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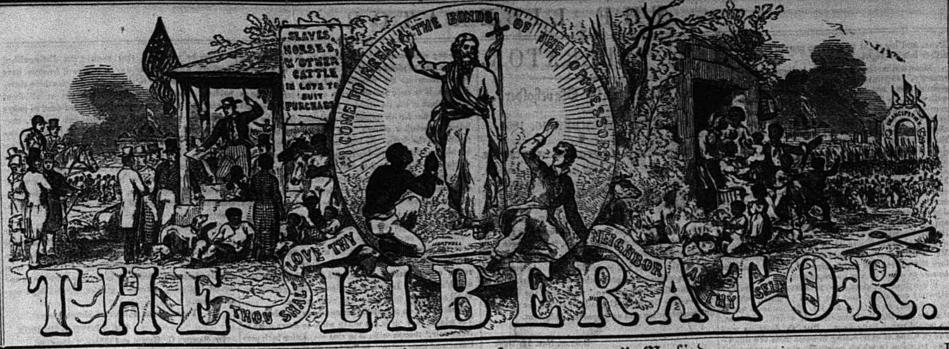
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The Agents of the American, Massachusetts, rania and Ohio Anti-Slavery Societies are au-

to receive subscriptions for the Liberator. The following gentlemen constitute the Financia the but are not responsible for any of the debts die paper, viz :- Francis Jackson, Ellis GRAT LENG, EDREND QUINCY, SAMUEL PHILBRICK, and FESTELL PRILLIPS

I to the columns of THE LIBERATOR, both sides of the columns of THE LIBERATOR, both sides of the columns are impartially allowed a hearing.

WM LLOYD GARRISON, EDITOR. YOL. XXV. NO. 46.



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

J. B. YERRINTON & SON, PRINTERS.

Me Anien with Blancholders! THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

lords of the South prescribed, as a condition of their essent 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 was

rms stipulation to surrespen fuortive 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 repre-sentation for SLAVES—for articles of merchandize, under

sentation for SLAVES—for articles of merchandize, under the name of persons In fact, the oppressor repre-senting the oppressed! . . To call government thus con-stituted 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 PRINCEVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.' -- John Quincy Adams.

F 'Yes! IT GARROT BE DERIED—the slaveh

BOSTON, FRIDAY, NOVEMBER 16, 1855.

WHOLE NUMBER 1115.

From the Detroit Free Press. THE REAL CHARACTER OF THE PARTY.

A fer months ago, Mr. Wm. Lloyd Garrison, of Bates, the pioneer abolitionist of this country, unbered but a handful of followers. Now his sushered but a handful of followers. Now his shares are a great party. A few months ago, it political sentiments of Garrison were abborrent time handred and ninty-nine of every thousand isole of the North. Now these sentiments complete platform of a party which disputes assister in every Northern State.

The Republican party in Massachusetts is a few flast party, throughout the North. The

the Republican party in Massachusetts is a type of that party throughout the North. The sate is, indeed, the fountain of 'Republicanism.' It is show what are the objects and aims and deges of the 'Republican' party there, we shall mee at the objects and aims and designs of the Epolican party everywhere else; and if we as sow that Wm. Lloyd Garrison is a leader of ps party in Massachusetts, or a teacher of its docunbraces the whole Northern 'Republican'

his true that Garrison at the present moment is is and of the 'Republican' party. He has aban-ison a separate organization, or, as we claim, and doubtless as he claims, his separate organizaermitations. Garrison has, in reality, abann erganizations. Garrison has, in reality, aban-ficed nothing. He stands just where he formerly not, and holds the same abhorrent political sen-turests he formerly held. Now, let us group some spressions of these sentiments, and follow them in sentiments uttered by recognised Massachueta Republican leaders :

No Union with Slaveholders. Up with the flag disunion, that we may have a free and glorious also of our own, &c.—William L. Garrison.

Mark ! How stands Massachusetts at this hour a reference to the Union! Just where she ought r. (Garrison's paper.)

A Northern confederacy, with no union with archolders. To this all is fast tending, and to is all most soon come. The longer it is delayed, the worse for the country, and for the cause of free-Justice and liberty, God and man, demand the mastion of a Northern confederacy, in which aveholders shall stand before the law as felons, and be treated as pirates are treated. God and humanity demand a ballot-box, in which the slavebolders shall never cast a ballot. In this, what Sub so prepared to lead as the Old Bay State? She has sirredy made it a penal offence to help execute a law of the Usion. I want to see the officers of the State thought into collision with those of the Union. Library 1855.

The good citizen, as he reads the requirements of this act, (the fugitive slave,) is filled with hor-Here the path of duty is clear. I am hand to disobey this act.

Sr. I will not dishonor this home of the pil-

canst believe—that this bill will be executed beer.'- Charles Sumner, Oct., 1850, in Boston, and Asg. 25, 1852, in U. S. Senate. Let us remember that more than three millions

of bondsmen, groaning under nameless woes, de-man that we shall cease to reprove each other, that we labor for their deliverance. 'I tell you here to-night, that the agitation of

this question of human slavery will continue while the fact of a slave presses the soil of the American republic.'—Heavy Wilson, United States Senator. 'I am not one of that class of men who cry for

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the perpetuation of the Union, though I am willing, in a certain state of execumstances, to let it 'slide.' Nathaniel P. Banks, Representative to Congress. I will not stop to inquire whether or not the tet is constitutional. If it is not, it ought to be.

I now the act as the faithful expression of the mort sentiment of the people of Massachusetts."

--Mayor Chapin, of Worcester.

The abject to be accomplished is this: That the fire States shall take possession of the government by their united rotes. Minor interests and old party alliations and prejudices must be forgotten. have the power in number -our strength is in union.' - Sana Brown, Massachusetts Free Soil candidate

Recognising, therefore, the paramount issue, cognise as the only practical means of sustaining our position upon that issue, our co-operation with the masses of our friends in other States in formation of the Republican party of the com. - Julius Rockwell, Massachusetts Free Soil tendidate for Governor.

Somner, Wilson, Banks, Chapin, Brown, and Rockwell are all prominent Republicans in Massachusetta. The two first are Senators in Contrees, and, together with Seward of New York, and Chase and Wade, of Ohio, stand at the very had of the grand 'Republican' movement. Wate, it is remembered, proclaimed the most un-mistachile disunion doctrines in Maine, whither he went at the invitation of the fusionists prior to the late at

What difference is there between Garrison and the men! Harmonizing in political action, do they not harmonize in political sentiment! If Samer does not proclaim disruption as boldly and apparatus enquirocally as Garrison, he none the less aims at it is nevery political act of his life; and so of Wilson and Banks. Mr. Seward is perfectly aware that the Fugitive Slave Law cannot be nullified, and sion held together. Wade does not affect to in co-operation with the masses of our friends to form a sectional anti-slavery aggressive

his is but a bird's-eye view that we have taken. but it lifts the veil from the panorama of the 'Re-publish' party. It is a Garrison party—a sec-tional party—a disunion party! It is a party to be shunned by all good men, all patriotic men, all have she prefer the whole Union to a 'Northern confederace'.

F The Administration has lost no opportunity of manifest it opposition to Abolitionism in all its shapes, and to defy its assaults in whatever manner made. ber made. To be Democratic, it is necessary to be free from every taint of this heresy. This ground has been taken, and the Administration has no sympathy with Abolitioniats, and desires none.—Weshington Union.

From the Washington Union. REFUGE OF OPPRESSION. MR. SEWARD'S ABOLITION PUND.--WHO PAYS?

Mr. Seward, in his late speech at Albany-the most sly, insidious, dangerous, and malignant, perhaps, ever uttered in the United States-holds perhaps, ever uttered in the United States—holds out to his brother abolitionists the confident anticipation of being furnished with plenty of funds for the next electioneering campaign. The question naturally arises, where is the money to come from? Who pays and is to pay the piper for all this negro dancing? We should suppose that Mr. Gerrit Smith, having been pretty well fleeced already, is rather tired of the blood-suckers which have so long fattened upon him. We don't see any successful attempts at the anniversary meetings to raise contributions: no charity sermons in churchraise contributions; no charity sermons in church-es; no munificent benefactions trumpeted in the newspapers, nor any of the usual means resorted to for meeting the expenses of the war of abolition against the Constitution and the Union. Who, then, pays? Who is the great banker for furnishing the enormous sums necessary for carrying on this war! Certainly not Mr. Smith, nor Messrs. Garrison, Sumner, Parker, Phillips, Wilson, and Seward, nor yet Abby Folson, who, for aught we hear, contribute nothing but speeches.

And yet their expenditures must be very great

And yet their expenditures must be very great. The underground railread system must cost a good round sum, unless they convert it into a profitable species of trade, by trading the smuggled goods in Canada. The almost innumerable secret agents they employ, who are scattered in all directions, and employed everywhere, either stealing negroes or inciting them to run away; the expensive law-are constantly engaged in, connected suits they are constantly engaged in, connected with their missions; the embassics they are perpetually despatching to their brethren at Exeter Hall; and, in short, a hundred other visible or invisible channels of expenditure, must require immense sums of money. These agents, missionaries, and ambassadors must be paid, at least their expenses, and again the question naturally arises-Who pays!

That it is not the abolitionists of the United States is quite evident. They suffer the runaway slaves to due of want, or take refuge in the poor-houses; and, when appealed to by the Journal of Commerce, or any other newspaper, however respectable and responsible, to contribute to purchase the freedom of a bondwoman and her children, if the money is raised at all, it is with great difficulty, after long delays. raised at all, it is with great difficulty, after long delays, nor have we ever seen among the contributors the name of Seward, Sumner, Wilson, Garrison, Parker, Phillips, or any one of those who make the loudest pretensions to sympathy for the woes of Africa and its descendants. They have no objection to stealing slaves, but it is against the higher law to buy them. It is a species of slave trade, and goes against their consciences.

It is not likely, therefore, that all, or indeed any considerable portion, of the money expended in this ical laws that domestic servitude, as it exists at

Thus much for Garrison. He leaves no room for doubt as to what he means. He means dissolution, and nothing else. Let us see how these declarations harmonize with some others:

extensive and complicated system, and on which Mr. Seward relies for carrying out his crusade and when it is conceded (as I must take for granted it is) that the States in the respective sections, North and South, are alone to determine what is beet for themselves, in regard to such institutions, I can see no propriety, far less wisdom, of the great modern Pharisee, John Bull, is known to be exceedingly liberal in all cases of philanthropy, most especially when he expects to receive usurious interest. He is expending hundreds of millions in humbling Russia; and if he can dismember the United States by a judicious application of a small portion of that sum, under the pretext of humanbears at once, he must be but a poor sort of phi-lanthropist, utterly ignorant of his trade, who would not prefer this peaceable, cheap, and effec-tual mode of humbling a rival. While mitigating the evils of war,' (as the London Times says.) by bombarding little defenceless towns on the Baltic and the sea of Azoff, by way of humbling Russia, he may be successfully approaching the same object in the United States, by liberally contribu-ting to the support of a treasonable conspiracy against the peace, prosperity—nay, existence—of twenty millions of people living in union and harmony with each other, until he employed his emis-saries to sow dragons' teeth on their peaceful soil. which we fear will one day spring up armed men, arrayed in bloody conflict with each other.

The plot is an excellent plot, and cannot but commend itself to the favor of so consummate a plotter and markets. plotter and magician as the prophet of the higher law, who, it has been asserted, can actually con-vert 'small potatoes' into bomb-shells and can-non-balls. We recommend it to his special atten-tion, if he has not already 'taken the oaths' and given in his adhesion. As to its smacking a little of treason, or conflicting with his oath to support and maintain the Constitution, that is a mere trifle.
What is an oath taken in the sight of God and his twent is an oath taken in the signt of God and his country, and in the face of day, to one pledged in the dungeons of night, in presence of the Spirits of Darkness? And what is that compact with nell, the Constitution, compared with the inscrutable mysteries of the higher law? Have we not been told by a reverend, nay, many reverend di-vines, from the hallowed precincts of the pulpit, that it is 'a gross violation of the law of God and the rights of nations!' and hath not one of the oracles—one of the infallible 3.000—said and pub-lished: 'What right have we to talk of constitution.

lished: "What right have we to talk of constitutionality on a great moral and social question of this kind? It is not of the least possible consequence whether a law is constitutional or not. We know it accords with the law of God, and that is enough."

There can be no objection, therefore, in Mr. Seward's court of conscience, where the higher law is his sole guide, to absolving himself, in the character of an expounder of the law, from an obligation assumed as a law-maker. He is, therefore, at tion assumed as a law-maker. He is, therefore, at perfect liberty to carry on his war against the Constitution and the Union, which he has sworn to support and maintain, and to levy contributions on pious, benevolent, disinterested John Bull for that bleased end; for, as the pulpit oracle we have just quoted saith, 'What right bays we to talk of constitutionality on a great moral question? In tenderones, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the oath derness, however, to his feelings, we hope the fill its 'trained bands' to do its bid and sent forth its 'trained bands' to do its bid ding in the fair fields of Kansas, we have been passive—tamely, indifferently passive. Our friends, the friends of the South, have been compelled to look with a pain, sared from despair only by the assurances of their own courageous hearts, upon the very verge of a crime, which in some Christian the very verge of a crime, blessed end; for, as the pulpit orace, wolk of conquoted saith, 'What right have we to talk of constitutionality on a great moral question!' In tenderness, however, to his feelings, we hope the oath to support and maintain the great charter of our liberties will not be again tendered to him as the commencement of his second senatorial term, as it might place him in an awkward position between the Constitution and the higher law. Besides, some unbelieving Democrat might possibly except to it as involving a contradiction approaching to the very verge of a crime, which in some Christian constries is not only considered diagraceful, but penal. Once is enough: and though we have not the most profound respect for this gentleman, we should be almost sorry to see him again placed in a predicament where he would be under the necessity of violating his oath or his conscience.

From the Richmond Enquirer. AN ADMIRABLE LETTER.

It gives us great pleasure to lay before oureaders the following sensible and excellent letterom Senator James M. Mason; and we feel satis fied that the people of Virginia will heartily ap prove the solid grounds upon which he bases hi determination not to accept the invitation of the Boston Committee to deliver a lecture on slavery in that city. It is proper that we should state that a valued friend in Winchester had seen th letter, and, observing that the Committee had no published it, obtained from Mr. Mason a copy thereof, and enclosed it to us for publication:—

SALMA, Frederick County, Va., ?

October 9, 1855. GENTLEMEN: I have had the honor to receiv our letter of the 5th inst., inviting me to delive a lecture on slavery' in Boston, on the evening of the 13th of March next, or such other time as may e convenient to me between the middle of Novem ber and the middle of March; and, as an inducement to the service, you inform me that 'a series of lectures was instituted, and very successfully conducted here (at Boston) during the past win ter'; and further, that 'during the next season, a large number of gentlemen from the South will be invited to favor us (you) with the views preva-lent in their vicinity; thus, in connection with others, presenting during the course, every shade of opinion on this question.' I am at some loss to know what useful end it is

thought will be attained by the series of inquisi-tions you thus profose before the people of Boston. Slavery of the African race, as a form of domestic servitude in the earlier history of the country. had no geographical line of demarcation. Climate, and climate only, gradually caused its discontinuance at the North; and the same controlling inance at the North; and the same controlling in-fluence is gradually concentrating it at the South. Until the climate is reversed, it will not be practi-cable to restore this form of servitude at the North. The advantages, or disadvantages, therefore, at tending it, must remain with you a matter of spec-ulative inquiry only: and whilst such speculation must necessarily be without profit to you. experi ence is not wanting to show that they are (to say no more of them) worse than useless to us. What effect, either for good or ill, the loss of African slavery has wrought on the superior race of the North, either as regards their social or political condition, whether to elevate of to depress, both

It is not likely, therefore, he man are accounted in this considerable portion, of the money expended in this ical laws that domestic servitude, as it exists at extensive and complicated system, and on which the South, must remain peculiar to that section: people of either section seeking to inquire into or to cavil at the social relations of another.

An experience of two centuries and a half has done much to enlighten the public judgment of the South on the institution of slavery in the African race, as it exists there. We are satisfied not only to retain it, but, as far as we can, by fundamenta lto retain it, but, as far as we can, by fundamental law, to insure its perpetuation amongst us. That experience and its results (for the reasons assigned) can be of no value to you; and, considering thus, that the people of the North cannot want information on the subject of slavery, for the purpose of determining what is best for themselves, there should be no seeming concessions again of their should be no seeming concessions even of their right so to determine for others. And, lest such should be in any way implied, I deem it proper to decline (though I do so as courteously as it was given) your invitation to participate in the lec-

Very respectfully, I am, gentlemen, Your obedient servant, J. M. MASON.

To Mr. SAMUEL G. Howe, and others, Boston.

From the Charleston Mercury. THE CAUSE OF KANSAS THE CAUSE OF THE SOUTH.

