ROBERT F. WALLCUT, GENERAL AGENT.

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isg to the pecuniary concerns of the paper are to streeted, (POST PAID,) to the General Agent. Advertisements making less than one square ined three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, arlyania and Ohio Anti-Slavery Societies are au-

arrival to receive subscriptions for the Liberator. F The following gentlemen constitute the Financial The man as of responsible for any of the debts de paper, vil :- Francis Jackson, Ellis Gray of the paper, the Centry Quincy, Samuel Philbrick, and RISTRIL PRILLIPS

F Is the columns of THE LIBERATOR, both sides of

sery question are impartially allowed a hearing. WM LLOYD GARRISON, EDITOR.

VOL. XXIV. NO. 43.

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

OF THE NATIONAL GOVERNMENT.' -- John Quincy Adams. J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

AND AN AGREEMENT WITH HELL.

EF 'Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second

THE STIPULATION TO SURRENDER PUBLITURE SLAVES—an engagement positively prohibited by the laws of God. delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under

the name of persons in fact, the oppressor representing the oppressed!... To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

BOSTON, FRIDAY, OCTOBER 27, 1854.

WHOLE NUMBER 1058.

SELECTIONS.

From the Fort Wayne Standard.

of The following was prepared by the present ditor of the Standard, on behalf of a committee the Iodiana Yearly. Meeting of Anti-Slavery mods, and is published with their permission. is of historical importance :-LEGISLATION OF INDIANA RESPECTING

COLORED PEOPLE. We propose a brief exposition of the legal disa-

colored people in Indiana, as a matter of are in papers, and as having particular reference the mitigation or removal of those disabilities, ne mingrand of the an enlightened public senti-We shall confine our observations on the et to the present time, merely remarking, tal, with the exception of the 13th article of the stitution, which, as we shall show, originated as rather 'abnormal' state of public feeling, here has, perhaps, been some mitigation of the gors of our legislation in this direction, in the gress of the times. That it is yet sufficiently triagent, or rather more oppressive and unjust, will appear from the following enumeration of its and provisions bearing on this subject :

article second, section fifth, of the Constituorgrees and mulattoes are denied the right

suffrage. By the 13th article of the same instrument, negroes al aulattoes are forbidden to come into or settle in State; all contracts made with them contrary with preceding provision are declared void; and not less than ten nor more than five hundellars is imposed upon any person who shall employ or otherwise encourage them to remain in the State. The same article further provides that all fees which may be collected for a violation of provisions of the same, or of any law which pay be passed for the purpose of carrying the same execution, shall be set apart for the colonizaion of such negroes and mulattoes, and their deplants, as may be in the State at the adoption the Constitution, and may be willing to emigate. Said article further enjoins legislation to arry out its provisions.

By chapter 74th, volume 1st, of the Revised Statutes of 1852, the General Assembly proceeded to obey this injunction. In addition to the resuctment of the principal provisions of the 13th sticle, they provide for the registry, by the clerks of the several circuit courts in the State, of all negrees and mulattees who were inhabitants of the ame, prior to the first day of November, 1851, tled to reside therein. The clerk is authorized to subpoena witnesses to prove the right of inhabitation of any such negro or mulatto, and if satisfied of such right, is required to register his name and issue him a certificate. The act also exands to the colored people coming into the State the same penalty which had been imposed upon persons employing them. The provisions of the bits article in regard to colonization are carried out and 'improved upon' by chapter 8th, 1st R. S. and chapter 16th, Acts, 1853, which appropriate five usand dollars annually for some years to that set,—the purchase of lands in Africa, payment salars of agent, &c.

By chap. 42, Acts, 1853, it is provided that 'no persa having one-eighth or more of negro blood shall reprinted to testify as a witness in any case which any white person is party in interest

By section 1st, chapter 106th. Acts, 1853, it is enacted that 'the property of negroes and mulat-tes shall not be taxed for school purposes, nor shall any negro or mulatto derive any of the benecommon schools of this State.' But ough thus ostensibly exempt from taxation for support of schools, colored people, in common with other citizens, are required to contribute to-satis the school fund in the way of fines assessed or breaches of the penal laws of the State, as also rescheats and other forfeitures. (See Constitu-on, article 8th, section 2nd; and R. S. chapter

Sth. section 2d.) Lastly, colored people are not exempt from a sperty tax, nor from labor on the public highays. (See R. S., chapter 6th, section 6th; and hapter 102d, sections 6th, 9th.)

be above, we believe, are all the legal provishe worthy of note pertaining to this subject. For he sale of brevity, we have not set them out in all, but have been careful to give a fair rendering their substance and spirit. We now propose ting them up in their order, beginning with the soul, and making such remarks upon their origin and bearings, as may conduce to a better under-standing of the character of our legislation in the

Excussion and Colonization.

The 13th article of the new Constitution of Indans has given her a ' bad eminence' in the eye d Christendom. We have nothing to say why sentages of comparative heathenism should not be passed upon her by that tribunal. But there are ane qualifying circumstances to be considered, in her to a proper estimate of the dark deed. In the first place, it should be borne in mind

that the constitutional convention assembled at a chais most unpropitious for the colored people, a the morement of 1848, when the people seemed to have become sick of all agitation connected with the African race, and disposed, most unjustly and repeatement. prepaterously, to visit a penalty for the uneasi-uss they had suffered, upon the unoffending occa-tion of it. In consequence of the prevalence of this this of feeling during the preceding canvas, large bunbers of pro-slavery men were returned to the correction, and hence, doubtless, in part, the strin-kiney of the measures adopted with reference to

the colored people.

It cannot be denied, or diguised, however, that

It cannot be denied, or diguised, however, all others, the grand primary cause, underlying all others, was harred to the negro race. The heathen and cruel populice against them was well nigh universal; and very many of that large portion of the popula-ion of Indiana which was derived from the Southto States, were not only partakers of this preju-see, but pro-slavery in feeling. Theirs was the ant spirit of the convention, as is evidenced its published debates. As a mere sample and buinseence of this spirit, which gave birth to the Ish article, we quote a few choice sentiments from a speech delivered in the convention by one Poster, a selegate from Monroe county. He advocated a sage stringer he stringent measure than that which was adoptsomething similar to that modified form of tery which has since become 'law' in Illinois. the course of his remarks, speaking of the color-pople, he will be colorin the course of his remarks, speaking of the colored people, he said: "We cannot be charged with
inhumanity in preventing our State from being
overrun by these vermin—for I say they are vermin,
and I know it. " Look at the I sland of
Cuba, where they are slaves, and you will find that
they are much happier there than in St. Domingo,
where they are free. " Indeed, sir, I have *By the Census of 1850, their number is set down at

with it of the colonization scheme—so well calculated to deceive the ignorant, by giving a show of humanity to the most inhuman act. The power-ful influence of Robert Dale Owen was thrown in favor of this union of measures. As a legislative testimony—alas, how vainly!—to the readiness of such fellows of the baser sort to avail themselves of such a license! carrying the unpopular measures securing the le gal rights of woman, for which he deserves much credit. We believe be has done more towards shaping our existing legislation than any half doz-en other men in the State. He attempted no ar-

the strain in praise of colonization. In his annual message of December 31st, 1850, after inquiring, in the agony of his humane heart, in view of the 'bad fix' the colored folks were getting intoin consequence, mark! of legislative oppression which himself, strange to say, endorsed—'what was to be done about it!' he goes on to say:

'In the midst of all this excitement and confu-

sion, the light breaks in upon us, which points con-clusively to colonization as the only remedy.

In this great struggle for the separation of the black man from the white, let Indiana take her stand; put her agent into the field. Her citizens are ready. Let us sustain the movement made by Mr. Bryant of Alabama, for the employment of government vessels (!) to found an Empire in Afri-ca. (!) Let the National, as well as the State Goveraments, strike at the hour for a permanent and effectual remedy for the agitations and excitement of the day.'

In view of all these circumstances, and the policy generally of politicians, anxious to rid themselves of the agitations and excitements of the day,' so dangerous to their selfish interests, operating upon in cases of this kind, imitate their example with rethe spirit of caste and the ignorance of the people, our wonder is somewhat diminished that this barbarous enactment received the sanction of the popular vote in all but two or three counties in the atrocious attempt to trample under foot the rights of a portion of our eitizers. State, and a general majority of more than ninety thousand. The colonization idea, to our own knowledge, contributed vastly to swell this majority. Multitudes seem to imagine that, by merely coting for 'exclusion and colonization,' the work

would at once be done, and our State forever rid of the aliened and hated race! Thus, while our people wilfully perpetrated this great wrong, its enormity was unconsciously aggravated by the stringency of circumstances, and a general lack of light and knowledge.

Comment, at this late day, on the enormity of

this exclusion clause would seem to be superfluous, Its unjust and unconstitutional character has already been fully exposed, so far as language is adequate to do so. But there is connected with it a feature of peculiar meanness, which should not pass unnoticed. The same body who thus shut out from our borders the colored people generally, and sought to banish those already here—all native American citizens—by the same instrument spread wide our gates, inviting to a participation of equal privileges with ourselves, on a very slight probation, all the rest of mankind—not merely Europeans, however degraded and infamous, but also inhabitants of Asia, Africa, and ' the isles of the sea'in short, all moderately white foreigners, and no other exception whatever! Could anything short of the latent spirit and influence of the ' peculiar

institution' have inspired so peculiar an exception ! As to the effect of this exclusion clause and the laws made in furtherance of its object-although it has not corresponded with the intention of their authors—although we have heard of but one case arising under them -although the statute case arising under them —although the statute requisition of registry is, we believe, very generally and very properly disregarded and contemned by our resident colored population — although, in short, this clause is to be considered, to a good degree, simply as a proclamation, at once gratitous and impotent, of the inhuman and anti-Christian military and the process. tian spirit of our people—its latent influence upon the colored population, both within and without the State, is doubtless, neverthless, very oppressive, though no overt manifestation of its

may indicate the fact.

The same observations are applicable to the col-The same observations are applicable to the colonization scheme. As yet, it has been far more inoperative. And who can doubt that it will remain so! The idea of sending our colored population to Africa—of 'founding an empire' there—with the means provided by our legislature—not to say by any practical means whatever—is too supremely ridiculous to be worthy of serious notice. That it is a most transparent deception, is known to all intelligent minds, and could readily be demonstrated were this a proper place to do so. Yet

whether accidentally, or by design, we know not ment, with such inferior mental and physical organizations, that I have been tempted to give expressly excluded, where a dense to the theory of Lord Monhoddo, that man originated from a mookey. * * * Prof. Agas we have seen, by an act of the last legislation to the theory of Lord Monhoddo, that man originated from a mookey. * * * Prof. Agas white persan is a party in interest.

At a time like the presents, when the spirit of leading from the same race with ourselves. Be that as it may, I do know from Holy Writ that the negro to the further-moorder to the further-nee of the ends of higher order of animals, are under the band like object of all testimony is to get at the party in some of the States persons and professional to the servants of servants. If any gentlemen doubt the streament, all sail be able to quote the Bible, and the convention, fancied they were doing Gol's service, in giving, by their enactment, and is convention, fancied they were doing Gol's service, in giving, by their enactment, and the convention, fancied they were doing Gol's service, in giving, by their enactment, and the same race with ourselves the colored man, it is folly is swallowed up in its conjutors, in the convention, fancied they were doing Gol's service, in giving, by their enactment, and the convention, fancied they were doing Gol's service, in giving, by their enactment, and the convention, fancied they were doing Gol's service, in giving, by their enactment, and the convention of the convention, fancied they were doing Gol's service, in giving, by their enactment, and the convention of the property of the 'Maine Law,' and its effect on the rest of the 'Maine Law,' and its effect on the rest of the convention, fancied they were doing Gol's service, in giving, by their enactment of the property of the 'Maine Law,' and its effect on the rest of the 'Maine Law,' and its effect on the convention, or the property of the 'Maine Law,' and its effect on the convention, or the property o Another qualifying circumstance to be considered in estimating the favor which the exclusion clause met with from the people, is the coupling with it of the colonization scheme—so well calculated to deceive the ignorant, by giving a show of

EXCLUDED FROM THE COMMON SCHOOLS. As in the case of testimony of colored people, their exclusion from the common schools was an shaping our existing legislike. He attempted no are en other men in the State. He attempted no argument in favor of the 13th article, he had not the hardihood to contend for its justice and humanity,—yet, by plying the colonization juggle, he perhaps did as much for its success, to say the perhaps did as much for its success. after-thought of the legislature, and sought to be naturally have been supposed, have dictated to the

Legislature the propriety of entirely relieving the class thus excluded from said schools from the burden of sustaining them. Yet no such relief has been given. The colored people are made to contribute towards the education of the children of tribute towards the education of the children of their oppressors not an inconsiderable amount, in the way of penalties, to which they subject them-selves chiefly in consequence of that ignorance which the law decrees shall be their portion!

The Constitution, however, seems to be more consistent on this subject-to contemplate no such exclusion. Sec. 1st of the 8th article of that instrument makes it the duty of the General Assembly 'to provide, by law, for a general and uniform system of common schools, wherein tuition shall be without charge and equally open to all. The law, therefore, would seem to be a clear violation of the Constitution. As, however, the framers of the 13th article were guilty therein of a plain violation of the Constitution of the United States, we need not be greatly surprised, that the legislature should,

SUBJECT TO TAXATION.

In the fact indicated by this title, we find a manifestation of the extremest point of infinitesimal littleness. That a great 'sovereign State,' while holding the colored man as an 'outside barbarian. alien to all the rights and sympathies of humanit -registering him like cattle-refusing him a voice in public affairs—denying the protection of its laws to his person and property—and shutting him out from all the avenues of education and progress,— should, at the same time, filch from him a portion of his hard-earned pittance for its own exclusive benefit—nay, worse—to aid in the sustenance of the very measures taken for his oppression,—is certainly the superlative of all comparative degrees of meanness! What a falling off have we here from the wholesale villany of the 13th article!—

from land-piracy to petty larceny!
Such are the Black Laws of Indiana. We have not spoken-it not falling strictly within our proof that other law, or rather that source law, which, as has been truly said, is often more terrible and irresistible than express legislative enactments, we mean, public sentiment. The colored people also suffer severely from this unwritten eople also suffer severely from this unwritten Under its rule, they are constantly subject to insult and annoyance in travelling and the other daily avocations of life, are practically excluded from all social privileges, and even from the Chris-

tian communion.

But enough. What better could be expected But enough. What better could be expected from a people guilty of such a series of iniquities, than that they should be found in political and social sympathy of the Slave Power, ready to obey, with alacrity, its negro-catching mandate! Verily, our first work of repentance, of reform, lies within our own borders—even at our very doors.

May the spread of liberal education and of the spirit of Christianity hasten our preparation for it!

> From the Hartford Republican. THE COLORED CONVENTION.

MIDDLETOWN, Oct. 3, 1854. EDITOR REPUBLICAN: Suatching a couple of days

That it is a most transparent deception, is known to all intelligent minds, and could readily be demonstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrous chimera, the rights of the colored people have been offered up! It is true that the colonization scheme is ostensibly designed to operate only upon those who may be willing to emigrate. But the whole series of oppressive acts with which we are now dealing, seem clearly designed to correct the desired degree of 'willingness.' To apply the language of another,—'these, or kindred enormities, must extend over the land; persecution, abuse, barbarity, at which the mind revolts, to induce the consent of these people to go to Liberia.' 'Willing to emigrate'—ay, the willingness of the convict, who—one or the other being inevitable—chooses transportation instead of hanging! Such is the transportation of the continent, of which we hear so much from the advocates of colonization, is to be effected.

Textinont Excluded.

Textinont Excluded.

Textinont Excluded the testion of colored witnesses in our courts of justice:

More and when we entered, the floor, so the colored people of New Haven, and the floor, reporting on the colorition and prospects of the colored people of New Haven, and the mode in which one of the colored people of the colored people of the colored people of the schools in detail, but there were four in full and prospects of people of the colored people of New Haven city. He would not speak of the schools in detail, but there were four in full and prospects of people of the colored people of New Haven city. He would not speak of the scho Our new revised code failed to exclude the testimony of colored witnesses in our courts of justice:

*Suit, it is said, has been commenced against a Metholist minister in the Southern part of this State, for employing a colored clergyman of Kentucky to come over and preach for him!

How could any man, he asked, who had lived in the midst of the one thousand and upwards of the colored people in New Haven, and had witnessed the progress they had made in spite of almost every obstacle and discouragement, publicly say, as Mr. O. had, that our hopes were crushed and our manhood gone! He knew that many intemperate,

called upon to report on Education among the color-ed class of that city. He said that seventeen years In the aftermoon ed class of that city. He said that seventeen years ago, after about six solid hours of talk, some hard ed, which 'denounced in no measured terms' those

miserable hovel, hardly fit for the winter quarters of a Norwegian bear—the other a little shell, that might pass for a second-rate hen-coop. Eighty pupils attended. The school records of that year he had examined, and he thought they presented a pretty streaked appearance. But 1854 found New Haven with four colored schools, in fine New Haven with four colored schools, in the teeming operation, in as many commodinus school-houses, conducted on the graded system, with an aggregate attendance of 199 pupils; the three female teachers receiving each a salary of \$200, and the male teacher \$500 per annum. These schools, so far as teaching and management are concerned, so far as teaching and management are concerned. have come to be what they are under colored teachers. In 1842, however, a white teacher flourished among them, a little term, and then 'adjourned sine die,' the pupils adjourning a short time before

The colored citizens of New Haven who canno read and write are as few as were those who could thirty years ago. He would not stop to 'sum up and compare points,' but would leave it with his friends, the Colonizationists, to decide whether there is any difference between eighty dollars and eleven hundred dollars—between eighty pupils and one hundred and ninety pupils-two cocoa-nut shells and four newly-built, commodious, neatly-furnished school-houses,—and, on the whole, whether we, in Connecticut, are 'dying out.' He alluded, in terms highly culogistic, to the citizens of New Haven—particularly to her Board of Education. Boston and Providence would soon stop their boasting, if New Haven continued to move as she had ved for two years past in the field of Education. moved for two years past in the field of Education.

