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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the the of the paper, viz:-FRANCIS JACKSON, ED-QUINCY, SAMUEL PRILBRICK, and WENDELL

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 50.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS

The United States Constitution is 'a covenant with death, and an agreement with hell.'

supports of slavery. We are the jailers and con-

use in aiding other States in binding on men an ighteous yoke. On this subject, our partiers, in

PRANTING THE CONSTITUTION, SWEEVED FROM THE RIGHT. We their children, at the end of half a contury, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for look-

og at it fully, dispassionately, and with manly and

Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

BOSTON, FRIDAY, DECEMBER 10, 1858. WHOLE NUMBER, 1570.

- WILLIAM ELLERY CHARRING.

REFUGE OF OPPRESSION.

SENATOR SUMNER.

Y. The and scalp the use of and Zyremedics saterially S. A. Al.

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Although the Free-Dirt papers have, at regular intervals, issued carefully detailed and seemingly secial reports of the state of Summer's bodily health, a American physician has affixed his authority to my of these bulletins.

The opinions and treatment of Dr. Brown Sequard -sho is not a practising physician in our American uses of the term-are only known also through the ports of anonymous and irresponsible correspond-

The positive testimony in the case is almost conlasve to the belief-honestly and reluctantly enterained by many-that Sumner has been malingering,

g' playing possum.'
There has been no testimony, and not even responble and avowed assertion, on the other side. Twelve months ago, Sumner skulked away to England, and his few surviving friends hoped that lagiand, and his less and protect for letting go his than sickness, and consenting to become well.

The creature, however, could not deny himself pleasure of parading his simulated sores and sorors, and the first public act or appearance of the ulisgring refugee was at a dinner of the Benchers the inner temple. We were regaled with reports this entertainment, coupled with the startling aninted to such an entertainment. If the grave lacters are not in the habit of inviting American calence, there was no exception in Sumner's case. After other feasting and parading of this sort, Samper returned, but the tone of the public mind

and of the public journals was not prepared to ad-mit that a man—or a biped in breeches—leaving America in the condition represented by Sumner, said be cared by Thames water and Benchers' fes-It was soon found that to get well then, and after

sich therapeutic appliances as a Senatorial salary and a pleasure excursion, would be to confess the ham too openly.

Hence, the second trip to Europe, under a differ-

tration,' so eloquently detailed by reporters and exrespondents, who, of course, are chosen friends of Dr. Brown Separd—hence, the resort, not to a possician in practice and of repute for therapeutic seess, but to a medical inquirer, whose pre-emi-net and sole distinction is in a special and limited ovince of physiology .- Charleston (S.C.) Courier.

THE RETURNED NEGROES.

The following is an extract from a long article in London Times, full of characteristic hypocrisy. Referring to the return of the Echo negroes, that

'No philanthropist, no orator, no Beecher Stowe, ill follow them into that space where they are now disappear and tell us their long future. The United government, it seems, has resolved to do its best them, by sending them to Liberia in the far-famed agara, a very grand, and, as our own navy will sk, a very singular escort for 314 young niggersd littered, washed, and even clothed, as so many

Mark the irony, ' No philanthropist, no orator, Mrs. Beecher Stowe, will follow this escort of Ryoung piggers, and tell us of their long future.' se indeed their long future is a sad one, and we

dy them that mexorable law required for them such a ste. We deplore the sad fate of these poor mendiints in being denied the blessings of a Southern planation hife, and sent to breathe away their existence is the jungles of a postilential home. We questioned, at the time, the necessity for restoring the poor wretches to their African home, and were disposed to condemn the Administration for doing so, but a descriminating and observing cotemporary, the New Orleans Crescent; published the law, and showed that the Government had no other alternative, and to discretion in the matter .- Southern Reveille.

'NIGGER-DRIVING' PIETY.

The New York Day Book has a leading editorial spon the Impiety of Abolitionism.' The piety of a editor gushes forth in the following eloquent

It is, however, a remarkable fact, that nearly all full-grown Abolitionists are Infidels, if not Atheists, and it may be set down as an invariable rde, that the nearer a man becomes an Abolitionist, the closer he approximates to an Infidel. This proosition does not admit of a single doubt, as can be passion does not admit of a single doubt, as can be radily illustrated. The Christian, who looks detently to God's words and works, to His will as revaled in the Scriptures and in Nature, takes things recently as he finds them. He would not mar a reature of his Maker's creation, or force out of its appropriate sphere a single being He has formed. The abilitionist, however, would overthrow God's works—he would force the white man and the negro to hidous equality, and thus, defacing what God has created, endeavor to form a set of beings according to his own mind. This is the implicit of Ahoing to his own mind! This is the impiety of Abo Atheism. Its commencement is Infidelity. Its end,

From the New York Day Book.

Of course, the people of a Territory, when they frame their State Constitution, may adopt or exclude 'slavery'; but while they are a Territory, if they full to protect property invested in the person or industrial capacity of the negro, they grossly violate equal right. equal rights, and therefore are not authorised to conner thenselves Democrats. The whole question i the true of 1800 News suggests, it must constitute the true of 1800 the tr

EXECUTOR'S SALE.

By virtue of a mortgage deed, executed to me by John Goodwin and Clara G. Goodwin, on the — day of February, A. D. 1858, and recorded in the office of the July 1988. of february, A. D. 1858, and recorded in the office of the Judge of Probate of Tallapoosa county, on the like day of March, 1858, in book K, on pages 828 and 821, I will expose foa sale, at the store-house of the undesigned, on the 30th day of October, 1858, its following described property, for eash, to with the west 1-2 of section (34) thirty-four in township tentr-three (23). heaty-three (23) and range twenty-one (21,) in Taliaposa county, and State of Ala.; also, the enterpression of the control of the crop of corn and cotton that has been made on the said land for the present year; also, what toll has been made at the mill since the execution of the next made at the next see made at the mill since the execution of the horteste; also, two certain negro boys, one called Jahaa, black complexion, aged about 19 years, the star boy called Andrew, black complexion, and aged tout 24 years, and all the stock belonging to said puties when the mrtgage was executed by them, tousing of horses how and cattle.

G. M. GAMBLE, Oct. 6, 1858.

G. M. GAMBLE,
Oct. 6, 1858.

-Danville, (Ala.) Banner, Oct. 7, 1858

SELECTIONS.

THE PIOUS SLAVE HUNT IN AID OF MIS-SIONARY OPERATIONS.

Desirous of drawing the attention of all anti-slavery readers to the remarkably graphic and highly inter-healthful, and soul-reviving influences and effects, esting tale, entitled 'Chattanooga,' recently pub-but you have broken, and violated, and trampled on lished in Cincinnati, from the pen of a much respected lawyer of that city, we take another extract from

The Reverend Theophilus Blowhard died unmar-Clitters, to be sold, and the proceeds, after payment od as an example, and terror to all others, in like of his debts and expenses of administration, to be cases, and in like manner found offending, and doing applied to sundry benevolent purposes, especially to as you have done.'
aid in building a new meeting-house, and for the Minna put her apron over her eyes, and leaned

Missionary Society.

Jabez took it to a lawyer and learned that Minna's child was included in the provisions of the will, and, touched his elbow, and led him aside. 'Have you have the child. as a faithful executor, he immediately went to work not done enough, my friend? You have the child. to recover possession of the property. His first care was to find McGee, and, if possible, to obtain a resisted and blind; it will not do any good to send payment of the hundred dollars, and a reconveyance her to the penitentiary.' of the ten acres of land; but he learned McGee had but he reconveyance her to the penitentiary.' Brother,' said the Reverend Jabez Clitters, 'it's moved very soon after Blowhard's death to the town a case of conscience, and honor, and patriotism, and on the Mississippi where the ten acres of land was good demeanor toward the State. The offense of situated. Nothing was left, therefore, but to discharge, as he said, with a sigh, his duty as an execution, and a horrible sin. She has stolen church proputor to his deceased friend, and to capture the child erty, which is a sacrilege, you know, and deprived

slaveholder, and had men servants, and women servants, and asses, and camels, and silver, and gold.

Isaac was a slaveholder, and had men servants, and on the prosecution? You can proceed, if you maid servants, and asses, and camels, and silver, and choose, but you must do so at your own cost.

Some others, however, of the members of giveness. the church, stood aloof, and said they would take no

appointed for the purpose. Men were sent out to moment that you receive forgiveness, you want me invite the neighbors to take part in the hunt, and it to help you rob the church and Missionary Society, was found on this occasion, as it had been before, for the propagation and extension of the gospel that those who drank the most whiskey were the

nents were different from those of the reverend gen-

early start and reached them before sunrise. The impudence. party was not large, and their proceedings had been conducted with great secresy. A loud shout was heard, and a tin horn was blown, which was answered by a dozen more, and the party collected at to do so, but I will talk while I've life and breath. the mouth of the cave. Very soon Bill Harris came I tell you now that I'll take this whole thing and out, leading blind Minna and holding in his arms lay it afore the Lord, and tell him all you have said the little half clad child. A loud shout made the and done, and I'll leave the whole matter in his mountains echo around them, and the Reverend hands.

Jabez Clitters crossed his hands over his breast, and Wor

gathered around her : 'Oh, men!' she said,

'It's none of your child,' said the Reverend Jabez Clitters. 'You have neither bought it, nor paid for it. You have given neither silver, nor gold, nor pray for you. Go thy way, woman, and sin no bank-notes, nor he asses, nor she asses, nor horses, nor camels for it. It is my property, to be applie the propagation and extension of the gospel in for-eign parts and nations, and to build a new meetinghouse. It has been left, and devised, and bequeathed to me by the last and only will and testament of Father Blowhard, now deceased, and dead, and buri-ed, and gone to glory, and to heaven, of which will Jabez Clitters, who had it in his arms. Worth at and testament I am the executor, and in duty bound least four hundred dollars in cash. Father Blowas such, and as a patriot, and as a Christian, and as a real and sincere benefactor to the church, a philanthropist and a man, to carry it into full and complete effect and operation. How dare you have the impudence, and audacity, and fool-hardiness, and wickedness, and depravity to assert, and state, and decease and death. declare that this nigger is your child? You're a thief, and rob and steal from the church of God.'

' Master, I did not mean no harm to the church what I said. The Lord gin me the child, and I

hought it was mine.

not only broken and set at nought, and violated the law of God, in stealing and running away with, and carrying off the property of the Missionary Society, for the extension and spread of the glorious and blessed gospel of free grace in foreign parts, and among strange people who have never heard its glo-rious sound, and felt its blessed, and benign, and the laws of the State of Tennessee, which enact and forbid the harboring, aiding, abetting, or supporting of a runaway, fugitive slave, and you must go to the

penitentiary for so doing, and doing so. It's my bounden duty, as executor, and as a Christian, and ried, and without any relations for whom he cared to provide, and by his last will he left all his property to his well-beloved and faithful Iriend, Jabez

the church of it for months, when the money for 'I feel a deep sense of duty, brethren,' he said, to which the child might have been sold is so greatly his friends, 'in this matter—luty, as executor of wanted and needed to propagate and extend the that holy man who has gone before us over the dark blessed and glorious gospel in foreign parts, and rolling waters of Jordan's turbid stream, which among heathen nations, and foreign people, and to separates that happy land from ours, and of duty as build a new meeting-house. I would, if I could, and a patriot and a Christian, because, you see, brethren, dare, forgive the erring, and sinful, and wicked creaslavery is essential to the happiness and well being ture; but it is a case of conscience, and honor, and and prosperity of the state, nation, and people, and duty, brother, here he sighed, and I must go on

gold. Jacob was a staveholder, and had men ser-vants, and maid servants, and asses, and camels, and forehead, and deliberated, and thought, and studied silver, and gold. Slaveholding is right. By means for one minute, and then said: Brother, I thank of it the treasuries of our societies are replenished. you for the information, and advice, and counsel you and filled up with gold, and silver, and bank notes. have given me. Woman, he said, approaching Brethren, said he, with a groan, 'I don't intend Minna, 'I forgive you, and remit the offence of Brethren, said he, with a groan, 'I don't intend Minna, 'I forgive you, and remit the offence of to rust out, but to warr out, and however great, and which you have been guilty against the dignity, and severe, and arduous, and difficult the work and lapower, and peace, and honor of the State of Tenbor, and care, and toil may be, I feel in duty bound, nessee, and I hope and expect that this act of mercy in conscience bound, in honor bound, as an executor, and forgiveness on my part will have its due an and as a patriot, and as a Christian, and as a philiproper effect on your heart, and character, and life, lanthropist, and as a man, to catch that little negro.' and conduct. A man of the world would not have His friends, who stood weeping around him, now done so; but I am a Christian, and must be merciooked up and smiled; two or three of the men said, ful and forgiving even as I hope for mercy and for-

'Thankee, master,' said Minna, courtsying part in the matter, one way or the other. He might catch it if he could, but without their aid.

Another hunt was determined upon, and a day and hard-hearted old creature. In the very act and best patriots.

Norton was a candidate for the legislature; of course he was foremost in the cause, and almost as zealous as the Raycerond Jabez Clitters himself in pravity of the human soul and heart, and how prone supporting the system of slaveholding. His arguit is to evil—'specially in niggers.'

'Master,' said Minna, 'that child is mine. God tleman, although they both came to the same result.

All who were opposed to slavery were fools and mad men, and in favor of dissolving the Union, of ruining the masters, and burning their houses over their heads, and destroying their wives and children, and, when it fails to the ground. If you take my child heads, and destroying their wives and children, and, when it fails to the ground. If you take my child me and the ground of the ground of the ground of the ground of the ground. If you take my child heads, and destroying their wives and children, and, when it fails to the ground. If you take my child me and the ground of Norton was leader of the party, and directed the robbery is no light things in God's sight.'
whole company to the mountains. They made an 'Knock her down,' said one of the men; 'stop her

Kill me, if you choose-kill me. I had rather

"Woman,' said the Reverend Jabez Clitters, 'it's raised his eyes so high, that only the white of them my blessed lot, and privilege, and duty, to be a raised his eyes so high, that only the white of them could be seen.

Old Minna, too, crossed her hands upon her breast, and stood in silence. She raised her white eyeballs to heaven, and the big tears followed each other rapidly down her scarred cheeks.

They gathered around her: 'Oh, men!' she said, hear me, and be enlightened on that subject on for de Lord's sake—for marcy's sake, don't take which, at this present time, you are in gross and from me all the child I'se got. I'se had five children, and one arter another has been sold, and now your erring and sinful husband with you. It may de good Lord, for to comfort me, has gin me one be a permanent and everlasting blessing to both of more; dis little one; don't tar it from me—it will you, and, in the meantime, I will pray and entreat kill me. My heart is a most broke already. It's the Lord that you may be forgiven your great and mighty hard, men, for a mother to have her own child tuk away from her.' be a Christian. A worldly-minded man would not be so merciful to you. But I forgive you and even

The men started with the child. Minna, guided by the noise of their footsteps, and the cries of the child, followed them, shricking aloud, groping and stumbling in her blindness, until she could no longer hear them, and then fell into a deep ravine.

'This is a fine, hearty child,' said the Reveren

Don't you think,' said Stebbins, the lame tailor who was limping by his side, that it is a kind of hard to take that ar child from its own mother? ' My dear Brother Stebbins, the thought you

ought it was mine.'
'You thought, eh? Who gave you—you a negro and of the evil one. Tell him, and command him to You thought, eh? Who gave you—you a negro woman—the right to think, or opine, or conjecture, or deliberate, or have opinions? Your impudence and audacity exceeds all limits and bounds. You are, I repeat, trying to rob and steal from and embezzle the property of the Missionary Society for the propagation, and extension, and diffusion of the light, and blessings, and benefits, and privileges of the glorious and blessed gospel of free grace in foreign lands, and nations, and people, and the property of the church.'

'Master, do forgive me! I did not mean no harm to the gospel.'

'Ask God to forgive you, woman, and don't ask such a thing or request from a poor, weak, sinful mortal, and fallible man, and feeble worm of the dust as I am.' dust as I am.'

Poor old Minna was sad. She groped her way to a tree, and leaned against it.

You, and your husband, and consort, and partner in crime,' said the Reverend Jabes Clitters, 'have up to be men and women.'

Exactly and precisely so, Brother Stebbins. I lief that they were tolerably faithful to the institu-am glad and rejoiced that I have been able in so few tion, are lectured with immense severity by this words to explain and unravel the whole matter and Irish brave, and are reminded by him, with more

to preach that doctrine. My hands are now full expenses. They probably understand their own with a controversy and question, I have just now business quite as well as Mr. John Mitchel underand at this time, with the Universalists, and when shall have routed, and beaten, and driven them

From the Free South.

the colored population of this city yesterday and last night, on account of the appearance of some 'Southern Bloods,' in our city on Wednesday last, having ventured into our 'FREE STATE,' and even into our city, on an errand disgraceful to our country imagine the King of Dahomey dilating with rap-

ran away from their owners, contrary to the laws of and it may not be well to be honest and true; but the United States; but who, I presume, thought we suppose we must not blame the poor Exile of they had worked for their masters long enough to Erin for being merry and otherwise. If a man take recess. with their business. There were as well trained as ment. the thirty-three hounds of 'Fitz Patrick' who were enlisted into the United States Army in 1840, to drive the negroes out of the swamps of Florida, but

they seemed to be no better 'scenters' than were those 'Havana dogs.' If the perfumes of the ne-groes was as strong as many whites would represent, they were close enough to their prey to have inhaled several snuffs strong enough to make them sneeze. They effected an entrance into the city and had Marshal Laughlan and other officers harnessed, and

under lively operation, before the colored folks smelt On Saturday night, some five or six men were seen

passing and repassing the house of Wash. Parker, a colored man, the husband and father of the woman and three children, who were in such a hurry on their flight, that they could not stop to give the old man a friendly salutation. It was rumored that the officers and slave-hunters were going to ransack Parker's house last night. He lives about one mile from town. List night, large groups of big stout black men were seen crossing the lower bridge, on their way towards Parker's.

