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NO UNION WITH SLAVEHOLDERS

WM. LLOYD GARRISON, Editor.

beint of stages at sea Our Country is the World, our Countrymen are all Mankinds

VOL. XXX. NO. 44.

BOSTON, FRIDAY, NOVEMBER 2, 1860. WHOLE NUMBER, 155

REFUGE OF OPPRESSION.

WOBAL AND POLITICAL DEPRAYITY. Lat week, there was a Torch-Light Procession in becity of New York, (numbering thirty thousand mont extending several miles in length, and occumore than three hours in passing a given point,) mosed of the partisans of Breckinridge, Douglas, Bell, under the leadership of the notorious bully pd ruffian, Isaish Rynders, in opposition to and conwapt of the cause of human freedom, even as feebly of equivocally represented by the Republican party. To show the indecent and depraved spirit which anigated this immense gathering, we give below a deemption of the revolting spectacle, as published in the papers friendly to this pro-slavery demonstration. The New York Herald says :-

la the rear of the Club was a truck, covered with fags and devices, and drawn by four horses, richly agarismed. On either side were banners, with The banner scene represented Old Abe riding on the centre of a beam, suspended on a pivot. On one ed was a negress, whose corpolency succeeded in a straining it, and on the other was Greeley, in act of falling from his position. Over the scroll, with the words, 'Guess Massa.' The battered 'white at of the Philosopher' appeared on the ground,

entleman appeared to pay much loving attention of his dark-colorsa rangeer. A banner over the hads of the parties. Mostrating the scene, was in-scribed as follows . The Effect of the Irrepressible

The Daily News Jesembes this as follows :-

Next the Second Ward Clubs appeared on Printing-House square, and directly in front of the office of the Tribune, with the Times office, of course, on see side. Vans, cars. carriages and other vehicles were in the line; but the funniest one bore a fine men of a son of Erin, dressed up to represent fluxee Greeley. The old white hat, the coat, the hee, indeed everything was inimitable, and the enthe make-up was such, that if it were not well hown the thing was a burlesque, Horace might have been considered to be present in proprid persona.
Beside him sat a 'collud pussen,' dressed as a lady, shether she was such or not, was not ascertained and over their head was carried a lantern bearing the words: The Effect of the Irrepressible Con-

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Among their novelties was a very large transparency, representing a boat, Lincoln at the head with a black flag labelled Discord, and Horace Greeley at the stern, holding the tiller in his right hand and the Tribune in the left. Between these worthies who were thus made to personate pilot and helmsman, sat the amalgamationists—in one case a thick-lipped negro embracing a white girl, while a tellow-darkey exclaims, 'I'se looking at you, Sam;' and Sam chuckles an answer, 'Yah, yah!'. The bat is labelled, 'Steamer Abe Lincoln, Capt. Greeky, for the Mormon settlement, Nov. 7, 1860.' The prow of the boat touches land, where it is met. by Jonathan, who says, 'Look here, old Abe, don't land that crowd here.' Old Abe responds, 'Why, Jonathan? these are my principles.' Horace is made to say, 'Colored folks, have preference of hade to say, Colored folks, have preference of state rooms; and one of the party says, Free Lore and Free Niggers will certainly elect Old Abe, if he (Lincoln) pilots us safe.

Then followed another wagon, on which was a.

representation of a dilapidated farm-scene, Horaco Greeley in the front ground, a nigger riding astride

Lincoln sitting on cross-rails; Greeley dressed shabbily, as is his wont, with a dirty copy of the Tribune in his hands, and the words over head: Vote our ticket. We are not Abolitionists until old Abe is elected.' A cunning-looking Yankee sted on the left of Greely, evening him keenly. Over his head was the motto: 'I see the nigger peeping

through the fence." On a long wagon was a large transparency with three figures thereon. The first represented a nig-ger with outstretched arms, grasping Horace Gree-ly with the left hand, and a sorry-looking figure of the Lincoln with the right. Beneath these three able gentlemen was the inscription. The Almigh-

y Nigger.'
Following the others came a dusky cart, in which as an individual dressed—were we to judge from all appearances—in the cast-off clothes of Horace Greeley; at all events, he was got up to represent that person. At his side was placed a large and good-looking nigger wench, whom he caresed with all the affection of a true Republican.... This produced great cheers and laughter from the thousands of prestators and laughter from the thousands

duced great cheers and laughter from the thousands of spectators, and many were the derisive epithets hurled after them as they proceeded.

An illuminated wagon, with a painting on either side representing a boat, in which is seated a miscellaneous number of white and black personages, with the editor of a well-knewn Republican paper, at the helm, who is supposed to be saying, 'Free love and free niggers will certainly elect Old Abe, if he pilots us sale. Colored folks have preference of statebooms.' The boat is about to land, but Brother Jonathan, with a vigorous push, is keeping it off, at the same time exclaiming, 'Don't land that rowd here!' Around the lower part of the wagon is the inscription, 'Steamer Abe Lincoln, Capt. Greeley, for Mormon Settlement, Nov. 7, 1860.' After a line of horsemen, was borne on a wagon a most characteristic and laughable group of figures, representing 'Horace Greeley. A Nigger—Abe Lincoln.'

The higger, with most distance of the bad held after the supplementary and held afte

a most characteristic and laughable group of figures, representing 'Horace Greeley-A Nigger-Abe Lincoln,'

The nigger, with most distorted grin, had hold of Mass Greeley's olfin locks by the left hand, while he held these of poor Abe's by the right, and pretty smart he held them, to judge by the agony depicted in the countenance of the philosopher.' The inscription was: 'The Almighty nigger.'

But what drew the most attention was a wagon with a large lighted transparency, representing, in a most grotesque and Indicrous manner, the following interesting group: A corner fence with the insulanumber of rails, old Virginia style: top figure Abe Lincoln astride of them, holding on like grin death; beneath him, in a lurking attitude, appeared the grany face and wooly head of a well-to-do nigger. In iront of these was represented Horace Greeken, suck out of his coat pooket, and his pantastuck into the legs of his boots; one arm was stretched out as if preventing the detection of the nigger by a peering, curious looking gentlemin, who was, however, not to be done.' This gentleman, slightly stooped, with one hand on his bant knee, and the other pointing to the nigger on the fence, whom he has detected, despite the efforts of Lincoln and Greeley, triumphantly chucking aloud: 'I see the nigger peering through the fence.' Round the figures were the words: 'Lincoln on the lence; the

transparency were the words: Republican Plat-form-Rails and Wool.

and stage painted on canyas, with the inecription:
'Tis no use; nigger can't beat white folks, no how.'
Behind the Shoemakers was a cart all crossed with rails. Within these rails two negroes were seen trying to get out, but all the time frustrated by the
There are many men, who pity the condition of This satirical display provoked much mirth

during the route.

coccling in an imploring attitude. The club num-nered 230 men, bearing red, white and blue lanterns, and was attired in white capes, with blue borders and red collars.—New York Herald.

