ROBERT F. WALLCUT, GENERAL AGENT.

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eted three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorised to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LORING, EDNEND QUINCY, SANUEL PHILBRICK, and

Tin the columns of THE LIBERATOR, both sides of ery question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

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Our Country is the World, our Countrymen are all Manhind,

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

No Union with Staveholders! THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

Yes! IT CANNOT BE DENIED—the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO SECURE THE PERPETUITY OF THEIR DONINGON OVER THEIR

SLAVES. The first was the immunity, for twenty years,

of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER PUGITIVE SLAVES - GI

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fasa

to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandize, under

the name of persons in fact, the oppressor repre-

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

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

WATTON OF SLAVERY THE VITAL AND ANIMATING SPIRIT

WHOLE NUMBER 1133.

VOL. XXVI. NO. 12.

BOSTON, FRIDAY, MARCH 21, 1856.

REFUGE OF OPPRESSION.

NO MORE SLAVE STATES.

The more we reflect upon the unprincipled rapac-The more we renect upon the unprincipled rapac-ity of the North, in attempting to seize upon the whole public Territory and to exclude slaveholders therefrom the more we are astounded at the iniquity and suicidal folly of their conduct. So far from and success of Slavery being an obstacle to the immigration of Northerners to any State, it is a notorious fact, that a Northern man setting out in quest of a fortune almost universally either emigrates to the South, or goes into some business in shich the raw material is made by slave labor, and manufactured articles sold to slave owners. neighborhood and store, south of Mason and Dixon's line contains Fortune-hunting Northerners, and is filled with Yankee notions. Teachers, Professors, Merchants, Lawyers, Showmen and Mountebanks, come South in shoals every season to share in the profits of Slavery. The much shused slaveholding South is the favorite resort of a hard pushed Yankee, thrown on his wits for a

labor as any other.
Southerners often work in the field, and en gage in all kinds of independent manual labor. But the Yankee, much as he lauds labor, is the last man in the world to undertake it, if he can possi-

On his wits we say, for he is as averse to

At home he manages for a trifle to command the labor of newly arrived emigrants. They build his roads, sweep his streets, till his fields and wait upon his table. At the South, by dint of his wits he shirks work, and manages to go halves with the master in the results of negro slave labor. The North's hatred to foreigners, slaveholders and slave States, is very unreasonable; since they are the subjects out of which Northerners extract a living, without resorting to hard work. Few Southerners migrate to an old free State. Free society fully established is the practical exclusion of all persons, as citizens, from slave society. The loose economy, improvidence and unsuspicious natures of men bred at the South, unfit them for the closefisted selfishness and keen encounter of wits practical in free States. Yet the North would appropriate to itself all the unsettled domain of the Reblic. Who will feed and clothe these multitudmous free States! The Yankee wont work in the field; will neither raise grain nor cotton. The Southern negroes and emigrants to the North West source and clothe him. But, unless he permits slavery greatly to expand, and immigration to increase, he must change his habits or starve. That he will starce sooner than work is certain, for free society is now everywhere starving, and has been doing so more or less from its origin. Working in the field is he hardest and worst paid of all work, and free cople who can choose their vocation show it, so hat but for Russia and our Southern States, Western Europe and our North East must speedily

The rich Prairies of the North West, scratched over once a year, chiefly by immigrants, do enable the North to make a little show of forming; but slovenly cultivation is fast exhausting them, and in a few generations the immigrant learns from the lankee to shun work and live by his wits. Without a rapid extension of Slavery, and a great increase of immigration, a comparison of the census for fifty years of America and Europe shows that the North must starve to death and go naked. Slave labor throughout all ages has been the only available farming labor, and human nature is now just what it has ever been. The North is vitally interested in the extension of Slavery, and cannot for her life suggest a plausible argument against

As a matter of policy and humanity as well as of Christian duty, all patriots, good men and Christians, North and South, should protest against extending an inch a form of society that is only prolific of crime, hunger, nakedness, infidelity, revolu-'It has become so much a habit of mind everywhere to look on universal liberty as a Good, and Slavery as an Evil, that even South-erners awakened to-day, to the folly and falsity of such opinions, unconsciously relapse into them morrow. Over and over again we have drawn the picture of free society. Again and again have we appealed to history, to statistics, and to the admissions even of abolitionists to sustain our assertions. Often have we defied contradiction.

Repeatedly have we asked the North, ' Has not

the experiment of universal liberty failed? Are not the exils of free society insufferable? And do not most thinking men among you propose to sub-tert and reconstruct it!' Still no answer. This gloomy silence is another conclusive proof, added to many other conclusive evidences we had furnished, that free society in the long run is an impracticable form of society; it is everywhere starving. demoralized, infidel, insurrectionary, moribund? Liv-ing in its midst, Mr. Carlyle utters the thought of all, 'We must have a new world, if we are to have

Even we of the South were taught to revere this form of society which stands now a confessed fail-ure. It is hard, very hard, to divest ourselves of early opinions. Hence the necessity on our part as faithful sentinels of the South to thunder these truths again and again in the ears of our people. The habits of their minds, the ruts in which their thoughts have been want to run; render it very diffeult to give constant and practical acceptance to the astounding facts, which history, statistics, and sociology are daily developing. We repeat then, that policy, humanity and Christianity alike forbut the extension of the evils of free society to new people and coming generations .- Richmond Enq.

LECTURE OF E. P. WHIPPLE.

The course of Anti-Slavery lectures, or lectures on slavery as they were styled, was bro't to a close last week by a discourse from E. P. Whipple, Esq. The Tremont Temple was about half full, and the lecturer less at home than when discoursing upon literary subjects. The following from a full report of the lecture will of the lecture will give a general idea of Mr. W.'s moral views: "It should never be forgotten that slavery rests fundamentally upon the audacious, inhuman and self-evident lie that property can be held in man." held in man." It is not to be supposed that in this sentence the lecturer intended to deny the histarial fact that property, according to human laws, tarial fact that property, according to human laws, has always been held in man. The facts of the Creator permitting the holding of such property, in certain cases, in the Old Testament, and of Destructions. Paul's recognizing it in the New, by laying down rules to govern the master and servant, perhaps Mr. W. will be included. Mr. W. will be inclined to consider in connection with his assertion, that he may see clearly who has uttered "an audacious lie." One can say thus much by simply being true to the Bible, without justifying a single evil connected with slaveholding, or denying that slavery is to be ameliorated under the bright-shining light of the Gospel, and in the end suffer an easy death. "Boston correspondent of the N. Y. Journal of Commerce.

SELECTIONS.

MR. PARADOX AND THE REV. DR. PAR-AGON - A SKETCH.

lips, Sampson & Co., Boston, entitled, 'Wolfspex-an authentic account of things there and thereunto pertaining, as they are and have been ' :-

the old institutions and doctrines in which he was moulded. He believed in Fast-day sermons and dox sometimes replied to the most revered dignitaries. Alek, who had been but a few hours in Fourth-of-July orations, in the piety of his church and the patriotism of his party. He was nobly educated for times long since gone by, and he still nourished and brooded old notions, as the careful hen broods her eggs, after they are long addled. But his practices, prompted by the instincts of a benevolent heart, were often at variance with the policy and feeling of the society and party fo which he was allied, and in whose support he was compelled to suppress many misgivings. He was lifemember of the A. B. C. F. M., and yet contributed to the Unico Missionars Society, which condemns to the Union Missionary Society, which condemns the A. B. C. F. M. At his table sound doctors of divinity sometimes met radical reformers, and would find the Baston Liberator side by side with the New York Observer. His toleration satisfied neither party. Conservatives saw that his inencouraged disorganizing principles, and radicals complained that conservatives were able to claim so liberal a man as one of their party. Yet neither ventured to remonstrate; for Mr. B.

was not a man to bear dictation.

Alek chanced to arrive in New York during the 'anniversary week,' celebrated by religious and other associations; and, accepting Mr. Boynton's cordial invitation, found himself at the dinnerhour, seated at a more sumptuous table, with a are generally the most respectable of their respecive societies, and of those some of the most dismore prominent, though much less congenial to the general taste and feelings of the guests. This was no other than the noted Mr. Paradox, the incendiary leader and agitating apostle of one of the most radical, subversive, and formidable associations of

large a share of public attention, or been the object of so earnest and opposite feelings. Scarcely
a paper in the United States was issued without mildest manner and most impressive language, inan article or paragraph relating to him; of which alarge proportion expressed the severest condemnation and abhorrence; the soundest and most patriotic of the political and religious papers being the poor—for thus she designated slavery—was

ness and patriotism.

Mr. Paradox well deserved all the abuse he reman or demon since the days of Dr. Faustus; hav-ing, besides his individual influence, opened sluices tion of the orderly and decent portion of the audi f public thought and feeling, through which an ence.

Mr. Paradox, who is always the most civil when he meditates most mischief, abstained from provocation, and joined blandly in general remarks.

Although Alek declined leadership, he kept in

institution appointed by God and approved by his mirable regard for candor and truth which has al-apostles: and testified to the general piety of the ways characterized their representations of such slaveholders, which he favorably contrasted with the want of reverence for the Scripture, the Sab-bath, and the church, shown by leading abolition-WHAT THE REPUBLICAN PARTY WANT. ists, some of whose attacks he specified and repelled; and also showed that his own sect were faithful to their duty in preaching the Gospel, in whose light slavery, and all other evils, would finally be overcome. He also claimed for himself and brethovercome. He also claimed for himself and breth-ren, North and South, that they were the only true supplicatory tone and on-bended-knee position toward abolitionists, inasmuch as they sincerely mourned and prayed over the evil, and patiently waited

God's time for doing the work, he replied by a modest doubt of his ability to control the purposes of Omnipotence, even if he had the wish to do so. Notwithstanding the conciliatory manner of the reply, the reverend doctor was not mollified, and answered quickly the six you missing sent the The following graphic and amusing sketch is taken rom the new and attractive work, published by Philips, Sampson & Co. Boston smithely the work of the relation, which is a sampson & Co. Boston smithely the work of the relation, which is the fundamental principles of the relation, which is the sampson & Co. Boston smithely the work of the relation, which is the sampson & Co. Boston smithely the work of the relation, which is the sampson & Co. Boston smithely the work of the relation, which is the sampson & Co. Boston smithely the work of the relation of the relation, which is the sampson & Co. Boston smithely the work of the relation of the relati whether it be necessarily such a malum in se as may

not exist salea fide et salea ecclesia.'
Sir, replied Mr. Paradox, as to misrepresenting your views. I cannot do that knowingly, for Mr. Samuel Boynton was a merchant of the old-fashioned sort, high-minded, methodical, somewhat formal and self-opinionated, and having faith in

*The Rev. Doctor Paragon, while dining with a company of distinguished divines, was bitterly assailed and denounced by the notorious Mr. Paradox, who had, by some means, obtained admission. The venerable divine, in the most gentlemanly and Christian manner, rebuked the incendiary fanatic, and, with the ready eloquence which marks his private conversation, no less than his public performances, vindicated Christianity and the church from his imputations, and exposed the reckless folly and impiety of the fanatic crew who are endeavoring to excite the public mind, and disturb the peace of society. If these proceedings are persisted in, it may be a durk to a creat them by summary process. Let become a duty to arrest them by summary process. Let the outraged public see that order and decency are pre-served in their meeting at the Tabernacle this evening.'

Alek, to whom such views of life were new, refiner and better-dressed company, than he had be- solved to attend the meeting at the Tabernacle fore seen; for those who attend the anniversaries where, notwithstanding the suggested summary process; a very large audience assembled. As the addresses proceeded, it soon became evident, by tinguished were always allotted to Mr. Boynton's the increasing uproar, which, commencing with hospitality; such matters being mostly arranged hisses and stamping, soon grew to shouts and yells, by private understanding of the leaders, though that many had come, according to the suggestion the entertainer is also entitled to invite whom he of the papers, to preserve order and decency. But, the entertainer is also entitled to invite whom he of the papers, to preserve order and decency. But, chooses. This privilege Mr. Boynton had exercised by inviting not only Alek, but also another person, order soon manifested itself, until, at length, a gallant and distinguished captain (whose patriotism has since been politically rewarded) sprang upon the platform occupied by the speakers, and, brandishing a formidable weapon, solemnly swore, by the powers celestial and infernal, that the speeches should be stopped; and, being backed by being of choice spirits, soon caused the dispersion No other person had so early in life engaged so a hand of choice spirits, soon caused the dispersion

patriotic of the political and religious papers being the poor—for thus she designated slavery—was unmanly as well as unchristian, and, when done which, indeed, was the surest proof of their soundness and patriotism. preserve the rights and dignity of labor, ceived; for he had done more to overthrow and de-stroy the deference and veneration attached to the of honorable men, even among slaveholders themtime-hallowed institutions which divines and pa- selves, as well as to provoke the vengeance of God. triots support, and by which they profit, than any These and the like obnoxious sentiments were

increasing current of opinion still rushes, endan- Alek, who occupied a remote part of the gallery, By the side of Mr. Paradox sat no less a personage than the Rev. Dr. Paragon, so celebrated for not on the side of the preservers of order and deacknowledged head of the only true and infallible form; so that, when several brave fellows about eligious sect in the land, all the other ninety-nine him proposed to second the laudable exploits of the being clearly gone astray, and corrupted with the valiant captain, by mobbing the ladies as they most palpable and damning errors.

Thus, by chance or contrivance, were these champions of their respective fields placed in proximity, and compelled to the interchange of courte-ous salutations. Dr. Paragon being much the old-ocst man, and also an official dignitary, the option posed putting him forward as leader,—which honor delayer properly belonged to him; and therefore or he declined as letter as the contribution. emerged from the door, he grasped his cudgel tight of debate properly belonged to him; and therefore or he declined, as being a stranger. This position

But, under the circumstances, collision was un-avoidable; for the reverend doctor was surrounded ed the female group, and Mr. B., supported by by friends, who expected the onset, which his posi-those behind him, rushed forward to execute the tion would not allow him to decline, and, therefore, summary process' by seizing the female orator, gathering up his learning, dignity, and eloquence, Alek, with a powerful and dextrous blow upon the he proceeded to an overpowering onslaught upon head, doubled him up, there not being room to fall his adversary.

He began by showing the disorganizing character furiously into the faces of his supporters, to the of all radical movements, which, originating outside of the church, are unauthorized by Scripture, discouraged them that they desisted from their and necessarily hostile to divine authority. He purpose, and the fanatics passed unharmed, while instanced the dangerous character of abolitionism. Alek mingled with the crowd, and left the ground. which he pronounced false in its principles and Full details of this affair may be found in the secufatal in its tendencies. He proved from Moses and lar and religious papers of the time, under the St. Paul the scriptural sanction of slavery, as an head of 'Abolition Riots,' recorded with that adinstitution appointed by God and approved by his mirable regard for candor and truth which has al-

> In the U. S. Senate, Feb. 26th, Hou. John P. Hale delivered an earnest and eloquent speech on . The Wrongs of Kansas, some portions of which were very effective, but the following extract from it is in such a the haughty ' lords of the lash' at the South, that we

are almost ashamed to lay it before our readers :--

and prayed over the evil, and patiently waited God's time for its removal; which might, perhaps, have already been accomplished, but for the mischievous agitation of professed abolitionists.

The dignified company were pleased with the ability and approved the severity of their champion's discourse; and even Mr. Paradox, by the respectful attention he gave, showed that he appreciated the honor of being demolished by so distinguished a divine. Yet, true to his name and mature, he must needs reply, and that, too, in a manner both perplexing and provoking.

He said that he would not dispute with so learned a critic upon interpretations of Scripture, but thought that, if its mission in the world was to establish slavery, mankind might have managed to get along without its light, since many heathen of the departed patriotism of the fathers of the mations, unaided by revelation, had adopted the institution. He apprehended that, with such interpretations, the Bible would lose its authority, in reflecting minds. "As." said he, "it seems already to be disregarded by yourself and brethren, since you "mourn and pray for the removal" of an "institution which it sauctions, as appointed by God himself, and approved by his apostles." God himself, and approved by his apostles." Upon the doctor's claim for himself and friends to be the only true abolitionists; he expressed pleasure to the the individual of the progress of truth in such quarters. The sum of the patriots of the Revolution were not yet when the wounds of the Revolution were not yet healed over, when the blood and dust of the battle were hardy wiped from their brows, and when we sak that, and when we demand it, how are we met! We are told that we are aggressive; and we met a wear to the fathers of the lab." It is what we ask, and use are villing to abide by it; and when we sak that if our aggressions do not cease, if our tauntings do not come to an end, and we are threatened, that if our aggressions do not cease, if our tauntings do not come to an end, and we met a

Well, sir, we should be content for a little while, to take it for granted, as a fact of political geog-raphy, that there was no North, if you would not raphy, that there was to late that we are aggressive. Aggressive in what! We have opinions that we cannot help. We have convictions—we cannot renounce them at your bidding. We because the state of the cannot renounce them at your bidding. We be-lieve that, for us, slavery is wrong, unprofitable. You have a different opinion for yourselves. En-joy it: we have no quarrel on that account. You believe that it is profitable; reap all its benefits. You believe that it is just; enjoy it. You believe that you are conferring a great benefit on the slaves; go on in your work of humanity-we will never interfere. All we have to say, all we ask, all we claim, is, that you will leave us the poor privi-lege of believing, in our cold Northern homes, that it not right for us. We ask you that, while we are members of this Conferacy with you, bound together by the ties of a common Constitution for certain great purposes, we shall not be made amenable to the responsibility of sustaining, extending and perpetuating an institution which in our heart of hearts we believe to be wrong. Now, sir, is there any occasion for quarrel? Our fathers did not quarrel. They entertained these opinions, but they did not quarrel. As Mr. Webster well said, 'Side hy side and shoulder to shoulder they went through the Revolution;' and side by side and shoulder to shoulder are their descendants ready to stand again. But, sir, I ask you, as a matter of justice, I put it to every Southern man who hears me, to try it in the tribunal of his own heart, if it is right, if it is fair, if it is just, to

me, but perhaps not so eloquently. The Senator coming hopeless on the subject of slavery, in confrom Tennessee represents his State ably, bril-sequence of this blasting of its hopes by shallow from Tennessee represents his State ably, brilliantly—I say, it in no Pickwickian sense. He came here with a very high reputation. I am a much humbler man, of more moderate powers, and vastly less pretensions, representing the small State of New Hampshire. Now, I will put it to the honorable Senator from Tennessee, as between our two States, what harm on earth have we ever done him! Have we ever injured the hair of a man's head in Tennessee! Have we of the State of New Hampshire ever withholden our appreciation of a public man because he lived in the State of Tennessee! No, sir; twice in solid column have the unalterable Democracy, of whom I spoke to you, gone up in unbroken phalanx to the

amine it. So far as my humble State is concerned, might I not go through with every State of the Union, and put the same question, and would not every man be at a loss to gaineay it! Certainly he would. Then, I would say, in the language of Brutus—though I am not going into Roman oratory—'If we have offended any man, let him speak.' If there is any man who has suffered wrong or injustice at our hands, where is he! To not know it. Why not look at this matter in the light of the truth of history! Why not lay aside these angry appeals! Why not lay aside the seminant and low views. Which can make no

der consideration in the Senate two years ago. I am not able to give his exact words, because I But, sir, I appeal to the truth of history-I ap-

But, sir, I appeal to the truth of history—I appeal to the convictions of every man who hears me, if we have ever been addressed in any spirit like that? No, sir; far, very far indeed from it. I shall not endeavor, however, to awake those angry passions which I am deprecating, by a repetition of the coorse which has been heretofore pursued towards us. I am willing—and I desire—that so far as past occasions of offence are concerned, they should be past. I am willing that the dead past should bury its dead; I desire to live in the present, in the language of the poet—though seldom wrong, errs, in my judgment, a this point. He would discuss this question wit.

and if the spirit of Northern spaticism, which is continually making aggressions, does not cease, this Union cannot be maintained. Sir, I feel obliged to believe the sincerity of gentlemen, when they get up and talk about Northern aggression, but it is one of the hardest things I am bound to believe. Bound as I am to believe it on their word, I have never had the face to go home and tell my constituents so: because they would tell me that, however I might believe it, they knew better. Sir, they have made as much progress as Mr. Everett had made on the Nebrastka Bill; they not only know it themselves, but they know that every body else knows ir; that there is not only no truth in it, but that the exact reverse is the truth of the future!