'The end for which you (Mitchel) are laboring can never be reached whilst a large denomination, extending North and South, is permitted to hold and publish

I am creditably informed that Parker was apprised of the intended visit, which caused him to set is house in order, and prepare himself to give the U. S. Marshal and the slave-hunters a warm and hearty reception with a salute of thirteen guns. The slaveholders spent their time pacing the floor in the office at the Stacy House, telling their monstrous yarns, smoking the best eigars—faring sumptuously every day; while our officers, (the poor servants of the Slave Power,) were plowing through the deep mud-over hills and valleys in torrents of rain, nunting-what? A brother, a sister, gasping, pantng, struggling for the air of a free country. What is the difference between Ohio being a Slave State, and her giving the slaveholder power to hunt down, catch and hold his slaves in the State? For my part, I see none. O! my country! my country! J. McM. SIMPSON.

Zanesville, O., Nov. 3d, 1858.

From the N. Y. Tribune.

JOHN MITCHEL. Among the most consistent philosophers at present engaged in the support and defence of human slavery, we must certainly rank that illustrious pa-triot, John Mitchel, the Irishman, who is at present grinding in the slaveholder's mill at Knoxville, and who will be transferred, when his owners are ready, to the mill at Washington, in which the grinding will be worse, and the pay proportionately better. Those who are not over-nice in their moral notions, who like to behold perversion perfect, and who find a fascination in the utter wreck of humanity, will be enraptured to learn that Mr. John Mitchel has reached the lowest depth of mental degradation, and is now about the most beautifully noisome inhis way—which is not a very fragrant way—he is now positively accomplished. We do not think that any future offences of his can be ranker or smell higher than that which he has now committed. He is laudably ambitious to sink; but we on the side of freedom, Mr. Adams says :think that his ambition should, and, in the nature of things, must, now rest satisfied. When a man honestly believes—and, of course, Mr. John Mitchel is honest—in man-stealing and kidnapping, it is exceedingly creditable for him to have the moral rillain,' said the Irish actor in the barn, with knit

proud of his villany—a traitor and proud of his treason—a kidnapper and proud of his kidnapping. His brazen boldness is the most delicious thing of the kind which has ever come to our knowledge, except through the pages of Jonathan Wild the Great, Paul Clifford, or the Newgate Calender. He makes us think of the old border-ruffian of Scotland who 'sae rantingly, sae dantingly,' danced around the gallows-tree. We are indebted to him in this

words to explain and unravel the whole matter and thing to you, so that you do clearly and fully comprehend, and understand, and know it.

But she said, sir, that God gave her the child.

The laws and constitution of the State of Tennessee, and the customs of the country, and the Constitution of the United States, and the laws of the United States, give this child to its master and owner, and that master and owner, therefore, and for that reason, has the right and title to it, and to have and to hold the use and the possession, and the hereof, and of it.

Laws of God give 'I see it now,' said Stebbins. 'Laws of God give it to its father and mother, and the laws of men give little unkind and altogether undeserved. For our it to the master.' it to the master.'

'Precisely and exactly so, Brother Stebbins. In this world, we are governed and controlled by the laws of man. In the next world, we must and will obey, and be governed by, the laws of God.'

'Yes; that's it. If you'll preach that doctrine, you will have a great many hearers.'

'I have no time, Brother Stebbins, to turn aside of the state of the s stands it; and if they are satisfied that a given course of action will not be profitable, they cannot

from the field, perhaps I may turn my attention, and give my time, to other and less important matters.

Mr. Mitchel propounds his theory of negro importation in a gay, rollicking, humorous spirit, in which the blood-thirstiness of the Thug is agreeably NIGGER HUNTERS ABOUT!

Gashed with the overflowing humor of the Hibernian. He is especially funny about the King of Ashantee, who has a lot of 'fine, cheap fellows' for and much more to humanity. They were on hot ture, as he puts the cap-sheaf-skull to one of his trails of seven runaway negroes, who, they declare, amiable pyramids. Well is it to be merry and wise, ke recess.

These Southern gentlemen were well acquainted him for salving it with the marinelade of merri-

LIBERTY AT THE SOUTH.

How much liberty may be enjoyed by the nomi-nally free under the domination of Slavery, is a problem likely to be pretty thoroughly solved in the South in the course of the next dozen years. Of liberty to applaud Slavery, extol Slavery, uphold Slavery, there was never any lack, with the collateral freedom to chase runaway slaves and lynch Abolitionists; but liberty to oppose Slavery, no matter how cautiously or mildly, was never yet vouchsafed to the non-slaveholders of any of our practically Slave States.

It seems that the Old School Presbyterian General Assembly has said or done something not entirely in accordance with the feelings of the ultra fire-eaters at the South, one of whom writes thereupon from Enterprise, Miss., to that eminent apostle of Freedom, John Mitchel, saying :

ing North and South, is permitted to hold and publish such sentiments. This is purely and exclusively a political question, and the proper ground for all churches, is that of "non-intervention." The political papers are the proper agencies to call churches to an account, whenever they interfere with political institutions. The Old School Church are capable of doing us much harm, should we ever have a personal contest with the North upon the subject of Slavery. Many of their ministers laboring in the slaveholding States are known to be strong Anti-Slavery men. They ought to be compelled to purge the record. As it now stands, the boasted plea of nationality upon the part of that Church is a hollow pretense."

To which thus responds the John Mitchel afore

Our friend is right: the churches must mind their own business. Let the churches read their Bible; and not pretend to improve upon it. In fact, if there be clergymen at the South who are known to be "Anti-Slavery men," they ought to be invited to leave these States, and labor in some other corner of the vineyard."

Such being the spirit in which the mildest Anti-Slavery atterances on the part of the Church and Clergy are received at the South, we are enabled to by them of the 'peculiar institution.' On one side, they are allowed, encouraged, in effect required, to speak; but if they are impelled to lisp a word on the other, they are 'invited to leave.' So they praise or keep silence.—N. Y. Tribune.

JOHN QUINCY ADAMS ON THE CONSTI-TUTION AND UNION.

We take the following pregnant extracts from the MEMOIR OF THE LIPE OF JOHN QUINCY ADAMS,' by JOSIAH QUINCY, I.L. D. Let them be carefully read and pondered. Referring to the pro-slavery excitement that prevailed at Washington when the proposition for the admission of Missouri into the Union was pending, and to the masterly speeches made by Rufus King

At our evening parties, we hear of nothing but the Missouri question and Mr. King's speeches. The slaveholders rannot hear of them without being seized with the cramps. They call them seditious and inflammatory, which was far from being their exceedingly creditable of his belief plumply and plainly, character. Never, since human sentiment and hu-without circumlocution or extenuation. I am a man conduct were influenced by human speech, was villain,' said the Irish actor in the barn, with knit brow and general truculent physiognomy. 'That's a fact!' exclaimed some admiring critic in the auditorium. 'You lie!' responded the indignant histrion. But Mr. John does not so answer when his frank avowal meets with a similar response. He puts on his sweetest smile, makes his hest bow, and blandly acknowledges that he is a villain and of this villance a traitor and proud of his. there a theme for eloquence like the free side of this ble of comprehending, a heart capable of support-ing, and an utterance capable of communicating, those eternal truths which belong to the question,— to lay bare in all its nakedness that outrage upon the goodness of God, human slavery,—now is the time, and this is the occasion, upon which such a man would perform the duties of an angel upon

who 'sae rantingly, sae dantingly,' danced around the gallows-tree. We are indebted to him in this prosaic time for a new sensation. A champion of Irish Emancipation transmognified into a 'nigger-driving Yankee,' and still yearning for new gangs and fresh 'niggers,' is an object for any travelling menagerie, and cannot be gazed upon without awe, and other sensations too numerous and too peculiar to be mentioned.

We do not know that our readers will be at all surprised when they learn that this Irish patriot has plainly avowed himself the champion of the African slave trade. He is more Southern than the extremest Southern soldier of slavery; and like most converts of the kind, he makes an ass of himself in avowing his conversion. Southern gentlemen who have heretofore deluded themselves into the be-

ward by land. Mr. C. replied, that in the latter event, it would be necessary for the South to make their communities all military. Mr. Adams pressed the conversation no further, but remarked: 'If the dissolution of the Union should result from the slave question, it is as obvious as any thing that can be foreseen of futurity, that it must shortly after-wards be followed by an universal emancipation of the slaves. A more remote, but perhaps not less certain consequence, would be the extirpation of the certain consequence, would be the extirpation of the African race in this continent, by the gradual bleaching process of intermixture, where the white is already so predominant, and by the destructive process of emancipation; which, like all great religious and political reformations, is terrible in its means, though happy and glorious in its end. Slavery is the great and foul stain on the American Union, and it is a contemplation worthy of the most exalted soul, whether its total abolition is not practicable. This object is vast in its compass, awful in its prospects, sublime and beautiful in its issue. A life devoted to it would be nobly spent or sacrificed.'

On another occasion, Mr. Adams says :-'A law perpetuating slavery in Missouri, and

rehaps in North America, has been smuggled through both houses of Congress. I have been convinced, from the first starting of this question, that it could not end otherwise. The fault is in the Constitution of the United States, which has sanctioned a dishonorable compromise with slavery. There is henceforth no remedy for it but a reorganization of the Union, to effect which a concert of all the white States is indispensable. Whether that can ever be accomplished is doubtful. It is a contemporary to the states in the states in the states in the states in the states is indispensable. ever be accomplished is doubtful. It is a contemplation not very creditable to human nature, that the cement of common interest, produced by slave-ry, is stronger and more solid than that of unmined freedom. In this instance, the slave States have clung together in one unbroken phalanx, and have been victorious by means of accomplices and deserters from the ranks of freedom. Time only can show whether the contest may ever, with equal advantage, be renewed; but, so polluted are all the streams of legislation in regions of slavery, that this bill has been obtained by two as unprincipled artifices as dishonesty ever devised. One, by cour-ling it as an appendage to the bill for admitting Maine into the Union; the other, by the perpetrat-ing this outrage by the Speaker on the rules of the

Mr. Calhoun, after a debate in the Cabinet on the Missouri question, said to Mr. Adams that the principles avowed by him were just and noble, but in the Southern country, whenever they were men-tioned, they were always understood as applying to white men. Domestic labor was confinel to the blacks, and such was the prejudice, that, if he were to keep a white servant in his house, although he was the most popular man in his district, his character and reputation would be irretrievably ruined. Mr. Adams replied that this confounding the ideas of servitude and labor was one of the bad effects of slaver. Mr. Calhoun thought it was attended with many excellent consequences. It did not apply to all sorts of labor; not, for example, to farming. He, himself, had often held the plough. So had his father. Manufacturing and mechanical labor was sorts of labor; not, for example, to fa not degrading. It was only menial labor, the proper work of slaves. No white person could de-scend to that. And it was the best guarantee of equality among the whites. It produced an unva-rying level among them. It not only did not excite, but did not admit of inequalities, by which one white man could domineer over another.

Mr. Adams replied, that he could not see things in the same light. It is in truth all perverted sentiment; mistaking labor for slavery, and dominion for freedom. The discussion of this Missouri question has betrayed the secret of their souls. In the tion has betrayed the secret of their souls. In the abstract, they admit slavery to be an evil. They disclaim all participation in the introduction of it, and cast it all on the shoulders of "old grandame Great Britain." But, when probed to the quick upon it, they show at the bottom of their souls pride and vain-glory in their very condition of masterdom. They fancy themselves more generous and noble-hearted than the plain freemen, who labor for subsistence. They look down on the simplicity of Yankee manners, because they have no habits of overbearing like theirs, and cannot treat negroes like dogs. It is among the evils of slavery that it taints the very source of moral principle. It estab-lishes false estimates of virtue and vice; for what can be more false and heartless than this doctrine, which makes the first and holiest rights of humanity to depend on the color of the skin? It perverts uman reason, and reduces man endowed with logical powers to maintain that slavery is sanctioned by the Christian religion; that slaves are happy and contented in their condition; that between the master and slave, there are ties of mutual attachment and affection; that the virtues of the master are re-fined and exalted by the degradation of the slave; while, at the same time, they vent execrations on the slave trade, curse Great Britain for having given them slaves, burn at the stake negroes convicted of crimes for the terror of the example, and writhe in agonies of fear at the very mention of human rights as applicable to men of color.

'The impression produced on my mind,' continued Mr. Adams, 'by the progress of this discussion, is, that the bargain between freedom and slavery contained in the Constitution of the United States is, that the bargain between freedom and slavery contained in the Constitution of the United States is morally and politically vicious; inconsistent with the principles on which alone our Revolution can be justified; cruel and oppressive, by rivetting the chains of slavery, by pledging the faith of freedom to maintain and perpetuate the tyranny of the master; and grossly unequal and impolitic, by admitting that alaves are at once enemies to be kept in subjection, property to be secured and returned to their owners, and persons not to be represented themselves, but for whom their masters are privileged with nearly a double share of representation. The consequence has been, that this slave representation has governed the Union. Benjamin's portion above his brethren has ravined as a wolf. In the morning he has devoured the prey, and in the evening has divided the spoil. It would be no difficult matter to prove, by reviewing the history of the Union under this Constitution, that almost every thing which has contributed to the honor and welfare of this nation has been accomplished in despite of them, or forced upon them; and that every thing unpropitious and dishonorable, including the blunders of their adversaries, may be traced to them. I have favored this Missouri Compromise, believing it to be all that could be effected under the present Constitution, and from extreme unwillingness to put the Union at hazard. But perhaps it would have been a wiser and bolder course to have persisted in the restriction on Missouri, until it should have been a wiser and bolder course to have persisted in the restriction on Missouri, until it should have terminated in a Convention of the States to revise and amend the Constitution. This would have produced a new Union of thirteen or fourteen States, unpolited with slavery, with a great and glorious object, that of rullying to their standard the other States, by the universal emaneipation of their slaves. If the Union must be dissolved, slavery is precisely the question upon which i is precisely the question upon which it oug break.'

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KEVATE TITTE VOICE ON

Mr. Adams, in conversation with one of the Senators of the South, observed, that ' the article in the Missouri Constitution is directly repugnant to the rights reserved to every citizen in the Union in the Constitution of the United States. Its purport is to disfranchise all the people of color who were citizens of the free States. The Legislatures of those States are bound in duty to protect the rights of their own citizens; and if Congress, by the admission of Missouri with that clause in her Constitution, should sanction this outrage upon those rights, the States a portion of whose citizens should be thus cast out of the pale of the Union would be bound to vindicate them by retaliation. If I were a member of the Legislature of one of these States would move for a declaratory act, that so long as the article in the Constitution of Missouri, depriving the colored citizens of the State (say) of Massa chusatts of their rights as cuttered about subsists. States within the State of Missouri, should be held asetts of their rights as citizens of the United so long the white citizens of Missouri should be held as aliens within the Commonwealth of Massachu-satts, and not entitled to claim or enjoy, within the same, any right or privilege of a citizen of the United States.' And Mr. Adams said he would go further, and declare that Congress, by their sanction of the Missouri Constitution, by admitting that State into the Union without excepting against that article which disfranchised a portion of the citizens of Massachusetts, had violated the Constitution of the United States. Therefore, until that portion of the citizens of Massachusetts whose rights were violated by the article in the Missouri Compromise should be redintegrated in the full enjoyment and possession of those rights, no clause or ar-ticle of the Constitution of the United States should, within the Commonwealth of Massachusetts, be understood as to authorize any person whatsoever to claim the property or possession of a human being as a slave; and he would prohibit by law the delivery of any fugitive upon the claim of his master, All which, he said, should be done, not to violate, but to redeem from violation, the Constitution of the United States. It was indeed to be expected that such laws would again be met by retaliatory laws of Missouri and the other slaveholding States, and the consequences would be a dissolution de facto of the Union; but that dissolution would be menced by the article in the Missouri Constitution. That article,' declared Mr. Adams, ' is itself a dis solution of the Union. If acquiesced in, it will change the terms of the federal compact—change its terms by rubbing thousands of citizens of their terms by robbing thousands of citizens of And what citizens? The poor, the unfor tunate, the helpless, already cursed by the mere color of their skin; already doomed by their complexion to drudge in the lowest offices of society! Excluded by their color from all the refined enjoyments of life esible to others; excluded from the benefits of a liberal education,-from the bed, the table, and all the social comforts, of domestic life. This barba rous article deprives them of the little remnant of right yet left them-their rights as citizens and a Weak and defenceless as they are, so much the more sacred the obligations of the Legislatures of the States to which they belong to defend their lawful rights. I would defend them, should th dissolution of the Union be the consequence; for it would be, not to the defence, but to the violation of iheir rights, to which all the consequences would imputable; and, if the dissolution of the Union must come, let it come from no other cause but this. If slavery be the destined sword, in the hand of the destroying angel, which is to sever the ties of this Union, the same sword will cut asunder the bonds of slavery itself.