Among the list of letters, which we publish this morning, in relation to the recent brilliant cele-bration at King's Mountain, will be found one from the Hon. D. R. Atchison, of Missouri, which will be read with peculiar interest. It rings in every line of the fierce battle which has, for almost a year past, been waging between 'fanatical hire-lings,' and noble champions of the South. It speaks of trials met, and trials still to come, in which, though every nerve be tested, there will be no yielding; lot, the cause of Kansas is the cause of the South.' What an example to the whole South have these 'border ruffians' given of the true and only spirit in which aggression is to be met and mas-tered! And verily do they stand forth in with-ering contrast with that pitiful brood of meek men who have so long cursed and dishonored the

South.

But there is, in Mr. Atchison's letter, a tone of bitter but just rebuke of the indifference with which the South has looked on this critical contest in Kansas. We say just, for what really have we done, more than to toast and applaud the Missoudone, more than to toast and applaud the Missou-rians! Have we sent them any organized aid! Have we moved in this matter as though it were, as it really is, the greatest and most practical ques-tion of the day to us! Have we not left brave Atchison and his men to contend single-handed and alone with the united power of abolition at the North, and Benton free-soilism in his own State! While abolition has organized societies, held conventions, raised thousands of dellars held conventions, raised thousands of dollars, aroused public sentiment and sectional ambition

resentatives bear this in mind. Let them reme

Gentlemen: Your letter of invitation, request-ing my attendance at the celebration of the battle of King's Mountain, has been received. It will be altogether inconvenient for me to be present on that occasion. I have certain duties, both private and public, to discharge at home. The battle of King's Mountain was lought by the whigs under the lead of Campbell, McDowell, Shelby, Sevier and Williams, against the tories under the gallant Ferguson. We have a similar foe to encounter in Kansas, on the first Monday in October next. The 'border ruffians,' such as fought with McDowell, Shelby, &c., on the one hand, and the Abolitionists-such men as fought with Ferguson, on the other. We (the border ruffians') have the whole power of the northern states to contend with, single-handed and alone, without assistance and almost without sympathy from any quarter; yet we are undismayed. Thus have we been victorious; and with the help of God (!!!) we will con-

tinue to conquer. Gentlemen, I thank you for the kind expression the concluding paragraph of your letter—' three cheers for Atchison and Kansas!' I have read this paragraph to sundry of the 'border ruffians,' and their eyes sparkle, their arms are nerved. We have been acting on the defensive altogether; the hood unblushing is poured out upon us, and yet we received no assistance from the southern states. But the time will shortly come when that states. But the time will shortly come when that assistance must and will be rendered; the stake

D. B. ATCHISON. Messrs. W. B. Wilson, Jno. L. Miller, and Sam'l W. Melton, Committee of Invitation.

THE REPORMED DUTCH CHURCH.

Synod of the Reformed Dutch Church to receive the Classis of North Carolina,' in order to avoid any disturbance on the subject of slavery, (certainly, a supremely selfish and most cowardly act,) that 'wickeded by Gennir Smits, we believe, on a certain occasion, the New York Observer, raises the following charac-

The decision to which the Synod arrived cannot be contemplated without the most serious and poignant regret. It has such relations to the cause of Christ, and the interests of Christian and civil communion, that we feel very certain there was sorrow in heaven and joy in hell, when the General Synod refused its bosom to a body of men whom they pronounced 'respected brethren' in the very resolutions of rejection.

And the ground on which these respected Christian hand and the ground of the most deployable.

tian brethren were rejected, is the most deplorable picture in the case. To understand this ground clearly, it must be noticed that there were three parties in the Synod. The first were in favor of receiving the Southern Classis without qualification or reserve. The second were opposed to re-ceiving them, because that Classis has slaveholders in its communion, and this second party were not willing to give even an implied sanction to slavery. The third party with the first had no scru-ples on the subject of fraternizing with the Chris-ian slaveholder, but fearing that the introduction of the subject would interfere with the peace of the church, they wished to keep it out, and so were willing to reject their 'respected Christian brethren.' This third party voted with the second party, and so made a decided majority in favor of excluding the Classis of North Carolina.

This was the triumph of the miserable doc-

This was the triumph of the miserable doctrine of expediency over Christian principle. The only question for a brave, honest, Bible Christian to ask, when such an hour and trial of his faith as this had come, was, What is ment? These Southern men are respected Christian brethren, who have left their former connection because they love our doctrines and order; they are sound in the faith, exemplary in their lives, of one mind with us, and they knock at the door of our church, and ask the hospitalities of our board. We believe them to be such as we are, and just such men as we desire to add to our numbers, and we pray daily that God would give us more and more of we desire to add to our numbers, and we pray daily that God would give us more and more of them to the praise of his grace. But—and now comes the utterance of a timid, faithless, com-

NEW ENGLAND PANATICISM.

ber how much of the battle is already won, and what may be lost by their unworthiness. But, above all, let them remember that the eyes of a whole people are upon them, eagerly watching how they bear themselves in the fight. Meanwhile, let the people of the South press forward in aid of the Missourians, and evince, by acts, their sympathy and interest in the cause. We are glad to be able to state that Charleston has recently sent forth two young and enterprising sons for the patriotic work.

LETTER FROM HON. D. R. ATCHISON.

PLATTE CITY, Mo., Sept. 12, 1855.

Gentlemen: Your letter of invitation, requesting my attendance at the coolers of the patrio in the patriotic production of the people of that quarter of the Union. At this day, whether we regard New England as the head-quarters of conflicting religious creeds, or as a rendezvous for all sorts of theories upon all sorts of subjects, or as the fountain-head of unnumbered schemes against the peace and perpetuity of the American Union, we cannot fail to be surprised that among a people who have contrived to build up so vast a commerce and so extensive an internal trade, whose common schools are so admirable, whose public men are so learned, and whose history presents so many successful struggles against a barren soil and an inhospitable climate, doctrines at once impracticable and visionary, at once dan-gerous and demoralizing, should have obtained, on repeated occasions, so much influence. If we go back, however, to the earliest period of colonial history, we shall find that fanaticism was a seed planted long ago by those whose descendants now constitute the controlling population of those States in which disorganizing principles may be said to reign supreme.— Washington Union.

RUPUS CHOATE-A. S. LECTURES. [Correspondence of the N. Y. Journal of Commerce.] BOSTON, Nov. 5, 1855.

Last Wednesday evening, Hon. Rufus Choate addressed the Whigs in Faneuil Hall, as he alone can do, as a comprehensive, patriotic statesman, now that his political teacher is no more. The hall was never fuller, and yet the crowd submitted to the most uncomfortable pain for the sake of listen-ing to the great orator, distinguished alike for his rhetoric and his logic. For an hour he discoursed have been acting on the defensive altogether; the contest with us is one of life and death, and it will be so with you and your institution, if we fail. Atchison, Stringfellow, and the 'border ruffians' of Missouri, fill a column of each abilition rates. Missouri, fill a column of each abilition paper published in the North; abuse most foul and false-bood unblushing is neared out and out of the North; abuse most foul and false-bood unblushing is neared out and out of the North; abuse most foul and false-bood unblushing is neared out and out of the North; abuse most foul and false-bood unblushing is neared out and out of the North; and the North; abuse most foul and false-bood unblushing is neared out of the North; and the North; an

lectures on Slavery the coming winter in this city. They invite the prominent Abolitionists of the the border ruffians' are playing for is a mighty one. If Kansas is abolitionized, Missouri ceases North, who make a trade of beating the old drumto be a slave state, and New Mexico becomes a head of slavery; and seemingly to give eclat to the state; California remains a free state; but if to be a slave state, and New Mexico becomes a free state; California remains a free state; but if we secure Kansas as a slave state, Missouri is secure; New Mexico and Southern California, if not all of it, becomes a slave state; in a word, the prosperity or the ruin of the whole South depends on the Kansas st uggle.

Your obedient servant,

D. P. Angerson.

doctrines were sound and right, why do they now send for those who believe that they are neither the one, nor the other, to lecture them! Did we ever hear of a set of Christians, who were fully persuaded of the truths of revelation, and who quite satisfied with their faith, sending for such men as Voltaire and Paine to lecture them on redels, indicates that they are either wavering in

We rejoice, bowever, that the Abolitionists in this instance are likely to do some good. The lecest paper in the United States,'-so correctly designat- tures of the Northern men will amount in nothing, for they will be simply a repetition of what has been uttered here a thousand times. On the contrary, what will be said by the Southern men, will be, much of it, new for this latitude. They will give us what may be said on a vexed question by those, who, by their observation and experience ought to be best qualified to understand it, and to comprehend the difficulties of removing the evil, as well as the evil itself. Possibly, too, they may lead some persons to remember, that there are white men and women at the South, of English origin, like themselves, whom they have entirely for-gotten or ignored, in their intense desire to make mething more than man of the negro, and that all in a moment, though he has never yet proved himself to be, nor has his Maker ordained him to be, the best specimen of a man. Altogether, no good can come of these lectures, except from the pres-ence and addresses of the Southern men, and they can only do good by inducing men who have los their mental and moral equilibrium by looking upon one side of a great mysterious subject, to look on both sides of it, that their minds may regain a healthy tone. (!!!)

[Remember that this unprincipled scribbler is Ex-Rev. Hubbard Winslow. Enough said !]

SELECTIONS.

MR. CHOATE'S SPEECH.

We copy the above from the Providence Journal, which is not only one of the ablest, but one of the daily that God would give us more and more of them to the praise of his grace. But—and now comes the utterance of a timid, faithless, compromising spirit; int. if we take them in, we shall have trouble. From whom! Not from these 'respected Christian brethren,' but from those among us now, who do not wish to receive them, and will be uneasy after they are in! And so violence must be done to the law of Christ, the great principle of Christian unity and fratermty must be discovered and thrust ruthlessly aside, for fear that the little handful of restless and radical mea, already in the church, will make more trouble hereafter.

We confess far more sympathy with the radical and wrong-headed man who says: 'I am conseil entitles of the men who say, 'We base no scruples against fellowship with Christian sareholders, but we are afraid to receive them. There is never any danger in doing right. There is always danger in yielding right to the principle of expediency. With God on our side, and a strong sense of having done his will, we are safe and at peace. Temporrizing and trembling, afraid to follow where God leads the way, lest we should meet a lion, we are neither happy nor useful.

Our 'respected Christian brethren' of the General Synod have, in our ciew, made a great mistake. It is not probable that they will have an opportanity to repair it, but we have not a doubt that they will yet see their error.

of Schastopol; he can make our foreign ministers marvels of sagacity, and even send down Franklin Pierce to posterity, a statesman and a patriot. These are all hard cases, and worthy of Mr. Choate's distinguished advocacy.

Mr. Choate, in the fever and fury of his wrath, forgot, from the beginning to the end of his speech, to say a single word about Nebraska and Kansas.—forgot to allade to that which the Whig Convention of last year considered of paramount importance—forgot to say that the Democratic party had made the principle of the Douglas bill a distinct issue—forgot even to remind that large company, that, in Fancuil Hall itself, a congregation of the commercial citizens of Boston had denounced that bill as a breach of faith, as a step towards disunion, as a blow at the peace and prosperity of the country. With a mere allusion to the Missouri Compromise, so slight that it made no feature of the speech, he hastened to draw dim and shadowy pictures of impending ruin—pictures rendered more terrible by their lack of definite outline. He rushed from the field of generous discussion, to effect by inuendoes what he could not divertly accomplish, and thus the generous discussion, to effect by inuendoes what he could not directly accomplish, and thus to

· Distort the truth, insinuate the lie, And pile the pyramid of calumny."

And pile the pyramid of calumny.

Men may honestly differ in opinion. The Republicans honestly believe that, until this question of slavery extension has been settled, other political questions must, by the very necessity of the case, remain in abeyance. Mr. Choate does not think so. But, whatever may be his opinion, it cannot alter the right or the wrong of the naked Nebraska issue. That remains the same, whether it receives entire or divided attention. Now, if Mr. Choate, with his friends, was right in de-nouncing the Nebrasks bill, the Republicans are not wrong certainly in doing the same thing. If hostility to slavery extension makes a sectional party-ty, then the Whig party was a sectional party n Mr. Webster was a sectional politiciar Messrs. Choate, Hillard, Chandler, and other Whig gentlemen, were sectional politicians. When Mr. Walley, Mr. Choate's candidate for Governor, made his speech against the Nebraska Bill, he ex-lited the indignation of the South, and was one of cited the indignation of the South, and was one of Mr. Choate's 'geographical' orators. But he made it, for all that. He could not do otherwise, and hope to live politically another hour in Massachusetts. The Whig party has ceased to be 'sectional' and 'geographical,' (we use these words in the sense which has lately been given to them.) only as it has ceased to be faithful to its opinions, as expressed in the resolutions, the speeches, the addresses of years past. The late Worcester Republican Convention was even more prudent and conservative than the Whig Convention of 1854. Gentlemen claiming to be Whigs, and always to have been Whigs, will do well to make a note of the fact.

In the heat of emitting these personal diatribes and brilliant generalities, gentlemen of a 'nation-al' turn of mind forget to tell us how they themselves stand upon the paramount issue of the day.

Do they mean, for the sake of peace, to yield every
thing! Will they concillate the South by unlimited submission! Should Mr. Walley again be elected to Congress, will be make no more anti-Nebraska speeches! Alas: is this terfage—this weak and nervous co smoothing over of difficulties for a day—this per-tinacious cry of 'Peace,' where there can be no peace, worthy of statesmen! Will a brilliant speech in Fancuil Hall solve the question!—Atlas.

GOV. WISE'S REPLY TO AN INVITATION TO LECTURE IN BOSTON.

If our readers wish to read a specimen of Vir-If our readers wish to read a special please turn ginia breeding in high places, they will please turn to the letter, in another column, from Henry A. to the letter, in another column, from Henry A. Wise, in reply to an invitation to lecture before the Boston Anti-Slavery Lecture Committee this winter. The most charitable construction we can put upon the document is, that its author was intoxicated when he wrote it. He certainly cannot be such a thorough-paced blackguard when he is in the possession of all his faculties, as the last sentence of this letter would indicate.

sentence of this letter would indicate.

Yet in this, perhaps, we are mistaken; for the man who murdered Cilley ought to be capable of penning just such a paragraph, and publish it The fact is, the invitation was a compliment to

The lact is, the invitation was a compliment to Wise, who can probably present fewer litera-ry or forensic claims to the attention of such an audience as these lectures will attract, than any other speaker in the course. If it were otherwise, and Mr. Wise was ever so eminent as a public teacher, the invitation of the committee was enteacher, the invitation of the committee was en-titled to respectful attention, and none the less be-cause it was franked by Senator Sumner. The contrast between Mr. Wise's reply and that of Senator Butlers, of South Carolina, to the same committee, will not fail to strike every one who reads them. There is all the difference between them that usually distinguishes the manners of a gentle-man from those of a tavern bully.—N. Y. Post.

[From the Baltimore American, Oct. 16th.]

[From the Baltimore American, Oct. 16th.]

It must be regretted that any gentleman occupying the position of Mr. Wise, should have signed his name to such a letter. Its harsh tone, unnecessary violence and foolish braggadecia, are equally reprehensible, and can only injure himself. The object of the committee, and the propriety of southern men visiting Boston for the purpose of lecturing upon the question of slavery, may be doubted; but a respectful invitation, couched in the language used by gentlemen, and not contemplating a purpose inherently bad or disgraceful, deserves and should receive a respectful reply. Differences of opinion, even as broad as those which separate Mr. Wise from the Boston Committee, cannot justify the absence of courtesy.

which separate Mr. Wise from the Boston Committee, cannot justify the absence of courtesy.

The reply of Mr. Wise, as he well knew, will receive the widest publication. It will be read not only by the committee whom it was his purpose to insult, but by thousands of honest, Union-loving, conservative men of the North, men who are just now endeavoring, and not without some success, conservative men of the Author some success, now endeavoring, and not without some success, to stem the tide of fusion and black republicanism to stem the tide of reproach and reto stem the tide of fusion and black republicanism, and it will be to them a cause of reproach and regret that, whilst the North has a Wade who declares that he 'goes for no Union at all, but for fight,' the South has a Wise who, in the same spirit, presents as his phrase of the subject so great a readiness to 'fight if we must.'

We do not know whether 'Only, near Onangok' is near paparated by the newspapara.

We do not know whether 'Only, near Onancook,' is ever penetrated by the newspapers, but
we imagine if Mr. Wise could read half the comments that will be drawn forth by this latter from
those whose opinions he ought to value, be will
regret that, in a moment of undue excitement, and
to gratify an exaggerated liking for wordy warfare,
be permitted himself to appear before the public
in a letter which has more of the attributes of
passion and prejudice than the calm courtesy that
befits the public man, even when addressing an
opponent or refuting an imputation.

From the New York Independent. THE PURGING OPERATION OF JUDGE HANE'S ARGUMENT.