Mr B. then spoke of the policy of colored schools
and colored churches in general. He blazed down upon them like a thunder-bolt, but he would not counsel their speedy removal. As things exist-and this will always last—they are 'ncossary evils.' Leverett C. Beman, of Middletown, then gave in

tants—real estate in their possession, \$25,000— number of churches, two—ministers, two—number of adults who cannot read and write, three. There are no colored schools, for the reason that they are not needed, the white schools being open to 'all

Perry Davis, of Hartford, said there were 700 colored people in that city. Real estate owned by them, \$70,000—number who cannot read and write, four—schools, two—pupils, 90 to 100. G. W. Francis, of Bridgeport, could say,

his city, although hardly up to the times, was fast coming up. Out of 1500 colored people in Fair-field county, Bridgeport had 400. Amount of real estate owned by these 400, 51,697-number of estate owned by these 400, 51,697—number of churches, two—ministers, two—children attending school, 63—captains of vessels, two—hotels, one. Mr. F. discharged one or two well-directed broadsides at those few 'old fogies' among the colored people who are everlastingly grumbling and growling at their wrongs, but are never ready to do anything; made some capital hits at 'Young Americanism,' and sat down amidst deafening ap-

Some further items of business were disposed of, hen the Convention adjourned to meet at 8. EVENING SESSION.

Long before 8 o'clock, 'Eagle Hall' was packed to overflowing, to hear the address of Rev. A. G. Beman, of New Haven. At the appointed hour, the Reverend gentleman took the stand, and pro-ceeded to speak, as had been announced, on the Past, Present and Future of the Colored People Past, Present and Future of the Colored People of Connecticut. Notwithstanding he had spoken nearly an hour only a short time before, on his report, to which we have alluded, he addressed the Convention and audience for 75 or 80 minutes—during which he poured forth such right statements. during which he poured forth such rich strains of eloquence as we never before heard from the lips of any man, white or colored, in this State—such as Samuel R. Ward or Frederick Douglass might equal, but not excel—such as would forbid any who heard it from saying that Connecticut does not possess a colored orator. Rufus Choate or Ward Beecher could not have commanded closer attention, or elicited more heart-felt expressions of approbation than did Mr. B. The address itself was an able one-it was full of facts connected with the history of the colored people, and of solid argument, well pointed and seasoned with pithy, spicy metaphors, and abounded in noble and manly nents. We will not caricature it by giving

fow detached sentences.

On motion, it was voted, that a copy of the address be solicited, and that an edition of three thou-

and be published with the minutes.

Dr. Samuel T. Gray, of New Haven, spoke some fifteen or twenty minutes on the subject of Colonization. The Doctor doctored the engineers of this zation. zation. The Doctor doctored the engineers of this scheme somewhat after the allopathic system. If he went to Africa to be a President or Judge, he should beg to know whom or what he was to preside over or judge. He was inclined to the opinion that he should stay with Uncle Sam until Godnot the Colonizationists—saw fit to take him away. He hoped he was prepared to leave the world, but was sure he was not and never would be to leave the soil on which he was born and reared. The Doctor resumed his seat amid expressions from the

her wealth and learning, finally 'Voted, That Eighty Dollars be appropriated for the salaries of two colored teachers during the ensuing year'! In this vote, nothing was said of any school-house or other place in which to keep the school. Two were furnished by 'benevolent citizens'—one a miserable hovel, hardly fit for the winter quarters (I B) the colored persons, who, by their indolence or indifference, are doing nothing to advance, but much to retard, the progress of equal rights in this State; another whereby each country is required to employ and remunerate colored lecturers to canvas its entire arena, &c.

Appropriate closing remarks were made by A

S. T. Gray and E. D. Bassett of New Haven, A. J. Morrison of New Milford, G. W. Francis Bridgewater, E. C. Freeman of this city, H. Nott of Hartford, J. C. Peck of Windham, and others. On motion, the Convention adjourned to meet at Hartford, on the third Wednesday of April, 1855.

Throughout all the proceedings, the strictest observance was paid to parliamentary usage, and what rendered the meeting so pleasant to us was, that there appeared to be such a unity of sentiment and harmony of feeling among its members; and, in speaking of their wrongs, no man of them let drop a word of censure or bitterness against the law-makers of the land. We have no doubt that the proceedings, when published, will receive a wide circulation. NORMAL.'

THE METHODISTS ON SLAVERY.

[Correspondence of the N. Y. Tribune.]

WARSAW, N. Y., Friday, Sept. 15, 1854. The Genesce Annual Conference, (Methodist,) composed of the ministers of Eric, Niagara, Orleans, Monroe, Genesce, Wyoming and Alleghany County, closed its session of ten days at Warsaw, Wyoming Co., on the 14th inst., Bishop Janes presiding—about one hundred and twenty

ministers being in attendance.

The Conference unanimously adopted a very strong and able report, presented by a Committee headed by Dr. Chamberlayne, which will be forwarded to the Tribune for publication. The report were adopted unanimously:-

Resolved, That obedience to the Fugitive Slave Law is not obligatory; but that, on the contrary, we are bound to spurn it as a shameless and wicka statistical report of that city; from which it appeared that there are now 137 colored inhabiof God, we will never contract the guilt of com-plicity with the stealers of men, infinitely preferring to abide the penalty of non-compliance, to the enduring infamy of passive submission or acqui-escence in the most insulting exaction ever thrown into the teeth of men possessing the least respect for themselves, the laws of the Creator, and the equal rights of their fellow-men; and we hereby exhort our people, as they have opportunity, to follow our example.

Resolved, That the late action of the United

States Congress, by which the section of the Missouri Compromise prohibiting slavery in the ter-ritory of Kansas and Nebruska is repealed, is a flagrant and shameless perfidy to a sacred compact, which, while it abates the obligation of all kindred compromises, we will never cease to oppose by all constitutional means, till its execrable object is defeated.

Resolved, That while we are unalterably opposed to the acquisition or admission of Territories as States into this Confederacy, on other grounds than those of the utter and everlasting exclusion of slavery, we are equally opposed to the organization of Churches or Conferences on other than

the same grounds.

Resolved, That in the judgment of this Conference, it is competent for the General Conference so to construe the general rule on slavery as that it shall prohibit the holding of human beings in involuntary servitude by the members of our Church, and that the General Conference be requested, at

quire appropriate political remedies, we will vote for no man, for any State or National office, who is not firmly and explicitly pledged against the further aggression of the Slave Power, and in favor of reclaiming those rights and powers which have been usurped by it, and whose personal character is not a guaranty that he will act accordingly; and that we carnestly advise our people to follow our armsels.

our example.

Resolved, That on the ground of the want of stringency and definiteness in the Resolution of the Troy Conference, this Conference do hereby non-concur in that Resolution.

ACTION OF THE CINCINNATI CONFERENCE.

CINCINNATI, Oct. 5, 1854.

The following report on the subject of Slavery was presented to the Conference this afternoon, by the Committee which was appointed last week. This Committee consisted of J. C. Bontecou, David Reed, Wesley Rowe, E. G. West, C. H. Lawton, T. D. Crow, M. Dustin, A. Lowrey, and Cyrus

should beg to know whom or what he was to preside over or judge. He was inclined to the opinion that he should stay with Uncle Sam until Godnot the Colonizationists—saw fit to take him away. He hoped he was prepared to leave the world, but was sure he was not and never would be to leave the soil on which he was born and reared. The Doctor resumed his seat amid expressions from the colored portion of the audience which showed a full assent to his doctrines.

Rev. L. Collins, of Bridgoport, and some others, addressed the audience briefly, when the Convention adjourned to meet in the morning at 9 o'clock.

Morning Szssion.

After the usual preliminaries, the Business Committee reported, through their Chairman, Rev. A. G. Berman, a series of recolutions, calling, among other things, for \$200 to aid in defraying the extended to the opinion that he should stay with Uncle Sam until Godnot the opinion that he should stay with Uncle Sam until Godnot the Colonization to slavery as practised in the United States, we cannot better express our views than in the language of the fathers at the Conference in 1785. That language is as follows: 'We do hold in the United States, we cannot better express our views than in the language of the fathers at the Conference in 1785. That language is as follows: 'We do hold in the Englishment of the States, we cannot better express our views than in the United States, we cannot better express our views than in the United States, we cannot better express our views than in the Longuage of the fathers at the Conference in 1785. That language is as follows: 'We do hold in the United States, we cannot better express our views than in the Longuage of sa full states, we cannot better express our views than in the Longuage of the fathers at the Conference in 1785. That language is as follows: 'We do hold in the Internation of slavery, in all Resolved, That we regard the Kansas and Ne-Internation of slavery and salarming exhibition of the slavery and salarming exhibition of clavery. He should be a

now the inquiry is. 'What shall be done' for the attainment of this end! It may just as well be understood by all whom it may concern, whether North or South, whether friend or foe, that whatever measures may be taken, or however these measures may be varied, this one object may be kept steadily in view; and that the Methodist Episcopal Church will never cease to seek the extirpation of this evil, until the last manacle is bro-ken off, and the last slave is free.

Up to this point there seems no room for differ-

ence among us. But when we proceed a step fur-ther, and inquire hore the object may be most certainly and speedily accomplished, there is ground for diversity of sentiment. And when we recollect that the wisest reads and the purest hearts bave been sorely puzzled by this inquiry, we feel that we should approach it with becoming modesty. At the Christmas Conference held in 1784, itseem-ed quite clear to our fathers of that period, that all slaveholders should be excluded from the Church, and a rule to that effect was accordingly emeted. Six months observation and reflection, however, awakened doubts in their minds, and the rule was at first suspended for a time, and finally aban-doned. Whether they acted wisely or unwisely in this retrograde movement, let the past and future history of the Church determine.

For fifty years, the standing inquiry of the Church has been. What shall be done? and practi-

ally the answer has been, Nothing. For it cannot be denied that, instead of anything toward the ex-tirpation of this evil being exerted by the Church, Slavery has made large encroachments upon the Church and upon the country. At first, it hum-bly asked for toleration; and this was granted. It then demanded the sanction of the Church; and has obtained it. Finally, it coveted more territory, and took possession of it. Last year, we com-plained of a most iniquitous law, enacted for the purpose of compelling us to catch our brother as he fled from the oppressor, and send him back to his unrequited toil—to his worse than Egyptian bondage. This year, another and a bolder step is taken, and vast regions of territory, heretofore considered sacred to liberty, have been thrown open to slavery.

And now the question again comes up, ' What

shall be done for the extirpation of the evil of sla-Your Committee would respectfully recommend the adoption of the following resolutions:—

Resolved, That we earnestly recommend our people to memorialize Congress, asking the repeal of the Fugitive Slave Law, and the reënactment of so much of the late law known as the Missouri Compromise as excludes slavery from Kansas and Nebraska, and other territory of the United

States.

Resolved, That persons holding slaves for gain. or for their own convenience in any way, or with the intention of perpetuating the bondage of the slave, should not be received into the M. E. Church, nor suffered to continue therein.

There was much unanimity in regard to the subject. Dr. Elliot, however, objected to the asser-tion in the report that the Church had done nothing. He thought she had done much in endeavor-ing to rid the country of slavery. He was opposed, too, to the subject coming u for it only resulted in agitation. Several speakers took very strong ground against the Fogitive Slave Law and the Douglas Nebraska Bill, and their riews seemed to meet with general favor. One old gentleman, Rev. Mr. Finley, said he formerly since its lsts encreachments upon freedom, he had changed his mind, and would now do all in his power to throttle the monster. He said if all the Bishops were to tell him to obey the Fugitive Slave Law, he would not do it. He hoped the Conference would at Brandwins and all his father was wounded at Brandwins and all his father was held conservative ideas in regard to slavery, but ence would take high ground. His father was wounded at Brandywine, and all his mother's brothers were killed in the Revolution which gave us the glorious liberty we enjoy; and he had written to Mr. Stephen Douglas, the demagogue, that some of that same blood coursed in his veins, which he was willing to spill, if need be, in the preservation of this great boon. The resolutions passed almost unanimously.—N. Y. Tribune.

ACTION ON THE COLORED POPULATION. The Methodist Conference, which held its sesions in Cincinnati, a few days since, passed the following resolutions :

· Resolved. That it is of the greatest importance, both to the colored and white races in the free States, that all the colored people should receive at least a good common school education; and that for this purpose, well-qualified teachers are indisensable.
Resolved, That the religious instruction of the

colored people is necessary to their elevation as well as to their salvation.

'Resolved, That we commend the establishment of a Literary Institution of a high order for the edneation of the colored people generally, and for the purpose of preparing teachers of all grades, to labor in the work of educating the colored people in

our country and elsewhere.

'Resolved, That we recommend that an attempt be made on the part of the Methodist E. Church to co-operate with the African M. E. Church in promoting the intellectual and religious improvement of the colored people.'
Bishop Payne, (colored,) of the African Metho-

dist Church, being introduced to the Conference, and being requested to speak his views in reference to the project of establishing a literary institution, said that the colored people had already purchased 160 acres of land some 14 miles from Columbus, O., which had been paid for, and a frame building erected thereon, at a cost of \$700. It was not sufficient for a college, but in it were a resident teacher and twelve children. Only the embarrassment of the want of money prevented the realization of the idea so prominent in the resolves of the Conference.

The Milwaukee Sentinel states that the Annual Conference of the M. E. Church in Wisconsin, at their recent session in Janesville, passed the following among other resolutions on slavery: Resolved, That our opposition to slavery, in all ts forms, was never more decided and uncompro-

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The General Convention of the Christian denomination held its meetings in Cincinnati during the past week. We select such extracts from their proceedings as we suppose will interest our read-ers. The question of slavery was up, of course. The following is the report of the proceedings on the subject given in the Cincinnati dailies:—

Elder McKenney, from the majority of the Com-mittee on Anti-Slavery, reported, declaring slavery an infringement on human rights, expressing an intention to resist, by all honorable means, the ex-tension of slavery into territory where it does not

now exist, and recommending moderate measures in dealing with our Southern brethren.

Elder Millard gave a thrilling description of American slavery, in its effect on the slave, on the master, and on the North.

Ebler Wellons, from the minority of that Com mittee, read a report, stating the views of North-ern and Southern brethren, acknowledging the sincerity of both, claiming the right of the to manage their own domestic institutions, and remonstrating against harsh denonciations of either in our general meetings, as each had an opportu-nity to express their opinions in their local Con-

Elder Dearing offered to amend the majority report, by resolving that this Conference express its deep abhorrence of the detestable system of slavery, and their disfellowship of it. He made an ear-nest speech in support of his resolution, and said that hereafter the Michigan Western Conference, which he represented, would not send a delegate to any body where Slavery had a representative.

Elder Bighy said the Maine Conference, which he represented, expressed similar sentiments.

Elder Simonton said he could not go that length at present. If this resolution should pass, other resolutions would have to be passed to make our action consistent, as there were other evils in contact with the Church.

Elder Stanton thought long speeches unnecessary. The minds of all were made up, and would not be changed. If Slavery was fellowshipped, the New York Central Conference would not hereafter be represented. He moved the previous question, and it was carried.

The amendment was then adopted, expelling sla-

Elder Weston offered a resolution, declaring the Fugitive Slave Law contrary to the requirements of the Bible, and therefore void, and that the repeal of the Missoari Compromise was a flagrant violation of national faith, and ought to be re-pealed. Adapted unanimously.

Elder Wellons, of Virginia, said he regarded the passage of the amendment as a virtual expolsion of himself from the Convention, and he would therefore bid them a final farewell.

Elder Simonton, of Ohio, asked to be excused from further attendance on the Convention, in consequence of the passage of these resolutions. Rev. J. N. Walter, Vice-President, resigned his

office, and asked to be excused, for a similar rea-

Elder Gardner thought no wrongs would be righted by such proceedings; he hoped the brethren would keep cool and calm.

After the transaction of some other business the following proceedings took place :-

The amendment of the report, by the passage of which Elder Wellons considered himself expelled from this body, was here reconsidered.

Elder Goff said he had no fellowship with slavery, but regretted the use of the violent language in which the amendment was couched. No good was done by such language. He hoped the action wauld be rescinded. It was contrary to the whale Christian Church. Five minutes' hasty action this afternoon had completely divided the Church and denomination. Brethren could not be aware of the extent of the evil thus done.

Elder Gardner said, our churches were all independent, and if they did not want to hear a slave-holder preach, they need not. No good could be done by driving men from us.

The discussion was further continued by Elders Roberts, Kimball and Walter, all of whom expressed their opposition to slavery, but regretted the hasty action of the body, and hoped it would be

Elder Dearing said he came here with definite instructions, and he had carried them out. He was not to be scared by threats of division. That was to be expected, where slavery was an ingredient We had authority to say who were to be members of this Convention, or we had no authority at all. He had no apology to offer for his course.

Elder Pike read the report of the Committee, and the amendment of Elder Dearing, and showed there was no discrepancy between them in sentibut the ame nt contained the stro

The discussion was continued longer, and the question was then taken on the adoption of the original report, without amendment, and carried. The repeal of the Missouri Compromise was discussed by Elders Hand, Millard, Elliott, Lane and

others, and the resolutions passed and reconsiderothers, and the resolutions passed and technical ed vesterday were passed again.

The minority report of the Anti-Slavery Committee was ordered to be published in the Minutes.

Mr. Elliott offered a resolution recommending

Christians in the South to labor for the repeal of all laws forbidding the education, &c., of the slaves. Adopted. (Those members who withdrew yesterday

count of the action of the Convention on the slavery question, returned to-day and resumed their seats, as the Convention had modified its action on that matter.]

NEW YORK BAPTISTS.

At a recent Baptist Missionary Convention, held sition to the Nebraska Bill was presented, in be half of a self-constituted Committee, which elic ited an interesting and spirited discussion. Mr. Clark thought such resolutions were no

within the province of a Convention Libering for the promotion of a 'kingdom not of this world.'