THE SLAVE SALE IN ST. LOUIS. A correspondent writing to the N. Y. Evening Post from St. Louis, thus describes a slave sale in that city :

'The first " lot " put up was a middle-aged woman, with an infant eighteen months old, in her arms The poor mother was subject to much share questioning, and a most indecent personal examina-tion. One of the bidders took so many liberties, that even the auctioneer came to the rescue, and pronounced him "no gentleman." The bidding was slow, and it was only after a great amount of hammering that the lot was knocked down to a blear-eyed, tobacco chewing trader, named Andrae, for \$610. "I've got plenty more like yo," said the for Soil. "I've got pienty more like yo," said the buyer, as he coolly asked the downcast mother if she "was glad he'd bought her." An insolent interrogatory well answered, "If yer a good master, I'se glad." Andrae was evidently a well-known breeder or dealer, for when he walked away, a bystander remarked, "The old fellow buys 'em all."

"The next " lot" consisted of a single woman called "Kissie." who, as the auctioneer said, " had a good countenance, and was but eighteen years old." She stood the jeers of the depraved crowd remarkably well, and was sold for \$797 50.

Then came another woman, aged 24, a tidy-looking creature, whose merits were loudly descanted on by the seller. She brought \$600, and was pro-

ounced "a very cheap nigger."
'Then an old man, venerable and dignified, who stood erect as a Roman noble, was brought to the block. His age was of course against him, though at the auctioneer's beck he said " he could yet do heap of work." The poor old fellow's grey head was the subject of considerable coarse jesting, and he was finally bid off at \$355.

'Minnie, a sprightly-looking girl, was then "trotted out." Her virtues were long dwelt upon, and as she submitted to the bold handling of several traders she was made the point of the most loath-

traders, she was made the point of the most loathsome insults from the lookers-on, not a few of whon were but half-grown boys. Several boldly intimated that for purposes of prostitution she was worth a large sum, and would soon pay for herself. She brought but \$795. 'Her sale was followed by that of "Harriet."

girl of about the same appearance, who said "she could do all sorts of housework, and after considerable bantering, was knocked down at \$800, and thus the day's traffic closed."

HIGH PRICE OF NIGGERS.' The Richmond En quirer says, 'Fourteen negroes were sold for cash at Leesburg, N. C., on Monday last, by E. B. Holden, auctioneer, for the aggregate sum of \$10,600. Two of them were children not six months old, and two were permanently diseased. A little girl eight years old brought \$1013, and one at seven and another five years of age pushed these figures.' Paragraphs of the above startling character are now of frequent occurrence in the newspapers, and if it is true that negroes, even when 'permanently diseased,' bring such prices, is it to be wondered at that the South should hold on to the infernal system with a death-grasp? The detestable apologists for slavery at the North tell us that the severity of the system has North tell us that the severty of the system has been so far modified that families are now very seldom, if ever, torn asunder. Had these little girls no mother? Were there no heart-strings severed when they were torn from her arms, and sold into perpetual and hopeless bondage? The marriage institution, say some demented Northern divines, is stitution, say some dementations! The above sale shows how far it is respected, had we no other damning evidence to give the lie to the declaration. Here we see inhumanly violated the most sacred feature of the marriage relation, converting it into a relation on a level with the brutes—that its fruits may be put upon the auction-block, and sold for money. What a reproach upon the civilization of the age!—Northern Advocate.

UNDERGROUND RAILEOAD. We learn that a party of ten colored persons from Kentucky, reached this city on Monday morning, via the Lake Shore road, from some point in Pennsylvania, where they had been staying a few days, and were sent across the river to Fort Erie during the day. Large crowds of our colored citizens saw them off.—Buffalo Courier.

Tiberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, DECEMBER 10, 1858.

SPECIAL NOTICE.

Our friends who have not yet paid for the Liberator for 1858 will bear in mind our rule, by which their papers must be cut off, if payment be not made before Pebruary 1st. These terms must indeed be accounted liberal, as they give not less than thirteen months credit. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable.

CIRCULATE THE PETITION.

To the Honorable Senate and House of Represe of the Commonwealth of Massachusetts :

The undersigned, citizens of Massachusetts, respect fully 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.

Copies of this petition are circulating in Ver- with the past policy of the Society. Of course, a mamont, New York, New Jersey, Pennsylvania, and jority of the Committee thus selected were favorers of Ohio. Let Massachusetts lead the way, as she is al-that past policy.

2. Since neither party in the Committee would and non-voters, men and women, are desired to put abandon its claim, and allow the Report unequivotheir names to the petition without delay.

THE FINANCIAL ANTI-BLAVERY FESTI-

To the Editor of the Liberator.

DEAR SIR: In answer to the many inquiries cor stantly made of the friends of the cause, showing how much the public mind is interested respecting the Financial Anti-Slavery Festival, Soirce, Anniversary, if we separate these portions of the Report, giving Reception, Convention, Drawing-Room, Council Con- each in its own column, as follows :versazione Commemoration World's Conventioneither of which it may be called, since it will, in its nature, be a lithese-will you kindly allow me, through your columns, to say that, in all probability, it will be held at the Music Hall, Boston, during a day and evening in JANUARY, hereafter to be determined:

That all our friends everywhere are requested to give the pleasure of their company;

That no entrance fee will be permitted, the only offerings to the cause desirable on this occasion being those, whether great or small, that free-will makes worthy of it:

That cards of invitation will be placed at the Anti-Slavery offices and at the Booksellers' shops for the convenience of the guests; and each card, previously inscribed with the name and address of the person presenting it, will insure a cordial reception;

That cloak-rooms will be arranged to save the guests the risk of remaining in their street dress in a warmed and lighted apartment :

That the evening invitations will be issued for halfpast 7 o'clock; but the guests will be welcome at any moment during the evening, and a short visit gladly received if a long one is impossible on account of other engagements; (respecting the day-arrangements, further notice hereafter;)

That all who are prevented from being present in person, especially friends from the South, are entreated to accompany their subscriptions by a short letter, that may give information and encouragement to their Northern coadjutors in this great work of national progress and improvement;

That, while renewing the invitation to all, this occasion, as an oppertunity for subscription merely, is exclusively commended to those who have never habitually subscribed elsewhere; to those who are just beginning to appreciate the importance of the cause that has done so much for their benefit, without their having, as yet, made a pecuniary contribution to promote it; to those whose political path it has lighted, till they feel the obligation to feed the lamp; ty have been superintendto those who have hitherto contributed by purchase, c and who are now relied upon to continue their aid by donation, in the assurance that half the sum they may have annually spent will be a clearer gain than the been among its original ole through the former circuitous channel

THE AMERICAN TRACT SOCIETY, BOSTON. The Independent copies from the Vermont Chronicle, and proposes to enlarge by subsequent additions. a list of Ministerial and Ecclesiastical bodies other will be such as will tend than local churches, which have passed resolutions either explicitly condemning the present position of the American Tract Society in New York, or, in view of that position, recommending the churches to withhold their contributions from the Society in New York, and transfer them to the Society at Boston. Of the thirty bodies which are asserted to have taken this position, thirteen are 'larger bodies, generally representing States,' and the remainder 'Ministerial Associations, or County, or District Conferences of churches.' Six of the bodies in question 'indicate their dissent from the New York Society by express approval of the different action of the Society at Boston.

The Independent presents these statistics in a triumphant strain, as if this transfer of allegiance from the National Society in New York to its auxiliary in Boston were a decided advantage to the cause of freedom; as if the auxiliary occupied ground materially different from its principal, and as if that difference were a great gain in regard to the treatment of slavery. We propose to look for a moment at each of these points.

I. What is, precisely, the difference between these two bodies? We shall present it from their two Annual Reports, presented last May, and published in June, which now lie before us.

Every one knows that, during the year preceding that Report, the Executive Committee of the National Society in New York had refused to publish any tract naming, or even referring to, the subject of slavery. Since that course had been complained of as inconsistent with a vote passed at the previous annual meeting, the Executive Committee presented a vindication of it, stating, at length, the reasons why they supposed the Society would wish them to take exactly that course, under the circumstances. This document occupies from p. 180 to p. 199 of the Report, and is signed by the Publishing Committee, (including South-side Adams,) the Distributing Com-

The test question before the Society then was the censure or approval of this course of the Executive culogizing, with all manner of unfairness and dishon-

. The following resolution was offered, and supported in an able address by Bishop McIlvaine : Resolved. That the action of the Executive Com-

A protracted debate ensued. . . The debate was continued till three o'clock, when, various substi-tutes and amendments having been rejected, Bishop McIlvaine's resolution was adopted by a vote of the great majority of the members and directors present."-p. 4.

strongest manner as the will of the Society, the whole present year. What use they made of this success, board of officers was reelected.

We now come to the Annual Report of the Tract slavery, we are now ready to inquire. Society at Boston, which has been an Auxiliary of the

New York Society since 1825. Their first resolution is a direction to the Executive Committee to 'report next year' respecting the 'expediency of dissolving the connection between this Society and the National Society of New York." Thus, for the present, the latter remains Principal, and faced Report of the Special Committee, to make their the former Auxiliary.

Their second resolution declares their readiness to receive funds from all sections of the country, and their determination to disburse them 'by their own officers and agents.'

In resolution third, they express the intention of obtaining books and tracts from other sources, as well as from the issues of the National Society, stating as the reason of this change their belief that such can be obtained and sold at as cheap or cheaper rates." The fourth resolution, a very important one for the full understanding of the position of the Boston So-

ciety, is as follows:-

Resolved, That we entertain the highest respect for the wisdom, judgment and sincerity of the Special Committee of lifteen, appointed by the American Tract Society of New York, at the annual meeting held in 1856, and heartily adopt the resolutions reported by them, and declare our purpose to carry into effect the principles embraced in those resolutions. —p. 2. Since the Boston Society thus found themselve upon the 'principles' embraced in the Report of the Special Committee of Fifteen, it is essential to one who would understand the Boston Society, to have in

mind the history and the substance of that Report.

We regard the following points in relation to it as important :-1. The Special Committee, or Committee of In vestigation,' was appointed at the suggestion of the Executive Committee of the Tract Society, and selected by the President, a man who fully sympathized

cally to favor the views of the other, they compromis ed by allowing the wishes of each to be expressed in alternating sentences, one set being obviously intend ed to require, and the other to forbid, publications by the Society on the subject of slavery. This gave to the Report that two-faced character which Dr. Joseph P. Thompson appropriately called its positive side and its negative side. This distinction will be easily seen

NEGATIVE. '2. That this Society carnot therefore with propriety allow itself to made a special organ of

gious or moral reform,

such as temperance, peace, anti-popery, anti-slavery, etc.; while within its proper sphere, its influence should sus and righteousness in all

their departments.
3. That in endeavor ing to accomplish its high and holy mission, the So-ciety should deal even-handedly, and bear impartial testimony against error and practical immorality, prevailing in any and every part of ou

4. That in the judgment of your Committee, the political aspects of slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications;

but that those moral du ties which grow out of the existence of slavery. as well as those more evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can

in a fraternal and Christian spirit. 18. That we cordielly

recognize the fidelity and devotedness with which the interests of the Socieofficers and Executive present members having . 9. That with great confidence in the wisdom

of the Executive Committoe, we anticipate that

in carrying out the prin previous resolutions, ... to promote the widest and best usefulness of the Society throughout our whole

This document is signed by Theodore Frelinghuy sen and thirteen others. As the representatives of both parties in the Committee united in presenting it, so the parties themselves, in the Annual Meeting, united in accepting it, and Dr. Thompson, of the Independent, volunteered the expression of his entire approval of 'both its positive and its negative side.'

Of course, since these two sides had opposite bear-

ings, one favoring the publication of matter in regard to slavery and the other opposing it, although both might be accepted on paper, (by any party which chose so to stultify itself,) they could not possibly be united in practice. In fact, nobody ever expected them to be united in practice; each party expected to gain the victory, and each intended, on gaining it, to ignore the set of expressions forced into the Report by the other party, and administer the affairs of the Society in accordance with the shibboleth of its own. Possession proved to be nine points of the law. The government was sustained by a large majority of the Society, and the negative side of the Special Committee's Report was construed as the animus, the true intent and meaning of that document, as every partisan of that side in the Special Committee had intended it should be.

3. As soon as the remonstrants had lost the victory, t plainly appeared how hollow had been the truce between the two parties. The Independent, the obvious leader of the opposition, which had of course intended, if successful, to play the same trick on the other side-to ignore the 'negative' phrases in the Report-to consider its animus, its true intent and meaning, to lie in the clause 'CAN AND OUGHT TO BE DISCUSSED'-and to treat with very slight regard the opposing clauses which were (and still are) mainly relied upon by the New York 'management'-the mittee and the Finance Committee, sixteen persons. Independent lost its temper, charged the men whose ' PIDELITY' and whose ' WISDOM' it had just joined in esty, and railed against the obvious majority which had defeated it, as if duty had required them to give place to a minority.

The remonstrants, or favorers of the 'positive' side of the Special Committee's Report, seeing that they were out-manœuvred by the government, and that the Society also had unequivocally declared itself against them, directed their efforts to obtain the control of the most important of its auxiliaries, the Tract Society at Borton. They succeeded in accomplishing Immediately after this, and confirming it in the this at the very next annual meeting, in May of the and how far they chose to make it efficacious against

We have expressed the opinion that Dr. Thompso and the remonstrants had intended to play the same trick, had they triumphed in the New York Society, which greater numbers and more skilful manageme enabled their dear brethren on the other side to play upon them; namely, accepting the whole of the twoface the operative and practical one, and let the other

We shall now proceed to show that this was unjust. as they found themselves a majority in the Boston So-

If the reader will look back at the fourth resoluciety last May, he will see that they adopted the two-faced resolutions of the New York Special Committee, in full, as their platform and basis of operations as far as slavery is concerned.

Their very next act (p. 4) was to quote and adopt. by another resolution, the most 'positiee' of the ex-pressions of that series which they had already adopted in full, thus giving the key to their intended in terpretation of the whole document, making the ' positive' side prominent and effective, and ignoring the other side as thoroughly as the New York ' management' were at that very moment ignoring theirs. Here is the Resolution :

Resolved. That the political aspects of slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications: but that those moral duties which grow out of the existence of slavery as well as these properties. slavery, as well as those moral evils which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, do undoubtedly fall within the province of this Society, and can and ought to be discussed in a fraternal and Christian shifts.

The Constitutions of the New York and Boston So tially the same; and we now have seen that both have taken the same document-the Resolutions of the Special Committee-as their rule upon the subject of slavery. It is plain, then, that whatever difference may appear in the operations of these two Societies upon that subject will arise solely from the fact that one interprets that whole document by its 'negative' side, the other by its 'positive' side. Having ascertained, by the printed Reports of thes

two Societies, precisely what is the difference between them on the subject of slavery, we are now prepared to look at the second point proposed, namely :

II. Is that difference such as to make the Boston Society greatly preferable to the other, so that the removal of patronage from the latter to the former may be properly spoken of as a great gain, either to freedom or religion ?

In illustration of this point, we proceed to quot from the Report of the Boston Society for 1858. In the closing session of the meeting, the following was offered, and adopted without debate :-

Resolved, That the Executive Committee be instructed to pay over no money to New York, except for publications, p. 7.

This shows (what the shelves of the Boston Depository show at this moment) that the Boston So- the feelings, not only of South-side Adams and Baron ciety still proposes to buy and circulate that same New York series of books and tracts, against the emasculation of which some individuals of their number formerly so vehemently protested; the only change proposed being a few additions from other sources.

The Society then proceeded to re-clect the former board of officers, a board which (with only a few and slight exceptional acts within two or three years) had always acted in perfect harmony with the pro-slavery sin! New York Society, and some of whose members, including the President, had used their influence in that very meeting in favor of the New York Society; they reëlected this board, (except that they diminished the number of the Executive Committee,) retaining upon it even Rev. Baron Stow, whose position in regard to slavery may be judged from the fact that the pew-deeds of his Baptist church in Chauncy street contain a provision forbidding them to be sold to any but a 'respectable WHITE person'; and they displaced only the Secretary, Rev. Seth Bliss, upon whom they then proceeded to pass a highly eulogistic resolution, making such mention of his 'faithful labors' as seems to imply both ingratitude and injustice in their ejection of him.

So much we get from the regular . Forty-fourth Annual Report' of the Boston Society. But in the July following, there was published from the . Tract House, 28 Cornhill, an Address from the Executive moral duties which grow out of the existence of sla-Committee to the friends of the Fociety, with the . Report of the Distribution Committee,' from which we glean some further information.