The New York Express has as follows :-They had a large truck drawn by four spirited the background was a man of the Gospel, in clerical robes, exclaiming, with upraised hands: 'Amen! This work goes gloriously on. Heaven be praised!' Over the top of the picture was inscribed, "Higher

On one of the transparencies was the picture of a lank, ugly-looking fellow, with long, streaming just appreciation of the healthy progress of Chrishair, and an ax in his hand. Above was the pertinent query: 'What is it?' Below: 'The Real Rail Splitter.'

In the centre was an artisan's arm holding a ham-

thigger on the fence; the nigger under the fence; From the Aurora of the Valley, (Repub.) Bradford, Va.

Our readers have noticed in our paper for a few weeks past, a call for the annual Anti-Slavery Conform—Rails and Wool.

One large transparency was also borne along displaying the words: "I's the nigger what can carry you safe to the White House, Massa 'Abe," and representing an old corpulent African knocking five or six fellow countrymen of his aside, and selsing Lincoln to drag him, toward the White House, which appeared in the distance.

Figure of a nigger leading a white last write. appeared in the distance.

Figure of a nigger leading a white lady, with capacious hoops, to the White House. Over the above improved in consequence; or that there will be was the inscription: 'Republicanism.' A car drawn by six horses, with negroes; horses many additions to the anti-slavery ranks. The detage painted on canyas, with the inscription: most candid men who were present at the time with the intention of taking a fair part in the exercises, was little calculated to foster a feeling of respect for

the slave, that will hesitate about uniting them-selves with those who curse the Constitution and its supporters. Very many Republicans feel that slaves during the route.

A truck drawn by two asses, and containing a bona fide negro, dressed in the uniform of the Wide-Awakes, followed. A banner above him was incarbed with the words, 'We 've caught the only Wide-Awake in the Sixth Ward.' The negro, alfecting shyness, had a scroll above him, on which the following was painted: 'Is You Gazing at Me, the following was painted: 'Is You Gazing at Me, which was any on the slavery question, and would have no alliance with it. We cannot say that we have more already and work will be of the A wagon followed, with a representation of a any great reasons for sorrow on that account, and outhern plantation, in which the home of the mas- we presume the convention next week will be of the frican lady was a scroll, with the words, 'Guess the heaviert, Massa.' The battered 'white to the 'Philosopher' appeared on the ground, and was marked on the band—'Tribune.' Southern plantation, in which the home of the massa we presume the convention next week will be of the small truck, drawn by a jackass, was occupied to represent a well-known Abolitionist minister of New York—is exclaiming—'I hab killed massa and missus, and will problem of the same opinion as the former one, as some opinion as the former one are the convention next week will be of the same opinion as the former one, as some opinion as the former one, and the present that were here before. They who should feel some sympathy for the oppressed, cannot fraternize with them. The Abolitionists of the class who are to take the lead in the convention next week, think it wrong to vote, or to do any-thing that acknowledges the Constitution or govern-They had a large truck drawn by four spirited ment, although willing enough to enjoy the protectiance have nevering tri-colored plumes. The truck tion which the government affords to their persons bore a huge picture, representing a slave, knife in land, and at his feet a white female begging for reference who are always ready to tear down, but who lesse from the impending blow of his steet. In the have no plan for a new system. Such men may do foreground were white people lying dead near burning houses, and a well, labeled 'strychaine,' In the safety or propriety of acting generally, upon the background was a man of the Gospel, in clerical the principles or motives that netwate them.

DE. CAMPRELL AND MR. GARRISON. From the New York Independent.

The following article from the British Standard In the centre was an artisan's arm holding a hammer in his hand, which he was supposed to be bringing down on the devoted head of Lincoln with 'Vulcanic' vigor'.

The crowning design of the Club was a Coffin, which was borne on a truck, and accompanied by pall bearers. The following was the inscription: 'To the Memory of Old Abe Lincoln, Died November 6, 1860.'

fall to give you some idea of the effect of the late occions—in Pennsylvania, Ohio, and Indianation of Pennsylvania, on the Electors on the Bell and Everett ticket 10 Alabama, has gone over to Bell and Everett ticket 10 Alabama, has gone over to Bell and Everett ticket 10 Alabama, has gone over to Bell and Everett ticket 10 Alabama, has gone over to Bell and Everett ticket 10 Alabama, has gone over to Bell and Everett ticket 10 Alabama, has gone over to be set on this, the proper of the bell and Everett ticket 10 Alabama, has gone over to be set on the Mr. S. F. Rice state in interesting to the Octavior of the describe of the countries of the

first States, for they have been obliged to be cautious to their personal safety. But the prospect of a triall, without distinction of colors and key exclenes over the later personal safety. But the prospect of a triall, without distinction of colors and key exclenes on the protocore, has been covered up. The great non-slaveholding class in the border slave States begins to make itself felt, and nowhere in the Union were the later Republican victories received with more delight and enthusiasm than in Western Virginia. Maryland, and the District of Columbia. A gentleman, fresh from Western Virginia, informs me that it is ripe for emincipation. The non-slaveholders there are restive under the burdens which the classholding State government has imposed upon them. Slave government has imposed upon them. Slave property, so largely owned in the classholding State government has imposed appendix to his lucome. So in Maryland, The district of the State, is not taxed while everything the non-slaveholder possesses is levied upon even to his lucome. So in Maryland, The district of the State. One week ago Sturday, and a singular sight was presented in old Montgomery county. An outdoor Republican meeting was held—a political mass-meeting on slave soil! I believe it was the first, outside of Baltimore, ever held in Maryland. The day was a beintiful one, and every way pleasant for such an occurrence. The mild, Indian summer sumshine—the more, ever need the marriand. It does not be not court to the court of publicans and Democrats—the latter outnumbering the former by hundreds; but there was no mich,