After further remarks, pro and con, Mr. Smith said he was opposed to the resolutions he regarded this as an improper place for them. It was a question of morality, to be sure, but it was also a question of politics, deeply invedded in the interests of political organizations. The objection urged against the procest of the three thousand clergymen was not that they acted, but that they acted as clergymen, and not as citizens. He favor of passing the resolutions in a social

capacity, after the adjournment of the Convention, Mr. Dye said, that in passing these resolutions. the Convention did not depart from its original course. No speaker had as yet opposed the sentiments of the resolutions, and he hoped these sentiments might be embodied in language which would be unexceptionable. The country was never in such a crisis before—there never was before so much necessity for a clearly defined position on the question of slavery. In Jefferson county, there were but two parties—the advocates of Nebraska and Rum, and their opponents. It was important that this body take the right position before the world. The adversaries of these good principles would construe its position in favor of these wrongs, unless they passed the resolutions.

Mr. Bainbridge asked if such questions wer not considered when Baptists were politically op pressed.

Voices- Yes! yes!

Mr. Wheelock, the Moderator, said the Convention at first entertained such questions till it was nearly ruined; and finally, the gate was shut down, and all went on harmoniously. He did not thank those who introduced these resolutions. He had no feelings of gratitude for those who had distracted the Convention with these questions. If you pass them this year, who can tell what will come next year! If you pass an Anti-Nebraska resolution this year, who can tell what is will creep in next year! Pass these resolutions, and the consequences will be, that brethren all over the State will be offended by it. Some of them have money, and will not give it. if we go into those outside issues. It will injure uc as a body, and injure our treasury. Why pass resolutions that embarrass our agents in getting money! We are in the same road which once led us almost to ruin. Mr. Wheeloek, the Moderator, said the Conven

Mr. Lincoln hoped with all his heart that th

resolutions would pass. He was once opposed to the expression of sentiments upon such questions, but that time had gone by. The time had come when we are to decide whether we ourselves will be slaves or freemen, and all the pleadings of expediency should be given to the winds. He was corry that the many argument should be introduced. If men acted from motives which would prevent their giving money because of such resolutions, he did not want their money.

Mr. Because could not discuss the same acted from the following gratifying announcement:

But the resolution was moved and supported by ardent Colonizationists. S. P. Done.*

We are indebted for these reminiscences to a letter from Mr. Boman himself in Frederick Douglass's Paper. Mr. B., giving an account of the convention of colored men recently held in Midson was their money.

Mr. Because and had not want their money.

Mr. Because and had not want their money.

But times have changed. The best school in the

A motion was made to lay the resolutions on the table, but it was voted down.

Mr. Brandall said there was no other time for these resolutions. If you want to destroy the Convention, choke them down.

An amendment was offered, slightly modifying the language, though not the sense of the resolu-

tions, which was accepted.

The question was called, and the resolutions passed by a very decided majority.

The Chairman said he bowed to the democracy

A notion was made to reconsider the Temperance resolution passed in the forenoon: but it was voted down by a decided unjority. The Convention was evidently in favor of the resolutions.

THE UNITARIANS

Becently held their annual Autumnal Convention, as our renders learned from a correspondent in our last week's paper, at Montreal. From a report of that meeting in the New York Christian Inquirer, we make the following extract :-

Rev. SAMUEL J. MAY, of Syracuse, N. Y., offered the following resolutions, which embodied some remarks he had previously made, and which are given as amended by the Convention. After a brief discussion, they passed unanimously:—

Resolved, That while we deeply deplore the present inability of humane and Christian people in the United States to give shelter and protection to the poor fugitives from the most cruel and un-christian institution of slavery, we thank God that only an invisible line separates them from a ment upon earth.

Resolved, That we return our grateful acknowl-

edgments to those persons in Canada who have generously co-operated with the friends of humanity in the United States, in providing homes for these fugitives who have succeeded in effecting their es-

cape from American slavery.

Resolved, That we carnestly entreat the people of Canada, upon whom our words can make any impression, to use all the influence they may, in keeping alive that public sentiment throughout these provinces which will withstand any attempt to open this fair land to the hunters of men. or to throw the least impediment in the way of those who are fleeing for liberty, dearer than life.

[Correspondence of the N. Y. Tribune.] BLOODHOUNDS AT WASHINGTON. Washington, D. C., Friday, Oct. 6, 1854.

overtaken and passed by a large dog, (which I after-ward learned was a bloodhound,) with his nose on the scent close to the ground. As he hastily ran Mong, he dragged, by means of a rope tied around his neck, a two-legged creature, apparently in pursuit of some game, and who, but for some after developments, might have passed in the world's

of their pursuit, as my steps quickened, my eyes as a question of Divine right, rather than of economy, of the moral sense and judgment, than of the sensibil ing a sudden turn to the right, run between two ities and sympathies, -of the Divinities, rather than of high piles of boards in a lumber-yard at the the Humenities?' He then suggests whether 'the canal's bank, jerking the attached appendage with him. As I approached a few steps more nearly, I heard the most hideous and heart-rending screams of a child, and fearing one of the several children whom I saw on the bank fishing had fallen therein, I hastened to the spot for his rescue. But my fears had not been for the worst; for here, almost under the stars and stripes of a nation's flag, which so boasts of her freedom, was I an eye-witness to a scene heart-rending, appalling and And then goes on interrogatively to intimate that it was terrific in the extreme. For there saw I a man of the sins of the African Race that required their enthe hatchway of a small yessel, jerking after him. very is a providential exponent of God's wisdom, justhe hatenway of a small transfer, the game, (one of in a rude and heartless manner, the game, (one of ice and goodness!—that it would be a reflection on God's children,) a well-formed lad with a three-God's character to conclude otherwise!—and that good whose countenance, although disfigured with fright, men have really no need to concern themselves about terror and tears, bespoke a mind, sympathies and Slavery, any more than about sickness or pain, earthaffections. Of these, the tyrannical fiend and man quakes and volcanoes, and the subjection of the we grasping the stronger specimen of humanity by the ankles, and, with a swing of his whole person, bringing him over his right shoulder, attering, in a loud and earnest voice, as he placed him there: G-d d-n you, I'll learn you to run away! I'll series of Questions, thus, ' Whether Slavery is not also show you who you run away from ! -- and thus a positive institution of Revealed Religion ? ' Of course they passed from the vessel up the street, followed it is. Was not there the case of Ham, and the patriby the bound whose acute seent was for the present dispensed with. 'Great God!' I could but archal Slavery, and Mosaic servitude, and 'the recog exclaim, as I gazed on the children, and thought nition and moral ordering of Slavery in the precepts

American free-born children.
That I might not write my first impressions, and I have delayed giving you the above for some days, during which time I have been induced, from witnessing this scene, to read through Mrs Stowe's world-renowned Uncle Tom's Cabin. At a former they have. Christians have always been most piously time, I had laid it aside unpercosed, believing that a high sense of honor and humanity breathed in the judgments consequent thereupon. We would only hearts of our southern brethren, as well as of humbly submit a query of our own to Dr. Lord, wheth hearts of our southern bretaren, as well as those with whom it has been my pleasure to dwell, er it is not about time for Ham to have his turn, and and, therefore, I was prejudiced against the work, and doubted its truthfulness. I have now given to for the whites to be submitted to the same beneficial you a scene acted in the metropolis of our nation discipline that has been so good for him? Doth it not consonant with those described in that work. Al-, savor of partiality on the part of the Divine Invento though I would not have otherwise than witnessed of Slavery, that its blessings should be monopolized by it, I trust a similar one may never again be mine guilty Ham? We think the white race in this country to record. Publish it, then, to prove the truth of guilty had become to be for its country to record. Scenes like these should be kept before them, and we can assure Dr. Lord that there are few, if any, Afwhen occurring, made to them as 'familiar in their rican Christians, who would not give God the glory, if

THE PAST AND THE PRESENT.

the Methodist Church, was expelled from the Wes-leyan University at Middletown, (then under the his Great Interrogatory Divisions, and there are Eleven superintendence of the Rev. Dr. Fisk.) on account of them. He suggests that the Law of Love doth not of the color of his skin, the white candidates for the Methodist ministry then in the institution not deeming it consistent with their dignity to allow a nevolent motives is truly virtuous and commendable; deeping it consistent with their dignity to allow a new other indives is fruly virtuous and commendable; negro to be educated in the same institution with themselves. The President, Professors and Trustees, being Colonizationists, and anxious to propitiate the slaveholders, yielded to their own unchristian prejudices and the clamors of the students, and Mr. Ray was sent adrift, to perish for lack of knowledge, or obtain it as he might, in the face of a public opinion that denied he manhood same arguments which are urged against Slavery would face of a public opinion that denied his manhood same arguments which are urged against Slavery would and trampled him in the dust, as belonging to an apply with equal force to Civil Governments; and so on inferior caste. About the same period, another and so forth. As to the Nebraska Bill, he suggests that colored youth, Mr. Annes G. Beman, though not a it was not ap occasion to drawout numbers, as such, to regular member of the University, was in the habit of attending some of the recitations, being thus graciously permitted to pick up some of the promise was by no means what it was cracked up to be; crambs that fell from the full table of the white and, in view of the whole subject, that it is unwise students; though he did not enjoy even this privi- and hazardous for Christian men to denounce and op lege without being often subjected to jeers and pose the institution of Slavery, or to give encourage insults, the bitterness of which may be estimated ment directly or indirectly, to remarks and excited by the following missive:

' MIDDLETOWN, Oct. 5th, 1883. 'To Beman Junion- Young Beman :- A number the students of this University, deeming it derogatory to themselves, as well as to the University, to have you and other colored students recite here, do hereby warn you to desist from such a course; and if you fail to comply with this peaceable request, we swear, by the eternal Gods, that we will resort to forcible means to the course of the course put a stop to it. 'Wesleyan University.' TWELVE OF Us.

Mr. Beman put this letter into the bands of his teacher, who published it in the Liberator, with remarks, of which the following is an extract:

*The President being absent, the letter was shown to 'The President being attent, the letter was shown to the Professors. One of them, with a significant tost of the Professors. One of them, with a significant tost of the head, "passed by on the other side;" the other stated that, bating the profanity, it expressed the sense of a by-law enacted by the Board of Trustees at their last meeting. By subsequent inquiry, we have

Mr. Freeman could not discover the serious conequences likely to arise from the passage of the
essolutions.

A motion was made to lay the resolutions on the
table, but it was voted down.

But times have enanged. The desirons in the
State of Connecticut, for the education of colored children in company with white children, is now found if
the city of Middletown. How it came to throw open it
doors for all, without distinction of color, will form as
interesting chapter in the moral progress which ha
been made in the few years now under review. With such evidences before them of the vineibil ity of prejudice and the progress of sound princi-ples, who shall say that Abolitionists have not good reason to be encouraged!—National A. S.

THE LIBERATOR.

No Union with Slaveholders. BOSTON, OCTOBER 27, 1854.

A NORTHERN PRESBYTER WITH SOUTH-ERN PRINCIPLES.

Let the Southern Zion rejoice! The Clergy of New England have not fallen away from Slaveholding Grace o utterly as Southern Christians apprehended, when they read the Protest which some three thousand of them sent up to Congress last winter. There is yet a remnant left. There is yet a Voice uplifted in th Northern Wilderness, warning the 'guides of the people ' against the errors which are likely to mislea them, and indicating the paths of truth and peace and righteousness. It comes from the far North; yea from the bosom of the nursing mother who sent forth Webster to utter words of truth and soberness, and Choate to tear his hair and dislocate his joints in be where these outcasts may be, as thou- half of the blessings of Slaveholding Republicanism sands of them have been, kindly received, and put and Christianity. It is well meant as oil on the trouunder the protection of the most powerful Govern- bled waves of politico-theologic controversy, and well adapted to establish wavering sinners in the Gospel according to Saint McDuffie. It is entitled, 'A Letter of Inquiry to Ministers of the Gospel of All Denomin ons, on Slavery. By a Northern Presbyter,' A Northern Presbyter with Southern Principles, would have been his true description, had his modesty per mitted him to claim his deserts.

The authorship of this Inquiry is generally believed belong to the Rev. Nathan Lord, President of Dartmouth College. At any rate, he makes it clear that he is a Yankee, by the number of questions he asks. Indeed, it is properly called an Inquiry, as we doubt whether any work, of no greater length, ever contained such a number of notes of interrogation. We think Messrs. Damrell & Moore, the printers, must have laid in a supply extraordinary to meet the exigencies o such a demand. Its object is to unsettle the minds of A few days since, while passing down Tenth the ministers of New England as to some points which theret, from Pennsylvania avenue, to the Smithsothey were beginning to look upon as tolerably certain such as, that a man's body belonged to himself, and not to somebody else, and that it was little short of blas phemy to lay the blame of any arrangement by which his property in himself was conveyed to his neighbor to the common Father of them both. This latter doc trine the Reverend Author evidently looks upon as a damnable heresy; for his very first question is, in great eye for a man.

Naturally feeling a little interested in the object brief, whether ministers ought not to consider slavery as a question of Divine right, rather than of economy,accredited guides of society should not withdraw the

respect to the moral government of God?' The Presbyter next inquires 'whether Slavery is no an institution of God, according to Natural Religion ? South, as he had made his appearance through slavement, as an evidence of Divine justice ;-that Slaoved destitute and void, by his to the stronger animals! But, still, strong as is the proof of the Divinity of Slavery derived from Natural Religion, the Doctor thinks that 'higher teachings' should be referred to, and so introduces his third grand what a scene for the young and tender hearts of subsequently given to all races by Christ and his Apos tles ? And then, have not . Christians, in all periods except some, in times of peculiar bewildering errors and with a heart wildly palpitating with indignation, excitements, and these mostly since the outbreaks of the modern illuminated and atheistical philosophies, justified the curse and stigma of guilty Ham?" Of cours mouths as household words. Particulter. they should see even him taking his turn in the cotton-

field or the sugar-mill. But we cannot follow the Doctor through the whole In 1832, Charles B. Ray, a licensed exhorter of of his interrogatories. It would require a volume, inment, directly or indirectly, to romantic and excited persons, who would subvert it; that they may thus hinder the providential designs of Omnipotence, and give their influence to all sorts of political and theologica heresy; and that ministers should be very careful of what they do by way of interference with Slavery, ' except scientifically, according to the methods of Scripture and experience,' 'lest the fatal infection' (whatever may be) which they are appointed to enslave and restrain, have a free course, despite the contrary good pleasure of a benignant Providence, and hurry all parties together to an untimely grave'! The ministe being thus too much for Omnipotence, and able to him der the Most High from doing his pleasure for good why cannot they use the same superomnipotence remove the evils which his Providence has ordained

We think the Doctor proves (or assumes) too much fix

We commend this pamphlet to the attention of the by God, as many maintain, by usage, as none can deay. Very movement is to take part in these carious in psychologies. We do not think its match has to the highest moral and spiritual ends) for the defence been seen for long years. To see a Christian minister, of the true gospel, and for the furtherance of the truth, occupying a high place of influence, employing what the spirit, and the kingdom of Christ in the world, power he has to darken counsel, and make the worse And wherein, I ask, is not the furtherance of the anti-

Dr. Lord has given to unbelievers and scoffers the best right to use the day for anti-slavery purposes, I conchance they have had for a long time to make light of the Scripture. An ingenious Mormon, or Free Love Percommand and example of Jesus, I consider imperative fectionist, could take this pamphlet, and by the simple substitution of Polygamy or Concubinage for Slavery, gospel; and I respectfully invite all anti-slavery or pro he would have a perfect Bible Argument on his side. Are there not the patriarchs, and David and Solomon, American Abolitionists, a better way of using the day, in and the Mosaic Law? Were not these institutions as the circumstances, than that which we have taken much providentially established as Slavery? And are Most thankfully would we see the professed churches they any worse, or so bad, or, indeed, anything else? the land-and all its pulpits-doing their duty to If the Supreme Being is to have the credit of ordaining Christ and to their enslaved brethren. Eyen then, w an institution which an American Doctor of Divinity should have a perfect right to continue to hold our own likes, let him not be robbed of that of another which anti-slavery meetings; but I doubt not the great ma he would hardly venture to defend. It is true that jority of anti-slavery people would then most cheerful there are some passages in the New Testament which ly unite with the regular assemblies on that day, which might seem to militate against such a theory as we have, would then have done something to earn the name of supposed to be maintained on the Presbyter's ground. Christian, now most falsely and meanly worn by them But then, they were overruled, in 1849, (we think it As things now are, the least we can do is, by our public was,) by the A. B. C. F. M., by a solemn vote, which gatherings, to register our constant protest and testimony declared Polygamy not inconsistent with Christianity; against the unfaithfulness of the churches—their essential so that they can no longer be looked upon as of any ef- infidelity—and to do what we may to make up for their fect in this jurisdiction. And as to the clergy, them- neglect and treachery. Our Sunday meetings, as you selves, we can tell their Reverend adviser, that he is well know, are ever simple, solemu, and decorous; and asking them to strip themselves of the little claim they such truths are uttered there, that we can truly say have left upon the respect of the people. Their faces, "the common people hear them gladly." We challenge as a body, have not been so steadfastly set against the any candid witness to point out anything in our use of wickedness of the people, as to excite the alarm of the the day to which any person could object, save the evil doers. The indignation with which their very mod- who belong to pro-slavery churches or pro-slavery par erate remonstrance against the Nebraska villany was ties, whose craft is endangered by the truth spoken a maintain it and improve it. Their worst enemies are such subtle deceivers as this Northern Presbyter, who would make his own servile and abject spirit the measure of the souls of all his brethren .- Q.

We find the following article in the Glasgow and Edinburgh North British Mail, and gladly transfer it to the columns of THE LIBERATOR. It is worthy the candid consideration of all who doubt the propriety or the morality of the consecration of the Sabbath to the cause of those 'appointed to destruction' in this Christian (?) land.