In this address, after rehearing that basis of the Boston Society which we have given (partly by abstract and partly by quotation) above, the Executive Committee (including that very Baron Stow whose pew-holders must be 'white' as well as otherwise respectable') make the following statements; statements which must cause unspeakable amazement at the pretence made by the Independent, the Vermont Chronicle, the Congregationalist and other newspapers, that those who have separated from the New York Society on Anti-Slavery grounds can appropriately give their money and their labor to its auxiliary

. It may be well to state that the organic relations of this Society to the New York Society have not been materially changed by the above resolutions.' p. 2.

'This Society may therefore be made the channel for the contributions of all persons, who, for any reato send our agents to any church desiring their serbut, under present circumstances, we believe the greatest amount of good will be done by each Sociey occupying the whole country as its field.' p. 3.
We are not an Anti-Stavery Society, but simply a

Religious Tract Society.' ib. We earnestly entreat the churches of our Lord Jesus Christ no longer to permit this important enterprise to decline, because of diverse views on the various questions arising out of the slave system; the ime and occasion for that having passed, as two Societies now offer their facilities for conveying the Gas-pel of Christ, in this form, to those who so much need to receive that Gospel. Let each disciple of Christ choose his channel, and then employ it. We promote as are (1) condemned in Scripture, and (2) are not rival merchants. p. 4.

Thus the Executive Committee of the Boston Society fully vouch for the pro-slavery New York Society as a representative, equally with themselves, of the wince of the Society, the Society can oppose them a Gospel of Christ !- as really engaged in the work of energetically as things deserve which are at once diffusing that Gospel, and as equally worthy with known to be moral evils-and condemned in Scripture themselves to be chosen as almoner, by any disciple -and so much deplored by evangelical Christians! of Christ' who has money to give for that purpose ! No wonder that Baron Stow is disposed to say these these things, any more than alavery itself, are to be things; but with what face can the Independent and opposed! Here is what they propose to do with them: the Congregationalist say them? Do they not prove by this, as in so many other ways, that they are more desirous of peace than of purity ?-more earnest to allay agitation than to oppose slavery?

matters, respecting which counsel was asked frompapers this Society should distribute?"

newspapers published by the New York Society, prepared to oppose them? 'Messenger' and 'The Child's Paper.' Of the former of these, the Boston Society now distributes 56,000 copies, and of the latter, 63,000. The question then was, in effect, whether the Exceutive Committee should still continue to give its sanction to the immense influence exercised by this periodical communication between the New York Secretaries and the religious public of New England; an influence directly tending to produce this most pernicious effect upon the religious character of the hundreds of thousands of children and adults who habitually read these papers-namely; the impression that, however diligently the New York Secretaries and Publishing Committee (including South-side Adams) and then their interpretation of it, to suppose that

pass unregarded. While this was merely our opin-ion, many would undoubtedly call it uncharitable and the publication of Scripture testimonies against oppresthe very course taken by the remonstrants, as soon favored the idea that, under the heading oppression. they means to include slavery-THE PERSONS WHO USE PIOUS LANGUAGE SO PLUENTLY MUST BE TRULY CHRIS-TIAN MEN! The question was, I say, in effect, whether tion (above quoted in full) passed by the Boston So- the Boston Society should aid in extending this impression by continuing the circulation of these papers.

The 'Distribution Committee,' the chairman of which is Rev. A. L. Stone of Park St. Church, after considering the question, came to the following conclu-

'The Committee would therefore re-Executive Committee to continue for the present the distribution of the Messenger and Child's Paper.' p.12.

Since then, the Boston Society remains an auxiliary of the New York one-expressly disclaims antagonism with it-vouches for it as a Christian instrumentality -recommends to those who are not averse to its proslavery character still to support it-chooses for its own executive functionaries men whose influence has always been in favor of it-buys and circulates its stereotyped stock of mutilated books and tracts-continues its agency in the distribution (and thus necessarily in the recommendation) of a periodical for Sabbath School children, and another for men and women, made up by the very men who have made the New York Society the bulwark of slavery that it now isand differs from that Society only in this one particular, that it proposes to add to the stock of publications cieties, directing their general operations, are substan- derived from that source some books and tracts of its own, expressing so much as it wishes to say about slavery-it only remains that we inquire, from its own printed documents, how much this is? and whether what it proposes to say about slavery is to be against slavery? The evidence afforded by the 'Address above mentioned upon these two points is explicit and thorough.

We have seed that on the third page of that Executive Committee say— We are not an ahti-Slavery Society.' Of course, this disclaimer is made in view of objec-

tions, already made, or anticipated, or both, in regard to the course to be pursued by the Society after the contest of the remonstrants and conservatives in May had resulted in the triumph of the former party. Now nobody had objected, nobody had even for a moment imagined, that this Association for the publication of religious tracts intended to relinquish every other department of their work, and publish, henceforth, only matter in regard to slavery. Nobody had said or thought this; but many had expressed the fear, and many more the reproach, that the victorious party in the Boston Society intended not only to recognize slavery as one proper subject for their animadversion. but to publish tracts against it; and thus to wound Stow, but of many dear slaveholding ministers and lay brethren in the South; men who are ranked, by the usage of all the clergy and all the churches, as 'evangelical Christians.' It is, of course, to meet this objection, that the disclaimer above quoted was made; and its meaning and intent are thus obviously shown to be-We do not mean to publish anything against slavery; we do not mean to treat slaveholding as a

Having thus pledged themselves not to publish against slavery, and yet being distinguished from the National Tract Society at New York-their sole distinction from that pro-slavery body-by the pledge that they will publish something about slavery, it remains for us to inquire-What is to be the amount, and how great the force, or the feebleness, of their suggestions about slavery? The answer to this question is plainly contained in that most 'positive' of the Resolutions of the Special Committee which we have already quoted, and which they formally adopted a second time, for the sake of giving it special prominence, after having adopted the entire series of which it forms a part. We repeat it here, for greater convenience of examination.

Resolved, That the political aspects of slavery li entirely without the proper sphere of this Society, and cannot be discussed in its publications; but that those very, as well as those moral evils which it is known t promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, do un-doubtedly fall within the province of this Society, and can and ought to be discussed in a fraternal and Christian spirit. p. 4 of the Annual Report, p. 2 of the

Let us examine this somewhat complex idea. . Those moral duties which grow out of the exist ence of slavery '!-

. Those moral duties which grow out of the existence of slavery '!!

Does any moral duty grow out of drunkenness, the drunkard, except that of immediately turning from it?

Does any moral duty grow out of adultery, to the dulterer, except that of immediately turning from it? Does any moral duty grow out of either of these ins, to those in the community who have not committed them, except utter opposition to them, at all times and in all places?

It is utterly absurd to speak of any moral duty but his growing out of a sin!

Therefore the people who voted for the above reso ution, alike in the Boston and in the New York So invite no separation from that Society; ciety, necessarily say by it that they do not regard slaveholding as sin! Let us look further.

> 'Those moral evils which it is known to promote' Then slaveholding, though not a sin, (according to the Boston Tract Society,) does promote certain moral evils! Is the Society to oppose these?

Wait a little ! there are yet some qualifying circumtances, and then we come to a very decided and ' positive 'expression. Such of those moral evils which slavery is known to

so much deplored by evangelical Christians, 'po UNDOUBTEDLY fall within the province of this Society. Good! If they do undoubtedly fall within the pro-

Not so fast ! The Boston Society does not say that They can and cught to be DISCUSSED'!

Think of a Religious Tract Society,' (Address p. 3,) doing business to the amount of more than fifty thousand dollars a year, and proposing to enlarge it-The pamphlet of which we are speaking closes with occupying New England as its special field, but pro a Report of the Distribution Committee on some posing henceforth to occupy the whole country establishing and carrying on its operations to discusthem by the Executive Committee of the Boston So- drunkenness! to discuss adultery! to discuss other ciety. One of these points was, 'What religious things which are known to be moral evils, and which are also condemned in Scripture and deplored by evan-The government of the Boston Society, having been gelical Christians! If they are known to be moral always (with the trifling exceptions above noted) in evils, why discuss them? Why not oppose them? If perfect harmony with the pro-slavery administration the evangelical Christians in question already deplore at New York, have from the beginning subscribed for, these moral evils, is it not to be supposed that they and circulated, a large number of copies of the two have already discussed them, and that they are now The Boston Society do not think so! On the con

trary, even the proposed discussion of moral evils is to be limited by yet other qualifying circumstances. The discussion is to be in a fraternal spirit, and in a Christian spirit.

Fraternal to whom? To the slave, sympathizing with his bondage 'as bound with him'? Is there the slightest probability that Rev. Baron Stow, with those members of his 'respectable white' church who have a vote in the Tract Society, had this in their minds when they voted? Is there the slightest reason, judging from the two pamphlets in which the Boston Society have given us, first their platform may have labored to uphold slaveholding as Christhia idea was in the minds of any of them? On the

contrary, every thing, alike in the platform and commentary, favore the supposition that the he spoken of was to be exhibited towards the National Tract Society to which they voted to remain and ry, and for whose Christian character they so we and for whose it refuses even to discuss ; connected with slavery; towards the dear the brethren, all over New England, who are to see a more decided position taken by their to on the slavery question, before committing the and their pulpits to either side of it; toward the eminently plous souls, Drs. South-side Ada eminently prous source, Blagden, with whom every one of the cight mison the Board is on terms of perfect temper good fellowship; towards those not less des is holding brethren in the South-Rev. Dr. H. Johns, of the Protestant Episcopal Church is he more, who retracted (in the newspapers) his laexpression in the New York Society, declaring to he meant to say not 'the evil of slavery' he meant to say had brother Robert A. Pair, he of Abbeville, South Carolina, whose addres be of Abbeville, Could be the Bible as a pool very book, and urging its circulation among the line as a means of fortifying slavery, was printed in as a means of the Bible Society Received Receive and eulogized by the senior Secretary as an ince and document' and an 'excellent address' w finally, towards all, North and South, who, no ben yet ready to discuss alavery, leave it meanwhy flourish, unopposed!

The significance of the term 'Christian spik's the last clause of the resolution in question is we plain. 'Is Christ divided?' That which the Base Society aspire to, as a Christian spirit, in ther on proceedings, must be the same with that which the have recognized and culogized as Christian in the New York Society; that is to say, a Christianity which slaveholding church-members at the South and an slaveholding church-members at the North hank common; a Christianity—God forgive us for sui; prostitution of the word, even for the momentary pose of illustration-which is quite irrespecting slaveholding or opposition to slavery! We are now prepared to answer the question-is

the difference between the New York and Boston & cieties—the fact that one will not and that the ale will 'fraternally discuss' certain points more or la remotely connected with the fearful organization wickedness and cruelty known as American slavey such as to make the latter greatly preferable to the former, so that the transfer of patronage in that dire. tion may properly be considered a great gain, ette to freedom or religion? We answer-there is one point gained by set .

transfer. The few weak, diluted, milk-and-warming statements, the feeble 'fraternal discussions' in repri to matters connected with slavery, which the Boston Society seem disposed to put in circulation, val reach a class of men and women who are a new etire ignorance upon these subjects as any classing community, and who are, even less than my one class, accessible to true and thorough teaching on the subject of slavery. We mean the church-member and the tract-distributors. If the tracts in quesia speak truly, in regard even to those outskirts of the very to which they are to be limited, the class a question will get a small portion of that information which they refuse to receive from anti-slavery trees newspapers and agents. On the other hand-since a gain so small in our

tity and so poor in quality as this must be bought by the enormous evil of having this Boston Tract Soin accepted as a Christian body, and as a body dain Christian work in regard to slavery, by that peria of the 'religious' public which is dissatisfied with the New York Society-since, to get even this writhed specimen of 'gain,' the moral sense of the penes thus transferring themselves must be so far miled a to consider the Boston Society as standing is a poper relation, both to the New York one and to shree, and as truly representing the Christian chard adthe demands of the Christian religion in regula American slaveholding-and since a position likelig of the New York Society, in open alliance with the very, and thus plainly cognizable as anti-Christa and utterly unworthy of support, is far less dangers to Christian purity than a position which, like the d the Boston Society, without really opposing sines, talks ' about it, and about it' in such a manner sh gain the reputation of opposing it, and thus allowing members to rest in the delusion that they are door their duty in regard to it and since the transfer d men and money from the New York to the Bata Society is plainly regarded, and boasted of, by theledependent and its kindred papers, as the attainent, to that extent, of such rest, and an exemption, a that extent, from further 'agitation' upon the subject of slavery-it seems clear that such transfer is injust ous, alike to the cause of freedom and the caused religion; even as a resting in the belief that he enjoys perfect health, or in the comfort obtained from slight ly palliative measures, is more dangerous to the invisi than such a clear and open recognition of his disease as would demand immediate resort to the mess of radical cure.

We repeat it : a resting in the belief that the Boston Society is now established on the right basis in regard to slavery is pernicious in all these ways: it is it acceptance of something false as true; it is a direct and gross, misleading of the minds of men in regard to the actual truth; and it prevents those stirt measures which are needed to reveal the truth and expose the falsehood .- c. x. w.

THE PRESIDENT'S MESSAGE. The second session of the thirty-fifth Congress con

menced on Monday last, at Washington, a querum d both Houses being present. No delay, therefore, %curred in the presentation of the President's annual message to that body. It is of great length, and is various portions of it crammed with falsehood, special pleading, wanton misrepresentation, and strocloss calumny, particularly in reference to the Kansas question. It marks its author as by far the most unscript lous man who has yet occupied the Presidential chair; perverting as he does all the solemnly recorded facts of history, in regard to the terrible struggle through which the people of Kansas have had to pass, in con sequence of the perfidy of the Administration, and the invasion of their territory and robbery of their rights and property by armed bandits from the South, and heaping upon them afresh the foulest aspersions It is frightful and humiliating to think that coe so utterly destitute of regard for truth, and so pliant in the hands of a desperate slave oligarchy, should occapy such a position, and be in the possession of so much official power -- power as certain to be actively wielded against all the interests of freedom, and in favor of slavery extension and perpetuity, as that thoroughly corrupt tree cannot bring forth good fruit. He basely accuses the people of Kansas of resistant to rightful authority,' when it was only the authority of border-ruffianism which they manfully trod under their feet; and also of persevering attempts to establish a revolutionary government, when they were merely standing on the defensive against a body of invading cut-throats, and endeavoring to upheld Constitution (the Topeka) to which they had gire an almost unanimous assent. The President argues strequously in favor of keeping Kansas as a State out of the Union, until it has a population of nearly one hundred thousand; though he urged its admission into the Union when it had less than half that number of persons. Such cool, deliberate injustice s this - palpable as a mountain '-for the worst parposes, too-is enough to 'stir a fever in the blood of age. There is no constitutional President of the United States, but a daring usurper of the rights and liberties of the people of the North.

We shall make some extracts from this iniquites

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MEETING AT HARWICH.

It would be next to impossible, be the circum what they might, to hold other than a good anti-slaret meeting on Cape Cod, and especially in the town of Harrich. For though unpropitious weather might make it small in numbers, it could not otherwise afmake it small in the seal and interest of those feet it, nor diminish the seal and interest of those who could attend.

On Saturday evening and Sunday last, in spite of the wintry storm then prevailing, an anti-slavery meting was held at Exchange Hall in Harwich, one af the largest and most convenient public halls in the county. Friends were present from Brewster, Denis and Barnstable, (and perhaps other towns,) and Barwich itself brought in its little band of anti-slavemen and women, true to freedom in all weathers. The address of Parker Pillsbury on Saturday evening we one of the most eloquent we have ever heard from that devoted servant of the cause of freedom. he was most admirably adapted to encourage the heart of every friend of the cause, and to breathe new part of each new strength of purpose into every gind. The narrow space which the Liberator's growded columns this week allow, forbids our going into details of the meeting; and we can scarcely say more now than that, though numerically small, the meeting was in every other sense a most excellent and cheering one.

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On Sunday morning, the meeting was called to order by Capt. Z. H. Small of Harwich, and organized by the choice of Ezekiel THACHER of Barnstable, as chairman, and of Samuel May, Jr., as Secretary. W. 1. Garrison read appropriate selections from the Scriptures. He also offered resolutions, among which were the following :-

Resolved, That the enormities of slavery are so multitudinous and appalling-in its annihilation of all human rights, its sacrifice of all parental and filial ties, its contempt for all the laws of God and all the commands of the gospel-that to resist its immediate and total abolition is the most comprehensive method of extending and perpetuating the kingdom of Satan, and opening the flood-gates of all iniquity.

Resolved, That the friends of the enslaved in this land have nothing to retract or modify in regard to their charges against the holders of slaves or their abettors-against the American Church and the clergy of the country generally-against the political parties and their leaders-against the American Constitution and Union; based as those charges are, and have been, upon a broad foundation of facts, which cannot be refuted, and which still remain unchanged.