Sir, we ask to stand nothing more than your equals. It has been the fashion of late years to quote Mr. Webster. Mr. Webster never made a truer remark in all his life, than when he said there was no North. No, sir; in the history of this Government, there has been no North, execut. I believe that its foundations are the firmthere was no North. No, sir; in the history of this Government, there has been no North, except to collect revenues from. You have found out that this Government, there has been no North, except to collect revenues from. You have found out that there was a North for that purpose; but in dictating the policy of this Government, in controlling its politics, in appointing its officers, in framing its laws, the dead sage of Marshfield spoke the truth when he said there was no North.

Well six was should be accurant for a little with the control of the case, whenever and where-I believe that if, listening to evil counsels, pushed on by the purposes of ambition or any other, a party, large or small, shall be so far forsaken of God and of good counsels as to venture on that rash experiment, the conservatism, the patriotism, the intelligence and the humanity of this great people will teach such men a lesson which they,

AN APPEAL TO GOV. CHASE.

nor their children, nor their children's children, to the latest posterity, will forget.

Genuir Smirn has addressed a long and plainly written letter to Gov. CHASE, of Ohio, lamenting that the Governor does not read and construe the U. S. Constitution as he does-to the denial of all pro-slavery compromises, &c. We take the following extract from it, upon another topic :-

ready to stand again. But, sir, I ask you, as a matter of justice, I put it to every Southern man who hears me, to try it in the tribunal of his own heart, if it is right, if it is fair, if it is just, to have the charge of Northern aggression continually rung in our ears!

I have now a word or two to say to the honorable Senator from Tennesses, [Mr. Jones.] and I shall speak to him more kindly than he did to ree, but perhaps not so eloquently. The Senator

spoke to you, gone up in unbroken phalanx to the give it a positive and efficient character, and it polls, and recorded their votes for two citizens of will live and triumph. Fear not that the masses Pennessee for the highest office in the gift of the would refuse to follow you in such an upward and Republic. I confess that, with my reading of glorious movement. I was in Pittsburg on a history, I am at a loss to discover in the history of similar occasion three years and a half ago, and I either or both those States a single iota of evidence saw with my own eyes, and beard with my own that could convict New Hampshire, or one man in ears, abundant evidence that the masses desired to t, of injuring, by word or deed, or even thought, take this same high ground to which I then invited the State of Tennessee, or a single citizen of that them. It was as much as their more cautious and calculating leaders could possibly do to keep The best way to examine all questions is to them from rushing to that ground. Depend upon take them in detail—one from the mass, and ex-it, the anti-slavery masses are far in advance of amine it. So far as my humble State is concern-their leaders. They are tired of the low policy

do that, I am not at all afraid, when we are tried not exclusively for the sake of the slave, and the before any tribunal in earth or heaven, but that scarcely less abused free colored man. It is in no the skirts of our garments will be found clean of any offence against any of our sister States.

Mr. President, I read some remarks which were made by the honorable Senator from South Carolina, [Mr. Butler,] when the Kansas bill was unjusted by the honorable senator from South Carolina, [Mr. Butler,] when the Kansas bill was unjusted by the most wicked of all der consideration in the Senate two years ago. I am not able to give his exact words, because I cannot speak so eloquently as that Senator; but I remember that he said, speaking in regard to the South, that the South wanted her heart relieved, more than any practical burdens taken off. I may not have given his very language, but that, I think, is the idea; I remember it, for I read it last night in the Globs. Sir, I confess that when I read that remark, it thrilled my very heart. An appeal of that sort made to the North will never be made in vain; but such has not been the spirit in which gentlemen entertaining the opinions that I do have been accustomed to be addressed by gentlemen of been accustomed to be addressed by gentlemen of the South. Let me tell you, sir—and I think I ton speak in behalf of my own State—that when an appeal is made to them from the South, or the West, or any where else, in that spirit, they would coin their very heart's blood like water, to wash out the least and the last offence.

Details I sensel to buy peace—they would pour the North: but the political parties of the North out the least and the last offence.

On their lips, easily succeed in transmuting slatery into a virtue, and in making it the ordination of heaven, instead of the product of hell. This light should come from the North: but the merchants of the North go for slavery, because they peace—they would pour own no less than the others—exalt slavery into a virtue, and in making it the ordination of heaven, instead of the product of hell. This light should come from the North: but the political parties of the North pour own no less than the others—exalt slavery into a virtue, and in making it the ordination of heaven, instead of the product of hell.

This light should come from the North: but the political parties of the North: but the political parties of the North pour own no less than the others—exalt slavery into a virtue, and in making it the ordination of heaven, instead of the product of hell.

This light should come from the North: but the political parties of the North: but the political parties of the North pour own no less than the others—exalt slavery into a virtue, and in making it the ordination of heaven, instead of the product of hell. obligations of law.

Such are the circumstances of the unfortunate

and hated, and shunned? Are we to treat him a constitution of the course which has been heretofore pursued towards us. I am willing—and I desire that so far as past occasions of offence are concerned, they should be past. I am willing that the dead past should bury its dead; I desire to live in the present, in the language of the poet—

'Heart within, and God o'erhead';

mindful of all the obligations which the Constitution,

their sin, compared with that of the slaveholder, is as the mountain to the molehill. I would here add, that we should encourage the atrongest slaveholders to come to the North with their arguments for slavery, if only that the people of the North may have the opportunity of witnessing the utter weakness and emptiness of even the strongest ar-

weakness and emptiness of even the strongest arguments in that direction.

It is possible that I judge the slaveholder too leniently. My father was a slaveholder until after I reached manhood. I married a slaveholder. In no period of my life have I refused social and even friendly relations with slaveholders. Now, I admit it is possible that these and other facts in my history may save a nufit me to judge impartially mit it is possible that these and other facts in my history may serve to unfit me to judge impartially of Southern slaveholders. At any rate, so it is, that, with all my abhorrence of their stupendous crime—their pre-eminent piracy—I do not look upon them to he the worst of men. How can I so, so long as I believe that no small share of them regard slavery as right, and that the vast majority of them believe it to be, if not absolutely right, nevertheless excusable and unavoidable? It is because he may be blinded to the criminality of slavery by the lying education of the South, and by the more wickin the country of slavery by the lying education of the South, and by the more wickedly lying politics and religion of the North, that
it is not only possible for him not to be totally corrupt, but possible also, as we have had frequent
evidence, for beautiful and noble traits to shine
in his characters and mobile traits to shine in his character, and generous and sublime deeds to abound in his life.

The anti-slavery men spend quite too much of their time in denouncing the South. The reformation of the South is indeed among their legitimate aims; but their first duty is to reform themselves and their neighbors. Southern men are not worse than Northern men. They are nothing like as bad if we take into the account that they go with, and Northern men against, the current of education and conviction. It is in this point of view that the worst slaveholder is a very saint, compared

with a dough-face.
What is mainly necessary is a change at the North in religion and politics. Our religion must be so changed that it will no more countenance slavery than murder; and our politics must come slavery than murder; and our politics must come to know no law for slavery. Then will Southern slavery pass away under the power of Northern influence, as naturally and as quietly as the mists of the morning disappear before the rising sun. May both you and I, my good friend, be found faithful and prompt to perform our respective parts in bringing about these mighty and saving changes.

MR. E. P. WHIPPLE'S LECTURE. SLAVERY-THE PRINCIPLES ON WHICH IT RESTS, AND THE FALLACIES BY WHICH IT IS DEFENDED.

tures and its pecuniary results,—Mr. Whipple proceeded with his lecture. The subject of slavery, he said, was forced upon the public mind. The Slave Power, discontented with toleration in its own limits, now insolently demanded our connivance and championship for its limitless extension; and having shocked the heart by the spectacle of its tyranny, it had now roused an insurrection of the human understanding against the impudence of its project. In looking to the principles on of its project. In looking to the principles on which it is based, it should never be forgotten that slavery rests fundamentally upon the audacious, inhuman and self-evident lie, that property can be held in man. Such an institution must have sprung from the

Such an institution must have sprung from the unblest union of wilfulness and avarice—wilfulness which tramples on reason, and avarice which knows no conscience. The marks of this parentage are visible in every stage of its growth, in the argument for its existence, and in the motive for its extension. It is not suprising that some of the advocates of slavery do not relish such an analysis of its origin, which connects the institution with those dispositions which ally man with the tiger and the wolf. They therefore repudiate it, and attempt to bear down all opposition with the sacrilegious argument that slavery is a part of and attempt to bear down all opposition with the sacrilegious argument that slavery is a part of God's providence, claiming divine sanction for their darling sin, as Napoleon always felt persunded that God was with the heaviest battalions.

It is true that a man's right to himself, given by God, and pale he God he taken away, but the

God, can only by God be taken away; but the slaveholder exclaims— It has been taken away by God, and I am but the humble agent of carrying out a higher law than that of the State—a higher will than even my own.' In this doctrine slave holders have been nided by Southern clergymen, who preach Christ and him crucified by such arwho preach Christ and him crucified by such arguments that we may fear he has been crucified by them. If they must give up liberty, why should they also throw in Christianity! Slavery, though opposed to God's laws, is included in God's providence, but divine providence, in the long run, most terribly affirms the laws. The stream of events flows on to retribution.

The right of a thing to exist must be sought in

an inspection of the principles by which it exists; for no insight of the principles and the moral laws for no insight of the principles and the moral laws that govern human events could ever cause tyrants to exult, or philanthropists to despond. What we call providences are the acts of human wills divinely controlled; and when free wills organize falsehood, institute injustice, and establish oppression, they have passed to that state where will becomes wilfulness, and self-direction is exaggerated into self-worship. Wilfulness puts force in the place of reason and right; it is personality in its satanic form. It is a mistake to discern providence in the fact of guilt, instead of the certainty of retribution. Selfshness, in its ruthless greed of power and rapacious greed of gain, mimica divinity on the stilts of diabolism, and, by means of slavery, wantons in all the luxury of injustice, and slavery, wantons in all the luxury of injustice, and tastes the exquisite pleasure of depriving others of

tastes the exquisite pleasure or depriving others of that it most values for itself.

Whether we looked at it in the light of history or experience, we came to one result, that slavery had its source and sustenance in Satanic agency, in Satanic pride, and in Satanic greed. That was slavery in it-self, as divorced from all amplications it might se pride, and in Saturing greed. I not was slavery in itself, as divorced from all ameliorations it might receive from individual slaveholders. All amelioration was a confession of the injustice of the thing
tolerated; and the humane and Christian slavehol tolerated; and the humane and Christian slavebol ders owed the security of what they called their property to the vices of the hard and stern spirits whom they professed to abhor; but if they invested in the stock of the Devil's Corporation, they should not be too severe on these who took care they punctually received their dividends.

The true slayeholder disdains all cant, and clearly perceives that the system, in its practical workings, must conform to the principles upon which it is based. He accordingly believes in the lash. Brutality and cruelty are the means by which the weaker race are best kept 'subordi-

hate' to the stronger, and the brutality of the cor-dial slaveholder extends its influence to his milder neighbor's plantation. This brutality and cruelty belong not alone to the wielder of the lash, but to him who holds up heaven to the abject slave, and eternal torment in the next world to those who dare to assert their manhood in this world. The legislation of slavery shows the dominion of its malignant principles. You hear the crack of the whip in all its laws, yet they are admirably adapt-ed to the end in view, and bear the marks of practical men, who know their wants, and, knowing, dare maintain them. They are ghastly caricatures of justice, pervaded with the rank flavor of the soil

whence they sprung.

Did we need any further evidence that all slaveholders constituted a general Slave Power—that
this power acted as a unit, the unity of a vast interest impelled by powerful passions,—we should find that evidence in the zeal and audacity with which that power was now engaged in extending its diminion. Seemingly aggressive, it was actually acting on the defensive,—not defensive, however, against the assaults of man, but against the immutable and self-executing decrees of God. Oppression and wrong, when they glut the avarice of the present, mortgage heavily the future, and an avenging providence, which he cannot find in the New Testament, or conscience, is revealed to him in political economy. The most indifferent to the gospel according to St. Matthew and St. John, are compelled to yield obedience to the gospel according to Adam Smith and Malthus; and however they may despise the abstract principles which dewhich that power was now engaged in extending they may despise the abstract principles which de-clare slavery to be a nonsensical proceeding, they cannot fail to read these principles when they write themselves with curses on the land.

To limit slavery was to doom it to come to an end

To limit slavery was to doom it to come to an end by the laws of population—was to compel the planter in the end to free his slaves, from inability to support them. It was by this principle of territorial limitation that Henry Clay, before the annexation of Texas, declared that slavery must expire. When slave labor ceased to be profitable, slave-breeding took its place. Slavery extension and slave-breeding were necessities of the system; in the words of an old divine, they were like Romulus and Remus, both suckled from one wolf. To be herative, slavery must have a small population. be lucrative, slavery must have a small population, widely diffused, and limitation kills it by the laws of population; and, therefore, its promoters sought to enlarge its area and open new slave markets The expansive tendencies of freedom were to be checked by the no less expansive tendencies of slavery. The annexation of Texas was meant to keep up a demand for slaves, to prevent Virginia, North Carolina and Kentucky from becoming free States. As soon as their soils were worn out, new soils were to be opened to receive the curse, and when slave labor had ceased to be profitable, it was to be succeeded by slave breeding. When this pro-position was first announced, it was referred to transient heat, instead of cool deliberation; but it is needless to seek for extraneous causes of ac-

ment of principles already known.

To the North, slavery is directly a practical question. Opposition to it is no longer fanaticism, which assails an institution because its principles are absurd or wicked, but common sense, which assails when the development of its principle are immediately and pressingly dangerous. By no sophistry can we evade the responsibility of being the extenders of slavery, if it be extended. Com-mon sense must tell us that slavery has now be-

come immediately dangerous to our interests and our honor, and we are bound to oppose it from common decency, if not from a sense of right.

It may be said we have nothing to do with slavery at the South; but it rests with us to rescue the national character from infamy, and, unbappily, we cannot do that without having something to do with slavery. Shall we suffer the whole force of the National Government to go to perpetuate this enormity! Shall we be guilty of that foulest atheism to free principles, the deliberate planting of slave institutions on virgin soil! The South confidently expects so to wheedle and bully us, and drag our common sense in the mire of momentary expedients, as to enable them to accomplish their expecients, as to enable them to accomplish their execrable work. If this question were put to any despot of Europe, he had almost said of Asia, his answer would undoubtedly be an indignant negative; yet the South expected to wheedle and bully us, to so drag our common sense through the mud and mire of momentary expedience, that we should conservatives, even, would be for that, for they were bound to oppose the Marats and Robespierre of despotism who were busy in the bad work.

In the old world the conservatives of one genera-tion are the radicals of the next; but with us this is reversed, and the radical of 1790 is now the conservative of 1820, and the radical of 1820 is the conservative of 1856. We have been descendtouched bottom, unless, indeed, the project of re opening the American slave trade may convert the present conservative of Virginia into a fanatic in 1860. The reason of this reversal is that the tendency of slavery is towards barbarism.

