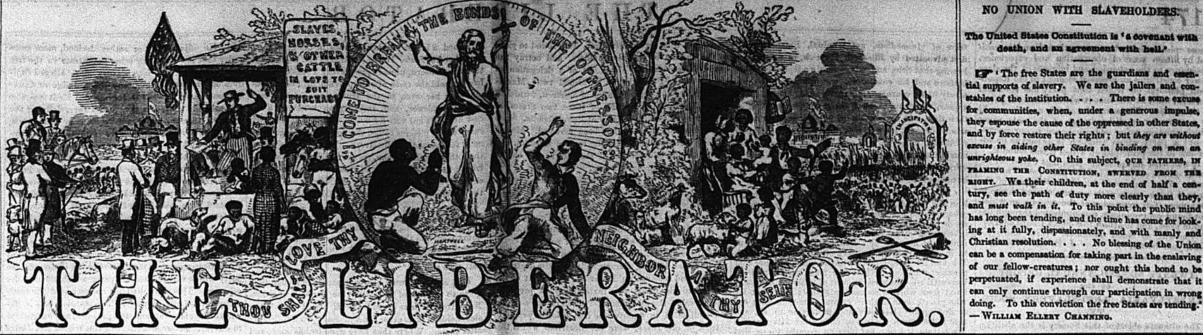
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IF The following gentlemen constitute the Financial Committee, but are not responsible for any of the Lebts of the paper, viz:-FRANCIS JACKSON, ED-MEND QUINCY, SAMUEL PHILBRICK, and WENDELL



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS:

leath, and an agreement with hell.

The free States are the guardians and emen

excuse in aiding other States in binding on men as

unrighteous yoke. On this subject, our fathers, in

can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be

can only continue through our participation in wrong

doing. To this conviction the free States are tending

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 44.

BOSTON, FRIDAY, OCTOBER 29, 1858.

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

WHOLE NUMBER, 1454.

-WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

From the Ceredo Crescent, the organ of Mr. Eli Thayer's Virginian settlement.]

A correspondent and friend of Ceredo writes to us critical letter, and among other objections to the a critical letter, and almong other objections to the conduct of the Crescent, complains that we have jured at abolitionists. He thinks the class of men referred to may take offence, and that we shall not get them in here to help build up the town.

The term abolitionist is not understood by our correspondent as it is by the writer hereof, and perhaps

many other readers who have been accustomed to the

language of politicians, may require a little explana-We very well know that all Republicans are called abolitionists by Southern politicians; and that many of them apply the term to all the opponents of the present national administration. One thoroughly posted in New England politics knows that abolitionists in Massachusetts are a hated set of fanatics, knaves and fools. They are as different from Republicans as they are from Democrats, and some have arged with good arguments that they are separated wider by their preachings and practices, than the Democrats and abolitionists. At any rate, than the John and church going citizens in Messchusetts will have nothing to do with abolitionists. They are headed by W. L. Garrison and Theodore Parker, both able men, and one, at least, a superior scholar. They are men of peculiar habits of thought and study, strong prejudices, and passionate temperaments, the latter controlled and mided in public and private with consummate skill, when it seems to them desirable. The rank and file is composed of disappointed old maids and strongminded married women, men of some brains, men of to brains, and men of no principle ; spiritualists, infilels, apostates from professed religious belief, and searchers after 'new things' in general; most of them are noted for a general looseness in their religloss belief. Their preaching is abominated by erery honest man. They preach dissolution of the Union, destruction of religious associations, and annihilation of the ministers of the gospel. They are not reformers; they offer no plan of reform of preseat crils, but counsel destruction to all existing institutions as the only method of curing the wrongs of society. They say our national constitution must be destroyed, our government overthrown, the churches all abolished, and the slaves all liberated.

The abolitionists in former years went into relias meetings on the Sabbath to preach anti-slavery. thether the congregations would hear or not, as in numerous instances broke up the services. We ing their doctrines, but they never fail to abuse good men, slander the churches, revile their forms of worship, and do whatever else they can do to create a disrespect for religious worship, contempt for the gospel, and a prejudice against the preachers. This called their first duty. One poor creature was tolerated for years, who, in great many cases began his harangues in this way: 'My friends, that church there and the members is a den of thieves; nay worse than thieves; they are robbers, pirates and murderers, and I will prove it to you.' This was his lanfor a number of years. An ingeniously worded lie reat and good man, they would re peat in their addresses from day to day, until the rak-minded hearers would come to believe all they aid. And so they got a few sympathisers here and

there, and were tolerated by the balance of the commanity, with the understanding that the traitors would fail of their design if let entirely alone. They have been pretty nearly left alone for fifteen years, and are not so strong in numbers and influence as they were ten years ago.
Such is the class of persons called abolitionists in

sing; but the and shows in all his frame. I now; it has reathing easy; petite returns, which pierced phorrhood can rophy like this ve won for the renown. East Nay, it accomes are the seed cadful harvest up. Bronchiltis, gh, and all irrasily cured by cason. Every hey will find a idious prowier n many a flock,

ets, with direc-plaint, may be , of which we hem broadcast k every where on it contains, generally have for sale these YER, Practical

d, N. H.

Medicine ever

er Store.

f New and Sec-leds, Mattreses, ing house, which

STAIRS.

Hear!

s form, a full Relate RUTLAND in the discussions Voman's Rights, Education, &c. son Davis, H. C. iennott, Joel Tis. Poster, Miss. Class Farstra, Eliza Farstra

& SON. rnhill, Boston.

MAY,

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RS

Massachusetts. They are to the North something like the avowed secessionists of the South, only they never have any influence in the political elections. What influence they can exercise in a body is evil and only evil, and their aid in any good cause would not be worth a thought. They are not worthy of any respect. And although some who sympathise with them may be good men, no editor should be choice of language to avoid giving them offence. The good men who sympathise with them should withdraw their countenance; and in speaking of a class whose preachings are vile, a man is under no obligation to select dainty terms, so he speaks the truth, for the sake of individuals. misapprehension of the term at the South, and the dishonest use made of it by politicians, oblige an editor to mistify his meaning in stating a simple fact. We are not able to perceive, therefore, why we should be alarmed at the sensitiveness of abolitionists a the one hand, or pro-slavery men on the other. Preaching polities is not our business, and political questions that admit of argument on both sides we have nothing to do with. That the labors and inflormes of the abolitionists spoken of above is pri-marily, practically and ultimately injurious to the best interests of free labor and a republican government, we have not a shadow of doubt-we think it admiss of no arguments. As we would not argue hood wrong, so we would not forbear to condemn abilitionists, first, last, and always. It is of no consource what they preach, their practices are only eril, and they are not opponents of slavery exten-sion and friends of free labor, as the writer of this has known them in Massachusetts. This is the feeling of all good men who have heard their blasphemous doctrines and seen the influence of their labors. We do not desire to work with them in any cause, and do not believe any true friend of free labor docs.

SHALL MASSACHUSETTS BE FREE?' This pertinent question is put in Brother Garrison's Liberator last week. As there may be some curiosity about the exact way in which the Puritan Commonwealth

is to be liberated according to Garrison, here it is: To the Honorable Senate and House of Representatives of the Commonwealth of Mussachusetts:-

The undersigned, citizens of Massachusetts, respectfally ask you to enact that no person, who has been held as a slave, shall be delivered up, by any officer et court, State or Federal, within this Commonwealth, to any one claiming him on the ground that he owes serice or labor to such claimant, by the laws of one of the Slave States of this Union.

That's nullification, out and out .- Jour. Com.

One of the most interesting and instructive facts in the history of the human race is the recur-tance, from time to time, of diseased conditions of the public mind, constituting moral epidemics, which infect society with moral delusions, just as its physical condition is occasionally disturbed by infections. mections or contagious distempers. Whenever one of these moral epidemics seizes upon the public mind, it becomes morbidly sensitive on some specific subject; it runs into the most pitiable extravagances; it seems to lose all senses. ous or contagious distempers. supect; it runs into the most pitiable extravagances; it seems to lose all sense, reason and judgment; it shibits the symptoms of temporary deliriousness. The prevailing sentiment in the Eastern States in segard to the negro race constitutes a striking illustration of these intellectual epidemics.—Boston Courier.

SELECTIONS.

'FAIR PLAY FOR WOMAN.'

hard that the breath was universally conceded to be worshipped women as idols, but in fact, treated them squeezed out of it. Agitation was at an end; fallike courtesans. It was a kind of spiritual Mahomnaticism was about expiring for want of fuel; and the whole country was invited to step into Mr. Clay's The idea jokes of that lively season, nothing surpassed the of sugar candy came again into fashion.

quavering cry that occasionally disturbed the jubilant shouts of the hosts of freedom Dear, dear, of England, even a hundred years ago, is that wo-there must be some mistake! Where is Mr. Ma- man was counted the inferior of man—the toy of his son? Call Mr. Clay! Call somebody! Something passionate moments, the pupper of the court, the must be done! This question was all settled six drudge of the household. And this was two thouyears ago.'

is answered. An evasion is not an answer; a political juggle is not a moral sentiment. When such a aks a question of human liberty, it will not be plastered into silence with platitudes about har-mony, nor drugged with rhetoric about 'Union' or brotherly love, upon terms repugnant to common humanity and common sense. The conscience of an educated people sits like a Sphynx in the public heart, pronouncing its terrible riddle—practical De-mocracy. Newspapers, Presidents, caucuses, gubernatorial, senatorial, congressional candidates, are remorselessly consumed by it. They cannot silence it, nor blind it; they cannot juggle it nor terrify it, by the most dexterous flattery nor the most lugubri-ous warning. They cannot evade it by the most stealthy circuits of non-committal, nor soothe it to sleep by the most discreet silence. Their timid said that unquestionably both men and women in whispers roar like thunder; their very silence betrays them. Our present President, like many Preshave ever enjoyed in any other country or age; and to settle this question. His settlement was like tin-der thrown on to extinguish a fire. The terrible conscience, the indomitable common sense of the But the country slew the President last week in Pennsylvavia like a soldier slain with his own musket. (Applause.) The President has not proved himself the Edipus of this question. He has not settled the question; the question has settled him! (Renewed

and hearty applause.) The politicians who make this question of slavery the test of the union of enlightened Republican states, may be welcomed even to Fancuil Hall, in Boston, with vociferous applauss; but when the noise of the compliment is over, the voice of an intelligent peotinacity, whether democracy does not mean fair play tion, eating up Presidents and parties and Mexican generals, until it is finally answered by laws which tablish equality and freedom, by such laws as vindicate the great doctrine of State sovereignty, by making it penal in one State to connive at the crime

I am aware, ladies and gentlemen, that many of you at heart agree with me thus far; but, for my-self, I believe that the same mind that holds this question unsettled, with progressive civilization, with the same instinct of justice, will take another step, and ask whether democracy does not also mean fair play for every woman? Have women ever had fair play? Do they have it in this country now? Ought they to have it? Of course, I do not expect you all to agree with me in the conclusions to which I arrive; but I hope that our hour's talk on this subject this autumn evening may be like the walk of Boaz through his harvest field, and that as we watch with him the painful posture of Ruth, who only follows the harvest, but does not share in it, our hearts may echo his words, 'Sure, I said, Heaven did not mean where I reaped, thou shouldest but glean. Lay thy sheaf adown, and come share my harvest and

Having thus eloquently and forcibly prepared the

manity, woman the heart. Man, we say, woos; women is won. He is warrior, and scholar, and it license, and not liberty, for an American citizen, father; she is mistress, and friend, and mother. It in the city of Boston, to say what he thinks of slaman shall be exactively associated warriors. Wen and what he thinks of the Union? Men and man shall be essentially womanly, as that every man shall be truly manly; so that there is no such contemptuous nickname for a man as to call him 'Miss of Boston, shaped and loaded the weapon that pres-Nancy.' The question is not whether women are ently felled your Senator and wounded your honor men. Men are men, and women are women. No boy is so contemptible as the she-boy, while the he-

The sexual sphere of each is plainly indicated by nature, but men have always assumed to regulate the sphere of women in those industrious and political relations which have nothing to do with sex, and sphere of women in those industrious and political relations which have nothing to do with sex, and have always treated them, not as equal with men in all social rights, but as socially auxiliary and subordinate. 'In every age, and in every country,' says Gibbon, 'the wiser or at least the stronger of the world, did the great mass of men knowsomuch,

Extracts from a report, in the Boston Atlas & Bee, of a Lecture by Geo. William Curis.

Ladies and Gentlemen—In the year 1850, as we all know, the celebrated slavery question was finally settled in this country. What was called the 'respectable' public opinion, which thought that perhaps slavery was a bad thing, but you had better not say much about it, sat down on the subject so laves. Speaking of chivalry, he said, ideally, it worshipped women as idols, but in fact, treated them

The idea of woman as the natural equal of man, omnibus, and jog comfortably on to the Millennium, does not appear much in literature until Shakspeare, but preferred to receive Mr. Mason's little bill as a With Elizabeth Tudor on the throne, the real governor of Eagland, at the most critical period of her is man! Six years from that final settlement, the history, it was not difficult to think well of woman. country was blazing from end to end with the fiercest But the Shakspearian ston died away. Wothat debate; and among all the excellent man soon degenerated into an idol; and the worship

sand and more years later than Athens; but there Ladies and gentlemen, when the American mind had been very little essential change in the condi-asks a question, involving human liberty, right, or tion of woman. Goody Barbauld, toward the end responsibility, it will ask louder and louder until it of the last century, expressed the universal opinion of what is called 'the sphere of woman,' when she simpered in her languid verses, comparing woman to

> Gay without toil, and lovely without art, They strive to cheer the sense and glad the heart; Nor blush, my fair, to own you copy these, Your best, your sweetest empire is to please.'

Precisely the sentiment urged by every slave merchant upon every Circassian girl he brings to Constantinople to sell to the Saltan! precisely the principle inculcated on her daughter by every scheming mamma who means by 'a good match for my darling Jane,' any thing in trousers with twenty thousan dollars a year !

idents before him, presented himself as the Chipus in some portions of the country, there are laws and usages which justify the assertion that women are more respected among us than in any other country. But the question is—What is the spirit of our society and the character of our laws? We may be as gallant as Lovelace, or as courtly as Sir Charles Grandison, or, with Joseph Surface, we may make the most beautiful professions, but this is a question of practice and not of professions; and it is one of our national weaknesses constantly to confound our professions with our performances. Thus, for in-stance, we profess to hold as our distinctive princi-ple, that all men are created free and equal before the law '; and yet, as a matter of fact, nearly oneseventh of our whole population lies in the degradacompliment is over, the voice of an intelligent peo-ple, which knows that the permanent prosperity of any public state necessarily depends upon political justice, will be heard, demanding, with terrible per-tingeity, whether demography does not mean fair play and the administration of our government to-day is in the hands of men who wield all its power and patronage for the protection of slavery; who gravely declare that all men are not born free and equal before the laws, and that all men have not a right to life, liberty and the pursuit of happiness. Unques tionably, as a nation, we profess freedom; and equally without question, as a nation, mark you! we ractice slavery, as long as there is a single national aw protecting or conniving at it in any way. But therefore, I do not think, with many men whom I profoundly respect, that we ought instantly to give up the government. Far from it. If there is no reason why Satan should have the best tunes, as John Wesley said, there is certainly no reason why he should have all the laws. Instead of giving up the government, let us change our laws, and make our practice accord with our profession. If the ship leaks, we will not cry out with the timid and the ignorant, 'We must give up everything; we shall all go to the bottom;' nor with conservative wisdom will we cry out that we are only passengers; we have nothing to do with the leak; that is the business of the people who get wet. Let us rather say, and with cheering resolution do what we say, 'We will stop the leak;' and by God's favor, it shall be storred!' shall be stopped!

As we profess liberty and equality, so we pro-Having thus eloquently and forcibly prepared the way, the lecturer entered upon the topic of his discourse—the condition, and rights, and duties of woman. In the consideration of this subject, he said, we must follow Dr. Johnson's rule very closely, and 'clear our minds of cant.'

The question is not at all whether men and women differ from each other, or whether there are not differences of duty arising from difference in sex. In a general way, man may be called the intellect of humanity, woman the heart. Man, we say, woos the save woos a say, woos to save woos to save woos. The save woos to save woos to save woos.

boy is so contemptible as the she-boy, while the hewoman puts all men to flight.

These differences and the duties arising from them have nothing to do with the questions arising from the other rights and duties of men and women in human society. The sexes have domestic relations in common, but men and women are both members of society. They both enjoy a membership of the political state, as well as the headship of families. The sexual sphere of each is plainly indicated by no.

Gibbon, 'the wiser or at least the stronger of the the world, did the great mass of men knows of much, as confined the other to the cares and pleasures of domestic life.' This is the resume of history, said Mr. Curtis, made by a comprehensive scholar.

Now, the inferior position of woman in human society is apparent equally in regard to savage and rich men, for thinking and saying that slavery is a civilized nations. This is a new question of his. society is apparent equally in regard to savage and civilized nations. This is a mere question of history; and if any man denies it, he is either ignorant for untruthful. In Asia and Africa, her condition has been painful beyond description. In Europe, the conviction of her absolute inferiority only slowly dies away; while of her condition in this country, we shall speak at a later period.