After the singing of an anti-slavery song, the meeting was addressed on Sunday morning by Messrs. May and Garrison, and in the afternoon by Messrs. Pillsbury and Garrison. A most attentive hearing was given to the speakers. The liberal sum of about twenty-two dollars, for the expenses of the meeting and in aid of the cause, was contributed. The hospitality of the Harwich friends was, as usual, hearty

Notwithstanding the very unpropitious state of the weather, and an admission fee, a large audience seembled in Music Hall, on Sunday evening last, to hear an address from WENDELL PHILLIPS, Esq., on the subject of temperance, under the auspices of the Parent W. T. A. Society. Absence from the city prevented our listening to the address, but we understand it was characterized by all that fidelity to principle, and rhetorical power of expression, for which Mr. Phillips is so conspicuous. There was excellent singing on the occasion by a choir of two-hundred children, under the direction of B. W. Williams, Esq. Julius A. Palmer, Esq., has been nominated by the friends of the temperance cause, in Boston, as a candidate for Mayor at the approaching election. Hon. Moses Kimball is the candidate of the American Republican party for the same office.

PORTRAIT OF RALPH WALDO EMERSON. C. H. Brainard, of this city, has just published a very admirable and life-like portrait of Mr. Emerson, after the style of Theodore Parker, Wendell Phillips, Charles Sumner, Henry Wilson, William H. Seward, M. Johnston, (son of D. C. Johnston,) a young ge-Emerson great satisfaction.

Mr. Brainard, by his enterprise in publishing so many excellent likenesses of eminent men, has helped to gratify the appreciation and curiosity of persons in all parts of the country, in regard to their particu-lar favorites, and thus has been instrumental in diffusing a large amount of pleasure in many a household. He deserves the thanks and the patronage of the public.

New Music. Oliver Ditson & Co., 277 Washington street, have just published the following pieces

The Swinging Polka. By Thomas Baker, compoer of the celebrated Sparkling Polka, &c. My Lost Carrie's Grave. Words and music by

We parted when the purple Vine. Written and sung by James G. Clark. Composed by Miss Miranda Almy.

Somebody cares for me. Ballad, written and composed by Alice Foster. Far away where angels dwell. Romance, compos ed by Blumenthal. Adapted by George Linley.

Souvenir de l'Excursion des Artists. Grand valse brillante, composée par B. Courlaender. The celebrated Prion Duet-Si la stanchezza m'op-

prime. From Verdi's opera, Il Trovatore. Arranged y Adolph Baumbach. Cow-Bell Polka. Dedicated to Messrs. Morris Brothers, Pell and Trowbridge, by J. L. Gilbert.

L'Eclipse Polka Mazurka. For the piano, by Gus-

F Every variety of music can be obtained at Dit-

THE FOUR SISTERS; A Tale of Social and Domestic Life in Sweden. By Frederika Bremer. Translated by Mary Howitt. Philadelphia: T. B. Peter-

Of this book, by the popular Swedish Authoress, whose name has become a household word in America, the Saturday Evening Post well says that it is one of those novels, by this genial author, which have so pleasantly opened to us the doors of Swedish homes, samed our hearts in their cheerful fireside glow, and made us familiar with the lights and shadows of Swedish life. The subject of the story is a woman's and a woman's fate. The novel is full of rich hamor, clever character painting, and felicitous deeriptions of town life and country life, and in door and out-door scenery in Sweden. The translation has ben made by Mary Howitt, who seems born to do two things remarkably well—write admirable stories d ber own, and admirably translate the stories of Miss henor. We would advise all of our readers to obtain it and read it."

THE MUSTER; OR, LOVE AND LIBERTY. By B. F. PARSAURY. Boston: Shepard, Clark & Brown.

We are indebted to the publishers of this exceedisgly well written and very interesting work for epy of it a few days previous to its publication. It is another added to the series of tales commenced by Mn. Stowe with 'Uncle Tom's Cabin,' and to be extended to a distant posterity, in relation to the legitihate workings and evil effects of the Southern slave Tystem. Its style is unusually chaste and elaborate, tad there is nothing strained or complex in the story. We shall refer to it again.

A CHECK TO SLAVE-HUNTING IN VER-

WEST RANDOLPH, Vt., Dec. 5, 1858 MR. GARRISON :

DEAR SIR,-Enclosed I send a copy of the law re lating to the return of fugitive slaves, recently enacted in our State Legislature. It is, in my opinion, a good step in advance of any law heretofore made upon the subject in this State. If we submit ourselves to remain in the humiliating position of allowing the slave-hunter to come here and claim one of our citizens as his property, and put him upon trial for his liberty, the evil is in a great measure remedied when liberty, the evil is in a great measure remedied when and others, objected to this claim being singled out, and Mr. Seward called for a vote on the question. we take the position that we are enabled to by this law, that all men are created equal, and of course free, and allow ourselves to decide whether one of our number is or is not the property of another man-The result is sure. No man can hereafter be sent from Vermont into slavery. I glory in the spirit of freedom that I see in the great mass of the Green Mountain Boys. Let all in other States who are opposed to slavery do as well, and we will soon rid this nation of the greatest evil that ever cursed the world. I see yet much to hope for.

Yours, &c.,

AN ACT TO SECURE FREEDOM TO ALI PERSONS WITHIN THIS STATE.

It is hereby enacted, &c.: Sec. 1. No person within this State shall be consid ered as property, or subject, as such, to sale, purchase or delivery; nor shall any person, within the limits of this State, at this time, be deprived of liberty or

property without due process of law.

Sec. 2. Due process of law mentioned in the preceding section of this act shall, in all cases, be defined to mean the usual process and forms in force by the laws of this State, and issued by the courts thereof; and under such process, such person shall be entitled

Sec. 3. Whenever any person in this State shall be deprived of liberty, arrested, or detained on the ground that such person owes service or labor to another per-son, not an inhabitant of this State, either party may son, not an inhabitant of this State, either party may claim a trial by jury; and, in such case, challenges shall be allowed to the defendant agreeably to sections four and five of chapter one hundred and eleven of the compiled statutes.

Sec. 4. Every person who shall deprive or attempt to deprive any other person of his or her liberty, con-trary to the preceding sections of this act, shall, on conviction thereof, forfeit and pay a fine not exceeding two thousand dollars nor less than five hundred dol-lars, or be punished by imprisonment in the State Prison for a term not exceeding ten years: Provided, that nothing in said preceding sections shall apply to, or affect the right to arrest or imprison under existing laws for contempt of court.
Sec. 5. Neither descent near or remote from an

slave or not, nor color of skin or complexion, shall disqualify any person from being, or prevent any per- Hon. Mr. Soule presides over the meeting. son from becoming, a citizen of this State, nor de prive such person of the rights and privileges thereof. Sec. 6. Every person who may have been held as a slave, who shall come, or be brought, or be in this State, with or without the consent of his or her master or mistress, or who shall come, or be brought, or be voluntarily or in any way in this State, shall be

Sec. 7. Every person who shall hold, or attempt to hold, in this State, in slavery, or as a slave, any person mentioned as a slave in the sixth section of this act, or any free person, in any form, or for any time, howe ever short, under pretence that such person is or has been a slave, shall, on conviction thereof, be imprisoned in the State Prison for a term not less than one year, nor more than fifteen years, and be fined not exceeding two thousand dollars.

Sec. 8. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed. Sec. 9. This act shall take effect from its passage. Approved November 25, 1858.

FURTHER CORRECTION AND EXPLANA TION.

Витикь, (Ме.) Dec. 3, 1858.

DEAR FRIEND GARRISON: Since I despatched my letter to you from New Gloucester, acquitting Mr. P. Beverly Randolph of the suspicion of being the dishonest man who was in Portland between two and three years ago, I have re-Portland between two and three years ago. I have rethat his feeling have been very deeply wounded, and he asks me what harm he has ever done to me that I should attack him. If Mr. P. B. Randolph knew me, ke ke, by Grozelier, though by another artist, T. he would never have asked that question; for, what- and formerly U. S. Consul, is dead.

M. Jahnston (son of D. C. Jahnston) a young general state of the control of t ever harm any man might do me, I should never reains who at one leap takes his position with the most | sort to so mean a revenge as to make or insinuate a skilful in the line of his profession, and is yet to be false charge against him, knowing it to be so. Mr. famous, we predict. This portrait cannot fail to give the numerous friends and troops of admirers of Mr.

Emerson great satisfaction.

Emerson great satisfaction. character, got up for the purpose of attacking him. but that the charge is false and malicious because he does not know Brown, and has not been in Portland the hour of his death. I hope satisfactorily. But as the occasion has given rise to an unfounded suspicion toward an innocent a man as the one referred to and described in my letter, the readers of the Liberator will do well to remember that when at any future time P. Beverly Randolph appears among them in any capacity, he stands before them unimpeached and unsuspected so far as I have any knowledge or belief. Mr. Randolph's opinions upon slavery or anti-slavery are entirely out of the question in such an issue, and he has as much right to expres his opinions, if honestly entertained, however widely they may differ from ours, as we have to express our own, although it does seem strange that colored men should be pro-slavery, so long as they are held by pro-slavery men to 'have no rights which white men are bound to respect'; according to which doctrine, Mr. Randolph would have no right to the acknowledgment and explanation which I have made.

> But the other Randolph may turn up again in as sudden and singular a manner as he did in Portland, trying to take advantage of the confidence and sympathy of abolitionists, and if any such man should appear, known to be a different person from P. Beverly Randolph, it will be well to look out for him, and not allow him, ex-officio, to handle the collection taken
>
> Virginia it has been decided that, if a will gives slaves at any meeting where he may intrude himself. Mean-the choice of freedom or slavery, the provision is inas there are two light colored men of the proscribed class owning the name of Randolph, and claiming kindred with the ex-member of Congress and exkindred with the ex-member of Congress and ex-plenipotentiary, there may be more; and therefore, testator's relatives, has been overthrown as being a in order that we may accuse none wrongfully, let us give none an opportunity to do a wrong that may re- to legislate for the Orthodox Christians of Virginia! act upon his neighbor.

Hoping that Mr. P. B. Randolph's injured feelings will be in some measure redressed by making this

efforts,
I remain,
Yours for freedom and right,
S. GRANDIN D. S. GRANDIN.

THE ILLUSTRATED LONDON ALMANAC, for 1859. This is a splendid work of art at a very low price. costing only 36 cents. It contains six large full page engravings of Birds of Great Britain, beautifully printed in colors, with descriptive letter press; twelve full-page fine art-engravings; astronomical diagrams of remarkable phenomena, with explanatory notes,and a host of other useful and beautiful matters. For sale by A. Williams & Co., 100 Washington st.

F Porty fugitives from slavery have passed through Albany from the Eastern and Southern de-ots, en route for Canada, since Oct. 18th.

XXXV. CONGRESS-SECOND SESSION. WASHINGTON, Dec. 6, 1858. On the call of the roll, fifty Senators answered to

heir names.

On motion of Mr. Gwin of California, the House was notified that the Senate is now ready to proceed

On motion of Mr. Allen of R. I., a committee

Permission was accorded by yeas 24, nays 19.

At the conclusion of the reading of the message Mr. Bigler, of Pa. moved that 20,000 extra copies of

t be printed.

Mr. Hale of N. H., said if the President had con

fined himself to an exposition of the relations of the country, he would not have taken this opportunity to make comments; but he had abused his constitutional make comments; but he had abused his constitutional prerogative, and gone out of his way to interpolate a history of Kansas, not in accordance with the truth of history. He (Hale) did agree fervently in the President's gratitude that Providence had interposed at a critical juncture in our affairs. Nay, the teachings of Providence had been brought to the President's own State and town; and, like Job, 'the good man feels the stripes, yet blesseth the rod.'

He (Hale) rejoiced that the foreign affairs were in so satisfactory a condition, but he had expected that the President would have enlightened the country as to the state of the relations with Austria, and why it was a new minister had to be sent there so immediates

to the state of the relations with Austria, and why it was a new minister had to be sent there so immediately after the Pennsylvania election. Even as the English-maiden, Plorence Nightingale, with plastic hand of female affection, tended the wounded; here we have the President in a similar chrracter, hovering about the battle-field, to pick up the wounded and send them to the Austrian hospital for recovery. Mr. Hale then went into further remarks on Kansas affairs, the Amistad case, etc., and defended his party from the charge of being agitators. Adjourned. the charge of being agitators. Adjourned.

SENATE, Dec. 7. Mr. Wilson gave notice of his intention to introduce a bill to appropriate one mil-lion acres of the public lands for the support of the free public schools of the District of Columbia.

DOUGLAS AT NEW ORLEANS. Senator Douglas at ived at New Orleans on the evening of the 3d inst in the steamer City of Memphis, and received the hospitalities of the city. A salute of one hundred guns was fired, and he was escorted by the Mayor and Aldermen to a carriage, and followed by an i mense concourse of people to the St. Charles Hotel, where he was called out and made a brief speech. Great enthusiasm was manifested. The True Della urges his claims to the Presidency.

New Orleans, Dec. 6. The Douglas mass mee ing to-night is one of the largest and most enthusias tic ever witnessed in this city. Odd Fellows' Hall was filled to its utmost capacity before the hour appointed for the organization, and many thousands crowd Lafayette square and the adjoining streets.

Supreme Judicial Court-Before Shaw, C. J.

Julian B. McCrea, vs. R. S. Marsh. This was action of tort tried in the Superior Court, and the cir-cumstances will be remembered as the case was fully reported at the time. Plaintiff, who is colored, purfor the dress circle, the defendant then being the lessee of the establishment and the manager of Marsh's Juvenile Troupe, but was denied admittance, and upon attempting a forcible entrance was ejected. At the trial, the Court instructed the jury that if the plaintiff had purchased a ticket, and having been once refused admittance, had been ejected upon attempting a forcible entrance, he could not recover, unless more force was used than was necessary for the ejectment. A verdict was rendered for the defendant, and judgment now entered on that verdict. The question whether the ticket constituted a contract between the parties which entitled the plaintiff to enter that part of the house, notwithstanding the established rules excluding colored persons from all portions of the house ex-cept the gallery, still remains open. J. A. Andrew for plff.; H. F. Durant and Crayin for deft.

A private letter from Paris mentions the sud-

ceived a letter from P. B. R., in which he manifests boat owner, died on the let instant, aged 65.
that his feeling have been very deeply wounded, and Dr. J. L. Comstock, the author of Comstock's Chemistry and other elementary works, died a few

Thomas S. Larkin, one of the California pioneers,

Chicago, on the 24th ult.

Mrs. Rachel Hunt and Mrs. Rachel Ayres, one

Pierre Descombe, a Frenchman, died at Roch.

since he was a child. I have replied to his letter, and died a few days since in Philadelphia, aged 112 years.

THE 'LIBERATOR.' We have received, we presume man whom I never saw, and against whom personally I can therefore have no cause of complaint, I feel by I can therefore have no cause of complaint, I feel that it is due to him to add this letter to the others that I have written; for since finding that he is totally another person from the one whom I designed to accuse, I cannot look whom his feelings in any calculated which is fearlessly and earnestly devoted to the annihilation of Sauthern design and earnestly devoted to the annihilation of Sauthern design. cuse, I cannot look upon his feelings in any other light than considering how I should feel to have a false suspicion of the same kind attached to me, and get into the public prints. But that there is really such of the Liberator.—Chatham, is a contributor to the columns of the Liberator.—Chatham (Canada West) Weekly

THE KANSAS KIDNAPPING Case. The Lawrence (Kansas) Republican of the 11th says :-

· Judge Elmore has released Samuel Fry, who had Judge Elmore has released Samuel Fry, who had been committed for trial by Justice Ladd, for being an accomplice in the attempt to kill, in the recent kidnapping case. The main ground upon which the release was made was that persons of African extraction are incapable of giving testimony. This decision is equivalent to declaring that there is no law in this Territory against the kidnapping of colored persons, from the fact that, in the very nature of the case, the witnesses must, in almost every such case, be the injured parties themselves.

REV. DR. RYLAND NOT AN ABOLITIONIST. Rev. Dr. Ryland, President of Richmond (Va.) College, has felt called upon to publish a card in the editorial columns of the Religious Herald, denying the statement of an individual, who said that he was an Abolitionist, thereby dissuading at least three gentlemen from sending their sons to the College. He says that he owns a dozen slaves—that he never has manumit-ted one, and, what is more, never intends doing so.

The applications of the Dred Scott decision mere bequest of election between freedom and bon-dage. O for that honest heathen, Aristides the Just.

Hugh Hazlitt, a white man, charged with en will be in some measure redressed by making this ticing and persuading slaves to run away from Dorexplanation as extensive as the charge of suspicion, and wishing him well in all his lawful and honorable efforts,

I remain,

I remain, others for six years-making, in the aggregate, forty-

A Consict Showered to Death .- A colored convict A Consict Showered to Death.—A colored convict was showered to death in the State Prison at Auburn, N. Y., on Thursday of last week. The convicts became greatly excited, and a general rebellion was feared. The convicts in the shop where the colored man worked went to their cells shouting, but no disturbance occurred during the night.

A barber in Keighley, (Eng.) for a wager, recently shaved seventy men in fifty-six minute Оню Election. The official average Republican majority in Ohio is 20,926.