There is no danger of slavery extension by the will of the people, but there is danger that it may somehow or other occur. A misconception of th question, devotion to party, or its memory, or pre judice against prominent anti-slavery men, may make the people slide into this crime. The more fervid a reformer may be, the more is he identified with his cause, and the more liable to have his whims criticized instead of his principles, to which they are attached. By availing itself of the divis ions of its professed opponents, and drawing the people away from the iniquity it proposes to per-petrate, the Slave Power may achieve its designs. It does not ask us to be enthusiastic in this work of self-degradation, but simply to allow it to occur. In the meanwhile it tosses to us contemptuously few fig-leaves of fallacies and sophistries to save

apppearances. We are told that men are not free and equal only as Providence has made them equal, but no two men were ever exactly equal in this light. It is said the black and white races cannot dwell together as freemen, but this both experience and reason prove to be false. Then with exquisite ef frontery we are assured that this complete antithe sis of the relations of master and slave is a complete and perfect harmony, and that the expedient of enslaving labor has settled the great question between labor and capital. The contest between these great interests will continue until a more Christian spirit shall universally prevail, but sla-very is a relapse to the first condition of the struggle, in the age of barbarism. Labor must in the end own capital, not capital labor, and no man will be enslaved. We are told the slaves are nevertheless in a condition of physical comfort. If this were true, we might imagine the master addressing his slave in the language of Byron to Duke Al-phonso— Thou, born to eat, and be despised, and die, even as the brutes that perish; ' though we doubt if he could truly add—' Save that thou hast a more splendid trough, and a wider sty.' Then we are solemnly warned of our patriotic duty to know no North and no South. Is not this the impudence of ingratitude, since for so long we have known no North, and have, unhappily, been compelled to know altogether too much South ! are conjured to comply with the demands of the Slave Power in order to save the Union. How would they have us save it! By violating its fundamental principles, scouting the objects which it was intended to serve! Is it saving a thing to convert it into something different from itself! ly comes the question upon which the South relies as a decisive argument: 'What should we do with our slaves, provided we emancipated them!' This is asked for the purpose of not being answered, for the moment we commence a reply, they cry out State Rights!' State Rights!

These fig leaves are thrown out to divert attention (and very diverting they are) from the main tion (and very diverting they are) from the main issue. They are about as appropriate as a sermon before an asylum of the blind and legless, on the moral dangers of foreign travel. They are sufficient, however, for those who are seeking occasions to be tempted, and reasons for roguery, and they are powerfully backed up by patronage and fat offices.

These false facts and bad reasonings were the keys of fat offices, and a new test had been institu-ted by which no man could serve the United States ted by which no man could serve the United States unless he was the champion or sycophant of the Slave Power—proscription to the friends of American freedom, and office for those who acquiesced in human bondage: we must be with the latter, or we did not belong to what was now ironically called a healthy political organization.

In some countries no Catholics were allowed to hold office, in others no Protestants, in others no Jews; but it was not, he believed, in Protestant Jews; but it was not, he believed, in Protestant countries that Protestants were proscribed—it was not in Catholic countries that Catholics were held incompetent to serve the State. It remained for a free country to establish practically civil disabilities against men, for Republican America to proscribe Republicans. (Applause.) Think of it, that no American, whatever his talents, his patriotism, could now serve his country in its executive administration, unless he agreed with the slave-holders, or was base enough to sham agreement!

Now we were often warned of the danger of sectional parties on account of their tendency to break up the government. Let us give heed to this warning, for here was a sectional party in possession of the government. We were often advised not to form political organizations on one idea. Let us give heed to this advice, for here was a triumphant give heed to thi

political combination based not only on one idea, because they are all most effectually answered by a but that the worst idea which ever animated any unswerving adherence to the cause of the oppressed political combination. Here was an association of 350,000 persons, spread over 950,000 square miles of territory, wielding the whole political power, and engaged in making the United States into a sort of slave plantation, of which they were the from the United States, aided by those who under an order of the control of the cause of th

We opposed it, and they read us long and edifying discourses on law and order, order represented practically by Border Ruffians; law which was but the legislation of criminal instincts—law and order which, judged by the code established for Kansas Yankees, seemed based on legislative ideas imported from the Fejec Islands. (Applause.) We opposed them again, and they preached about the necessity of preserving the Union, as if in the Free States the love of the Union was not a passion, proof against many losses and insensible to many humiliations—as if the North ever intended to dissolve the Union, or ever intended to dissolve the Union, or ever intended to dissolve the Union, or ever intended to allow 350,000 Southern gentlemen to do it.

Our Constitution, originally a charter of freedom, was now an instrument the slaveholders seemed exclusively to possess, by means of squatter

ed exclusively to possess, by means of squatter it turned aside from its legitimate work to subserve an sovereignty. Did we think we could retard the ulterior purpose? No. Has it yielded one jot or tittle onward movement of their force by timely com-promises and concessions! Every compromise we of the rights of the slave, to screen any sect or party made only increased their demands, stimulated from merited condemnation? No. Has it ever been a their rapacity, heightened their arrogance—every respecter of persons? No. Has it ever been found concession we made to their insolent threats was wanting in moral intrepidity, personal self-sacrifice, only a step down to our deeper abasement, and untiring vigilance, or laborious effort? No. Has i which won not the gratitude of the South, but their contempt. Every concession, too, weakened us and strengthened them for the inevitable struggle into which the Free States must eventually be goaded, to preserve what remained of their liberty, their honor, and their self-respect.

But if any concessions were to be made, why, in Heaven's name, let them be made to the North. Concessions historically were not made by freedom. which won not the gratitude of the South, but their

Concessions historically were not made by freedom to privilege, but by privilege to freedom. Concessions, indeed, of liberty to slavery—of civilization to barbarism! If we held in our grasp one of the dear-bought chartered rights of man, it was infamous to concede it. We should make it the darling of our precious eye, for to lose it or give it away were such perdition as nothing else could match. But, concession or no concession, the Free States were bound by every consideration of con-science and produce to insist at least that the ancient meaning of the Constitution should be re-stored; that the spirit in which the Union was formed should be preserved; that the Slave Power should be driven from its supremacy in the National Councils, and that the limits of its domain be

resolutely fixed.

Arrest its development, and we struck at its being. If it did not grow, it must die. Shylock- anti-slavery movement, or by sectarian intolerance like, its fate was 'you take my life when you take the means whereby I live.' Shape it, and we forced the energy now employed in its extension to be ex-ercised in its extinction, and we served the highest moral interests and truest material interests of the slaveholder himself, by interposing a barrier to the fierce tide of his passions. Wherever slavery was concentrated, there should the full force of the North strike at it. The Irishman's advice to his friend at the fair was, 'wherever you see a head, hit it;' and wherever this hydra lifted its head, in the domestic or foreign relations of the country, in Congress or Kansas, there in Heaven's name hit it.

(Applause.)

But the opposition should be hearty. An evil principle in the character would beat a moral principle in the tongue. Let us not place too much reliance on an abstract love of liberty, but try to urge against this national sin the average national sense and intelligence of the mass of the people. Let us not convert the great cause into a minor squabble among individuals, about minor differences of opinion-let us not waste the energies which should be directed against an immediate danpatient, be earnest, be wise, create no enemies, alienate no friends - throw ourselves confidingly upon the manly instincts of the people, and the victory was ours. (Loud applause.)

THE INFIDELITY OF THE ABOLITION-

We are sick of this hypocritical cry. It is invariably directed by bigotry or self-interest. Those who keep it up are, however unconsciously, the worst enemies of the slave, for they do all that in them lies to paralyse the efforts of his best friends. The anti-slavery zeal of those who give ear to it is sure to melt away like snow before the sun. Some world was any lake snow before the sun. Some may have no doubt that the Jewish and Christian Seriptures have subserved an important and series. ISTS. sure to melt away like snow before the sun. Some would prefer that slavery and all its pollutions should go unchecked, rather than witness any effective their mission is nearly completed, and cation, and temperament, as would astonish them-selves. Every one is an infidel to millions of others as thoughtful, well-educated, and excellent as himself; every Christian to every Mahometan, both to every Buddhist, and the whole 700,000,000 to every Jew; every Protestant to every Catholic, and both to every Mormon . The Protestant sects are full of intidels to one another. It is a small matter to these narrow bigots or base self-seekers who cant about the faith or want of faith of aboli-tionists, that these are indefatigable in their efforts against slavery; that their integrity, ability, and durance are unsurpassed. Nothing can silence such people but a prompt and unreserved resignation of that very mental independence which has tion of that very mental independence which has abolitionists what they are—the dauntless, self-sacrificing pioneers in an unpopular and bility, and so explicitly declaring at the time. Who difficult reform. Our own experience entitles us to say, that those adherents of the anti-slavery cause who chiefly busy themselves with inquiries into the orthodoxy of their fellow-laborers, are sure to obstruct rather than promote the efforts of othersthat their adhesion and assistance are rather to be avoided than invited. Wheresoever they come, dissension and apathy are sure to follow. other hand, amongst those who claim and exercise that independence of thought which they are willing to concede to others, will be found those qualities of integrity, endurance, and self-denial which command confidence, awaken zeal, reward co-opera-tion, and make their intimacy an honor and a bene-fit to their fellow-laborers. These remarks have been called forth by some especially zealous efforts which are now being made in these countries, to nity, are not disinterested, and are unworthy attention or respect.—London A. S. Advocate.

THE LIBERATOR.

from the United States, aided by those who, under a overseers.

We opposed it, and they read us long and edianti-slavery garb, affect to be religiously concerned to

in the prosecution of its specific work? No. Has i ever shrunk from the closest scrutiny ' before all Israel and the sun'? No.

The questions I have asked and answered, and an swered truly, are sufficiently definite and comprehensive to meet every calumny circulating among you against the Society. Why, then, is it not still deserving the gen erous sympathy and aid of every friend of freedom?

To the charge that is made, in certain quarters, tha it is an 'infidel' Society, I reply, first, that this is an old device of priestcraft and despotism, to put down every righteous reform ; secondly, that in the sense i which it is used, and designed to be understood, it is a most wicked misrepresentation; thirdly, that it is coin ed and circulated either through deadly enmity to the or personal malevolence or selfishness; and, finally, that the Society has ever vindicated Christ and his gos pel as inimical to oppression in every form, and therefore properly denied that the slave-breeding and slavehunting religion of this guilty land is genuine Christianity.

The manner in which it is attempted to sustain this slanderous imputation is equally impudent and absurd. For example :- in an editorial article in the Glasgov Chronicle of January 30th, I find the American Anti-Slavery Society denounced as clearly 'infidel,' because I, its President, on a certain occasion, attended a Convention held in Hartford, (Ct.) to consider the question of the plenary inspiration of the Bible, and offered and sustained a series of resolutions in opposition to the popular dogma respecting that volume! The Chronicle falsely styles it an ' Anti-Bible Convention'-hov falsely, let the following extract from the Call for the Convention decide :-

TO THE FRIENDS OF FREE DISCUSSION ger, in irritating whole classes of the community who in sentiment and purpose were naturally on our side. All that was proper, excellent, and humane, in the South as well as at the North, was AUTHORITY AND INFLUENCE OF THE JEWISH AND CHRISTIAN SCRIPTURES.

This invitation is not given to any particular class of Philosophers, Theologians or Thinkers, but is in good faith extended to all who feel an interest in the examnation of the question above stated. There are many who believe that a supernatural Revelation has given to man; many others who deny this, and a large

should go unchecked, rather than witness any effectual effort against them by those who do not pronounce their shibboleth. Indeed, no passion is more cruel, blind, and merciless than that which induces men (and women) to hate their fellowers are considered for the love of God. Nothing can surpass the insolence of intolerance. Take any two pass the insolence of intolerance. Take any two of the soundest believers in the same creed, who have ever exercised any independent thought, catechise them carefully apart, and such difference of prejudicing the interest and good results which ought opinion between them would come to light, inevi-tably resulting from variety of circumstances, edu-its interest and enhance its value to the cause of Truth Doubtless a free interchange of thought is the besi mode of exciting inquiry, and of arriving at the Truth.

'He who has a Truth, and keeps it, Keeps what not to him belongs; But performs a selfish action, And his fellow mortal wrongs.'

We invite, therefore, all who feel an interest in this question, without distinction of sex, cofor, sect or par-ty, to come together, that we may sit down like breth-ren in a communion before the altar of intellectual and

Now, that I was present at this Convention, and die what the Chronicle alleges, is true; but not as Presibut a bigot in heart, or a despot in spirit, will question my right to attend such a convention, and to be true to my own convictions? Or who but a simpleton or knave will maintain that the American Anti-Slavery Society is to be held responsible for an act with which it had no more to do than with the attack on Sebasto pol? Or who but one assuming to wear the robes of papal infallibility will presume to set me down as heretic or an infidel, because I will not surrender my reason, judgment and conscience at his dictation, and allow him to play the usurper over me? Who the editor of the Chronicle is, I neither know, nor care to know, beyond what is clearly manifest to my mind i his case—and that is, that not one drop of genuine which are now being made in these countries, to estrange the adherents of the American Anti-Slavery Society from the trucst friends of the slave, on grounds which have no connexion with the anti-slavery cause. We know that these efforts, which are pursued with remarkable duplicity and maligate pursued with to the rights of man and to the gospel of freedom New York, March 19. A preliminary examination ras held yesterday into the affair of the schooner Falacuth, seized as a suspected slaver, but nothing was licited going to show the ownership of the vessel, welve Portuguese passengers and seamen who were ound on board, after undergoing a rigid examination, were committed to prison to await further proceedings. Circumstances connected with the affair throw ounsiderable suspicion upon the Portuguese Consul of his port. The schooner is clipper bailt, of 250 tons urden, and halls from Baltimore. All the arrangements on board, all the fartures indicate that she was tied for a slaver. and that he is not an avowed Romanist, only because

mery and the life and the test the test

Whatever my religious sentiments may be, (and this a neither the time nor the place to state or defend iem,) I cherish them with the deepest sincerity, con cientiously believing that they are strictly in accord nce with the angelic song, 'Glory to God in the highst; on earth peace; good will towards men'-and everently accepting the apostolio declaration, 'So, ben, every one of us shall give account of himself to od,' not to any human tribunal !

The cry of 'infidelity ' from Protestant lips, on ac

ount of a difference of religious belief to any extent hatever, is an express repudiation of the grand funda-cental Protestant doctrine of the right of private judgtent and individual conscience, against all papal dom-tation and ecclesiastical authority. The Romish hurch consistently includes all Protestants in its catgory of heretics and infidels, from MARTIN LUTHER to nowas Paine, and justly laughs to scorn the pharisa.

as the condition of membership only an assent to the views of its members; it is not responsible for any thing they may say or do in their individual capacity; it leaves them as free to promulgate their distinctive . That the certificates which Lloyd has obtained from opinions on all subjects, outside of its own chosen sphere, as the air of heaven to circulate. In all these respects, it is precisely like the temperance, peace, suffrage, anti-corn law, and other general movements for the promotion of the common welfare; like them, the promotion of the common welfare the promotion of the common but made up of persons of all conflicting opinions on any other controverted question. When it is 'infidel' any other controverted question. When it is 'infidel' week's Liberator. I have not yet been able to see the to the cause of the oppressed—when it misapplies the original 'certificate from a trader and hunter on the funds contributed to its treasury-when, for the sake of numbers, popularity, or means, it compromises its have no doub principles or weakens its testimonies-then let it be

What more need be added?

For your faithful cooperation with us, my dear friend, 'through evil report and through good report, I remain, gratefully,

Yours, to break every yoke, WM. LLOYD GARRISON.

INDIA: the Pearl of Pearl River. By EMMA D. E. N. Southworth, author of 'Deserted Wife,' 'Lost Heiress,' &c. Philadelphia: Т. В. Peterson. 1856.

her story were suggested by circumstances in the life of a near relative, long since deceased. The hero of it is Mark Sutherland, the son of a Southern planter, who, after completing his collegiate education at the of Lloyd. We presume that the gentlemen whose names Lloyd is using, and who are aiding him to obtain the control of the c her story were suggested by circumstances in the life who, after completing his collegiate countries affianced to a fas-North, returns to the South, becomes affianced to a fas-tain an education, would be the first to denounce him, cinating young lady, styled 'India, the Pearl of Pearl if they were convinced that he was wilfully imposing River,' but, before the marriage is consummated, avows upon the public.

With regard to the certificate to which Mr. Garrison results follow :-- he is at once discarded by the proud India, every device having been exhausted upon him in vain to make him dishonor his conscience and abandon his noble purpose—reduced to honorable poverty, he leaves the South, and migrates to the West, 'abandoning the luxuries he has been accustomed to, and settling down in his rude log hut, determines to conquer for-India, every device having been exhausted upon him in down in his rude log hut, determines to conquer fortune with his own good right hand.' He finally rises ed themselves in his behalf as to his true character to the position of a Senator in Congress, animated by believing that the public have a right to know how fa the same spirit of freedom and unconquerable sense of he is entitled to their sympathy and encouragement. justice which led him to break the chains of those who perform, will serve to aid the cause of universal emancipation. There is nothing in it to exclude it from general circulation at the South, except among those who have lost their reason on the subject of slavery. It Lloyd's possession : it was a son of the clergyman makes a handsome volume of 400 pages.

For sale by John P. Jewett & Co., Washington street,

THE CATHOLIC :- Letters addressed by a Jurist to a Young Kinsman proposing to join the Church of Rome. By E. H. DERBY. Boston : Published by John P. Jewett & Co. 1856.

These letters, though purely theological, are from the pen of a member of the legal profession, in active practice in this city, and evince a commendable solicitude for the religious welfare of a young kinsman to whom they were addressed, and who had suddenly conceived the idea that the Church of Rome was the only primitive, apostolic and catholic church, and appris ed the author that he should, in his next vacation, apply to a Roman Catholic bishop for baptism. He was, however, dissunded from his purpose by these Letters, which are now published for the enlightenment of others. The author has tested the claims and faith of the Church of Rome, not by the writings of its opponents, but by those authorities on which that Church relies. namely, those early saints, fathers and popes, Augustine, Clement, Irenmus, Chrysostom, Eusebius, Jerome, Athanasius, Leo, and others revered by the church itself, and, in many instances, inscribed on its tree of saints and martyrs. The work displays research, learning and ability, without any bitterness of spirit, and will be found very convenient for reference by all inquirers and students as to the true character of the Romish Church. Here is a charge, however, that any Romanist in this country might throw back upon American Protestantism, so far at least as one seventh portion of the American people are concerned. Mr. Derby

'The Romish Church has withdrawn the Holy Scrip 'The Romish Church has withdrawn the Holy Scriptures as far as possible from the people. Witness the late acts of the Pope, and the recent persecutions in Tuscany and Piedmont, and refer to the history of Europe for the last twelve centuries. Even while I write, the evening papers inform me that, within the last thirty days, the Romish priests have imprisoned a whole family in Piedmont, for presuming to read the translated Scriptures, and even our national flag has been lately violated by the seizure of the Bibles in an American ship in Sicily.'

And while Mr. Derby was writing, four millions of slaves, under the American flag, were prohibited by a w from learning to read or to possess the Bible, by a rotestant, evangelical people, professing to regard hat volume as the inspired word of God, and the only ule of religious faith and practice !