The lecturer then reviewed the condition of women among the primitive races, and among the nations of antiquity.—in Judea, in Egypt, Greece, Rome, &c.,—showing it always to have been inferior or subordinate to that of man, and citing abundant authorities from historians and ancient writers, from Moses to Gibbon, to sustain his positions. Aristotle

Tich men, for thinking and saying that slavery is a sin; that a Christian clergyman may be denounced for preaching with power, and practising every day, not what is transient, but what is permanent in Christianity; and that the rarest orator that ever taught the concent, but what is permanent in Christianity; and that the rarest orator that ever taught the concent, but what is permanent in Christianity; and that the rarest orator that ever taught the concent, human speech, may find his public career blighted, may find the golden gates of opportunity closed and locked behind him, because, a glowing youth, in your own Cradle of Liberty, he can be a supported by the choicest gifts of his eloquence, of his scholarship, of his character, upon God's altar of an equal humanity! [This allusion to Wendell Philips, Egy., called forth very hearty applause.]

My friends, (continued Mr. Curtis,) am I wrong

chastes patiently hunted slaves for Mississippi!

Therefore, fellow-citizens, when I learn, even among you, who have taught, and are teaching, so many better things, that there is a great gulf spread between our profession and practice towards men, I shall hardly be swift to believe that because we profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the rights of women, is the second profess a profound respect for the second profess a profess a profound respect for the second profess a profess

law, and that every human being has a right to be by such union.

According to the democratic principle, our right petent, they cannot, with any justice or con-sistency, he debarred from the exercise of political

e had intended. Our duty, said he, as honest Christian man and waman, is to keep our own minds free from projudies, to encourage every project which tends to the emancipation of waman from every social, legal and industrial injustice, just as we do every thing which tends to a similar emancipation of man, and attack public opinion with its own weapons. If it laughs, we can laugh again; if it scowls and swears, we can laugh the more; if it cants and sneers, we can still laugh on.

Lughter on the wrong side is like the cry of hyechoes of haven love to repat, and prolong the hap-py music; and then, like that Khan in the Eastern tory, whose gates were never closed, but stood open day and night to all who choss to enter, so that, when no traveller passed, the wind sang in the doorway, but whether kings came or beggars, God was a constant guest,—so be our minds ever open to every generous thought, to every humane mov knowing that, whether the majestic cause of an out-raged race claims our efforts, or the timid cry of some wronged woman demands our sympathy, then and there God and humanity have came to test our heart's hospitality! [Mr. Curtis took his soat amid enthusiastic applause.]

'UNTEMPERED MORTAR.'

In the article below, which we copy from the Trioune, the futility of Mr. Eli Thayer's method of obstructing the growth of slavery is justly and ably exposed. But, unfortunately, instead of laying the axe at the root of the tree, and stopping its growth by stopping its existence, the destroyer of Mr. Thayer's plan has nothing better to propose in its place than the enclosure of this living, growing substance with a wall made of other untempered mortar If suffered still to live, it will surely burst all such boundaries. The only effective war with slavery is a war of extermination. No quarter! No com-

It may possibly have occurred to some of our rea ors that our faith in the judgment and sagacity of the Hon. Eli Thayer is not of celestial altitude. That Mr. Thayer is well-meaning, realous and ac-tive in the support of the right, we believe; but if he were to think more and say less, we are confi-dent he would be more efficient for good and less dent he would be more efficient for good and less perilous—not to say mischievous—to the cause he can be cause he has at heart, than he somehow contrives to be. He tained Louisiana, we were bound to respect their rights of property and admit the Territory as a Slave seems to labor under a constitutional inability to State, if it wished to come in as such. seems to labor under a constitutional inability to be quiet and let himself alone. He has the ambi-tion to lead without the ballast of observation and n with honor to himself or safety to the public. Were he to set sail on a voyage of discovery, he would be certain to return with a chart studded all over with fog-banks which he had rash-

ly mistaken for continents.

Mr. Thayer's latest bubble is the notion of ophe styles Non-Intervention. If the Federal Govern-ment would only (he urges) do nothing to favor the diffusion of slavery into new regions, free labor would

be able to confront and defeat such diffusion.

The first criticism which this statement suggests affirms its irrelevancy to any existing or probable state of facts. If the sky should fall, we might or might not catch some choice birds—it is hardly worth while to speculate on the chances for and against such acquisition. We know, historically, against such acquisition. We know, historically, that the Federal Government, by whomsoever wielded, never was and never will be indifferent to slave-ry-extension. Even Jefferson, in every conviction anti-clavery, effected the purchase of Louisians, which has given a new empire to the Slave Power, prolonging the existence of slavery in Maryland and Virginia at least half a century by increasing the profits of negro-breeding. In the Missouri struggile, the administration leaned strongly to the side of slavery. Florida was bought to deprive the runaway slaves of a refuge and a covert, and was a wretched bargain for every other purpose. The annexation of Texas was a further incitement to slave-breeding and the aggrandizement of the Slave Power. Why, according to Mr. Thayer's new theory, did not free labor anticipate clave in getting and keeping possession of Texas?

To-day, the chief object of our national policy, as plainly arowed by our rulers, is the acquisition of service in that body, opposed it as often as presented in Congress, it has been rejected.

and Plate, said he, both agree with the old Chinese writer, who says a newly married wife should be a shadow and echo in the house.

The northern nations of Europe had a higher respect for women than the southern. The Gauls admitted them into their councils of war, and it was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind as well as opposed behind that he was described behind as well as opposed behind as well as opposed behind that he was described behind as well as opposed behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind as well as opposed behind that he was described behind that he was described behind the was described behind fore—found that he stood alone between two armies of enemies, but calm and unfaltering slung the smooth stone? Are these things buried in the past forever? Why, six years ago, through the very street in which a Boston black man fell, the first sacrifice to American liberty, Boston sent back a black man, please God! the last sacrifice to American slavery! (Loud cheers.) And was this six years ago? Why, Faneuil Holl has not done ringing with the cheers, scarcely a week old, which saluted with thunders of applause—remember! here in Boston, in the Oradle of Liberty—and waking us up, wherever we were sleeping, struck the blood fillibusters in the Central American States, and the up, wherever we were sleeping, struck the blood which flushed with hope in our cheeks, back to our hearts—in the very Cradle of Liberty, Beston, of all cities in the world, cheered the man who told you that the Union might last so long as Massa-ton? And does he not comprehend that all these

romen therefore practically enjoy those rights; nor, stend one that will have as many meanings as advowhile I readily allow that both men and women are better off in this country than they have been in any other, shall I make haste to agree with a recent critic, who declares that the condition of woman, ington. Adams and Jefferson—none can mistake its in our country, is practically as good, probably, as meaning or its proper application. If Mixico, or Central America, or Cuba, or Canada, or any part Mr. Curtis maintained that every human being of Polynesia, wish to enter our confederation, let her has the natural right to do what God has given him make application in due form, and we will consider has the natural right to do whatevou has given him the ability to do, within the limits of the moral whether our respective interests are to be promoted law, and that every human being has a right to be by such union. But we have slavery enough now, rotected in the fruits derived from the exercise of and will have no more of that. We will keep the that ability. This being so, how can the recogni-tion of those rights be secured, except by conceding to hold men in bondage, and butcher them should woman's equal power in making the laws that gov-they rise to assert their God-given right to liberty, ern society? Can the question of sex possibly affect we cannot abide. It is enough to bear the evils that we have.'

We have said that non-intervention is susceptible According to the democratic principle, our right to share in the government inheres in our humanity, and as governments are instituted for the welfare of the governed, they have a right to participate in the formation of the government; and on this principle, unless the State assumes that women, as a sex, are practically minors, or intellectually incompetent, they cannot, with any justice or competent, they cannot, with any justice or competent, they cannot, with any justice or competent. but if it does, he cares not. This is the sense in which non-intervention will be generally understood In conclusion, Mr. Curtis expressed his regret that and accepted—the sense of utter indifference to the was oblight to closs without being able to say all spread or limitation of slavery. How few will spread or limitation of slavery. How few will steadfastly advocate non-intervention as the national policy without giving into it as the local and in-dividual policy likewise? Mr. Thayer, of course, does not mean this, but there are thousands to-day repeating and applicating his utterances who mean nothing elss—as he must perceive, if he reads the Buchanan journals. Let'us 'hold fast the form of sound words.'

But, even if there had ever been a possibility of genuine non-intervention, we insist that the Dred Scott decision has demolished it. That decision, unenas among graves; but a laugh on the side of right counteracted, makes all our federal possessions slave is like the carol of birds in Spring time, which the territory, and not merely all we now have, but all that we may hereafter acquire. Any slaveholder may, by virtue of that decision, take his slaves into any Territory, and, though every other resident thereof be hostile to slavery, he may nevertheless hold and work his slaves there, and the territorial authorities must protect him in so doing. Hara is practical, positive, most effective intervention by the government on the side of slavery, which can only be thwarted by a spirit and an attitude on the part f the free States which no preaching of non-intervention seems to us calculated to insure.

We object, then, to Mr. Thayer's new crutchet not so much as essentially wrong as practically in-apposite, and as tending to demoralize and disinte-grate the free-labor interest, while its terms will at ones be seized upon by trimmers and dough-faces to confuse and perplex the public mind. We believe confuse and perplex the public mind. We believe there must be some better employment for a Massa-chusetts member of Congress, and especially one etting up such bubbles as non-intervention. Heat-ng a tea-kettle with snow-balls has been presumed rather a difficult feat, but we deem it more than the task of arousing the pupple to organize and struggle against the constant aggressions of the Slave Power by preaching non-intervention.

MR. GIDDINGS TO GOV. CORWIN. From the Ohio State Journal.

JEFFERSON, Ohio, Oct. 13, 1858.

Hon. Thomas Corwin: Dear Sir: The election of esterday constitutes you a Member of the XXXVIth Jongress, and restores me to the privilege of a priimportant than that of respectfully and frankly ad-dressing our public servants on matters pertaining to our political interests.

In a recent speech, at Xenia, you are reported as saying, 'that if we bought a Slave Territory—say I can give to this declaration no other construction

than an assurance that, if the Erecutive shall nego-tiate a treaty for the purchase of Cuba, and obtain its ratification by the Senate, you will feel bound to respect the right of property which the Spanish mas-ters hold in their slaves; and, on account of such right, you will vote for the admission of Cuba as a Slave State, if her people ask it.

Coming from one to whom the question will pro-bably be submitted, this declaration is certainly important. The admission of Cuba as a Slave State must greatly affect the interests, the rights, and the honor of our people. You will permit me to suggest that this doctrine of 'property in human flesh' has ever been repudiated by the people of Ohio, even while we were a Territory. In both our first and present Constitutions, it is most unequivocally rejected. In all our legislation, by the decision of all our Courts, it has with perfect unanimity been dis-carded. When it was first presented to the Supreme Court of the United States for decision, an eminent Jurist of Ohio (Judge McLean) boldly denied its existence under the Federal Constitution: and ex-

At the formation of our Federal Constitution, Mr. Madison declared it would be wrong to admit in that instrument that man can hold property in man, — to which every member of the convention yielded a tacit admission. But the people were not satisfied with a silent negation of such doctrine, and two years afterwards, Congress proposed to amend the Constitution by declaring, 'That no person shall be deprived of life, liberty or property, without due process of law;' that is, without trial and conviction before some tribunal having jurisdiction of the offer and this proposition was adopted by the States, an now forms a part of the Constitution. I need no say that the Republicans of 1776 and those of 1856 declared it to be a 'self-evident truth,' that all men (including slaves as well as masters) are endowed by their Creator with the inalienable right to liberty, and that our Federal Government was founded for the express purpose of securing to every human being within its exclusive jurisdiction the enjoyment of this right. And should Cuba be annexed to the United States, and thereby brought under our juris diction, the Republicans will be bound to respect the right of every individual to enjoy his liberty under the laws of the United States, while they will be equally bound to reject any claims of property which Cubans may set up to the souls and bodies of each other. To these doctrines of our Republican Fathers, of

the statesmen and jurists of Ohio, to the letter and spirit of our State and Frederal Constitutions, to the spirit of our State and Francisca Constitutions, of the Sepublican party, you seem to have placed yourself in the most unmistakable antagonism. I say you seem to have placed yourself in this attitude. You are so reported, and if you have been misrepresented in any respect, it is due to the people of the State, as well as to yourself that your true position be known; and I thus address you over my own signature, in order that you n are reported to have used, as well as to correct any error of facts or of argument into which I may we fallen in this letter. I know that you desire to be understood, and approve my earnestness and plainness. I have long labored to restore our Gov-erament to the doctrines on which it was founded. My hopes of our country are based upon that respect for the rights of every member of the human family which gives equal protection to each, and which the Republican party are pledged to maintain wherever the Federal Constitution holds exclusive jurisdiction, regarding Slavery, as they do, as an unmitigated des otism, an outrage upon human nature, a crime es can justify.

You further assert that we will be bound to admit Cubs as a Slave State if she desires it after annexa-tion. To this I believe the Republicans are unani-mously opposed. The very object and design of an-nexation is to extend and increase the despotism of Slavery ; to give the foreign Catholics of Cuba, assisted by the Damocratic power, the power to elect our President and Vice-President, and control the administration of our Federal Government for an in-definite period in the future. To effect this object, the present Administration is willing to give the free the present Administration is willing to give an appropriation of Cuba superior power and influence over the interests, the rights and honor of our people over the interests, the rights and honor of our people over the interests, the rights and honor of our people over the interests, the rights and honor of our people over the interest of the rights and honor of our people of the rights and honor of the rights to that which we ourselves exert, by allowing them three votes for every five slaves they may hold in hondage. Republicans deny that Congress or the ederal Government holds any right or authority thus to take from the people of the Free States the control of their own rights, their own bonor, and transfer them to the discretion and keeping of Cuban aveholders.

You are reported as quoting from a speech of Mr. Adams up in the admission of Arkansas as a State, in which that distinguished statesman said he did not regard it as an objection to be urged against the inti-slavery Constitution. You must be aware that, in the purchase of

puisiana, President Jefferson did not profess to act ion; but, on the contrary, he expressly said the reaty would be void unless the Constitution should so amended as to authorize it; and that he and by so amended as to authorize it; and that he and other statesmen regarded the subsequent unanimous approval of the treaty by the several States, and by the people of all the States, as equivalent to such an amendment; that the treaty had, at the time Mr. Alams spoke, for more than thirty years, been affirm-ed and sanctioned without a dissenting voice; that ed and sanctioned without a dissenting voice; that sixteen years previously, Congress had, with his entire approval, prohibited slavery in that part of the Louisiana purchase lying north of 36 deg. 30 min. north latitude—just as Republicans will abolish it in Cuba—but leaving Arkansas with her slavery, to which no objection had been previously made. It was in view of these circumstances, with a desire to with a state of Gavernment, so long and so ratify the past action of Government, so long and so universally approved, that Mr. Adams made the re-marks to which you refer. Taey could in ne respect marks to which you refer. Taey could in no respect apply to a future annexation against the will of any State, or against the will of any respectable portion of our popple. His views in regard to the annexation of Texas in 1843, while that policy was cherished by the Executive precisely as that of annexing Cuba is now, will give the views of our departed friend upon a case exactly parallel to that of which you spoke. At the close of the XXVIIth Congress, Mr. Adams and 19 other Members of Congress published an address to the people of the Free States. It was dictated and signed by him.

The address, speaking of annexation of Texas, declares that 'it is impossible for any man to doubt that the formation of sveral new slaveholding States is the real object of the Executive. The same inference (anys the address) will show that the particular objects of this new acquisition are the preparative of the continued ascendancy of the

cular objects of this new acquisition are the PERFETUATION OF SLAVENY, the continued ascendancy of the Slave Power. We hold there is no political necessity for it, no advantage to be derived from it, and there is no constitutional power in any department of Government to effect it. That no act of Congress Government to effect it. That no not of Congress nor treaty of annexation can impose the least obligation upon the several States of the Union to submit to such unwarrantable act, or to receive into their family or fraternity such illegitimate progeny. We healtate not to say that annexation, by any not or proceeding of the Federal Government, or any of its departments, would be identical with dissolution.' Such were the opinions of Mr. Adams, left on re-

Such were the opinions of air. Adams, lett on re-cord over his own signature, and I feel authorized to say he cherished them while he lived. It is true that the Free States preferred submission. They went into a new Union with Texas rather than separate into a new Union with Texas rather than separate from the Slave States. They joined in the war, participated in the sacrifice of eighty thousand human victims, and incurred a debt of two hundred million dollars; and to this day the people of the Free States are taxed millions of dollars annually to protect the people of Texas in their Slavery, and maintain the people of Texas in their Slavery, and maintain the ascendency of the Democratic party by aid of Texan votes. I may also add that the unmanly surrender to that outrage struck the Whig party with moral and political death. And I speak the solemn convictions of my own mind when I say that a like surrender by the Republicans in regard to Cuba ought to be attended with the like result.