Rev. B. U. Onderdonk, formerly Bishop of the liocese of Philadelphia, died in that city on the 6th diocese of Philadelphii inst., of dysentery.

It is said that the month of November was, or the whole, the coldest for twenty years.

THE TWENTY-FIFTH National Anti-Slavery-Subscription ANNIVERSARY.

As this coming anniversary, though the twenty fifth from the beginning of that social and financia series which have been so greatly promotive of our cause, will be the first of a series from which a far greater social and financial efficacy may be anticipated in its behalf-and as the change in the method of its observance, by rendering the Christmas and New Year's season inconsequential, favors a change in the time of its appointment which is, for many reasons advisable—the day and evening proposed will fall somewhat later than heretofore, making it the first anti-elavery occasion of the year 1859.

One great object of the change from sale to subscrip tion is to ensure the broadest possible home cooperation, and thus to deserve the most generous possible foreign one, in this, THE GREAT CAUSE OF THE Every friend and well-wisher who has heretofore

rejoiced in the opportunity to show good-will by purchase is now entreated to do so by subscription; cordial invitation being extended by the ladies (whose names are attached to the circular in another column for the occasion hereafter to be advertised. It will be an occasion for conversation, consultation

and mutual aid; for the social and festive congratulations of the new year, as well as an opportunity for the discharge of our pecuniary debta to the Cause, according to the full measure of pecuniary ability, whether it be positively great or small, or that measure made great by its grand accompaniment of a devoted life, which has cut down its amount as a sum of Let all the earlier and later friends of the Cause

unite in every town where the anti-slavery principles have been implanted, and, while they are attending to the petitioning, make collections and donations, and resolve to come up, if possible, in a body, or at least by delegation, to receive the cordial welcome which the January reunion of 1859 will extend to them. There is also the amplest heart-room for Southerners wishing to get rid of the system of slavery, and desiring to become personally acquainted with their co-laborers at the North for the better prosecution of a cause which is not sectionalnot even national—but universal.

Let the friends in all the towns and cities where the cause was early cherished, such as Portland, Bangor, Lynn, Concord, Concord (N. H.) Salem, Brookline, Cambridge, Groton, Haverhill, Andover, Fitchburg, Leominster, Milford, Worcester, New Bedford. Weymouth, Plymouth, Dorchester, Milton, Fall River Duxbury, Hingham, Nantucket, Abington, Lowell Cummington, Newburyport, Portsmouth, Providence Brooklyn (Conn.), Rochester, Troy, Staten Island New York City, and so many others in all the New England States, the Middle and the Western ones begin now, in each, the work of collecting, in a spirit of noble emulation, that the coming re-union of them all in Boston, at the beginning of the year, may be indeed to this country a FESTIVAL OF FREEDOM, prophetic of a speedy jubilee.

It is in contemplation to forward, hereafter, a more especial invitation to each friend and to each township everywhere; but the ladies whose names are appended to the Circular meanwhile refer each coming guest to that as an all-sufficient one : asking excuse of any who may chance to be omitted from so numerous list as that of the names whose presence they covet, entreating such, if any there should be, not to suffe any unfortunate accident or mistake to deprive the oc casion of the pleasure of their company. M. W. C.

PLEDGES to the Massachusetts Anti-Slavery Society, made in January last, or previously to that time, are now due. Their early payment is requested, and may be made to SAMUEL PHILBRICK, Tressurer, or to SAMUEL MAY, Jr., General Agent, 21 Comhill, Boston.

WANTED-The First, Second, and Seventh Reports of the AMERICAN ANTI-SLAVERY SOCIETY also, the following Reports of the Massachusetts A. S. Society, viz.: The First, (1833.) Second. (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Sev-

enth, (1839.) Twelfth, (1844.) and Thirteenth, (1845.) Our readers and friends, who may have any of the Anti-Slavery Cause by sending such to this office, 21 Cornhill, to the care of SAMUEL MAY, Jr. If desired, a fair price will be paid for several copies of each Re-

NEW WORK. A book of travels in the South, by 'John Ball, Jr.,' will be issued in January next, by Mr. Burdick, of New York. It will be entitled, The Roving Editor; or, Talks with Slaves in the Southern States, By James Redpath, of Kansas. It cannot fail to be a racy and readable book.

Sans your Doctors' Bills .- When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer Consumption, it does more than most physicians can do. A single trial will satisfy the incredulous. - IF

E. H. HEYWOOD acknowledges the following contributions, received by him, for the Anti-Slavery

At Rutland, \$3 74; Barre, 3 39; Florence— S. L. Hill 3 00, E. L. Hammond 1 00; Princeton, 4 59; North Leominster and Leominster, 3 86; Sterling—Chas. Breck 1 00, others 95c; Oakdale, 1 02 : Boylston 1 03; Holden 2 96; Petersham 3 26.

ABINGTON FAIR .-- The Anti-Slavery The Abington will hold their annual FAIR in Usrox Hall, North Abington, on Christmas Week, commencing on Monday evening, and continuing through the week.

Donations of goods or articles for the Refreshment Table will be thankfully received by the Committee.

Communications may be addressed to Mrs. E. M. RANDALL, North Abington.

WM. LLOYD GARRISON will speak on the subject of American Slavery, in RUTLAND, Mass., on Saturday evening, and Sunday, afternoon and evening, Dec. 11th and 12th.

PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will speak at DEN-xis, in the Unitarian meeting-house, on Sunday next, 12th inst., morning and afternoon.

He will also speak, at Nashua, N. H., on Sunday,

husetts Anti-Slavery Society, will lecture as follows:
Greenfield, Sunday, Dec. 12. Greenfield, Deerfield, " 14. " 17. Tuesday, Friday, Sunday, Northampton,

fore Lyceums, &c.

REFRENCES.—Wendell Phillips, Alderman Wightman, Rev. Thomas Starr King, Dr. J. V. C. Smith.

PLACES WANTED.

A colored man, who has for many years been em-ployed as porter in a wholesale store in Boston, and has good recommendations, is desirous of obtaining a similar situation, or otherwise, where he could make a similar situation, or otherwise, which himself generally useful.

A colored lad, welt disposed and ambitious to excel, desires a chance to learn a good trade.

Enquire of WM. C. NELL, 21 Cornhill.

November 29.

LF All communications for the undersigned shoul be addressed to 21 Cornhill, Boston. SAMUEL MAY, Ju., General Agent Mass. Anti-Slavery Society.

DIED-In Springfield, Oct. 29, Miss ELIEABETH BUCHANAN, aged 25 years.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsamade. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidute for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:

SCROFULA AND SCROFULOUS COMPLAINTS, EMPTIONS AND EMPTINE DISEASES, ULCERS, PIDTAES.

TIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUNORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC APPECTIONS, MERCURIA DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPS-LAS, Rose on St. Anthony's Fire, and indeed the whole class of complaints arising from IMPURITY

OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that seafoul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy; spare themselves from the endurance of foul cruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, cruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputasarsaparitia has, and deserves much the world tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations. arations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled

burning late years the puone have been limated to give a quart of Ex-tract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the disease it is intended to give a large of the the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according

DR. J. C. AYER & CO. LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$5.

Aver's Cherry Pectoral has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Aver's Cathartic Pills.

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Eryspelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Fox; Five boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

aid there is for them, and they should have it.

All our Remedies are for sale by THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, Boston.

BROWN & PRICE, Salem ; H. H. HAY, Portland;

J. N. MORTON & CO., Concord, N. H. And by Druggists and Dealers in Medicine every

Mrs. HARRIET BEECHER STOWE

AND THE ATLANTIC MONTILY. THE Publishers beg leave to announce to the read-

The Minister's Wooing, PRINTED IN THE

DECEMBER NO. OF THE ATLANTIC form the beginning of a serial novel from the pen of MRS. H. B. STOWE.

and that portions of it will appear in successive num bers of the Magazine until it is completed.

The novel, it is believed, will amply sustain the deservedly great reputation of the author. It relates to

Old Times in New England: the period immediately following the Revolution—in which the author will have full opportunity for the display of her varied powers.

The ATLANTIC MONTHLY may be had from Price, \$3.00 per annum, or 25 cents a number. On the receipt of the price, the publishers will mail a copy, post paid, to any address in the United States. PHILLIPS, SAMPSON & CO.,

Publishers, Boston.

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 AFTER-NOONS, at 3 o'clock, to Ladies only. The other POPULAR SCIENTIFIC LECTURES.

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

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 patients and visitors, from 9 A. M. to 7 P. M. Beware of imposition practised by pretenders

HOPEDALE HOME SCHOOL

THE next (Winter) Term of this Institution (thoroughly Reformatory and Progressive in its spirit and tendency) will commence on WEDNES-DAY, Jan. 5th. 1858, and continue Fifteen weeks.

For large Circular, containing full particulars, please address

WM. S. HAYWOOD, Principals. Hopedale, Milford Mass., Nov. 15, 1858.

LANDS FOR SALE.

LANDS FOR SALE.

A LARGE number of parcels of land are hereby offered for sale to persons of liberal and reformatory ideas and tendencies, sympathizing with the fundamental principles and general objects of the Hopedale Community. These parcels, lying in and contiguous to the Village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty acres, and present a good variety of dillage and pasturage, together with some woodland—most of the tillage being under a high state of cultivation—and are designed either for aimple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and temements in the village may be rented by those unprepared to buy or erect buildings. In the immediate vicinity there is a Foundry, suitable shop-room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for Mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual avocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quiet retirement and the opportunity for active, out-door manual or other exercise necessary to the highest usetrement and the opportunity for active, out-door manual or other exercise necessary to the highest usefulness and success in their chosen field of labor. And fulness and success in their chosen field of labor. And any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of a thorough, symmetrical, and practical Education—will find here unusual inducements for making themselves a Home.

These lands are within two miles of the Milford Station on the Boston and Worcester R. R. by which

Station on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New Eng-

land.

Prices reasonable, and terms of payment suited to the circumstances of any honest, industrious, economical family.

eal family.

For further particulars and all necessary information, inquire of
E. D. DRAPER,
Oct. 29, 1858.

Hopedale, Milford, Mass. tion, inquire of

HOPEDALE LANDS OPENED FOR SETTLE-MENT.

We bespeak attention to Br. E. D. Draper's adver-We despeak attention to Br. E. D. Draper's advertisement as above, offering for sale sundry parcels of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Community was individualized and divided among the stock-holders, a large portion of the Community Domain went legitimately into the private possession of Br. Draper. He has recently caused his lands to be surveyed into homesteads of from two to twenty scres each, with a view to offer them for sale to persons friendly to our distinguishing principles, who may choose to settle in our midst. We hope that a goodly number of friends, our most. We hope that a goodly number of friends, cherishing a general sympathy with our people, and desiring to give their children the advantages of our excellent select and common schools, will avail themselves of the new opening. Seeing that we must be disappointed in not realizing the Unitary social arrangements, the anticipation of which originally atrangements, the anticipation of which so as a good tracted us hither, the next best thing is, to see as good a Neighborhood built up as circumstances will allow. We are therefore pleased with Br. Draper's new plan of offering small homesteads for sale to our friends scattered abroad. May the movement be crowned with success. -- Practical Christian.

TONE DOLLAR. WHAT IT WILL DO. IT WILL PROCURE FOR YOU, FOR A WHOLE YEAR

Ballou's Dollar Monthly. There are one hundred pages of reading matter in each number of 'Ballou's Dollar Monthly.' Sixteen pages of fine and beautifully printed illustrations are given in each number of the Magazine.

Two pages of finely executed, original humor-ous illustrations also embellish each number. FO Over twelve hundred pages of reading matter per annum, for the unprecedented price of one dollar ! For It is just such a work as any father, brother, or

riend, would introduce to the family circle.

The In all respects it is fresh, and what it purports to be, the cheapest magazine in the world.

The is carefully edited by Mr. Ballou, who has seventeen years' experience on the Boston press.

Devoted to news, tales, poems, stories of the sea, discoveries, miscellany, wit and humor.

Each number contains original articles from more than twenty regular contributors.

Though published but four years, it has reached the extraordinary circulation of 113,000 copies!

Any person enclosing one dollar to the propri-ctor, as below, shall receive the Magazine for one year; or any person sending us five subscribers and five dollars, at one time, shall receive the sixth copy

M. M. BALLOU, Publisher and Proprietor, No. 22 Winter Street, Boston, Mass

Nov. 19 6ts DYSPEPSIA.

Considering the various forms in which this disease develops itself, it may well be called 'hydra-headed In its train follow Indigestion, Pain in the Stomach Heartburn, Water Brash, Costiveness, Piles, Acidity, Oppression after Eating, Jaundice, Flatulency, Torpor of the Liver, Dizziness, Debility, Female Complaints, &c. Some of the first men in the land have given their written certificates relative to the cures effected in their own persons by the OXYGENATED BITTERS; while testimonies from other sources, editorial opinions, and voluntary expressions from persons who are averse to seeing their names in print, are perfectly overwhelming.

Read the following, from a highly respectable clergyman :-

OXYGENATED BITTERS. East Taunton, Mass., Feb. 9, 1858.

To the Editor of the Portland Mirror : To the Editor of the Portland Mirror:

Six—For more than twenty-five years I have been a sufferer from dyspepsia. Besides trying the patience of my family physicians in the almost useless trial of their various prescriptions, I have tried a great variety of patent medicines with a similar result. Through the kindness of my physician, I received, last March, half a dozen bottles of the OXYGEN-ATED BITTERS. I began to use them without any hope of deriving help from them.. Being determined to give them a fair trial, I continued their use, but without any perceptible benefit till June.

termined to give them a fair trial, I continued their use, but without any perceptible benefit till June.

Since then, I have gradually improved in health, till I am entirely free from acidity of the stomach, and the consequent flatulency, and the awful and almost distracting sick headache, which often, for dass together, has wholly unfitted me for study, and for other ministerial duties, and rendered life a burden. I feel that I owe it, as an expression of gratitude to Messrs. Fowle & Co., and also a duty to the public, to recommend their Oxygenated Bitters, as, in my esti-Messrs. Fowle & Co., and also a duty to the public, to recommend their Oxygenated Bitters, as, in my estimation, a sure remedy for that most trying, most vexing and cruel of all diseases, to which poor human flesh is heir, the dyspepsia. Having suffered so long, and tried so many different remedies without any good result, I can recommend the Oxygenated Bitters with a confidence few others can. If any of the readers of the Mirror are suffering, I beg of them to maktrial of these Bitters without delay.

JAMES B. CUSHING.

Prepared by SETH W. FOWLE & CO., Boston,

and for sale by dealers in Medicine in nearly every town in New England. Nov. 26—4tis PUBLISHED THIS DAY:

THE ESSENCE OF SCIENCE; Or, THE CATE-CHISM OF POSITIVE SOCIOLOGY AND PHYSICAL MENTALITY. By a Student of Auguste Comte.
This is the most original and Practical Sociolo-

This is the most obtoined and Practical, Sociological work ever written. It exposes the fountain-head of all Utopianism; drags charlatarry from its refuge in high places; shows how to displace chimeras by realities; how to perfectly satisfy main with nature, and fully answers the great question, 'If you take away my religion, what will you give me in its stead?' One handsome volume, 12mo., cloth gilt, 60 cents; or 37 cents in paper covers. Mailed, postage free.

C. BLANCHARD,

Dec. 10. No 76 Nassau st., New York.

No 76 Nassau st., New York. HITCHINGS & DENNETT, DEALERS IN PAPER HANGINGS.

AT WHOLESALE AND RETAIL, No. 113 WASHINGTON STREET, E. H. HITCHINGS, JERE. A. DENNETT, May 21. 6m

BOSTON.

POETRY.

TO THE NORTHERN STATES.

Thou, mighty North, wouldst spurn the paltry

Oh that, like the strong Hebrew, when he broke

The fetters from his free and stalwart arms,

Of Slavery's blandishments! Giant, awake !

Rouse thee! Thy selfish Delilah forsake!

Her pride bears with thee only for thy gold.

She sinks to anarchy a helpless prey.

Oh, turn from thy false Delilah away.

She nor conceals her hatred nor her scorn.

Thy commerce, thy protection; else forlorn, Enslaved to cruel deeds, dark, manifold,

Stand, firmly stand, alone, untrammelled, free.

Then shall the sun of freedom dawn for thee,

And rise, still rise, to perfect, glorious day.

Hammer and tengs ! What have we here ?

Shoulders square, and hands hard clenched.

And both their faces a trifle blenched.

Their lips are set in a smile so grim,

Round them circles a ring of rope,

Why do they glare at each other so?

What I you really then don't know? This is a prize-fight, gentle sir !

This is what makes the papers stir.

Talk of your ocean telegraph!

Tisn't so great an event by half,

Come together to batter and maul,

Come to fight till one shall fall,

Round about is a bestial crowd,

Concave faces trampled in.

Heavily-jawed and beetle-browed;

As if with the iron hoof of Sin!

Pistols bulging behind their hips;

Hands accustomed to deal the cards,

These are 'the Fancy,' gentle sir.