A more wriggling, pettifogging course car scarcely be conceived than that exhibited by Judge Kane's own documents and decisions. He at firs scarcely be conceived than that exhibited by Judge Kane's own documents and decisions. He at first committed Mr. Williamson to prison for contempt of court, and in alleged punishment for such contempt: and his power to do so, and the supremacy of that power, above all interference by any other court, were argued by Judge Black, not on the ground that Mr. Williamson's imprisonment was necessary for the progress of the case, or to bring it to trial, but necessary for consolidating and protecting the power of the Court. But now Judge Kane shifts his ground, and professes to have imprisoned Mr. Williamson not for contempt of court, not as a punishment for that, but to remove obstructions in the way of a trial, to compel Mr. Williamson to do his duty! Judge Kane says, 'commitment for contempt is either punishment for an act of misconduct or to enforce the performance of a duty.' Here he brings in a new issue entirely. He denies that Mr. Williamson's imprisonment is by way of stratagem to compel him to something which he is commanded to do! In the name of all law, justice, and common sense and common liberty, who ever heard before of a judge having power to imprison a man, in order to compel him to do an act, which not only no law has made it his to imprison a man, in order to compel him to do an act, which not only no law has made it his duty to do, but which no trial, nor evidence, nor jury, nor verdict, has ever indicted, or accessed, or convicted him of refusing to do! Mr. Williamson has never refused to do his daty, but has done all has never refused to do his duty, but has done all that was commanded him by the writ of habeas corpus to do, making a full and lawful answer, and declaring that it was out of his power to do any thing more. And Kane punished him, not because he could not and did not produce the negroes, hut avowedly and openly for contempt of court, and for nothing else. And it has been avowed that thannot confessing that contempt is a continuance in it, and that Mr. Williamson shall stay in jail during that continuance. The commitment shall continue

continuance. The commitment shall continue during the contempt.

But now take the other issue, as to a contrivance of compulsion for Mr. Williamson, to make him do what is well known to be beyond his power to do. As Judge Kane denies that Mr. Williamson's imprisonment is for punishment, and declares that there are only two classes of commitments, it must be 'to enforce performance of duty.' But that be 'to enforce performance of duty.' But that duty is simply to appear in court, and make a true and full return to the writ, telling all that he knows and full return to the writ, telling all that he knows and all the facts as to his control over the negroes. This Mr. Williamson has already done, and is willing to do so again—nay, he desires a full, fair, impartial trial. But Kane will not let him out, that he may have a trial, or may perform his duty.—Kane himself, continuing his victim in jail, during what he calls the continuance of contempt, is obstructing the process of justice, and keeping the facts from the light of a judicial investigation, compelling Mr. Williamson to continue in what Kane calls the act of contempt. And this atrocious tyranny has now been publicly re-enacted, with defiance equally of humanity, justice and law.

Let us now quote the law of Congress, defining and limiting the power of the United States Courts to imprison or punish for contempt, and prescrib-

to imprison or punish for contempt, and prescrib-ing the only cases in which that power may law-fully be exercised. Judge Kane has not once dared to refer to that law, but he must be aware of its tenor, and cannot but know and be conscious that in imprisoning Mr. Williamson, he has openly violated it. The statute is as follows:—

'The power of the several courts of the United States to issue attachments and to inflict summary punishments for contempt of court, shall not be construed to extend for contempt of court, shall not be construed to extend to any cases, except the misbehavior of any person or persons in the presence of said courts, or so near thereto as to obstruct the administration of justice, the misbe-havior of the officers of said court in their official trans-sctions, and the disobedience or resistance by any offi-cer of said court, party or juror, witness or any other person or persons, to any lawful suit, process, order, rule, decree, or command of the said courts.'

Now by this statute it is as clear as the noon that Judge Kane has violated the law of the United States Court in that Court, and has been guilty of imprisoning a free and innocent citizen of the State for an offence which he has not committed, imprisoning him by an exercise of tyrannic power worthy of Scroggs and Jeffreys, in the teeth and against the very letter of a statute expressly designed and worded to prevent the exercise of such arbitrary

and unjust power.

Just now, Judge Kane seems to be endeavoring to evade the application of this statute, by declaring that is imprisoning Mr. Williamson for contempt, he does not do it in the way of inflicting a su amary punishment, does not do it as a punishment at all, but simply to compel Mr. Williamson to do his duly! His punishment of Mr. Williamson for contempt he avers is not for any past misconduct, but for future He punishes the man beforehand, before he has had any trial as to what is his duty, before any claim of the law upon-him has been adjudged by any evidence, any investigation, any jury, before ny violation of law has been proved by any trial or erdict, he punishes him beforehand, to make him perform his duty! He relinquishes the charge o perform his duty! He relinquishes the charge of contempt of court, for which, and for which only, Judge Kane at first pretended to imprison him, and for which only Judge Black pretended to defend his power, and presents himself before the country as having thrown an innocent citizen into prison, not for any alleged misconduct, but simply and solely to compel him to obey the judge! to compel him to perform what the judge, not the law, and what the judge's dictum, and not the verdict of a jury, has

affirmed to be his duty!

Judge Kane talks of Mr. Williamson purging himself from contempt. Every sober man must fee that the people coght to take steps to purge themselves and their country from the contempt and shame with which such judicial proceedings cover them. Who clothed Judge Kane with power to compel by an arbitrary imprisonment, without trial, jury, or verdict, Mr. Williamson or any other
citizen to do his duty! Where is the statute investing him, or any other judge, with any power
to compel any individual, but by due process of law! What debauchery of the public conscience most ensue, if such perversion of the writ of liberty, and such pettifogging and injustice at distorting evading and violating the laws of the land be sanc tioned and sustained by judicial examples !—[Rev. GEORGE B. CHEEVER.

From the New York Tribune. PASSMORE WILLIAMSON'S RELEASE

One of the most memorable facts of judicial op pression, one of the most glaring instances of the wresting of the law to purposes of injustice and tyranny, was concluded on Saturday by the release of Passmore Williamson, on the order of the same judge who flung him into prison.

If the incarrection of the injury of the same into prison. If the incarceration of this innocent man

against all law and every shadow of justice, proves that even under a democratic system the private citizen is not secure against arbitrary power and violent malice on the part of magistrates, his release equally demonstrates that, under such a sys tem, the force of public opinion is sure at last to right the atmost wrong, and to humble the most bold and reckless contemner of justice and official

duty.
On the 19th of July, Passmore Williamson was brought before Judge Kane by virtue of a writ of brought before Judge Kane by virtue of a writ of habeas corpus, commanding him to produce the bodies of Jane Johnson and her two sons, alleged bodies of Jane Johnson and her two sons, alleged alares of John H. Wheeler, freed by the act of their master, and taken from the latter's keeping by the will of Jane herself, who left him as soon as she was informed by Mr. Williamson that she had the legal right to do so. To this writ, Mr. Williamson made return that the persons required were not in his custody, and that accordingly he could not produce them. For making this return, Mr. Williamson was shut up in Moyamensing Mr. Williamson was shut up in Moyamensing prison on the 27th of July, on the ground that is was a false return, and as such contemptuous t

ward the court.
Since that time, Mr. Williamson and his friend Since that time, Mr. Williamson and his friends have been incessantly engaged in endeavors to extricate him from this unjust and illegal confinement. As a matter of course, they first applied to the courts of Pennsylvania, whose manifest and primary duty it is to protect the liberty of her citiesus against arbitrary and tyrannous violence, from whatsoever quarter. The chief justice pusillanimously refused to interfere; and then with great expense and delay, they resorted to the full bench of justices, who again, after long waiting, gave their notorious decision in favor of Judge

Meanwhile the universal indignation of the country, expressed through every conceivable channel, had not only branded this unjust judge with a stamp from which his reputation can never recover, but had been felt by him as a burden too great to be borne. Private suggestions were given that any reasonable pretext would be adopted for the release of Mr. Williamson; and accordingly Jane Johnson's petition was presented, but rue as all its statements palpably were, and just as were all its demands, it was rather too strong to be allowed. At the same time, however, the court took occasion to open the door for a different arrangement. Other proceedings were had, till finally Judge Kane proposed that Mr. Williamson himself appear and take immediate steps for his liberation. Hereupon, willing to adopt every means that should not compromise the truth or surrender a principle, Mr. Williamson petitioned for feave to appear before the court, and purge himself of that contempt because of which he was imprisoned. Meanwhile the universal indignation of th

because of which he was imprisoned.

When this petition was presented, the district atturney contended that the word 'legally' should be inserted, so as to make Mr. Williamson admit that he was legally incarcerated, which, of course, he would never have done. But so desirous was Judge Kane of extricating himself from the detestthe proposal, and allowed the petition to pass as it was. Then Mr. Williamson was to abswer why he had not produced the bodies of Jane Johnson and her children, as required by the original writ. To this interrogatory his reply now was simply, Because it was impossible. Here again the district attorney sought to go further, and compel him to answer whether he would have produced them had it been possible, but this the judge also excluded, and upon this answer released the pris-

The case then stands thus : Mr. Williamson was adjudged guilty of contempt of court, and was even declared by the judge to be guilty of perjury, because he had made oath that Jane Johnson and her sons were not in his custody, wherefore he

could not produce them.

After being held in prison for such contempt for the period of three months and one week, he is at last allowed to amend his former answer by making oath simply that he did not produce those persons, Because it was impossible to do so. With regard to the essential identity between

these two answers, comment is needless.

Had this celatant act of repentance and submission been sooner made, Judge Kane might have founded upon it some hope of regaining some por-tion of those relies of public esteem which may possibly have remained to him after his conduct in the Christiana affair; but now it comes too late, of public opinion to which even the most obstinate and audacious offender must sooner or later bow. But the ill effect of this matter is not confined to public confidence in the administration of justice in general, and in the efficacy of our laws to secure the most sacred rights. To be a judge was once a title of respect, but at this rate it must soon become the contrary. People talk sometimes of radicals and destructives who sap the foundations of society, and undermine the basis of public morals; but a Judge like Kane does more at a any native-born African by bringing him to this single blow to shake the social fabric, and retard the progress of a people, than the vices of private eriminals in half a century.

In any other Northern city than Philadelphia,

such an outrage as that of which, for more than the quarter of a year, Mr. Williamson has been the victim, would have provoked public disturbance. Certainly there was never an occasion in which a revolutionary remedy would have seemed more truly justifiable. But the result, as it now stands, puts those in the right who hold that violence should never be employed even for a right end .-Passmore Williamson comes from his prison at the peaceful fiat of public opinion — released by the justice of his cause and the voluntary submission of the tyrant who immured him.

[From the Maysville Eagle, Oct. 18th.]

REPORT OF THE COMMITTEE ON SLAVE-RY. OF THE KENTUCKY ANNUAL CON-PERENCE

Your Committee on Slavery beg leave to report as follows:

Whereas, the subject of Slavery is being agitated in the Annual Conferences of the Methodist E.

Church, in view of some action in the next Gener Book of Discipline, would materially injure the M. E. Church in Kentucky, and prove detrimental to

the cause of God in our borders—
And whereas, the evil of Slavery is discussed in the family circle, on the stump, in the balls of legislation, and in the pulpit, we deem it right and

proper to express our opinion. Therefore,

1. Resolved, By the members of the Kentucky we approve of the General Rule of the Discipline of our Church, as it is, and are not convinced that any change in said Rule could be made for the bet-

2. Resolved, That we understand the Rule to prohibit the buying or selling of human beings for gain, and that we practise accordingly.

3. Resolved, That we instruct our Delegates to

Resolved, That we instruct our Delegates to the next General Conference, to favor the addition of a paragraph, to the five very wholesome para-graphs on Slavery in Chapter 7 of the Discipline, making it an offence against the Discipline of the M. E. Church, for a Member of said Church to sun-

der the marriage relation of Slaves.

4. Resolved, That the foregoing Preamble and Resolutions be published in the papers of this city. Resolutions be published in the papers of this city, and in the Western Christian Advocate. Respectfully submitted.

N. F. TOWER, W. H. BLACK. The Report of the Committee was unanimously Maysville, Oct. 16th, 1855.

PAITHFUL RELIGIOUS TESTIMONY. The Philadelphia Presbytery of the Reformed Covenanter Presbyterian Church recently adopted, unanimously, the following excellent resolutions :-

. Resolved 1. That the system of American Slavery is, in its entire character, principles, claims, and issues, at war with the law of God, and utterthe dearest and most precious,

and essential rights of man.

Resolved 2. That to hold or claim any human Resolved 2. That to noid or can'm any numer being as property—and consequently liable to all its incidents—as a thing to be bought, sold, and used for the owner's benefit, as slaveholders do. is a sin of the blackest hue, and should be regarded

as a crime to be punished by the judges.

Resolved 3. That slaveholding admits of no apology, and that those churches and ministers e their countenance to this sin, by admitting slaveholders to membership, and by to testify openly and constantly against their iniquity, are not only recreant to the benignant teachings and spirit of the Gospel and of its bless-ed Author, but also to the claims of our common numanity, and deserve the high condemnation of

be friends of Christ, of the Scriptures, and of man-Resolved 4. That the developments of American Slavery in the Kansas outrages, committed pursu-Slavery in the Ransas ourrages, committed pursu-ant to a determined purpose to override all justice, and even consistency, in establishing its power, the efforts to extend the laws of slavery over the Free States, by allowing the transit of slaveholders with their slaves, and the iniquitous consignment by a their slaves, and the iniquitous consignment by a Federal Judge of Passmore Williamson to prison, where he still lies—for no crime either against God day light, the slaveholding character of the nation d confirm us in our determination to give no

—and confirm us in our determination to give us notive support or conscientious submission or allegiance to the Constitution of the United States, which we hold to be a slaveholding instrument.

Resolved 5. That this Presbytery expresses its deepest sympathy with Mr. Williamson in his sedeepest sympathy with Mr. deepest sympathy with Mr. Williamson in his se-vere trial, and its conviction that the enormous wrongs which he is enduring will be made, in the vidence of Jesus Christ, the King of nations, servient at last in some way to the advancement of the interests of truth and righteousness, and on desire and prayer that he may be sustained by Divine hand in his, to him, bonorable prison-house

Contrast this outspoken testimony with the evasive action of the late Unitarian Annual Conference at Prov

BOSTON, NOVEMBER 16, 1855.

No Union with Slaveholders.

ANTI-SLAVERY LECTURES IN BOSTON The second annual Course of Anti-Slavery Lectures In this city, is to commence at the fremont Temple, on Thursday evening next, Nov. 22d, by a lecture from Hon. Honace Mann, and a poem by John G. Whitrien—to be read, we understand, by Rev. Thomas Starm King. By referring to the list of lecturers, as given in the official notice in another column, it will be seen that it presents a strong array of talent; and we presum that all the tickets will be readily sold. As our no has been published in connection with that list, and it order to 'define our position,' we publish the following letter to the Lecturing Committee, asking for it a can did consideration and an impartial judgment.

GENTLEMEN :- Your letter of October 1st, 1855, in viting me to deliver one of the lectures of the course of slavery, to be given at the Tremont Temple, was not received by me till to-day. I hasten to reply to it, and to give you my reasons for most respectfully declining your erteous invitation.

In the first place, you state that 'a larger number of gentlemen [alias men-stealers] from the South will be invited to favor (!) us with the views prevalent in their vicinity '; and I perceive on the list of pledged lecturers, the names of 'Hon. Henry W. Hilliard, o Alabama,' 'Hon. Robert Toombs, of Georgia,' and a probable substitutes, 'Hon. A. P. Butler, of South Carolina, and Dr. William A. Smith, of Virginia, I understand, moreover, that your invitation was also sent to that lawless ruffian, the leader of the Missouri-Kansas bandits, David R. Atchison - tha desperate demagogue and Iscariot traitor to liberty. Stephen Arnold Douglas, of Illinois-that unmitigated blackguard and shameless bully, Henry A. Wise, of Vin ginia-and that monster in human form, John M. Mason, the infamous framer of the Fugitive Slave Law also of Virginia. All these stand committed before the world as the most malignant enemies of the anti-slavery cause, the most bitter contemners of the North, (especially of Massachusetts,) and the most ferocious defende of the accursed slave system to the end of time-as well as actual slaveholders, whose souls are steeped in pollution, whose hands and garments are dripping with the blood of enslaved millions, and who, instead of being Judge Kane alone. It has deeply shocked the politely invited and handsomely paid by you to utter their blasphemies against the God of freedom and the rights of man, deserve to be capitally executed, ' without benefit of clergy,' (if capital punishment be perany native-born African, by bringing him to this coun try for that purpose ; for the crime consists solely in the act of enslavement, no matter on what pretence That they are not to lecture is simply owing to their re fusal-their consistent refusal, I will add, however un civil may have been the language used by them, as is the case of Mr. Wise. You invited them in good faith. and in the same terms that you invited all the others

Gentlemen, you are an Anti-Slavery Committee. You profess to regard slavery as ' the sum of all villanies. and seek its utter overthrow. Pardon me if I express my astonishment, that you should so far forget what is due to your self-respect, your moral consistency, the dignity of the cause you have espoused, and the com mon sense of mankind, as to extend to some of the mos worthless as well as most fiendish supporters of slavery an offer to give them a liberal remuneration, if they will come to Boston, and do what in them lies to make this pro-elavery community yet more hostile to freedom, and therefore more realous in the service of the Slave Power.

I took occasion, in my public reply to Gen. Houston last year, to enter the same protest against a similar invitation extended to him ; and I sincerely cherished the hope, that we should be spared the repetition of an absurdity so glaring, and an act so offensive.