But the doctrines around by Mr. Adams remained unchanged. I then subscribed to them. I signed the address. It spoke the sentiments of my heart

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Those opinions have been strengthened and intensified by fifteen years of observation and experience. Resistance to the extension and increase of the slave power constitutes an essential element in the Republican platform on which that party has risen and extended until at this time it wields the moral power constitutes are the of this destring would be a statement of the state of the nation. The surrender of this doctrine would be a surrender, a disbandment of the only party which promises peace or permanence to our government; a party whose triumph is as sure as its ad

herence to the principles on which it was founded.

It was with inexpressible pain that I read the remarks on the subject which you are reported to have made. Your numerous friends in this part of the State, I think, unite with me in a cordial desire to see a more full expression of the reasons on which you found your opinions, communicated through the public press, and to attain this object I have addressed you with so much frankness. J. R. GIDDINGS. spect, your friend,

TWENTY SECOND ANNUAL REPORT OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIE-

TY. The ultimate object of this Society is the abolition of American slavery; its immediate end, the conversion of the people of Pennsylvania to anti-slavery

This Commonwealth once enjoyed a proud eminence in her relation to the cause of human freedom From her chief city, then the capital of the State and nation, was first published the glorious doctrine that 'all men are created equal.' From the same city, as the centre of operations, issued those benign influences which put a period to slavery in this State, and which contributed so largely to the same result in States adjoining. For, sided by her citizens and influenced by her example, New York and New Jersey adopted emancipation acts, substantially similar to that of Pennsylvania. The most distinguished names in the history of the State are those which were made so by their possessors' devotion to the cause of liberty; and the most creditable chapter in her annals is that which records the emancipation of her slaves.

A brief reference to this act, and a recital of the chief facts which, as cause and effect, preceded and followed it, will not be irrelevant to our present task, · nor perhaps altogether unedifying.

The first organized efforts for the abolition of slavery in the United States were made in Pennsylvania. The old Abolition Society, taking its name from the State, had its nucleus in an association formed in Philadelphia as early as the year 1775. A little company, chiefly Quakers, met at the Sun Tavern, in second street, on the 14th of April of that year, and formed themselves into an association, under the unpretending title of 'The Society for the Relief of Free Negroes unlawfully held in bondage.' The operations of this Society and of the members composing it took a wider range than would be inferred from its name. Among its most active co-laborers was the well-known philanthropist, Anthony Benezet.

In the year 1787, this Association was reorganized and placed on a broader basis, taking the title of the · Ponnsylvania Society for the Abolition of Slavery the relief of Free Negroes unlawfully held in bond age, and for improving the condition of the African race.' The object of the Society thus defined in its title is still more distinctly set forth in the Preamble to its Constitution and By-Laws, which is as follows:

· It having pleased the Creator of the world to make of one flesh all the children of men, it becomes them to consult and promote each other's happiness, as members of one family, however diversified they may be by color, situation, religion, or different states of society. It is more especially the duty of those permaintain for themselves rights of human nature, and who acknowledge the obligation of Christianity to use such means as are in their power to extend the blessings of freedom to every part of the human race; and in a more particula mer to such of their fellow-creatures as are entitled to their freedom by the laws and constitutions o any of the United States, and who, notwithstanding, are detained in bondage by fraud or violence. From Tall conviction of the truth and obligation of these principles-from a desire to diffuse them wherever the confidence of the favor and support of the Father of mankind-the subscribers have associated themselves under the title of . The Pennsylvania Society, &c.

The first elected officers of the Society under its new organization were: President-Benjamin Franklin ; Vice Presidents-James Pemberton, Jonathan ry manumissions, in anticipation of the period fixed by Secretaries-Benjamin Rush, Tench Cox; Tréasurer-James Starr; Counsellors-William Lewis, John D. Cox, Miers Fisher, and William Rawle-all honored names in the history of Penns lvania, and two of them signers of the Declaration of Independence. That the Society was not a dead form, but a living, active body, is seen in the fact, that at its first meeting, it ordered a thousand copies of its Preamble and Constitution to be printed for distribution, directing its Secretaries to send a copy to each of the Governors of the States, with a copy also of Clarkson's essay on the ' Commerce and Slavery of the Africans.' Another of its measures, adopted at a subsequent meeting, was a petition to Congress, couched in the following words :-

From a persuasion that equal liberty was originally the portion and is still the birthright of all men, you memorialists conceive themselves bound to use al-justifiable measures to loosen the bonds of slavery, and to promote a general enjoyment of the blessings of freedom. Under these impressions, they earnestly entreat your serious attention to the subject of slavery; that you would be pleased to countenance the restoration of liberty to those unhappy people who restoration of floerty to those unmapped properties alone, in this land of freedom, are degraded into perpetual bondage, and who, amidst the general joy of surrounding freemen, are groaning in servile subjection; that you will devise means for removing this inconsistency from the character of the American peo-ple; that you will promote mercy and justice towards this distressed race, and that you will step to the very verge of the powers vested in you for discouraging every species of traffic in the persons of our fellow-men.

This petition was signed by Benjamin Franklin President of the Society. Among the members of the old Pennsylvania Abo

lition Society, the records show such names as that of Hon. Richard Peters, Judge of the District Court, and of Rev. John Andrews, D.D., Provost of the University of Pennsylvania; of Thomas Savery, merchant and member of the Society of Friends, and of Thomas Paire, author of 'Common Sense' and 'The Age of Reason.' Among its honorary members were Dr. Price, the eminent philanthropist of London and the Abbes Gregoire and Raynal, and the Marquis de La Fayette of France. Thus it will be seen, that in those days, Quaker and priest, civilian and soldier, Christian and infidel, worked side by side in the holy cause of emancipation. That this was not done with out risk on the part of some to religious reputation is a matter of no doubtful inference. The hue and cry against infidelity was perhaps as loud then as it is now. The French Encyclopedists, at that time at the height of their popularity, were the dread of religious and political conservatives every where, and French Jacobinism was in no better repute, or regarded with no more favor in those days than Garrisonian abolitionism is at the present; and yet Christian ministers and religious laymen united with people who were understood to hold or favor the most latitudinarian doctrine, and all labored together for the slave's redemption. It is to these men, members of the Penn sylvania Abolition Society and their coadjutors, that this Commonwealth is indebted for what she enjoys of credit and advantage growing out of the fact of her

On the 8th of November, 1779, the public mi having been duly agitated, a bill was introduced into the General Assembly, providing for the gradual abolition of slavery in the State. On the 15th of February following, after much discussion and strong op-position, that bill became a law. It was but a partial measure of justice, to be sure, but it was all that the philanthropy of that day demanded. The doc-

trine of 'Immediate, not Gradual, Emancipation,' Randolph, then for the first time, were found to yield first advocated by Elizabeth Heyrick, in a pamphlet to the threats of the slaveholders, and betray the bearing that title, and subsequently adopted by Wil- cause of freedom. Of these, out of a delegation of berforce and his coadjutors, was not broached until twenty-three, Pennsylvania furnished two; Massanearly half a century, after that period. Our fathers chusetts, out of a representation of fourteen, furnished appear, therefore, to have acted up to the light of four. The relative position of those two States at their time. If their mode of emancipation was not that time was greatly in favor of Pennsylvania. Since wisely devised, it was well intended, and the good then, however, the case has been reversed. Massaspirit that prompted and aided in its execution did chusetts has shot ahead in the race of freedom, and much to counteract the evils of its plan. What that Pennsylvania, which once led the van, to her shame spirit was may be inferred from the preamble which introduces the act, and which reads thus :-

We conceive it to be our duty, and rejoice that it is in our power, to extend a portion of the freedom to others which has been extended to us. . . It is not for us to inquire why, in the creation of mankind, the inhabitants of the earth were distinguished by a difference of features and complexion. It is su w that all are the work of an Almighty hand the most fertile as well as the most barren parts of the earth are inhabited by men of different complexions; from whence we may reasonably infer that He who placed them in their various situations hath extended equally His care and protection to all, and that it becometh not us to counteract His mercies. We esteem it a peculiar blessing granted to us that we are this day enabled to add one more step to universal civilization, by removing the sorrows of those who have lived in undeserved bondage, and from which, by the assumed authority of the Kings of Great Britain, no effectual relief could be obtain Weaned by a long course of experience from those narrow prejudices and partialities we had imbibed, we find our hearts enlarged with kindness towards men of all conditions and nations; and we conceive ourselves, at this particular period, extraordinarily called upon, by the blessing which we have received, to manifest the sincerity of our professions and give a substantial proof of our gratitude."

Such was the spirit of Pennsylvania seventy-eight years ago, as expressed in her legislative action.

It is not to be inferred, however, that this was the feeling of the people universally. Proof to the contrary is seen in the strong opposition that was ande to the measure, and in the solemn protest that was placed on the minutes against it.' The record of the yeas and nays shows that out of 55 members present, 34 voted for the bill and 21 against it; and the signatures to the protest show that this number of 21 was afterwards increased to 23.

It is instructive in reading this protest to notice the points of resemblance as well as of difference between the objections made to emancipation then and now. The protestants urge, of course, the dangers of emancipation-the dangers, first, to themselves, and, second, to their more Southern brethren, and especially the danger-as they express it-of ' weakening that body of which this State is a member, -in other unrighteous scheme which was the beginning of its end. words, of weakening 'the Union'; its 'dissolution' had not then become a matter of apprehension.

The '2d' objection of the protest is thus expressed Because, notwithstanding we approve and are sensible of the humanity of manumitting slaves in times of peace, we cannot think this the proper time, since the seat of war is likely to be transferred to the southward and the sound of freedom that may go forth from this law may lead the negroes of those States to a demand of immediate and entire freedom. or to other disorders which may end in the greatest cruelties which an ignorant and desperate people can be capable of committing."

The . 3d' ground of protest has its basis in prejudice against color, and shows that our forefathers were what would now be called 'amalgamationists.' The language runs thus :-

· Because if the time were come when the slaves might be safely emancipated, we could not agree to their being made free citizens in so extensive a manner as this law proposes; we think they would have been well satisfied, and the Legislature would have sufficiently answered their main purposes, had these unhappy people been enabled to enjoy the fruits of their labor, and have been protected in their lives and property in the manner white persons are, without giving them the right of voting and being voted into offices, intermstrying with white persons, and being witnesses in every respect during the limited time of their servitude—which we fear in some instances may

This protest is instructive, as indicating the public sentiment of the State, in its earlier and purer days, on the subject of prejudice against color.

For a quarter of a century, the Pennsylvania Ab olition Society maintained a vigorous existence. During the first ten years after the abolition act, voluntalaw, were so frequent, that, from this and other to little more than 3,000; and during the following ten years, according to an estimate made by Thomas Jefferson, not less than 10,000 slaves were voluntarily emancipated in the State of Virginia.

But the people of that generation passed away, and their spirit was not transmitted to their successors. The generation which followed had a less lively appreciation of the blessings of liberty, and were not so much alive to the evils of oppression. Slavery, which had been covertly tolerated in the Federal Constitution, in the vain hope, on the part of some, that it would die a natural death, only secured by this means a new lease of its life. It grew in power and increased in extent, while the opposing spirit of freedom, in all parts of the country, gave evidence of decline. In the South it disappeared, in the North it languished. 'Hitherto,' says the Pennsylvania Abolition Society, in its address for the year 1809, the approving voice of the community and the liberal interpretation of the laws have smoothed the path of duty, and prom ted a satisfactory issue to our humane exertions. At present, however, the sentiments of our fellowcitizens and the decisions of our courts are less auspi-

On a previous occasion, speaking of the failure of the South to send delegates to the Annual Abolition Convention at Washington, they say : -

· It is a subject of serious regret, that these Annual Associations have of late years been destitute of rep-resentatives from those States wherein the evil which we desire to eradicate most extensively prevails. Exertions have not been wanting on our part to arouse in the passage of the Fugitive Slave Law. That law the dormant spirit of the friends of our enslaved the Abelltionists denounced as infamous, and appealbut those exertions have proved unalieve the true reason why ostensible and public measures are not pursued by the advocates of abolition in the Southern States will be found in a pretty general tion to execute it at all hexards; and here the investment of the state of the investment of the i

Thus it will be observed, that as early as the year stance, this resistance was unto blood. The Metho-1805, the time when this language was used, the dist class-leader Gorsuch, coming with a body of armed Pennsylvania Abolition Society was disposed to suc- slave-catchers, at midnight, into one of our peaceful cumb to the rising spirit of slavery. Prom this period valleys to recapture an escaped fugitive, paid with his dates the decline of the anti-slavery spirit in Pennsyl- life the forfeit of his rashness. Hanway and Lewis vania. Partly as the cause and partly as the effect of Scarlet and Jackson, Clarkson and Williams, and this decline, the slave system increased in power and twenty-four others, were arrested and imprisoned as spread in extent. In 1803, it was strengthened by the accessories before the fact, and put on trial for High purchase of the Territory of Louisiana, a vast region, Treason. No pains were spared to inflame the public extending from the Gulf of Mexico to the Lake of the mind against them; but it was of no avail. The pec Woods, and from the Mississippi to the Rocky Moun-ple's indignation was roused, a strong reaction en tains. In 1812, the State of Louisiana, formed out of against the government, and the prisoners were trithe lower part of this territory, was added to the Union, umphantly acquitted. This trial virtually determin greatly adding to the strength of the slave system. ed the contest between the government and the peo In 1819, so powerful had the system become, that the ple. Since that time, the Fugitive Slave Law of slaveholders demanded the admission of Missouri, 1860 has been of no more force than that of 1793, the another portion of the Louisiana territory, into the Union as a slave State. Strenuous opposition was made to this by the North, and a long and violent contest ensued, in which Pennsylvania took a conspicuous and honorable part. Her whole moral and chief political These two events, following each other in quick such weight was thrown into the scale of freedom, and she showed herself to be still animated by a share of her very history. Pennsylvania took a part in both that

be it said, now lags in the rear. The triumph of the slaveholders in the Misson contest gave a blow to the abolitionism of that day from which it never recovered. Local societies in this and other States died out, and the Pennsylvania Society thenceforward confined its attention chiefly to efforts for the benefit of free people of color.

In the meanwhile, the Colonization Society, a new organization, holding diametrically opposite doctrines claimed and received public favor. The right of the master to his slave the invincibility of prejudice against color, the evil of emancipation on the soil, and the obligation to remove the free colored people to Africa or elsewhere, were the doctrines which this Society held and inculcated. With these doctrines. the public mind became saturated; and at the end of the ten years ensuing the Missouri struggle, the demoralization of Pennsylvania was almost complete.

Such was the state of things when, in 1831, Mr Garrison started the Liberator, demanding immediate and unconditional emancipation as the right of the slave and the duty of the master. This was the dawning of a new era, and it was hailed with joy by many Pennsylvanians who had not yielded to the corruptions of the times, nor bowed the knee to the dark spirit of slavery.' For, although the anti-slavery spirit had languished in Pennsylvania, it had never died out. The Genius of Universal Emancipation, an anti-slavery paper, conducted by Benjamin Lundy, that earlier pioneer of freedom, had many subscribers in Pennsylvania, and the cause in this State was at no time left without a witness. The second Anti-Slavery Society established in the United States, based on immediate emancipation, was formed in Pennsylvania. It was the Clarkson Association of Lancaster and Chester Counties, a Society which, from that time to this, has maintained an active and useful existence.

In 1832, Mr. Garrison gave to the world his Thoughts on Colonization. This publication, following up, as it did, the eloquent testimony which had been previously borne against the Society by the colored people of Philadelphia, gave a blow to that For, although it afterwards acquired a greater number of advocates, and may have actually enjoyed a larger degree of popularity, its hold upon the public confidence was broken, and its subsequent culmination was only a prelude to its decline. It has, since then, subsided into very narrow limits, and the functions which it now performs rarely bring it into collision with the Anti-Slavery movement.

In 1833, the American Anti-Slavery Society was or ganized, and Philadelphia was the place of its formation. Numerous Anti-Slavery Societies were es tablished in this and other States, and in 1836 the organization of the Anti-Slavery movement in this Commonwealth was made complete by the formation of this, the Pennsylvania Anti-Slavery Society, whos Twenty-second Anniversary we are now celebrating.

The history of the movement, as within the bounds of this Society, is familiar to you all. Its progres during the first few years of its existence was a continual struggle against persecution and brute violence; but it moved steadily forward, increasing in power and growing in influence. In 1838, so numcrous and confident had its advocates become, that they erected a beautiful and costly edifice in Philadelphia for the use of the cause, and consecrated it to free discussion. The mob, without hindrance from the authorities, set it on fire, and reduced it to ruins. But the outrage failed of its purpose. The Abolitionists continued in their course with unabated zeal, and the right of free discussion was, from that time forth, decisively settled.