Blasphemies dripping from off their lips,

Who are these ruffianly fellows, I say,

Oh! 'tis their fancy to look at a fight-

Bloody noses and bunged-up eyes-

These are the things the Fancy prize.

And so they get men lusty and tall,

To come together to batter and maul-

To come and fight till one shall fall.

Grandly the autumn forests shine,

A dreamy mist, a vapory smoke

Red as the gold in an Indian mine!

Over the broad lake shines the sun-

The lake that Perry battled upon-

That glow through the soft October haze.

Striking the upland fields of maze

Nature is tracing with languid hand

Lessons of Peace over lake and land.

To pit two young men, lusty and tall,

To tussle and fight till one shall fall,

It is a pleasure their limbs to scan,

Splendid types of the animal man;

Brought to this by science and art,

Carefully watched in every mood;

To savagely tussle before a crowd-

The glory of all creation-Man!

To dim the light of the eyes so clear,

To mash the face to a bloody smear.

This the task of those lusty and tall,

With nothing between them of hate or wrongs-

To bruise and wrestle, and batter and maul,

Hammer and tongs.

And fight till one or the other shall fall,

With feet firm planted upon the sand,

Feinting first-a blow-a guard !

Blow after blow, fall after fall,

Then some hitting heavy and hard.

Face to face at 'the scratch' they stand.

The round fist falls with a horrible thud :

Wherever it falls comes a spout of blood!

For twenty minutes they tusele and maul.

The others are knocked to eternal smash !

The bold, bright eyes are bloody and dim,

And staggering, shivers each stalwart limb.

Hard breaths breathed through a bloody froth

The lips of the one are a gory gash,

Faces glowing with stupid wrath,

Blind and faint, they rain their blows

Darken with panic or light with hope,

Lays the other poor animal low.

Till one fierce brute with a terrible blow

Are these the forms so noble and proud

There! those illegible masses of flesh! Thus we see men, lusty and tall,

That, kinglike, towered above the crowd?

Where are the faces so healthy and fresh?

Will bruise and batter, and tussle and maul.

Hammer and tongs !

And fight till one or the other shall fall,

Who teach young men to tussle and maul,

Given for good, in a loathsome strife-

I know what the Devil will do for you, You pistoling, bullying, cowardly crew!

He'll light up his furnaces red and blue,

On pitchforks cleft into mighty prongs,

While chuckling fiends your agonies crown By stirring you up and keeping you down With hammer and tongs!

Oh! he'll do you up, and he'll do you brown,

STICK TOGETHER.

God gave us hands-one left, one right; The first to help ourselves:—the other To stretch abroad in kindly might,

And bow his head before the weather,

You'll help him up, and stick together.

the state of the state of the state of

And help along our faithful brother Then if you see a brother fall,

If you be not dastards all,

And treat you all to a roast and stew;

And spend their muscle, and blood, and life,

Trainers, backers, and betters all!

Who, with nothing between them of hate or

On cheeks like jelly, and shapeless nose

While the concave faces around the rope

To maim, deface, and kill, if they can,

Trained, and nourished, and kept apart;

Cunningly fed on the wholesomest food,

Brought to this state, so noble and proud.

Splended types of that human grace,

One with the other, to batter and maul,

Their faces are rich with a healthy hue,

Their eyes are clear, and bright, and blue : Every muscle is clean and fine.

And their blood is pure as the purest wine.

Hammer and tongs!

With nothing between them of hate or wrongs.

Ay ! but yet is this tranquil spot

Chosen by bully, assassin and sot,

Hangs round the patches of evergreen oak.

Or strike with the cowardly knuckle-guards.

That taint the breath of this autumn day?

The Fancy? What have they to do with her!

To see men struggle, and gouge, and bite.

With nothing between them of hate or wrongs,

And sturdily set each muscular limb.

Over them hangs the heavens' blue cope.

As when two young men, lusty and tall,

With nothing between them of hate or wrongs,

Hammer and tongs !

Let us approach, but not too near.

Two men standing breast to breast,

Head erect and arching chest;

Tenterden, (England.) JANE ASHRY.

THE PRIZE-FIGHT.

From Harper's New Monthly for December.

IT IS NOT A DYE MRS. S. A. ALLEN'S

WORLD'S RESTORER HAIR

WORLD'S

Hair Dressing. THE ONLY PREPARATIONS THAT HAVE EUROPEAN REPUTATION!!

THE Restorer, used with the Zylobalsuman g
Dressing, cures diseases of the hair or scale as
RESTORES GRAY HAIR 10 ITS NATURAL The Zylobalsamum or Dressing alone is the but hair dressing extant for young or old.

We take pleasure in presenting the following to deniable proofs that these are the best preparation either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything. COLOR!

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Leacable, says—'Mrs. S. A. Allen's World's Heir Return and Zylobalsamum are perfect marrels. After u ing them six weeks, my extremely gray hair i restored to its natural color. I am satisfied it

REV. MRS. E. C. ANDRUS, for many years & sionary to Hayti, now of Martinsburgh, N. T. D. sionary to Hayts, now of Americanourga, N. J. De elimate having seriously affected her hair and may says, I have derived much benefit from the say Mrs. S. A. Allen's World's Hair Restorer and Zilobalsamum. I have tried various other rened for my hair, but never anything that so materials and permanently benefitted me, as has Mrs. S. A. A.

J. H. EATON, Pres. Union Unic., Tenn. I hay used Mrs. S. A. Allen's World's Hair Return and Zylobalsamum but very irregularly, but, as withstanding, its influence was distinctly mile The falling off of hair ceased, and my locis, this were quite gray, restored to their original black REV. H. V. DEGAN, Ed. Guide to Holinen, La

ton, Mass. 'That Mrs. S. A. Allen's World's Rig

Restorer and Zylobalsamum promotes the prod of the hair where baldness has commenced, now have the evidence of our own eyes.' REV. J. A. H. CORNELL, Cor. Sec. B'd Edwis E. Y. City. I procured Mrs. S. A. Allen's Weige Hair Restorative and Zylobalsamum for a relation I am happy to say it prevented the falling of of is hair, and restored it, from being gray, to its us.

ural glossy and beautiful black." REV. JNO. E. ROBIE, Ed. ' Chr. Ade, Buffel N. Y. Mrs. S. A. Allen's Hair Restorer and Zelo balsamum are the best hair preparations I have en known. They have restored my hair to in crimi color.'

REV. J. WEST, Brooklyn, N. Y. 'I am happy is bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylebal. samum, and also to acknowledge its curing my graness and baldness.' REV. GEO. M. SPRATT, Agt. Bap. Penn. Pal. &.

· We cheerfully recommend Mrs. S. A. Alai World's Hair Restorer and Zylobalsamum." REV. J. F. GRISWOLD, Washington, N. I. · Please inform Mrs. - where Mrs. S. A. A. len's Hair Restorer and Zylobalsamum can be he in Boston. You may say in my name that I her

they are what they purport to be.' REV. MOSES THACHER (60 years of age,) Pude, N. Y. Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to all and is restored to its natural color. I am satisfied 'tis nothinglike a dye.'

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

REV: S. B. MORLEY, Attleboro', Mass. 'Thes fect of Mrs. S. A. Allen's Word's Hair Restore at Zylobalsamum has been to change the 'cross' glory' belonging to old men, to the original hard youth. The same is true of others of my sequint-

REV. J. P. TUSTIN, Ed. ' South Baptist,' Ac., Charles ton, S. C. 'The white hair is becoming obvised by new and better hair forming, by the use of Ma.5 A. Allen's World's Hair Restorer and Zylolahs-

REV. C. A. BUCKBEE, Treas. Am. Bible Union, 5 Y. 'I cheerfully add my testimony to that of me merous other friends, to Mrs. S. A. Allen's Werld's Hair Restorer and Zylobalsamum. The latter I

have found superior to anything I-ever used." REV. JOS. McKEE, N.Y. City. . Recommends then. REV. WM. R. DOWNS, Howard, N. Y. Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and

dryness, and always produces the softness, siliness and natural gloss so requisite to the human hair. REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S.A Allen's World's Hair Restorer and Zylobalsanan has stopped the falling off of my hair, and caused

new growth.' REV. WM. PORTEUS, Stanwick, Ct. 'Mrs. 8.1. Allen's Word's Hair Restorer and Zylobalsansa have met my most sanguine expectations in causis

my hair to grow where it had failen.' REV. D. MORRIS, Cross River, N. Y. 'I know o a great many who have had their hair restored by

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

A. Allen's World's Hair Restorer and Zylobalismum. They have changed my hair to its naturs color, and stopped its falling off.' .

REV. AMOS BLANCHARD, Meriden, Cl. We think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.

We might quote from others of the numerous letter we have and are constantly receiving, but we derails

above sufficient to convince the most skeptical thates have at least the best preparations in the world forth hair of the young or old. We manufacture no other preparations. 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.

These are the only preparations exported in af

We also would call attention to the fact that we have We also would call attention to the lact that always avoided all charlatanism. Our preparations in the highest priced, but the cheapest, because it last longer, and does more good: the expense, in the call loss than others. We aspire to have the best, post the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 certs per bottle.

GENUINE

has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on lottles. Resterer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Resterer, M. Broome State State Resterer, Mrs. S. The Balass. words, Mrs. S. A. Allen's World's Hair Restorer, 356
Broome Street, New York, blown on them. The Bahm
bottles are of green glass, with Mrs. S. A. Allen's
World's Balsam, 355 Broome Street, New York, blows
on them. Circulars around bottles copyrighted, None
other is-genuine. Signing the name by others is largery, and will be prosecuted by us as a criminal offence.
Some dealers, the street of the street o Some dealers try to sell other preparations on which they make more profit, instead of these; instit on these

Sold by nearly every drug and fancy goods dealest Address all letters for information to MRS. S. A. ALLEN'S World's Hair Restorer Depot, NO. 355 BROOM STREET, M. Y.

ly

The Liberator. For the Liberator.

> NO COMPROMISE WITH SLAVERY IN CHURCH OR STATE.

DEAR SIR! Your devotion to the slave is my warrant for addressing the following remarks to you,—not, I hope, in any spirit of dictation or arrogance, but as a brother and co-worker in the great cause of human redemption in which we are engaged. The magnitude of the work and the sacredness of its aim have become so legibly imprinted on my mind as to make Anti-Slavery the great question of the day, before which all others

seem to sink into comparative insignificance What do we understand by the term 'Anti-Slavery'? Shall we localize the meaning to sectional slavery as it exists in the Southern States of this confederacy, or shall we give it a world-wide application? If we confine it to a 'local habitation,' it seems to me that we dwarf down a divine idea to a mere sectional expediency, and thus lose our labor in behalf of the rest of mankind. To attempt to put out the fire that is consuming a house by pouring water upon it, while we neglect to extinguish the flames that are devouring those attached, seems to be unwise. Our labors must be in vain, so it appears to me, in regard to Southern slavery. This fire seems to be surrounded by material that feeds, and keeps it burning; and, as earnest men, determined in a good work, is it not wisdom to go beyond the burning building, and find, if possible, the conductors that carry the fire to it as fast as we extinguish the flame? If our object is the nay, is it not a sacred duty, to remove from the 'way of redemption' all the obstructions that hinder our success? Can we, as wise workers, ever expect to succeed in any other way? I know that it is a hard thing to sacrifice a dearly beloved object, though we the way of success. But these are 'the sacrifices' the Christian must make, before God will proclaim 'Liberty throughout the land to all the inhabitants thereof.' A fire was once raging in a city; building after building fell before the devouring element. The men who owned the houses in the line of the conflagration refused to pull them down, in order that an opening might be made so as to stop the further spread of the fire in that direction. Their attachment to the objects of their love gave them a 'false hope' that they might be saved. At length, a man was found who was willing to sacrifice his new and stately mansion to the general good. He gave the keys to the firemen and bade them God-speed, then turned away and wept. His manly sacrifice brought salvation to his fellow-men. Will he not receive his reward, and was he not far richer than those who, like him, lost their all, but not as a 'sacrifice'?

Are there no sacrifices to be demanded of the true friends of freedom? Can we expect to sail down the anti-slavery stream on 'flowery beds of ease'? Have the co-workers for man's redemption ever been so favored, in any former age. To me, the great cause seems to be a 'baptism of fire.' When I first became acquainted with the anti-slavery question, it seemed a plain one, and easy of solution. I took sides with the slave, and against the master. Then came up before me great questions of which I never dreamed. I asked the master by what right he held his fellowman as a chattel. He told me the law of his State made the relation legal. I asked him if his State law was not in conflict with the Constitution of the United States. He referred me to the Constitution, and I there learned that political power was conferred upon the master in proportion to the human beings thieves and robbers. The character you give to the he reduced to slavery, as three is to five. Thus I found that this instrument, which I had always regarded as the safeguard of liberty, was really the you stand clear, with a firm reliance in his saving bulwark of slavery; that it not only gave it a Stais right, but offered a bonus of political power for its and yet in praying thus, I know that I am unworthy, increase. I there also learned that the fugitive slave and have no rightcoursess of my own. 'Mine enemies should be given up to his master. Now, as a true speak evil of me all the day long,' and I feel that I friend of the slave, how must I act? The Constitution, my Constitution, which I was taught to revore God's mercy will be sure, and my eyes shall behold as next to sacred, plainly stood in the way of the de- the day of the deliverance of 'God's poor' from the liverance of the bondman. Could I pray to God for hands of the spoiler; but this deliverance, this merthe liberation of the slave, and yet hold as something cy, can only be obtained by a willingness on our part sacred the very thing that rivetted his chains upon to sacrifice, as it were, our first-born, our beloved him? There was a season of great trial. God, by political or ecclesiastical idols, the work of men's the light of his truth, demanded of me the sacrifice of hands.' my cherished idol, (the Constitution.) Satan also filled me with terrible fear. He told me that anarchy and confusion would be the legitimate result of such sacrifice. 'Whom shall ye serve?' This question came audibly to my soul's ear. I hearkened to the bitter wailing of the oppressed slave, and answered, 'I will serve him.' Then came again the loving voice of the Eternal, saying, 'Inasmuch as you have chosen to serve the slave, you have chosen to serve me.' I gave up my allegiance to the Constitution, and beland.' But in doing so, I have felt a consciousness tlemen were present. Hon, Henry Wilson pres means of salvation from servitude, from the fact that the mere accident of birth might and would have bountiful style, and at the conclusion, Senator Wilmade me a chattel, held as such by its power, it was but natural, then, to look for 'saving mercy' in a Higher Power. I did so, and have learned that 'Liberty is the gift of God to every soul,' and that all governments, all constitutions, all creeds, all organizations, which rob men of this Divine legacy, are light on the page of his country's history, and eves on many 'covenants with death,' from which all ry where in favor of liberty. We are met to pay Christian workers under God are required to come to him the sincere and warm tributes of admirati out,' that they may have no fellowship with their respect and affection. We honor him especially as works of darkness.