LEO L. LLOYD.

EF Last week, the Boston Journal contained characteristic article, stating that 'Leo L. LLOYD,' the seudo African prince, had called upon him, and stated that the reason why THE LIBERATOR had advertised him as an importor was, 'because he was a coloniza tionist ' !- the editor eagerly swallowing the lie, and adding a falsehood of his own thereto by saying, that this ' would account for any slanderous and unfounde charges' we might make against Lloyd. Seeing that the editor of the Journal was readily becoming access sory to fraud and imposture in this case, through his own malignant prejudices against the anti-slavery caus in general, and THE LIBERATOR in special, we sent to him a letter for insertion in his paper, a portion of which he published as below, accompanied by the following comments :-

Homas Paine, and justly laughs to scorn the pharisanal, sectarian pretensions which exist among Dissenters. Concede the right to every soul to decide for itelf what is true, or what is inspired, and no man can e an infidel, except he be false to his own standard, or its own professions or pledges. This opprobrious epi het, therefore, should be banished from the vocabulary of all Protestants; and no lover of mental freedom, no ust and upright mind, will ever resort to it, to stain he character or destroy the influence of any one. To see in an error, theologically or religiously, is no proof of infidelity; for if the errorist be sincere in his opinon, and true to his own conscience, there is no higher adelity beneath the stars. The Protestant who shouts THE AFRICAN PRINCE AGAIN. delity beneath the stars. The Protestant who shouts 'infidel' is a Papist in disguise; just as a Democratic advocate of chattel slavery is an absolute tyrant in principle.

But with all this, the American Anti-Slavery Society has no concern. It is a simple association, organized for a specific object, on a common platform, requiring as the condition of membership only an assent to the paper. But were contained in a communication written to which Mr. Garrison refers was simply, that the hostility of the Liberator to the colonization scheme would be likely to distort its opinions upon kindred topics, and make its statements prejudiced and unreliable. The fact of a black man being a colonization is an unpardonable offence in the estimation of abolitionists of the Garrisonian school, and would justify any amount of detraction and abuse.

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as the condition of membership only an assent to the doctrine, that slaveholding is under all circumstances by a well known and highly respectable colored citizen inexcusable, and that immediate emancipation is the duty of the master and the right of the slave. It has billity, as an act of justice to the public, without any no theological or party test. It takes, and can take, no cognizance of the peculiar religious or political did not publish the caution to 'beware of an impostor," with any feeling of animosity towards him of that account. He says:

prominent and honored citizens would, at first view lead any one to suppose that there could be no decep

class.
'You refer to a certificate in his possession, ostensi other subjects, who surrender nothing by coming to-bly signed by certain 'explorers in Southern and gether, and who endorse nothing but the rectitude of Western Africa, who testify to his zeal, fidelity, and gether, and who endorse nothing but the rectitude of the object they aim to accomplish. It is a low device, therefore, on the part of its enemies, and indicative of any thing but true sympathy for the fettered slave, to make it responsible for my views, or those of any other officer or member, respecting the Bible, the Sabbath, or any other controverted question. When it is 'infadel' week's Liberator. I have not yet been able to see the Western coast of Africa,' to which you allude; but I have no doubt it is a forgery, and will so appear on ex-

. He is regarded by our colored citizens generally a abandoned by all genuine abolitionists; but not till an adroit impostor. Indeed, I do not know of one then.

More I have not time to add before the mail closes.

More I have not time to add before the mail closes. Taylor's certificate, genuine or otherwise, to the con-trary notwithstanding.) than I have that Franklin Pierce was born in New Hampshire. It is immaterial, however, where he was born. The only important question is, is he obtaining money under false preten-ces? Of this I have no doubt whatever.

We know nothing of Lloyd, al should be quite as ready to denounce him as an impostor as Mr. Garrison himself, if we were convinced of his unworthiness Heiress, &c. Philadelphia: T. B. Peterson. 1856.

Mrs. Southworth says that the leading incidents of a story were suggested by circumstances in the life a near relative, long since deceased. The hero of it articles in the Liberalor, although estimation of the community. Such evidence is not furnished in either of the articles in the Liberalor, although estimation of the contrary.

fulness of slaveholding, and his determination to eman-cipate every slave in his possession without delay, and, after freeing them, 'to place them in a situation of happier circumstances for the present, and more hope-ful probabilities for their future lives.' The related one which was exhibited to us. We take it for granted however, that Mr. Lothrop must have been convinced

statement from any of the gentemen who have interest

Notwithstanding we clearly proved Lloyd to be as had passed into his possession as so much bona fide impostor, the manufacturer of his own 'original' creslave property. The story is narrated in an attractive dentials, the Journal criminally persists in attempting manner, and, though containing no other reflection to shield him from the condemnation bestowed upon upon the wrongfulness of slavery than is found in the him, and takes refuge in the numerous testimonials act which Mark Sutherland felt himself compelled to obtained from such men as Edward Everett and Rufus Choate, -how obtained they best know !

The Journal blunders in saying that the Rev. S. K. Lothrop certified to a copy of a certain document is and who says he gave the certificate, at the request of Lloyd, not knowing how it was to be used, and meaning nothing more by it than that the language was the same, without reference to its orthography.

The Journal, referring to its declaration, (which basely reiterates,) that THE LIBERATOR would deem i perfectly justifiable to libel the character, and denounce as guilty of imposture, any black man favorable to the colonization scheme, says- Mr. Garrison professes to see in this remark an attack upon his character for veracity, than which nothing was further from our thoughts '!! He only meant his vile imputation to be understood in a Pickwickian sense! And then he goes on to repeat it, in the same offensive terms.

We refer the Journal to the additional evidence of Lloyd's fraudulent career to be found in our present number, furnished by reliable witnesses; and we call upon it to shield the public from further imposition by letting all the material facts in this case be known to

New Music. We have received a handsomely bound rolame of 143 pages, entitled 'MENDELSSOHN's FOUR-PART Songs, complete, with English and German Words. The English Version by J. C. D. PARKER. Boston : Published by Oliver Ditson.' It is a valuable collection, embracing a great variety of Songs, some of which might be omitted with advantage, such as the Drinking-Songs.

We are indebted to G. P. Reed & Co., 13 Tremon

Street, for various pieces of music-such as, Selections from H Trouvatore, by H. Cramer ; Home, a transcrip tion of the ballad, 'The dearest spot on earth to me i home, as sung by Miss Adelaide Phillips, and prepared for the piano by Adolph Baumbach; La Dance Aria, 'How to bind my Euridice'; Romance, 'Still for thee, my native land '; The Groves of Blarney, a highly popular comic song, as sung by Mr. F. A. Searlewords by Tyrone Power, Esq. Arranged by L. J. B.

SECTABIANISM. As we cannot perceive any principle involved in the objection raised by our esteemed friend, GEORGE SUNTER, Jr., against the American Anti-Slave ry Society, that it is sectarian because it confines itseli to the specific work of abolishing slavery, and does no tolerate the discussion of every other question und the sun at its meetings, we see no utility in making any further criticisms upon his (to us) impracticable view on the subject of organization. In his present state of mind, he does well to stand aloof from every asser movement.

LEO LLOYD, PRINCE OF HUMBUGS As we were the first to call attention to the gress in. As we were the hirst to the great in. ositions of Leo Lloyd, we have left it our duty to my or other facts concerning this hitherto obscure individ-ial. Mr. Lemuel Burr of Cambridge, a man of an

ial. Mr. Lemuer Durr of Cambridge, a man of al-loubted veracity, who was Lloyd's employer when he worked in Brattle street, under the name of Baker, isformed us that, some months after the latter had been formed us that, some most into the shop to be shared, with him, a stranger came into the shop to be shared, and, recognizing the journeyman barber, shook bards and, recognizing the him by a different name from that with him, and called him by a different name from that of Baker. When the stranger left the shop, Mr. Barr of Baker. If hen the had changed his name to Baker. The latter replied, that he had reasons for deing so. From this answer, Mr. Burr came to the conolusion that the young man had made his escape from clusion that the young metaken, and therefore took to himself a new name. The stranger was from the to himself a new manner. A few weeks later, another man, or coming into the shop, addressed Baker by the state of Stuart, and the two entered into a familiar convention about Nova Scotia. The employer again internagated his workman about the change of his man. gated his workman about the country of his hine. The reply was the same as before. Mr. Berr's re-The reply was the same as octors. Mr. Dure's sa-picions were now aroused, and he paid stricter atestion to Baker, and says he found him out to be the tion to Baker, and bays he board talk. On one coming, he pretended to a gentleman that he had risited the he pretended to a gentleman that he had risted the Grystal Palace in London, talked about the interior of the building, and satisfied the stranger that he had been there. When the man had gone, he confened that he knew nothing of the Great Exhibition, except what he had gathered from the newspepers. After Bahre had obtained 'Moffat's Travels in South Africa' from in employer, and the latter heard that the former was employer, and the latter had a line former was narrating his exploits in Nubia, Mr. Burr inquired of Baker if it was true that he was telling such falsebook. The young barber replied that he thought something ould be made out of the Colonizationists by pressing that he was an African. The imposter confeasi to his employer that he knew nothing of Africa, and made no pretentions to being the son of a king. Say Mr. Burr, 'He sent me a ticket to altend his lector, and I was truly astonished to learn that the lying fellow was passing himself off as a prince. When is the company of religious persons, Baker, alias Les Lloyd, alias the 'Prince of Nubia,' pretends to be tery religious himself. And even where he finds that a perny is to be made by 'stealing the livery of heaven to serve the devil in,' he never fails to do it. Fot instance, last winter, he called upon the Rev. Mr. Grine, of the Second Baptist Church, and pretended that he had been suddenly converted, and wished to have to opportunity of 'exherting his young companion to flee from the wrath to come.' Mr. Grimes, as he mp. Feeling that Lloyd might be an instrument in the hands of the Lord of doing good,' obtained permission of his deacons for the prince to tell his religious esperience in his church. Handbills and tickets were printed and sent out, and the people crowded in grat numbers to see the 'only heir to the throne of Nobia' Yes, colored people are as fond of being humbered as the whites. ' Brother Lloyd' told the story of what he had suffered in his 'own native land,' and then gave an account of 'the new light which had been abed abroad in his own soul.' Great was the rejoicing in Southac street that night. Not only another soal had been saved, but a prince, through whose veins the Royal blood of Nubia flowed, had come into the feld. The 'prince' warned his associates against 'ball rooms, and all such sinful places of amusement.'

The meeting broke up at a late hour, the congregation went home in high gice, and the 'prince' returned to his boarding place with a pocket filled with tea cent pieces. Yes, the people had been fleeced. At the very first dance given after Lloyd's conversion, the 'prince' was at his place in the ball-room, and some thought that he danced better than before he 'got religion.'

The next news we hear of His Royal Highness, be is in New York, where, by exhibiting the printed handbill showing that he had spoken in Mr. Griner's church, he succeeds in taking in the religious community in Gotham. In his lecture in Rev. Dr. Pennington's church, Lloyd announced as his subject, 'The Women of the Nineteenth Century.' But the only woman of note which he noticed was ' Mother Baker,' who had cured him with herbs, on one occasion.

In Providence, Lloyd undertook to deliver a etime on Good Manners, but soon left his subject, and began ple,' said he, 'think that the natives of my contry have no genius, but they are mistaken. I have onversed with men in Nubia, whose intelligence would be honor to the people of any country. For instance: on one occasion, when several of the Royal family were together, the subject of rats came up, for the palet had been much injured in its foundation by these trueblesome little animals, which in Nubia are larger tha the rats of America, -- when Prince Pogo, a conin of mine, was asked his opinion. He replied that "tit rat that had the shortest tail could get into the bole first." . There, said Lloyd to his audience, is sa idea worthy of Shakspeare, or any Anglo-Same! That's an original idea, which ought to be handed down to posterity."

I have inquired of more than half a dezen persons who heard the above flight of Nubian eloquence, and am satisfied that I have not exaggerated the stary.

His Royal Highness has a wonderful propensity for dancing, and seems in a fair way of giving his bees a better education than his head. Besides his being an attendant on all the dances in and about Boson, during the past winter, of which we have heard, we have just been shown a note written by the Princekinself to a member of the Providence . Rachel Club, begging that they would invite him to the dance given by them the present week. The Club, of course, derlings inviting His Royal Highness, and the Boston Journal and his other retainers will be saved the expense of his Nubianship's visit to Rhode Island.

The Prince spares no expense in decorating binself for all public occasions, and tries to lock odd, so as to resemble, as far as he can, African royalty. That Lloyd has collected a large amount of money through the country, there is no doubt; and that he has spent it in a foolish way is equally true. Both in Beston and New Bedford, he has been a good patron of livery stables and oyster saloons within the past three months Truly, this fellow is the ' Prince of Humbegs.'

> 'PRINCE LEO L. LLOYD.' UTICA, March 14, 1856.

DEAR SIR,-In reading THE LIBERATOR of last week, your article on impostors attracted my attention, and having been somewhat imposed upon by the same isdividual, I deem it my duty, as a friend to the Anti-Slavery cause and to the public, to bear my testimony against that vile impostor, ' Prince Lee L. Lloyd.' About a year and a half ago, he paid us a visit is

this section of the country. I was living in Bridges ter at that time. He came there, and represented his-self as a young Prince from Africa. He said he had come here for the purpose of raising funds to civilist and christianize his native land. He stated to me that one thousand pounds had been deposited in the Bank of England, subject to his draft. He said this meast was given by gentlemen in England, where great interest was felt in the movement. He obtained the use of the Presbyterian church, (Mr. Whitfield, the minister, being absent,) and gave a very marvellous account of the country. Much interest was manifested, a contribution was taken up at the close, and he received

something handsome. He said he had been going to school at Peterbore', is the neighborhood of Gerrit Smith, and he presented me with a number of Mr. Smith's speeches and pamphlets, saying that he was in the confidence of that gentlems. About ten days after this, the Prince again made his appearance in Bridgewater, but in a very bad plight, for he had fallen among thieres and robbers. He was

t was said-very much to the injury of the reputa tion of the Prince in that neighborhood—that he was gen to be a little too free with the glass at the tavern. This the Prince denied, and wished me to go with him to the tavern, and see the landlord. I did so, and the hadford testified to his good behavior while there. On leaving, he promised to send us some testimon

als of good character. It is needless to say that we have next received them. By the way, the first time he cant, he showed me a recommendation purporting to to from an African trading house in London. This becament gave an account of his origin, and the object of his visit to this country, and recommended him to geblic confidence. He also stated that he was a delepie to the Colored Men's Convention at New York. I state these few simple facts that the public may be os their guard. The anti-slavery people of Bridgewabr had no confidence in him, and he could not have spoken the second time. Yours, for the right, J. A. F.

LETTER FROM PROP. NICHOL. OBSERVATORY, GLASCOW, 27th Feb., 1856.

to the Epiron of the Liberaton : My DEAR SIR,-In your paper of Feb. 8th, which has just reached me, I find a letter signed H., copied ten the Edgefield Advertiser, purporting to describe the meeting of the British Association in Glasgow. With that letter as a whole, I have nothing to do, as it serely offers the opinions of the writer. But there is se misstatement in it, as to facts, in reference to myself, that I am not willing to permit to circulate among your readers unaccompanied by my decisive contradicion. The paragraph I refer to is the following :-

This was followed by Prof. N-, in a most inge This was followed by Prol. N..., in a most ingenious article on the geological formation in the moon.

* When he took his seat, Sir John Ross, an all gray-headed, sturdy sailor, wearing several media, a white vest, and a deep scarlet neckeloth, rose to my, that as for those beautiful drawings on which the Professor founded his opinions, they were the result of the observation of his telescope, and that he had been accessomed to produce them for the amusement of lathe analysis was a terrible revelation, and Sir David Bresster, a handsome old gentleman, rose to smooth it

I do not wish that any of my old friends in America should suppose that any statement of this kind could have been made in my presence, without being immedistely answered by myself, or that I would have left it to any one to smooth it over. The correspondent of the Advertiser must have been misled by the low and rather indistinct way in which the veteran and gallant simiral spoke. His statement was, that the appearstees on which I rested my opinions were owing to what he called the aberration of the telescope, and that be had often seen them. I did not reply to Sir John Ess, partly because I did not in the least understand what he meant, either by that remark, or by his subseprent account of some new telescope at present making in Kilmarneck, and partly because he had very eridently misapprehended the aim of my paper. I did inleed exhibit drawings made at the Observatory, that brought out certain special features of the moon more destly than I had ever seen done before ; but the point as which I insisted was mainly the interpretation of those liceaments. As to any drawings of the moon by Sir John Ross, I could not have expressed obligations to them, because I have not only never seen them, but have never heard of them.

You will easily excuse my desire to correct this mis the on the part of the correspondent of the Advertier; and perhaps you will further oblige me by sending to that paper a slip containing my present letter.

We have had much pleasure in a eing and frequently hearing from your excellent fellow-laborer, Mr. Pillsbury. Alas! that the United States so obstinately refuse to acknowledge their real weakness-that disorgazing and depressing element which alone prevents then from rising into the noblest and mightiest State on which the sun has yet ever shone! I bid you God

Ever, very faithfully yours, J. P. NICHOL.

IF We published the letter from the Edgefield Adverhist, (written undoubtedly by a Southern slaveholder.) is our esteemed friend Prof. Nichor to see and not doubting that he would readily make such a errection of any misstatement (intentional or othervise) contained therein, as the case might seem to require. He has promptly done so, in the above letter.

LETTER PROM REV. MR. MELLEN. GLOUCESTER, March 14, 1856.

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Julge of my surprise, on opening THE LIBERATOR today, to discover on the last page a portion-for it is more-of a correspondence to which I was, some years ago, a party. You say the letters fell into your ranks during a recent visit to Auburn, N. Y. The person who furnished them certainly acted quite unadfirelly. At the time of the occurrence of the correspendence, I was quite earnestly entreated to consent to s publication ; but thinking that all such controverees had better terminate with the parties more directly attrested, I declined according to that request. A few persons, however, who desired, were permitted to take topies of a part or all the letters. Its present unauthorised appearance in print, so long after its date, is, therefore, not a little annoying. Something not unlike a breach of trust seems to have been perpetrated by the person from whom the correspondence was received.