In 1842, the last and most atrocious outbreak popular violence that had yet occurred marked another stage in the progress of the cause. In this instance the colored people were the objects of attack. They had been celebrating the emancipation of their brethren in the West Indies by a public procession and appropriate banners, some of which, by doing honor the magnanimity of Great Britain, contained an implied reflection upon the people of this country. This was more than the mob could bear. Foiled in their previous attempts to put down the Abolitionists, they now seemed resolved to crush the people of color They attacked the procession with stones and other missiles, drove those who composed it before their fury, and for three days pursued the unoffending objects of their hate with unrelenting persecution. Setting law and authority at defiance, they burned churches sacked private houses, and compelled their inmates to seek safety in flight beyond the limits of the city. But they overdid their work. A reaction ensued, which, fostered and favored by this Society, put the perpe trators and acettors of these outrages to shame, and secured a measure of redress for their victims. An increased sympathy for the colored man, and an augmented regard for his rights, were manifested from that time forward.

In 1847, the Legislature of Pennyslvania, in answer to the prayer of the Abolitionists, passed an act repealing from statute-books of the State certain reles contained therein of the old system of slavery and forbidding all State officers to aid in the capture of fugitive slaves, and prohibiting the use of their jails for the imprisonment of persons thus apprehended.

In 1850, Anti-Slavery had become so powerful, and had done so much to impair the tenure by which slaveholders on the border States held their property that the aid of the Federal Government was invoked the Abolitionists denounced as infamous, and appealing to the rising love of liberty in the people, avowed impression that it would not, under existing circum-stances and in the present temper of the public mind, was joined. Pennsylvania, from her geographical be expedient or useful. The extreme unpopularity of all combined attempts has, therefore, introduced the substitution of individual/interference as particular two parties. Apprehensions and randitions under the two parties. Apprehensions and renditions, under the all things considered, this plan may not be the most new act, were frequent, disgracefully frequent; but they were not made without resistance. In one ininadequacies of which it was designed to remedy.

The next stage in the progress of our movement was the passage of the Kansas and Nebraska bill, and the election of James Buchanan to the Presidency. early spirit. But her efforts were not sufficiently sturdy, and the opposition proved unavailing. The contest terminated in the triumph of the South. Enough of Doughfaces, as they were called by John ing a new slave State to the Union, Pennsylvania

furnished a larger number of votes in Congress than law. He adjudicated, or rather decided, more cases any other free State. In the election of Mr. Buchanan, under that law than any other magistrate in the free has yet held the reins of our government, Pennsylva- tives under that act than any other Judge or Comnis shut her eyes to the truth, stopped her ears missioner, save Edward D. Ingraham. He it was who against evidence, and, insisting on believing a lie, delivered the charge to the Grand Jury, defining the east her electoral vote for a man who had notoriously come under pledges to use the power of the government for the benefit of slavery. The fact was before them that Mr. Buchanan, speaking through his special friend, Samuel W. Black, of this State, and using the expressive language of Ruth to Naomi, had said to tive Slave law. He it was who committed Passmor the slaveholders at the Cincinnati Convention :

Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy God shall be my God, and thy people shall be my people; where thou diest I will die, and there will I be buried. The Lord do so to me and more also, if aught but death part thee and me.' That Mr. Buchanan has redeemed the pledge thui

given to the best of his ability, no one will question. No entreaties have prevailed with him to leave the laveholders, or to cease for a moment from following after them. Where they have gone he has gone, and where they have lodged he has lodged. Their God has been his God; and it would really seem as though literally nothing but death would part him and them. Body and soul, he has surrendered himself to their use; and, more than this, he has done what he could to make a similar surrender of his State. But, happily, this was a task to which his power was not adequate. With all the patronage of the government in his hands, and with the aid of such Pennsylvanians as Black in the Cabinet, Bigler in the Senate, Florence, Phillips and the two Joneses, and the rest of the infamous tools who voted for the admission of Kansas as transfer either his State or his party in it to the serrice of slavery. On the contrary, his efforts have proved thus far a total failure, and Pennsylvania stands movably opposed to the policy of her 'favorite son' on the question of extending slavery. Even the men of easy virtue in Congress, whom he had persuaded for a while into the support of his course, now, when confronted with their constituents, and obliged to make efforts to secure their re-election, abandon his policy, and pledge themselves in advance to vote for the admission of Kansas as a free State, when she may present herself with or without the requisite population.

These facts indicate the present state of public feeling in Pennsylvania on the subject of slavery. So far as that question is involved in the political issues of the day, Pennsylvania is against slavery, and in favor of freedom. The entente cordiale which used to exist between her Democracy and the slaveholders has been broken, party ties are sundered, and the people of Pennsylvania and the Slave Power of the South now occupy toward each other a position of antagonism. This is not saying much to be sure, especially in

consideration of what remains to be done; but it is saying something, and something which, in view of the difficulties that have been overcome, deserves to be here recorded as a matter of encouragement. It indicates that the anti-slavery movement, whose history we have been tracing in its origin, culmination, decline and subsequent resuscitation, is again on its upward and onward way, hastening to a result which, if its friends prove faithful, will be a glorious triumph. Pennsylvania has not yet been converted to anti-slavery doctrines-the end proposed by this Society-far from it; but she is changing. Hard to move and slow to make progress, she is, nevertheless, steadily, if not rapidly, advancing. Her geographical position and the character of a large portion of her population have been formidable hindrances to her progress. Abutting against three slave States; with a slave border of nearly 400 miles in length; populated to a larger extent than any other Northern State with interior, she has had drawbacks to her advancement been burdened. Nevertheless, as we have seen, she s moving forward with a steady and certain step. On every hand are visible evidences of improvement. In politics the signs are especially striking. Democrats who used to make their election sure by professopposite. Mr. Buchanan secured the electoral vote of time has come for thee to reap.' Pennsylvania by private professions of friendliness to and now the men who followed him in Congress in falsifying his professions are asking to be elected on the ground of their readines to vote for the admission of Kansas under a free constitution, with or without the requisite proportion of population. These things we record for our encouragement. The cause in this State is advancing; Pennsylvania is returning to her original position as the declared friend of impartial and universal freedom. To this end, as the immediate object of this Society, we are laboring; that accomplished, the ultimate result will not be far distant. The same principles and measures which have brought us thus far, if faithfully

adhered to, will carry us through. What our principles are may be thus stated : Slavery is a sin against God and an outrage upon man; liberty is the inalienable prerogative of every human being; unconditional emancipation is the immediate duty of the master and instant right of the slave; the law, in all respects, our equal brother.

The exemplification of these principles in our own conduct, and their faithful application, by consistent moral means, to the conduct of others, constitute our measures.

Our end being nothing less than the entire abolition of slavery, we cannot identify ourselves or take part with any political organization, the object of which is merely to localize or limit the atrocious system; on the contrary, we feel bound to combat and resist all such organizations as compromising the cause of freedom and retarding its triumph.

Regarding the colored man as our equal brother, we can have no fellowship with those Churches which allow him to be held as a slave, or which withhold from him any of the rights to which, as a man, he is fice came to the rescue, the existence of the Bugl entitled; on the contrary, looking upon such Churches would be imperilled, and the operations of the Society as the unfruitful works of darkness, we feel bound measurably suspended. On the last day, that spirit rather to reprove them. Believing that slaveholding was earnestly appealed to, and most generously reis a sin against God and an outrage upon man, we sponded, considering the crippled condition of many can neither hold our fellow-beings in bondage our- in their business affairs. Thirty-six new subscribers cannot, therefore, assent to or be parties under a com- cash was upwards of four hundred dollars, and the in retaining her slaves, requiring them to deliver up portion of the time, the discussion was general, earnes the fugitive, to strike down the insurgent, and to conmotive of consistency and duty to denounce that comleague with the oppressors, fit only to be broken, Our watchword is, No toleration of slavery anywhere or for any purpose; our motto ' No Union with slaveholders, religious or political."

A faithful adherence to these principles, fearlessly maintaining and zealously propagating them, we regard as the best means of promoting the cause, and omplishing the ends of this Society. In taking a survey of the field during the past year

we find but little occurring that has not already been sufficiently referred to, in general terms, to make and unprofitable. One, however, we may not pass and feeling, tersely expressed, and highly effective. over without especial mention. We allude to the death of Judge Kane, an event which took place on the 20th of last February. Judge Kane's official history is closely connected with that of the fugitive never saw a gathering more magnetically drawn to

ost unscrupulously pro-slavery President that States; and he sent into slavery more alleged fugicrime of treason, under which Hanway and Lewis, and their fellow-prisoners, were incarcerated in Moyamensing and put on trial for their lives-the allegation against them having been that they aided and abetted an attempt to resist the execution of the Fugi-Williamson to prison and kept him there for one hundred days, his offence having been virtually that of giving liberty to a woman and her two children who were free by the laws of Pennsylvania. The las slave case that Judge Kane decided was tried on the 18th of last December. There was no person present at the hearing except the officers of the Court and the party which claimed and the party which arrested the prisoner. The slave had no counsel, and the testimony was wholly ex parte. The decision was in favor of the claimant, and the prisoner was hurried into slavery. In two months after this transaction Judge Kane died, since which time no slave case has occurred in the State of Pennsylvania.

Passing from events outside the Society to our doings within, we have to report that these have differed in no material respect from the operations of previous years. We have circulated anti-slavery newspapers, books and pamphlets, and have held anti-slavery meetings, as usual. From the last of October till the first of May, Frances E. Watkins, a competent and faithful advocate of the cause, was engaged in the lecturing field as a constant laborer; and occasionally during the year, as opportunity has offered, Robert a slave State, in the House, he has not been able to Collyer, a workman who needs not to be ashamed, has been employed by the Society in the same service. Individual members of the Executive Committee have attended meetings and delivered lectures, and public debates have been encouraged and maintained, which have yielded useful results to the cause. The Treasurer's Report will show a falling off in our

eccipts, which will be accounted for by the prevaence of the money panic, which has been everywhere felt. The funds of the Society are furnished chiefly by voluntary contributions, most of which have hith erto come from merchants and other men in business This class, however, have suffered most from the disasters of the times, in consequence of which they have felt obliged in many instances to diminish, and, in some to discontinue entirely, for the present, their usual donations. As a consequence, and in order to meet our other engagements, we have been obliged, greatly to our regret, to cut down our quots of aid to the support of the National Anti-Slavery Standard We regret this the more, as The Standard has never been more ably conducted or more worthy of liberal support than it is at present. Its value, as an antislavery paper, it would be hard to over-estimate, and its importance to the cause we deem absolutely indispensable.

We trust that the fiscal deficiencies of this year will not characterize the next; that 1858 in this respect will prove to have been an exceptional year, and that with the return of prosperity will come a corresponding desire to give liberally to our enterprise.

It affords us pleasure to notice in this connection egacy to this Society, which, though not at present available, cannot but be regarded by all with great satisfaction. Miss Frances Moore, of Wemelsdorf, who died on the 18th of August, in the 82d year of her age, left us, by will, the sum of \$500. Miss Moore was an eminently good woman and a consistent friend of the anti-slavery cause. The example of her excellent life and faithful services greatly enhance the value of the bequest, and commends the testator to a cherished place in the memory of this Society.

In conclusion, we reiterate what we have already slaveholders; with a vast Bæotia of ignorance in her said: the aspects of our cause are encouraging. Pennsylvania, though stolid and slow, is moving. with which, to the same extent, no other State has The labor which has been bestowed upon her by this Society has produced, in an encouraging measure, its desired effect. Our success in the past demands of us redoubled effort in the future. There is no excuse for apathy. The present juncture is eminently favorable to anti-slavery exertion. The field is white ing hostility to anti-slavery and fidelity to the South, already to harvest, and the voice of the angel comes now seek the same ends by protestations precisely the to us saying. Thrust in thy sickle and reap, for the

Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, OCTOBER 29, 1858.

LETTER FROM THE EDITOR. SYRACUSE, Oct. 25, 1858.

The anniversary of the Western Anti-Slavery So ciety having been notified to be held six weeks late in the season than usual, it was feared, by some, that the attendance would be greatly lessened, as no mass meeting could be held out of doors; but, though the number present was somewhat diminished, it was too large to find accommodation in the town ball, which on Sunday, was crowded to excess, and could easily have been twice filled. Delegates were present from colored man is, before God, and should be before the various parts of the West, reliable, true-hearted, and indomitable in spirit. The anniversary opened of Saturday morning, 16th inst., and continued, by successive meetings, until Monday evening. If, before i was held, there was some despondency of feeling, i regard to the aspect of affairs, through the genera pecuniary depression which exists so extensively at the West no sooner did its sessions commence than all this was dissipated, and all present seemed to be inspired by a common sentiment of hope and courage The Annual Report of the Executive Committee drawn up and read by J. ELIZABETH JONES, the Corresponding Secretary, was an impressive statement o the condition of our cause, especially in Ohio, and gave the key-note to the entire proceedings. It was evident that deeds, rather than words, were wanted, and that unless the spirit of benevolence and self-sacriselves, nor aid others in committing that crime. We were obtained for the Bugle. The amount received in pact which, likethat of the Federal Constitution, binds | pledges to the Society amounted to about five hundred Pennsylvania and other free States to aid the South dollars. All hearts were made glad at the result. A and of a very practical character. Speeches were cede to the slaveholder an extra proportion of political made-such as the times demanded-by the Presi power. On the contrary, we feel called upon by every dent, Manius R. Robinson, and by Dr. A. BROOKE, FRANCES ELLEN WATKINS, WILLIAM HOISINGTON pact as an iniquitous bargain, an unboly covenant, (the blind preacher,) Josephine Griffing, Benjamin S. JONES, JEHU HALLIDAY, BENJAMIN BROWN, T. B. McCornick, Thomas Brown, and others. These were listened to with earnest and unfaltering attention, as though a great and solemn crisis was at hand, and every one must gird up his loins to meet it. Miss WATKINS, as usual, made a very marked impression upon those who listened to her pathetic and eloquent words; and, though identified by complexion with a proscribed race, and young in years, produced the general conviction that scarcely a white young lady in the land, however favored with scholastic advantages further notice unnecessary. Many incidents have, of could be found to match her in the gift of speech and course, transpired, more or less directly affecting the the power of literary composition. The speech of cause, but to recite them in detail would be tedious Mrs. Grirrino was an admirable effort, full of soul

> The resolutions adopted were of a high-toned char acter, and had the ring of the true metal in them.

But I have not time to go into particulars.

gether; and the temper of the discussions (at the yery spirited) was admirable throughout. Rely spe very spirited) was an of Ohio will not be found waster in any hour of trial, as compared with those of the

Since the anniversary, I have lectured in Clerch once, and in Cortland, in this State, four times. The evening, I shall address a public meeting in this plan and to-morrow evening another in Albany, as ay way home, via Northampton and Cummington, Pa. ther particulars must be left till my return.

My visit to Cortland, on Saturday and Sunda (where our esteemed and efficient coadjutor, Whan H. Fish, is located,) was uncommonly interesting.

I fish, is located,) with the hospitality of my end and beloved friend, SAMURL J. MAY, who intends be with his friends in Boston next week, and who to. templates a voyage to Europe for his health.

A PIOUS SLAVE OVERSEER Although pious slaveholders are exceedingly on

mon in the South, slave-traders by profession of plantation overseers rarely make this pretents Their tastes and habits lead rather to direct break than to that circuitous hardness of heart that steps recite a text before administering a flogging, and all new pungency to the infliction by pretending it to the discharge of a duty. The testimony of second slaves (that is, of slaves who have gained a pain in which they can speak the truth without suffer for it,) is that the cruelty of pious masters is most a noying and vexatious of all, hardest to bear at the time, hardest to forgive afterwards. Of course and be so, since hypocrisy sharpens the sting of oppression The robber who plunders you for the glory of Gal. is more odious than he who does the same thing balieve his own necessities, or even to gratify his large or avarice.

But, though the office of overseer is almost inve ably held by a swearing man instead of a praying me the real work of the overseer, the maintenence of subordination among slaves, of a habit of unrelies submission to the wrongs they suffer, is very larger performed by one, the badge and instrument of the function is not the whip, but the prayer.