as a means of liberating the slave, I turned again to converse with the master. I told him that I found in the Constitution all the guarantees which he claim the course of Mr. Giddings, with regret of his reed; but as he professed to be 'a child of God,' a follower of the meek and lowly Jesus, how could he consent to hold his brother as a chattel to be bought and sold for thirty pieces of silver? He referred me to the Bible, as explained by the leading Doctors of parts of this great country, and its host in Condition and the consent to have been described by the leading Doctors of parts of this great country, and its host in Condition. in the Constitution all the guarantees which he claim-Divinity, and to the resolutions of the various Con-Divinity, and to the resolutions of the various Conferences and Synods of the Methodist and Presbyterian churches. I learned from these that he 'institution of slavery, as it exists in the Southern States of this Union, is not considered sinful,' or in 'violation sician. But he said he felt it impossible to absent of God's word; and that the buying and selling of slaves is not a bar to Christian communion at the sacrament board. This knowledge of the true character of the evangelical churches which chained to be said he seld it impossible to absent board. But he said he seld it impossible to absent board been so long accustomed to meet only his political enemies, to engage in stern conflicts and encounter fierce opposition and barsh greetings—all of which he had always held himself of the evangelical churches which claimed to be ready to meet—that the meeting with so many and God's ark of safety to the Christian, caused me to such cordial friends, and such warm-hearted greetfeel the hope of deliverance die within me. Was it ings, was almost a new sensation, and quite over possible that these 'disterns,' hown out at so much came him. cost and labor, held no living water of redemption for Mr. Giddings proceeded in a most eloquent and cost and labor, held no living water of redemption for the bleeding slave? Was it possible that these houses, which I believed to be houses of prayer, were actually 'dens of thieves'? My soul trembled at the divine revealment—'By their fruits ye shall know the men of this State, he had always found many them.' As a friend of the class of the class of the class of the class of the men of this State, he had always found many friends and to them he was most warmly attached. them.' As a friend of the slave, could I pray to God friends, and to them he was most warmly atta for the spread of the Gospel, as taught by these evangelical churches, with the positive knowledge that
slavery was not considered by them as a sin against
God, or as a bar to Christian character and commumion? Could I sit down at the sacramental board
with man-thieves and robbers, or with those who
gave them fellowship, their abettors and co-workers,
was proceeding in a highly interesting review of

know how I could worship Him unless I went into these sanctuaries and there performed homage as my fathers had done before me; and he said. 'Neither n this mountain nor in Jerusalem, neither in this in this mountain nor in Jerusalem, neither in this house nor in that sanctuary, 'shall ye worship God, but ye shall worship him in spirit and in truth.' This is the fast that I have chosen, that ye loose the bands of iniquity and let the oppressed go free.' So, men shall see your good works, and glorify your Father which is in heaven.' I answered and said, Where shall I go, if not to these dedicated altars, to offer my sacrifices to Thee ? And the Eternal Voice said. To what purpose is the multitude of your sacrifices unto me? I am full of the burnt-offerings of rams and the fat of fed beasts. Bring no more vair oblations; incense is an abomination unto me; the new moons and the sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the sol emn meeting. Your new moons and your appointed feasts my soul hateth : they are a trouble to me; I m weary to bear them. And when you spread forth your hands, I will hide mine eyes from you, yes, when ye make many prayers, I will not hear, your hands are full of blood. Wash you, make you clean; put away the (pro-slavery) evil of your doings from before mine eyes. Cease to do evil, learn to do well: seek judgment, relieve the oppressed, and thy soul shall live. As a friend of the slave, could I go into either of the pro-slavery churches and be truto him? Has not slavery grown with the growth and strengthened with the strength of the Presby terian church? Does she not to-day teach the do trine that slaveholding is not necessarily sinful Are not her church communicants at the South slaveholders, and do not the Northern members cal them their Christian brethren, thus sharing the guilt extinguishment of human slavery, is it not wise, with the oppressor? Men created in the image of God are to-day bought, sold and scourged with the bloody lash, and the church hears their wail of wo but is dumb to the cry of their distress. She stands on the side of the oppressor. Is she the 'church of Christ'? Will her spreading abroad in the world may be conscious that this cherished thing stands in break the bondman's yoke? Is she an 'anti-slavery agency, or 'a refuge of oppression'? She is one of these. She cannot be both. I know that the intentions of her builders were good; I do not for a moment doubt the sincerity of their hearts. I do not, cannot doubt the sincerity of many of her communicants to-day; but, unfortunately, good intentions will not set aside the natural law of God. The good intentions and devotedness of her builders could not be greater than were those of the men who were instrumental in building the ancient Jewish church : yet the religious Jews became so lost in their superstitious reverence for 'outward things,' that they stoned the prophets, and killed them that were sent in mercy to call them back to purity. They nailed the Son of the Holy One to the cross because of their own transgressions. If 'good intentions' saved not this ancient church, can we hope for a different result in modern times? If the Jews ran after strange gods, can the Presbyterian Church expect to do the same thing, and yet escape the just judgments of an offended God? Has he not, time after time, sent to her his servants to warn her of the bitter end of her man-stealing' and oppression? And have these nessengers of love received any better treatment than the ancient messengers to the Jews? When the pen of history writes the doings of the nineteenth century, a fearful catalogue of crimes will stain the purity of the 'evangelical churches;' not the least of

which will be their guilt in refusing to publish tracts against the sin of slavery. In penning these remarks to you, I trust that you will excuse the liberty I have taken. I know your heart is with the slave, and your prayer is for his deliverance; yet you are in Christian communion with church by your connection with it, strengthens the chain around the slave. I would pray God to have mercy to keep you unspotted from the taint of slavery; am a 'stranger in a strange land.' Yet I believe that

Yours, on behalf of the slave, Ipava, Ill., Nov. 1st, 1858. A. H. WILLIS.

From the Boston Atlas and Bee of Dec. 2d. COMPLIMENTARY DINNER TO HON. J

R. GIDDINGS. The presence of Hon. Joshua R. Giddings, o Ohio, in this city, was made the occasion yesterday came as it were an alien, a 'stranger in a strange ry dinner at the Parker House. About seventy genthat the way between God and myself was more clear. and near him were seated Mr. Giddings, His Excel Having lost all confidence in the instrument as a lency Governor Banks, Hon. L. B. Comins, Hon Charles F. Adams, and Hon. Moses Kimball. The dinner was furnished in Parker's most elegant and the man who had the sagacity to perceive and rorks of darkness.

firmness to resist the aggressions and the despotism of the Slave Power. He earliest warned us of the

with man-thieves and robbers, or with those who gave them fellowship, their abettors and co-workers, without myself becoming a partaker of their iniquity? Whom shall ye serve? was again made audible as of old, when the language of the Holy One made Israel to tremble; and I said, 'I will serve the alave.' When the voice of a warning majesty cried out in my soul, and said, 'Come out from among them, lest ye be a partaker of their ains, — for the leaders of this people cause them to err, and they that are led of them are destroyed,—I prayed to the Holy One to

consistent, conscientious and courageous career of Mr. Giddings. The whole country recognized in him a man who was always ready, firm and wise in an emergency—a man who flinched from no sacrifice, declined no duty, and never swerved from principle—a man who would do right, let the consequences be what they might, and never stood faltering in the presence of danger, or feared to grapple with a difficulty. Not only Mr. Giddings's friends, but his enemies also, were compelled to award to him this meed of praise. And, said the Governor, this is the sort of men whom the country needs. Congressmen are perpetually anxious about the opinions of their constituents at home, and fear what they may say in criticism of their acts. This not unfrequently embarrasses them, and unduly and unfortunately influences their conduct, especially in a crisis.

ly and wisely decide what is right and best to be done, and who will not hesitate or fear to exe-ente their purposes. Gov. Banks expressed deep re-gret at Mr. Giddings's retirement from Congress, and said he did not think his place could be filled by

spoke, and in a most graphic and feeling manner described the contest for the Speakership, the diffi-culties which attended it, the scene at its close, and the good results which it secured. He said that the bour in which he administered the oath of office to Nathaniel P. Banks was the proudest and happiest of his life, and repaid him for all his years of toil. He reviewed the campaign of 1856, and spoke of the coming contest in 1860 in terms of courage and hope. The speech of Mr. Giddings was listened to with the profoundest attention, and elic-

ited rapturous applause.

Gov. Banks said that he desired to improve this occasion to do an act of justice to a distinguished citizen of another State, to whose firm adherence to his official duty, and impartial discharge of it as Clerk of the House, and to whose unswerving honor as a man, the victory in that struggle for the Speakof John W. Forney, of Pennsylvania, which was received with loud cheers. Gov. Banks described Mr. Forney's course in that long contest, and culogized his conduct as a gentleman and an officer.

Speeches were made, which we have no room to sketch, by Messrs. Charles Hale, Gen. Schouler, J. M. S. Williams, F. W. Bird, Z. K. Pangborn, Dr. J. W. Stone, John Quincy Adams, Thornton K. Lothrop, E. L. Pierce, W. S. Morton; and Mr. ierce read some extracts from a letter from Hon. Charles Sumner, dated at Worms, Nov. 8, in which he speaks hopefully of his improving health. The health of Mr. Sumner was drank amid loud applause, and at half-past 7 o'clock the company sep-arated, having enjoyed an unusually agreeable intel-lectual and social seaon.

JOHN QUINCY ADAMS TO JOSHUA R. GIDDINGS.

It is a customary thing, remarks the Ohio State Journal, with members of Congress, to keep auto-graph books, in which are inserted signatures, accompanied sometimes with an autograph sentence or two, of the Senators or Representatives who may serve during the same time. A friend, who saw, not long since, the autograph book of the venerable Representative of the 20th District, was so much pleased with the lines addressed to him by John Quincy Adams, that he obtained a copy, which we gladly transfer to our columns. The names of Adams and Giddings will be hallowed in the grateful remembrance of all true lovers of freedom, justice and humanity, when party Presidents and party Judges shall be preserved only by the catalogues.

COUNTY, OHIO. When first together here we meet, Askance each other we behold-The bitter mingling with the sweet, The warm attempered by the cold. We seek with searching ken to find A soul congenial with our own; For mind in sympathy with mind Instinctive dreads to walk alone

And here, from regions far apart, We came, one purpose to pursue; Each with a warm and honest heart Each with a spirit firm and true : Intent with anxious aim to learn, Each other's characters we scan; And soon the difference we discern Between the fair and faithless man. And here with scrutinizing eye

A kindred soul with mine to see,
A longing bosom to descry,
I sought, and found at last, in thee.
Farewell! and if once more We meet within this hall again, Be ours the blessings to restore Our country's and the rights of man. H. R. U. S., Washington, June 17, 1844, anniversar of the battle of Bunker Hill. JOHN QUINCY ADAMS,

From the New York Independent. SONG TO FREEDOM.

The following Song to Freedom has come to us in New York, Connecticut, or Egypt, we know not. It is some place where there is light and not darkness, at any rate; and it possesses a rude vigor and spirit that make it worthy of publication. The author expresses a wish that the music might be or expression, without great originality or depth printed along with it; but he has not sent the text, the musical copy; so the verses must be left to their the name of a system, Mr. Owen yet fills a large

SONG TO FREEDOM. AIR-Suoni la tromba .- Puritani.

Freedom! thou fount for all races! How, with the greed of a tiger, Men decoy men on the Niger!

Who hears if they repine?

Hurled from their homes and their places! Hurled from their ho Art thou of men, or from heaven? Say, Freedom! scatter thy leaven, And Nature's face will shine. Hurrah! Say, Freedom! Scatter thy leaven, And Nature's face will shine.

All that he earns by his labor? Wherefore withhold from your neighbor A richer gain than gold? Look at this African brother! Throne of iniquity tries him, Rights of white men it denies him, And so the man is sold ! Hurrah! Rights of white men it denies him, And so the man is sold!

Why does one take from another

Sold I and his future employment Ruled at the robber's intention! Sold! and without intervention Of Law to be his guard! But by Law, Freedom's enjoyment Ever proscribed from possessing!

Speak, Freedom! Say, from this blessing

If MEN shall be debarred? Hurrah!
Speak, Freedom! Say, from this blessing
If MAN shall be debarred?

TV.

Freedom! can tyrants expel thee? No! thy dominions are specious;

Hurrah!
Set the wide world in commoti
And every bond unbind! The song is so spirited, that we hope the author will put the music to it, and set it a-going. Good

CHEEVER.

will put the music to it, and set it a-going. Good music to strong verse is like wings to an eagle, that navid the think his place could be filled by any other man; it would take them ty years to repair the loss sustained by his withdrawal. The Governor spoke of the nature and importance of the present political aspect of affairs in the nation, of the duties that await us, and closed with a hearty compliment to Mr. Giddings, and hopes for his continued life and usefulness.

Hon. Linus B. Comins was the next speaker, and made a most effective and pertinent speach, which was received with hearty applause. He spoke with confidence of the ultimate success of the good cause, maintaining that, like all revolutions which seek the overthrow of evil and the establishment of truth and justice, it must succeed. He warmly eulogized Mr. Giddings, and spoke with much feeling of his great services in the cause of human liberty.

Hon. Charles Francis Adams was next called up, and in a brief and happilly-expressed speech continued the intellectual entertainment. He was followed by Hon. Moses Kimball, who, in a most appropriate and eloquent manner, spoke of the occasion which had assembled the company, of the honored guest, and of the great work in which we are engaged. Mr. Kimball's remarks were very warmly applauded.

Mr. Giddings having partially recovered, again spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and feeling manner spoke, and in a most graphic and importance of the

From the New York Tribune DEATH OF ROBERT OWEN.

ROBERT OWEN is dead. His age much exceeded the span of the Psalmist, for he reached eighty eight years. His life was a most curious one. philanthopist, he was at one period the most dis-tinguished that ever lived, and the most carnestly sought after by those in authority for the benefit his experience in practical social problems, and in ameliorating the condition of the working classes. Luckily for him, he had wealth, and all the momentum it gives for projects of whatever kind. Before he reached his majority, he had acquired means and importance by availing himself of the invention of Arkwright in the manufacture of cotton. Thi was near Manchester, but subsequently he settled at New-Lanark, Scotland, where he formed a partnership with David Dale, and married the daughter of his associate.

At this period, the benevolent genius of Mr. Ow.

en began to show itself. He occupied himself with instructing and improving the many hundreds of persons employed in the mills. Instead of allowing hem to remain in ignorance and sottishness, he un dertook their education, and, what is more, realized a plan of self-government, by instituting a series of regulations which appealed to the nobler feelings of the employed; a community from which was ban-ished the curse of drunkenness, ignorance and crime—the stumbling-blocks to the theories of publicists and the policy of statesmen—soon became fa-mous. As Mr. Owen wrote enthusiastically and voluminously on the subject, there was no want of publicity, by means of tracts and the press, as regards New-Lanark. People who had never heard of New-Lanark before, now quoted it. Philanthropists, statesmen, princes, were aroused. In England, where the approval of any project by princely rank is so prized, the practical scheme of Owen was at once elevated into supreme consideration by the attention given it by the Duke of Kent. be no question that, with such royal sanctions, Mr. Owen's scheme would have continued to receive at tention in England; and it would be hazardous now to imagine a limit to the extent of its ultimate operations and influences, had they not been arrested. But he professed no special respect for the religious system of Christianity as taught in the churches. He had no faith in 'revealed religion,' but adopted as his motto that ' man was the creature of circumstances, and was to be improved independent TO JOSHUA R. GIDDINGS, OF JEFFERSON, ASHTABULA English Church, and of men high in council, was at an end, so soon as Mr. Owen was declared to be an atheist. He had conferences with foreign potentates, but we do not learn that New-Lanark bore transplantation to a distant soil. When his influence waned in England, he came to America, and established, in 1825, in Indiana, then the backwoods,' a socialistic Community. Some persons of much intelligence and social consideration took part in this new effort. It was much talked of and written about at the time; and the reputation and wealth of Mr. Owen saved it from no little of the ridicule which usually attaches to all schemes o the kind. Ladies who joined the Community worked with the ardor of converts in household duties, and gentlemen toiled for a principle with an ear nestness such as they had never exhibited before for themselves. But for certain reasons, though New-Harmony flourished as a village, it did not bring about the reign of the just made perfect, and in due

time dissolved into utter nebulousness.

Some years after the institution of this Community, Mr. Owen sought to obtain an immense grant of land from the Mexican Government, nothing less than Coahuila and Texas; and declined to accept territory proffered him on the Pacific. When the French Revolution of 1848 broke out, Paris bristled with socialistic projects. Mr. Owen eagerly sought to have his own taken hold of by the Government, but without success. He continued, up to the last, to affirm the excellence of his faith, and proved his sincerity by spending his fortune on what he deemed the best philanthropic mode. After having long and without compromise maintained a purely materialistic philosophy, the recent so-called Spiritual from a gentleman in Gosben; but whether Gosben manifestations converted him about the year 1854, if we are not mistaken, to belief in God and in th immortality of the soul; and his later writings were animated by this new faith.

Without any remarkable power either of thought place in the history of the noble and cheering move-ment known under the comprehensive appellation of Socialism. This distinction he gained by the earnestness of his convictions, the exhaustless kindness of his temper, and the constancy of his adherence to what he regarded as the most useful truths. He was pre-eminently a good man; not only honest, but overflowing with charity for all creatures, and gladly devoting himself to the welfare of his kind. Even when a professed atheist, there was ever pre-dominant in him that benignant, nselfish spirit of good will and good deeds to others which we are taught to regard as the highest evidence of a religious character; and even those who were wearied by his perpetual assertion of his principles of society, could never withhold their respect for the transparent sincerity and active benevolence of the man. There are, no doubt, many men of more profound hought and more fertile genius, but few of more humene aspirations or more genuine worth.

How QUICK THE CHINESE ARE CIVILIZED. To see the effect of one's surroundings, says the Philadelphia Gazette look at the representative of the cen-tral flowery land, who sells segars on the sidewalk near the custom-house. The name of this exotic is Mr. Hang Whang. Mr. Hang Whang has been in the segar trade and the model republic about four weeks. He wore his unmentionables nearest his skin, and his shirt outside—the latest style current in Hong Kong. A week afterwards, he laid aside Chinese trowsers, and took to Market street pants. The next week he left off his blue frock, and came out in a dress coat—the tail starched so stiff that you might use it for a bootjack. The next change was to purchase a Warburton hat, and convert his forto purchase a Warburton bat, and convert his for-mer one into a portable money-drawer. We yester-day found him entirely transmogrified into an anti-Celestial—his Chinese boots traded off for brogans, and his pig-tail braided up behind his ears like a bird's nest. Yesterday evening, we heard him in-dalging in profanity. If all this don't go to show the advantages of civilization, then what does?

No! for thy hands are tenacious;
No! by the Earth and the Sea!
Well! if there's no one to quell thee,
No flood of mischief to drown thee,
Say, if Philanthropy crown thee,
If Mex for sale shall be?
Hussal! Hurrah!
Say, if Philanthropy crown thee,
If Max for sale shall be?

Oh! love of power and of money!
Man a mere chattel thou makest,
Life for thy pleasure thou takest,
And to the sordid mind
Sweeter thou seemest than honey!—
When will Love, broad as the ocean,
Set the wide world in commotion,
And every bond unbind?
Hurrah!