Eloquent Republican speeches were delivered, but ward Everett wrote a letter, in which occur the fol-there were no riotous interruptions. In short, the lowing passages to said and one of the lowing passages to said and one of the lowing passages. meeting was a perfect success. Sit this down as an important fact. Such meetings in Maryland and meeting was a perfect encours. Sit this down as an important fact. Such meetings in Maryland and Virginia will be common enough hereafter; but they are wonderful events just now. Well may Mr. Yancey open his eyes, and declare the danger of Lagoon's election to be, that it will create an anti-Yancey open his eyes, and declars the danger of Lincoln's election to be, that it will create an antielayery party in the South.
"In Washington, the stampede from the ranks of

stitute a more striking picture of quiet than the BD WARD EVERTOR ON THE EXTENSION ting teell. There was a large gathering of Re- breen to be provided in the provided in the

rent & beengag and or mainly an entering to stolled to complete to their inches of Mitrosof and training to the year 1837, on the Sist of October Ed

ject, as soon as it can be done peacefully, and in a manner to better the condition of the emancipated.

STETE CTTONS and form of hundred that even the first of the part o thereton freedom should always be presented; and therety treets always be proved. If any question arise as to the starts of an individual in Rome, he was pround to be a shown from the starts of an individual in Rome, he promoted to be general tole. Such, I suppose, it the general law of miniting. An individual is to be presented to be free; until a law can be produced which resents ownership in his present. I do not dispute the form and validity of the local hay as I have already said; but, I say it is a matter, to be provided and there. but, I say it is a matter to be proved; and; there fire, if individuals go into any part of the cards it is to be proved that they are not freemen, or plan

> effect. Mr. Mason, as is well known, was a dis-tinguished member from Virginia. He says that the objection to alave labor is; that it puts free white labor in disrepute; that it makes labor to be regarded as derogatory to the character of the free white man, and that the free white man despises to work to use his expression, where allows are freregarded as derogatory to the character of the free white man, and that the free white man despise to work, to use his expression, where slaves are employed. This is a matter of great, interest to the free States, if it be true, as to a great extent if cirtainly is, that wherever slave labor provails, free white labor is excluded or discouraged. I agree that slave labor does not necessarily exclude free abor; totally. There is a free white labor in the labor is duned by slaves, it is regarded as desirable of the labor is duned by slaves, it is regarded as degrading to free men. The free men of the North; therefore, have a deep interest to keep labor free exclusively free. In the new servicories.
>
> But, sir, let us took farther into this alleged inequality. There is no pretence that Southern people may not go into territory which shall be subject to the ordinance of 1787. The only restraint is that they shall not carry slaves thither, and continue that selation. They say this shats them allogether out. Why, sir, there can be nothing more inaccurate, in point of fact, that this statement. I understand that one half of the people who sattled illinois are people, or descendants of people, who came from the Southern States. And I suppose that oue third of these people of Onio are those, or descendants of those, who emigrated from the South; and i venture to say, that, in respect to these two Southern origin in as great a proportion as they are by people of Northern origin according to the gen-

The second word of the Code was a Code Code

That we are proceed to the adurance of the large of the same of th our State Lagistry, wherever the subject of slavery call be brought before them, to give their (affiness in fact of freedom.

In 1855, the Demouncy of Ohio.

Resolved, That the people of Ohio now, as they have slavey done, took upon alavery as in evil, and unfavorable to the sevel of the spirit and price of the spirit and price.

these persons of the instrument, and that, externally ing these acciding the will at all times feel is to be their, duty so use all nower clearly given by the terms of the national compact to prevent its incress, to entigate, and, finally, to eradients the evil.¹ The mane year the Democracy of New York in

Convention assembled...

Resolved: That while the Democracy of this State will faithfully adhere to all the compromise of the Constitution, and meintain all the reserved rights of the States, they deem this an appropriate occasion to declare their fixed hostility to the extension of stavery into free territory. WHILLIAM PLEASE COLLEGE

MOBILE SENTIMENTS. A more admirable statement of a political cree a never made, then is contained in a brief space of Mr. Seward's delivered at Madison, Wisconsin :-

It has been by a simple rule of interpretation I are studied the Constitution of my country. The ale has been simply this: That, by no word, no rule has been simply this: That, by no word, no combination into which I might entershould any one human being of all the generations
to which I belong, much less of any class of human
beings of any nation, race or kindred, be, oppressed
and kept down in the least degree in their efforts to
crise to a higher state of liberty and happiness. (Applause.) Amid all the glosses of the times, amid
all the escays and discussions to which the Constitation of the United States has been subjected; this
has less the simple plain hered light in which I has been the united States has been subjected, this has been the simple, plain, broad light in which I have read every article and every section of that great instrument. Whenever it requires of me that this hand shall keep down the hamblest of the human race, then I will lay down power, place, position, fame, everything, rather than adopt such a construction or such a rule. (Applause,) If, therefore in this land, there are any who would vise I fore, in this land there are any who would rise, I say to them, in God's name, good speed! If there are in foreign lands people who would improve their condition by emigration, or if there be any here who would go abroad in search of happiness, in the tion toward a higher state of dignity and happiness cheering word and such efforts as 1 can consistently make in their behalt.! (Applause.)

What noble sentiments and what fitting words Here, in these few terse periods, is condensed at once the loftiest political wisdom and the most generous naterance of the human heart. Mr. Seward has niterance of the human beart. Mr. Seward has said many things that father ages will gladly remember; but in all the records of eloquence, whether of his or of other men's, it would be difficult to find a loftier passage than this.—New York Tribune. [Ay, but is he true to his declaration?]

From the Leads (Eng.) Mercury, Oct. 6. UNITED STATES SLAVERY.

The visit of the Rev. Dr. Cheever to England, The visit of the Rev. Dr. Cheever to England, and the great struggle for the Presidential election proceeding in the United States, again draw the attention of Englishmen to the mighty question of American Slavery. No political event, no commercial crisis, no bull in the public and can ever long prevent the subject from rising so the surface; and on the election of a President, or of a Congress, and on the election of a President, or of a Congress, and on the election of a President of a with the force of an earthquake. At this moment, the North force of an earthquake. At this moment, the North and the South are set against each other in a desperate conflict,—the main question between the rival candidates for the temporary sourcegnty of the nation being, whether territorial limits shall be set to slavery, or it shall be allowed to spread its can-cerous roots over the whole Continent. Great as this question is, on which the Republican and Free soil party are upholding the claims of Mr. Lincoln, and the Democratic and Pro-Slavery party those of Mr. Douglas and Mr. Breckinridge, it is merely one part and phase of the war between Freedom and Slavery. It is this latter which Mr. Seward calls 'the Trepressible conflict.' It burns deep as the inward fires of a volcano, and the floods of many

waters eminot drown it.

