she performs his du-ties in a manner satisfactory to all concerned, especial-ly 'the ownera.' Such a woman is a worthy helpmeet.

Telegraphic accounts from Vienna announce that the lost jewels of Hungary, affirmed by the Austrian Government to have been stolen by Kossuth and his ministry, had been discovered near Oschooa, buried under ground. The jewelry comprises the Hungarian crown and the insignia, and the cloak of St. Stephen; the latter was almost destroyed by the damp.

that many hours.—Trumbult (0.) Democration of the witnesses subposened in the Jerry Rescue Trial—which has been postponed on account of the absence of Jerry's reputed owner—amounted to 8834,80. Four of the witnesses each charged for 1260 miles travel, and two for 2518 miles.—Alberty Evening Journal.

outrons, mid and exculpatory in their tone, were re-ported, but were amended so as to strongly censure the road. The first resolution reported commenced thus.— 'Whereas, in the providence of God,' &c., which was struck out, and the following inserted:—'By the mis-management of those having charge of the Providence and Worcester Railroad Corporation,' &c. A number of persons then left the hall, Rev. Dr. Wayland, who presided, having previously left the chair, pleading an engagement.

for It is reported that the Persian city of Ispahan was nearly destroyed by an earthquake on 14th of July.

Duel Between Females .- The Buffalo Re Duci Between Females.—The Bullato Re-public says, 'Officer Harris ascertained that a girl named Jane Hall had come from Rochester for the pur-pose of having a regular duel with Catherine Hurley, they having chosen seconds, and repaired to the toll bridge on this street for the engagement. A large crowd assembled to witness the scene. As soon as pos-sible, Harris was on the spot, and took the belligerents to the watch-house.'

Among the recent deaths at Vicksburg are Rev. Mr. Patterson, an Episcopal clergyman; Rev. Mr. Barneau, a Catholic priest; and Capt. Downing.

At Mobile, Rev. E. O. Wadsworth, a well known merchant, formerly of Massachusetts, is amongst the victims.

The New York, Atlantic and Pacific Rail-road Company met at the Metropolitan Hotel, in the city of New York, on Thursday last. Forty-three millions were subscribed by fifty-seven persons from all parts of the country. The meeting adjourned for two

Gen. James Tallmadge, Ex-Senator, and Ex-Ministe to Russia, died very suddenly at the Metropolitan Hotel on his return from a visit to the Crystal Palace.

The Atalanta (Ga.) Intelligencer, of the Ist instant, says:—'Mr. Francis Gideon, who died in this city on the 28th ult., left a will liberating twenty-nine elaves. He also, we understand, set apart a considerable portion of his other property to provide for their shipment to Liberia, and their maintenance after they arrive there.'

hundred thousand dollars, has been formed for the pur-pose of constructing a line of telegraph from Boston to New York, having a cylinder two feet in diameter, by which means it is believed that packages may be trans-mitted from one city to the other in fifteen minutes. The paintings awarded by the London

Art-Union to Bostonians have been received at Boston and are now on exhibition.

Mrs. Elizabeth Perkins died at her resi dence in East Boston, on the 24th uit,, at the advanced age of ninety-nine years and five months. She was, bably, at the time of her death, the oldest perso

The Vicksburg Sentinel of the 12th ult. says: 'Last Sunday was a sad, sad day for Vicks-burg. Two hearses were running all day, from the earliest dawn till eight or nine o'clock at night, with the dead, followed by weeping friends. Death seemed to throw all his weight upon the city, crushing its very life out.

The Oldest Man in Kentucky .- Probably the oldest citizen in Kentucky, at this time, is old 'Ben Duke,' a free man of color, who is well known to almost every man, woman and child in Louisville. He is now 108 years old, enjoys extraordinary good health, is in full possession of all his faculties, and faithfully attends to his daily avocation of hauling saw-dust from the miles to his austrances, throughout, the city. Ben the mills to his customers throughout the city. Ben flas had seven wives, and any number of children and grand-children. His last wife died about a year ago, and it is reported that the old man has some no-tion of taking to himself another rib at an early day.