Gentlemen, I wish to do full justice to your motives You doubtless reasoned in this wise :- By inviting the most inveterate slaveholders of the South to defend their slave system before a Boston audience, additional interest will be given to the course of lectures - a more quence-our cause has nothing to fear, but every thing to gain, from the closest scrutiny-it will be returning Annual Conference in conference assembled, That good for evil-we shall exhibit true magnanimity, and set an example that will put to shame the whole South for their barbarous treatment of the abolitionists.

Gentlemen, it would mortify me to believe that there lives the man who goes beyond me in a profound appreciation of what justly pertains to a noble, fearless and magnahimous course of conduct-to free discussion-to an untrammelled platform. If there be a journal more free, independent and impartial than THE LIBERATOR. know not of its existence. If there be an organization which has more consistently maintained freedom of speech for all who attend its meetings than the Ameri-

can Anti-Slavery Society, I have yet to learn its name But, gentlemen, 'there is but one step from the sublime to the ridiculous.' Magnanimity, generority, good spirit, are all commendable virtues; but so are sound discretion, moral propriety, fidelity to principle. It is not required by the spirit of Christianity, it is no in accordance with the eternal fitness of things, to invite men guilty of ' the highest kind of theft' to comfrom a remote part of the country, and accept our proffered civilities, that they may show us the utility and excellence of robbing millions of our countrymen of their inalienable rights-of turning them into perishe ble property and articles of merchandize-of forcing them to live in a state of beastly uncleanness, by abol ishing the sacred institution of marriage-of perpetrating upon their bodies and spirits all conceivable outrages; and then to remunerate them liberally, out of the anti-slavery treasury, for this inexcusable and horrible act of villany ! Why, gentlemen, this is to run charity and good will into the ground. It has no parallel among straight-forward and earnest men. It almost gives an air of caricature to your entire proceedings. It is not freedom of speech, but inconsiderateness it is not generosity, but improvidence ; it is not overcom ing evil with good, but placing good and evil in the same category, making them equally deserving of public courtesy, and equally dubious as to which should pre-

What is particularly surprising is, that you should have selected from among the slaveholders, and defenders of slavery, the most insolent, deprayed, and despe rate of them all-Atchison, Wise, Douglas, Mason Toombs and Butler—the last men, even among slave holders, (for there are grades among felons,) deserving of notice, much less of special consideration. I hav already properly described all but the two last; and beg leave simply to remind you, that Toombs has in-sultingly boasted that he will marshal his slaves around Bunker Hill Monument, and bid Massachusetts to lib erate one of them at her peril. Mr. Butler is the incarnation of South Carolina overseeism, and represen the State which imprisons, and sells into interminable slavery, such colored citizens of Massachusetts as ven ture upon her soil, and which expelled from her limit our venerable and much-respected fellow-citizen, Hon. authority of the Commonwealth to seek in a constitu-tional manner, and by 'due process of law,' to save doom. If we must allow our politeness to run in that direction, let us at least select the most decent and candid, not the most abandoned and malignant, among the men-stealers of the South, ' to favor us with the view prevalent in their vicinity,' on the subject of chatte avery. With all possible respect for you, gentleme individually and collectively, I, for one, shall keep aloo

Kane, and his right to shut up men in jail without THE LIBERATOR. from any such mixture. Not even to find a tempting either law or right. ortunity to plead for those in bondage will I con-to recognize the propriety of such a procedure. aim is to stain the character and render infamous the conduct of the slaveholder, throughout the civilized world. I am for his immediate exclusion from the pro-fessedly Christian church, and from every honorable position in the State. As long as he is allowed to hold to 'be fully persuaded in his own mind,' and to act accordingly. Far be it from me to dictate the course for others to pursue, under such circumstances:—mine is ument-is recognized as a friend of his country, and nated by the spirit of true piety-and, especially, advocates of the slave treat-him with marked attention-so long will be continue to rob and oppress the victims of his cupidity. He must be made to feel, as does the foreign slave-trader, the overwhelming power of public sentiment-that he is a 'sinner of the first rank,' utterly without excuse, and deserving of universal abborrence. Is your invitation to him, gentlemen, at all calculated to produce any such feeling? Gentlemen, an act wholly unnecessary is labor lost. The adage, that 'it is not worth while to carry coals to

Newcastle,' though trite, is in this connection both pertinent and instructive. Is the Anti-Slavery cause, ever in its mildest phase, so popular in Boston — are the apologists and defenders of Southern slavery so few and ons - that you deem it a meritorious act to import the leading slaveholders of Virginia, Georgia, Missouri, and South Carolina, to sustain their horrible slave system against such overwhelming odds? How much farther advanced, in principle, on this subject, is Boston than Charleston, Richmond, or Savannah? What of the pulpits and churches of this city? What is the animating spirit of the Daily Advertiser, the Courier, the Journal, the Traveller, the Chronicle, the Post, and other newspapers? While, therefore, the pulpit and ruption among us? To ask is to answer the question.

worshippers of Brahma to come over, and 'favor us with the views prevalent in their vicinity' - offering be borne in mind. not only to give them enough to defray their expenses across the Atlantic, but to put a handsome sum into their pockets? All Christendom would resound with mingled cries of derision and shouts of laughter. When it shall be deemed proper to hire burglars, bighwaymen, counterfeiters, and pirates, to show that honesty, justice and mercy ought to be treated as fanaticism, mad ness and treason, then no objection can consistently be raised to securing the services of slaveholders in opposition to the sacred cause of human liberty. How reads the Declaration of Independence

old these truths to be SELF-EVIDENT :- that ALL MEN are created EQUAL; that they are endowed by THEIR CREATOR with certain INALIENABLE RIGHTS; that among these are life, LIBERTY, and the pursuit of happiness. The right of a human being to his own body and soul, therefore, is not a debatable question. It is to be affirmed and maintained, not argued or proved. No slaveholder needs to be enlightened on that point. No man living is more conscious of his perpetual injustice to his victims. The blood-reeking slave code which he has enacted is the confession, if not the full measure, of his criminality. His guilt makes him a coward as well as a ruffian. Whatever may be his spirit or his man ners, when his right to hold slaves is unquestioned, the moment that right is denied, it operates like the touch of Ithuriel's spear, which caused the dissembling toad to assume his true shape, that of a devil. He is then transformed into a wolf or tiger. His passions are 'set on fire of hell.' He spurns all barriers, and defies all restraints. He is ready for imprisoning, tarring and feathering, hanging, assassinating, or lynching in any form, the daring Nathan who has accused him of violence and robbery. His resort is to gags, padlocks, scourges, bowie knives, revolvers, and other instruments of torture and death. His trained bloodbounds are the embodiment of his own spirit. It is not light that he pride. What is the South but one vant grave-yard, in which lie buried all noble aspirations, all reverence for human rights, all freedom of speech, all respect for justice ? Traly,

' The planters of Columbia Are geds beneath the skirs!
They stamp the slave into the grave.
They feed on famine's sighs!
They curse the land, the wind, the sea—
Lord! have they conquered thee?
With a frown looking down.
They curse the land and sea:—
They rive hell the little little.

They rival hell, they libel heaven,

But have not conquered thee ! There are many questions, about which men nestly differ; but the inherent turpitude of slavery is not one of them. The love of liberty is instinctive in the human breast. In the eloquent language of Lord him for his works' sake. Brougham :--

* There is a law above all enactments of human codes There is a law above all enactments of human codes:
it is the law written by the finger of God upon the heart
of man; and by that law, unchangeable and eternal,
while men despise fraud, and loathe rapine, and abhor
blood, they shall reject with indignation the wild and
guilty fantasy, that man can hold property in man.

This sentiment is confirmed by a distinguished Vir-

ginish, Judge James G. M'Dowell, when he says :-You may place the slave where you please -- you may You may place the slave where you please—you may dry up to your utmost the fountain of his feelings, the springs of his thoughts—you may close upon his mind every avenue to knowledge, and cloud it over with artificial night—you may yoke him to labor as an ox which liveth only to work, and worketh only to live—you may put him under any process, which, without destroying his value as a slave, will debase and cross him as a ranis value as a slave, will debase and crush him as a rational being—you may do this, and the idea that he was born free will survive it all. It is allied to his hopes of immortality—it is the ethereal part of his nature, which oppression cannot reach—it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man.

Slavery, therefore, is a beinous sin, not a debatable uestion. 'If a man should propose to me,' said Dax-HEL O'CONNELL on a certain occasion in Exeter Hall, a any other way of having all the data that I thin) discussion on the propriety of picking pockets, I would needful to enable me to form a correct judgment as to turn him out of my study, for fear that he should carry his theory into practice. But he who thinks he can parties in America. I really study THE LIBERATOR ry his theory into practice. But he was talked he can parties in America. I really many the binaction windicate the possession of one human being by another—the sale of soul and body—the separation of father to articles violently opposed to himself and his views, and mother—the taking of the mother from the infant. at her breast, and selling the one to one master, and the real nature and extent of the arguments against the other to another, is a man whom I will not answer with course which Mr. Garrison and those who act with him words. . . . When an American comes into English society, let him be asked, 'Are you one of the thieves, or are you an honest man? If you are an honest man,

the house, the better.' I may be told, gentlemen, that, in declining your courteous invitation, I display as intolerant a spirit as Mason, Wise, Atchison and Douglas, and stand rebuked with them by the rendiness of Messra. Toombs and Hilliard to take up the gauntlet flung down to are clearly conceding it to be a matter of controversy, and therefore one of uncertainty. Would they gravely discuss the question, whether there can be any property chandise, houses, ships, or other produc human industry? And do they not declare that God and nature make property in man as sacred as any other property? Why then allow it to be an open ques-tion? 'If the Lord be God, serve him; if Beal, then

I may be reminded, that none of the distinguished hought of objecting to the invitation to Southern slave-olders. Perhaps they have not thought at all about t, and may yet regret that they had not done so befo committing themselves. 'To their own master, they stand or fall.' I condemn them not. It is for each one clear, and I must be true to my convictions, even a the risk of giving offence, or being grossly misunder stood and misrepresented by the enemies of impartis

of universal emancipation—believing you have acted for your kind overture-and convinced that the m effective lecture I can deliver is to record this frank and honest testimony, I remain, gentlemen, with high con Yours, for no union with slaveholders.

MEMORIAL OF THE LATE MR. ESTLIN No. III.

Dr. SAMUEL G. Howe, and others, Committee.

WM. LLOYD GARRISON.

In this and the following numbers of this Notice, it i my purpose to let Mr. Estlin, for the most part, speak for himself; for I truly desire that American Abolitionists may understand him, and cherish for him that per sonal respect and affection which the simplicity and uprightness of his nature were so well adapted to in spire; and the nearer they can come into contact with him, the better certainly will they know him. I proother newspapers? While, therefore, the pulpit and pose to make quotations from a long and familiar pripress, the wealth, respectability, commercial strength, vate correspondence with him, mainly relating to the popular sentiment, and religious influence of Boston, subject of slavery. Of course, as already said, eloare all actively combined to 'crush out' every vestige quent passages and stately sentences are not to b of anti-slavery feeling and action, is it judicious or wise looked for ; and I would even believe that my selection those who are the victims of this all-prevailing pro- will prove all the more acceptable on that account slavery sentiment to put their hands into their pockets. The more easy, unpretending, and natural the lan and proffer a liberal pecuniary bribe and every civility guage, the less does it hide from us the mind and heart to induce the human-flesh-mongers, south of Mason and of the speaker or writer,—the central points to which Dixon's line, to add their diabolism to the general cor- we would have access. The correspondence, on his part, was ever of the most frank and open nature,-Gentlemen, what would be thought of the sanity of stating opinions, urging objections, criticising or a the American Board of Commissioners, if, instituting a proving plans, and suggesting new ways and means course of lectures for the subversion of idolatry, they of prosecuting the cause—the great, common cause of should invite some of the most subtle and malignant the Race. No part of it was designed, or probably ever imagined as likely, to be published. This should

From a letter dated March 2, 1845, I make the fol

'I have it much in my mind, against the next Fair [the annual Anti-Slavery Fair, or Bazan, held a Boston at the season of Christmas,] to draw up a ver Boston at the season of Ciristmas,] to draw up a very concise statement of the purposes and efforts of the Anti-Slavery Society in Boston. You can hardly believe how few persons in this country have any correct idea of the case in any of its bearings. . . Tens of thousands here believe that, in general, the American slaves are very happy, and that Abolitionists must be officious meddlers.

1 believe I am pretty well up to the subject of the Massachusetts anti-slavery proceedings, for last winter during a long illness, I entered fully into it. Dr. Follen's Life was read to me, and my impression was that, important as the anti-slavery movement was, he rather narrowed his field of useful exertion by so completely identifying himself with the Abolitionists.

pletely identifying himself with the Abolitionists Miss Martineau completely opposed this view, in a let ter I had from her, and expressed herself so strongly on the subject, that I proceeded to go through all th Annual Reports of the Massachusetts A. S. Society could procure, and many of the standard publications. . . Mr. James and I take in THE LIBERATOR; so you will see that I have a little spice continually added to my knowledge of the matter, which will prevent it from perishing. Perhaps, however, I may ask you a question or two, to secure accuracy as to facts."

The honesty of Mr. Estlin's mind appears in the above extract. Alive as he had become to the great subject of slavery, and much as he had come to esteem and respect such of the American Abolitionists as he had become in a measure acquainted with, through their writings and doings, he would take for granted none of their conclusions, and would yield assent to no proposition or measure, unless his own judgment approved it. On the other hand, the passage quoted qually shows his candor, his freedom from bigoted atchment to opinions already formed, his readiness to accept more light, even though it should prove him needs, but a heart of flesh. He aspires, in the exercise of his tyrannical power over his slaves, to exalt himself knowledge of facts, and reexamine the ground or which he stood. With such admirable qualities, intel- the Massachusetts Anti-Slavery Society. lectual and moral,—qualities which by honest and conscientious use had become habits with him.-it is not surprising that, with new investigation, a deeper and steadily increasing interest in the great subject of slavery should grow within him, and that he should become, at length, what one of the most devoted, faithful and intelligent of the British Abolitionists has called him, 'the Atlas of the cause in England.' We

shall trace in these papers the steady, natural development and growth of his mind in anti-slavery. It is not, however, my purpose or wish to forestall the opinion of any reader, but to enable him to estimate for himself the worth of Mr. Estlin's services to the holy cause of human freedom and elevation, and to learn, by a kind of personal acquaintance, to honor and love The projected ' concise statement,' spoken of in th

above extract, expanded into a pamphlet of forty pager, a copy of the first edition of which now lies before me, published at Bristol, in 1846. It is entitled, A Brie Notice of American Slavery, and the Abolition Movement.' Written in a calm and cautious state of mind it really was what its title purported, and was instru mental, in no small degree, in enlightening Britis minds upon the subjects of which it treats. Having had a very considerable circulation, -one thousa copies having been distributed gratuitously, at Mr Estlin's own expense, - a new edition, revised and en larged to fifty-four pages, was published in 1853, by the 'Leeds Anti-Slavery Association,' forming one of their series of (over eighty) anti-slavery Tracts. It is proper to say here, that the valuable services rendered by that Association, and by its indefatigable Secretary, Wilson Armistead, to the anti-slavery cause, were mo cordially acknowledged by Mr. Estlin, as they must b by the friends of freedom generally, wherever known In November, 1845, he writes, 'I wish I could tall with you, or some such as you, as I despair, almost, in

Mr. Estlin had an hereditary and deeply-seated re spect for the ministers of religion. His own father then you have given liberty to your slaves. If you are and Rev. Dr. Carpenter, who were successively the among the thieves, the sooner you take the outside of ministers of the congregation with which he was connected from his birth until his death, were men whos characters he might well revere, and from whom h could not but obtain an early impression of the mini terial office of the most elevated and favorable kind He war, therefore, alow in believing the charges of th general moral defection and guilt of the American them. My reply is, that the former act entirely con-sistent with their slaveholding theory; while the latter were brought by the American-Abolitionists. He saw and admitted, early, that they were not faithful in the matter as they should be, yet he sought, if possible, to find in his own mind an excuse for their holding back believing that they would ere long take an open an decided stand, and that the wisdom of their course Dr. Dewey made to Bristol, in 1845, did much to open his eyes in regard to this matter, and turn his attention to an inquiry into the reasons of the very general apa-

thy, or open pro-slavery, of the American palph h result to which he came differed in no rener at result to which me came control in the per min lieve, from the views of the American Abdisgenerally, as will doubtless appear in the sepal generally, as will doubtless appear in the sorel is saw, at length, in the words of the title of Jina's Birney's early pamphlet, words which be ofm pas Birney's early pampiner, mores which he che post as expressive of his own decided judgment, the taken as expressive of his own decided jud

In November, 1845, he wrote respecting the ker In November, Are you aware of the street the West India islands of the condition of the telm people? In St. Vincent, which I visited and people? people? In Se. I have people now sit in the lim of Assembly, as representatives of certain plans of Assembly, as representatives of certain plans districts. The qualification, I believe, is propuly a districts. The quantum when I with the amount of £300 per annum. When I with the the amount of Love per the sat as jurges ; 1838, before emancipation, they sat as jurges ; trials, and marriages between white oversers as trials, and marriages between the state of t west india merchanic, and in the pass a sad falm to our islands, emancipation has been a sad falm to the negro population, and in the eyes of the visa the negro population, and in the See of these the pecuniary interests are not involved, and who can the welfare of the human race, it has proved a put the welfare or the name of the popular put blessing. That generally, and hitherto, properly is deteriorated in value, there can be no doubt; but the is but a grain of dust in the balance." And again, in a subsequent letter-'I mentione's

my former letter an emancipated siate at & En named Douglass. An estate in that island is coling ed after the share system, and Dosglass is one of the ed after the and, the sugar-fields to look after, half in who have two or the receives for his trouble, the owner produce of which he less year, D. sect to Bristol a couple of hogsheads of sugar to be sold for him, which was done. Inquiry was made of the captain of the vessel, who knows Douglass, if he was a 'respensite man.' The answer was, 'No, for he were to the stockings.' It seems, however, he has always been most respectable character, industrious and urist a slave, and prudent and wise since emancipation is anxious for the welfare of his wife and children is asks, you observe, for a family Bible. I set he, volume of Chambers' Miscellany, an Ailas, and am books for his children, and Mr. Ames sent may at ers.' In a subsequent letter he wrote-'I have hely seen a captain from St. Vincent. He says the sepa are doing very well for themselves, but but he fire old masters. . . . The negroes, he says, an leps ground, building, and becoming proprietes the selves.