Seeing their position apparently hopeless in this world, a large proportion of the slaves must be disposed eagerly to seize any hope that may be held out to the of rest and happiness in the world to come. In crafty masters readily see the advantage that may be gained by cultivating a hope of heaven which inplia and helps to perpetuate, the relinquishment of a hope on earth, and thus ensures a patient submission to injustice; and the obsequious chaplains, white at black, readily lend themselves to the work of clales. ting the godliness of the slave into great guin farts

In no particular are the dishonesty and impain of slaveholders more manifestly shown than in the statements respecting what they call the 'religing privileges' of the slaves. The facts upon which the statements are based are the following:

1. A pen is provided in the least commodies at desirable part of the church, bearing the same relica to the slaveholder's pew that the 'negro quant' does to the 'big house,' in which the slaves are alies. ed to hear the sermon which is addressed to the masters, and from which, on 'communion Sandan' they come down to receive the sacrament after mer white person has received it. 2. A few masters statedly, and more, occurred

provide white preachers to address congregation slaves. The staple material of their sermons is the junction of so much real morality as will be firth pecuniary advantage of the slaveholders (as themis ance of stealing, lying and drunkenness,) and the pas ral injunction of obedience to the master's command which is represented as a duty, alike to him mit God, and as the very most important of duties ! this we are assured by abundant and unimpends testimony. Bishop Meade, in his Pastoral Land dressed in 1834 to the slaveholders and slavelessed of Virginia, reprinted by them in 1853, and spars printed (though not published) by the America Tract Society in the present year-after rehemings exhortation of St. Peter, ' Servants, be subject to me masters with all fear; not only to the good and good but also to the froward,' and other similar promis Scripture-says, . This is the Portion of small FOOD WHICH GOD HAS DESIGNED FOR THOSE ARE IN BONDAGE! And Doctor Nelson, whomen questioned, declares :-

'I say what I know when I speak in related this matter. I have been intimately acquainted the religious opportunities of the slaves—in the stant habit of hearing the sermons which are pushed to them. And I solemnly affirm that, dury is forty years of my residence and observation a fi-line, I never heard a single one of these semantic what was taken up with the obligations and dates slaves to their masters. Indeed, I never hearist mon to slaves but what made obedience to main! Any candid and intelligent man can decide their such preaching is not, as to religious purpose, are

3. Slaves are allowed to hold religious meetings their own in the presence of two or more white per ple. This precaution is taken lest the contented at happy slaves should use these meetings to come plans of insurrection or escape. The security of its slave system requires that its victims should have solutely no opportunity of meeting together ment ed by members of the despotic class. So the land customs of the South have established that any nils ous meeting of slaves without these white watch-dep is an unlawful assembly, which may be riotous; is persed by any one who discovers it, and the pants in which are liable to a summary for without trial. These three items constitute the entire raw manual

of fact respecting the 'religious privileges' of theps mass of the slaves, and these are the substratus di the romantic stories that we hear about the tends terest felt by the masters in the welfare of the gal of their slaves. The skill of the slaveholder sails apologists is shown in distilling piety and hamily out of these scanty and apparently incongruous mitter als; in asserting or insinuating a creditable mes for each particular of the crafty policy above deliness We read of a certain farmer, who, on recircit long lecture from his minister on the impropert to himself of a pew invariably empty, was so snot upon by the parson's zeal as to promise that he was certainly go next Sunday—or sens a hand be people who write such affecting letters to the let York Observer and the Journal of Comman forth the piety and humility of their host, the lim holder, going to attend the religious meeting a to slaves—tell their stories with a blissful unconcerness that this is part of the necessary dradgered

the complement of white police required by large custom, and spares the attendance of some lands? the plantation, who is usually sent upon that sees Of course, under such circumstances, the shree sign hold the meeting feel obliged to treat these interior as welcome and honored guests, and to relain be all allusion to their real character as spies, earning the meanest part of the dirty work of slaver. course they must pray for the master, and his has and his guests; and if any of them labor under picions of meditated insurrection or escape, there sponsive Amena must be loudest, their humbit pi

alayeholder; that he must either go hinself or wait

hand; and that their presence helps to make

meetings, lately sent to the Observer by a parameter of the largest planters on the St. Idd's river, in Florida.

'Had it not been for the black faces all around

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I should almost have imagined myself attending a payer-meeting in a New England school-house, so or payer-meeting in a New England school-house, so or derly and quiet were the little congregation. Capt. By took his seat beside me on a bench with his serunts. The contrast was affecting to witness, between the same perfect on the service of those blacks was pious; Capt. Reserved to the service of the service o an impenitent master and his Christian slaves. Almost every one of those blacks was pious; Capt. B. most he had no doubt of it; but, for himself, he consesd that he was not a partaker of the grace of God. fessed that he was not a partaker of the grace of God. How ferrently the prayer went up from one and an-How ferrently the prayer went up from one and an-oher, "Lord bless massa B," and how promptly the responsive "Amen," burst forth from the lips of those pious slaves, I cannot describe. The scene was one

out to be forgotten.
The prayers of the slaves were brief and simple. I 'The prayers of the staves were orier and simple. I have observed that many a poor black speaks the lan-lare observed that many a poor black speaks the lan-gage of prayer, which Leighton calls the dialect of leaven, with singular appropriateness, who in conver-sation will make sad havoe with the laws of grammar

sation will make said in the prayer of a venerable old if shall never forget the prayer of a venerable old right never forget the prayer of a venerable old page, whom they called "Unrile Sam." "that God would humble his heart clear down to his knees." I sould hardly maintain a sober rigidity as to my lips; who could help admiring the blessed old man's test of a thorough work of grace upon the heart? I shall remember the warm shake of the hand that Unsur gave me, down to the latest days of my life. tall remember one warm shake of the nand that Un-cle Sam gave me, down to the latest days of my life. His moral influence over all the slaves on the plantahis moral influence of the slaves of the planta-tion was a perfect marvel. His pious admonitions were maxims familiar as household words to old and were maxims familiar as household words to old and soung; and I almost thought that a thieving or story-iding negro would dread Uncle Sam's reproof more than the master's correction. At any rate it was eren than the master's correction. At any rate it was evident that the old negro exhorter was the greatest terror to evil doers in the whole neighborhood.

The most essential half of the slaveholders' work is ecomplished when the hearts of the slaves can be kept humble clear dozen to their knees. Servility of manner is easily secured by the week-day overseer, with his raw hide; but if the Sunday overseer can superadd servility of spirit, and persuade his fellow chattels that they are born, and appointed, and predestined to be slaves, and that the same God who autherized their masters to steal them, forbids them to steal even a cheese-paring from him, it is plain that the 'moral influence' of the latter makes money for the estate as really as the cow-hide of the former. Uncle Sam' may well be excused from working with

The describer of a similar scene at a different time and place, in her anxiety to justify slavery by showing that piety sometimes accompanies it, gives us the following genuine touch of nature, with apparently entire unconsciousness of its actual meaning.

· At night we went up again; the house was crowded, and the audience was singing with an energy I have never heard equalled, (not even at camp meethave never heard equalled, (not even at camp meetings,) 'Higher, higher, higher still, rose the music, till the lonely night was vocal with the sound. The weeds we caught as we came up, were, "Oh, if I had wings I'd fly away to the New Jerusalem," and such was the scene that they looked just ready to take sight, their frames shock their sources. flight; their frames shook, their countenances ex-panded, tears streamed down their cheeks. Undoubt-edy part of this was attributable to animal exciteat, but not all. I am sure there was heart there.

Of course there was heart there! The aspiration for freedom on the part of the slaves is genuine, however it may be with their prayers . for Massa, uttered under surveillance. While such effective obstacles are interposed to their use of their legs, of course they wish for wings; and though the word Canada must be pressed back from the lips to the heart, it is some rebef to be able to give full and hearty utterance to their desire to get away-to the New Jerusalem! No doubt there is heart there .- c. K. W.

We have received several numbers of the Gerrit Smith Banner,' a small daily sheet edited by William Goodell, New York, and devoted to the advocacy of Mr. Smith's election as Governor of that State. Assuredly we cannot blame men who are antislavery on principle for refusing to vote for the Republican ticket in the State of New York, or any other State. Of course, no honest and intelligent anti-slavery man can vote for the Buchanan Democratic nominations. It does not follow, however, that we should therefore vote for Gerrit Smith, or for any one of his way of thinking. Any participation in the support of a government based upon a union with slaveholders and slave-traders is, in itself, inevitably torrupting and demoralizing. No man can touch this pitch and not be defiled. Our principle, our rule, and our steady, consistent practice should be, to refuse all co-operation in American polities, where an oath, express or implied, to the United States Constitution, is to be given. This is the only honest, the only safe course, and the only one which leads directly and inentably to the overthrow of the Slave Power in this country. Because, if adopted and carried out, it would at once take away from Slavery the thing which it now feeds and grows and thrives upon, viz., the Enancial, physical and moral support which the North is giving it, -would cut off entirely the vast Northem revenue which every year passes into the hands of the slaveholders, for their own purposes, and by means of which they tempt and bribe our very Northem men to do their bidding, - and would at once elevate the moral tone of the whole North, through the consciousness that they were no longer co-partners with the vilest tyrants on the face of the earth, but were at length free to serve the cause of freedom, as honest and just and God-fearing men should. And it is no answer, to say, that this course will not be adopted and carried out. Because others are fully set to do evil, is no reason or justification why we should make a compromise with them. Moreover, no man can scan the future and say what will not be. Let us stand fast in the righteous position of no fellowship with thieves and adulterers, no Union with slavehold ers, and rest assured that the way of deliverance and of victory will open gloriously and wonderfully before

MRS. DALL'S LECTURES.

We are glad to use the occasion given by Mrs. Dall's approaching lectures in Boston, to urge all in the community who desire ' fair play for woman,' to seize this best of opportunities for understanding precisely what that expression means, and qualifying themselves to act intelligently in forwarding the great enterprize suggested in it.

Especially should every opponent of slavery sympa thize with, and actively aid a movement so nearly allied, in various ways, to the Anti-Slavery move ment. If women are underrated, here and everywhere else in the world, because of their sex, if half the free people of this country receive from its laws and customs less than their due because they are women, obviously slave-women have to bear the chief weight of this prejudice, and are more deeply, more hopelessly enslaved than their male companions. A right estimate of woman, as such, established in the community, would be one of the most effective instruments whereby to lift the black woman out of her degradation.

If the demand for 'woman's rights' is ridiculed in our community, it is, very largely, because it is not understood. In the course of lectures proposed (and defined more particularly in our advertising columns a opportunity is given us to understand it.

A woman of admirable natural powers and the high est and best culture which Massachusetts affords, havag consecrated her life to the advancement of thi cause, and bestewed such time and labor in thought, study, observation and preliminary action, as to make ter not only learned, but wise in relation to it, now offers to point out to us how we may best aid in the elevation of her sex, the most important means towards the improvement of the whole human race. Surely, the least we can do is to hear her.

Mrs. Dall gave a course of three lectures last year spon this subject, which were admirable in thought ad expression, not inferior in any particular to the best lectures that have been given in this city, upon my department of art, literature or science. The resent course of three lectures, though complete in facility is designed to continue the ideas there suggesttd, and is to be followed by two more courses in sucteding years. We are confident that those who had

the good fortune to hear Mrs. Dall's last year's course, or who listened then or in previous years to her admirable defence, before Committees of the Legislature, and victorious days of the Republican party. That of the petitions presented by women in their own behalf, will need no incitement to hear her further; but had long since culminated in that party, and then she should be heard by more persons, by all classes. We trust, alike for the credit and advantage of Boston, that Mercantile Hall will be found, next Monday evening, too small to accommodate her audience .- c. K. W.

Rev. HENRY BLEBY, of the Wesleyan Mission in Barbadoes, W. I., will preach at the Music Hall, in this city, on Sunday morning next. A collection will held three large meetings there. Elder Brackett's be taken in aid of the Schools established in that island for the benefit of the children of the emancipated slaves.

We need not say that we hope that the Music Hall will be filled on this occasion. It is rare that so favorable an opportunity is offered for obtaining thoroughly reliable testimony as to the present condition of the British West India Islands, and of the results of abolishing slavery there. Mr. Bleby has been twenty-six years a resident in these islands, and has carefully and judiciously watched the whole course of events,slavery, emancipation and freedom. During the present week, Mr. Bleby speaks in New York, at the church of Rev. Dr. Cheever. Those who have once heard Mr. Bleby will need no urgency to improve this (probably the last) opportunity of hearing him in this city .- M.

LETTER FROM SALLIE HOLLEY. GREENSBORO', Vt., Oct. 6th, 1858.

DEAR MR. GARRISON:

This is our last stopping place in Orleans Co., after more than a month's stay, and we leave our heart's best benediction on the kind friends who have aided and cheered in our unpopular work. Before five o'clock this morning we took stage for this village, the beautiful stars shining over us with great brilliancy. How tender and eloquent is that passage in Uncle Tom's Cabin, where St. Clare tells that his sainted mother and 17th of October. On Saturday evening, in took him, a little boy, out one evening to view the stars, and pointing upward, said, with ineffaceable of South Natick was chosen President, and Stephen moral impression, 'every one of the souls of our peo- Goes of Natick Secretary pro tem. The attendance ple will live after they are all gone."

The stage route brought us directly through the old bed of that adventurous body of water, historically ence, defining the motives and measures of the Garknown all about here as 'Runaway Pond.' Nearly fifty years ago, in broad daylight, this singular fugitive left for Canada. With the noise and fury of a cataract, it rushed and roared and tore away for twenty miles till it found rest in the bosom of Lake Memphremagog. People say it was very curious to see, for days afterward, the poor forlorn fishes hanging

high and dry on the trees and bushes along the track. In Barton last Sunday at one o'clock, the Methodist ble to appoint two members at present, and add other minister, Rev. Mr. Dexter, with a willing mind, lib- next morning, when the audience would probably be erally, gave his pulpit, the best half of the day, for much larger. The motion prevailed, and S. W. Tibmy exhortation. The house was full, and as I looked betts of Natick, and E. H. Heywood were appointed. into the expectant faces of the multitude, I could not but wish, as often before, that for their sakes, and for place, (the Universalist Church,) on Sunday the 17th, the perishing slave's, some mightier apostle of the at 11 o'clock. Gospel of Liberty was to address them. Some persons came from a distance, one Free-Will Baptist family, order by the President, Wm. Whiting of Concord, in their own church, but they thought those were nual meeting of the Society, at Concord, which was privileges they might enjoy at other times, but an read. Anti-Slavery meeting was so rare, they believed it their duty not to neglect it, and so came, and felt very Curtis and Miss Caroline Wellington be added to the glad. Who shall dare to say such Good Samaritan Business Committee chosen the night previous; which sympathy with the sorely wounded slave, 'fallen among thieves' is not (in America, no less than in the valley of Jericho,) a more heaven-accepted proof of day by congratulating the Society on the presence of love to God, dwelling rickly in the heart, than shown so large a number, thus testifying interest in the antiby certain Congregationalists, who once this summer, slavery cause; a testimony evincing some moral coursaid they could not at all hear the cause of the slave age, as he thought, since our cause is an unpopular urged on the day proposed, for they must attend to one. the Lord's Supper. Is not the Saviour's dving love better commemorated by merciful consideration of ry's report that the future policy of the Anti-Slavery broken-hearted humanity, than by partaking baker's bread and grocers' wine,' to use the significant phrase following resolution :of T. P. ?

Three weeks before, I had spoken in Barton, on Sunday, and what is note-worthy, the Congregationalists there 'claimed the privilege' to have their meeting-house honored by a plea for the Slave. These tionality or otherwise, of the Pugitive Slave Law, the successful meetings resulted from the faithful and effi- Dred Scott decision, or any other political, legal or cient notice given by Mr. Brainerd Stebbins. I have | Constitutional act or measure; all of which arise not found in Vermont a truer Abolitionist. Both Mr. out of the unhallowed alliance of the North with the and Mrs. Stebbins extended to us the most genuine | South in the formation and support of this government; hospitality. Their loyalty to Anti-Slavery would en- but over all, or through all compromises and concesstern trial. They were getting a full list of sions, made or demanded, we seek the imsigners to the Petition to lift this state above slave- termination of the whole slave system, and of the very hunting. And if every town had two such earnest idea that man can hold property in man. and devoted friends of the petition, the Statute would be enacted this month; at least, if an overwhelming petition could cause its enactment against the clamorous interests of selfish party leaders.

There, Rev. George Putnam and his excellent wife ganized, many things had changed; that though the received us and our cause with abounding sympathy. government of the nation had been continually grow Mr. P. has the rare reputation of never forgetting the ing worse on the question of slavery, a much better nificent prospect of hills and mountains, adorned with ple of New England and the free States, and the pesuperb woods, all sweeping round like a vast amphi- culiar missionary and apostolic function of the Society its river. While there we enjoyed a grand and sub- sole issue of slavery, and though none of them were Psalms of David. From Albany, Mr. Stephen Rob- my, but rather as a timid friend. Neither should tain, on the famous road built by Gen. Hazen, to meet be neither justice nor sense.

Some military exigency during the Revolutionary War.

As to the immediate abolition of slavery, Mr. S

slavery heart sever indifferent. 'Is there, as you sometimes tell us, One who reigns above the sky? Has He bid you buy and sel! us, Speaking from Histhrone on high?

At this place Mr. Henry Richardson and family gave us friendly and agrecable welcome. The next short journey was to South Troy, where we were made happy by the very cheerful hospitality of Mr. and Mrs. E. Hodgkins. Our audience, though not numerous, seemed to quicken with the great idea of human liberty. It was told me, as about the most interesting event that ever happened to that village, that right of man to hold property in man, under any cir-Theodore Parker and Mrs. P., a few years ago, passed cumstances, or for a single instant-which does not a night at the hotel.