Terrible Results from Burning Camphene. Mr. Merriam, of Brooklyn, has taken the trouble to keep a record of the deaths, injuries, &c., reported in the New York papers to have been caused by the use of camphene, burning fluid, rosin oil, and similar preparations, during the year ending August 31st, 1853. From this record we learn that ten persons were burned to death by camphene, &c., in New York, four in Brooklyn, and five in other places; while, by the same causes, fourteen were badly injured in New York, nine in Brooklyn, and five in other places. Several of the persons injured were so severely burned, that it is probable they died. In several cases, houses were set on fire by the explosions.

Extraragance. - They are now spending upon the White House at Washington, in the shape of The residence of G. P. R. James, Brit

sh Consul at Norfolk, has been fired the fifth time. Is it because he was once the author of abolition poetry that he is thus persecuted?

A Close Point. - A Ladies' Temperanco Convention in Sheboygan County, Wisconsin, recently passed the following resolution : Resolved, That so long as men continue to

seed, and that they will be prepared to call a thief a lief, a robber a robber, and treat him accordingly."

The editor of the New York Atlas has charge the duties of the elector. Now that General Dix has sold himself

the South, it is supposed he will get the French Mis-ion. Let him have it! Like Judas, he has bartered his soul-like Judas, let him be paid !- Hartford Re The Wheat Crop .- The surplus of wheat

in Ohio this year is estimated at 13,000,000 bushels.

McKenzie's Message says:—'Calculators think that
Upper Canada will have a surplus this year, over any r season, of 4,000,000 bushels of wheat." Hold! No More Tracts!-The Rev. Mr

Kincaid, a missionary at Burmah, writing to one of our religious papers, under date of Ragoon, March 20, 1853, thus speaks of tracts and other religious books as means for the conversion of heathen

'The modern plan of renovating the world by tracts and books must be abandoned. As means for evangelizing the nations, they are worse than useless.'

The blacks in Indiana begin to feel the

after, until his recent arrest. The aftair creates the greatest excitement in Camden, and has induced an immense number of people to seek admission for the purpose of seeing him.

African Fanatics.—In New Orleans, on Saturday night week, about five hundred negroes assembled on an open lot on Tchoupitoulas st., and, stretching forth their arms, commenced singing with stunning effect. It turned out that a fanatical negro preacher had told his congregation, that at 11 o'clock on that night the Promoted .- The 'illustrious' Charles Wheel-

Promoted.—The illustrious Charles Wheeler, whose surname is Denison, (ex-parson, ex-editor, ex-Abolitionist, ex-Liberty-Party man, ex-Whig, ex-Websterite, &c. &c.) has now become ex-Chaplain of the Maryland Penitentiary, having been appointed Consul to Demerara. Charles accepted his late office, (so he said,) not for the compensation, but for the opportunity of doing good to the souls of the convicts. Doubtless, he leaves it from the same worthy motive.

The Erie Railroad, with its equipments ost twenty-five millions of dollars, and employs two

Frederick Douglass and Infidelity .- Doug lass has repudiated the infidelity of the Garrisonia party, and for it has been cast out and denounced i bitter terms. The following are his views of Pillsbu bitter terms. The following are his views of Pillsbury, Wright and Foster. It seems that, in his opinion an attempt has been made to break down his paper, because he rejects the Garrisonian views, and speaks of some of the leaders as infidels.—Christian Press.

Now and Then .- Thirty-five years ago, w came to Ohio, and in so doing passed through what was then called the 'four mile woods,' this side of Buffalo It then took a whole day to pass through this four mile mud hole. In the excursion last week, we passed over the same ground in five minutes. Thirty-five years ago, it took us forty-two days to travel six hundred miles, and now the journey is made in less that that many hours.—Trumbull (O.) Democrat.

New Work by Mrs. Stove.—The Congregationalist says:—'We are authorised to give the pleasant announcement that Messrs. Jewett & Co. will immediately put to press Mrs. Stowe's Record of Tracels Abroad, illustrated by her own graphic peed. It will make a work of two yolumes, of near the size of Uacle Tom, and it needs no prophet to predict, will find "a few" readers.'