In February, 1846, he wrote- I have ordered of Chapman, " Stroud on the Slave Laws," which I have is scarce. If you could belp me in procurag tis book, I should be obliged. I am reading "Samy a it is "-what an exposure of sin and suffering ! .. I C. Wright's " Dissolution of the Union" is a main uable production. I am circulating many copies'

Early in 1846, he writes of the interest he fit Frederick Douglass, who was then recently arrived a Ireland, and whom he had invited to visit Britis, at be his guest. He caused one hundred and thy mis of F. D's Narrative to be circulated in Bristal and h vicinity, previous to Mr. D's visit to that city.

Speaking at the same time (1846) of the outristions sent from Bristol to the Boston Anti-Slaver la zaar, he says- 'It is satisfactory to us, to at eperly, to be told that our sympathy and aid are not my encouraging, but useful. I have sometimes a map-ing, that in reading, writing, talking, and thinking good deal about American slavery, -in which stirt! confers myself deeply interested,-I am contemplate an evil too vast and too distant for me to have fe slightest power of remedying. Wishing to set to a the rule of not letting a day pass without ding su good to somebody, I sometimes ask myself her las expect to do any good in reference to the overshing evil of American slavery?' In a subsequent part the same letter, after alluding to the different miss very societies, and the want of harmony amount the who professed to be equally opposed to slaver, is sided- For my own part, though I see room for mit improvement, there is quite enough of what is sends and good in " old organized" Abelitionists to east the feeble sympathy and aid that, living at the fr tance from you, I am able to afford; and in my smil circle of influence, I am not inactive in the care."

In the spring of this year, not feeling quite middle with merely wishing well to the Abolitim com it

Early in the summer of 1846 he write- 'his sil Mr. Garrison is to be invited to England to smed a proposed Anti-Slavery Convention in Lendes sent isgust. If such be the case, I will certainly go to ten to attend it, if I am in health.'

And the following shows how clearly, at this peak, he understood the spirit and attitude of the British ad Foreign Anti-Slavery Society :-

'You must regard the British and Fereign A.S.S. ciety as a spring of perpetual hestility to the liss-chusetts A. S. Society,—prejudicing people herages it, and keeping before the country the anfortunit is cussions in the American anti-slavery societies.

On this same subject he thus writes, sheet first months later- Nothing of American anti-latery is been known here, (before the appearance of my Ind.) but through the medium of the British and Forent S. Society, and by them, Mr. Garrison and his friend are greatly disliked, I fear traduced, but this I well not assert.' . . . 'Much attention to America un slavery will be occasioned in Bristol by the present & itation of the question [alluding to the risk of k Garrison and Mr. Douglass to that city]. I hope " shall form an auxiliary to the League [thes ast formed at London]. Another anti-slavery score a this country, with new blood in it, is quite and The old one is getting superannuated.

It was in August of this year (1846) that he is saw Mr. Garrison. He went to Lendon purposely a see and become acquainted with him, and was late duced to him there by Richard D. Webb, of Doble. 'Mr. Garrison's very cordial greeting, and friend expressions,' he writes, ' made me feel at once as rat an old friend.' At this same visit to Landon, be in saw George Thompson and Frederick Douglas, and others whose names are well known in the hiers of the cause. Soon after this, Messrs, Garrison and Dest lass visited Bristol, and were the guests of Mr. Lain and of Mr. Edward Thomas, a much respected Quite gentleman of that city. Public meetings ver bel and various private interviews took place, affeld great satisfaction and delight to large number, 15 productive of no little benefit to the anti-slavery cons The details, as given by Mr. Estlin, are fall of interest One of Mr. Estlin's first objects, in his efforts for the anti-slavery reform, -- for he never worked with definite objects in view, --was to induce the ministra and leading men of the religious denomination England with which he was connected [the Calibras] to turn their attention to the subject of slaver America, and to use their influence, whatever it me be, with their American brethren, to obtain from the a fuller festimony and a more decided and general is tion against slavery and its unchristian and deargh ing practices. He circulated among them a legnumber of his own clear, calm, and forcible paralit.
the Brief Notice of Slavery, ' &c.; he exerted hims to procure notices of anti-slavery persons, tooks us doings, to be inserted in their public journal; is caused to be published and distributed many uments, containing facts and arguments of an author tio and convincing character; he attended (as been his wont) many of their public meetings, in his own neighborhood and elsewhere, and in public said private presented the subject, as his cons deep interest in the cause prompted. It is not to much to say, that no man in the denomination.

throughout the kingdom, possessed mora of the repet
and confidence of his associates than did Me. Tells:

apecting the West are of the advance in a cof the advance in a cof the advance in a cof the suns years visited some years visited some years ow sit in places or certain places of cortain places of the planters in of the planters in of the planters in a sad failure—to a sad failure—to get of those whose years of the planters in a sad failure and and who desired, and who desired, and who desired as proved a great

I mentioned in slave at St. Khts. ass is one of those look after, half the trouble, the owners sent to Bristol a old for him, which the captain of the was a 'respectable e wore no shoes or as always borne a ous and saving as emancipation. Re n something, and hand children. He n Atlas, and some es sent many othote- I have to-day He mays the negroes says, are buying proprietors them. I have ordered of aws," which I bear

in procuring this eading "Slavery as ad suffering ! . . H. ion " is a most valg many copies. interest he felt in recently arrived in o visit Bristol, and red and fifty copies d in Bristol and its o that city. 6) of the contriban Anti-Slavery Baus, to me especialand aid are not only ometimes a misgivng, and thinking a I am contemplating for me to have the ishing to act up to myself how I can to the overwhelming subsequent part of e different anti-elamony amongst these I to slavery, he adof what is sensible living at this disd; and in my small

e in the cause.' eling 'quite satisfied Abolition cause in tion to the funds of writes—'It is said ngland to attend a in London next Auertainly go to town

le of the British and of Foreign A. S. So-ility to the Massa-people here against the unfortunate dis-ry cocieties. writes, about three

rance of my Tract.) rison and his friends to American antid by the present agto the visit of Mr. EAGUE [then newly it, is quite needed.

1846) that he first

onden purposely to D. Webb, of Dublis. eting, and friendly feel at once as with to London, he first rick Douglass, and n in the history of Garrison and Desg-nests of Mr. Estin, th respected Quater neetings were held, ok place, affording argo numbers, and anti-slavery cause. anti-slavery came are full of interest. In his efforts for the er worked without iduce the ministers a denomination in fed (the Unitarian) ted [the Unitame], bject of slavery in whatever it might to obtain from them ed and general section and demoralison them a large foreible pamphlet, he exerted himself. he exerted himsel-persons, books, and sublic journals; he ed many brief do-cents of an author-attended (as had ie meetings, in his and in public and in his ponscience and

nd in public and his conscience and ted. It is not to the denomination more of the respo-in did Mrs. Estin

NOVEMBER 16.

and when he spoke, his words carried with them the said when he specially belongs to perfect sincerity and which which justify belongs to perfect sincerity and sprightness, unimpeachable character, and well-tried and theroughly-proved good sense. His abundant and and thoroughly in his denomination were not without ensuried efforts in his denomination were not without a marked success. He had indeed some able co-works market success and laymen, whom it would be er, among minutes and taymen, whom it would be not pleasant here to name, but among them all, not not present if any equalled him in his hearty, uncor surpassed, it any equation to this great cause of hu strift. I may properly quote here the words of one who knew and respected him most thoroughly, and who of the anti-slavery movement in the English Unitarian bely-the Rev. George Armstrong. This gentleman rites (in October, 1850) — In Bristol, the cause does your fig; I trust it never may. But you must be sennot fag; I trust it never may. But you must be senpersecution and benevolence of a man in the position of Mr. Estlin. I think there is no interest in this world which so absorbs him ; and hardly, indeed, could that interest be so great, if he did not link it, both in its bearing to himself and others, with the higher interests of an eternal world."

terests of an eternal world.

The solicitude which Mr. Estlin felt, that the denon ination to which he belonged, and all its members, both is America and England, should acquit themselves hearthly and faithfully of their Christian duty to those who had 'fallen among thieves,' was not confined to that denomination. He was very little of a sectarias, and it became his heart's desire to see the whole religious sentiment of Great Britain united in one expression of condemnation of slavery, and of earnest pet respectful remonstrance with all who justified or steased it. To this end, he caused many documents of an appropriate character, and especially such as showed the position of the different churches in America, and of their ministers and journals, towards slavery, to be printed and extensively circulated in the different religous bodies of England, and laid before the conductors of the various religious papers. Much good is known to have resulted from his labors in this direction. It hardly needs to be said here, how indifferent th

American Unitariane, as a body, have showed themselves to the frank yet courteous remonstrances and sectionale intercessions of their English brethren. They have preferred to follow the false lights of expediener, to hearken to the counsels of timidity and apathe, and to trust in the hollow promises of selfish pol-Bickes and traders. Such demonstrations as were made by Drs. Dewey, Parkman, Putnam, Gannett and others. sused no little grief to Mr. Estlin's mind, as well as to many more; but it was inconsiderable, when compared with the disappointment and regret be felt at meing how general was the submission, on the part of American Unitarians, to the pro-slavery doctrines and counsels of these men, and how great and ominous a silence with regard to the worst of crimes brooded over that body, which claimed for itself preëminent intelligence and influence, and which professed to hold more bemane and liberalising views of man's brotherhood and mutual claims and duties, than any other religious ledy in the land. It may be said, without fear of contradiction, that of all the American Unitarian ministers who have, from time to time, fearlessly spoken the voris of Christian truth, touching the manifold wrongs done to the American slave, not one has escaped persecution, censure, and abuse, from his own denominathe, in one form or another, and scarcely one but has ben made to suffer in his worldly prospects. A markel persecution has followed the younger ministers of the denomination, who have ventured to speak out sgainst slavery, and has driven the larger part of the theur-hiful and manly among them to seek positions indesendent of the control of the Unitarian body, and of the narrow ends to which, for many years, it has been almost exclusively devoted. From the days of Dr. Changing and Dr. Follen, both of whom, though in different measure, felt the weight of this denominational persecution, the number of witnesses to the unfaithful-ness of the American Unitarian body to its high calling and its Christian duty have been constantly multiplying. This is, indeed, a digression; yet not misplaced, in a notice of one, who, for his father's sake, through all early associations, and from the convictions of his own seul, leved the Unitarian faith, and carnestly desired to witness the fruits which he believed could not fail to come from its sincere and hearty promulgation ; and who expended much time and gave his best labors,

HOW TO OPPOSE THE SLAVE POWER.

THE UNITARIAN AUTUMNAL CONVENTION was held at Previdence, R. I., Oct. 24th and 25th, and a report of it is given in the Christian Register and Christian Inquirer of week before last. After much discussion of vatious topics of a theological and denominational character, the Rev. R. Hassall, of Mendon, Mass., ' wished to introduce a resolution condemnatory of American Savery. The Chair ruled the motion out of order, unless the subject under discussion was first laid on the table. This the Convention refused to do, and the resolation was withdrawn, or rather not entertained."

Subsequently-Rev. Mr. HASSALL again urged his resolation on the subject of slavery. . He wanted to linve the rote of the Convention taken upon his resolution." Ret. CHARLES H. BRIGHAM, Taunton, Mass., thought thetter to consider a distinct matter on which there such necessarily be, by implication, an expression of spinion on the general subject Mr. Hassall was anxious bring forward. He alluded to the building of a thereh in Kansas, and introduced Mr. WRITMAN, who a andeavering to collect funds for that purpose. After a statement by Mr. WHITMAN, and confirmatory remarks from Rev. E. E. Hale, Mr. George W. Bond, of Boston, effered the following resolution :

Resolved, That this Convention, earnestly desiring he stream of the area of Freedom, and practically to ripres our abhorrence of Slavery, and our sympathy with all who are oppressed, in the earnest belief that the most certain means of accomplishing this end is to spread the true spirit of Christianity, cordially recommend to all our churches to raise immediately the sum required to erect a church in Lawrence, Kansas Terriery.

Bey. Mr. HASSALL withdrew his resolution in favor of Mr. Boxp's. We know not what the precise phraseoleg of Mr. H.'s resolution was, but regret that it was ast brought to a vote in the Convention. Mr. Boxp's reciation was unanimously adopted, and soon after the Covertion adjourned, having thus, with that wisdom of the world which is foolishness in the sight of God, tanel all the anti-clavery feeling of the Convention into the single channel of building a sectarian church is the far away region of Kansas, in which it cannot be resenably expected that anything 'condemnatory of Abrican Slavery' will be preached, since the Unitathe Convention itself, in its New England strength and radia, could not venture upon anything so extreme

Realth or Francis Jackson. Having made the Minful aunouncement, in our last number, that Mr. Jackson was lying dangerously Ill, it gives us inexpromble pleasure to state, that an anexpectedly favorable change has taken place, and that his restoration, it but to vigorous, at least to comparatively good health, a highly probable. This intelligence will give great thef to the minds of many anxious friends, near and remote. May be live to witness the jubilce !

THE Man or GENTLEMEN OF PROPERTY AND STAND ng. On Monday next, will be published the Proceed ings of the Commemorative Meeting of the memorable Treaty-First of October, 1835, at 46 Cornhill, Boston making a large octave pamphlet of 80 pages, with the speeches of WM, LLOYD GARRISON, WENDELL PHIL LPS, THEODORE PARKER, THOMAS WENTWORTH HIGGIN tos, HEXRY C. WRIGHT, and others—with a valuable Appendix, Price, single copy, 17 cents-or, by the the Anti-Starery Office, 21 Cornhill.

SALLIE HOLLEY IN MARLBORO' AND NORTHBORG:

DEAR FRIEND GARRISON : Sunday evening, October 21st, Miss Holley spoke Sanday evening, October 21st, hims Holley spoke to a few of the people of this good old town the words of salvation as found in the gospel of liberty. The eve-ning was stormy, and the roads very muddy, and nocordingly the attendance was limited; but those who did attend were people who were open to receive, unprejudiced, the great ideas and earnest thoughts of the speaker; and many of them, I doubt not, will enter with more carnestness than heretofore into the cause s ably set forth ; and earnestness is what we want in this great cause - not on numbers does our strength depend.

Not to the swift nor to the strong. The battles of the right belong.

I would not undertake to report the words or the ideas of the lecture ; I should only mutilate or destroy still, I would say a few words in relation to it.

The feeling and impressiveness of utterance evince the sincerity of the speaker's belief in the truth of the cause she so ably advocated, and drew forth the sympathies of her hearers in behalf of the down-trodder victims of oppression, who groan beneath the weight of Republican despotism.

The speaker drew a vivid contrast between the teach ing and example of Jesus and the teachings and examples of those of to-day, who, though professing to be his true disciples, still trample beneath their feet all that Jesus held most dear ; and, like the priest and Levite of old, pass bleeding humanity by on the other side.