How long must this dreadful state of things continue in the United States? How long can a Christian people endure that the sum of all villanies' (to use the language of John Wesley) shall prevail and spread in their midst? How long can this free Republic maintain a system more cruel and detestable than any civil tyranny in the world? How long can the earth bear on its surface the unutterable horrors of wholesale slave breeding, by conble horrors of wholesdle slave breeding, by con-cubings of white and blacks, of the sale of hu-man bulged like antile slave, by

man being like cattle often by their own fathers, of the ruthless separation of families, tearing hus-band from wife, and the mother from her children, of the irresponsible flogging of men and women with the cart-whip.—of the employment of blood-hounds to hunt down the poor fugitive who has fled hounds to hunt down the poor fugitive who has fied from his taskmaster,—of the use of the lash as the only incendive to daily toil,—of the appropriation by the master not only for the slave himself, body and soul, but of all his carnings and all his increase,—of the utter denial to millions of men of all civil and political rights, of all religious liberty all civit and political rights, of all religious liberty, and even of the very elements of education,—of the refusal to free States and people even of the privilege of receiving and protecting the fugitives from oppression,—of the deadly corruption of the morals of a people, by giving them a pecuniary interest in maintaining four millions of their fellow men in the condition of brusts,—of the mortal injury to the Christian abuses. In terms in the ministers and

Christian church, by tempting its ministers and members to practice which are an outrage on the spirit of the Gospel?
So long as slavery exists in America, there will re-

So long as slavery exists in America, there will remain a moral gangrene in the State, which in time will eat its way to the vitals, which will weaken the Republic abroad, and convulse and deprace it at home. This gigantic crime cannot suffer the conscience of the community to rest, but will, ere long, separate the Union into two hotelle States. Already it has nearly brought the Government and Congress to a dead-lock, by absorbing the time of the representative bodies, and dividing them into inteconcilable sections. Already it has produced civil was in Kaness, and threatened a dissolution of the Union in Scath Carolina. Already it has recomirreconcilable sections. Already it has produced civil ear in Kaness, and threatened a dissolution of the Union in South Carolina. Already it has compelled the Northern States to bow to the fierce dictation of the Southron, and then provoked a reaction which may place the South at the menty of the North. True, the murcantile interests of the great Northern eities have brought their capitalists into a base complicity with the South. The mortgagees of plantations and slaves, the creditors of planters, the eitip-owners who depend on the clave States for their freights, the insurance companies who have medical gangs of slaves, with all their allies and dependants, give a fearful strength to the alaveloiders in the midst of the Northern Democracy. Again, political party links great numbers throughout the Union to the Pro-Stavery interest, which now forms the midst of the Northern Democracy. Again, political party links great numbers throughout the Union to the Pro-Stavery interest, which now forms the midst to the Pro-Stavery interest, which now forms the midst to the Pro-Stavery interest, which now forms the midst to the Pro-Stavery interest, which are now free, so as to bring the whole region of North America under its sway. But if the danger and the shame of so borrble a consummation about deflectually alarm the millions of the North; if the prospect of moral, social, and religious evils such as Christeny down has never known should arouse the Nation and alarm the millions of the North; if the prospect of moral, social, and religious evils such as Christendow has never known should arouse the Nation and the Church in time, then the aggression of the South will be repelled with indignation, and the community will probably be split into at least two excitons. Believing, as we do, that in this day the cause of freedom right, and swith omnot be worsted and trampled on by a foul confederacy of Mammor-worshippers, we anticipate that the Slave-Power will, in the end, he conquered.

In this state of things, if over duty was clear, it is the duty of the friends of freedom and Christianity in America to bring all their indicense to hear against Slavery. But we provide said the interests on the mate of that special she that the interests on the mate of that special she that is covardice.

The duty of British Ohrhelians to the appreciaed victims of tyranny in the United States is unquestionable. We do not intend to interfere, except by moral influence; but that word influence cannot be withheld without describe, the daty which we owe to the oppreciaed and the suffering all over the worlding land is so related to America by many ties, that public opinion is this equally has a mechany influence on the minds of our trans-Atlantic brethiren. the dreaded eminds of our trans-Atlantic brethren.
It is our duty, then, to declare to them faithfully the dreaded emindality of the system of Slavery which prevails amongst them. An Anti-Slavery Aspeciation ought to exist in every town, and remonstrances and entreaties should be sent to the monstrances and entreaties should be sent to the wrong doers, with expressions of sympathy to the Anti-Slavery party in the United States, as long as the evil shall continue. We should be as realous for the abolition of slavery as of heathenism; and far more scalous for the emancipation of the wretched negroes than the first of the opposite of the emand of the property; and we are bound by allegiance to our Maker, as well as the ties of brotherhood which bind us to all our fellow-men, to do our numost for the removal

of the enormous evil. THE SUFFRAGE QUESTION: Shall Colored Men be Allowed to Vote in the State of New York Paytonia An appeal on this subject has been prepared by a Committee of Colored Men, from which we make

all our fellow-men, to do our utmost for the removal

Committee of Colored Men, from which we make the following extracts:

Under the provisions of the first Constitution of the State of New York, which was adopted on the 20th of April, 1777, during the first year of the Revolutionary War—that Constitution having embodied as part and parcel thereof the Declaration of Independence passed at Philadelphia by Congress—all male inhabitants, without restriction of color or place of hirth, who were then inhabitants color or place of birth, who were then inhabitants of this State, and paid rent to the value of forty sbillings, (\$5.) were made voters for assemblyme ers to the amount of one bundred pounds (\$250) voted for members of the Senate and continued to vote on the same basis, until the adoption of the Amended Constitution of 1821, when the property qualification was removed from schitte voters, but retained in regard to calored voters. The present Constitution of the State of New York was framed and adopted in 1846.

Art. II. Sec. I.—Bvery male citizen of the age of twenty-one years, who shall have been a citizen for ten days, and an inhabitant of this State one year next preceding any election, and for the last four months a resident of the county where he may offer the county where the the co his vote, shall be entitled to vote at such election in the election district of which he shall at the time be a resident, and not elsewhere, for all officers that now are, or hereafter may be, elective by the people."