My reason for complaining of the publication is not that I now think the reproof administered by the second letter too severe ; but because some unacquainted with the parties and the peculiar circumstances might so regard it, and because I dislike exceedingly any such herspaper notoriety as its appearance may give. Will you please insert this note in next week's LIB-

maron, and oblige, Yours, truly, W. R. G. MELLEN.

IF Mr. MELLEN is assured that the esteemed friend at daharn, who allowed us to take a copy of the correspondence to which he refers, for publication in our paper, would never intentionally be guilty of 'a breach of trust'; and as his part of the correspondence was highly honorable to himself, and each party was allevel to speak in his own case, we cannot understand why he is so sensitive about it. Such arrogant bigotry as was exhibited towards him, it seems to us, in view sfall the circumstances, fully justifies the publication of the letters we ventured to insert in our columns.

THE BOSTON CORRESPONDENT OF THE JOURNAL OF COMMERCE.

Bosron, March 20, 1856. Mr. Wx. LLOYD GARRISON:

Drin Sin, -Rev. Hubbard Winslow has been refer rel to in the columns of THE LIBERATOR, as the Boston extrespondent of the Journal of Commerce. He may have been such in times past, and may be an occasional parespondent now; but the regular correspondent of that sheet is Rev. Luther Farnum, Librarian of the New Lagland Historic Genealogical Society. He was from Concord, N. H., was a schoolmate of mine at that place tod I am personally cognizant of the fact that he is the author of several of the recent pro-slavery contributees to that paper, under the head of ' Boston Corre-tpoolence, Yours truly, W. B. T.

If Infamy to whom infamy is due, though no injustice and to was done to Hubbard Winslow by our attributing tertala articles to him, as he would unquestionably endone them all. The Journal of Commerce has neve imated that we have mistaken the name of its Bos ton correspondent.—Ed. Lib.

DR. HEBBARD'S POEM.

'The poem opened with a picture of the Goddess of Liberty amid the ruins of Rome. Despairing of ever finding a habitation on the globe, she prays to be taken, back to heaven. Her sister, Hope, descends to cheer her, with the prophecy of a new and better land, far o'er the sea. Liberty then, pluming her wings, leaves the old world, and seeks a dwelling-place in the new. She greets the Pilgrims on their arrival; and here the poet gives a heavitful and glowing nicture of the meet. poet gives a beautiful and glowing picture of the past and present physical condition of our country. By an easy transition from this, the attention is called to the two grand extremes that have met upon the new con-tinent—Freedom and Slavery—Heaven and Hell; and these culminating in the 'Compromise.' At this point, a perfect torrent of sarcasm, wit and invective

is poured forth.

Again fresh pictures open to the view, in which the boast of Toombs of Georgia, the Fugitive Slave Law, the chaining of the court-house, the verdict of Judge Loring, the rendition of Sims and Burns, the case of Passmore Williamson, the Kansas iniquities, the Cincin-nati rendition, are most vividly brought to view.

Some extremely happy hits are brought out in the poem—those especially on 'State Rights,' 'Squatter Sovereignty,' and halter act of 'Boston Gentlemen of Standing.' Many of its pictures have a thrilling interest; particularly that of the slave mother fleeing to Freedom's altar, and daring upon her record their

applause. Its points of absorbing interest are numerous and well sustained. Its witty and pungent hits are, many of them, extremely happy; its pictures bold and impressive—that especially of the slave mother sacrificing her children on 'Freedom's altar,' rather than deliver them to the demon of Slavery, (alluding to the late Cincinnati case,) is grand and tragic.

The poem was delivered with much effect in many of the numerous deliver them to the commercial aged, and several lives were lost. The Commercial gives the parrative of events as follows:—

the parts, but owing to some circumstance, perhaps to the disappointment in not seeing a larger audience, there appeared to be some depression. The speaker's voice is rotund and musical, and his manner shows that be possesses vigorous oratorical powers .- Transcript.

TERRIBLE CATRASTROPHE.

burnt to the water's edge. Great confusion prevails, and it is impossible to gather authentic details. Steamers immediately went to the assistance of the passengers, but they had previously been saved by small boats. Capt. James Robinson saved eight men and two women. It is now thought that the loss of life will

tle of Camden, Francis Fitzpatrick of Philadelphia, and Abraham Jennie. The origin of the fire is unknown. It burst suddenly from the fire room, and

spread immediately.

The pilot-house fell in when the boat was nearing the ment of the tiller cables, her head sneered from the wharf, and the engine could not be stopped, as the capineer was driven from his post by the flames, and the gedy.

First, there were the flight and the crossing of the working the remaining passengers away from the

PHILADELPHIA, Monday, 10 P. M. Parties have been engaged all day in dragging the river. Fifteen bodies were recovered to-day, making twenty in all. About thirty persons are still missing. The Coroner's investigation has not been concluded.

FUGITIVE SLAVES. The General Assembly of Virginject at present.

the practice of making arrests without warrants. The Mayor holds that the city police have nothing to do with fugitive slaves, unless called upon by the U.S. officers to aid them.

If A petition is before the Legislature of Kentucky from the citizens of Boone and Kenton counties, asking for an appropriation from the public treasury, to defray the expenses of A. K. Gaines and James Marshall, incurred in reclaiming their fugitive slaves in Cincinnati; and also praying for the raising by tax of a State D—n you, if I'd known that, you might have drowned.

Mr. Bailey naively inquires :

Why not, at the same time, petition the Legislature to capture their hogs, horses and cattle, and bring them ROANOKE RAILROAD. back, and then say, you may pay the expenses incur-red out of the State fund?'

A FUGITIVE SLAVE IN LIVERPOOL. The American says :-A FUGITIVE SLAVE IN LIVERPOOL. The American ship Asterion, Capt. Day, which arrived in the Mersey on Saturday evening, brought to the free shores of England a slave woman, under rather peculiar circumstances. It appears that, while the ship was loading in New Orleans, the poor creature made her escape, whereupon her master offered a reward of \$500 to any one who would restore to him his 'property.' The police, as is usual in such cases, made strict search throughout the city and on board the vessels in the harbor, but she eluded their vigilance, and found a friend in the ship's boatswain, who secretly conveyed her on board the Asterion, and kept her in his berth during the whole of the passage, which occupied about 25 days. The strangest part of the narrative is, that with the excéption of her liberator, the boatswain, her presence in the ship was unknown to the captain, officers and crew. When the vessel anchored in the Mersey, the custom-house officers went on board, and, while one of them was rummaging in the boatswain's berth, he found her concealed among the bed-clothes, in a state of nudity, having on only a waist belt and a turban. Wearin re, and taken to a boarding-house in Queen-street : of age, and appeared to have been well treated during the voyage. The boatswain and the whole of the cree of the Asterion are colored men.-London Empire.

Hon. John P. Hall will accept our thanks for the first Congressional Volume of Reports of Explorations and Surveys to ascertain the most practicable and economical route for a Railroad from the Mississippi river to the Pacific coean ; made under the direction of the Secretary of War in 1853-4, according to acts of Congress. It makes 651 pages quarto.

MRS. WEUD. The embargo laid upon travelling in the West by the great amount of snow has interfered with many of Mrs. Webb's engagements; notwithstanding which she has received, in several places, s very gratifying degree of commendation. She is ex pected east soon, to fulfil engagements.

Rev. Thomas E. Bond, late editor of the Chris tian Advocate and Journal, New York, died on Friday of last week, in the seventy-fifth year of his age. He was an influential member of the Methodist religious society, and one of the most subtle and determined op-ponents of the anti-slavery cause from the beginning. It on Saturday in safety.

THE CINCINNATI SLAVES - ANOTHER THRIL-LING SCENE IN THE TRAGEDY.

Gov. Chase, of Ohio, made a requisition upon Gov Gov. Chase, of Ohio, made a requisition upon Gov. Morehead, of Kentucky, for the slave woman Peggy, charged with the murder of her child at Cincinnati. It was understood that Peggy was held subject to this demand; but on Friday, the 7th, she was sent to Louis-ville, and shipped on board the Henry Lewis, which left that port on the evening of that day for the South. The Cincinnati Commercial gives an account of the whole affair, which we abridge somewhat.

On Thursday, Joe Cooper, of Springfield, left for

On Thursday, Joe Cooper, of Springfield, left for Frankfort, with the requisition. It is supposed that his errand leaked out, for when he reached Frankfort, his errand leaked out, for when he reached Frankiott, Gaines with the negroes was on his way to Louisville. Gov. Morehead granted the necessary documents, and when Cooper returned from his fruitless search, he expressed himself warmly indignant at the conduct of Gaines, saying that that individual had triffed with him and deceived him, and had insulted the dignity of the Commonwealth of Kentucky.

On the train of cars for Frankfort which conveye Cooper, were four slaves of Gaines, being sent South.
They had attempted to escape after the flight of Margaret and the others, but had been overtaken on the
Kentucky side. One of them was a very likely and Standing.' Many of its pictures have a thrilling interest; particularly that of the slave mother fleeing to Freedom's altar, and daring upon her sacred shrine to sacrifice her infants rather than that they should be rendered back to slavery.'—Boston Telegraph.

The Anti-Slavery Poem delivered by Dr. Hebbard at the Tremont Temple last evening, was listened to with profound attention, and often with enthusiastic applause. Its points of absorbing interest are numerous and well sustained. Its witty and pungent hits after the Henry Lewis had started. He thenreturned

When the accident occurred to the Henry Lewis the negroes were in the nursery, (as a place between the cabin and steerage in the stern of the boat is called, ironed by couples. After the disaster, they were heard calling for help and to be relieved of their handcuffs. Some one happened to be on hand to save them. Margaret had her child—the infant that she hit on the head with the sheal when PHILADELPHIA, March 15.

About half-past 9 o'clock, to-night, the ferry boat
New Jersey, while crossing the Delaware to Camden, took fire in the middle of the stream. There being a
the river with her child and a white woman, who was took fire in the middle of the stream. There being a great deal of floating ice in the river, much difficulty was experienced in managing the vessel, and she was finally run upon the bar opposite Arch street. About 100 passengers were on board, many of whom jumped into the river and were rescued by boats, and others saved themselves by clinging to floating ice. It is feared that a large number are drowned. The boat is now burnt to the water's edge. Great confusion prevails, and it is impossible to gather authentic details. Steam—self.

Another report is, that, as soon as she had an oppo and two after it. Still another story has it, that she tried to ife will he their only certain that she was in the river with her child, rith her and that it was drowned, while she was saved by the clothes on fire. Miss Carman was last seen with her clothing in a blaze. The coroner's inquest is in session.

It is made that it was drowned, while she was saved by the clothing in a blaze. The coroner's inquest is in session.

It is made that it was drowned, while she was saved by the clothing in a blaze. The coroner's inquest is in session. story about the good-looking mulatto girl, who wa being sent South, and attracted attention and sympa thy, is a romance. The last that was seen of Peggy, she was on the Hungarian, crouching like a wild ani-The pilot-house fell in when the boat was nearing the mal near the stoye, with a blanket wrapped around her. wharf, rendering her unmanageable. From disarrange-ment of the tiller cables, her head sheered from the matic features of the Fugitive Slave Case, and that it

frozen river in the twilight of morning, the place of The excitement along the wharf continues to increase fancied security, the surprise by the officers, the fight is the bodies are brought ashore, while around the with them, the murder of the child, the arrest, the Cherry street Station House the crowd is intense. The scenes about the court-room and in the jail, the long street is literally jammed with people of both sexes. treet is literally jammed with people of both sexes.

The Coroner designs putting a six-pounder field-piece Frankfort, the separation there, the approach of the The Coroner designs putting a six-pounder field-piece in requisition this afternoon, for the purpose of causing the bodies still under the water to rise to the surface.

The number of bodies recovered up to this time is eighteen. As several of these are persons who were not before missed, it swells the estimated aggregate loss seriously. The total number of victims will be more apt to exceed fifty than to fall short of that terrible aggreing her wet and dismal, on a boat bound South, per-fectly careless as to her own fate, only determined never to set her foot on the soil of Arkansas. There is some-thing fearfully tragic about this, which must occur to every mind, and we shall look with much interest for information of the catastrophe which will complete the

And here an incident, related to us as occurring ia has passed a resolution requesting the representa-tives of that State in Congress 'to secure the passage sinking and breaking, suggests itself to us. It is not tives of that State in Congress 'to secure the passage of a bill making full compensation to all owners whose slaves have or may hereafter escape into any of the non-slaves have or this Union, and are withheld from those to whom such service or labor may be due.'

We think they will hardly be able to 'secure' this obligation in the state of the secure in the secure is a secure that of the secure is a secure in the secure is a secure in the secure in the secure in the secure is a secure in the secure in the secure in the secure is a secure in the secure in lery and fire-arms, with which he expressed himself re-solved to slaughter whole armies of Abolitionists; and The Mayor of Cincinnati has determined to put a solved to staughter whole a land words with the Mayor of Cincinnati has determined to put a solved to staughter whole a solved to staughter whole a land to be solved to staughter whole a land to be solved to staughter whole a land to be solved to staughter whole a land to put a solved to staughter whole a land to be solved to be sol stop to the practice of the police of that city spending their time in hunting the poor fugitives from slavery. He thinks they neglect their proper duties in the city for the sake of the rewards offered. They have been in the practice of making arrests without warrants. The could not get out, and yelled tremendously for assistance. Some persons heard him, and went to work cut.

nati; and also praying for the raising by tax of a State

D—n you, if I'd known that, you might have drowned,
fund to be expended by the citizens of Kentucky in
such cases.

Mr. Bailey, who was in Cincinnati at the late Republicen Convention, asking subscriptions to the Newsort. Mr. Bailey, who was in Cincinnati at the late Republican Convention, asking subscriptions to the Newport (Ky.) Daily-News, of which he is editor, says:

'The citizens of Boone and Kenton counties,—magnanimous and generous, as they would have us imagine them,—will probably next petition the General Government for an appropriation from the treasury of the United States to pay the expenses incurred by them in having their boots blacked, or in purchasing the proper materials wherewith to tar and feather school teachers.'

There was no time to be lost, and Butts, fearing that he might be left to perish, said—"To tell the truth now, I don't own the niggers; if I did, I'd let 'em go. I'm only the agent." "Well," said the man holding the axe of deliverance or death, "take the irons off them; any how." That Butts agreed to do, and the opening with some anxiety, "Where's them d—n niggers?" and was much gratified when he found that only the baby was lost."

The Richmond Dispatch gives a full account of a terrible accident which occurred on the above road, near Weldon, N. C. A letter from the latter place *The accident occurred about sixteen miles south o

this, near the station known as Margarettsville. The tressel work at that place is some thirty feet high, and had long been regarded as very insecure; in fact, the engineer had just "shut off" steam, intending to cross and was followed by the whole train—consisting of an express car, a baggage and mail car, and two passenger cars. Before any of these on the train had time either to reflect or act, it was found that the cars were on fire. and, horrible to relate, no less than four persons were in the literally roasted to death in the flames. Every car was also entirely consumed. Even the wood work on the locomotive, and the entire mail and express freight, were so thoroughly destroyed, that nothing remains but a pile of ashes, with here and there a brass look, to mark the scene of devastation.
'Mr. Wm. T. Daughtry, the U. S. Mail Agent, and

most amiable and worthy gentleman, was so nearly consumed that he was only identified by his watch, which, strange to say, was wholly uninjured, and run-ning. Mr. D. leaves a wife and six children in Nor-folk 'Mr. W. G. Kilkelly, one of Adams & Co's Expre-Messangers, running between Baltimore and Augusta Ga., was in the mail car at the time of the accident and was so burnt that nothing was found of him but a few charred bones. The amount of express matter was

unusually large, some six or seven tons every por-tion of which was burnt to ashes. Mr. Kilkelly resid-ed in Goldsboro', N. C., where he leaves a wife and four young children.
'In the same car were two boys from Portsmouth who were in the habit of travelling up and down the road, selling books and newspapers to passengers. One of these named Cox, was probably instantly killed. The other, a lad named Cary, was alive when extricated, but breathed his last immediately on being brough to the air. Both were dreadfully burnt and bruised. 'These are all who were killed, and all were at the time in the mail car.'

Several persons also had limbs broken, and were otherwise severely injured. The number of passengers was unusually small, not exceeding twenty, which was a very fortunate circumstance, for had the train been crowded, as usual, the loss of life must have been terrific. This accident is believed to have no parallel in railroad history, save the terrible disaster in France some years since, when by the train taking fire, many lives were lost.

lives were lost.

The Norfolk Argus says that foul play is suspec

KANSAS LEGISLATURE-GOV. ROBINSON'S MESSAGE.

KANSAS LEGISLATURE—GOV. ROBINSON'S MESSAGE—

1. Louis, March 12.—The correspondent of the Republican telegraphs that the Kansas Legislature met
1 ad organized at Topeka on the 4th inst.
Gov. Robinson's Message reviews the history of Kan1 us, and endeavors to justify the action of the Free Soil
1 urty. He says: 'It 'is understood that the Deputy
2. S. Marshal has private instruction to arrest the
2 embers of the Legislature and State officers for trea2 in, and that in such an event no resistance will be
3 fered.' He adds: 'Let what will come, not a finger
3 tould be raised against the Federal authority until
3 tere is no hope of relief but revolution. Exposed as
3 the people are to the scalping-knife of the Western
3 orderers, and bowie-knives and revolvers of the East3 the authority is called
3 to the scalping that is a thorough organization of the military is called
3 to the scalping that the scalping that the scalping that the scalping that is a thorough organization of the military is called
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A correspondent at Easton telegraphs as follows:
The Free State Legislature has adjourned to Lawmoe, and was in session there on Saturday, the memirs fully determined to carry out their measures. Gov. hannon has gone there to ascertain what is being me. Violence is apprehended, but there is little ex-tement along the border. One hundred Sharp's ris and two cannon have been intercepted at Lexing-n, and will be held subject to the order of Governor

Kansas Meeting in Faneuii. Hall. General Pomroy, of Kansas, who has been sent to the North to soleit aid for the people of his territory, and has addressi meetings in different parts of New England in favor
f his mission, had a meeting in Faneuii Hall Thursiy evening, last week. Mr. John M. S. Williams preided with much dignity and ability, and very feliciunly introduced the speakers to the audience, which
as a very large one. Gen. Pomeroy made the first
peech, which is the same that he has repeated before,
ith regard to the wrongs of the people of Kansas, and
is necessity of giving them material aid and assistance.
fr. Conway, formerly of Maryland, but now of Kansas,
and a speech, which, though consonant with the views
f the audience, was considered to be rather too long
r the occasion. Rev. Mr. Wolcott, formerly of Provimoc, (R. I.) made a short and very effective speech,
adge Smith, formerly of Pennsylvania, but now of KANSAS MEETING IN FANEUIL HALL. General Pom Smith, formerly of Pennsylvania, but now o ansas, followed in a speech which was not appreciated, the audience, who left the hall rather promiscuously tring his address. Other speakers followed, but no solutions were offered.—Courier.