AMERICAN ANTI-SLAVERY MEETINGS

HELD ON THE SABBATH. At the Anti-Slavery Conference held at Mancheste on the 1st of August, 1854, the Rev. W. Guest, of Leeds, took occasion (we speak from the published report of he considered to be a violation of the principles of Chrisits lawfulness or unlawfulness, we can have no hesitation in complying with the request of this distinguished American gentleman. Mr. May says:

est opportunities was given, and suffered to go by un- that should have been adopted. improved, of defending the essential Christianity of the Let me say one word, too, about our anti-slavery anti-slavery movement, that could be desired. The exception taken to our use of that day, in the presence, course, we, being brought up under monarchical rule, too, of that large and intelligent audience, seemed ab- do not look upon that form of government as many of solutely to demand a reply; and the tone of apology in you Republicans do. We have seen, in our past histowhich G. T. spoke, appeared to me rather to admit the ry, that many advantages arise from our constitution, ground of censure than otherwise. Surely, if the anti- and with reforms in Parliament, in the civil service slavery cause lacks any element of suitableness for the and general patronage, all of which we shall obtain, most sacred time that ever the common Father of all we do not hesitate to say, that we are satisfied with our men made and gave to his children, I am wholly at a government and are loyal to our Queen. Some of the has to know what it is. If it be not a far better use prominent anti-slavery men belong to our aristocracy. of the day to employ it in considering the slave's rights. They naturally hold even stronger views than I have and his sufferings and wrongs, and our duties in rela- expressed; but it can never be said of men like Lord tion to him, than it is to spend it as the day is usually Shaftesbury, Lord Brougham, and others I can name, spent by the ministers and congregations of our land- that they have been indifferent to the improvement of ninety-nine hundreths of whom are pro-slavery, either our fellow-countrymen. There is hardly a practical by open justification, by direct participancy and com- philanthropic movement with which the name of Ashour friends or our enemies, wherein the latter use is to be ment for education which has not been supported by preferred to the former. We maintain that the former Lord Brougham. Descending to those who hold a lowappropriation of the day is unspeakably higher, more er rank, look through the list of English abolitionists religious, and more in accordance with the build of They are ever to be found among the active workers in Christ, and with his own example. And would our reforms at home. Indeed, let me ask, is it not natural English anti-slavery friends doom us to go to these pro- they should, if they are at all governed by principle slavery churches all about us, and accept in silence the The very reason that causes them to work for oppress doctrines they inculcate upon us? Or would they have humanity when they hear its cry for help coming us sit in idleness and solitude on that day, abandoning across the Atlantic, forces them to hear that same voice its hours, and the glorious opportunities they afford, when lifted up in England. Since I have been settled of disseminating light and truth, of inculcating lessons in Bridgewater, I have had occasion now and then to of humanity, and of fidelity to conscience and God's call upon friends on anti-slavery business. When I higher law, to the sole use of men who will employ those found myself so obliged, I bethought me of those who hours only for time-serving or devil-serving? We say would be likely to help, and I always picked out those no; we maintain our right to use the hours of the Sun- who were active in the temperance movement, wh day to preach the gospel of deliverance to the captive- were interested in the cause of education, who take those self-same 'good tidings' which Jesus declared at part in movements for political reform; and never, with the outset of his ministry that the Spirit of God espe-

appear the better reason! And in his craftiness, endeav-oring to make his disciples believe that his instillations are the result of their own reflections! Slavery is near-said, in a letter to Mr. Garrison, long since, 'Surely, er its end than we had feared, if its friends are driven if Christ has a cause upon the earth, it is the anti-slaver, to such straits as these for its protection. The Bul-cause. Have not we you and I, and all of us-main wark of Slavery must be tottering indeed, if it calls for tained this from the first? Are we to abandon this such propping up as this at the hands of its friends. glorious and impregnable position now? or are we, with Slavery must be losing that support, which the Rev. bated breath, to half-excuse, half-accuse ourselves, on Dr. Barnes said was the only one that sustained it, the point? By no means. We say still, that the gos in the American Church, if it demands such helpers as pel, in its every part, points us to the outraged and this Northern Presbyter. Stephen Foster must call in bleeding slave, and the words of Jesus still ring in our and burn his Brotherhood of Thieves, and Parker Pills- pars, 'Inasmuch as ye have done it unto these, ye have bury his Forlorn-Hope of Slavery. The Church and done it unto me. As he identified himself with the Ministry must be getting all right, the Rev. Dr. Lord poor, the wretched, the outcast, shall we fear or hesibeing witness; for it must have been a desperate state tate to do the same? And if he set free from her bonds of things which could call forth such an extraordinary on the Sabbath-day the poor crippled woman whom Sa-Concio ad Clerum as this from one of the very Bish- tan had bound for eighteen years, shall we be censured. ops of the Congregation. We hope it may be so; but and by His professed friends, too, for seeking to do what we must have stronger proof of it than the signing of the Nebraska Protest, or an occasional sermon about men and women in our own country, whom the Satan of slavery has bound all their weary lives long? Our upon all who recognize any allegiance to him and his slavery people, in Europe or America, to show to us, the received by Congress and the politicians, was a proof the anti-slavery meetings. They are meetings for true how imperfectly they had done their work in times past. worship, meetings in which the name, the law, and the That movement, slight as it was, put the Clergy of New authority of the Most High God are recognized, truly England in an attitude of greater dignity and influence recognized; not by mere lip-service, but in practice, and than they had held since the Revolution. Their last by earnest exhortation to others to know and to do His estate will be worse than their first, if they do not will, rather than to yield obedience to the corrupt and wicked laws which men may make, and strive to impose. I could write long on this topic, but to you it is unnecessary. Our English friends, however, should know our position, and judge us rightly."

LETTER FROM REV. S. A. STEINTHAL. BRIDGWATER, (Eng.) Sept. 29, 1854. . . I was rather amused, and perhaps a little

annoyed, at a letter which I see in the last LIBERATOR, (No. 1052,) signed, 'One of your subscribers since 1835,' in which our good friend PARKER PILLSBURY is rather blamed for his silence about the wickedness of the English government and people. I think that some of our good friends in America have rather strange notions about England and English institutions, and fancy that we are suffering under some sad oppression. Letters like those that JOSEPH BARKER sends you are the proceedings) to make ' some strong remarks in rep- perhaps calculated to keep up this delusion; and yet, robation of the practice of the American Anti-Slavery we that live here do not find such great reason for com-Society in holding its meetings upon the Sabbath, which plaint. My friends here never gave me credit for much Torvism, I dare say : I am rather too much of a tian churches, and a contravention of public feeling. radical for such a suspicion ever to be raised against This called up Mr. George Thompson in defence of the me, and it has never been my habit to speak of our practice; which, in turn, called up the Chairman, Mr. English institutions in Church and State as the model Absalom Watkins, 'to express his sorrow and regret of a Constitution: I have left that to Republicans of that any of the American abolitionists should spend the United States pattern. I grant we have many things the Sabbath in the way which has been described.' Mr. that can bear improvement, and I could perhaps reckon Parker Pillsbury, of Boston, was one of the most effect up as many things in the present state of affairs that tive speakers at the Conference. In speaking of him need amendment as the old subscriber could. But there cause have risen in its defence. pared what he had done in this country, or sought to one great grievance of the United States. We have do, or offered to sacrifice, or actually suffered, with nothing that denies the humanity of any human being what such men had done in America, our poor feather- that breathes upon our shores. Our State Church bed efforts in the cause of philanthropy seemed to dwin- never sells its members to send Bibles to the heathen, dle into insignificance by the side of that gentleman's as your voluntary churches do. Our government, alincessant, never-tiring, and yet-except through the though it has carried on unjust wars enough, never blessing of the slave upon him-unrewarded services.' pledges its whole power to keep in servitude men Mr. Pillsbury is now in Scotland, and he has placed in born upon our soil, because they have a shade of darker our (Scottish Press) hands a letter which he has just color on their skin. We do not give up our prisons to received from Mr. S. May, Jr., whom he describes as 'a confine men whose only crime is that they love liberty. gentleman in Boston, Massachusetts, of the highest se- We are sadiy below that perfection which must be the cial and moral worth.' From this letter we have been goal of humanity, but the direct wrong committed requested by Mr. Pillsbury to publish Mr. May's de- under the sanction of England's time-honored name, fence of the practice to which allusion has been made, cannot compare with slaveholding, as practised in the and, without reference to its propriety or impropriety, model (!) Republic. And if Mr. Pillsbury, while visiting us, were not to speak of the evils he sees here, because his mind is absorbed by the one great evil which transcends all others, I, for one, cannot see that he is Before I leave the topic of the Manchester Confer- to blame. But let me say, that while Mr. Pillsbury ence, I want to say a few words on the Sunday question, was my guest, I heard him speak of things which the as introduced into that meeting-[the late anti-slavery English government had done in any thing but laudemeeting in Manchester.] I have seen no account of tory terms; and if opportunity offers, when his health what was said upon it, except in Mr. Farmer's letters is strong enough to bear the fatigue, I do not think, to The Liberator. With all deference to our most from what I have seen of him, that he is the man to worthy and faithful friend, George Thompson, I think shrink from telling truth, because it is unpalatable. I he made a very lame defence for us with regard to a may say this, that at the Manchester Conference, when practice for which, instead of ever apologising, we con- to stand by Joseph Barker was not the best course to sider we have a special justification. When I read Mr. obtain popularity amongst our folks here, Mr. Pillsbury Farmer's letter, it appeared to me that one of the grand- very unequivocally expressed his opinion of the course

icity, or by silent consent-then let it be shown, by ley has not been associated, nor an enlightened movecially commissioned him to proclaim; and not merely appointed: these were the persons willing to help the our right—that we might waive for sufficient cause slave. Those among us who spend much time and shown—but we regard it as our most selemn and im- thought upon anti-slavery matters, think, as a general perative duty to use the hours of that day (set apart rule, that one of the best means of siding the anti-sid

greater power than that of a benighted tol a people. We wish to make our people soler, know that sobriety gives strength to one wish to educate our people, because knowledge is er: we wish to make our nation truly a Chr. ple, because Christian love will overcome all the the end, even the hardness of a slave-deal And if we thus are working hard, at the cone that the world deems valuable for reform at his because our principles are not bounded by the limits of our own little island, but because me he our country is the world, and our country mankind. No true abolitionist is a friend of on sion, and although we may differ in opinion as his of government and theological doctrines, no to abolitionist need fear that in England the open American slavery are the defenders of with

Excuse my writing rather warmly on this mile. was grieved that a man like Mr. Pillsberg to doubted by his friends in America. He has bee something better at their hands. There is no end in the combat with which bears with so much the and, if we may judge from past events, we ask ger, as the advocacy of emancipation does in the n States; and if a man has been found true, as Piles has been, in danger, you need not fear but that he be equally faithful in less trying circumstator. correspondent may be perfectly sure, that Mr. Poshas the entire respect and confidence of the last abolitionists. - M.] Many on this side of the Mine who have not been tried as he has, think of the that noble band, the American aboliticals, sin a erence and love. We cannot avoid being pulse in a doubt is thrown upon their honesty and mal this be my excuse for this long and perhaps no dious epistle. I have read a rather remarkable letter in the L.

York Times of the 15th inst., from the Hea. Burn Wise. It does seem strange to Englishmen, h mg man of standing absolutely defending slavery and vine institution. We can hardly fancy it. I show people who think that the Southerners are then enemies of slavery, and would gladly get nigh they could ; they cannot believe that we ablie are just when we say that what is wanted in figure is not the power, but the will to emancipate less like that of Mr. Wise, confirming our statement very useful. We are grateful, therefore, to puen a the Times that give us such proofs. The leader of Times against Mr. Wise is, I suppose, a great sha upon what could have found admittance in as has ant New York journal a short time ago ; and we le feeble and unsatisfactory is the tone which is alone The editor thinks there may be reasons why seem of men should pass through a state of bondage ! der what reasons could be adduced for section ment. Would the all-wise Creator have given free will, if there were any reason why it should better for him not to make use of it? But shree about such a self-evident proposition? Freein a be better for man than slavery; and no one cu, so rate, be a rightful judge whether servitude valle beneficial to his brother. Let every one judgelein self; and if he thinks a few years' slavery med him good, perhaps the editor of the New York Times could find some philanthropic platters in Carolina, or elsewhere, who will confer the bestu him. I should like to know what good waiter from it : perhaps we might have stronger utarticles from the editor's pen, if he had got ing a course of plantation service.

Next week, we shall have collected all or l contributions. I do not know what their role of but I can say that all will be sent with a herp will, and an earnest desire that there were an send. May God's blessing go with them, and she them to help you to continue your useful alond that zeal and courage which has bitherte chind your efforts. I am the more interested in the last as it supports the Standard in its improved for paper was always valuable, but now it he, ar Every article it contains seems to be of tale. cause it has to defend is noble indeed. We have to be grateful to Providence that men write to

Ever, in the cause of Humanity, Most faithfully yours, S. ALFRED STEINE

PETITION TO THE LEGISLATUEL

Rev. S. MAY, Jr.

The following is the Petition to the next Legist of this State, praying for the removal of Eiser in ley Loring from the office of Judge of Prelate is 8 falk County. Copies of it have been extensively the lated in the State, but it is probable this will not eye of many readers who have seen it in no other is Can there be any hesitation or doubt as to the ! sonableness of the request, that so weak and migs a judge may be dismissed from the service and coolin of the State? Will any man, or woman, whose state thies were stirred, and whose indignation was not by the infamous act of sending Anthony Barns slavery on the second of June last, and by the bit which was then brought upon the whole Commerca and its capital, refuse to sign this petition, or & in circulating it through their neighborhood there be at least one bundred thousand petitioned the coming Legislature for the removal of lorist To the Honorable Senate and House of Representati

of the Commonwealth of Massachusetts Whereas, Edward Greeley Loring, July Probate in and for the County of Suffolk, has & ed an inhabitant of this Commonwealth to be s into Slavery: we do pray your Honorable Bodes take proper steps for the removal of the said loing from his office of Judge of Probate, and a duty bound will ever pray.

Non-Veters Legal Voters.

To Correspondents. J. R. N., Belfat, bil Parcel of books here awaits an opportunity to be get you. Your communication was duly received, cabe ing three dollars instead of fire, as you supposed

P. Davis, E. Bethel, VI. Communication in per received, and awaits Mr. Garrison's return from the T. Bicknell, Kingston, Mass. The editer vil s' swer your inquiry on his return.

H. O. S. Your communication shall appear it

The English papers record the death of b Dennian, under a fit of apoplexy, at his seat is Not amptonshire. There is no cotemporary Juige, at his says the North British Daily Mail, whose decains the bench are more deeply engraven on the popular heart. Our readers will probably remember the surpraise which this eminent man gave to Mrs. Sure 'Uncle Tom's Cabin,' in a notice of the work which ris extensively copied in the American papers.

We learn that Rev. J. G. FORMAN, paster of the Second Congregational Church at South Boston, 14 accepted a call to become the pastor of the church it Sandwich, and was installed on Welnesday list. It Sandwich Advocate says:— Mr. Ferman is a pleased and persuasive preacher, an ardent and devoted first of freedom, and is deeply imbued with the true ide Christian duty,—that it is better to suffer than to do s

The tenth number of the Nebraska Pallatia published at Belleview City, has reached us. It is bounces that satisfactory arrangements have been man by the Indian agent, for the immediate settlement Nebraska. Liquor to be excluded from the Terrist

The recent gathering of men and women at meanual meeting of the American Anti-Slavery So-gery and the Jerry Rescue Celebration, each so chargand the errors words and deeds, added fresh honseemed by carnest works and accuse, added fresh honmengs here been already published, I only propose leding to a few features which, as yet, THE LIBERA-

nue has not presented. With reference, however, to the unexpected and un allel-for allesions to non-resistance, it will suffice now mark, that Mr. Gannisan himself does not recogis remark, and any objection to such force as resulted in the rescue of Jerry, the breaking of fetters and doors included; and as the friends in Boston well remember. during the fagitive slave excitement, even those mer the rate rater the loudest, were constantly was possessed by Mr. Garatson to be faithful in applying that urged by all. distent, and if they believe in the sword, wield it. to enslave, but to make free. To their own convicof duty, and not to his, would be hold them ac

Such speakers, in the plentitude of their laudation of Services for resulting Jerry, instituted comparisons be seen that city and Boston. To this, CHARLES LENOX Breast replied, as reported in the Standard : - When Frederick Douglass made the boast that Syracuse had nuls Jerry free, while Boston had let Burns go, why gothern state to the audience that, prior to the trial of Baras and Sines, a fugitive named Shadrach was greated, and a band of men went into that Court How and set Shadrach free! The resource were tried and sequitted. If the impression was going about and advances is all right on the anti-slavery question, he and disent. Five hours before Anthony Burns was carried of, word come from Worcester, that if a thousand muskets were necessary to rescue Burns, they were coly. The impression had been scattered that Granissiner Loring would set that man free; and but for that, Barns, he believed, would have been liberitel. The Government sent troops to enforce the renprior of Barns. If Syracuseuns, under such eircum statess, would have achieved a rescue, he would like to know it. He would do justice to Syracuse, but maintained that injustice should not be done to Boston. Hon LEGARD Gings, one of Jerry's counsel, re-

abject. I should be deserved evil here, ablogy, uch danhe United he United he Willstory Pillstory at he will

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marked that his acquaintance with the citizens of Syracuse commenced under the singular circumstance connected with the arrest of Jerry. Said he - I met noils men here, then ; I met noble women here. Since that Sements has been associated in my mind with grateful memories. I was enabled to hold back the sinions of the law-till the friends of freedom had time to organize their movement. Yet, with all this, I must declare that Syracuse is not a free city. Loguen abides here only by sufferance. His master has a right to take him back without papers, as was attempted in Illinois I would advise you not to boast that Syracuse is a free city, but to make it one. Let the fugitive have rest in your borders."