It provides further, that no man of color shall have a right to vote; unless possessed of \$250 worth for real estate, and shall have been three years a citizen of the State, and one year resident in the district in which he claims a vote.

In accordance with the provision of the Constitu-In accordance with the provision of the Constitution for its own amendment, the last Legislature
has provided that the inspectors at each poll, at
the election for Governor, to be held on the 6th of
November, 1860, shall provide a box to receive the
ballots of citizens in relation to the proposed Amendment for restoring the equal right of suffrage to the
colored people, and that the ballot shall be in one
of the following forms:

Though the far-gleaming torch and the clamorous
of the following forms: of the following forms :-FOR THE PROPOSED AMENDMENT IN RELATION TO

SUPPRAGE '; OF AGAINST THE PROPOSED AMENDMENT IN RELATION

o Suffrage, -and shall be so folded as to concen he contents, and shall be indorsed on the outside as follows: 'Proposed Amendment in relation to Suf.

frage.'
If a majority of these ballots be cast 'for the proposed amendment in relation to suffrage,' then the right to vote on an equal basis with other citizens will be restored to the colored citizens of New

Fellow-Citisens, we have had, and still have, great wrongs of which to complain. A heavy and cruel hand has been laid upon us. As a people, we grossly misunderstood. Our white not know us. They are strangers to our characters, ignorant of our capacity, oblivious of our history and progress, and are misinformed as to the princi-ples and ideas that control and guide us, as a people. The great mass of American citizens estimate us as being a characteriess and purposeless people; and hence we hold up our heads, if at all, against the withering influence of a nation's scorn and con-

tempt.

It will not be surprising that we are so misunder stood and misused, when the motives of misusedressenting us and for degrading us are duly considered. Indeed, it will seem strange, upon such consideration, (and in view of the ten thousand channels through which malign feelings find utterance and tion, (and in view of the ten thousand channels through which malign feelings find utterance and influence,) that we have not fallen even lower in public estimation than we have done; for, with the exception of the Jews, under the whole

there is not to be found a people pursued with a more rejentless prejudice; and persecution than are the free colored people of the United States.

What stone has been left anturned to degrade us?

What hand has refused to fam the flame of popular projudice against ne? What American artist has motoaricatored us? What suggested has not laughed at us in our wretchedness? What suggested has not made morey over our depressed spirits? What press has not ridicaled and condemned us? Few, few, very few; and that we have borne up with it all—that we have tried to have in the new in the set of the press. we have tried to be wise, though pronounced by all to be foole, that we have tried to be upright when to be fools—that we have tried to be upright when all around us have estimated as to be known—that we have striven to be gentlemen, although all around us have been teaching as its impossibility—that we have remained here, when all our neighbors have that we proceed that we proceed that we proceed that we proceed up impartial men.

It is an interesting number.

Ticknow ? Fields, 135 Washington Sti; publishers.

Different Notices. 12: Recent American Publications. It is an interesting number.

Ticknow ? Fields, 135 Washington Sti; publishers.

Different Notices. 12: Recent American Publications. It is an interesting number.

Ticknow ? Fields, 135 Washington Sti; publishers.

Different Notices. 12: Recent American Publications. It is an interesting number.

Ticknow ? Fields, 135 Washington Sti; publishers.

Society, made in January lest or previously, are now payable, and it is hereby requested that the same humble the process of the swiftest.

Is it not a shame to our State that, in 1777, when home of the suffering and the dumb of our land, is was perilous to life to be a citizen of New York, she made colored men citizen, and then afterwards, in 1821, when it was safe and honorable to be a citizen, she distranchised her colored citizens? Let to be a citizen, she distranchised her colored citizens? Let to be a citizen, she distranchised her colored citizens? Let to be a citizen, she distranchised her colored citizens? Let to be a citizen and the safe and honorable to be a citizen and the safe and the safe

hater of the colored men has never denied him; and cinty to the lectures of Dr. Sarah H. Young mercies as when the dast shackle, the last emblem of Anatomy, Physiology and Hygiene, to be delived degradation, shall be removed from the man of color; at Mercantile Hall, Summer Street, this effects · Oh, yield him back his privilege! No ses

Oh, yield him back his privilege! No see Swells like the bason of a man set free! "
We respectfully requisit you voters of the State of New York, treespective of party, that you will give your attention to the proposed Amendment to the Constitution. The question is one not of party but of humanity and right. We appeal with equal confidence to Demograte and Republicans. We see assured that, if you will making the question in the light of reason and justice and Obristianity, you will not healthte to vote for the proposed Ameridment in relation to the suffrage.

Respectfully submitted by the New York Ulty and County Suffrage Committee of colored citizens.

JAMES M'CHNE SMITH, Charman.

and Jane P. Milars, a property seed as a party leading of the control of the cont ises. This demand I, for one, reast, and shall observe man upon the

the Freedomtial Election will have temphased prob-ably in the choice of Abraham Littings for President, and Hannibal Hambilder Vice President of the Uni-ted States. Standing alsof from all political parties acting ander the American Constitution, because in its pre-idency compromise it is a coverant with death and an agreement with field, we return to the cry. NO DRION WITH SLAVEHOLDERS, and conjury all true-hearted abolitomies. THE ROOK OF WHODERSON MIND PROPERTY. The over-throw of this blood-stained Union is the work to be schieved intrightecommun. Onward 1.

At a Republican meeting in Georgetown, Mass., th following song, cutitled The Quakers are Out, ber ten by John G. Whittier, was road :

Not vainly we walled and counted the hours.

The buds of our hope are burst out into flowers!
No room for misgiving—no loop-hole of doubt—
We've heard from the Keystone! The Quakers are
out!

The plot has exploded—we've found out the trick; The bribe goes a beging; the fusion won't stick When the Wide-Awake lanterns are shining about. The rogues stay at home, and the true men come out The good State has broken the cords for her spun— Her oil-springs and water won't fuse into one; The Dutobman has seasoned with Freedom his krout And slow, late, but certain, the Quakers are out!

Give the flags to the winds !- set the hills all affam Make way for the man with the patriarch's name!
Away with misgivings—away with all doubt—
Por Lincoln goes in when the Quakers come out!