The Albany Evening Journal reports that a ovement is on foot, in Madison county, to send one undred men to Kansas, with Sharp's rifles in their undered men to Kansas, with Snarp's rines in their inds, and the plough and sickle among their baggage; ad that Gerrit Smith says he will stand in the gap for I the expenses of this contribution to the cause of reedom. It is added, that he has already given largeto this cause through Boston agents, and that, on-ing informed that a recent remittance of \$250 had en invested in rifles, he said, as did Henry Ward becher, that 'in the cause of human freedom, Sharp's fles were moral agents, which it was his duty to sur 'y to those who were compelled to use them.'

'SHARP IS THE WORD.' The Daily Advertiser, al ding to the telegraphic report that, a hundred rifles ere 'intercepted at Lexington, Mo., on their way to ansas, says, 'These arms were undoubtedly a part of ose which have been forwarded from various the West and in New England for the use of the set ers in Kansas.' It adds :

'It is whispered here, that if they were part of the New ese necessary appendages to rifles, and to the odern light field-pieces, having safely arrived in Lawnce before the more cumbrous barrels. They will be little use, therefore, to those who "intercepted'

Passmore Williamson and Prof. Cleveland, as w arn from the Anti-Slavery Standard, were appointi, not long since, a committee to receive subscriptions aid of the Kansas settlers, to enable them to mainin their ground against the invasion of the 'Border uffians'; and had already, on the 4th inst., secured awards of \$1500 for this purpose, all contributed by tizens of Philadelphia. It was hoped the sum would a doubled in time to make it available for the impend-

comote emigration to Kansas was held last night. An be a political element of the confederacy, and insepar-ile from the present system of government. They aimed the right to promote emigration to Kansas as rivate individuals, but disclaimed any state attempt at med intervention in the affairs of Kansas. A comsittee was appointed to collect funds in aid of the cause WASHINGTON, March 17. A gentleman, just arrived

om Kansas, reports that Gov. Shannon was twelve and the state of the obstruction to navigation by ice. The ree State Legislature assembled before Governor Shannon and the state of the sta on reached the place of meeting. The gentleman al-aded to has no doubt, judging from information ob-tined there, that the officers of the new government ave, ere this, been arrested by the Federal authorities. Sr. Louis, Macch 18th. The Kansas correspondent f the St. Louis Democrat, writing from Topeka, March th, says that in joint session of the Legislature on that ay, Gov. Reeder was elected, on the first ballot, U. S. enator for the term of six years, and Gen. Lane, on years. Each candidate received 8 votes, 56 members being present. The Legislature, hich organized on the 4th inst., was still in session on he 8th, and the letter makes no mention of any anticiated time for adjournment.

TATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS

In General Assembly, January Session, A. D., 1856 This General Assembly, having their attention called the repeal-of the Missouri Compromise; the diffi-alties in the territory of Kansas; the questions of the istence of slavery in the territories, and of its exclu-ion therefrom by positive law; and of the future non-dmission of any slave State into this Union without a rovision in its Constitution forever excluding slavery r such State; and other matters relating to the po-tical topics of the day; by communications from the egislatures of other States, and by a communication rom his Excellency the Governor of this State: And having considered the same, do

Resolve, That the proviso in the Act of Congress adsitting Missouri into the Union, known as the Missouri compromise, which was adopted to allay an alarming coltement which threatened to disturb the public peace, and to produce a sectional collision resulting in civil ar, and threatening a dissolution of the Union, was take by the antagonistic parties in good faith and with atriotic motives, and that its repeal by the thirty-third ongress was a signal violation of honor, of justice, and

ongress was a signal violation of the control of plighted faith:

That Congress having authority to pass an act delaring that slavery shall not exist in the territories, is mperatively called upon to exercise that right without

That the atrocious interference of citizens of Misouri, and others not resident in Kansas, with the or-anization of that territory, deserves the indiguant buke of the legislatures and people of that State; and that the State of Missouri is bound to disavow all articipation in these acts of violence and outrage, ithout delay, or suffer the obloquy due for such flagant violations of instice learner and violations of violati rant violations of justice, law and right :

rant violations of justice, law and right:

That in the contest between liberty and slavery upon he soil of Kansas, it is the duty of the free States to esist this new aggression of the Slave Power by all real and constitutional means; and to speak through heir legislatures, and to act through their representatives in Congress in such manner as will secure the lessings of liberty to all the settlers upon that soil once leemed to be consecrated to freedom by an irrepealable aw:

That the conduct of the present administration in remaining passive when the people of Kansas were overborne in their elections by an invasion of intruders overborne in their elections by an invasion of intruders from a neighboring State, and in again permitting these intruders to carry civil war to the homes of peaceful settlers, and in its denunciations of those settlers for standing on the defensive when their rights, their homes, and their lives were thus invaded and threatened, affords conclusive evidence of its intention to make pretexts for forcing slavery into Kansas, in violation of the rights of its neonlessened to them by the lation of the rights of its people secured to them by the act organizing that territory, and that such conduct deserves the reprobation of all who love justice and hate oppression, and the hearty, united opposition of all who prefer freedom to slavery.

That our Senators and Representatives in Congress be requested to use all heaverable means for securing

be requested to use all honorable means for securing the civil and political rights of the people of Kansas, by endeavoring to procure the passage of laws which by endeavoring to procure the passage of laws which shall make void the enactments of the pretended legislature set up and established by the horde of lawiess invaders, and for quieting the present excitement and agitation through the country by the admission of the State of Kansas into the Union at the carliest opportunity, with a Constitution prohibiting slavery or voluntary servitude except for crime.

These Resolutions have been passed by the Legislature

MELANCHOLY. As a leap year party, consisting of nine couples, were crossing the river from Rushvills to Beardstown, Ill., in a sleigh, the sleigh sunk near the centre of the river, and all were lost.

On Friday noon, a steam engine in a saw mill at Oakdale, Indiana, exploded, killing four persons and wounding three. The building was entirely demolished.

Fast Day. - Gov. Gardner has appe Thursday, the tenth day of April, to be observed in thi Commonwealth as a day of Fasting, Humiliation an

A giant negro, worth \$1500, was sho dead in the cars, near Charleston, S. C., the otherday, by the accidental discharge of a pistol which his drun-ken master was playfully pointing at him.

A Half-Ton Porker .- The Roundout Cou rier mentions a gigantic carcass of a hog, on exhibition in market at that place, last week. It was, says the Courier, 9 feet 2 inches in length, and 7 feet 4 inches girth, weighing 1040 lbs. in the clear. Its age was two and a balf years.

Slave Hiring.-The bill to prevent citizens of Virginia from hiring slaves in the District of Co lumbia has passed both branches of the Virginia Le

Roger Sherman, in his 88th year,— probably the oldest male resident in New Haven, died on the 5th inst. He was a son of Hon. Roger Sher-man, one of the signers of the Declaration of Inde-pendence.

Chicago is a fast place, as every body knows; but, rapidly as its population increases, the votes at the ballot-boxes beat it. At the recent municipal election, 500 votes were returned from one ward more than the whole number of legal voters therein and all these were for the Democratic candidates

The Cincinnati Gazette says that it cost \$22,400 to catch and carry back the fugitive slaves from that city. Four hundred deputy marshals were under pay twenty-eight days.

Gov. Chase, of Ohio, has promptly is sued his official requisition, calling on the Governor of Kentucky to deliver up, according to the Constitution, the four persons, under indictment for murder, who were flagitiously rescued from the custody of the Sheriff of Cincinnati, by the Judge and Marshal of the United States, on the pretext that they were fugitives from slavery. from slavery.

The bill to establish a patrol on the Ohio river, to prevent the escape of slaves, in the Kentucky Legislature, has been referred to a special com-Mr. Nuttall advocated the bill. \$100,000 worth of slave property had escaped from the border counties since Christmas.

A New Phase of Southern Slavery .- A gentleman residing in Richmond, writing to his friend in this city, says:— The number of free negroes who have applied to the Legislature this winter for the privilege of choosing masters and becoming slaves has been so great, that a general law has been passed per-mitting them to do so. They are mostly those who have been slaves, but have been emancipated. The reason they give is, that they cannot provide for themselves, and want masters who will provide for them in return for their labor.'— Boston Traveller.

A Colored Speaker of the House of Representatives.—The Independence Belge, a paper of extensive European circulation published at Brussels, has the following remarkable intelligence, under date of Feb. 21st, 1856, which must have produced a sensation among its numerous readers:—

The new presiding officer of the House [Congress of the United States—Mr. Banks] is a black man from Massachusetts, who belongs, as his color sufficientty indicates, to the extreme Abolition party.' So, too, according to La Patrie, of Paris, 'Mr

Banks is a negro,' and 'in his double quality of a man of color and an abolitionist, has inspired a profound aversion in the Southern representatives." Macaulay .- The enormous sale of the nev

volumes of Macaulay's History in England, has been exceeded by the sale in the United States. We learn that Messrs. Harper and Brothers, who paid the author £300 for early sheets, sold 73,000 volumes of their different editions in the first ten days. The London pub lishers are said to have paid the author £16,000 for the volumes now published .- N. Y. Com. Adv. Earthquake in San Francisco.- A violent

shock of an earthquake was felt in San Francisco on the morning of Feb. 15th. The people were aroused from their sleep, and hundreds frantically rushed into the street in their night clothes. The shock lasted some twenty-five seconds, and was preceded by a rum-bling sound like distant thunder. No material damage was done to property. Earthquake in Japan.-The clipper schoone

Page arrived at New York on the 13th inst. from Japan, bringing news of a terrible earthquake which oc-curred there on the 11th of November, at 10 o'clock, P. M., which destroyed 100,000 dwellings, 54 temples, and 30 000 inhabitants. A fee back of the control of th P. M., which destroyed 100,000 uwenings, and 80,000 inhabitants. A fire broke out at the same time in thirty different places in the city. The earth and closed over thousands of buildings with opened and closed over thousands of buildings with their occupants. The buildings of Jeddo are chiefly of one story, and constructed of very light material. The temples of worship, however, are lofty, and in some instances are constructed of heavy masonry.

Poor Barnum .- At the examination before the Supreme Court of New York, of P. T. Barnum, Esq., in relation to his property, he made statements which show him to be in a much worse condition pecuniarily than was supposed. In answer to questions put to him, he stated that he had sold his furniture and plate at Iranistan, which cost him \$10,000, for \$2,000; that he had disposed of his five valuable horses for a many hundred dollars; that his piano-forte was mort-gaged for all that it was worth; that he had but two suits of clothes and twenty-five dollars in cash; and that his only present means of gaining a livelihood wa by keeping a boarding house on Eighth street.

Cincinnati, March 18th .- Judge Burgoyne has just decided that a Commissioner has no constitu-tional right to act in fugitive slave cases, and that al such acts are null and void.

The late L. B. Leavell, of Elkton, Ky. by will provided for the emancipation of several of his slaves, and disposed of the entire residue of his large estate, said to be worth at least \$200,000, to three or four of them, who, by the provisions of the will, are to be removed to the city of New York as soon as practi-

The Court of Common Pleas at Phila delphia decided on Saturday that no divorce had ever been granted to Rev. Rufus W. Griswold.

The Cincinnati Gazette has been shown a private letter from Cassius M. Clay with reference to his failure, noticed a few days since. He says his creditors have allowed him to go on, and he will be able to pay all his debts, and have a handsome estate left. He did not lose a dollar this season in the pork

In the Senate, March 17; Mr. Douglas from the Committee on Territories, reported a bill au thorising the people of Kansas to form a Constitution and State Government preparatory to her admission into the Union, when she shall have the requisite pop-New Hampshire Election .- Two hundred

and nineteen towns foot up as follows: For Wells, 31,498; Metcalf, 31,979; Goodwin, 2,337; Scattering, 141. Ten towns remain to be heard from, the returns from which will not materially change the rel-ative vote as given above. Another of the Prize Children Dead .- Wil

lie Herbert, youngest child of Mr. J. B. Berry of this city, died on Thursday last, aged thirteen months and nineteen days, being the fourth of the prize children at the exhibition in the Music Hall last fall, that has since The snow is so deep in Peru, Berkshire county, that the dwelling-house of Mr. Cone, one and a half stories high, is so completely covered by a huge drift, that it has been found necessary to dig a tunnel thirty-seven feet in length, from the front door, in order to give persons inside a chance to get out.

A Fish Item.—Upwards of forty tons of fresh codfish were carried over the Boston and Provi-dence Railroad, to New York, on Saturday last. The fish were packed in one hundred and seventy boxes.

The Covington Outrage.-It is stated that

The Covington Outrage.—It is stated that four of the persons supposed to have participated in the outrage upon Mr. Babb have been arrested, and will have a hearing this morning. Others engaged in the affair have left the place.

Mr. Babb is getting along very well, though he has not been out since the day he was injured. His left cheek bone is fractured, the fracture stretching from the socket of the eye down towards the mouth. With this exception, he is in usual health.—Cincinnati Gazette, 4th inst. P. S. Five of the ruffians who were engaged in the

outrage upon Mr. Babb, the Gazette reporter, were to brought before Mayor Foley, of Covington, and fined, respectively, as follows, viz: John P. Butts \$50; Joseph Hall \$45; John Hardin and A. B. Fisher \$22 each; and Henry, Wilson \$18.

ANTI-SLAVERY TRACTS.

The Executive Committee of the American Anti-Slavery Society have lesued the following Tracts for gratultous distribution :--

No. 1. The United States Constitution, Examined. No. 2. While Slavery in the United States.

No. 8. Colonisation. By Rev. O. B. Frothingham.

Does Slavery Christianize the Negro? By Rev. T. W. Higginson. The Inter-State Slave Trade. By John G.

No. 6. The 'Ruin' of Jamatca. By Richard Hildreth. Revolution the only Remedy for Slavery.

To Mothers in the Free States: By Mrs. E.

No. 9. Influence of Slavery upon the White Population. By a Lady.

No. 10. Slavery and the North. By C. C. Burleigh.

Disunion our Wisdom and our Daty. By Rev. Charles E. Hodges.

No. 12. Anti-Slovery Hymns and Songs. By Mrs. E. L. Follen.

No. 18. The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe.

* How Can I Help to Abolish Slavery ? or, Counsels to the Newly Converted. By Maria W. Chapman.

What have we, as Individuals, to do with Slavery? By Susan C. Cabot.

The American Tract Society; and its Policy of Suppression and Silence.

Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct. No. 17. The God of the Bible Against Slavery. By Rev. Charles Beecher.

Application for the above Tracts, for gratuitous distribution, should be made to SAMUEL MAY, Jr., 21 Cornhill, Boston ; to the Anti-Slavery Offices, 138 Nassau, street, New York, and 31 North Fifth street, Philadelphia ; to JOEL McMILLAN, Salem, Columbiana Co., Ohio; or to Jacon Walton, Jr., Adrian, Michi-

All donations for the Tract Fund, or for the circulation of any particular Tract of the above series, should be sent to FRANCIS JACKSON, Treasurer of the American Anti-Slavery Society, 21 Cornhill, Boston-

WORLD'S BIBLE CONVENTION.

We, the undersigned, desirous of promoting the improvement of our race, and believing that the doctrine of the divine authority of the Bible is one of the greatest hindrances to its improvement—and believing fur ther, that this doctrine has no foundation in truth, and that a fair and thorough investigation would lead to its speedy and general abandonment, invite all, in whatever part of the world they may dwell, who feel an interest in the matter, to meet us in New York in May next, and to adopt such measures as may be cal-culated to spread through the world what may appear to be the truth on this important subject.

The alleged evidences of the divine authority of the

Bible will, as far as practicable, be examined in the order in which they are presented in the works most approved by the leading religious denominations, and most frequently referred to as authorities by advocates of the common faith. Such arrangements will be made of the common faith. Such arrangements will be made with regard to speakers as may appear best calculated to secure a correct exposition and a thorough discussion of every branch of the subject.

To secure the order and efficiency of the Convention, it is required that all who contemplate taking an active part in the discussion will please apply to the Committee of Arrangements, accompanying their application with suitable references at a large transport of the committee of Arrangements.

application with suitable references as to character and talents, and, in case they are delegated by churches or by liberal associations, with certificates of their delegation. The discussions will take up the forenoons a afternoons. The evenings will be given to lectures and JOSEPH BARKER, Salem, Ohio.

REUBEN WEBB, Philadelphia. ERNESTINE L. ROSE, New York. AUG. THEO. STAMM, HORACE SEAVER, Boston. J. P. MENDUM, J. M. BECKETT.

ANDREW T. FOSS and JOSEPH A. HOW-LAND, Agents respectively of the Massachusetts and American Anti-Slavery Societies, will hold meetings as follows:

Troy, Friday eve'g, March 21. Monday eve'g, 23. Monday eve'g, 24. Surry, . E.Westmoreland, " Tuesday Friday Walpole, Buxton, Portland, Saturday " Sunday

THE WORCESTER CO. NORTH A. S. SOCIwill hold its nineteenth annual meeting at Fitchburg, Fast Day,—April 10th, commencing at 10 o'clock A. M., and continuing through the day and evening. Mr. Garrison and others will address the Convention.