Not the least interesting theme of discussion at the meeting of the American Anti-Slavery Society, was the incidental one of prejudice against color. This was introduced by the Chairman (Mr. Garrison) calling upon Wx. Wells Brown to favor the meeting with some items in his experience while abroad. When it is known that, in addition to those already named, BERIAH GREEN, FREDERICK DOUGLASS, GERRIT SMITH, C. L. Remann, and WM. C. Bloss participated, it will be superfluous to add, that the speeches were characterized an elequence, wit, and power of argument, not often heard upon a public platform.

W. W. Brown said that prejudice against color originatel in slave States, because slavery exists there. When going out to England in the steamer,' said be, 'I was looked down upon. I went to Ireland, and remained some fifteen days, and then went to Paris, to attend the World's Peace Convention, to which I was a delegate, and found many of my fellow-passengers there. I waited upon Victor Hugo, and was very cordially treated by him. One of those men, who had nevel spoken to me, and never meant to do so, came up me and said, "How do you do, Mr. Brown? (Laughter.) I told him he had the advantage of me He told me he was a fellow-passager, and added, " Will you not introduce me to Victor Hugo? . I replied that I did not feel at liberty to introduce to Hugo persons whom I knew nothing about. At the soiree, I was introduced to the Minister, and when he was told that I ras an American fugitive slave, he asked to be introduced a second time, which was done. He conducted me to his lady, with whom I conversed above an hour Julge Walsh and others looked darkly at me, but it die not deter him from treating me courteously. . . Get out from under the stars and stripes, and prejudice against color is not known. It is prejudice against condition, not color; only the color is a mark to in stance the condition !

BERLAH GREEN remarked that this colorphobia is what in Europe is called caste, and in the Bible respect of persons. The color is of no account. It is only the inlex of slavery, and despised for that cause. It is a marderous prejudice every where. In some parts of the world, and at some ages of the world, this color was considered attractive. Homer affirms, in his Iliad, that Japiter and the gods went down to accept the hospitality of the divine Ethiopians. Herodotus calls them the most beautiful of men.

Mr. Rexond asked Mr. Green if he meant to imply that the condition of the indigent white man of England and the colored man in America was similar. On Mr. Green's replying that he did not so mean to be understood, Mr. Remond alluded to the fact that white wemen at service in England wore a peculiar cap as a badge of their condition, and that they were not addressed except by their surnames, without a Miss or Mrs. attached, and other distinctions, which he had noticed and deplored. Other nations subjected certain classes among them to indignities; but the climax was reached in the United States. No people in any part of the world were victims to so complicated and withering indignities as the colored Americans ; for in England and elsewhere, avenues for elevation were open, but here they were not. He intimated that color was the pivet on which the question turned in the United States. This expression was, of course, intended to convey the same meaning as that of Mr. Brown, that color was a buige, signifying the condition, though not the cause of prejudice ; but Frederick Douglass's Paper states that 'poor Remond foolishly affirmed his belief to be that it was the black man's color ' which was the cause of prejudice.

Mr. Dovaress added, that in this country, the prejulice seemed to get stronger as the people were lower in class, even to the Irishman just come over. The in lease hatred of that people he could not account or, as s certainly was not the case in Ireland. He attributed it to the fact that they were auxious to find some one lower than the diselves. Asking one of them the reaem, the reply was, 'No one respects them, nor do

The discussion was continued in an instructive an thiertaining manner. Mr. REMOND dissented from the statement that prejudice against color did not exist in Syracuse and Rochester, and asked if colored men were yet in the jury box-if business relations existed be tween white and colored men on terms of equality-it there were not yet exclusive colored schools in Roche ter, &c. 'I was walking to-day in Syracuse,' said he with two friends, a man and woman, and we met Well-dressed white man-schile creature. He turned i the direction of three white men, and said-"Can yo stand that? That woman cares more for that damne nigger than for that white man." . That is American m. I stand in Syracuse, a place proverbial for it anti-slavery sentiment; and yet, walking on one your sidewalks, trying to behave myself as well as any one, I was, in that creature's mind, but a "damne nigger," after all ! "

The Syricuse Standard, in seeming imitation of som

disparaging remarks at the meeting, indulges in the sex, but only wish to develop them fully and harmonifoppish in his dress and manner, and, in our opinion that is the cause of many of the insults he receives while Douglass, Loguen, and Samuel R. Ward pas through the streets without any particular notice ; 'adding, what was probably intended as a saving clause that 'a dandy white man would perhaps be the subject of similar remarks.' Perhaps he would, and perhaps he would not ; but the certainty is, that a colored ma receives the insult.

Whether the first-named colored man is foonish, an the others not, is a question not material in this conne tion. The feeling that will not acknowledge equal right of the colored man to his choice of dress, manners, s ciety, or occupation, with that of a white man, is iden tical with the animus that outrages the nominally fre colored man at the North and enslaves him at the South. Liberty is something more than to stalk about and

breathe fresh air-it is to be free; ' and those men, white or colored, who do not appreciate this truth, have yet to learn the alphabet of Human Brotherhood, . This yet to learn the alphaoet of ruman Brotherhood. This unholy union of tongue and pen to ward off the rebuke education: third, to open as rapidly as possible new legitimately due to Northern pro-slavery minions. makes good the simile of 'clouds joined together consulting for foul weather."

On Sunday evening, while Mr. GARRISON and Mu Brown held forth in Rev. Samuel J. May's church, a large audience were listening to Mr. Remond in the Congregational church. During his discourse, he substantiated his remark at a former meeting, that there the slaves, viz., those at the North who prostrate themselves in the dust at the bidding of Southern slaveholders. He preferred ' to be born to the estate of a slave, than to be a white man, wealthy and intelligent, who, going south of Mason and Dixon's line, has no more rights than I have. I would rather be a slave born in involuntary servitude, than be compelled, as voluntary slaves are, when a slaveholder comes in their neighborhood, to rush to do his bidding, and drag men into hopeless serfdom.' He dwelt in glowing language upon the genuine patriotism of colored Americans-upon their exhibition of courage and energy, certainly equal with the white man, without his incentives.

The audience so far sympathised with some of his clequent outbursts, that, despite their church and Sabbath-day associations, they involuntarily united in a ly rebuked by the pastor.

Yielding to the solicitations of friends in Rochester, a meeting was appointed in Corinthian Hall, on Wednesday evening, Oct. 4th, for W. W. Brown and C. L. Re-MOND; but the evening turned out rather unfavorable for a full audience. The churches all had regular service, the weather was very capricious, and, morcover, the public had been misled by one of the influential papers stating the meeting to be for political anti-slavery purposes. This not being corrected, according to promise, doubtless lessened the number of hearers. The self-acquired learning? In an undertaking for the spe Rochester Democrat published the following sketch .-

'Mr. Brown spoke for about an hour, dwelling parair. DROWN spoke for about an hour, twening par-ticularly upon the effects of the institution of slavery upon free people of color in the Northern States, and con-trasting the liberal sentiment which the colored man meets in Europe, with the prejudices which degrade him in this country. He spoke very well, and elicited the fa-vor of the audience, while he amused them with several well-told anecastes of his own experience. One relating to Mr. Fillmore would create for that gentleman respect in the free States, while it might tend to injure him in the estimation of the Southern people, whose good-will the estimation of the Southern people, whose good-will he has so solulously cultivated. Mr. Brown said that while he was a resident of Buffalo, several years since, he and others applied to Mr. F. to act as counsel for an of every hearer by storm. alleged fugitive. The service was performed, and the counsel fee refused—Mr. Fillmore alleging it to be his duty to help the poor fugitive. Still, he afterward signed the Fugitive Slave law!

'Mr. Remond spoke with more energy and not with-

'Mr. Remond spoke with more energy and not without vehemence, which gave greater effect to strong language. He designed to show that the evil of slavery
was not confined to the States where it exists, nor to the
immediate subjects of it; but that it had a reflex influence upon the free States and the people of the North.
President Pierce himself is not a free man to-day—but
subject to the trammels of slavery. He can do nothing
except it be approved by his Southern masters, whose
servant and bondsman he is. The circumstances of the
rendition of Burns, at Boston, were detailed to prove
that even in Massachusetts the will of the slave-owner
was superior to the law, and humbled the officers of
justice and the Executive.'

sion, in making up their list, certainly look like truckling to the colorphobia which is yet rife in the community, and which must be extirpated before true freedom
the breathe. Colorphobia is the worst malaria that
infests the American Church, State, and community;
and if it poisons even an Anti-Slavery lecture committee, it needs all the more to be smoked out.

W. S. G.

THE U. S. CONSTITUTION.

TO THE EDITOR OF THE LIBERATOR:
Sir,—In THE LIBERATOR:
Sir,—In THE LIBERATOR of Oct. 6th, Francis Bar-

In addition to the public meetings at Syracuse and those social anti-slavery circles from whence are conits rulns the temple of impartial liberty. Boston, Oct. 24, 1854.

WOMAN'S RIGHTS CONVENTION IN PHIL-ADELPHIA.

[Abridged from the Philadelphia Ledger.]

WEDNESDAY, Oct. 18. The annual National Convention for the advancement of Women's Rights assembled to-day at Sansom Street

Hall, in the city of Philadelphia. About half-past 10 o'clock, Miss Lucy Stone and the leaders of the Convention entered the Hall, and after a short time spent in the committee room, made their ap-

pearance on the platform. earance on the platform.

Miss Stone being in Bloomer costume, was the observed of all observers ; and from the neatness of her attire,

commend it to public approval. She, as well as the officers of the Convention, appear-

ed without bonnets. The convention was called to order by Paulina W. Davis, of Rhode Island, the President of the last Convenof the Convention, setting forth the objects of the move- to my mind, perfectly absurd, to say the least. ment to be for securing to woman equal rights with man in literary, ecientific, and artistic education, and also to share in the elective franchise, and to fill the offices and humbug, by the people, but government, strictly in the gift of the people.

She announced that at an informal meeting, Ernes and proposed that the nomination should be adopted. This prevailing, Mrs. Rose took the chair, and in an eloquent address returned thanks for the honor, and depicted the wrongs of women, social and political.

The following list of officers was submitted by the President, and approved by the Convention : Lucretia Mott, Philadelphia ; Frances D. Gage, Mis-

Y.; Thomas Garrett, Delaware; Hannah W. T. Cutler, Illinois, and Robert Purvis, Penn., Vice-Presidents. preme law of the land; and that that system of sover-Secretaries-Joseph A. Dugdale, Abby Kimber, and Hannah M. Darlington.

Business and finance committees were also appointed, and they retired to consult upon their duties. Miss Lucy Stone is the chairwoman of the business commit-

During the absence of the committee, a letter was read from Mrs. Olive Starr Waitt, of Illinois, proposing and fundamental principles, with which the idea o suggestions in furtherance of the cause.

A series of resolutions was next proposed by Miss Lucy Stone, which were received without dissent. Miss there is no doubt, in my mind, as to which shall ulti-Stone gave a history of the progress of the cause, showing a gratifying advancement in the short period since the fact, that the affairs of His government are under the idea was first mooted.

The resolutions are as follows :

Resolved. That in demanding the industrial rights o Resolved. That in demanding the industrial rights of woman, we only claim that she should have a fair day's wages for a fair day's work, which is, however, impossible, while she is restricted to a few ill-paid avocations, and unable (if married) to control her own earnings. Resolved. That in demanding the political rights of women, we simply assert the fundamental principle of democracy, that taxation and representation should go together, and that if this principle is denied, all our institutions must fall with it.

itutions must fall with it.
Resolved, That our present democracy is an absure ity, since it deprives woman even of the political power which is allowed to her in Europe, and abolishes all other aristocracy only to establish a new aristocracy of sex, which includes all men and excludes all women.

Resolved, That it is because we recognize the beaut and sacredness of the Family, that we demand for we man an equal position there, instead of her losing, now, the control of her own property, the custody her children, and, finally, her own existence—und laws which have all been pronounced by jurists 'a dis-grace to a heathen nation.'

Resolved. That we arge it upon the women of every

American State-first, to petition the Legislatures for universal suffrage and a reform in the rights of proper universal suffrage and a reform the rights of proper

Mrs. Tracy Cutler, of Illinois, made an address upon he objects of the movement.

A letter was read from a number of women of Mis ouri, expressing a cordial cooperation with the aims of the Convention.

In the subsequent discussions, Mrs. Frances D. Gage of Missouri, Susan B. Anthony, of Rochester, N. Y was a class of white Americans more degraded than Mrs. Cutler, Lucretia Mott, Lucy Stone, Mrs. Rose Wm. Lloyd Garrison, and many others, took part ; bu our space does not allow a more extended notice, and indeed, nothing like a full report of their remarks has yet appeared.

PREJUDICE IN A STRANGE QUARTER. MR. GARRISON :

Did it never occur to you as singular, that in th new course of Lectures on Slavery which is to come of in Boston this winter, and which is announced with such a flourish of trumpets in all the newspapers that are not besotted with Hunkerism, that not a single colored orator has been engaged to speak? If the design of the lectures be to present the subject of Slavery completely to the public, and from every point of view demonstration of applause-which was, however, gent- as has been stated, it seems very old that William Wells Brown or Frederick Douglass was not summoned to tell their experience' of the 'sum of all villanies. Why, there are some men at the tail of the list, who are certainly at the extreme tail of the Anti-Slavery move ment, and who, less than a year ago, were ' dumb dogs on the whole subject of those outrages and abuses which they, forsooth, are selected to lay open to us! And a we are to have one actual slaveholder, at least, to tel us of the great blessings of liberty and his love thereof ought there not to be one former slave, to illustrat those blessings in his own person, by his eloquence and cial benefit of an oppressed class, is one of the oppres sors to be hired to labor, and the victims to be totally slighted ?

Then, again-which will most effectually tall on the sympathies of an audience, and rouse their torpid moral sense, the lame logic, distorted facts, and caucus humor of mere political partizans, or the deep pathos, just indignation, and noble spirit of men who have been under the yoke of bondage, and periled life and limb to escape in from the overseer's lash and the bloodbound's fangs?

SIR,-In THE LIBERATOR of Oct. 6th, FRANCIS BAR-BY, in referring to a communication of mine in the Rochester, Messrs. BROWN and REMOND mingled in number for Sept. 15th, says- The Constitutional questinually emanating influences which, with God's bles- The letter of the Constitution is, without doubt, antising, are undermining American slavery, to rear upon slavery. But it is of little or no consequence that it is; for all practical purposes, it might as well be pro-slavery.' Now, the Constitutional question is the most important question that can possibly be raised, at the present time, by the people of America; for 'This Constitution and the laws of the United States, which shall be made in pursuance thereof, &c., shall be the supreme law of the land; and the judges in every State shall be bound thereby.' Further, 'The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound, by oath or affirmation, to support this Constitution,' &c. Again : 'The letter of the Constitution is' not anti-slavery, but pro-slavery which fact I hold myself in readiness to show, on any and all proper occasions, (by comparing that instruand the grace with which it was worn, did much to ment with the true standard of justice and right,) Lyconstitutionality of Slavery ' to the contrary notwith standing; and the idea, that it is of little or no conse quence whether the supreme law of a land, by which all the legislative, executive and judicial officers of that tion, in session at Cleveland, Ohio. She read the call land are to be bound, be anti-slavery or pro-slavery, is

But Mr. Barry says- There is no such thing as gove ernment by the people. There is folly, and usurpation, speaking; is another affair. . . There is no God. Government is the authority or operation of law. Law is tine L. Rose, of New York, was selected as President, natural, self-existent, supreme. The universe, spiritual and material, is under its authority and guidance. The existence of a God is an impossibility. To the imaginary God are ascribed various qualities or attributes

it is impossible for any being to possess." Now, that there is such a thing as government by the people, is proved from the fact that a certain set of people did, on a certain occasion, in the United States souri ; T. W. Higginson, Mass. Martha C. Wright, N. of America, form a confederacy, agreeing that the mandate of the popular sovereignty should be the sueignty has continued its operations of making laws and regulations by the sword, or by physical force. But that no such government is right, is proved from the fact, that the idea of popular sovereignty, as supreme law, is diametrically opposite to self-evident truth, consequently, in direct opposition to the government of

God. The government of God is based on certain great popular sovereignty as supreme law, or, government in the hands of the people, comes in direct contact ; bu mately prevail. That there is a God, is proved from the special control and guidance of intellect, which fact may be abundantly demonstrated by an induction Resolved, That we congratulate the true friends of particulars. All right government is the authority of woman upon the rapid progress which her cause has made during the year past, in spite of the hostility of the bad and the prejudice of the good.

Besolved, That we congratuate the true friends of peration of His law. His law is supreme, wherever it is acknowledged. But, although we may assent to be be dead and the prejudice of the good.

Besolved, That we congratuate the true friends of peration of His law. His law is supreme wherever to be authority of the general idea that the universe, spiritual and material, is under the authority and guidance of His law. Resolved, That so long as woman is debarred from Resolved, That so long as woman is debarred from an equal education, restricted in her employments, denied the right of independent property if married, and denied in all cases the right of controlling the legislation which she is neverthless bound to obey, so long must the woman's rights agitation be continued.

Resolved, That in perfect confidence that what we desire will one day be accomplished, we commit the cause of woman to God and to humanity.

Reselved, That in demanding the educational rights Reselved, That in demanding the educational of woman, we do not deny the natural distinctions of

no true God exists, but only serves to show that thou who ascribe such qualities or attributes to an imaginary God, are ignorant of the true God.

WM. S. FLANDERS. Coonville, Me., Oct. 12, 1854.

THE CAUSE IN NEW YORK. ORAMEL, Oct. 8, 1854.