Miss Holley denied the charge of infidelity mad-against the abolitionists, which is ever ready to be preferred by the bigot and sectarian against those whose arguments they can neither comprehend nor refute showing that striving to ameliorate the condition of humanity, and to lift the human mind above the con dition of the brute, was the highest attribute of Chris-

Many people stay away from the meetings holden by the Agents of the Massachusetts A. S. Society, declaring that they cannot give their support or sanction to the preachers of infidelity, licentiousness, and anarchy; and, from within their ball-proof mail of ignorance and prejudice, hurl their anathemas upon the devoted heads of those few noble servants of truth, who, now in the middle of the nineteenth century, amid republican professions, and boastings of freedom, dare to proclaim the doctrine of universal liberty! Let such beware how they despise the day of small things, for

Right will triumph at the last,

A cause that can call forth from private life such band of devoted men and women, to endure the oblo of truth will not go unrewarded.

move the scales of prejudice from many eyes, thus en- bust of Mr. Phillips, Mr. Jackson has completed trine of human redemption from ignorance and oppres- astonishingly life-like, and must delight all the friend

The meeting at Northboro' was very respectably attended. The arrangements for the meeting were made by Dr. Allen, the Unitarian minister of that place, who takes a lively interest in the cause. Would that I sing by far the best likeness which has yet been taken could say the same of other professed ministers of Christ

to be felt, and the attendance was as large as any one who knew the town could expect, although, if reading the National Era had had a tendency to produce antislavery sentiment and action, it would, I should judge, be far different ; for, if I mistake not, there has been in that place, at one time, ninety subscribers to that

I noticed at the meeting the Orthodox minister o that place, though I heard him, in private remarks after meeting, denounce Garrison in the set terms peculiar to his class, such as 'infidel,' 'disorganizer,' &c.—charging him with retarding the progress of liberty. I wonder he does not set 'Garrison' a better example, and do something himself for the cause of human freedom Yours, for truth,

Marlboro', Oct. 28, 1855. GEO B WOOD

A FUGITIVE IN MILFORD.

FRIEND GARRISON:

I am quite happy to inform you that one more of the victims of Southern oppression is on his way to Canada, for justice and liberty has perished in the land. that cold but happy land."

Last Friday, we were informed of the presence in our village of a fugitive from Richmond, Virginia. The the American Anti-Slavery Society, will be in Beverly poor fellow was conducted to my store, to receive the and its vicinity, during the ensuing week, to prosecut aid and sympathy of the Anti-Slavery friends. There his labors in behalf of those in bondage. We trust h could be no mistake that he had been a chattel in every sense of that terrible term. It was with great difficulty that we could convince him that he was among his friends. He trembled with fear as he sat at my table,

By care and watchfulness we kept him till the next morning, when we made up a sufficient amount to send him to Worcester, to take the underground railroad. Before this, I trust he has reached that soil, which

Oh, how I blush, that in all Massachusetts there i for man, woman or child, who wears a colored skin.

· God of the poor and friendless, Shall this unequalled wrong.
This agony be endless?
How long, oh God! how long

NEW PUBLICATIONS.

We are indebted to various publishers, for a num of new and valuable works, appropriate to the season, worthy of a wide circulation, and serviceable to the cause of bleeding humanity. We can only give the titles of some of these, this week, promising a more par cular notice in subsequent numbers

A NORTH Side VIEW OF SLAVERY. THE REPOGEE : OF the Narratives of Fugitive Slaves in Canada. Related by Themselves. With an Account of the History and Condition of the Colored Population of Upper Canada. By BENJANIN DREW. Boston: Published by John P. Jewett & Co. 1855. pp. 387.

GLENWOOD; or, the Parish Boy. Boston: Shepard Clark & Co. 1855. pp. 429.

SCENES IN THE PRACTICE OF A NEW YORK SURGEO By EGWARD H. DIXON, M. D., Editor of the Scalpel With Eight Illustrations by Darley. New York De Witt & Davenport, Publishers. 1855, pp. 407

WAGER OF BATTLE; a Tale of Saxon Slavery in Sher wood Forest. By HENRY W. HERBERT, Author of Henry VIII. and his Six Wives,' The Captains of the Greek and Roman Republics," 'The Roman Traitor,' 'Marmaduke Wyvil,' 'Oliver Cromwell,' &c. &c. New York : Published by Mason Brothers, 22 Park Row. 1855. pp. 886.

CASTE: a Story of Republican Equality. By Sydney A. Story, Jr. Boston: Phillips, Sampson & Co. New York: J. C. Derby. 1856. pp. 540.

THE Inoquois; or, the Bright Side of Indian Charater. By Minnie Myrtle. New York: D. Appleton & Co. 1855. pp. 317. AMY LEE; or, Without and Within. By the Authoro

'Our Parish.' Boston: Brown, Bazin & Co. 1856. рр. 376.

ARTISTIC EXCELLENCE. We again desire to call at ention to the marble bust of WENDELL PHILLIPS, Esq. executed by Mr. John A. Jackson, and to be found for a short time longer at his studio, 33 School Street, in this city. In every respect, it is more than satisfactory -it is admirable, and not to be transcended. Mr Jackson is a young artist, who bids fair to be famous as a sculptor, provided he can be encouraged to devote himself to his profession. He is as modest and unpretending, as he is already remarkable for his artistic skill. In a city like Boston, with so many gentlemen of wealth and taste, he ought to find liberal and enthu siastic patrons. He needs only to be known to be appreciated, and we trust also to be constantly employed quy, reproach and persecution which are, and have ever How much were Powers and CLEVENGER indebted t been, the chief weapons of the minions of the kingdom Nicholas Longworth, of Cincinnati, for his timely of sin, is sure to prosper—such devotedness to the cause countenance and aid! Is there no kindred spirit in Bos ton to take Mr. Jackson by the hand, and give him It seems to me that Miss Holley's visit to this place generous lift? Call at his studio, and see what he must be productive of much good, and that it will re- capable of achieving. In addition to the beautifu abling them to see, in all its beauty, the glorious doe- clay model of the head of Dr. LYMAN BEECHER, which is of that venerable man who behold it. They ought to see that it is put into marble, without fail.

The price of Mr. PHILLIPS's bust is ten dollars, it plaster. Whoever purchases it will be sure of posses of him-and no better can be. It deserves a place wherever there are means to obtain it, in every household consecrated to freedom. It would give us the ut most pleasure to attend to any orders from abroad, not only on account of our high regard for Mr. PHILLIPS but for the encouragement of an artist of superior merit

Passmone Williamson. A large and well-execute lithographic view of PASSMORE WILLIAMSON, the victin of judicial usurpation and tyranny, in his cell in Moy amensing Prison, is for sale at the Anti-Slavery Office 21 Cornhill-price 50 cents. Those who have felt their sympathies stirred in his behalf will do well to make i visible household testimony against his cruel impris-

A large portion of our first page is occupied with the malignant pro-slavery diatribes of the purchase tools of the Slave Power, North and South. We can publish nothing more effectual in behalf of the Anti-Slavery cause. No department of our paper is so adlany compressed therein, from week to week, fail to create the deepest moral abhorrence, then all reverence

DANIEL S. WHITNEY, agent and colporteur for will meet with a friendly reception and hearty coopera

An error of 1000 votes in the returns from Nor folk county being corrected reduces Mr. Walley's vote in that county to 1654, and makes his vote in the Stat. 13,470. The total vote is, therefore, according to the Advertiser, 137,358, Gardner 51,938, Rockwell 36,867 Reach 35 077

Our readers in New Bedford will not forget tha WM. WELLS BROWN is to speak there on Sunday next not an inch of free soil redeemed-no place of safety at the usual hours of service. This is Mr. Brown's first visit to New Bedford since his return from Eu-

> From the Pittsburgh Commercial Journal. LECTURE OF WENDELL PHILLIPS.

Shall this unequalled wrong,
This agony be enclies?
How long, oh God: how long
Shall man set on his brother
The iron heel of sin,
The Holy Ghost to smother,
And crash the God within!'
Share on our professions of Republicanism and
Christianity! We are unworthy and base. May God
assist us in the work of repentance, before our doom is
sealed! G. W. S.

ANTI-SLAVERY BAZARR.
The Sixth Cincinnati Anti-Slavery Barnar closed at the
Mechanics' Institute, Oct. 26th, with unexpected secces, its proceeds being upwards of eight hundred dolars. Owing to the prolonged illness of one of the Batahar Committee, and the absence from the city of several
others, this was far beyond their most ranguine expectutions, being two hundred dollars more than was realired hast year. To those faithful friends in the city, who,
from year to year, have responded to our call, we feel
the more infebted, because we know our views are, in
some measure, repulsive to them; and silhough we
feel were they will at last come to view them as the
safest and truest, we know they now look upon them as
somewhat visionary.

For the boxes of beautiful goods received from Boston, Delham, Plymouth, Rochester and Detroit, we
offer our heartifet thanks—on ald could ever have been
reithed more limely. We would gladly name sone
for the articles particularly beautiful, but time and space
fail. Let these friends remember that this is missionary ground, nop which, with much toil, the cross of
Anti-Slavery has been planted, and should not be left
to fall back to darkness and indifference.

To the Gazette and the Commercial of this sity, we
are especially industed for kind effects, which we codially and gratefully acknowledge.

Our fund from the sale will be appropriated to
the aid of the Arti-Slavery Bargh, an untimibing and
faithful paper, worthy the support of all the abolitionists of the West, published in Sales, Ohlo -to the Vigilance Committee, of this city—and to the distributions of
the sericles particularly beautiful, but time and space
faily

THE LIBERATOR.

ica,' as they are called, for the course they take in attacking what are called American institutions. While in Europe, when a reform is to be effected, the Church is used as an engine against the money-power, or the Lords against the Commons, or the tiers clat against the encient regime, here, the ever-varying tidee of public opinion sway hither and thither, and bear up or down upon their bosom whatever and everything that float thereon. If a reform is to be effected here, which strikes at the root of a great national sin, anchored in the Constitution, and clasping in its hundred arms the wealth, the aristocracy, the literature, the pulpits, the prejudices, and the passions of the people, the man who seizes his axe, and gives vigorous blows at the foundation, must expect to be called an Ishmaelite. Therefore, the Radical Abolitionist must stand in a belligerent position. He has no vote to cater for, no person to please, no book that he will expurgate for Southern latitudes, no favor that he bows to win a for, above the fluctuations of the political slough, the ebb and flow of markets and money-gettings, he sees his star shining in the sky of the future, and in that future lives.

Of course, this is but the most meagre sketch of an hour-and-a-balf's address. Had we a verbatim report of the whole, we should yet want a description of the manner of the speaker, the calm, full, easy tones of voice, and the perfect aplomb of the man. Be stood as unmoved, when the mention of the uame of Passmore Williamson aroused a tempest of applause that continued for several minutes, as when his denunciations of things, sacred and profane, was confronted by the calm, breathing silence, which, while it could not assent, was too tolerant and manly to become other than silence. For our own part, we can pardon many things to the spirit of liberty; and while entering our dissent to much the orator said, we feel in the moving spirit of the times, in the vast demand of the sum of all villanies, in the murmuring sound of the gathering te

It is amusing to see how desirous the Journal to pay Mr. Phillips a merited compliment, and yet how careful it is to put in some indefinite disclaimers, so as not to give offence in that quarter.

But here is a critic (!) whom Barnum ought to se cure among his travelling curiosities :-

WENDELL PHILLIPS. We attended the lecture of thi 'radical abolitionist,' as he said he considered himself, on Monday evening, and were considerably disappointed. It is absurd to call such a man an orator. He lacks nearly every characteristic of even a forcible speaklacks nearly every characteristic of even a forcible speaker. (!) His ideas are common-place, and the language
in which he clothes them destitute alike of vigor and
beauty. (!) It has become the fashion, now-a-days, to
eulogise as eloquent the tamest productions of every
small bore yankee who chooses to set up as a lecturer,
with no other capital than impudence. We cannot conceal our disgust, when men of this stamp undertake
the work of libelling the greatest man that Massachusetts ever had the honor to produce, and compared with
whom, the pigmies who are now heralded as orators are
alike insignificant in patriotism, intellect and worth— Wendell Phillips announces himself an infidel to the Church, and a traitor to the State, thereby hoping to sequire that distinction for his audacity, which he is conscious never could be gained by his intelligence.— The petty ambition of the boy who put a stone on the railroad track, in order to be talked about, is a grade above that of the creature who raised his puny voice in defiance of the Constitution and religious sentiments of the people, for the purpose of acquiring notoriety as an

agitator.

Mr. Phillips, besides setting up as an orator, is gen erally regarded by his admirers as a model of taste. He showed the validity of his pretensions on Monday evening, by dragging in an old, pointless joke, which had no applicability to the subject—to the effect that a Scotchman would follow a sixpence to the other side of hell—we need not beg pardon for introducing the word, as Mr. Phillips is good authority, in a question of purity of diction. But we suppose it was excusable, as it was ity of diction. But we suppose it was excussing, as it was the first thing in his lecture that indicated an effort to raise it above the standard of stupidity. We ought, al-so, to be lenient to men like Phillips for assailing the so, to be lenient to men like Phillips for assailing the character of great and good men now departed; for, like the fool who stakes his life to assassinate a prince, just for the name of the thing, it is their only chance of distinction.—Pittsburgh Daily Union.

The secret of this ridiculous and malignant criticism found in the fact, that the Pittsburgh Union is the partisan of the present national administration, and therefore as destitute of shame as of principle.

SLAVERY IN A FREE STATE. Rev. T. B. McCormick a minister of the Cumberland Presbyterian Church, publishes in the Tribune, a statement of the outrages to which he has been subjected for befriending the family of a man named Brown, who was arrested and imprisoned on suspicion of aiding two female slaves, with their children, to escape from Union County, Ky., into Canada. Brown was sentenced to the penitentiary for and on the same testimony, the grand jury found a bill against Mr. McCormick, for 'the crime of abducting and stealing slaves, &c.—the accusation referring to the same slaves, although Mr. McCormick had not been in

Wholesale Stampede.-There have been but a few slaves in this (Marion) county at any time ; and the number, already less than fifty probably, promises soon to be represented by a cipher. Our proximity to the Pennsylvania line, which, where it runs nearest us. is not more than twenty miles from Fairmount, renders the possession of slave property undesirable. On Sat-urday night last, six slaves started for Pennsylvania urday night last, six slaves started for Pennsylvaniatwo men and two women belonging to Thomas Knotts,
one man belonging to Absalom Knotts, and one woman
to the estate of Jane Doudell. Nor were they content
to take themselves off only, but they took with them six
horses belonging to different gentlemen of this county,
besides various articles of clothing, bedding, &c. They
were supplied, too, with fire-arms. In short, it would
appear that they either possessed a good deal of forecast,
or were prompted in the action by some agent of the
'underground railroad.'—Fairmount True Virginian.

A Slave Heroine .- The Trenton, (N. J.) A Slave Heroine.—The Trenton, (N. J.)
Gazette records the passage through that town of a
party of fugitive slaves, under the following remarkable
circumstances:—Two years ago, a slave woman, advanced in years, the mother of six children, who had
all been sold from her when old enough to be useful,
overheard her master bargaining for the sale of her
grandson, a boy fifteen years old, to a trader. This being the last of her family, she resolved not to permit
it, and the same night fled with the boy. They travelled by the night Northward, going by the North
star, and, after long wanderings, reached Canada.

There she hired herselfout for wages, and two months
ago, with the result of her own and her boy's labors,
returned to the South, where, concealing herself in the

ago, with the result of her own and her boy's labors, returned to the South, where, concealing herself in the woods, she revealed her presence only to her friends, and thus collected seven of her children and grand-children. They started northward, travelling only by night, and concealing themselves during the day. Before reaching Philadelphia, they were so worn out with hunger and hardship, as to be obliged to seek the aid of friends. They were found, and the whole party were then fed and clothed, and forwarded safely to Canada. The woman is nearly sixty years of age, yet alone she has done all this. What a land is this! In what age are we living? America, hide thy suilty head! are we living? America, hide thy guilty head ! Rough Times in Kansas.- In the Indep

Rough Times in Kansas.—In the Independence Dispatch of the 1st, we find a dispatch from St. Joseph, of same date, which says that Samuel Collins, a member of the Kansas Secret Army, met Mr. Patrick Laughlin at Doniphan, the previous day, and tried to shoot him. His gun missed fire; he then stabbed Laughlin in the abdomen. Laughlin then drew a revolver, and shot him through the heart. Laughlin's life is despaired of. Laughlin belonged to the secret. Association of Abolition adventurers in Kansas, and when fully possessed of their designs, made publication of them in the papers at St. Joseph.—St. Louis Republican.

The Pacific Builded Mandale Collins and Colli

The Pacific Railroad Disaster.-The St The Pacific Railroad Disaster.

Louis Democrat publishes a complete list of the victims and sufferers by this disaster. The dead are 80, and the wounded 70—in all, 100.

LECTURES ON SLAVERY. This course of Lecures will be delivered in the TREMONT TEMPLE, at
7.2 o'clock, on THURSDAY EVENINGS, in the orler indicated in the following list:
Nov. 22—Hon. HORACE MANN, of Ohio.
JOHN G. WHITTIER, Eeq.—Poem.
Dec. 6—Mrs. Harriet Beecher Stowe's Drama,
Read by MRS. M. E. WEBB.
Dec. 13—Hon. JOSEPH M. ROOT, of Ohio.
Dec. 20—Hon. HENRY J. RAYMOND, of New York.
Dec. 27—Hon. LEWIS D. CAMPBELL, of Ohio.
Jan. 3—Hon. HENRY W. HILLIARD, of Ala.
Jan. 24—Hon. ROBERT TOOMBS. of Geo. Feb. 14—Dr. WILLIAM ELDER, of Pa. Feb. 21—Hon. JAMES BELL, of N. H.