D. M. ALLEN, Sec'y.

WM. WELLS BROWN, an Agent of the American A. S. Society, will hold meetings in the foi-

Saturday, March 22. Blackstone, Bristol, "Tuesday, "25.
Warren, "Wednesday, "26. Thursday, " 27. Washington Village, " Friday,

FF OLD COLONY A. S. SOCIETY. The Old. Colony A. S. Society will hold a quarterly meeting, on FAST DAY, (April 10th,) at the Universalist Meeting-house in EAST BRIDGEWATER, commencing at 10j o'clock, A. M., and continuing afternoon and eve-

WENDELL PHILLIPS, ANDREW T. Poss, and other speakers, will attend. Each town is requested to be represented. BOURNE SPOONER, President. SAMUEL DYER, Sec'y.

PLACE WANTED .- A colored lad, between 14 and 15 years of age, wants a place in a good family in the country. He is used to the care of a horse, &c. Apply to Samuel May, Jr., 21 Cornhill.

chusetts and vicinity, during the month of March, may be addressed to WM. C. NELL, 21 Cornhill.

Applications for Mrs. Webb's readings in Massa-

EF ENGLISH LAWS FOR WOMEN, by the Hon. Mrs. Norron. A few copies of this interesting work are now for sale (20 cents each) at 21 Cornbift. GOOD CHANCE FOR A BOY .-- A shoe man-

ufacturer offers reasonable inducements for a colored boy of steady habits to learn the trade. Apply to WM. C. NELL, 21 Cornhill. FILES OF THE LIBERATOR—complete from 1843 to 1856, twelve volumes complete, will be sold for a moderate price to any Society or person disposed to make them further useful, by applying at this office.

BOOKS WORTH READING.

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An Authentic Account of Things There and Thereun-to Pertaining, as They Are and Have Been. 'Clever chiels and bonnie hiszies Are bred in sic a way as this is.' In one volume, 12 mo., with illustrations by Billings.

PRICE, \$1.25. The publishers believe this to be a book of an origi-PERMANENT VALUE. and respectfully ask for it the attention of the reading

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CHARLES RICHMOND, JB.

From the North Adams Weekly Transcript,

POETRY.

For the Liberator. PRANKLIN'S PROCLAMATION

Bays Franklin, says he- We have learned that our foes In Kansas endanger the public repose ; That, within and without, they're pursuing a course To direct and control the elections by force ; Combining, without any adequate cause, To resist and subvert territorial laws : Such a course, if pursued from within, all must see Constitutes insurrection'-says Franklin, says he. ' Now, therefore, I, Franklin'-says Franklin, says he

(While the North bends before him on suppliant knee,) Do issue, to every man in the nation. The following potent and grave Proclamation-To wit :- Be it known, that I herewith command All unlawful intruders at once to disband; For each outside endeavor to make Kansas free Constitutes an aggression'-says Franklin, says he.

"If the fury of faction'-says Franklin, says he, ' Disregarding the popular sovereignty, Is to fill all the country with ceaseless alarms, And bring on the dire arbitrament of arms. It shall be, between lawless attacks, on one side, And conservative force, by the other applied, With legal authority, wielded by me, As the head of the nation'-says Franklin, says he.

'I call on all people'-says Franklin, says he, In the slave States and free States at once to agree, To busy themselves with their own private cares, And refrain from all meddling with Kansas affairs : Admonishing all, that till order's restored, Justice waits with her scales, but forgets not her sword, And that all interference most surely will be Withstood at the outset'-says Franklin, says be.

'I invoke one and all, now'-says Franklin, says he, In this land of the brave and this home of the free, To let little evils, like slavery, rest, Till conviction comes home to the slaveholder's breast To say not a word of unrecompensed toil, But freely to welcome the slave to their soil : And to join with their master, whoe'er he may be In upholding the nation'-says Franklin, says he. 'Then our people, in quiet'-says Franklin, says he,

Shall recline in the shade of our own vine and tree The wilderness then shall bloom forth as the rose, And nought shall disturb us, or break our repose; All fears for our country shall then be allayed, And none shall molest us, or make us afraid : No nation shall then be so happy as we, And I will rule o'er you'-says Franklin, says he. Auburn N V

> For the Liberator. MUSIC.

*Whence hast thou the might of thy master spell ? Speak to me, voice of sweet sounds, and tell.

Oh, the gift of song is a priceless dower, A heavenly guerdon, a spell of power : How it moveth the soul by its magic sway, As the flower-buds ope to the morning's ray! And holy and pure should its tones ever be, The echo of truth, gushing forth bright and free, An angel-tone, hushing dark passion's wild storms,

As in our dream-visions float heavenly forms. And when Grief's dark shadows brood o'er the heart And it museth alone, from the world apart, What a holy calm, what a peaceful rest, Sweet music brings to the troubled b reast !

And music, too, echoes the voice of Joy, The heart-anthems free from grief's sad alloy : 'Tis the carol of childhood, the blessing of age, The chant of the toiler, new light to the sage. And when the soul would commune with God.

By the prayer of faith and holy thought .-When it strives for the good, the pure and true, And the inner life with strength to renew :

Then the soul seems dowered with the gift of song, Its native voice gushing forth pure and strong. And the spirit seems breathing its own native air, As it soars with the anthem, or thrills in prayer.

Oh! will not song be the language of heaven? And will not power unto all be given, To join in one harmonious strain, Love, peace and joy, the blessed refrain? CARRIE.

For the Liberator.

THE DESOLATE.

'Then he bethought himself of his utter destitution and replied- It is true that I have lost all, but I have worked many years, and I have now some strength left and if they would give me back my wife and children I would forget it all, and cheerfully begin life anew.

—An incident in A. M. Powell's Lecture. many years, and I have now some strength left,

Lone before me stood the stranger, In his meekness, all alone, With the heart-dew on his eyelids, And a sorrow in his tone; Yet with courage he said to me, (Courage that no grief could shake,) 'I am going to a far land, Where a better home I'll make."

Mournfully I looked upon him, And in tenderest accents asked, Without gold how can you purchase, And your strength so overtasked ? * Then at once the thought crept ov'r him. Of his cruel, bitter fate, And he felt his destitution, Knew he was so desolate.

But he turned his eyes upon me, As with blanchod cheek he said-Ah! I know my life is wasted, All my manhood's years are fled; That my strength of bone and sinew I have given to another-

That my heart-blood has been flowing Daily, for my white-browed brother But my veins are not quite empty, Not quite useless are my hands, And with courage I might labor

In a free and happy land, If I had my household darlings Playing round my cabin hearth, And my gentle wife's sweet smiling Silvering out the weary earth !

But, sir, (and his weak voice trembled,) Over wave and stream they are, Toiling in their chains and shackles, 'Neath your sunny stripes and stars ! There no father claims his children, There no husband seeks his wife, There he cannot save his hearth-stor Though his beart break in the strife Ah, sir ! for the strength they've wasted,

For the red blood they have shed, For the iron nerves they've broken, And the death-blows they have sped, I forgive them—they are nothing— But the precious smiles I miss, And the heart-strings they have broken-Can I e'er forgive them this?'

Then the stranger, old and lonely. Slowly turned his face away, And I wondered in his sorrow If he ever thought to pray? And so dark the path he trod, That I knew no heart could belp him, But the loving heart of God.

THE LIBERATOR.

THE SECTARIANISM OF THE AMERICAN ANTI-SLAVERY SOCIETY.

TORONTO, C. W., March 8th, 1856. 'United, not bound.'-N. P. Rogers. TO THE EDITOR OF THE LIBERATOR:

DEAR FRIEND, -I have carefully read what you have said in reference to my letter on Sectarianism. A reply to my arguments you did not deem necessary. Whether it is sufficient to refer my charge of sectari anism, against the American Anti-Slavery Society, to morbid tendencies, which do not come within the scope of reason or argument,' I am content to leave to the more reflecting of your readers; but for the sake of the less thoughtful, I will point out a few of your mistakes.

You represent me as occupying an isolated position as being unpractical, and as opposed to cooperation. Many hands, you say, I regard as making ' bad work, as well as ' light work.' The isolation is nothing more than the 'come-outerism' you have done much to pro mote, in spite of your sectarianism. It is the position which every reformer, ever since the world stood, yourself included, has been obliged to occupy, in order to do any good. Unpractical to fall back on individual conviction for the law of duty, and to discard all second-hand guidance? ! Our mediatorship is indispensable,' quoth all the priesthoods, to lead to God, -as they falsely pretend; they never do other than to hide from the soul his presence. It is not many hands I object to, but bound hands. I would have free hands for cooperation—that cooperation may be possible.

One very noticeable item of evidence which you marshal in proof of my 'morbid tendencies' is, that I regard ' free thought as entitled, at all times and in all places, to a limitless range.' I wonder how it could be free thought, if it was not limitless. Do you seriously wish to have thought, or the expression of thought, or the expression of thought, limited at any time or in any place? The President of the Anti-Slavery Society might wish it, but surely not the Editor of THE LIBE-RATOR. How can it possibly be limited, but by slaveholding instrumentality? Have you some better way propriety of having two platforms, or two places of regulating thought and speech than by that of self- of public meetings, in the city of New York: one regulation? My objection to chairmanship over a meeting is the same as that of the first Quakers. Had they continued true to the spirit as well as to the letter ture, in this world and in the other. The three of the objection, rejecting all mastership, in deed and great articles of faith which (without forming a in truth, as they still do in profession, they could never have degenerated into a sect.

You inquire, 'In what does the sectarianism of the American Anti-Slavery Society consist?' I have pointed it out very plainly in my letter, and your paragraph of culogy is all irrelevant, if designed to obviate the all its endowments, goes forward and gains a force of my charge. It is the limiting by other than higher and better state of existence. force of my charge. It is the limiting by other than self-imposed limits which constitutes it a sect,-the self-same article which gives to Popery all its power of mischief, and which alone constitutes slavery.

You say I 'brand the Society as sectarian because it does not ask the Episcopalian, the Presbyterian, &c., ence : and we enjoy not only social harmony, but to yield one jot or tittle of their peculiar theological views,' as the condition of their cooperation. No. I do not say that. But I brand the Society as sectarian, because it says the sectarian ware shall not be examined or its qualities tested on its platform. I charge it with being sectarian and unjust in subjecting slaveholders to a discipline from which it promises to screen its own coadjutors. If sectarian peculiarities are honestly held, they are ready for inspection at any moment; if they shun inspection, it is because they are disappointed, as they have a right to, because not honestly held, but held by the same tenure that the they are not instructed when they come in a conslaveholders hold their slaves, by the power of dark- dition of mind to receive such instruction. ness. The moral condition of soul which stipulates for the guardianship of darkness, is not of the quality to they asked for—that they knocked, and it was not the guardianship of darkness, is not of the quality to influence slaveholders, reared in luxury and idleness, to liberate their slaves, to accept of conventional poverty, and to take to working for their bread.

In sending my letter to THE LIBERATOR, I was not aware that I was sending it to the organ of the anti-slavery sect, but to what, in contradistinction from such organs, is characterized as a 'free paper.' I have of yore 'tried my luck' in other sects, and have got a speak, would of course be displeased, because have considerable power of 'just discrimination' in those matters. I know the difference between sectariand have longer teeth, and having lapped blood often- having received what they came to get, have er, are more savage than the young ones,-that is the

> Yours, as ever, very truly, GEORGE SUNTER, JR.

P. S. Connection. In my former letter, for " clear conscience and fair play,' read 'a clear stage,' G. S., JR.

LECTURES OF MISS HOLLEY. COVENTRY, Anthony Village, R. I., February 11th, 1856.

difference.

We have just had a refreshing shower of the Anti-Slavery Gospel in this vicinity. SALLIE HOLLEY has given us four lectures. She came to Coventry on of not being proscriptive, would be defeating the Thursday last, and lectured in the Baptist Church ;the audience was rather small, on account of the weather. Friday evening, she spoke in the Old Fellows' Hall, Riverpoint, Warwick. (This appointment was mis-in persons not yet committed to the phenon made in consequence of our having been refused the Methodist Church at Centreville, about a mile from the Hall.) There was a large and attentive audience. Many persons were present from Centreville, who extended a pressing invitation to Miss Holley to lecture there on Sunday evening, in the house that had been but a day or two before been refused, assuring her that the order had been rescinded. An appointment was accordingly made for Sunday evening. Sunday afternoon, she lectured in a hall in Phoenix Village, to an Spiritualism, they should be contented with someintelligent and attentive audience-rather small, on account of its being church service time. The question was put to one of the audience, 'How did you like the discourse?' The reply was, that the only objection he men and women, of the great subjects which are had to it was, that it was the truth.

ed,) found it well lighted and warmed, and well filled tremendous array of proof, that MAN IS A SPIRIT, by an intelligent audience. The desk appeared to be back to communicate with friends in this world. guarded by three clergymen. We had a long prayer Let us bring these facts, as our cartmen bring from one of them, -a Mr. Wilcox, I believe, -with but bricks, and then let us have philosophers to put very little if any reference to the lecturer or her subject. I must say, I rather feared for Miss Holley under Spiritualists, as I see them, are not working con these circumstances, but I soon found I had no cause to fear, for the inspiration of God, I believe, possessed her sonl, to speak the words of truth in soberness, earnestness and meekness. Had her discourse been analyzed, it would have been found to be as radical as any speech of the most ' ultra ' abolitionist ; but it was listened to with cander, attention and apparent acquiescence by ed to the discussion of positive principles before the nudlence. Much depends upon the manner in which the truth is presented in its taking hold of the heart and conscience. Sallie Holler, I think, is must have a philosophical as well as phenomenal blessed with an organization peculiarly adapted to ber vocation, and may God bless her, and the cause she advocates !

Mr. Lyon, the officiating clergyman, who was in attendance at this meeting, is said to be a good Abelitionist, and I know nothing, nor have I heard any thing, to the contrary.

Contrary.
Yours, for humanity,
PELEG CLARKE.

THE NEED OF LABORERS. Extract of a letter from A. J. GROVER, of Illinois, to SAMUEL MAY, Jr., dated EARLVILLE, Feb. 29th,

Never was there more need of laborers in the antislavery cause—never was there a more auspicious time. The struggle in Kansas has awakened the people to the great issue between the friends of Liberty and Elavery in America. They are more willing to hear on the subtherefore, is to augment our power by a sort of

ject than ever before. The resolutions of the late Annual Meeting of the Massachusetts Anti-Slavery Se ciety were extensively published and circulated her in the West. Even the Chicago Times copied several of them, and remarked that they set forth the only hon est and consistent anti-slavery position, - yet it seemed to them, of course, the height of fanaticism. A chang is rapidly coming over the spirit of our dreams, as a people. The late victory of the North over the South in the election of Speaker, though unimportant in itself think is very eignificant of progress. So far as I know, it is the first instance, in the whole history of our Government, in which the North have triumphed in a contest with the South. If Wisconsin should succeed in sustaining herself against the Federal courts in the Booth case, there will be another victory, of most vital importance. If Pennsylvania triumphs over Judge Kane, in favor of Passmore Williamson, there will be a third victory. Nothing can be more cheering to the friends of Disunion, than to see the State and Federal courts coming into collision, on the question whether man has the right to hold property in man. I believe with Mr. Phillips, that here is where the question must be first met, practically. There is nothing so imporant, politically, to the free States, as the right kind of judges. If the people can get the judiciary of the free States on the side of liberty, a great point will be gained. To this end, the Eastern States should go to work and have the mole of appointing judges changed from the Executive to the people, as is the case in most of the new States. This would have a remarkable effect in changing the law in certain cases. The servant is as his master. Let the people make themselves masters of the judiciary of the State, and your Judge Shaws would change front when a Sims or a Burn maks for a habeas corpus, to snatch himself from the claws of a Commissioner Curtis.

> From the Spiritual Telegraph. NEW YORK CONFERENCE.