We have some friends of freedom in Alleghany Co. N. Y., who take higher and nobler ground than ' Free dom national, Slavery sectional. Even in this region so remote from the great thoroughfares and travelling lecturers, we cast our eyes occasionally toward that law which is higher than all earthly constitutions and man made statutes. A few rays of light, drawn from the doctrine of Universal Brotherhood, have fallen upon our hearts, and warmed into life those holy emotions o sympathy for suffering humanity, regardless of sex complexion or clime. We have been visited in days past by friend Stennins, whose labors have not been lost, and we are favored with the presence of J. H. PHILLEO, who lives among us, and is an efficient cham pion in the cause of universal liberty. His bold, stirring language, and logical powers, appeal to the un derstanding and heart of this people. The fallow ground has been thoroughly broken up by his labors in Rushford, the place of his residence. We have been lately visited by Miss Sallie Holler, who had the privilege of lecturing to a crowded house on a Sunday afternoon and evening, in the Universalist church at Rushford-the other churches not being satisfied that it was proper to lift a human being out of the pit of the worst slavery that ever saw the sun, on the Sabbath day; above all, to have a woman attempt it, and that woman a Garrisonian abolitionist! But the lecture were interesting, and the influence of them, coming from a heart that feels the woes of others as Miss Holley does, will not soon be lost. Again I heard her in this region, two usiles from the place where I write this let ter, and I was still more interested as I saw the powe of the noble truths she uttered fall upon a congregatio whose ears, and eyes, and souls, are wholly influenced by lifeless forms and unmeaning ceremonies. Mis-Holley and Miss Putnam are travelling in this region with the hope of creating a stronger sentiment against slavery and oppression of every kind. May success attend them, as I trust it does ! We should not feel oppressed if some of those lecturers who pass us on their way to Ohio, would stop and lecture to us. Rushford is a small village, fifteen miles north of Cuba, a village

> E. B. PRATT. SOUTHERN CHIVALRY.

A correspondent of the Boston Transcript, writing from Jerusalem, (a place of the same name ' where our

on the New York and Erie Railroad.

Lord was crucified,') in Virginia, says-I have heard an anecdote here of one of your Beston men, which is too good to be kept from your readers. Theodore D. Parker, Esq., a merchant in your city, happened a few weeks since to be a guest for one night at Mr. Knapp's hotel. After tea, as he was enjoying the coolness of the evening breeze on the piazza, he noticed a gentleman in the office who was examining the

tied a gentleman in the office who was examining the book of arrivals, and who afterwards walked up and down the pixzzs, scanning him (Mr. P.) very closely Some ten or fifteen minutes passed in this way, when the stranger broke the silence by addressing him:

'Is your name Parker, Sir ?'

Theodore Parker? ' Yes, Sir.'

Do you come from Boston, Sir ?

tened to, it is said, with the most perfect respect and attention. Frederick Douglass was present and was loudly called for, but very properly declined speaking, and left the hall. The effect of the call upon him is thus described by the Chicago Tribune :

The effect was as exciting as if a bomb-shell had been thrown into the room. Colonel Snowhook rushed upon the stand and brandished his fist at the crowd, while Col. Hamilton declared, in the most emphatic manner, that if Douglass came to the stand, he would have him

'nager' who was to insult gentlemen, and commenced throwing the chairs in every direction, to the great danger of the limbs and lives of those who had not escaped. One fellow, more desperately drunk than the others, tried to break a chandelier with a chair, but in the efthrowing the chairs in every direction, to the great danders of the limbs and lives of those who had not escaped. One fellow, more desperately drunk than the others, tried to break a chandelier with a chair, but in the effort lost his balance, and tumbled to the floor. Matches of the party, and adding that they were seron lighted in various parts of the room, so, that for lost his balance, and tumbled to the floor. Matches of the party, and adding that they were sarrest to deare were soon lighted in various parts of the room, so that in the spring of 1850, to the north-west of Fox River the crowd could escape, and thus ended the demonstration. This information came from the Esquimaux, among whom were found various articles of European manu-

The N. Y. Herald closes an article on the Approaching Crisis in American Politics, owing to the impending struggle between the non-slaveholding and the slaveholding powers, in the following words :-

. The tendency of our politics to resolve themselves into geographical divisions must be alarming to every friend of the union of the States, and particularly to those who regard the words of Washington's Farewell Address, warning his countrymen against political dis-tinctions and organizations founded on or bounded by

NEGRO INSOLENCE PUNISHED—A PROMISING SOUTHERN YOUTH. We are informed that a negro man, the property of Mr. William Mays of this city, was killed last perty of Mr. William Mays of this city, was killed last Thursday by a youth, the son of Mr. William Payne, of Campbell county. The following are the circumstances, as we have received them: Two sons of Mr. Payne were shooting pigeons on the plantation of Mr. Mays, about twenty miles from this place, and went to the tobacco-bouse, where the aversage and hands were twenty miles from this place, and went to the toolacob-house, where the overseer and hands were housing to-bacco; one of the boys had a string of pigeons and the other had none. On reaching the house, the negro who was killed asked the boy who had no pigeons where his were. He replied he had killed none, but could kill him, (the negro.) and raised his gan, and fired. The him, (the negro,) and raised his gun and fired. The load took effect in the head, and caused death in a few hours. The negro was a valuable one. Mr. Mays had refused \$1200 for him.—Lynchburg Virginian, 16th.

Wise's late letter on slavery, that 'it is able, occasionally eloquent, and is written with the head-long abandon, the slashing energy, the cool indifference to style and taste characteristic of its author. As a newspaper article, with no mame at the bottom, it would have been "great." But it has no pretensions to be regarded as the production of the staid citizen or the serene statesman.

COMMON SERSE. The Kanzas City Enterprize, pub-lished in Jackson County, Missouri, talks in quite a reasonable manner about the Yankee abolitionists. It We are not an abolitionist, we have no sympathy with

We are not an abolitionist, we have no sympatry with them; upon the contrary, we would much prefer that they would not come into our midst. But if they desire so to do, who has the authority to question their right, or the power to prevent them? An argument in favor of such a principle could come from no source but that of arrogance and ignorance. In this country, the public domain is the property of every man, and of all men, and no one has the authority to dispute this common right of property. If he has, and he thinks so, let him try that right and power, and make the mest of it.

SLAVERY IN KANZAR. Mr. Lecompte, of Maryland SLAVERY IN KANZAR. Mr. Lecompte, of Maryland, the Chief Justice of Kanzas, takes several old family slaves out with him. This is an excellent guaranty to the South for his orthodoxy on the slavery question, and must be very comforting to those who have been told that the courts would decide that question according to the established principles of daw. FOREIGN NEWS

The Africa arrived in New York on Friday evening last, bringing dates from Liverpool to Oct. 7th, and from Paris and London to Oct. 6th. The rumor of the fall of Sebastopol is not confirmed; but the place was closely invested, and every preparation made for a

rigorous prosecution of the siege.

An official Extra Gazette published the following from Lord Stratford de Redeliffe to Lord Clarendou :-Constantinople, Sept. 30, }
9 o'clock, Evening.

The allied armies established their basis of operations at Balaklava on the morning of the 28th, and were preparing to march without delay upon Sebastopol.

The Agamemnon and other vessels of war were in portat Balaklava, where there are facilities for disembarking

he battering trains. *
It is stated that Prince Menschikoff is in the field with 20,000 men, expecting reinforcements.

The fortifications of Anapa have been burned by the Russians, and its garrison is marching to the scene of

CONFLICT BETWEEN TWO SQUATTER SOVER

EIGNTIES. A correspondent of the Allas, writing from Kansas Territory, (Oct. 7.) gives an account of a conflict, without bloodshed, between the Yankees and Missourians, in which the latter came off second best. The 'whiskey-barrel chivalry,' it seems, had been threatening for some days to move one of the Yankee tents and baggage. They waited, however, until the owner, and also the Agent of the Emigration Company, were out of town, and then began to operate. A roman was discovered placing the tent in a wagon, while two or three men were backing her with rifles. A Yankee named Bond seized the horse by the bridle, and one of the riflemen presented the muzzle of his weapon to Bond's head, who responded with a revolver, requesting the enemy to fire. responded with a revolver, requesting the enemy to fire He thought better of it, and allowed the tent to be re placed, declaring that he would have a thousand Mis

ourians on the ground in a short time.

The next day, the squad of Missourians arrived, when the following correspondence took place :

KANZAS TERRITORY, Oct. 6th. 1854. Dr. Robinson,—Yourself and friends are hereby notified that you will have one half hour to move the tent which you have on my undisputed claim, and from this date desist from surveying on said claim. If the tent is not moved within one half hour, we shall take the

rouble to move the same.

(Signed) John Baldwin and friends. The following was immediately sent to the camp of

'To John Baldwin and friends,-If you molest ou property, you do it at your peril.

C. Roginson and friends.

Thirty Yankees then posted themselves in a proper position, and awaited the beginning of operations, when the Missouriaus went off, threatening that in one week the Missourians went on, threatening that in one week they would bring 50,000 men with them, and remove the tent. The correspondent says the Yankees are wil-ling to abide by the decisions of a jury under the laws, but the design is to drive them from the territory. He concludes by saying, 'our boys are well-baked, and will count one each in a crowd.'

DASTARDLY OUTRAGE IN ELLSWORTH, ME.

On Saturday evening, the 14th inst., Rev. John Bapst, a Catholic priest, was mobbed in the town of Ellsworth, Me., and subjected to the most brutal indignities. The Bangor Mercury gives the following par-Mr. Bapet was stopping at the house of Mr. Kent,

short distance out of the village, and between 11 and 12 o'clock on Saturday night, a mob of about one hundred men approached the house and broke in. Mr. Baps fled to the cellar, where he was found by the ruffiant fled to the cellar, where he was found by the ruffians and dragged forth into the pelting storm. He was then robbed of his watch and wallet. When this was being done, he cried out that they were robbing him. Several replied, 'No, we will not rob you. We are Americans, and not robbers.'

The ruffians then stripped him, tearing his great coat in the treatest states.

'Yes, Sir.'

'Then, Sir,' (with a look as if the identity of the individual were fairly established.) 'I suppose you are the man who goes about in New England, vilifying the institutions of the South!'

'O no, no!' answered the astonished Mr. Parker, before whose eyes a bag of feathers and a kettle of tar danced a momentary pas de deux; 'I am Theodore D. Parker—I am a merchant in Boston—I am not the minister whom you speak of.'

'Ah! that alters the case, then,' responded the chivalric Virginian, in a milder tone; 'but, allow me to give you one piece of advice, and that is, that if you are going to travel round in these diggins, you had better in future, when you sign your name, be particular and make that D. d—d plain!'

A SCENE IN CHICAGO.

Gen. Cass spoke at Chicago on the 20th. He was listened to, it is said, with the most perfect respect and tened to, it is said, with the most perfect respect and tened to, it is said, with the most perfect respect and the mob were argent for greater violence, and the mob were arge

Some of the mob were urgent for greater violence, and proposed hanging him, but the leader continually dismaded from violence, calling repeatedly to the 'boys' not to burt him.

Notwithstanding the indignities suffered by Mr. Bapst he was enabled to appear in the desk on Sunday, and preach to the Catholic congregation. The immediate cause of the outrage upon Mr. Bapst

onsisted in the fact that he had been connected with a controversy respecting the right of the authorities to enforce the reading of a book in school on the part of the scholars whose parents objected to it. Being over-ruled by the authorities, he had brought the matter before the that if Douglass came to the stand, he would have him sent to the watch-house. Such an uproar as followed we have seldom witnessed. It seemed as if pandemonium had broken loose, and the threats of the Nebraskaites but made the matter worse.

'The meeting was finally declared adjourned, and the gas was shut off and the hall rendered as dark as Erebus. A number of drunken Irishmen took advantage of this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the this and rushed into the middle of the room, cursing the third that the remains of Sir John Franklin:—It is generally believed that the remains of Sir John Franklin's party have been

that the remains of Sir John Franklin's party have been facture, and several spoons and forks, one of which was marked with Franklin's name.

Scizure of a Supposed Slarer.—The brig Sierra Leone, formerly the Lyra Ann. which cleared on Wednesday last for the west coast of Africa, was seized yesterday by the authorities, on suspicion of being in tended for the slave trade. The District Attorney an several revenue officers were on board of her during yesterday. An examination will take place to-day.— N. Y. Journal of Commerce, Oct. 20th.

Butires of Meetings, &c.

LECTURES ON SLAVERY. This course of Lectures will be delivered in the TRE MONT TEMPLE, at 74 o'clock, on THURSDAY EVE-NINGS, in the order indicated in the following list :-

Nov. 28. Hon. CHARLES SCHNER, Rev. JOHN PIERFONT, Poem. Dec. 7. Hon. SALMON P. CHASE, of Ohio.

Dec. 14. Hon. Anson Burlingane. Dec. 21. WENDELL PHILLIPS, Esq. 14

Dec. 28. Cassius M. CLAY, Esq., of Ky.

Jan. 4. Hon. Honace GREELEY. Jan. 11. Rev. HENRY WARD BESCHER, Jan. 18. Hon. JOHN P. HALE. Jan. 25. RALPH WALDO EMERSON, Esq. Feb. 8. Hon. NATHANIEL P. BANKS, Jr.

Feb. 15. Hon. LEWIS D. CAMPBELL, of Ohio. Peb. 22. Hon. SANUEL HOUSTON, of Texas. Mar. 1. Hon. DAVID WILMOT, of Pa. Mar. S. Hon. CHARLES W. UPHAM.

Organist-Mr. John H. Willox. All the lecturers having engaged themselves to the Committee, there is the utmost confidence that there will be no failure. Tickets, at \$3.00 each, admitting a lady and rentle-

man, can be obtained at Ticknor & Co.'s, 135, and Jewett & Co.'s, 117, Washington street. No single tickets will be sold. SAMUEL G. HOWE.

Chairman Lecture Committee. WILLIAM W. BROWN, an Agent of the American Anti-Slavery Society, will attend meetings as fol-

Pawtucket, R. I. Valley Falls, Mapleville, Pascoag, Woonsocket, Cumberland Hill, Tuesday, Nov.
Thursday, Nov.
Thursday, "
Sunday, "
Tuesday, "
Wednesday " Pawtucket, Thursday, Seekonk, Providence,

MEETINGS IN MICHIGAN.

The Michigan Anti-Slavery Society have determined o hold a series of large Conventions, as follows:— At Angola, Steuben County, Indiana, Oct. 28 and 29.
Battle Creek, Michigan, Nov. 4 and 5.
Hastings, Barry Co., "7 and 8. Hastings, Barry Co.,
Albion, Calboun ...
Saline, Washtenaw ...
Farmington, Oakland ...

Meetings to commence at 10 o'clock, A. M. Bev. A. T. Foss of New Hampshire, and CHARLES and JOSEPHINE GRIFFING of Ohio, will be in attendance at these Conventions, and will be saided by CHARLES C. BURLEIGH of Connecticut, at the Battle Creek and Al-

bion Conventions.

Friends in the vicinity of these places will please extend this notice. They can, at the Conventions, make arrangements with the speakers for other meetings in their immediate neighborhoods.

C. C. BURLEIGH will hold meetings at

Marengo, Hickory Grove, " 10 & 11

Napoleon, 18. Raisin Valley, 14. By direction of the Executive Committee of the Michigan Anti-Slavery Society, JACOB WALTON, Cor. Sec.

A FATE.

To aid in supplying free Spiritual Manifestations in this city, will be held in *Chapman Hall*, (Chapman Place, in School st.,) on Monday Evening, Oct. 30,-at 6 o'clock, and on one or two succeeding days and evening. nings.

There will be for sale the usual variety of articles and

refreshments, and manifestations may be witnessed, if conditions permit. About 200 Spirit Drawings, of un-surpassed elegance, will be exhibited by Mrs. James Bradley, of New York, for which 25 cents extra will be charged.

Contributions of articles, and especially of refre

ments, are respectfully solicited, to be sent to No. 6 Chesnut street, care of Mrs. Luther Parks, and to the Hall, on the day of the opening. Admittance, 25 cts.

ELIZA J. KENNY, Pres. S. B. BUTLER, Sec'y.

SAMUEL MAY, Jr., General Agent Masachusetts A. S. Society. WILLIAM WELLS BROWN'S post office address until further notice, will be 21 Cornhill, Boston.

B All communications for the subscriber should be addressed to him at No. 21 Cornhill, Boston.

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Oct. 14.

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Mr. Sunderland'a REMEDIES for Weak Eyes, Dim, Misty, Cloudy or Short Sight: Floating Specks before

Mr. Sunderland's REMEDIES for Weak Eyes, Dim, Misty, Cloudy or Short Sight: Floating Specks before the eyes; Strabismus, Ulceration of the Eyes or Eyelids; Films on the Transparent Cornea; Amaurosis; Op-thaliny; Cataract; Obstructions of the Tear Passa-ges, &c., are perfectly safe, and are applicable in all diseases of the Eyes, and of whatever kind, and from whatsoever cause. They have restored multitudes, (some from total blindness,) after other means had fail-ed; also cured persons born blind; cured blindness of (some from total blindness,) after other means had failed; also cured persons born blind; cured blindness of fifty years; and in one case, where the patient was 108 years old! These Remedies sent by mail. The poor treated at Mr. Sunderland's Office, 28 Eliot street, without charge. To Pamphlets of Information, as to this Process, post-free, for one dime, pre-paid. Address, The NUTRITIVE CURE, Boston, Mass.

October 20.

KNOW THYSELF.

SELF-KNOWLEDGE is of more importance than any other, because it is the index to the vast volume of wisdom and knowledge which exists in other ume of wisdom and knowledge which exists in other minds, and in the external world around us. You can obtain this knowledge of your character and capabilities through the science of Psychometry. Having located myself for the present in Boston, I am prepared to give psychometrical readings at my room at the FOUNTAIN HOUSE, Harrison Avenue, Boston, by the autograph enclosed in an envelope. Terms, \$1,00. Address R. P. WILSON, Boston, Mass.

N. B. Persons desiring their ideal of the conjugal relation, in mental and spiritual adaptations, will please make it known.