The amount of money in active circula tion in the United States is estimated, in the Merchant, Magazine, at \$205,477,257, which, reckoning the population at 25,000,000, would make \$13 per lead in was \$11 in 1826 and 1836, and but \$5½ in 1830.

Stephen Townsend, an aged resident of Brooklyn, N. Y., (father of Dr. S. P. Townsend,) died in that city on Sunday, the 25th ult., aged seventy-seen years. He was a member of the Society of Friends of the Isaac T. Hopper school. He was a friend of the slave, a promotor of the temperance cause, and of all movements for the amelioration of the condition of in a Sport S

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Alt send house work of the lack were was in the lack work on his lack who color seats the lack who color seats the lack who had by the lack and trank of the lack and trank work of the lack with the lack with the lack work of the lack who were and bits is a minute work of the lack with the lack w

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A son of Mr. Ryan, aged fifteen years at Elizabethtown, Ky., was shockingly mangled, a fee weeks since, by four bloodhounds, which were kept for hunting fugitive slaves. The boy's left arm was bear-ly gnawed to pieces, and the flesh was torn from ha right leg in several places, so as to expose the lone.

A Spanish remedy for cancerous complaints is said to be composed of the yolk of an egg

Cure for Dysentery .- A correspondent of the Philadelphia Register says the following cure for dysentery has never been known to fail: Take one pint of new milk, (warm from the cov. if possible,) and add to it two table spoonfuls of fine char-coal, and one of table salt. Drink as the patient is able, and renew the quantity, if needed. The dist should be principally rice, or milk toast.

The foolish editor of a Hunker paper in Wisconsin complains that in his little town, on the Fourth of July, the Free Soilers attempted to make party capital by reading the Dectaration of Independence!

Hon. Wm. H. Seward, of New York has been selected as the orator before the Phi Bea Kappa Society of Yale College, for 1854, and Jame Russell Lowell as the poet.—N. H. Register.

NOT ONE WOMAN. There was a Maine Law discussion NOT ONE WOMAN. There was a Maine Law discussion in Columbus, Ohio, lately, between Dr. Jewett, of Mass, in favor, and Mr. G. F. Bugbee, against. Thousands of persons were in attendance, and at the close they separated, to show how many were for and against respectively. The number of men was equal on each side, but not one woman on the rum side! To the boose of the sex be it recorded. A large number of the audience are said to have been Germans, who but poorly understood the language of the debate. Not one woman on the side of rum!' Glori-

ous! And yet, sectarian bigotry and prejudice would exclude woman from the public advocacy of the temperance cause, and thrust her from its platform.

A Man Nine Feet High .- A giant, nearly nine feet high, is shortly expected to arrive in Madrid. He is a native of Lachar, in the province of Greads, He is a native of Lachar, in the province of Greads, and is only twenty-three years of age. He eats as much as five men, walks with extreme rapidity, and has been twice married, but both his wives are dead. His object in visiting Madrid is to demand the hand of a female of great beauty, who keeps a coffee-house. He is described as so great a coward, that he will allow a child to ill-treat him. [In all France, not a death has been

caused by a railroad accident since the summer of Dickens has cleared 20,000 dollars

Ireland and the Cratur .- Ireland, with her

8,175,000, consumed 5,290,650 gallons of whiskey; but in 1852, with a population of 6,515,794, the consumption has increased to 8,208,249. It has returned from 54 pints to nearly 10 pints per mouth annually.

Double Despatch .- Letters from Prague say that Dr. Ginle, Inspector of Electric Telegraphs in Bo-hemia, has invented an apparatus by means of which two telegraphic despatches may be sent simultaneously.

On the 1st ult., the reading committee of the Holy Inquisition again condemned Uncle Ton's Cabin as dannable and pernicious.

Alexandre Dumas says that during the last twenty-two years he has written seven hundred volumes and fifty dramas.

A German traveller has recently discovered a race of negroes, near the kingdom of Bambara, that are Jews in their religious rites and obsert-

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