As an improvement upon these lines of Whittier, an esteemed Quaker friend (who makes po pretension to poetical talent) sends us the following :-THE QUARERS ARE OUT!

Quakers are out ! They had better stay in, Than mix with the world in political din;
What the the earth's potsherds together may smite.
Keep the eye firmly fix'd and unmoved on the right.

Leave President-making to those who profess .. M. Of two eyils duty points to accepting the less.

Though somehow the less we chance always to find
Is the evil to which they re most strongly inclined. Quaker votes, it is certain, in common with theirs,

Put the fortunate rival, in case they succeed ; But, if not, then the will must take place of the deep Whichever his compeers outstrips in the race. They have started, each one, for preferment an

place; Constitutional pledges his acts must control, Pleages every true freeman should spurn from hi When the fugitive pants on the stave-hunted track, And trembles in prospect of gibbet or rack,
The Compromise stands like a wall-in his path,
And consigns him once more unto Slavery's wrath.

What a picture I for those who belong to the school Which calls Scripture its only and primary rule, Its exclusive standard of practice and faith, And for every strange doctrine- The Bible thus

That book which prohibits, with penalties stern, Him escaped from his master again to return; Or the wanderer weary and lone to bewray;

saith."

Give signs that the seeker of office is out,

A victory more brilliant the Quakers would win, By deciding for this once, at least, to stay in. Lynn, 10th mo., 1860.

SOUTHERN VULGARITY.

At the State Douglas Convention, held at Spring field, a few weeks since, among the speakers was Southern, demagogue by the name of Perrin, who, in the course of a very dirty but very characteristic York; the Empire State will become a free State in | speech, (which, however, appears to have been keendeed—free like Maine, and New Hampshire, and ly relished by his auditors,) gave utterance to the Vermont, and Massachusetts, and Rhode Island. following blackguardism ;-

I sm like the old fellow's pig, who had to have his cars pulled off to get him up to the trough, and ply injured, but it is a country on the nigger too much. A nig-to our characters, [ser's a nigger everywhere. (Cheers.) Why, you put a of our history one of them into one of your cotton mills up at Lawone of them into one of your cotton mills up at Law-rence or Lowell, among the pretty girls, with their white soft hands, and let him see the spindles going round and round, and his eyes would stick out, big-ger than that hat there (laughter); and he would lose all the wool off his head in three minutes in the machinery. (A convincing argument, greeted with prolonged cheering and laughter.) Your forefathers went to Africa and stole the nigger first, and sold him thous, and how you abuse me for it; they were not went to Arrive and race the nigger arm, and sold him for the ware of the first hey were not profitable, and so you showed them on to us. You are like the little boy who couldn't lick the big one, and sat on the fence, making faces at the big boy's sister, for revenge. (Laughter and cheers.) I tell sister for revenge. (Laughter and cheers.) I tell you, gentlemen, there is no danger of secession; I have too much faith in the Democracy, North and South, to believe it will be permitted—the instincts of the whites and the outstinks of the nigger will prevent it. (Ammoderate laughter, and three cheers for Perrih.)

The demoralization of those who laughed and theered at such abominable stuff must be absolute.

ATLANTIC MONTHLY, for November, presents the following table of contents:-1. Thomas Hood, by Rev. Henry B. Giles. 2, Payal and the Portuguese, by Rev. T. W. Higginson. 3. Midsummer and May, by Miss Prescott. 4. Gone. 5. Br. periences in collecting Old Masters. 7. Tenty

All payments abould be made to EDMUND JACKSON, Treasurer, or B. H. HERWOOD, General Agent pro-

Graticule is one of the virtues which the vericet strentish of his colored man has personal attention at the color attention of our female readers in this city and vi-cinity to the lectures of Dr. Sarah H. Young upon Anatomy, Physiology and Hygiene, to be delivered and Saturday afternoon. [See notice in another unin.] Mrs. Young is a superior lecturer, and a lady of great respectability, and bears with her many flattering testimonials to her telent and worth. We

ways the matering and releasily messay, learned to repose a multitude of purpers and proverts, besides select pieces from ald the most mobile and sweet. His black hair curied the most mobile and sweet. His black hair curied the use accomplant. The legends of Rams, Krishto the Canges, e.o., were his favorite studies. He was much indebted to his mother, who taught him honor to purents, faithfulness to conviction, and who valued spiritual more than intellectual accomplanments. She was a most sonselections and scalous devotes of Hindooism, at the same time remarkable for her good senses and motherly affection. Her lavorite motions were—"Let go your life, but retain your honor"—"If I am good, the world is good unto me—"Conquer within first, and you will conquer without" — (Peace in image to the mind it can as little describe as load to the mind it can as little describe as load to the mind it can as little describe as load. sithin first, and you will compact without :- (Peace an image to the mind it can as little de accommodates nine persons in one room, but discord His personal appearance and manner are not unfitly puts them in nine separate ones ". She who is naturally quarrenous would quarrel with her work basket". Where there is right, there is victory ". Walk meal even in the midnight '- 'If you want to be the 277 Washington Street, Boston :greatest, be the lowest. These are all worthy of

Christianity Itself. Indeed, the last saying quoted is Ballad by Henry Smart. exactly identical with that of Jesus, 'He that would be chief, let him be servant of all. Gangooly touchingly says of his mother. Any good thing I have in 3. I'm leaving home, my Willie. Scotch balled my heart in its rule street and a Training of the Market by M. W. Balfe. ingly says of his mother ... Any good thing I have in my hear; in its rude state, and a Teacher wiser and more unerring than she has polished it afterwards. May God judge and reward her according to the light she has! To whom much is given, of them much shall be required. God grant that, before she breather her last breath, she may know that, in deserting the idol gods, her son has not committed an unpardonable

Losing his father at the age of fourteen, his uncle took the charge of him, who sent him to a government English school in the vicinity. His first English book was Murray's spelling-book. Although busy In his scholastic duties, he did not give up the habit of observing the fasts, worship, &c., of his country. To Shiba he prayed for learning; to Luckhy for wealth; to Doorga for relief from dangers; to Krishte for heaven. In this state of mind, he heard of the celebrated Christian missionary, Rev. Dr. Duff, of Calcutta, and his colleagues, making converts of the Hindoo boys. To quote his own words :-

sake all things which bear the name of Hindoo, no matter how beautiful they are." The Hindoo hatred to Christianity is increased by

observing the immorality and blood-thirsty spirit of its nominal professors. Gangooly says:--

My dear mother would point me out the ambitious deeds of the English people, saying, There, Joguth, do not you speak of the religion of Shahebs to me; put it on the shelf yonder; they have no religion at all! What! did you say, "And if any man will sue these at the law, and take away thy coat, let him have thy close also!!" Very beautiful words, indeed! O Joguth, what do the Shahebs do? Do they care a fig for them? No! Their religion is to rob those who have nothing to do with them."