Mr. S. S. Marsh added to his other kind favors, the drive to Irasburg. And here I gratefully acknowledge that all summer long, private carriages have been day and evening, the Orleans Co. Bible Society, &c., Christians. were holding the annual meeting in the place. We 4. Resolved, That the Republican party, by pledg heard of its urgent appeal for sending the Bible to ing itself to recognize and enforce the slave clauses. Mahometans and other distant heathen, but could not of the Constitution, by guaranteeing immunity and learn of any remonstrance against keeping the Bible protection to the defiant iniquity of the slaveho from four millions of home heathen, the slaves of this and by remorselessly leaving four millions of bondcountry. We are often told that Vermont is all Anti-men to perish in their chains, proves its heartlessness Slavery, and when in the next hour we urge how in the cause of impartial freedom, and its utter uncriminal the silence of her ministers is, the very same persons plead in excuse that 'no minister can preach here the whole vital truth of Anti-Slavery, without

losing his pulpit! losing his pulpit! The Irasburg Standard ventured a little article (written, as I was told, by Rev. Mr. Beckwith, Con-

lar old-fashioned abolition lecture, such as I had given, was totally uncalled for in these enlightened the usefulness of Gerrit Smith and W. L. Garrison come to an end. This attributed origin of the party provoked some irascible Republican to make a vehe menf dissent, which called forth a long defence of the position that, without the agitation of the ultra abolitionists, that party would never have existed.

Among other places in the county where I have spoken with a cordial acceptance, is Charleston. heart, home and pulpit are ever open to the cause of seives with us the need of firm adherence to the un bending law of justice, which demands immediate freedom for the slave, without waiting the convenience of the Republican party, or of the Meth. Gen. Conference, or any other body of majorities in the land Mr. Caruth also aided us in the most friendly manner Greensboro' is an attractive little village, lying close to a charming sheet of water, called Caspian Lake.

'And not Loch Katrine from her mirror blue Sends back her shaggy banks more true'

than this glassy surface reflected the gorgeous autum splendors of the woods, as we stood by it to-day. We could have a good meeting here, as we are assured, were it not for the adverse influence of Rev. Mr. Stone (Cong.) who takes great plains to discourage attendance. Any slaveholder, under whose eye this may fall, will please take notice and rejoice accordingly Mr. A. C. Babbitt and Mr. Coolidge Wall of this place, express great regret at this hindrance of Anti-Slavery SALLIE HOLLEY. effort here.

MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY.

The quarterly meeting of this Society took place at Natick on Saturday and Sunday the 16th the absence of the President, Rev. Wm. G. Babcock was respectable, though not numerous. Messrs. Re mond, Pillsbury and Heywood addressed the audirisonian Abolitionists,-a title which, though given in reproach, is now an honorable and most appropri

It was moved by Mr. Remond that a Business Com mittee be appointed by the chair, a part of whose duty it should be to present resolutions for the consideration of the meeting of the next day. Mr. Pillsbury favored the motion, and thought it would be advisa-

The meeting then adjourned to meet at the same

At the appointed hour, the meeting was called to a said to us, there was a baptism and communion who called for the Secretary's report of the last an-

> was voted. Mr. Remond then opened the discussions of th

Mr. Remond moved that Mrs. A. H. Davis, Mrs

Mr. Pillsbury, to meet a suggestion in the Secreta-Society should be a subject of discussion, offered the

Resolved. That the Anti-Slavery enterprise is not a political contest on questions of slavery-extension, or non-extension-the re-enacting of the African slave trade, or modification of the domestic-the Constitu-

Mr. Sanborn of Concord, the Secretary, rose to speak to the resolution, which he said he was glad to have presented, though he did not agree with all its declarations." He went on to say, that in the twenty-Albany too, has generous Anti-Slavery friends. five years since the Anti-Slavery Society was first or slave in his prayers. Their home commands a mag- public sentiment had been developed among the peo theatre, enclosing a lovely arena of farming valley and had come to an end. Parties were now formed on the lime thunder storm, heightened in effect to us, by the all we could wish, we ought to use them as far as we clevated and exposed position of the house. It is es- could. The Republican party is a cowardly one, pecially amid such majestic scenes that the soul de- which exists only by compromise; yet it is the best lights in the lofty utterances and gloriously inspired one we have, and ought not to be reckoned as an eneerts, another good abolitionist, kindly provided for our Sumner and Wilson, Hale and Seward be classed with gratification, a ride in his carriage over Lowell Moun- Webster and the Democrats; in this there seemed to

Upon a short notice a full meeting was gathered in regarded it as an impossible measure; in the present the Congregational Church of Westfield, appropriately condition of our country, it must be many years before opened with imprompta singing, to the familiar air, it would become practicable; -nor was he entirely Days of Absence, the pathetic poem of Cowper, that sure that, if practicable, it would be wholly desirable has that sweet appeal of the slave, to which no anti- This is not a question simply of absolute Right, but in part of Expediency, a consideration which influences all men in all their actions, and which ought not to be overlooked in so grave a matter.

Mr. Heywood, for the Committee, presented the following resolutions :-

1. Resolved, That since American Slavery is a stu pendous sin against God and an outrage upon man its immediate and unconditional abandonment is the first proof of piety, philanthropy or patriotism.

2. Resolved, That any political or ecclesiastical scheme of policy in this reform which concedes the reach the slave and relieve him, is 'utterly wild and visionary.'

3. Resolved, That the great body of the Northern churches, (with a few honorable exceptions,) in withfreely offered for Anti-Slavery service in conveying us holding through their general organizations the goson our way. That evening, dark and rainy as it was, pel from the slave, and its rebuke from his oppresan encouraging number met in the Baptist Church of sor-in receiving contributions (the price of blood) Irasburg. Mr. Putnam and Mr. Roberts of Albany, from slaveholding churches—and in fellowshipping, rode seven miles to attend, and Mr. P. contributed an either personally or by delegation, slaveholders, slavecarnest and impressive testimony to the necessity and traders and slave-breeders—are therein apostate to excellence of the Anti-Slavery movement. The same Christ, and do thereby forfeit the support of all true

worthiness to receive the suffrages of anti-slavery

earnestly in favor of immediate emancipation, about which he thought no true abolitionist could entertain (written, as I was told, by Rev. Mr. Beckwith, Con-gregational minister there) to the purport that a regu-mediate freedom, and what was right for one was so

for all. He asked the Secretary what he would say if he were himself a slave ? in . they sair at a town

Mr. Sanborn wished to correct a mis

of Mr. Remond, and would say that, for himself, he should certainly claim the most speedy manun were he a slave, and would deny the right to no alave who chose to claim it. Nay, more, he believed they go in Massachusetts or elsewhere. that the slave, being denied any of the privileges of the law, was no longer bound by any human law, and might seek his freedom in any way he chose. It was at the master's peril that he held his slave in bondage, and he must abide the consequences of such an outrage. A servile insurrection would perhaps be the greatest evil this country ever endured, yet, should one occur, the speaker said he could not in con- the firm of J. C. Ayer & Co., Lowell. A short so science oppose it; he should probably assist in it, if quaintance with the gentleman convinced us that no called to take any part. But there seemed to be a the Doctor's skill in compounding his medicines is large class of slaves who felt little need of freedom, and such would perhaps suffer by immediate emanci-

Mr. Remond spoke briefly in reply, and urged the abilities and the success of his house shows that he necessity of renewed labor on the part of the Society, since even its officers were so unsound on the fundamental principles of the cause.

Mr. Bliss, of Dover, began to speak on the resolu tions, but gave way to a motion to adjourn at half past 12 o'clock.

APTERNOON SESSION. The church was filled at o'clock, and the meeting being called to order, Messrs, Goss and Tibbetts, and Mrs. Davis were chosen a Finance Committee.

Mr. Bliss concluded his remarks, which were chiefly to the effect that the Republican party was the only healthy organization to which anti-slavery men could

He was answered by Mr. Remond and Mr. E. H. Heywood, who spoke at some length, and with eloquence, on the general question.

Mr. Pillsbury spoke of the degeneracy of politics, showing that Webster's 7th of March speech, was, in some respects, better anti-slavery doctrine than the Republican speeches of the present day. He severely censured the Republican leaders, and presented the Placido, the Cuban Slave and Martyr to Liberty. following resolution :

sion, watch should not have been committed, and has proved a curse ever since, that should no longer be continued—not only analysis. continued-not only enslaving millions of victims in the South, but corrupting the conscience and chilling the courage of the whole North, until the lash of the slave-driver is scarcely more potent on the Carolina plantation, than on the floor of Congress, the streets of Boston, and the pulpits of New England-Until Doctors of Divinity avow their willingness to send Groton Town Hall, their mothers into slavery to save the Union, (when Union-Saving is but another name for slavery perpetuating,) and until Republican Parties, Republican Senators and Republican Governors can pledge themselves sacredly, constantly, in Northern Conventions as well as in Congress, to preserve and prolong that same Union, even though it eternize slavery in the States, as long as the stars of God's firmament shall brighten with their fires the minds and hearts of

In the evening of the same day, remarks were made by Mr. Remond, showing the claims the slave has on the American people for an immediate recognition of his rights; by Mr. Heywood, showing the hollowness of a religion that did not seek the emancipation of the slave; and by Mr. Pillsbury, on the past and present state of political parties.

All the resolutions were passed, and the meeting adjourned.

The attendance during the afternoon and evening was large, and much interest was shown in the debates and addresses.
WM. WIIITING, President.

F. B. SANBORN, Secretary.

To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts :-

The undersigned, citizens of Massachusetts, respectfully ask you to enact that no person, who has been held as a slave, shall be delivered up, by any officer or court, State or Federal, within this Commonwealth, to any one claiming him on the ground that he owes service or labor' to such claimant, by the laws of one of the Slave States of this Union.

[Signed by Francts Jackson and others.]

I approve of the publication of the foregoing Peti-tion, as by law in such cases made and provided, in the Boston Liberator. OLIVER WARNER

Secretary of the Commonwealth, Secretary's Office, October 26, 1858.

MOVEMENT IN VERMONT.

The Green Mountain Freeman anticipates action in the Legislature of Vermont, this coming session, in respect to a new personal liberty bill. It says :

'It is well known that out of about two hundred Representatives last year, only sixty-six had the courage to vote in favor of the Personal Liberty Bill then before the House. From personal knowledge we know that some forty true anti-slavery men have been this year added to the number of those who voted for the bill and are returned. the bill and are returned.

the bill and are returned.

'It is not probable that the Personal Liberty Bill, in the exact form of last year, will again come up; but instead, a bill to enact that, "not recognizing property in man, no person who has been held as a slave shall be liable to arrest on the ground of owing service to any one." Petitions for such an act are now. vice to any one." Petitions for such an act are now in circulation in some parts of the State and it is to be the reculation is some parts of the State and it is to be hoped that such a bill will be introduced and passed. It is clearly demanded by the people, and to establish the record of Vermont against slavery. And upon the action of the Legislature in this matter in a great measure rests the future harmony of the party. Let the people see to it, then, that the number of petitionufficient to indicate the wishes of a goodly number of voters."

A correspondent of that paper, [S. M. Seaver,] writing under the head of 'No PROPERTY IN MAN,

'I am glad to learn that petitions for a Person Liberty Bill are being circulated through the State. (It is the same with that now in circulation in Massachusetts; it may be found in our columns.]

That is the thing precisely. It just covers the ground of the Republican Platform. Now let us see if the Republicans, being an overwhelming majority in the Legislature, will respond to the call. Most heartthe Legislature, will respond to the call. Most heartily do we rejoice that the people are going to test the sincerity of the Republicans of Vermont when they adopted that platform. Never was anything more timely than the presentation of such a petition this fall. The party by their platform have put it in our mouth. Let us hold them to their position.

Let petitions be circulated far and wide. Now is the time for action. Let us see which shall be the hanner town.

Don't let the Legislature have the excuse that they were not asked to pass such a law.

To Correspondents. A letter from S. C. of Lowell, testifying warmly to the high value of Miss Sarah P. Remond's services to the Anti-Slavery cause, is reluctantly postponed to next week, owing to the press of matter on our columns. For the same reason, an

obituary notice of Mr. Charles C. Tyler is deferred. Books Received, of which we have room to mention the titles only: Thoughts on Jesus of Nasareth. By WILLIAM H.

FURNESS, of Philadelphia. Published by Phillips, Sampson & Co., Boston. The New Testament. Translated by LEICESTER AM

BROSE SAWYER. Boston, John P. Jewett & Co. Shahmah, or The Branded Hand. A long extrac

Our New Hampshire friends will see among the Notices, that C. L. Remond and Parker Pillsbury will hold a Convention in Weare, on Saturday evening and Sunday next. May we not bespeak for these faithful advocates a large attendance? most enthusiastic accounts of their meetings whereve

The Post Office Address of A. T. Foss during the fall and winter, will be Chicago, Ill., care of J.

STRANGER IN TOWN .- We have been gratified by a call from Frederick Ayer, Esq., the business man o alone concerned in the immense consumption of them but that it takes business talent of no ordinary measure pation—not to mention graver doubts on this subject. to pass them around the world. Mr. Ayer has these uses them .- Memphia Whig, Tenn.

> Wild Cherry Balsaam. The memory of Dr. Wistar is embalmed in the hearts of thousands, whom his Balsam of Wild Cherry has cured of Coughs, colds, consumption, or some other form of Pulmonar

DOVER, N. H.—An Anti-Slavery meeting will be held in Dover, commencing on Saturday evening, Nov. 6th, at the City Hall, and continuing on Sunday, Nov. 7th.
It is expected that PARKER PILLSBURY, CHARLES
L. REMOND, and SARAH P. REMOND will attend this

WEARE, N. H .- PARKER PILLSBURY and Charles Lenox Remond will hold a series of meetings at Weare, N. H., commencing on Saturday evening, Oct. 30, and holding over the following Sun-

MRS. C. S. B. SPEAR will deliver a lecture

day, at the usual hours of public assembly.

WM. WELLS BROWN will hold meetings as

Abington Centre, Friday, Oct. 29. Saturday, " Sunday p.m. " Pepperell Depot, Groton Unitarian church, Pepperell Town Hall. Sunday eve. " Monday, Nov. Tuesday, Wednesday, Townsend Centre, Friday. Trenton, Sunday, Byberry, Pa., Wednesday, " E. H. HEYWOOD will speak on American

East Princeton, Saturday, Nov, Princeton. Sunday,

WOMAN'S CLAIMS TO EDUCATION. MRS. DALL'S LECTURES. MERCANTILE HALL.

Mrs. Dall will deliver a course of lectures at fercantile Hall, Summer street, on three successive Monday evenings, to commence Monday Evening, Nov. 1st, at half-past 7 b'clock.

Nov. 1st. The Ideal Standard of Female Educa-tion, depressed by public opinion, but developed by the Spirit of the Age. Female Education in Egypt

Nov. 8th. Public Opinion as it is derived from the study of the Classics and History, General Literature, Customs and Newspapers.

Nov. 15th. Individuals whose lives modify Public Opinion, and exhibit the Spirit of the Age—Mary Wolstonecraft, Sidney Morgan. Anna Jameson, Charlotte Bronte, and Margaret Fuller. Tickets to the course for sale at Urbino's Foreign

Bookstore, 19 Winter street, and at the door, 50 cts Editors, Reporters, Clergymen and other Lecturers vill find free tickets at both places.
Single admission, 25 cts. Doors open at half-past 6.

POPULAR SCIENTIFIC LECTURES.

Dr. Syminoton Brown's new lecture, entitled Chemistry no Mystery, is now ready for delivery be-

Fore Lyceums, &c.

REFERENCES.—Wondell Phillips, Alderman Wightman, Rev. Thomas Starr King, Dr. J. V. C. Smith.

Letters addressed to Dr. Symington Brown, 15

Congress street, Boston, will be promptly answered.

DIED-In this city, October 13, MARY ANN BAR-

DR. WISTAR'S BALSAM OF WILD CHERRY The editor of the ' Flag of our Union' says in his paper of July 17, 1858 :- The memory of Dr. Wistar is embalmed in the hearts of thousands who have experienced entire cure from Coughs, Ids. Consumption and Pulmonary Disease generally by the use of his Balsam. The invalid need not fear to give this preparation a careful trial, as we speak from experience. More than ten years since the editor of this paper tested its excellence by individual trial in his family, with the most surprising results, as a curative for pulmonary disease.'

Cases of Consumption and Whooping Cough Cured. The following, from a highly respectable gentle man, speaks for itself :-

KEYPORT, N. J., May 20, 1858. S. W. Fowle & Co.,—Gentlemen:—This certifies that I was for many years afflicted with a disease of the lungs until I became so weak that it was with difficulty I could walk. My cough during this time was very severe, causing me frequently to raise great quantities of blood, attended with profuse night

awants.

After using various remedies to no purpose I was advised to try Wistar's Bolsam of Wild Cherry. I did so, and before using the first bottle I was entirely restored to perfect health and strength.

I would also mention that this Balsam cured a little girl of mine of a severe attack of Whooping Cough, when her life was given over by the physician, and all other remedies had failed. (Signed)

JAMES HOFF.

None genuine unless signed 'I. BUTTS' on the

Prepared by SETH W. FOWLE & CO., Boston, and for sale by dealers in Medicine in nearly every town in New England. oct. 22—4ts

TWO FREE LECTURES EVERY WEEK.