STUYVESANT INSTITUTE, Feb. 27, 1856. Andrew Jackson Davis said :- On Sunday eve ning last, I made a proposition that the friends should assemble on this occasion, to consider the for the discussion of spiritual phenomena in all their bearings, and the other for the discussion of principles, in all their bearings upon human nacreed) are certainly adopted by all Spiritualists in the United States, are

First, That man, as to his internal, is an organized Spirit.
Second, That after the event called physical death, his Spirit, preserving its individuality, and

Third, That after having become acclimated, so to say, to that world, and acquainted with its customs, and the great recent discovery that a communication can be had with remaining relatives. that Spirit comes back and demonstrates its existalso occasionally have moral and intellectual feasts

at spiritual tables. Hundreds there are in the churches who believe these articles under various names, and in different forms and modifications. Now, persons who come to Stuyvesant Institute, to hear a lecture on Spiritualism, expect something on one or all of these articles of faith; and if they do not hear that, which is sometimes the case—if they do not hear any thing concerning them-scarcely hear · Spiritualism mentioned-they feel opened! This arises from the fact that, in order have a free platform and have no sectarian rules, we have had miscellaneous speakers. Perons coming under the name of Spiritualists have felt impressed to speak concerning the movements of the nineteenth century, or-to take my own case-to speak as I did, on one occasion, c ing the organic developments of nature. Persons coming to hear Spiritualism, when I should thus of mistaking mole-hills for mountains. I believe I next evening, their places would probably be oc-

good acquaintance with the family. I am in no danger they would not get what they expected; and the cupied by persons who feel an interest in such subjects, and Spiritualists would wait till some accredited speaker on Spiritualism should occupy anism and freedom. I also know the difference between the stand. I have therefore found disaffection old sects and young ones. The old ones are stronger among our own friends, and in persons who, not ceased to come at all. I propose, then, in order to meet the wishes of the several classes of minds, to establish in the

city of New York, a place where it shall not be nsidered out of order for those inspired to do so, to speak concerning philosophical or scientific questions, or to give us a lecture on literature. ert, industry, agricultural chemistry, anatomy, physiology, music, or any thing to be thought of in the whole realm of human interest—a place where, in a respectful manner, every social, political and ecclesiastical form and reform may be fully and freely and dispassionately discussed. Such a platform would be incompatible with a systematic explanation of Spiritualism per se. To have such miscellaneous subjects brought on very object of our meetings. I know that there is a vast deal of inspired talent in the United States -in Boston, in Concord, in Maine, in Pennsylvawho, in fact, have no inspiration to speak upon the question at all-who, nevertheless, have great truths, it seems to me, to impart to the masses: yet they will never come to a platform which is understood to be committed to Spiritualism.— Though its advocates and chairman may repeated ly protest against defining what a man shall say, often declaring that a man shall be free and re sponsible for his own statements, yet, the audience will never be convinced that if they came to hear, thing very different. Yet, as people of Nev York and having relatives in the losing the grand nineteenth-centural fact of a platform for the full and free discussion, by intelligent not suggested, as I take it, by the three points of Sunday evening. About 7 o'clock, we arrived at spiritual faith. I therefore suggest that we play the church, (the one which had previously been refusinto each other's hands—that Spiritualists bring a superior of proof that you is a Spray these bricks into a human temple of Reform. secutively for a great human regeneration. itualism, I know, is breaking up the creeds and institutions of the land, but they are driven out into the field of investigation with scarcely a principle of interpretation by which they shall under-stand a chemical or physiological fact, with the understanding of scarcely a principle by which platform, and, without sectarianism, communicating freely with each other. For the man who comes here, Bro. Tiffany, for instance, may desire to speak next Sunday morning on questions per-taining to Spiritualism, which would convey much instruction to the people; but suppose that in the evening his discourse should be on the influence of the conscience of the American people upon the institutions of the world, he would have hardly a sentence in which to bring out the phenomena of sentence in which to bring out the phenomena of Spiritualism, in order to interest the people who have come to hear of that subject; yet the advertisement in the Telegraph or the Tribune would be — Spiritualism. Joel Tiffany will lecture at the Stuyresant Institute, etc. The people come, and hear a lecture upon the relations of the American conscience to institutions, and scarcely hear the

word 'Spiritualism' mentioned, and they necess

systematic and consecutive effort to indoctrinate the city of New York with Harmonial Principles, and then, by inoculation, the country abroad. I find bands of reformers who have, so to say, nobody to own them. They are working in isolated groups, and in consequence of their detechment body to own them. They are working in isolated groups, and in consequence of their detachment from the great principles of common nature, they seem to be doing about 60 per cent. of good and 40 per cent. of evil. It is solely owing to the lack of harmony of movement. I have in mind, as an instance, the Free Churchmen, whose leader is Theodore Parker. There is probably no person in the United States who has such a mighty influence to-day upon the Protestant Church, and through that upon the Catholics of other countries as well as this. At the same time, there is only a certain class of persons interested in him, and all other questions are eclipsed. There is a strange school of inspired rebukers of evil, whose leader is William Lloyd Garrison. There are none so capable Lucy Stone Blackwell, who represent a certain re-of scolding the United States as Mr. Garrison, and those brave men and women who are marshal-others, like William Lloyd Garrison, who represent and those brave men and women who are marshalmovements are not pervaded by the universal spirit movement in Pennsylvania, is not expectplatform. The only way is to be acquainted with ments!

the stirring principles of reform, which all these Mr. MINTZER was in favor of another platform

At the same time, there is a lack of WILLIAM GREEN, JR., said he would propose, as have the discussion of those principles by which mankind, through the united instrumentality of permanently good in the world. uniting the now isolated reforms. At the same time, it is impossible to satisfy the wants of a presented, as none was contemplated, yet it is gengreat mass of fresh-born Spiritualists, by speakers erally understood that the friends of the Harmoni-

Mr. Davis here read a series of resolutions embodying the general principles of the Harmo nial Philosophy, and also the following preamble and resolution, more particularly relating to the subject under consideration :-

Whereas, owing to the recent development of any and various progressive *Ideas* which demand interchange of thought and free discussion, we deem it to ica, and all other countries—available lulent, which we cordially invoke to aid in the world-wide effort of hu-

ourselves, an ' sign of establishing in the city of New York, a Pro- the frequency and fulsomeness of its adulations PLE'S LYCEUM.

Dr. HALLOCK did not intend, nor wish to say For himself, he felt inclined to labor in creating a stantial than the external body, but of whose existence we were but just receiving knowledge. Of the millions inhabiting our planet to-day, very few had the lightest philosophical consciousness of possessing within them an immortal organic structure, which will survive to the latest time. He would trace the failures and mistakes of men to the fact that their actions were put forth in ignorance of this fundamental fact. How is a man to be supposed capable of living a true life, who has not the slightest knowledge of what constitutes it! He can only approximate it by conjecture. If the failures which have characterized fragmentary reforms in all ages of the world are due to ignorance of this fact, then, evidently, the true reform must be based upon a recognition—a feeling of the Distormant of the latest time. He way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, wood, was evidently overawed by Washington's reputation. Mr. Everett's.

The subject is absolutely a new one. It has never been touched by a competent hand, except in the way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, woo, was evidently overawed by Washington's reputation. Mr. Everett's.

The subject is absolutely a new one. It has never been touched by a competent hand, except in the way of eulogy,—which profiteth no man. Jefferson came nearest treating it worthily; but he, woo, was evidently overawed by Washington's reputation. Mr. Everett's. recognition of that internal structure more substantial than the external body, but of whose ex-

ples illustrated in the phenomena of Spiritualism, and took much interest in the meetings designed us that Washington was a very different man from for their presentation. He was not, however, indebted to the manifestations for his convictions with regard to spiritual existence. The persons in whom the spiritual phenomena bave produced the greatest impressions, are those technically called reformers —those who have been engaged in loosing the prisoner's chain, in instrucing the world in the application of the principles of love to the relation of master and slave—those who have formed a party to progress in the Church—those who claim be instructed so much that they have been branded as infidels-inquiring men and women who have loving hearts.

Mr. Davis's suggestion met the views of the speaker. He rejoiced in the present meetings, because they lay a platform that, God helping, will time of beginning, and in ten minutes after the are stolen from her.

the platform of these meetings was simply for the vis did not satisfy him, and he did not know that any definition which he had beard met his view of He did not feel capable of giving it a definition which would correspond to his conception.

Diverse views of Spiritualism were taken by different classes of Spiritualists, and by those who were not Spiritualists. To his mind, Spiritualism was all that it had been defined to be, and more too; it was table-moving and rapping—it was science, philosophy and religion. To him, Spiritualism appeared to be the principle, the essence, the He did not know that it was in order for him to

express approbation or disapprobation of Mr. Davis's propositions, though he did not see that he

must necessarily be Abolitionists and Temperance men. If that were the case, he had been making slow progress. He had been attending the Spiritualists' meetings to see if he could not become a Spiritualist; but if he were to have saddled upon him all the isms of the day as a consequence of becoming a Spiritualist, he must come to a dead halt. Though he could not call himself pro-siavery nor anti-temperance, yet he would not visib to very nor anti-temperance, yet he would not wish to be classed with what are generally understood to be Abolitionist and Temperance me Mrs. Mary F. Davis said : We have heard reformers spoken of here this evening, and I wish to say one word on the same subject. In our day there are such persons as Ernestine L. Rose and

the way of disciplining the people, and forcing Parker, represent a theological reform; and others them to stand on their own feet—really more for still represent a political reform. Thus every rethis than for the slave of the South. At the same form has its representatives: and it is necessary, time, I think there is an injury done to Massachusetts, and to all the Union, from the fact that his where these reforms can be freely discussed. of adoption, which a great and beneficent philos-ophy ought to have. The consequence is, that we in New York, and he in Boston, though seeming ered relevant to the cause of Spiritualism that the Now I wish to inquire whether, while the pre

in New York, and he in Boston, though seeming to work for the same grand purposes, do not come together, while unwholesome and mischievous misunderstandings exist concerning us. Lucretia form, on Sundays. They have great thoughts to Mott, who stands at the head of the Progressive present to the world, and it is always beneficial to ed to speak in any place in this city, so far as I Would it, then, I repeat, be relevant to the cause know, except in the Friends' meeting-house. I of Spiritualism, that they should be invited to lecwant these opposite reformers to come forward and ture here, or must we have another platform on lay what they have upon the table of our free which they can stand and promulgate their senti-

candid men and women possess to a greater or less considered each system a stepping-stone to harmony; that there should be a platform broad Now, Spiritualism is the fourth, the grandest, the most important movement of the nineteenth branches of reform.

unity of effort, which I, for one, yearn to see in a means of arriving at such mental freedom, that the minds of all who adopt its three articles of Mr. Davis be authorized to take the management faith. I know not how we can bring together the and control of the Lyceum, the plan of which he Free Church movement of Theodore Parker, the has presented, and that he deliver lectures on the Slavery Reform movement of which Mr. Garrison is the representative, the Progressive Friends' the public mind for the advent of other speak-movement represented by Lucretia Mott, and the Spiritualistic movement represented by thousands | Futhermore, I suggest that we obtain a commodious in the United States, except by having it under- Hall in or near Broadway, at our private subscrip stood, that while in one place in New York, the tions, and that all the speakers be remunerated phenomena of Spiritualism shall be indoctrinated upon the voluntary principle—i. e., by free coninto the people, and the evidence for Spiritualism tributions by the audiences at each meeting, as is

these different movements, shall be elevated and the fact which had been remarked upon, that reharmonized, as contemplated in the Lord's Prayer, formers especially need reforming—in the opinion of Thy kingdom come on earth, as enjoyed by the the speaker, for the reason that they were inhorinhabitants of higher spheres. If we are what monial, each reformer attaching undue importance we believe we are, let us commence a systematic, to the branch of reform in which he was engaged not a sectarian, effort to bring about something at the same time that he underrated or absolutely I have conversed hindered other reforms which deserved his symwith hundreds of Spiritualists, and the most intel-pathy, and whose in-forming principle was identi-ligent are in favor of this harmonial principle of cal with the basis of his own reform. Although no action was had upon the resolutions

who feel inclined to the platform which I am sug. al Philosophy have concluded to go forward with gesting; and I see that a great mass of Spiritu- the People's Lyceum, in accordance with Mr. alists are in need of the thoughts which would be Davis's plan, the general features of which were set forth as above by Mr. Green.

> From the New York . Life Illustrated.' EVERETT UPON WASHINGTON.

Miss Austin, in her Life of Addison, relates that the extraordinary success of the tragedy of Cato, on its first production at Covent Garden change of thought and free discussion, we deem it to be wisdom to adopt improved methods for the acquisition and impartation of knowledge; and believing true inspiration to be universal and perpetual and confined to be universal and perpetual and confined to be universal. be wisdom to adopt improved methods for the acquisition and impartation of knowledge; and believing true inspiration to be universal and perpetual, and confined to no particular age, or personage, but received by the particular age, or personage, but received by the representative minds of both sexes in Science, Literature, Art, Philosophy, Spiritualism, History and Reform; and believing, also, that the runlic rostrum should, and will in due time, supersede the private pulpit as a channel of transmitting instruction to the masses; and, whereas, we earnestly desire to fraternize lery seemed to be struck with admiration of the pit as a channel of transmitting instruction to the masses; and, whereas, we earnestly desire to fraternize lery seemed to be struck with admiration of the with the progressive and spiritualized TALENT of American semination. For once, peers and populace

Something similar to this has lately occurred man enlightenment and social unity; and, whereas, we pray to be instrumental in the discovery and dissemination of all facts, both physical and spiritual, and in the promulgation of universal Truths, both terrestrial party, of course, makes much of Washington; and and heavenly; therefore, rival parties, to show the world that they are just Resolved, That we quietly organise, and constitute as 'American' as the American party itself, if not egral de- more so, strives to out-do the The consequence is, that the popularity of Washington, at the present moment, is immense. If he Dr. Hallock did not intend, nor wish to say anything adverse to the suggestions of Mr. Davis, were only a tragedy, he would make a manager's for he thought that each individual should work in the field which seemed to him the most attractive. opera-house, when Mr. Evereft gave him in the form of an oration, and drew the greatest crowd

ever seen within walls in this city.
What a thing is reputation! There are on of this fact, then, evidently, the true reform must be based upon a recognition—a feeling of the Divinity stirring within us. It is only upon such a basis that reforms can every hope to come to a successful termination.

The much interest in the princithe Great, and Napoleon the Great, and informed either of these personages, and, in fact, much better. This proposition was received with faint ap-plause. He also achieved the original observation, that Washington was more remarkable for the harmonious wholeness of his character than for any one prominent trait; but there needed no Evcome from Boston to tell us that. The

general coldness with which the oration was received struck us as a sign of progress. The time has been when the eulogistic style of oratory was completely satisfactory to a miscellaneous au-The spectacle presented by the house, on this oc-

make every man an Abolitionist, and nothing short of it—and every man an Associationist, willing to use his property, his strength, time, reputation and influence to help, not the man who can help him barred and black-cravatted magnates of the city. self, but the man who can not help himself—will.

Soon after, Mr. Everett entered, leaning on the ing to help the woman who is deprived of her rights, the woman, black or white, whose children Association, and was received with considerable Association, and was received with considerable applause. He is a slight man, with a ruddy coun-Dr. Warner considered it a mistaken idea that the platform of these meetings was simply for the iscussion of Spiritualism in its phenomena asdiscussion of Spiritualism in its phenomenal as-pects. The definition of Spiritualism by Mr. Da-pects. The definition of Spiritualism by Mr. Da-his hand in a ceaseless quiver that becomes at length disagreeable to nervous people. Mr. Everett is just the man to please the respectable and the conservative—the men of property and the clergy. To those who look in a public instructor for advanced ideas, moral courage, deep convic-tions, and, above all, artless sincerity, Edward Everett is a disappointment.

The audience, on this occasion, behaved like a many-headed monster. It almost refused to hear Mr. Bancroft extol, in high-flown phrase, Mr. Ev

erett's high-flown performance. The unlucky his-torian, anxious to make himself heard, pitched his voice in a key which the Many-Headed thought express approbation or disappared and see that he vis's propositions, though he did not see that he [Mr. Davis] proposed to accomplish anything new. There was nothing to prevent any special reformer taking this or any other room, and setting forth his special ideas. He did not see that Mr. Davis proposed to do anything further than to furnish facilities for the sectarian reformers of the day to prosecute their favorite schemes.

Mr. Bancroft's eye nappose nevolent countenance of Washington Irving. In this special ideas. Straightway the house resounded with calls for 'Washington Irving.' Mr. Irving never speaks. He is as modest as he is beloved; and so the house called in vain. Mr. Bancroft's eye nappose and the parquette, and he alluded to the fact in his special ideas. Straightway the house resounded with calls for 'Washington Irving.' Mr. Irving never speaks. He is as modest as he is beloved; and so the house called in vain. Mr. Bancroft's eye nappose nevolent countenance of Washington Irving. proposition to be for a Spiritual Lyceum; nor did that the whole affair was contrived for a purpose, advocates of abolitionism, or any other points merely the pretext.

named by him, but that he [Mr. D.] considered them to be matters of reform, and that he should like to see some place established where they could THE LECTURE OF WENDELL PHILLIP THE LECTURE OF WENDELL PHILLIP.

The lecture of Mr. Phillips, last Priday create, was listened to with the most intense gratification, by the largest audience yet assembled in the core. The subject was the 'Lost Arts.' His design was to show, that in nearly all those arts which mins, to show, the comfort of mankind, the Ancients was the comfort of mankind the complex was the complex wa be discussed. He did not agree that Spiritualists to show, that in hearly markind, the Ancients we ter to the comfort of manking, the Ancients ver-equal, if not superior, to the Moderns. This is abundantly proved by facts. In the illustration of his subject, he assembled and displayed a pray variety of curious facts. The selection of these

variety of curious facts. The selection of these facts, so appropriate and fascinating: the simple city of the method by which they were arranged; the crystal clearness and exquisite elegance of the style in which they were convered: the crystal ease of manner—these constitutions. style in which they were conveyed; the county grace and case of manner—these constituted its leading attractions of this most admirable particles are than an hour area. formance. For more than an hour and a half he held the large audience in hushed delight. He sorted to no vulgar tricks of oratory. To rase, or mouthing, no attempt at display. Mr. Philips or mouthing, no attempt at display. Mr. Phillips does not belong to the "Spread-Eagle School" is is simply natural and sincere, and that is sufficient to charm any audience. As he passed from tope to topic, and from one class of facts to another, a was like turning a Kaleidoscope, —every tan fasted a new and more brilliant combination. Is the hands of a common speaker, that subject with

ed a new and more original communation. Is the hands of a common speaker, that subject would have been insufferably doll; but in his, with that faultless taste, brilliant learning, and artistic nture, it was invested with magical interest. The close was solemn and thrilling; and her he revealed the real superiority of the Press over the Past—that with the Ancients, knowledge and art were confined to the few, and were lost the convulsions which toppled the thross of power, and engulphed the treasures of aristed-cy; whereas, with the Moderns, it was the pa-session of the millions, and thus could next is lost, because so many were interested in its pa-

We were struck with one incident, which could not have escaped his observation. When he is not have escaped his observation. When he at tered the room, there burst forth, instantances, an expression of welcome and applause. The was a significance in this not to be mistake. started among some fifty students from Williams' College, who had come over to hear him, but be fore he reached the stand, it was general, and he sounded from every part. This was not clicked by Wendell Phillips, the lecturer, but by Wendell Phillips, the classic orator of freedom, the classic pion of the trampled millions, the advent of emancipation. It was the tribute of the your and brave to the knightly courage, glorious quence and unflagging zeal he has erbilise against the colossal fillanies of the age.

Such incidents, slight though they are, infini the current of feeling and the tendencies of opeion. They must be gratifying to one whose facts toned nature can so keenly enjoy appreciation and sympathy, but whose fortune has been in the alvocacy of despised truth, to receive an accept amount of public hatred and abuse.

UNCONSTITUTIONAL. Everything that facilitates the escape of slaves has been pronounced unco-stitutional. In this view of the case, we allow the freezing over of the Obio River as decided; unconstitutional, and we would call the attention of Congress to this matter. It breaks down one of the middle walls of partition between Slavery and the Gentile land of Freedom, and slaves are stall ing themselves of this unconstitutional freak of the weather and river, and making their escape with out any compunctions of conscience. We ber rumors of numerous escapes, and so insecure is slave property regarded now, that many master near the river are sending their slaves into the interior for safe keeping. The moral character of Jack Frost and the tendency of his actions need investigation. The Lynchers of Brady should examine into this matter, as it is doing more against the peculiar institution than he ever did. Where is Shawshawhearem and the rest of the Pottowota mies !- Cincinnati Guzette.

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