The process of his conversion, as described by Gangooly, is very interesting, every statement being marked by ingenuousness. He was much indebted to Rev. Mr. Dall, American Unitarian missionary at Calcutta, under whose auspices he came to this country in May, 1858, landing at Boston. After a residence of more than two years, he has returned to his He says and we have no doubt of its truth-

'The cause of Christ suffers severely from the injudicious preaching of the missionaries who go dut to
from the list of m
India from western countries. They think that any
thing outside the Bible is humbing, untrue, nonsensical. They tell the Hindoos that their Holy Books
contain no truth, and that they themselves are going
T. L. Jenkins:

These errors and follies I will carefully avoid. . . . I know the best way for me will be to take a Hinde I know the best way for me will be to take a Hindoo saying, and present its truth in a practical way. In order to attract respect, I would rather appeal to the Hindoo Scriptures, if it suit my purposes, than to Isaiah, Job, or Solomon. St. Paul, while in Greece, appealed to a poet of the country, and thereby secured the attention of the people. What I most earnestly want to do is to take the Truth wherever I find it, and present it to my brethren in the spirit of Christ, and show its applicability to ourselves.

papealed to a poet of the country, and thereby secured the attention of the people. What I most exrisely and the servent it to my brethren in the spirit of Christ, and show its applicability to onselves.

We think it quite fortunate to have 'The Life and Religion of the Hindoo' described by a Hindoo, who, is a convert to Christianity, can have no motive to I misstare facts as they really exist. For lack of Intelligence, if not for sectarian purposes, the missionaries of one exaggerate what they attempt to describe. As a for example:—Gangooly says—

"A story is prevalent in this country, on the authority of missionaries, to the effect that the Hindoo devotees throw themselves under the beart of semilar purport. I see quite amused to see the little bables into the Gangool have been accommendation of similar purport. I see quite amused to see the little bables into the Gangool have been accommendation of a finite amused to see the little bables into the Gangool have been accommendation of the country of the second of most shill be east fash, not look on pleasure, and seem to know the light of my grammonter. A Belf-forture is practiced, a sarrifices are offered, and in many cases even sucied is committed, to assisty some Hindoo defines, but nothing of this nature is allowable before Jugger-natuh. He deem that he who yells he ropes estandation. The loss of lives under the Gar of Jogger-natuh. The deem of the sacrides are offered, and in many cases of beattle, murder, or assignation. The loss of lives under the Gar of Jogger-natuh. I dealth, not look on pleasures representation of lives under the Gar of Jogger-natuh is offered to him. His working per, a peaklar seet of the Hindoos called Boish-nale, do not kill be eat fish, nor look on pleasures representation of lives under the Gar of Jogger-natuh is offered. The loss of lives under the Gar of Jogger-natuh is offered to him. His working per, a peaklar seet of the Hindoos called Boish-nale, do not kill be eat fish, nor look on pleasures representation of his proposes

How potent, have been the false representations made about living human accritions offered to Juggernanth, in collecting money for missionary put-

poses!

This curious and unique work is worthy of special attention by all who are interested in the religious conversion, of the Hindoos. bus bound bus boys daids

THE WORKS OF CHARLES LANS . In Four Volum A New Rdition. Boston : Crosby, Nichols, Lee & Co. 1860.

This is an edition worthy of lamb, This is an edition worthy of Lamb, and most creditable to the publishers—typographically fair and hundsome, on nice paper, and bound in escellant style, and sure of a ready sale. The first two volumes are occupied chiefly with the lettern of Lamb to Coleridge, Southey, Werlsworth, Manning, Haulitt, Presider, Wilson, Bernard Barton, and other calebrities. These letters are infusitable for their mingled drallery, our phreydoms, wood some, and descriptive power, Fractionary Logorages. The fifth lecture of the Fraternity course, at the Trumont Temple on Tuesday evening, was delivered by Ker. William R. A.I. gav of this city. His topic was, 'The Origin and Uses of Poetry,' which he handled with admirable ability, worthy of his scholarly fasts. The next lecture will be delivered by Wendell Phillips, on Wednesday arening ownt instead of Tuesday, which is the day of the State and National Election.

Considerable to the publishers—typographically into the handless the style, and sure of a complete, and bound in excellent style, and sure of a complete, and bound in excellent style, and sure of a complete by the first two volumes are completed chiefly with the letters of Lamb to Colerate and Poetry, which has handled with admirable to. Wilson, Bernard Batton, and other calebridae. These letters are infantable for their mingled drollery, wit, threwdown, good some, and descriptive power, and only a period of thirty-eight years. The remaining two volumes ambody his pursuages. on, with returning to matters of higher impurpanees that is a finity suggested postrait of James attached the first state of the contract of t

New Music-published by Onver Ditson & Co.

1. Do you think of the days that are gone, Jesnie 2. I would not to earth recell them. Written and

4. The Spirit of Light, Cavatina, Music by L. 5. Jamie, Ballad. Words by J. P. Carpenter.

Music by R. Wallerstein.

6. Germania Vocal Gems. Circled round with jasmin spray. By Alexander Pesca. Fly, my skiff, amid the roses. By R. Rucken,

7. Merrily, merrily shines the morn. The aky-lark's cong. Poetry by Rev. W. Evans. Music by Alice Poster, 8. Don't come teasing me, sir, Song. Music by

T.L. Hatton besievery property to rainter sail's 9. Une nuit sur l'ocean. Nocturne sentimentale. Par Aug! Cockel. 200 cat the nour for music. Duettino. Words

by J. L. Carpenter. Music by Henry Parmer. The same firm have also just published a fresh volume of Vocal Music, in a handsome form, entitled The Operatic Bouquet, a collection of Quartetts,

Hindoo boys. To quote his own words:

'My aminosity towards Christianity rose with all its furly, and I wished to see it die out, that it might not rob the peace and presperity of the Hindoo families, by stealing away the young boys, and leading them headlong into vice, immorality, and misery. For the Hindoo's impression of Christianity is this; That in order to become a Christianity is this; That in Bellini, Flotow, Rossini, Balfo, Auber, Bishop, Donisort to become a Christiani, it is essentially necessary that a young man should treat his parents unkindly, eat animal food, such as beef, pork, ham, &c., which the Hindoos detest very much, drink wine, not wash his mouth after the meal, as the snimals do; and foresake all things which bear the name of Hindoo. no and musical societies.