MR. T. E. SULIOT.

DISTINGUISHED teacher of long experience in A Europe and America, will open private classes in Salem, Columbiana County, Ohio, for instruction in the various branches of the Mathematics, and in the Latin, various branches of the Mathematics, and in the Latin, Greek and French Languages. These classes will afford rare advantages to these who wish to prosecute these branches of study.

Letters of inquiry may be addressed to the editor of the Anti-Slavery Bugle, Salem, Columbiana County, Obio. The classes will be opened the first week in Normalies part.

vember next.

Salem, (Ohio,) Oct. 5, 1854.

PORTRAIT OF MR. GARRISON. THOSE who would scoure carly and good impress should engage them without delay. A few p copies remain, at \$1 25 each. The others are offi

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stor of the eston, has church in last. The pleasant ted friend ue idea of an to do a

a It ar-sen made lement of Territory

POETRY.

For the Liberator. THE INDIAN'S APPEAL From Kansas and Nebraska.*

BY ISAAC R. JULIAN. Brothers, have ye forgot the hour, when, a worn an

blue? When, like the unshed forest-leaves, waving from sh

We were spread a vast and mighty host, each hill and valley o'er?

Mind ye not, as, through our favor, ye grew arrogat and strong.

Ye repaid our love and mercy with cruelty and wrong Till we learned to curse your advent on our free and happy shore,

And to realize as demons whom we angels deeme Know ye not how soon your craving eyes ye set upor

our land-By the Great Spirit given us-to wrest it from or

hand? How, with fraud or force, from our own homes ye 'ga

to drive us back.

Despite immortal Philip, heroic Pontiac-

Despite godlike Tecumseh, the noblest of his race, Whose comprehensive mind did all our interests en brace?

Then, ere ye curse us for the deeds of many a bloody

Bethink ye from how many homes ye've driven u

From thy pleasant vales, Connecticut, the bowers of From the long line of St. Lawrence, stretching to th

From Wyoming's sweet valley, on Susquehanna's side From lordly old Potomac, and many a kindred tide;-From glorious Kentucky, our paradise of old;

From the Wabash and Sciota, prized above all Chris tian gold;

From Kaskaskia, Rock River, and all the prairie grand. And the broad lakes which enamel, like gems, our glo rious land:-

From Savannah, Alabama, and Florida's fair plains, From all the South's most fertile and flowery domains:-Know ye not this virgin empire was every foot our

And that your wrong to us is one ye never can atone? Know ye not, that ever, as we 'gan to learn the arts o

Your foul encroachments on us still forbade them increase?

Our tree of budding hope ye ne'er would suffer to take But oft and harsh transplantings destroyed its flower and fruit.

Know ye not, we still have leaned on you, as wise, and good, and strong, But have ever found our trust repaid with treacher

and wrong? That ye have but followed after us to cheat us of our

And with your fire-water to steal our wits away? And ever as ye drove us from our best and deares

Our hunting-grounds and corn-fields, and brave fore fathers' tombs. That with false hearts and lying lips, and conscien

forsworn. Ye pledged us that we never more should from our lands be torn ?

Oft and often did we hearken to this deceptive strain, Still believing, and still trusting, though still deceived

Till once more ye said, ' Poor creatures, ye must give us further room, And beyond the Mississippi must seek another home.

Ye are our brethren, truly, and we really wish you But 't will never do that such as you should in our

borders dwell; We want your lands; we'll buy them-ourselves will set the price-

You're poor, and weak, and ignorant, and this is our advice-'That you at once should pull up stakes, and at our

bidding go-Accept the offer willingly-we can enforce, you know Go, and enjoy the glories of that distant western shore And we pledge our honor and our oaths, we'll ne'er molest you more.'

In vain we wept, in vain we prayed-our destiny was scaled-

Might conquered Right, and we withdrew to our allotted field-A vast and howling wilderness; no tongue our woes can

As for such a sad retreat, we bade our pleasant homes farewell !

Here gathered we our broken bands, once mighty and Now scattered like the buffalo before our arrows fleet-Remnants of the mighty tribes who once held all the land their own,

And chiefs whose names struck terror wherever they were known. And here we've lived, and toiled, and loved, for many

a weary year, Till returning Peace and Happiness dry Recollection's

Once more our fields and flocks and herds abundant round us lie. While the town, the school-house, and the church, rise

'neath our peaceful sky. Ye have sent your teachers to us, to bid our conflicts

To train us in fair Wisdom's ways of pleasantness and To teach and preach unto us the holy Word of God.

A Savior of all human kind, and his atoning blood. But a cloud, a cloud is gathering, o'er our horizon

bright-It chills our breasts with horror, it bodes Destruction's night!

* These poor red men had already begun to cultivate land, and were advancing in civilization and Christianity, when, in defiance of a hundred treaties, they were sayagely torn up by the roots, and transplanted to their present location, and in the removal, one third of their whole number perished. Every guaranty that could bind a moral agent was given them that they should remain unmolested in their present residence forever. They are now rapidly improving their condi-tion. They have schools admirably conducted, churches of Christ, under the care of almost every Protestant de-nomination; they are introducing manufactures; and, in fact, will lose nothing by comparison with the whites in their vicinity. Shall these Christian men and women be again driven away? Shall the most solemn treaties were sayagely torn up by the roots, and transpla in their vicinity. Shall these Units an met me treatie be again driven away? Shall the most solemn treatie ever ratified by the Senate of the United States be again violated? Shall an act of cruelty unparalleled in the vicinity of the vic violated? Snall an act of cruelty unparalleled in the history of civilized man be perpetrated, because the victims are weak and their skins are red? Has no man any rights unless his skin is white, or has a just God given permission to white men to defraud and enslave and murder their fellow-men with impunity? "—Dn.

The foregoing is fully confirmed by Senator Housen, in his speech, Feb. 14, 1854, in the course of which ron, in his speech, Feb. 14, 1854, in the course of which he mays: 'The present policy of keeping up armed posts, &c., costs more than would, in a few years, Christianize and civilize every Indian east of the Rocky Mountains.

th, brothers! why this strangeness? Oh, why these afore sharp and agonizing than death's most vengeful

Must we wander forth, accurst again? Ah, whither shall we flee!

No other refuge have we beneath the boundless sky, And if ye seize it, nought on earth is left us but-to

For all our other lands are yours, from distant sea to

We only wish to learn your arts-to read your printed

mighty land, But ask the little remnant left-we beg it at your hand We charge you, in God's holy name, wrong not again

our trust ! By the tie of common human blood, Oh lift us from the dust !

Tempt not the judgments of our Lord-take not the brand of Cain-Lest ye hear his dreadful questioning for your red

But if no pity, no remorse, your iron hearts can feel, Dead to justice, truth and honor, as to pity's soft

If ye say the once proud Indian shall foully perish

Then the Christ ye crucify afresh be judge 'tween you and us! Centreville, Indiana.

THE LIBERATOR.

THE TRUE MISSION AND OBJECTS OF THE CHRISTIAN CHURCH.

Extracts from a discourse by Rev. JAMES RICHARDSON. Jr., Minister of the First Congregational Society in Kingston, Mass.

The one great object of the thought, the labor, and the whole life of Jesus, was the welfare and happiness of those about him. His purpose was not merely to save the souls of men-to do something that would make them happy in another world ; but he lived and labored for their present salvation-their freedom from physical as well as mental and moral evil. I had long ago become disgusted with the doctrine

of future damnation; I am almost equally disgusted with the doctrine of future salvation. I say this delibcrately and advisedly, with a full sense of the force and meaning of my words. Of what use is all your preaching of future salvation to men perishing now from the evils of poverty, disease and oppression? Of what advantage is all your concern for souls, while such evils as these are destroying the bodies of men? How absurd, how cruel, even, to talk to the serf and the bondman, ground down into the dust by the weight of present oppression, of freedom and happiness in a far-off to you aid for them. This effort has, unfortunately, future world !- to give Bibles to starving men, and dis- not been attended with success, which the Convention tribute tracts among the destitute, the diseased, and feared might be the case, having from experience learntice of Christ. He was never guilty of absurdities and the most urgent wants of those political exiles (some o anxiously of those about him in regard to the state of nent, ignorant of the language, and so little cared for concern for souls we hear so much about from many most keenly, what all true philanthropists and lovers of Native Americans are forming all over the country, their race see and feel, that poverty, ignorance and op- under the name of ' Know Nothings,' for the expres and body; and it was his endeavor, therefore, to re- that the power and prosperity of this country have been move these present ills, instead of wasting his breath created, and that one of the chief complaints of the prating about the future salvation of their souls. And revolutionists of 1776 was, that the British Governif he spoke of any damnation, it was this, that light ment had trammelled immigration, for the purpose of had come into the world, and men had loved darkness artfully preventing the development of the colonies, and rather than light, because their deeds were evil; the of keeping them so long as possible poor and dependdarkness of ignorance, the depths of poverty, the ent. In The New York Herald of this day is to be

doctrine or religious speculation ; neither is it the sal- them out : which reflux is chiefly attributed by the terests, the progress and improvement of man in every the ill-feeling against immigrants produ to human improvement and human happiness, is espe- appear strange; therefore we, from this side of the Atcially a Christian object, and forms a part of the Chris- lantic, feel it to be our duty as briefly as possible to lay have spoken to you at times before, my friends, of the by such as contemplate coming here. word "Gospel." I have defined its meaning as good they contribute to human progress and human happi- to the future scene of action-unless their present minister to human improvement, to the elevation of the least a year before he can reap the fruits of his labor does not labor for these interests. He may believe in there be no market within a reasonable distance of h He may be never so constant in his devotions, and make embarrassing matter to provide himself with the neces the old pharisees.

penances, in long prayers, in keeping of sabbaths; we and, indeed, many who have been brought up to seden never hear of Jesus doing these things. Neither did he tary trades, are physically incapable of working or inculcate any doctrinal belief, nor do we know that he roads and canals, which humble and laborious occupa had any theological system whatever. Christianity, tion is sometimes difficult to procure, and in most parts and the mission of the Christian Church, have been nar- of America exposes the laborer to fever and other disrowed down by mistaken souls to a mean and meagre eases. piety-to a wretched and barren formalism, as different It is a delusion to suppose that every American ca and opposite to the religion of Jesus as night is to day. earn a comfortable livelihood-since the fact is, that tianity. Judaism and Paganism insist upon the forms there is work to be performed; consequently, it very and rites of an outward worship, sink man in God, frequently occurs, that the native mechanic, although make God all, man nothing. Religion with them con- he has here connections in his trade, is yet unable to sists in bowing down before the Almighty and terrible find any occupation : how much more difficult, then Jehovah; and Paganism still predominates in the so- must be the situation of the friendless political exile, to called Christian Church. Man is of little value ; every whom the very language is unknown? As an instance thing is to be done for God-for his worship, for his a number of political exiles (all brought up to trades glory. The advancement and happiness of man is of having been recently transported to this country by the little importance, compared with the outward worship Pope, found themselves in a most critical position and glory of God. Christianity, on the other hand, exalts man as the child, the friend of God, and makes his welfare, progress and happiness, the highest, truest, noblest worship. If you would render the most grateful service to your Father in heaven, do all that in you an editorial in their behalf appeared; notwithstanding

lies to bless his frail though beloved child. 'The nearer men approach to Judaism and Paganism in their religion, the less they have of human tenderness and human sympathy; the less they care for the great interests of humanity and mercy; the less they are willing to do for their neighbors, their brethren and their race. The Christian, on the contrary, the true, living Christian, thinks and labors for the benefit of those around him, for the cause of freedom, equality and education ; for man, the child of God. Whenever you see a man professing to live whelly for the glory of examining facts, however, you will see that circum. God; devoted to formal and conventional worship; stauces, chiefly, have brought about the results, which cold, unsocial, caring but little for the present happi ness of those around him ; taking little interest in the institutions of education, of benevolence and philanthropy, then you see an old Jew, an old Pagan. In all of the Christian church, men have been persocuted, imprisoned, and put to death, for the pro

the religion of Jesus, but have nothing of His spirit, worship God and hate their brother, vilify and anathematize their fellow-man, for the avowed purpose of glorifying Jehovah. Point me to the man, on the contra ry, who is carnest in every cause that has the welfare of mankind for its object, who is the advocate of free dom, education, science and art, the friend of the poor the sick and the suffering, striving to educate the unearned, relieve the destitute, to raise and encourage the fallen, the outcast and the abandoned, and you point me to a Christian indeed. To a follower of Hin who went about doing good, benevolence is the highest, purest religion, humanity the divinest worship. have but little faith in the religion, or the man, that neglects the present welfare of those about him, in his pretended anxiety for their happiness in a far-off future ; who does nothing to relieve the wants of the body in his fancied concern for the interests of the soul. . . I would give more for one noble act of mercy and charity to the oppressed, the suffering and des than for all the efforts that were ever made for the sal vation of the souls of men from some fancied future misery. There is something actual, palpable, real, in a case of present distress from poverty, disease and oppression; and to relieve such is a deed of true humani y. Give me bread to save me from starvation ; inform my mind; give me freedom, health, happiness, that I crave now, and you will do more than aught beside to

throughout eternity. 'Let the Christian, then, let the Church, follow in the steps of Jesus, and make his mission theirs : live as he did, not for the glory of God, but for the welfare of his children. Let the Church purge out its Paganism, banish its Judaism, and become truly Christian; wor-ship God, the heavenly Father, not by the rites and ceremonies of a dead formalism, but by the true service of love to man. You call yourself a Christian. Then let me see that you are so, by doing something Christlike-by following in the steps of your Master. You pray, you say; that is well. So did the pharisees in their synagogues and at the corners of the streets. Prayer is a good thing; and yet one act of mercy, one self-denying deed of charity, is of more value than all the prayers ever offered-even the sincerest : for the truest and best prayer is but a desire to do good, and doing is better than desiring. But some there are who seem to think that when they are praying, they are really performing a good act. They mistake the desire for the doing; and so it comes to pass, that the more they pray, the less they do. The more they worship God, the less they truly serve him.' .

make me safe and happy in all coming time, and

CIRCULAR OF THE CONVENTION OF LIBERALS IN AMERICA. To the Citizens Victor Hugo, Barbier, Tekeli, Pian

ciani, Switoslawski, members of the Committee in aid of the Political Refugees in England.

CITIZENS: Your appeal in behalf of the Political Refugees in England has been laid before this Convention. which deeply sympathises with those sufferers, and Committee has been appointed to procure and forward the suffering ! This was not the teaching nor the prac- ed the difficulty of collecting assistance to supply even inconsistencies like these. We never hear him inquiring whom are highly educated) who daily reach this contitheir souls. Indeed, he seemed to have none of that by the Americans, that those who know a trade are often at a loss how to turn it to account. Moreover, it quarters in modern days. Jesus doubtless saw and felt is proper to inform you, that powerful organizations of pression, and the vice, misery and disease flowing there- purpose of depriving the stranger of the rights he now from, were damnable and destructible to man, both soul enjoys, regardless of the fact, that it is by immigration gloomy despondency of oppression—a present and actu- found an editorial upon the great quantity of emigrants al, not a future, imaginary damnation. . . returning to Europe, in which it appears that many The mission of the Church of Christ is not particu- vessels in this port have their passenger lists full, and larly piety and devotion; it is not some theological that numbers return in the same vessel which brought vation of the race in a future world, merely. But the above paper to the disappointment of the immigrant at mission of the Christian Church is humanity, philan- the condition of labor here-at the dearness of the nethropy, the advancement, in every way, of human inrespect—the welfare and glory of the race. Whatever Know-Nothing excitement. To you, who have not a contributes to the elevation of man, whatever conduces practical knowledge of this country, these words may tian mission—the mission of the Christian Church. I before you the naked truth, that it may be understood

It is a question much debated, whether persons imnews-glad tidings-good tidings of great joy to all migrating from Europe to better their condition mapeople. I have said that thought and education were terially, really do a wise thing; for though some may evangelical, or belonging to the Gospel ; that the prin- succeed very well, others, on the contrary, lose the litciples of freedom and equality are evangelical, being the they bring with them. Respecting political perglad tidings to man every where. All such interests sons, however, there can be no question but that those are Christian interests, and it is the mission of the who desire to be useful to the European movement Christian Church to promote them in every way; for would do more service by remaining as near as possible ness. Advlums for the deaf, the blind, the insane, hos- here be for some special object connected therewith pitals for the sick and disabled, are Christian institu- The farmer can in the West procure land cheap-but tions. So are schools, academies and lyceums, for they he must clear it and sustain himself and family for at race. No man has a right to the name of Christ who and he must, moreover, take into consideration, that i all the doctrines ever invented ; so did the ancient ene- farm; and if there be no easy means of transport for his mies of Jesus believe in all the traditions of the elders. surplus produce to the place of sale, he will find it ar long prayers in churches and conference rooms; so did saries of clothing, &c. It must also be borne in mind by men who expect to find a means of living, that those . There is nothing essentially Christian in fasts and who have devoted their time chiefly to mental culture,

It is Paganism, Judaism, what you will, but not Chris- there are more hands ready to perform the work, than consequently, this Convention passed resolutions, calling public notice to their case, which appeal was widely circulated by the press in the report of the proceedings while in the columns of nearly every paper of this city, all which publicity, not one American offer of employ ment was sent to these poor men ; and those who even ually procured some work are indebted for this good fortune to the exertions of their fellow-refugees, them selves struggling hard for a piece of bread, and being Ill able to spare the time requisite to seek occupation for others.

You will probably inquire what can be the cause o such apathy, such want of feeling for others? You will, perhaps, be disposed to blame the Americans. Or In the course of time may, and probably will, alter.