AT LINDEN HALL, 16 SUMMER ST., BOSTON BY MISS S. D. CARMAN,

Physiological, Mechanical & Pathological Physician On THURSDAY EVENINGS, at 7 o'clock, to Gentlemen and Ladies, and on FRIDAY AFTERNOONS, at 3 o'clock, to Ladies only. The other four days devoted to country practice.

Physicians, Invalids, Parents, Teachers, Guardians

and Philanthropists will find science, common sense and medical skill illustrated and applied to the wants

and medical skill illustrated and applied to the wants of each and all.

The only scientific SKIRT SUPPORTER, with Braces of all kinds, and CHAIRS to correct and support the Spine, for sale and fitted at her office, Linden Hall,—open only on Friday and Saturday, for patient and visitors, from 9 A. M. to 7 P. M.

Beware of imposition practised by pretende who recommend worthless and useless articles.

TO THE DEFORMED. Shahmah, or The Branded Hand. A long extract from this work has already appeared in the Liberator. For sale by E. O. Libby, Boston.

Religious Aspects of the Age, being addresses before the New York Young Men's Christian Union. For sale by E. O. Libby.

Harper's Monthly Magazine, for November. A. Williams & Co., 100 Washington St., Boston.

Brown's Almanac for 1859. A small but useful memorandum Almanac; for sale by Brown, Taggard & Chase, 25 and 29 Cornhill.

TORIEM DEIF OR MAED.

TOR Circulars containing details of many cases of Discased Hip, Knee and Ankle Joint; Crooked, Stiff and Weak Knees, Ankles and Elbows; Crooked Feet and Fingers, with Contracted Cords and Weakness, and Drop Foot, cured after all kinds of treatment have failed, and the case considered past cure, address, with post-office stamp, Dr. J. P. MANN, No. 126 West 39th street, New York.

REFERM DEIF OR MAED.

TOR Circulars containing details of many cases of Discased Hip, Knee and Ankle Joint; Crooked, Stiff and Weak Knees, Ankles and Elbows; Crooked Feet and Fingers, with Contracted Cords and Weakness, and Drop Foot, cured after all kinds of treatment have failed, and the case considered past cure, address, with post-office stamp, Dr. J. P. MANN, No. 126 West 39th street, New York.

REFERM DEIF OR MAED.

To REME DEIF OR MAED.

MRS. S. A. ALLEN'S WORLD'S

RESTORER HAIR

Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A

EUROPEAN REPUTATION!! THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL

The Zylobalsamum or Dressing alone is the best hair dressing extent for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Evrope or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Lancashire, says- 'Mrs. S. A. Allen's World's Hair Restorer

and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is not a dye. REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martineburgh, N. Y. The climate having seriously affected her hair and scalp

says, 'I have derived much benefit from the use of

Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-J. H. BATON, Pres. Union Univ., Tenn. I have used Mrs. S. A. Allen's World's Hair Restorer

and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black ' REV. H. V. DEGAN, Ed. ' Guide to Holiness,' Bos-

ton, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes." REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N.

Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black." REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo. N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever

REV. J. WEST, Brooklyn, N. Y. 'I am happy to bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness."

known. They have restored my hair to its original

REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. So. We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. J. F. GRISWOLD, Washington, N. H. 'Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be."

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.'

REV. D. T. WOOD, Middletown, N. Y. My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum."

REV. S. B. MORLEY, Attlebord, Mass. 'The effect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the terown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

ance.' SHOURHURS. ton, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N. Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used." REV. JOS. McKEE, N.Y. City. 'Recommends them.

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the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'. REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

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Hair Restorer and Zylobalsamum. We might quote from others of the numerous letters We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, at the of Broome and Elizabeth streets, exclusively for office, sales room and manufactory, we have no time or inclination to engage in other manufactures.

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quantity to Europe.

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POETRY

LITTLE BELL. The following beautiful poem was, we believe, first published in the London Athenaum. We shall be obliged to any correspondent who will give us the name of its author. Part of this copy is printed from memory, and we are not positive that it is, in

all respects, accurate.] He prayeth well who loveth well Piped the Blackbird, on the beechwood spray-

Pretty maid, slow wandering this way, What's your name?' quoth he. What's your name? O stop, and straight unfold, Pretty maid, with showery curls of gold ! Little Bell,' said she.

Little Bell sat down beneath the rocks-Tossed saide her gleaming, golden locks-Bonny bird! quoth she-Sing me your best song before I go. Here's the very finest song I know, Little Bell, said he.

And the Blackbird piped-you never heard Half so gay a song from any bird-Full of quips and wiles. Now so round and rich, now so soft and slow, All for love of that sweet face below, Dimpled o'er with smiles.

And the while that bonny bird did pour His full heart out freely, o'er and o'er, 'Neath the morning skies, In the little childish heart below All the sweetness seemed to grow and grow, And shine forth in happy overflow, From the blue, bright eyes.

Down the dell she tripped, and through the glade Peeped the squirrel from the hazle shade, And from out the tree,

Swung, and leaped, and frolicked, void of fear-While bold Blackbird piped that all might hear-· Little Bell !'-piped he. Little Bell sat down amid the fern-

· Squirrel, squirrel! to your task return-Bring me nuts! quoth she. Now away the frisky squirrel hies-Golden wood-lights gleaming in his eyes-And adown the tree, Great ripe nuts, kissed brown by a July sun, In the little lap drop one by one-Hark! how Blackbird pipes to see the fun! 'Happy Bell!' quoth he. Little Bell looked up and down the glade-

· Squirrel, squirrel, from the nut-tree shade, Bonny Blackbird, if you're not afraid, Come and share with me! Down came squirrel, eager for his fare-Down came bonny Blackbird, I declare;

Little Bell gave each his honest share-Ah! the merry three! And while there the frolic playmates twain Piped and frisked from bough to bough again, 'Neath the morning skies, In the little childish heart below All the sweetness seemed to grow and grow,

Shining out in happy overflow, From her blue, bright eyes. By her snow-white cot, at close of day, Knelt sweet Bell, with folded palms, to pray : Very calm and clear Rose the praying voice to where, unseen

Paused awhile to hear. · What good child is this,' the angel said, That, with happy heart beside her bed, Prays so lovingly?" Low and soft, oh! very low and soft,

In blue heaven, an angel shape serene

Crooned the Blackbird in the orchard croft. Bell, dear Bell!' crooned he. · Whom God's creatures love,' the angel fair Murmured, 'God doth bless with angel's care.

Child, thy bed shall be Folded safe from harm-love deep and kind Shall watch around, and leave good gifts behind, Little Bell, for thee.'

THE MOURNERS.

A little child, beneath a tree, Sat and chanted cheerily, A little song, a pleasant song, Which was, -she sang it all day long,-. When the wind blows the blossoms fall, But a good God reigns over all."

There passed a lady by the way, Moaning in the face of day; There were tears upon her cheek, Grief in her heart too great to speak; Her husband died but yester-morn, And left her in the world forlorn.

She stopped and listened to the child, That looked to Heaven, then singing smiled, And saw not, in her own despair, Another lady, young and fair, Who, also passing, stopped to hear The infant's anthem, ringing clear.

For she, but few sad days before, Had lost the little babe she bore; And grief was heavy at her soul, As that sweet memory o'er her stole, And showed how bright had been the past, The present drear and overcast.

And as they stood beneath the tree, Listening, soothed, and placidly, A youth came by, whose sunken eyes Spoke of a load of miseries; And he, arrested like the twain, Stopped to listen to the strain,

Death had bowed the youthful head Of his bride beloved, his bride unwed, Her marriage robes were fitted on, Her fair young face with blushes shone, When the destroyer smote her low, And left her lover to his woe.

And these three listened to the song. Silver-toned, and sweet and strong, Which that child the live-long day Chaunted to itself in play—

When the wind blows the blossoms fall, But a good God reigns over all.'

The widow's lips impulsive moved; The mother's grief, though unreproved, Softened, as her trembling tongue Repeated what the infant sung; And the sad lover, with a start, Conned it over in his heart.

And though the child,-if child it were,-And not a scraph sitting there,-Was seen no more, the sorrowing three Went on their way resignedly, The song still ringing in their ears-Was it the music of the spheres ?

Who shall tell? They did not know, But, in the midst of deepest woe, The strain recurred when sorrow grew, To warn them and console them too; When the wind blows the blossoms fall. But a good God reigns over all. C. MACKAY.

PARTIE TOONSTANCE. Who is the honest man ? A Bito W He that doth still, and strongly, good pursue, To God, his neighbor, and himself, most true

The Liberator.

Delivered at Yardleyville, Bucks Co., Pa., Sept. 26, BY LUCKETIA MOTT.

Reported Phonographically. 'The kingdom of God is within us,' and Christianity will not have performed its office in the earth times will admit. The name is cast out now, just me until its professors have learned to respect the rights much as ever. And why is it? Because there is a and privileges of conscience, by a toleration without verbal creed set up. Because there are doctrines fixed limit, a faith without contention. This is the testimony of one of the modern writers. And have we They assume that the scriptures are the word of God not evidence, both from our own religious records. and those of all the worshippers of all ages, that there has been this divine teaching acknowledged, in some way or another-that there is a religious instinct in the practices of those ancients, many of whom were the constitution of man, and that, according to the semi-civilized, many of whom regarded their God as circumstances of his birth, of his education, of his the God of war. The scriptures should be read inexercise of his free agency, has this religious essence telligently, so that we should not be going back to grown, and brought forth similar fruits, in every age the example of those ancients as our authority for the of the world, among all peoples? This has been li- present day. They do not justify that. I would not kened, by various figures, emblems, parables, to things shock the religious feelings of any, but I would ask without us and around us. It has been variously in- them to read their scriptures again, and see if they terpreted, variously explained; for no nation has a can find any authority for sustaining their actions spiritual language, exclusively such. We must there- and especially such as have done injury to their felfore speak of our spiritual experiences in language low-beings and themselves. Especially are they aphaving reference to spiritual things. And we find pealed to for sanctioning the use of wines and stron this has been the case, especially in the records of the drinks, as our authority for the far-extending influence Jews, the scriptures of Israel, and what are called of these for evil among the children of men. So ha

parables. This divine illumination is called 'the spirit.' It is very, as being a patriarchal institution. It is time said that 'God breathed into man life,' a spirit, his that we should no longer err. We do err, not know own image, which is spiritual, and he became a liv- ing the scriptures nor the power of God, when we re ing soul. The after writers acknowledge this divine sort to this Bible to find authority for any thing that spirit- Thou gavest also thy good spirit to instruct is wrong. We have a divine teaching to which we

spirit was not understood till about eighteen hundred If we pay proper heed unto these, we shall have no years ago; but if we read the old scriptures intelligently, we shall find the acknowledgment of its eternity, as well as its divine nature. 'Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.' And these same writers, even though they were very much clouded, and the clearness of their views obscured by traditions, so made the word of God of none effect by their traditions; ' yet, the far-seeing among them acknowledged that these obscurities must pass away, and that the more clearly understood, 'when thou shalt hear a it.' And it is spoken of sometimes as the 'still small the law of justice, mercy, forgiveness, that they should have no more need of the old proverb, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' But if a man be just, and do that which is lawful and right,' in his righteousness that he hath done he shall live.' On the other hand, when the righteous turneth away from his righteousness and committeth iniquity, in the wickedness that he doeth shall he die." So we see that the teachings of this divine spirit

have been the same in all ages. It has led to truth, to goodness, to justice, to love. Love was as much held up among these old writers, these old religious teachers, and as clearly set forth, as in the later day. Their testimony fell upon ears that heard not, upon eyes that saw not, because they had closed their eyes, shut their ears, and hardened their hearts. They had substituted something else for this divine light; this word, which, in a still carlier day, Moses declared to his people was 'nigh unto them, in the mouth, and in the heart.' The truths of inspiration are the way of life, and he that walketh in the right shall grow stronger and stronger. These were the teachings of the light—to walk uprightly; to act is a beautiful trinity in the human being. We shall righteously; to be just; to be faithful. 'With the merciful, thou wilt show thyself merciful; with an upright man, thou wilt show thyself upright; with the pure, thou wilt show thyself pure. Believe not, then, that all these great principles were only known in the day of the advent of the Messiah to the Jewsthese beautiful effects of doing right.

spirit, and its teachings to us now. I believe there is the people, I cannot feel that I am advocating a mere unto leaven, which was hid in the meal, 'till the whole In this latter day, we find it being regarded more was leavened'; and also to the little seed that was sowed in the field, which became ' the greatest among herbs.' The word of God is life-giving, fruitful; and as it is received, it produces its own generation, sometimes called re-generation. Another beautiful figure is sometimes employed, the change in the physical being. We have first the little child; then the young man; then the strong man in the Lord. All these things we must read and accept intelligently, rationally. Too long has the religious element been upheld to the veneration of man through some mystery whereby he could understand the growth of his own divine nature. Why, it needs no miracles. They belong to darker times than ours. It is when we are wide awake, and capable of reading, full of grace and of truth. They overlook it because reflecting, and receiving this ingrafted word, that we come to know the anointing that teacheth all things. And we shall not need that any man teach us. We shall come away from these false dependencies. We shall come to the source—the immediate access which we have made to the source of all truth, to the source. was treated in the early days of the Quakers. We to non-conformity with the rituals of the day. He was led to bear his testimony against the doctrines of the Scribes and Pharisees of his time.

All ecclesiastical history goes to assure us, that when there has been a sectarian standard raised, and we obey it, it will be regenerating in its nature. It a mere verbal theology and ceremonial performances instituted, good works have invariably been lowered. to discriminate between that which is spiritual, with We all know how bitter the sectarian spirit has be-out underrating the natural. If we suffer the procome—how hatred and antipathy have grown up pensities to have the mastery over us, we must rear among the people, and among people making the the consequences. Look at slavery in our country highest profession of the name of Jesus, was become look at war. Whence, even of your lusts that war in your members? horrifled, shocked, if any shall deny what they are hence, even of your lusts that war in your members? pleased to consider his divinity; and yet, if any speak If we attempt to govern ourselves and our feelings by of the fruits of obedience to the law of justice and of these low principles, they, of course, will lead to goodness in the soul, they brand it as mere morality, evil, to wrong, to wickedness. The apostle says, the mere human benevolence, and not the religion by natural man receiveth not the things of the Spirit of which salvation is wrought. This is the tendency of God; neither can he know them, because they are sects, and it needeth a prophet to come forth declar- spiritually discerned. The natural man hath natural ing your circumcisions, your false lights, to be of no avail. This has been the uniform condition of acceptance, the working of righteousness-doing justly, eth not the propensities of the natural. loving mercy, and walking humbly before God-and

And so, down to the present time, we see the same | ed Christianity, as have many of the authors of the tendency and the same results. We need prophets theological opinions of the day. Men are too much among us, bold non-conformists, to come forth and wedded to these opinions. Women in particular have say, 'Verily, your baptisms are not the right tests; pinned their faith to ministers' sleeves. They dare your communions are not the proper evidence of your not rely on their own God-given powers of discernintimate union with the Father and with the Son. What are your Sabbath-day observances but conven- tures, and studied them rationally for yourselves, and tional rites? Verily, your silent meetings, your plain not follow the teaching which interprets them in supattire, your peculiar language-are they the rightful port of the wrong, instead of the right. Women in tests of your sound faith, your pure worship? No the earliest days associated with men in carrying for more than that of any other denomination. We may ward the great principles of truth, as advocated by take every denomination, and where we find them that remarkable son of God. A Deborah arose, and setting up their forms as an evidence of worship, above Huldah, a prophetess. It was a woman who anthe pure acts of devotion to God, manifested by love nounced to the people of Samaria the advent of to the people—to the common children of God, the Christ: "Come see a man which told me all things wherever this is to be found, there is need

than now exist. Christianity will not have performed its work in the earth, until its followers have learned to respect the rights and privileges of conscience by a toleration without limit, a faith without conten

What have we to do with granting to another i point, a belief, a doctrine? It is assumption. It leads to despotism. It has led to crucifixion; and it leads in the same direction now, as far as the customs of the upon as being the essential requirements of believers instead of taking them and ascertaining the uniform testimonies to righteousness and truth, as found in the various pages, and discriminating between these and Christian scriptures. They abound in emblems and it been the practice to cite the example of olden times in approval of the abomination of American als should adhere. The great principles of justice, love An idea has prevailed that the immortality of this and truth are divinely implanted in the hearts of men. occasion to go to the ancient practices to find authority for our actions in the present day.