Hon. A. P. BUTLER, of S. C. Dr. WILLIAM A. SMITH, of Va. Rev. HENRY WARD BEECHER, of N. Y.

Mar. 6-EDWIN P. WHIPPLE, Esq.

Tickets at \$3 each, admitting a Lady and Gentlema vashington st.

No Single Tickets will be sold.

SAMUEL G. HOWE,

FURTHER RECEIPTS In aid of the Publication of the Pumphlet on the Bo ton Mob of 1835.

Geo. W. Stacy, Milford, C. Cowing, W. Roxbury, Mary G. Chapman, for pledge, John Sawyer, for do. Wm. B. Towne, Brookline, 5 00 1 00 1 00 WM. WELLS BROWN, an Agent of the Ameri-

an Anti-Slavery Society, will hold meetings as follows

New Bedford, Sunday,

Morning, afternoon and eve'g, Nov. 18.

SALLIE HOLLEY, an Agent of the Mass. Anti-

Slavery Society, will lecture as follows:

Diamond Hill Plain, R. L. Sundsy, Nov 18
Wednesday, 21.

South Attleboro', Wednesday, 22. North Attleboro', Wednesday Attleboro', Thursday, Providence, R. I., Sunday, Tuesday, Tuesday,

MARRIED-At St. Anne's Church, Westminster London, 8th of Oct. ult., by the Rev. Nugent Wade FITZ ALCIDE HUMBERT to Miss CLARISSA, eldest daugh ter of WM. WELLS BROWN, United States.

The New York Tribune, 1855--6.

THE TRIBUNE is now in the middle of its fifteenth year; Vol. XV. of its weekly issue commenced on the first of September last. The American public need not now be made acquainted with its character or claims to consideration. With but a subordinate regard for not now be made acquainted with its character or claims to consideration. With but a subordinate regard for prudence, policy or popularity, it has aimed to stand for Righteousness, for Truth, for Humanity, against fortified Iniquity, Fraud and Oppression. There is not a slave-trader on this Continent, though he may never read anything but his bills of sale and notes payable, who does not know and hate THE TRIBUNE; there is not an extensive fabricator of drugged and poisonous Liquors who does not consider it a very dangerous and immoral paper, and wonder why its publication is tolerated in a commercial, cotton-buying City like New-York. THE NEWARK MERCURY once forcibly remarked that it had never known a hard, griping, screwing, avaricious employer who was not hostile to THE TRIBUNE, nor one eminently generous and kindly who did not like it. Prompt and plain-spoken in its denunciations of iniquity and abuses of power, while claiming no exemption from human fallibility, it may have done temporary injustice to individuals, but it has never been unfaithful to Principle, nor deaf to the cries of the wronged and suffering. In its columns the advocates of novel and unpopular theories contemplating the melioration of human woes, especially those of the voiceless and downtrodden, have ever found audience and hospitality; while it has ardently resisted, and will persistently combat, every attempt to proscribe and degrade any class because of diversities of Nativity. Creed or Color. bat, every attempt to proscribe and degrade any because of diversities of Nativity, Creed or Color.

bat, every attempt to proscribe and degrade any class because of diversities of Nativity, Creed or Color.

In defiance of calumnies the most atrocious, and of hostilities the most deadly and untiring, THE TRIBUNE has grown steadily in public, appreciation from the day of its origin. Its means of serving the public have been augmented in proportion. Instead of a single editor, with one or two assistants, its organization now comprises a numerous body of writers, each fitted by special accomplishment and experience for the particular line of discussion to which his pen is devoted; the daily amount of reading matter given more than quadruples that of its earliest issues; a staff of valued correspondents encircles the globe, transmitting early and intelligent narrations of whatever is most worthy of attention; while Politics, Legislation, Literature, Art, History—in short, whatever affects the social well-being of tory—in short, whatever anects the social well-being mankind, Polemic Theology alone excepted—finds here the freest and most searching discussion. he freest and most searching discussion.

Attached by profound conviction to the beneficent

munication, whose most conspicuous champion through the last Half-Century was HENRY CLAY-imbued moreover, with that spirit of forbearance toward our weaker neighbors and toward the much wronged Abo stealing slaves, '&c.—the accusation referring to the same slaves, although Mr. McCornick had not been in Kentucky for several years previously. Gov. Powell, of Ky., made a requisition on the Governor of Indiana for the delivery of McCornick, for an offence committed in Indiana, if an offence was committed at all. The Governor of Indiana honors the requisition, and McCornick, a minister of the gospel, is outlawed for obeying the Divine command, 'to do unto others as he would they should do unto him.' Gov. Powell, in his requisition on Governor Wright, 'presents his demand,' by virtue of the authority vested in (him) by the Constitution and laws of the United States.' We should like to be pointed, the Tribune pertinently remarks, to the clause of the Constitution which clothes the Governor of Kentucky with the authority to demand the surrender of a citizen of Indiana—for it is not pretended nor stated that Mr. McCornick came into the former State. If citizens of Free States are subject to the laws and jurisdiction of all the Free States? How will the South like the legitimate application of this doctrine?

TITL Land Scauss of the Cornick of the McCornick came into the former State. If citizens of Slave States are subject to the laws and jurisdiction of all the Free States? How will the South like the legitimate application of this doctrine? pact, and stimulated by the astounding outrages where of the rights of the Free Settlers of Kansas have been of the rights of the Free Settlers of Kansas have been the victims—by the repeated and utter vitiation of their elections by an armed mob collected by conspirately, and hurled suddenly upon them from the border counties of the neighboring Slave State, is destined to sweep away the land-marks of old party feuds, and unite the true hearts and strong arms of the free-souled in one mighty effort to confine the scourge and scandal of our country within the limits of the States which unwisely uphold it. To the success of this effort, the energies of THE TRIBUNE will be sternly devoted; while the TEMPERANCE REFORM, including the entire suppression of the Traffic in Intoxicating Beverang champion.

Commencing as a daily folio sheet of moderate size

and with sourcely a shadow of patronage, THE TRI-BUNE is now issued in quarto form DAILY (three dis-tinct editions), SEMI-WEEKLY and WEEKLY, on a sheet 44 by 34 inches, eight ample pages of six columns each. Its circulation has steadily grown from nothing to the

following aggregates:

Daily issues (evening and morning) 29,500 copies.

Semi-Weekly, 14,175 ...

Weekly, 286,500 ... Weekly. California edition,

186,175 copies. Total, 186,175 copies.

We believe no other newspaper in the world has a subscription list over half so large as this; and no periodical of any sort can rival it. And while its extreme cheapness rendering an increase of paying readers only an indirect pecuniary advantage to us, has doubtless largely swelled its subscription list, it would be absurdity not to perceive in this unprecedented patronage some evidence of public approval and esteem.

TERMS.

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Mass. I don't have all all and all all and and well Wordstory April 18, best are shall all all and

An' so ye're for laving ould Ireland ; Just wait a bit, Pathrick, sweet heart ! I've a power o' the greatest news for ye. As soon as I get a fair start.

An' first, there's the vyage ye'll be makin'; (Its crossing the dape is no play)—
There was none of our lads, save Jem Lakin, But died several deaths by the way.

The boxes, and tubs, and old kittles, That Tim stowed so snoogly abourd, Have niver revived from the bating And ixercise that they indured.

Och ! had ye seen Dermot's new breeches All drinched in the salt ocean brine, An' his undershirts droppin' their stitches, Ye'd think immigration less fine. Arrah! nice it is, enug in yer shanty,

To spake o' the mountains o' goold That wait to be had for the askin', An' niver were counted nor toold. But, faith, whin ye get to those mountains, 'Tis nothing but valleys ye see,

Where a hen louse would live on starvation, So dry and so empty they be. I've got but one look at the dimonds, An' thin they were clare out o' sight; The praties are sunburnt and rotten.

An' the sound ones are spoilt with the blight. Thin our mate-O, Pathrick, dear jewel! Each separate strand o' that same Is strong as an ould gobbler's sinews, And the open-wark steak is a shame !

There's plenty of wark, but its diggin' : For the natives are slinder as laths ; If ye'll show me a railroad they're levelled, Or one o' these underground paths,

That lead through the hearts o' the hill-tops. Where a native the credit desarves Of a tithe o' the huge botheration-I'll work that same job at the balves ! An' ye come, bring yer shovel and pickaxe; For the whole land o' Erin, swate Isle! Is less than the overgrown mountain

That we now have got to unpile. Thrue for ye! An' thin the quare natives, Wi' legs like a starved mountain goat, Wi' ne'er an oil dhrap in their bodies. Are frightened to death an' we vote !

It's a humbug-this same immigration ! At home we are poor, - but ye see, In sarving this pert Yankee nation, The sarvants o' sarvants we be.

As I live, I've declared, in vexation, That were I once dead, and in pace, I'd kill myself fraely, if killin' Could blot out our nation's disgrace !

For why should a son or a daughter

O' Ireland, the brave an' the bould, Draw wood, or be hewers o' water, To be paid more in kicks than in gold Och ! an' this is a mane land to die in !

The sinner most shift as he may ; For the praste, who would gladly anint him, Is oft a lang journey away. To think o' these bereties singing And prayin' about ye, whin dead !

For one, I'm determined, while living. To die where the mass shall be said. O. Pat! It's yer sowl ye'll be losing! (Yer goold is safe-lost ere ye start,) And yer clothes and yer flesh will be laving

As soon as ye get here, swate heart! So, list to yer own brother's counsel, An' if ye've not started, go back ; Or wait-I will burn the whole letther, And come home and help ye unpack.

Stoughton, Mass.

GOING HOME. We said that the days were evil, We felt that they might be few. For low was our fortune's level, And heavy the winter grew: But one who had no possession Looked up to the azure dome. And said, in his simple fashion, Dear friends, we are going home."

This world is the same full market That wearied its earliest sage : The times to the wise are dark yet, But so bath been many an age ; And rich grow the toiling nations, And red grow the battle spears, And dreary with desolations Roll onward the laden years.

What need of the changless story Which time bath so often told, The spectre that follows glory, The canker that comes with gold,-That wisdom and strength and honor Must fade like the far sea foam, And Death is the only winner? But, friends, we are going home !

The homes we had hoped to rest in, Were open to sin and strife; The dreams that our youth was blest in Were not for the wear of life ; For care can darken the cottage As well as the palace hearth, And birthrights are sold for pottage, But never redeemed on earth.

The springs have gone by in sorrow. The summers were grieved away. And ever we feared to-morrow, And ever we blamed to-day ; In depths which the searcher sounded, On hills which the high heart clomb. Have trouble and toil abounded :-But, friends, we are going home! Our faith was the bravest builder, But found not a stone of trust; Our love was the fairest gilder, But lavished its wealth on dust ;--And fortune the clay hath shown, For much they have changed and taken, But nothing that was our own.

The light that to us made baser The paths which so many choose. The gifts there was found no place for. The riches we could not use : The heart that when life was wintry, Found summer in strain and tone. With these to our kin and country :-Dear friends, we are going home!

Desident COURTSBIP.

Never give her o'er; For scorp, at first, makes after-love the more. If she de frown, 'tis not in hate of you. But rather to beget more love in you; If she do chide, 'tis not to have you gone For why, the fools are mad if let alone.

THE LIBERATOR.

ANTI-SLAVERY VS. SECTARIANISM. For the following report of an admirable anti-slavery address, delivered by Rev. Rosser Hassall, of Menaddress, delivered by Rev. ROBERT HASSALL, of Mendon, at a donation meeting in aid of the Wesleyan church in Millville, on Saturday evening, Oct. 27th, we are indebted to Mr. DANIEL A. COMSTOCK, of that village, who has lately commenced doing a little at phonographic reporting, and who bids fair to take a high rank in that profession.—Ep. Lib.

The Anti-Slavery, like every other reform, has a direct tendency to lessen the influence of sectarianism We have an illustration here to-night of this truth. Here in the same pulpit is a Baptist, a Methodist, and of different denominations keep as much as possible aloof from each other; but, some how, these reform movements bring ministers of different persuasions to-gether, thereby lessening the power of sectarianism one of the greatest curses to religion, the church, and the world. It has a tendency to close the mind and heart to the sanctifying influence of truth. The Anti-Slavery movement appeals to the heart ; it does not appeal to the head alone; it has no connection with mere doctrines. Hundreds of men have been drawn together to labor in these reforms, who, under other circumstances, would never have known each other. Take, for example, Chapin and Beecher of New York. What brings these men together? Each recognizes the other Chapin is a Restorationist, and Beecher an Orthodox.

Beecher would rather have Chapin build a dozen churches, if the pulpits could all be filled by such men as Chapin himself, than to have one built, to be as brother, though they differ in doctrinal matters ; occupied by one of your long-faced, Orthodox minis- a conscience. He attends a Convention at Worcester occupied by one of your long-faced, Orthodox ministers. Why? Because Beecher knows that Chapin sympathizes with his fellow-man, that he would lift him up to his true position—the position God intended him to occupy, without any reference to creeds or catechisms; and Beecher himself entertains similar views. Both believe it to be better to raise up the downcast than to stick a creed into his head, and make him believe it. I, for one, am willing to overlook a man's religious belief, if I know that he has a large heart—that he places
the welfare of his brother mortals above his creed—if
hair and state of his brother mortals above his creed—if he is more anxious to set the slave free, and raise the work, or not belong to the party.' Does the man say to drunkard from the gutter, than to promote the interests of his own sect or party. I have little sympathy for whisper, but he turns a deaf car, and it is silent. That the man who is continually preaching about creed or man comes home, and, at election, goes to the ballotdoctrine. There are hundreds of ministers connected box, deposites his vote, and with it his conscience with the denomination I am identified with, whom I This is only one instance. Slavery has the same conwould scarcely own as brothers-indeed, am truly nection with other political parties. It requires of the the man who believes the whole of the Westminster manhood of millions at the North has been crushed to Catechism, if he is only right on these great questions the dust, and millions have sacrificed their consciences of reform. The sectarian seldom feels interest enough by bowing at the dictation of the Slave Power. Yet in man to labor for his well-being. When a man be- we talk much about Christianity and religion. Till we comes truly an abolitionist, he ceases to be a sectarian. have removed this millstone of slavery from our necks, The great object of the sectarian is to keep the church we may as well stop preaching about God, Christ, sal together, though the world go to ruin ; all its parts must vation and immortality. We should first be reconciled be firmly cemented. Sectarianism is constantly saying- Oh, the church, the creed-there is danger of disunion-some brother is leaving us.' It is extremely fearful that some outward influence will so operate as to cause a separation. It teaches men that the creed, as South. So far as mere external circumstances are that faith, that forms and ceremonies, are of the first concerned, there are doubtless slave families happy importance. Any man who don't believe the creed, no yet if we could go South, and behold the scenes dail matter how self-denying he may be, or how earnestly he enacted there, our hearts would melt within us. If we may labor for the welfare of his fellow-man, will be could hear the lash of the cruel slave-driver, and the damned, and the world can only be saved by embracing groans of his victim; if we could see the tears of the some particular creed or faith. Men believing thus bink little of humanity, and are little inclined to labor in any movement of reform. They would prefer to be moved to the deepest compassion. But the people listen to the preaching of Nehemiah Adams, or of the there are taught not to feel. The very existence of sla slaveholder himself, in his hypocritical way, about very calls upon them to harden their hearts and dri God, Christ and salvation, if he is only sound in the faith, than the preaching of Jesus Christ, should he hesitate to adopt their creed. Take the sectarian Baptist, for instance,—and my brother will excuse me, for the North When we think to harden their hearts and dry their tears, and they are thus rendered indifferent to the scenes of horror which are daily transpiring. It will not do for them to look upon such scenes, and give way to their feelings. It is so to rome extent here at the North When we think the scene and they are their hearts and dry their feelings. I speek of the mere sectarian. He would rather have the North. When we think, as we often do, of the the man who sells men, women and children, to preach millions of human beings in slavery, how can w the gospel to him, if that man only believes in baptism, speak and act in such a manner as to strengthen raththan any man who rejects this doctrine, though he er than weaken the system? How great was the influ have a heart big enough to hold the world. Now I re- ence of the passage of the Fugitive Slave Law upon peat, that when a man becomes a true reformer, he the heart and conscience of the entire North! Daniel just as soon as his heart gets big enough to embrace all of that law, did more to degrade the heart and conscien mankind. So we may say that the Anti-Slavery move-ment has a direct tendency to promote one of the eleextend our thoughts beyond our own denomination. It white man. We are all called upon to use our best requires that we place humanity above creed; indeed, forts for its entire removal. that we place man high above the Bible, the Church,

to strengthen it. There is scarcely a religious denomits way. Slavery is reverential-prays devoutly-likes the Church and Christianity. I heard a Unitarian min-He said, 'If men would only become Christians, all these reforms would follow. We should not try to bring about specific reform. Only cultivate whole-souled religion, and all true reform will grow out of it.' So it has always been said when an attempt is made to make a special application of Christianity. You must not say to the rior, 'Sheathe the sword, for slavery and war are in-compatible with Christianity;' but you must be con-hasten the time when it will have an end! slaveholder, 'Let the slave go free;' nor to the warcompatible with Christianity;' but you must be content to preach the gospel in its whole-souled simplicity Slavery has placed its hand upon the Sunday School Union, and says, 'No book shall go forth which contains a sentence in condemnation of the slave system.' The Tract Society, supported by the principal evangelleaf shall be issued from the office condemning slavery ; AGES ':but these organizations must preach Christianity in its I would candidly advise persons who are conscious whole-souled simplicity, and in a general way. The ing questions of reform introduced into the different de- them. tals, will they lose their reverence for forms, ceremonie his duty to labor for their welfare, will be discard mere

Let me, my friends, call attention, for a few momenta to the debasing influence which slavery has always exerted upon the intellect, the conscience, the heart, and the religious nature. I wish to consider its influence, this country. In doing this, we shall be more likely to in Jawish or Christian writings, with a veil of allegorie not upon the black, but upon the white population of open our eyes to the evil, and be ready to act with refer- and mystical interpretation, while the records of a bears on the black alone. The country has to lament the existence of this system, because of its influence upon the white as well as the black. There are some white people in this country, to whom the institution of ence for early teaching; and I was still more disples slavery is a greater curse than to many of the slaves ed with the scoffing tone of skeptical writers, who rethemselves. There are doubtless many slaves who are garded all religious as founded on imposture. Either way, the one-sidedness of the representation troubled

through the existence of slavery. In Virginia, for in stance, there are no less than 82,000 white adults who can neither read nor write. In North Carolina, the state of things is worse than this, and, indeed, throughout the entire South may be seen the blighting inf ence of ignorance. The influence of slavery is, to great extent, seen at the North. The mind of many man preparing for the pulpit has been cramped and preced down, because he dared not look beyond Mason and Dixon's line. How great must be the evil influence upon the mind of that minister, who is required to Slavery says to the prees at the North, ' You shall not utter what you believe to be right';—to the Tract Society, 'You shall not issue this, that or the other book. cause it contains sentiments in opposition to the sys-

conscience—one of the noblest elements of the mind, since it enables us to distinguish between right and wrong. There is nothing which has operated to weaken and blast the conscience of men, both at the North and South, like this system of American slavery. Men must have light before conscience can be quickened into full life. So long as this state of things exists, we shine, and no further.' If is for the interest of slavery North its support, and the North succumbs. The from mere preaching.