The first European settlers on this continent, having had to struggle against want, were obliged to devote all their energies to sustain their existence, and they became forgetful of every other concern. After them followed crowds of immigrants, seeking to improve their glory of God, by those who are Christian in name. And lot in a material point of view, nearly all of whom had gory of God, by those who are Christian in manne. The other. Men de so it is even down to the present day. Men who profess suffered privations in the old country, and of whom few not become murderers in a day, k, month or year.

had enjoyed the advantages of fine intellectual culture; The seeds of the evil are most frequently sown in their consequently, they gave themselves up exclusively to infancy, and nourished afterwards by the incentives to the accumulation of that material wealth, the absence vice which society permits. Murder is the last step in of which had in Europe caused them so much suffering the downward path. We think it necessary to bring -their children following and even surpassing the ex- the subject to your notice in this light, feeling that this ample of their parents. Hence arose a scramble for age is more especially a time of investigation. The money, exceeding even that already existing in the present appears a time of movement, in accordance corrupt countries whence these immigrants had come, with actual benefit. Other countries, not claiming re and the selfish principle of 'every one for himself' was sown broadcast over that virgin soil, where true broth- They seem to have discovered that the highest aim of erhood and philanthropy alone should ever have been

Another cause which augments the difficulty for prevalent ignorance of the people upon all matters not spring of government, we feel impressed with the imliately connected with their particular trade This is accidental, and will therefore, under favorable chiefly from the love of gain already mentioned, where this matter, for it can be clearly shown that an ignorant by the youth, that they may make money early, (even and vicious man is more expensive to the community in the sons of rich men, who could afford the very best ed- which he resides than an intelligent and virtuous one to some business so soon as the first rudiments of Amer- the latter working by example and precept for the ican education have been learned-reading, writing, world as for himself. Thus, if you desire the best in summing, and a little American history and geography. | terests of this Republic, we entreat your earnest con-Hence a high degree of education (though there are sideration of the propriety of abolishing entirely the considerable facilities for its attainment within the reach death penalty, and substituting therefor something more of the youth) is much neglected—the sphere of knowl- in accordance with present enlightenment and absolute edge is restricted, and the great interests and duties of justice. this country, as regards the rest of the world, are little Signe understood or cared for. These evils are, however, slowly diminishing, and it is hoped that in time they may be fully rectified.

Another circumstance which contributes to benum that sympathy which it is natural for all men to feel for those who suffer persecution for their efforts in favor of humanity, can be found in the preponderating influence of the clergy in the United States-for the clergy, be they Papist, Puritan, or of any other sect, are essent ally conservative, and therefore are averse to all who oppose authority of any description. A few honorable ceptions may, it is true, be found-and that number is slowly increasing.

Another obstacle which the Liberals have to encoun ter in the United States is the influence of slavery-to which idol the office-seekers of both the old Democratic and Whig parties bend the knee-as do likewise the great body of the clergy, from motives of conservatism -the merchants, from the hope of Southern customand a large number of the Democracy, from the widely circulated delusion that the strength of the country thereby augmented. No sane Liberal can hope to receive any sympathy from, nor can make any compact with, slavery. The very nature of slavery must be an tagonistic to liberty, as darkness to light ; it must hate, fear, calumniate, deceive and persecute every aspiration to freedom and independence. The influence of slavery pervades every portion of this country-ever those parts where it is nominally excluded. Were it not for slavery, this country would be the most progressive and the most powerful the world has ever seen. Alone, it could dictate to all the kingdoms of the world leagued together. The free States, by themselves, if unhampered by the slave States, could, by pronouncing 'Freedom to all,' dispel the gloom which overshadows Europe, and give freedom to the oppressed peoples. But so long as freedom attempts to effect an unnatural alliance with slavery, sympathy for the persecuted liberal refugees cannot be expected—though, were there some revolutionary movement actually commenced, and were it sufficiently strong to give hopes of its ultimate success, then it is possible that the more enlightened and generous portion of the sublic might. those parts where it is nominally excluded. Were it enlightened and generous portion of the public might contribute material aid, totally unconnected with the U. S. Government, from which, so long as it is under

the slavery influence, no good can come. The struggle between Liberty and Slavery in this country is now commencing. The slumbering elements of discord have been brought into active opposition to each other through the measure known as the Nebraska bill, for the extension of slavery over those territories ence it was prohibited by previous legislation-which bill that small section of the false Democratic pro-slavery party, miscalled Young America, headed by Sen-Stephen A. Douglas, proposed in Congress, and the corrupt pro-slavery members of the other sections accepted and enacted as a law, in defiance of the urgent and vehement remonstrances of the mass of the people of the free States, whose indignation appears now to be outside, and the other inside. That is, the one is excited by this act.

If the rame principle in America be truly roused by Thus the Hoosiers may prove, beyond all contradiction the Nebraska bill, then perhaps we may from this quarthe Nebraska bill, then perhaps we may from this quarter of the globe receive some sympathy; from the Slavery principle, we can expect none-nor can we, as lovers of liberty, make with the opposite principle here an alliance, any more than we could with the pro-slavery Czar.

H. FORBES, Cor. Secretary. New York, Oct. 9, 1854.

LIBERAL SOCIETIES. REPRESENTED IN THIS CONVENTION.

I. Social Reform.

II. Democratic Union .- (Adopted Citizens.) III. Free Democratic League .- (Americans opposed

to the extension of Slavery.) IV. Freie Gemeinde.- (German.)

V. Turnerbund .- (German, Gymnastic, &c.)

VI. Cuban Democrats. VII. Polish Democrats.

VIII. Universal Democratic Republicanism .- (Mixed and Propagandist.)

IX. French section of Universal Republicanism, Montagne.)

X. Italian section of Universal Republicanism XI. Arbeiterbund .- (German workmen.) XII. Ouvrier Circle .- (American workmen.)

Most of these societies have extensive ramifications: some have several hundred corresponding branches of sections in various parts of the United States. H. FORBES, Cor. Sec.

CAPITAL PUNISHMENT.

The following excellent memorial was adopted by the Pennsylvania Yearly Meeting of Progressive Friends, held at Old Kennett, Chester County, 5th mo., 1854.

States of the Union. In looking at the subject from every point of view, we are astonished to observe that government, in many respects deservedly standing ed to perceive, not only the absolute inutility of taking away human life, but the certain evil tendency of judicial murders in a civilized community. The record of those scenes which are occurring wherever an execution takes place, clearly point to the fact, that society is far from being benefitted thereby. A morbid excitement in the public mind is not favorable to the practice of honesty and justice, and certainly no benefits can accrue to the sufferer undergoing the penalty. Holding that human life is most sacred to human beings, we are unable to conceive how its destruction by an individual can be remedied, or even atoned for, by the repetition of the themselves do not possess. If no individual has the

right to take away the life of his fellow, it would seem

to follow that no combination of individuals can obtain

or confer that right. An appeal to criminal record

will further show, that crime is lessened by the diffu

sion of education, and in exact proportion to the in-

the other. Men de

publicanism, are taking steps in advance of the past. rulers is to restrain and prevent crime; to reform the criminal, rather than to punish him. In this path, experience has testified that it is safe to walk. And inforeigner to obtain sympathy here, even though he may asmuch as the great principles of justice and right have rendered essential service to humanity, is the ortance of calling your attention to the responsibilities which ever rest with those in authority. On the circumstances, be gradually removed, since it flows principles of political economy, we appeal to you in cation for their children,) are generally apprenticed the first seeking gratification at the expense of others,

Signed, on behalf of the meeting. JOSEPH A. DUGDALE, SIDNEY PEIRCE, Clerks.

Dutch Slavery. - Discussions have taken

The number of slaves in the Dutch Colonies is about 53,000, namely, 39,000 in Surinam, 10,400 in Curaçoa, and other West India Islands, and the remaining 3600 in the East India Colonies. The emancipation of the latter does not appear to present any great difficulty, the number of slaves being small; but in respect of the slave population of the Dutch West India possessions, the question is less easy of solution, the principle of compensation to the slave-owners having been admitted, and there appearing to be no source whence the compensation fund is to be derived.

Slaveholders' League .- The frequency of the escape of slaves into Mexico, says the San Antonio (Texas) Ledger, of the 31st ult., has caused the proposition of a Slaveholder's Convention to be put before the public. One plan is, that the slaveholders west of the Colorado meet in Convention, and organize a mutual insurance company, each one paying a per cent, upon each negro he may own, for the purpose of raising a fund. That the company, through their authorized agent, offer a standing reward for each fugitive slave caught, of a sufficient amount to induce men to incur the fatigue and risk attending the pursuit of fugitives. In cases where the fugitives are killed, it is proposed that the reward shall be the same.

The Kansas Herald .- The first number of the Kansas Herald, a weekly newspaper published in Leavenworth, and the second newspaper which has Leavenworth, and the second newspaper which has commenced its career in Kansas, has reached our hand. It is dated Sept. 15th, and is a handsome, well printed: sheet. The Herald is Democratic in its tone, and its proprietors, Messrs. Osborne & Adams, pledge them-slaves to 'defend to the utmost of their abilities, the Constitution, laws and institutions of the United States constitution, laws and institutions of the United States, and to 'oppose all fanatical and factious movements, in every quarter, of every name, and on every pretext, that oppose themselves to that Constitution, those laws and institutions.'—Boston Journal.

The Two Douglasses .- Frederick Douglass has been invited to stump the State of Illinois against Stephen A. Douglas. The Hoosiers will now have the Nebraska Bill in black and white.

In another view, we may say that both the Douglasses are black; with this difference, that the one is black washing, mending, fuel, lights, text-books, stationery, Calishenics or Gymnastic exercises, use of velocipedes, wagons, sleight, bats, balls, hoops, etc., (per quarter of eler-

Altho' Stephen than Frederick may seem to be whiter. Such conclusion would be but a pure non sequitur. -Worcester Transcript.

Men and the Rest of Mankind .- The editor of the Gospel Banner recently laughed at the editor of the Gardiner Transcript for classing two lady tax-payers among the 'solid men' of Gardiner. The Transcript asks:— When our brother preaches about the final salvation of all men, what is to be done with

cent Democratic meeting in Michigan. One of the speakers was lauding the 'honesty and integrity' of one of the candidates. 'Hold on,' says another; 'we want no new tests introduced into the party.'

Negroes, Mexicans and Americans Arrested. Negroes, Mexicans and Americans Arrested.

The citizens of San Antonio, in the early part of the week, got wind of a plot to run off some negroes. A party collected on Sunday night—proceeded to the designated point, and succeeded in arresting four negroes, five Mexicans, and two Americans. They were making arrangements preparatory to leaving for Mexico. One negro escaped. Another, in a similar attempt, had a horse shot under him. They are all confined in the jail. It is thought that the Mexicans and Americans will be tried and punished summarily. The particulars of the affair have not transpired.—Austin (Texas)

The Methodists on Slavery .- The Conference

Washington Street, avails herself of this median for tendering thanks to the Ladies of Boston and vicinity for the liberal patronage awarded her, and would respectfully assure them that, by unremitting enjectors to please, she hopes for a continuance of their is Negro Stampede .- We learn from a private To the Senate and House of Representatives of the State of Pennsylvania:

We consider it again necessary, at this, our second gathering, to address you on the subject of Capital Punishment, at present continued by this and others. States of the Union. In looking at the subject from Whig. Oct. 6th. such as win the tribute of praise from all.

She has a Hair Restorative which cannot be excelled, as it produces new hair where baldness had this Whig, Oct. 6th.

The Slave Trade .- A Havana letter in the ble Hair Dye, warranted not to smut, (a desiderate looked for.) Her Ne Plus Ultra, for renovating the a government, in many respects deservedly standing foremost among the governments of the world, has failed to perceive, not only the absolute inutility of taking and seamen for slavers to be fitted out in New York and Philadelphia. complexion, removing freckles, &c., is fast commended itself to favor. For all her compounds and their application she warrants satisfaction, or demands up pay. Ladies can be waited on at their own residences, c at her room, which will be open from S, A. M., to .

P. M. She has numerous recommendation from the fashionable circles of Boston, Providence, and elsewhere which can be compared to the company of the company o

(Ind.) Daily Tribune, of a recent date, says—'Some twenty-five negro slaves passed through our city on Saturday last, in charge of a slaveholder from the South, en route for the territory of Kansas.'

The difference between a Northerne and a Southerner is said to be that one blacks his own boots and the other boots his own blacks.

A black military company, preceded by white band, paraded in New York city a few days

Projected and to be conducted by Mr. M. L. and M. TT is the desire of the subscribers to establish an T is the desire of the subscribers to establish the VENTLE MODEL HOME SCHOOL, in which, which are powers of the mind are being developed and cultimated and nothing is left undone to preserve the bank and secure the symmetrical growth of the body, is limited as the symmetrical growth of the body, is limited as the secure the symmetrical growth of the body, is limited as the secure the symmetrical growth of the body, is limited as the secure the symmetrical growth of the body, is limited as the child; and, especially, to root out the seeds of self-secure as the country of the crowning faculties of side than the secure of the crowning faculties of side than the secure of the crowning faculties of side than the secure of the crowning faculties of side than the secure of the crowning faculties of side than the secure of the crowning faculties of the secure of the crowning faculties of side than the secure of the secur ness, and cause to grow and hourish the affectical at ture—embracing the crowning faculties of the wal-which will tend to make him amiable, kind and less to his fellow-creatures, and grateful and obelies a our Father in Heaven. To do this, it requires so less knowledge, time, experience, faith, patience. bur Father it inc. experience, faith, patience, processore, and last, though not least, PATRONAGE ance, and last, though not least, PATRONAGE.

Having located themselves in the pretty rund villaged Hopedale, whose inhabitants aim to practicalize then ligion of Jesus in all the relations of Life, and being the time has come when such a school is demand they have thought proper to commence one; as it will be for others to say whether or not it shall be me

vulgar or profane language is heard, or alcoholic brunges are allowed, or the use of tobacco is combessed and nothing to contaminate the mind or the hear, he everything to elevate and purify both, with asslets novel means for physical recreation, the child's being may be secured, while his mind may be so directed in his heart so moulded, that he will become fixed in paths has heart so moulded, that he will become fixed in paths habits, and in the possession of a healthy body, a way toned mind, and a loving heart: when called as a pabroad into the world, he will be prepared to detect the combat evil, and discern and desire to follow god as truth. place, in the lower house of the Dutch parliament, respecting emancipation in the Dutch Colonies. Numerous pesitions have come in for that purpose.

The number of slaves in the Dutch Colonies is about

the child into the practical duties of life, and, graduly familiarize him with the method of working to sures ful purpose. Light work of various kinds, sdapel fut purpose. Light work of various kinds, saspels their ages, physical and mental capacities, will be just to the boys; while the girls will be taught to swep, us dishes, make beds, wait at table, make bread, wr, as take care of their own wardrobes. To each one will be take care of their own wardrobes. take care of their own wardrobes. To each one will given an account book, on which will be credited is a bor, which will be compensated, according to a sale of graduated prices, in instructive books, and desirable all useful articles.

The object of this will be: 1. To teach the child a

A New Paper.-The Herald of Freedon

him with the fact, that the health of the body, and affections, and soul, demands exercise; hence, with pleasurable. 8. That the normal action of our risk nature will always produce health, goodness, and a telligence; and these, happiness; while their absuma action will, inevitably, result in disease and cil; set these, in misery. 9. That we are dependent on an other, and should treat all kindly, and do what we must be make others happy. 10. In order to repay our prents for what they have done for us, we should treat our gratifulds by obeying and dearly laying the series the series of the series o

The subscribers do not pretend that their Shis shall be, at once, perfect; but relying, primarly, a God's blessing, and, secondarily, on their own carries, and heeding the suggestions of all those who may interested in Juvenile Education, they will set astinually to improve it, and ever aspire to attain a perfection. The present Winter Term will continue two que ters, without any intermission.

black man, and the other a blackguard. Instruction on Piano Forte, with use of Instrument,
All Books for instruction in Instrumental Mu-

A very good anecdote is told of a re

The Methodists on Slavery.—The Conference of the Methodist Church, in session week before last at Cincinnati, adopted resolutions recommending the repeal of the Fugitive Slave Law, the reënactment of the Missouri Compromise, and 'that persons holding slaves for gain, or for their own convenience in any way, with the intention of perpetuating the bondage of the slave, should not be received into the Methodist Church, nor suffered to continue therein.'

Slaves for Kansas, Ho !- The New Albany

The Slave Hunters on the Track .- We reremedied, or even atoned for, by the repetition of the same outrage on the part of the government. We are not aware that the command, 'Thou shall not kill,' is any less binding upon those who sit in the judge's seat than upon others, inasmuch as they are understood to be the servants of the people, who are unable to commit any duties or privileges to their officers, which they themselves do not possess. If no individual has the repetition of the people of the people, who are unable to commit any duties or privileges to their officers, which they themselves do not possess. If no individual has the circumstance of the people o

land Presbyterian Church, recently held at Washing ton, Daviess county, resolved that it is not expedient to discuss the question of American Slavery in the pulpit The resolution was passed by a vote of 17 to 2.

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PROSPECTUS

ained. Here, surrounded by Nature, with a sufficient collection

of houses and people to remove all loneliness; then a vulgar or profane language is heard, or alcoholic been

and object of this will be: 1. to teach the child a understand, that the food we eat, the clothes were, the houses in which we live, and all things which we senses enjoy, are the result of Labor. 2. That, us

cannot live without these things, it is the duty of ere one to engage in some useful pursuit, and do his that of the world's work; and, thereby, be entitled to the

of the world's work; and, thereby, be entitled to the necessaries and comforts which his nature may densal.

3. That money is used to facilitate exchanges, having an extrinsic value above its intrinsic work 4 is teach him practically how to keep accounts, and, at the

same time, to understand their use. 5. To shew in how what he learns in the school-room is made such ble in all his labors. 6. To enable him, when he kees school, at once to be of some use. 7. Early to impre-him with the fact, that the health of the body, may

our gratitude by obeying and dearly loving them; the unto our Heavenly Father, as the Author of our stence, and our eternal Benefactor, we should read thanks, and supremely love him.

ection.

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and after the 16th of October; but the regular spen will not take place till the middle of April, 1855.

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