We cannot help our opinions in these matters; this is impossible. They grow up with us, and depend on circumstances, on our education, and immediate influences. We are justified in our skepticisms. It is our religious duty to be skeptical of the plans of that when Jesus came among them, he said, they salvation. The veneration of believers has been held to them by not allowing them to think. They have been afraid to exercise the test of enlightened reason which God has given them lest they should be called time should come when the divine light should be infidels-should be branded with infidelity. It is time the theology of the day had passed away. And it voice behind thee saying. This is the way, walk ye in has, to a great extent. It is modified. As an in stance, we might refer to the New School Presbyterivoice. It is spoken of again as a new covenant that ans, arraying themselves against the old Calvinistic should be made : 'I will write my law in their hearts,' doctrines. Others might be enumerated. The perple now are ceasing to believe what their verbal creed teaches them. If there was a freedom and independence among them, such as the truth would give, they would be less trammelled. 'If the truth shall make you free, ye shall be free indeed.' How few are made free by the truth! They are hampered by their undue adherence to the gloomy appendages of the church. I would not set a high opinion on the Catholic Church, the Episcopalian, Presbyterian, Methodist. Quaker, or any other. They all have their elements of goodness, and they all have their elements of bondage; and if we yield obedience to them, we become subject to them, and are brought under bondage. If we acknowledge this truth, and bow to it, we shall dare to show our dissent. We will let them alone, treating them with a toleration without limit, a faith without contention, with regard to their opinions.

The doctrines of Christianity are perverted in order to sustain the doctrine of total depravity. We take not to ourselves that which belongs to ourselves. The proper sense of the divine nature of man, in all its relations, first the animal, next the intellectual, and then the spiritual, is not properly understood. This find the glory of the natural to be one, and the glory of the spiritual another.' While the general faith of Christians is to denounce the animal, and to build up a kind of new birth on this degradation, we are erring, we are not acknowledging the divinity of all man's instincts as we ought; and hence it is I these beautiful effects of doing right.

We should come to understand the divinity of this heresy. And believing this, and asserting it before Quaker dogma. It is not a mere Quaker doctrine and more by every sect, and by those who attach

themselves to no religious denomination. They acknowledge this when it can be regarded free from the When we thus appeal to the teachings of the divine spirit, we shall find it to exist in every human breast. This is the revealed religion, and it is time

that it was claimed as such. It is time that that which is regarded as mere morality should be preached as the everlasting, divine truth of God; and as it is shining in the hearts and minds of the children of men, and they come to receive it, they will behold its glory, and it will be the glory of the only spiritually begotten of the Father, dwelling in them as

of its simplicity. There is an acknowledgment of the regenerating power of the eternal, so far as we may call it regeneration by application to natural things, without basing it on the assumption that the first birth is evil. Jesus said, 'Except a man be born again, he cannot see of all good. I know this is merely regarded as the the kingdom of God.' But he spoke to those dark Quaker doctrine, the ignis fatuus of the Quakers, and Jews, who did, no doubt, need to be born again, to die it is every where spoken against. We know how it out of their old forms and ceremonies. Well did he answer Nicodemus, who thought this such a miracle, know how the Son of God was received when he . That which is born of the flesh is flesh; and that preached; and it was because his teachings led him which is born of the spirit is spirit. Marvel not that

I said unto thee, Ye must be born again.' We may all admit, that if we receive the divir spirit, in its operations in our soul, there will be n mistake; it will be found a reprover of evil; and it will make us understand that which is spiritual, and powers and abilities; the intellectual man hath pow-

We are not to be regarded as denying the Scrip tures, because we have not so read them, and so learn ment. It is time that ye had looked to these scrip whatsoever I did.' And this induced the men to go

very first act of the day of Pentecost was to declare plagues that are around you. Here is where we need that the time would come when the spirit should be faith, to know that we must reap the reward of our poured out upon women. Phobe was a minister of doings.

Christ. Priestcraft has rendered the word so as to I have nothing to do with preaching to you about apply to man instead of woman. The degradation of what we shall be hereafter. We even now, by our the women of that day had its effect.

for practical Christianity of this day. 'The kingdom where there is that communion with the Father, so of God is within us'; the 'word is nigh, in the that we can understand, as far as is given us to underheart, and in the mouth.' If any are so faithless as stand, that we may elevate ourselves above that which still to need outward corroborative testimony, they is mortal to that which is immortal. will find it in all ages, and from the earliest times, as recorded in the Bible. And this is the value of the believe and know, that if we do the wrong, we must now to establish a creed or form. We cannot control no respect of persons with God. He 'rewardeth-evbelief is no virtue. We have not the power to control our being; it is by the circumstances around us, by our power of receiving, that we come to see, and book that is invaluable.

Goodness has been goodness in all ages of the world, manifests himself to his children. It has been so in every age. It is emphatically the case in the present day, which is marked by the advances that have been made in this generation. It is this which should be held up as an evidence that Christianity is being better understood; that the veneration of the people is being drawn away from undue observances of Sabbath days, of the worship of churches; that they are coming to judge in themselves what is right, when they justice, and a claim of greater equality among menare disposed to do this. How plentifully are the testimonies of the scriptures found to be in favor of the right, in all ages!

The fast, then, that God has chosen is easily recognized: 'To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, were understood; time that we should show how simand that ye break every yoke.' Jesus did not say, Blessed is the believer in the trinity: blessed is the theology uttered by Jesus: By their fruits ye shall believer in the popular scheme of salvation; blessed know them.' The good man, out of the good treasthe believer in a mysterious divinity attached to him- ure of his heart, bringeth forth that which is good self. He said nothing of the kind. He called them to judge of himself by his works: 'If I do the right soil must be good, and the seed received must be carworks, believe me, and the Father also, for I come ed for, so that it may produce its own. And what from the Pather.' Blessed, he said, 'are the merci- will it produce? Ah, what will it not produce, my ful; blessed the pure in heart; blessed the meek, - young friends? Overlook not the truth of God. not the 'meek' that bow before sect. We must know a meekness that will make us 'as bold as a lion,' rate your natural powers. Let them grow with your that we may proclaim righteousness, and reclaim this generation from its sins, and denounce this meekness made advocates of the right. before sect. Jesus declared this by his life of goodness, of active righteousness, of pure morality, of sympathy for the poor. It is for the love of his prin- kingdom of God to come. There is an advancement, ciples that we should place him on the high pedes- and its influence is felt so much that the minister betal that those who delight to worship him ceremoni-

ally want to do. It is not strange that there should be atheism in the world, while such false ideas of God are inculcat- truth gladly; in their hearts, there is an instinctive ed in the hearts of the people. We cannot in any revolting from wrong. Did not the love of power way come to the worship of God, by any of these fan- abide to such an extent among us, there would be ar cied attributes, without humanizing him. Therefore, instinctive revolt against slavery and wrong doing. we must come to know him by our merciful acts, our And see how the reformer can stand before the Bible pure, our upright conduct, our every-day righteous- and say, Ye tell us that ye treat the slave kindly; ness, our goodness. We must come to be with him but I say unto you, hold no slaves at all. Do justice by declaring 'wo unto the transgressor.' We must to the colored man. Do away with your infernal not make compromises with injustice. If the mission prejudices ; they are infernal. This impure spirit, of Jesus was so emphatically to bring 'peace on earth this wrong that ye indulge in, is not from above; it is and good will to men, we must endeavor to carry it earthly, sensual, devilish. A grave charge rests upon out, and not place it away in the distance, in the ye who countenance the wickedness of American slamillennium.' Why, the millennium is here; the very. kingdom of God has come. This is what we want to Public sentiment is changing. What though the preach. Oh that the fruits of this divine spirit political horizon may lower, believe me, the time is should appear, which are love, peace, joy, goodness, near,—the kingdom of God, of justice and mercy, it

of good works. zeal for preaching up a religion that is to do nothing. Hicks, a Clarkson, a Wilberforce, and their confedewrong, and hence the far-seeing proclaimed the day sow thy seed, and in the evening withhold not thy when 'they shall beat their swords into ploughshares, hand; for thou knowest not whether shall prosper cally proclaimed the day when the 'King cometh, its corruptions. shall speak peace unto the heathen; and his domin- in the earth. There is greater delight manifested in ion shall be from sea even to sea, and from the river right doing. The power of moral-suasion is becoming this, and believe in the Messiah that came with such with many others, they point to a happier and better

now than ever before. The very first message trans- equality with themselves. The day is coming, it has mitted to us across the Atlantic, by means of that come; the kingdom of God is at hand. mightiest instrument of men, the offspring of the divine, intellectual intelligence of men, wrought in our to hear the preaching from the pulpit. This would day, was a prophetic view of greater peace on earth. not be the case were the preaching of the pulpit like There is something so beautiful in this universal in- that of Jesus. There is a quick understanding in the atinct of men for the right, that I am pained to know fear of the Lord among the people, and I will trust that people of intelligence, professing Christianity, the people. I have confidence in their intuitive sense should vouchsafe their assent to the duration of any of the right, of the good. It is this great heart of the of the relics of the dark ages. Let us do away with people we are to preach unto, to proclaim liberty and these things. We need the faith that works by love, truth, justice and right unto; and let it be done. and purifies the heart. And sorrowful is it that The immediate teaching of God's holy spirit, inspi by the temptations that so easily beset them, and promotion of good, is your mission. Oh, it is your lead them to do injustice to their fellow-man, bind-heavenly call; obey it, and look not for any thing

toil? Our garments are all stained with the blood of dureth through all ages. the slave. Let us, then, be clean-handed. Seek to be so; and if we find the monstrous evil so interwoven with what we have to do, politically, commercially, by manufacturing interests, by our domestic relations. then so much the more need is there for our laboring. Every church in the earth should be roused; every people, every profession and interest. We find demo-eratic, republican America clinging to slavery; and it will be found the last stronghold of the sin in the civ-

obedience, come unto that kingdom which is righte-People should judge more intelligently than to take ousness, peace, and joy in the Holy Spirit. We know the practices of former times, and make them a test something of an inheritance into that higher life

We need, therefore, this faith, which will make us scriptures among us. We have no right to go to them receive for the wrong that we are doing; for there is our opinions; we cannot believe as we will: therefore ery man according to his works,' and according to the fruits of his doings. God's laws are eternal, and I wish there were more conscientious believers in the immutable laws of God. When such a man as George to know, and believe; therefore we must make a Combe comes forth, teaching the everlasting laws of different use of the Bible, in order to make it to us a truth to the children of men, he is called a mere materialist. I would not exchange the true test for all the theology that ever existed. All the theological justice, justice, and uprightness, uprightness. 'I will assemblies and gatherings united could not give such make all my goodness pass before thee.' This was a beautiful answer to Moses. This is the way that God George Combe, and others who have a profound veneration for the laws of God.

It is impossible to hold any nation in slavery, when their minds shall be enlightened sufficiently to appreciate the blessings of liberty. When the sacred principles of truth come to be evolved to the understandings of the children of men, how will all your theologists sink before them! The rightful test, then, o the Christian character will be peace, and love, and There will no longer be the lordly heel of a government trampling upon the children of men-no longer high-bred aristocracy, exercising their exclusiveness-no longer an aspiring priesthood, bringing all under its spiritual domination. It is time these things ple the religion of Jesus is. This was the highest and the evil bringeth forth that which is evil. The There is nothing that requires that ye should undergrowth and become strengthened, and you will be

This is really a notable age, and we have to hall it that we have not to wait for a far-distant day for the gins to be ashamed to turn over the leaves of the Bible to prove the wrong, rather than to find therein advocacy of the right. The young people ever hear

truth; the spirit that is first gentle, pure, full of entering, that will be for the salvation of the slave. mercy, full of good fruits. Here is no disparagement Believe me, that the labors of a Beecher, a Chapin, Furness, a Garrison, and many other advocates of the We forget the practical parts of the Bible, in our right and true of our day, preceded by those of And so we must let war go on 'until the millennium rates of former days, have not been in vain. God comes.' In the olden time, they knew that war was ever blesses the rightful laborer. 'In the morning and their spears into pruning-hooks; nation shall not either this or that, or whether they shall both be alike lift up sword against nation, neither shall they learn good.' So, having thus gone forth, we see now how war any more.' They looked forward and propheti- it is renovating, how it is purifying the church from

off the chariot from Ephraim, and the horse from Je- It has given evidence of great advancement in this rusalem, and the battle-bow shall be cut off; and he day. War, too, is falling from its original foothold even to the ends of the earth.' If we are believers in better understood. These are good indications, and, a beautiful announcement, it is time that we should state of things, the fruits of the ushering in of the love the name of Christ; should part with war, and great and glorious gospel, that which was to level dis eave nations to settle their disputes in some way that tinctions, cause the highways to be straightened, and will put an end to the barbarism of war. It is abom- institute equality among men. Let that so be brought inable that we should retain it—that we should still about that the reformer shall say to the poor, 'Come up hither! come up higher! thus awarding justice But the efforts for the dominion of peace are greater to these, and recognizing their rights, and their

the hearts of men should be turned from the right ing love for the brethren, inspiring a desire for the ing him down to slavery. Ah! the chains of hu- marvellous. Obey it, my young friends! Come ye man bondage ! They should make every one to blush unto the harvest, and labor truly. There is need to and hang his head. Mournful is it that they should labor in a world lying in evil. There is need of countenance the Sabbath day, and then, to-morrow, preachers against the excesses of the age. There is recognize a system by which their fellow-men are sold need of preachers against the existing monopolies and at the auction-block to the highest bidder. We banking institutions, by which the rich are made should bear our testimony against the nefarious claim richer, and the poor poorer. Thou, oh man of God, of the right to property in man; and the worst of fice these things, and follow that which is right! It this is, that we should hear this institution claimed as is contrary to the spirit of this Republic that any sanctioned by the Bible. It is the grossest perversion should be so rich. Let this blessed Christian equality of the Bible, and many ministers have thus turned prevail. Let us have a Republic that shall be mark-over its pages so unworthily, to find testimonies in fa-ed by its Christian principles; and by its Christian, I vor of slavery. • Wo unto him that useth his neigh- mean its universally right principles. These are eterbor's service without wages, and giveth him not for nal; divine in their origin, and eternal in their nahis work.' This is what we want to quote. And we ture. Let us have faith in these, and then let us beare all guilty of the blood of our brother. The crime lieve that the 'kingdom of God is within us,' and is national. We are all involved in it; and how can we that Christianity will not have performed its office in go forth and profess to believe the faith of the Son of the earth, until the believers have learned to respect God, with all these great wrongs and evils clinging to its rights and privileges, by a toleration without us, and we upholding them? Have we nothing to do limit, a faith without contention. That faith will fill with it? Every one has a responsibility in it. We the heart with holy joy. Thanksgiving will come up are called to bear our testimony against ain, of what- from such a heart, and there will be an entering into ever form, in whatever way presented. And how are the joy of the Lord, acknowledging that he is good; we doing it? By partaking of the fruits of the slave's that his mercy is everlasting; and that his truth en-

Sale of the Masonic Temple.—The Masonic Praternity have finally disposed of the Masonic Temple, in Boston, to the United States government, and an architect is expected from Washington, this week, to commence altering the interior of the Temple for the United States Courts, which expect to move into the building in November.

Thus has this modern Golgotha changed hands from a kidnapping 'fraternity' to a kidnapping ilized world. 'He that doeth truth cometh to the government; and, whether a Morgan or a Burns light'; but we have rejected the light of Christ. We be the victim, the outrage is the same. Though the are told that the Lord, in his own time, is going to 'fraternity' made believe dead a number of years to put an end to this thing. How, except in some way avoid being killed, it is now, we believe, nearly as rife or other to defend the right? 'Break ye the bands of and prosperous as in its palmiest days, and has the imof the right testimony to be borne; there is need that we should say, he is not a true Christian who is one outwardly. We need higher evidences, therefore, and know that this is indeed the Christ. And the ye have not done so, ye shall fall victims to the twist one outlawed by civil enactment.—x.

The following remedies are offere to the public as the best, most perfect, which modic 1 vicenses as afford. Attar & Cattan Tito Pitta here been pured with the utmost skill which the nedical pression of this see possesses, and the medical pression of this see possesses, and the redical pression of this see possesses, and the redical pression of this see possesses, and the redical pression of this see possesses, and the preparation one complaints, so quick and so succomplaints, so quick and so succomplaints, so quick and so and the pression any thing which men have known force. By moving the obstructions of the internal organ and the fountains of life and vigot,—beath comes any thing which men the sleek man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce the fountains of life and vigot,—beath comes and only, for when taken by one in health they produce the disease, and the sleek man is well as a supplier of the present the fountains of life and vigot.—They are adapted to disease, and disease only, for when taken by one in health they produce the disease of the present of

disease is gnawing at his vitals, and shows in fatal symptoms more and more over all his frase. He is taking the CHERRY PECTORAL now; the stopped his cough and made his breathing any his sleep is sound at night; his appetite return and with it his strength. The dart which piece his side is broken. Searcely any neighborhood an be found which has not some living trophy like his to shadow forth the virtues which have won for the CHENDRY PROCOME, an impreshable removal. CHERRY PECTORAL an imperishable renown. I be its usefulness does not end here. Nay, it accord its usefulness does not end here. Nay, it seemplishes more by prevention than curg. The compless colds and coughs which it curchare the sel which would have ripened into a dreaded hires of incurable diseases. Influenza, Croup, Brenchia, Hoarseness, Pleurisy, Whooping Cough, and all intations of the throat and lungs are easily carely the CHERRY PECTORAL if taken in season. Lung family should have it by them, and they will last an invaluable protection from the insidious power which carries off the parent sheep from many sted, the darling lamb from many a home.

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