Let me say, before concluding, that the influence slavery is seen upon the human heart. North as well lays aside such nonsense; he buries his sectarianism Webster, in using his influence in favor of the passage

Let us not forget the blighting effect which the sys all laws, institutions, or organizations. For what purpose has the Divine Being given us an existence, cre- North, -and I thank God there is a religion here; but ated the sun and stars, spread the earth beneath our let me ask, has not this system divested it of a heart feet, and bestowed so many blessings upon us? It is a soul, of inspiration, of breadth, depth and strength; for man, not, as some tell us, for the glory of God. Man The religion that can be satisfied with mere forms and was the great end God had in view at the creation. He ceremonies is worth but little. It must have a heart who is in possession of true religion, places man first, to feel for man, before it can manifest a true love for God. It is not worthy the name of religion, unless it While Anti-Slavery has a tendency to lessen the in- embrace humanity as well as divinity. Slavery has fluence of sectarianism, slavery has a direct tendency taken the heart, and sacrificed it to mere forms and ceremonies. Let all make an effort to be free from this ination in the land, into which slavery has not found influence. We do not suspect how much we are influenced by the system. Slavery is a subtle enemy upon to talk about the conversion of souls—likes to talk of the heart, imperceptible, it may be, but not the less near. All are more or less influenced by it as existing ister, (Dr. Burnap,) a short time since, at a Conven-in this country. Philosophers say that 'the tread of a tion in Providence, after I had presented a resolution on child on the surface of the earth is felt by all the planthe subject of slavery, talk very eloquently in this way, ets in the solar system. The movement of a single human being on this earth is felt by the sun. If we cast a pebble into the ocean, the effect reaches to all its parts." This I believe to be true. It is equally true that the system of American slavery at the South extends its influence over the whole country, and, indeed, throughout the world. If we could analyze our feel ings, we should find a great amount of evil that had its

MRS. CHILD'S NEW WORK ON THE PRO-GRESS OF RELIGIOUS IDEAS.

The following is Mrs. CHID's 'PREFACE' to her re cent voluminous and admirably executed work, entitled commutations in the land, says that not a single 'Progress or Retigious Ideas Through Successive

bigoted attachment to any creed or theory, not to purdirect tendency, therefore, of slavery, is to promote chase this book. Whether they are bigoted Christian sectarianism. Slavery has always been afraid of hav- or bigoted infidels, its tone will be likely to displease nominations, because it knows that in proportion as My motive in writing has been a very simple one. men feel an interest in the welfare of their fellow-mor- wished to show that theology is not religion; with the

hope that I might help to break down partition walls and creeds. The true anti-slavery man cares but little to ameliorate what the elequent Bushnell calls 'bap for there. Just as soon as he understands the relation tized hatreds of a human race.' In order to do this, which he sustains to his fellow-man, and feels it to be have endeavored to give a concise and comprehensive his duty to labor for their welfare, will he discard mere account of religions, in the liberal spirit of the mott doctrine, to which so much importance has been attach-ed by the Church in past ages. complete establishment of the Catholic church.

While my mind was yet in its youth, I was offende by the manner in which Christian writers usually de scribe other religions ; for I observed that they habits ally covered apparent contradictions and absurdities ence to its overthrow. Let us never believe that slavery other religious were unscrupulously analyzed, or content on the black alone. The country has to lament temptuously described as 'childish fables,' or 'fithy superstitions.' I was well aware that this was done unconsciously, under the influence of habitual rever in far better circumstances than they would be if thrown way, the one-sidedness of the representation trouble exclusively upon their own resources. Do not undermy strong sense of justice. I recollect wishing, lon

are made to feel the blighting influence of slavery in a them. This feeling expanded within me, until it took modified their growth; for the surrounding spiritual form in this book. The facts it contains are very old; the novelty it claims is the point of view from which those facts are seen and presented. I have treated all religious with reverence, and shown no more favor to one than to another. I have exhibited each one in the light of its own Sacred Books; and in giving quotations, I have aimed in every case to present impartially the beauties and the blemishes. I have honestly tried never to exaggerate merits or conceal defects. I have not declared that any system was true, or that any one was false. I have even avoided the use of the world heathen; for though harmless in its original signification, it is used in a way that implies condescension or the surrounding spiritual atmosphere affects the formation of all opinions. I have therefore endeavored to show what degree of preparations with reverence of any or the coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then what kind of religious with reverence, and shown no more favor to coming of Christianity, and then world, for the coming of Christianity, and then world, for the coming of Christianity, and then what kind of religious with reverence and the lemmines; in the coming of Christianity, and then world, for th heathen; for though narmiess in its original significa-tion, it is used in a way that implies condescension or contempt; and such a tone is inconsistent with the perfect impartiality I have wished to observe. I have perfect impartiality I have wished to observe. I have tried to place each form of worship in its own light; that is, as it appeared to those who sincerely believed it to be of divine origin. But even this candid method must necessarily produce a very imperfect picture, drawn as it is by a modern mind, so foreign to ancient thabits of thought, and separated from them by the lapse of ages. The process has been exceedingly instance. Those who wish to obtain candid information, without caring whether it does not sustain any teresting; for the history of the religious sentiment, without caring whether it does or does not sustain any struggling through theological mazes, furnishes the most curious chapter in the strange history of man-

> most judicious manner. I have conscientiously tried to do it with great care, fearless truthfulness, perfect can-The inferences deduced from my statements will vary according to the predominance of the reverential or the rationalistic element in character. I have contented myself with patiently digging out information from best of my ability, I quietly leave the book to its fate, books old and new, and presenting it with all the whether it be neglect, censure, or praise. clearness and all the honesty of which I am capable To write with the unbiassed justice at which I aimed, I was obliged to trample under my feet the theological inderbrush, which always tangles and obstructs the path, when the soul strives to be guided only by the mild bright star of religious sentiment. It is never pleasant to walk directly through and over the opinions of the age in which one lives. I have not done it sarcastically, as if I despised them; because such is not my feeling. I have done it in a straight-forward, quiet way, as if I were unconscious of their existence. nild bright star of religious sentiment. It is never I foresee that many good and conscientious people will pearance of 'Doesticks on a Bender.' It was consider it a great risk to treat religious history in that manner. If I could have avoided giving them pain, and at the same time have written with complete impartiality, I would most gladly have done so. For myself, I have firm faith that plain statements of minister, fur I bleeve the Lord edecates his preuch-minister, fur I bleeve the Lord edecates his preuchmanner. If I could have avoided giving them pain,

myself, I have firm faith that plain statements of truth can never eventually prove injurious, on any subject.

Milton has expressed this conviction with rare eloquence: 'Though all the winds of doctrine be let loose to play upon the earth, so Truth be in the field, we do injuriously to doubt her strength. Let her and Falsehood grapple. Who ever knew Truth put to the worse by a free and open encounter? Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see he mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unsealing her longabused sight at the fountain itself of heavenly radiabused sight at the fountain itself of heavenly radiance ; while the whole noise of timorous flocking birds, rith those also who love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms. What would ye do then? Should ye suppress all this flowery crop of knowledge, sprung up, and yet daily springing up? Should ye set an oligarchy of twenty ngrossers over it, to bring a famine upon our minds ngain, when we shall know nothing but what is measured to us by their bushel? Believe it, they who counsel you to such suppressing, do as good as bid you suppress vourselves.

If scholars should read this book, they may perchance smile at its extreme simplicity of style. But I have written for the popular mind, not for the learned. I have therefore aimed principally at conciseness and clearness. I have recorded dates, and explained phrases, supposed to be generally understood, because I know there are many intelligent readers not familiar with such dates and phrases, and who cannot conveniently refer to cyclopedias or lexicons. I am aware of having inserted very many things which are perfectly in the tex; it's fire. That is the kind of sperits as is ment in the tex; it's fire. age. Thoughts do not range so freely, when the store- harp uv a thou-sand strings-sperits uv just men m of the brain is overloaded with furniture. In the But I'll tell you the kind uv fire as is ment in course of my investigations, I have frequently discov-the tex, my breethering—it's hell fire! an' that's ered that a great amount of erudition becomes a veil of the kind uv fire as a great many uv you'll come to thick clouds between the subject and the reader .- ef you don't do better nor what you have bin doin Moreover, learned men can rarely have such freedom from any sectarian bias, as the circumstances of my life have produced in me. ife have produced in me.

It is now more than eight years since I first began Christians in the world. In the fust place, we have

this task. Had I foreseen how far my little boat would carry me out to sea, I certainly should not have undertaken the voyage. Unexpected impediments interrupted the labor during three years; but even then, my thoughts and my reading were continually directed toward it. I have been diligent and patient in procura ing and comparing facts, from sources deemed perfect- uv the road-and "He played on a harp of a thou ly authentic, and I have been scrupulously conscientious in the statement of them. I may have made mistakes; for it is not easy to arrive at the exact truth amid a mass of obscure and often contradictory statements. But I have done my best; and if there are shun, and the squirrel goes up and up, and he jump from limiting the limiting to the limiting truth and the squirrel goes up and up, and he jump from limiting to limit to limit and branch to branch to branch to branch to branch and the squirrel goes up and up, and he jump from limiting limiting to limit to limit to limit and branch to branch and the errors, they have not proceeded from intention or from from lim' to lim', and branch to branch, and the errors, they have not proceeded from intention or from carelessness. I have not asked any person what I should say, or how I should say it. My natural love of freedom resisted such procedure; and, foreseeing that I might incur unpopularity, I was unwilling to implicate others. I have, therefore, merely stated to learned men and women, that I wished for information on specified subjects, and inquired of them what were the best books to be consulted. I have sometimes condensed quotations, for the sake of brevity, but I have never misquoted, or misrepresented.

from lim' to lim', and branch to branch, and the fust thing you know he falls, and down he came from lim' to lim', and branch to branch, and the sust thing you know he falls, and down he came four thing you know he falls, and down he came for the sallin' from grace, ah! And—"He played on a harp of a thou-sand strings—sporits of just men made perfeck."

'And then, my breethering, thar's the Baptist, ah! and they her bis likened unto a possum on a similar that they are the carth may quake, but That possum clings there still, ah! And you may shake one foot lovee, and he laps his tail around the lim', and be clings

ar as the manner of representation is concerned. Even wise and candid men, more or less unconsciadopt a system of withholding evidence on one side. and accumulating it on the other; as the most honest lawyers do, when pleading a cause. The followers of all religions practise self-deception of this kind. They forget that most human beings would seem great and holy, in comparison with others, if all the weakness were carefully concealed on one side, and protruded into inence on the other ; if all the excellencies were rendered conspicuous on one side, and kept out of sight on the other. I have tried to avoid this tendency. I have given beautiful extracts from Platonic philosophers and from Christian Fathers. I have portrayed phers and from Christian Fathers. I have portrayed the benevolence of hishops, without veiling their ambition or intelerance. I have not subgized any doctrines as true, or stigmatized any as false. I have simply said so it was argued, and thus it was decided. I knew of no other method by which complete impartial-

lo, Cerinthus, Plotinus, and others, as irrelevant to the history of Christianity. But in order to trace the pro-

and learned volumes for scattered items of information

I offer the results of my investigations with extreme and if they complain of want of profoundness, they I offer the results of my investigations with extreme and if they complain of want of profoundness, they timidity. Not because I am afraid of public opinion; for I have learned to place exceedingly little value on any thing the world can give or take away. But I have been oppressed with anxiety, lest I should not perform the important task in the right spirit and the Constant reference to authorities would have loade

dor, reverance toward God, and tenderness for human the pages with notes, and unpleasantly interrupted the nature. I have sought out facts diligently, and stated them plainly; leaving the reader to draw his own conons freely, uninfluenced by suggestions from me. can be examined by any one who doubts the accuracy

Sustained by conscious integrity of purpose, an

From the N. Y. Evening Post.

THE MAN THAT PLAYED ON A HARP WITH A THOUSAND STRINGS - THE SPERITS UV JUST MEN MADE PERFECK.

flatboat :

proud, my breethering.
'I'm not a gwine ter tell you edzackly whar my

tex may be found ; suffice it tu say, it's in the leds of the Bible, and you'll find it somewhar 'tween the first chapter of the book of Generation and the the first chapter of the book of Generation and the last chapter of the book of Revolutions, and of you'll go and sarch the Scripturs, as I have sarched the Scripturs, you'll not only find my tex thar, but a great many uther texes as will do you good to read, an' my tex, when you shill find it, you shill find it to read thus.

" And he played on a harp uv a thousand strings-

. My tex, breethering, leads to speak uv sperit Now thar's a great many kinds of sperits in the world :--in the fust place, thar's the sperits as

having inserted very many things which are perfectly well known to every body. But this was unavoidable, in order to present a continuous whole, from the same point of view. Doubtless, a learned person could have performed the task far better, in many respects; but before yure reddy, and fall back, and many other n some accounts, my want of learning is an advant- kinds uv fire, for the tex sez : " He played on a

misquoted, or misrepresented.

I am not aware that any one, who truly reverenced furever, for—" He played on a harp uve a thou-sand three tried the experiment of placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so placing it precisely on a level with other religions, so place and the damp what are that any shake all rect losse, and be always had you may shake all rect losse, and you may shake all rect losse, and be clings and he laps his tail around the lim', and he clings are the played on a harp uve a thou-sand strings—specific of just men made perfect."

Here the reporter could no longer contain himself, and his notes became entirely unintegligible.

ALL the members of the Kansas Legislature, except two, who have accepted offices, have left the Mission, and nearly all have departed homescard raom Kunsas.—Cor. St. Louis Democrat.

And all the infamous laws passed by this body me with the cordial approbation of Gov. Shannon, who wi exert all his influence and authority to enforce them Tennyson's new poem is thus ' briefly and com

rehensively ' criticised :—

Dismally dull and dolefully dawdlin',
Tennyson's Mand should be Tennyson's Maudlin'.

'Nonthern Fanations.' The people of Bost have contributed \$6240 15 to relieve the sufferers a Norfolk, &c., in Virginia; \$500 was given by the ten ants of Fancuil Hall market. Will the Virginian dele-gation in the bext Congress remember this, while de houncing Massachusetts and the 'money-loving Yan

Da. Henny I. Bowdirds, of Boston, being about tet an antique sun-dial, sent to John G. Whittier a r quest for an appropriate inscription. He returned the

With warning hand I mark time's rapid flight From life's glad morning to its solemn night; But through the dear God's love I also show There's light above me, by the shade below.

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CORA AND THE DOCTOR;

REVELATIONS -or A-

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A story which displays great skill and good tasts in the writer. [Daily Advertiser, Boston.

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cidents, and our eyes to well up with the patitis heart-revealings. [McMakin's Coarier, Phila-One of the most interesting volumes that has lately een issued from the American press.—[Boston Benkl A charmingly written volume, which will amply a pay perusal.—[Daily British Whig, Canada.

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