PRO-SLAVERY CONGREGATIONALISM. Lowell, Oct. 27th, 1860.

MR. GARRISON : DEAR SIR. - As there seem to be extraordinary of forts making, in certain quarters, to establish or rather to assert the Anti-Slavery character of New England Congregational Churches, (see New York Independent, Oct. 25th.) perhaps the small item of my own experience, contained in the following correspondence, may serve to increase somewhat the rapidly accumulating evidence. The crowded state of your columns, and my own intense dread of notoriety have prevented its conveyance at an earlier period.

Lowma, April 22d, 1869.

SARAH CLAY: Standing Committee of the First Congrego tional Church would remind you, that you have for years separated yourself from the communion and fel-lowship of that Church: that such separation is in dence of more than two years, he has returned to his native land, to disseminate Christlanity, as he understands it, though 'going as a lamb among wolves.' He says—and we have no doubt of its truth—

The cause of Christ suffers severely from the injudicious preaching of the missionaries who go out to India from western countries. They think 'the interpretation of the Church to remove your name from the list of members. By vote of the Standing Committee, electronical By vote of the Standing Committee, electronical and all the standing Committee, electronical By vote of the Standing Committee, electronical and the standing Committee and the stand

Lowall, April 29th, 1859. suit wi TOU. I few days

ing my relations to the First Congregational Church.

I think it must have been more than fourteen years
alone, that Me Riembland than Pourteen years I think it must have been more than foorteen years since, that Mr. Blanchard, then Paster of that Church, very kindly informed me, with all his characteristic deliberation and solemnity, that I had excommunicated him, and all his Church, from my fellowahip. This was his unqualified assertion, though not fully comprehended, or acquiesced in, by myself, at that time. But the subsequent conduct of said Church toward

These, and many other things, which my time and strength, and your patience, may not allow of detail, ... among which, however, are the inviting to your pulpit one of the most notoriom defenders of slavery pulpit one of the most notoriom defenders of slavery prometers. The Bible, Rev. Dr. Lovit, allowing, and even taging a slaveholder to administic the holy secretariant at a large association meeting, &c., &c., ... have only and a tendency to confirm the correctness of my conduct, and the justice and equity of the dominor which Mr. Bhanchard so long ago assensed me of making.

And though every selfish coundaration on earth would have prompted to a different course, yet with such an organization I have no union, and can pretend to have none, so long as I stand pledged to the most High God, in an everlasting covernax which cannot be oroken; that I will ever seek the parity of his people, the honor of his name, and the interest of his stingdom.

P. S. I wish this letter to be communicated to the whole Church. If if is not, it will only half another disorderly step to those already preceding, while you require me to request an orderly dismansion. S. C.

I would simply add, that I have never seen or heard the least response from said Committee. The probability is, that my name, with some other absenteer from various and very different causes. The probability is, that my name, with some other absenteer from various and very different causes. The probability is, that my name, with some other absenteers from various and very different causes.

RARAH CLAY.

J. A. H. BEJONS TO MR. DODGLAM WORCESTER, Oct. 28, 1890

GARRISON, Mr. Douglass proposes to be completed to retrace his steps, in regard to his a he has done in the case of Mr. Higginson.

Mr. Howland retracted his statement in re-Ms. Higginson, as non-as he found it to be inc Me. Higginson, we worked no bound at a on housed and explained that the mistake occurred from the the point on hearsay evidence, which he fould a the point on hearsay evidence, which he fould a he pear an ination, upon Mr. Higginson's deal h

> ervention, my analysis and distinctly sal ris parently deliberate application of his property the American Anti-Flavery Society, as reported by J. A. H., and without the qualification that he are J. A. H., and without the qualification in as he claims, it effect and almost precisely, in these was, that the American Anti-Slavery Society had as let its purpose the abolition of slavery. Had Mr. Do. its purpose the mountained, as he now does, by the ward by means of the Government, Mr. Howland would be shown himself to be a stupid idiot to have taken by exception that he did at the time to his resulting and he afterwards explained that this was the b meant, and intended or ought to have said, Mr. Hoe. land would at once have retracted his charactering of his remark, and there the matter would have ended.) But he did no such thing, slikesth he let abundant opportunity so to do.

If he said what he now claims that he intraded h and did say, then, certainly, Mr. Howland & se charge him with falsehood; for Mr. Howland's then was qualified by the words, 'mhen Mr. Douglas and' was quantities that which is false, &c. Nov. il b did not so state the motter, then Mr. Howland did no charge falseness. When, afterwards, Mr. Poster claimed that h.

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Douglass intended to be understood as qualifying by the words by political action, or by mean of the Government, Mr. Howland rejoined by Mying the Mr. Douglass must be understood by what he mig-Mr. Doughes must be and his special contents with the circumstances of the Matement, he though he could not be mistaken as to the remark; and a b heard and understood it, it was a false statement ad one that he could not so much discredit Mr. Dop. lass's intelligence as to assume that he did not are it to be false. Now, if Mr. Howland did not here understand Mr. Donglass correctly, here we note opportunity for Mr. Douglass to explain; but he hel no advantage of it, and therefore has no right to coplain now. Still, as he claims now that he introdu to and did make the qualification, it is a nation of pleasure to know that he is unwilling now, as herpeared then to be, to stand by his naked stanter, rel he is entitled to all the advantage that this late qualfication gives him.

As to the 'manners' of telling him that his strament was false, I hold that there are times whe god manners require such a rebute, and that the was of them. But, as all may not agree in this, I sales that all must agree that it is quite as good manner to characterize a falsehood as it is to tell one. In regard to "the annihilation of the America

Anti-Slavery Society, Mr. Howland did not reper fliem as avowing that purpose, but made it as isference, saying, this 'would appear' to be one part of the business, And this was an inference which many besides Mr. Howland drew. Mr. E. Drape, d Hopedale, in his discussion with Mr. Foster, van a impressed with it, that he told Mr. Foster that he would find the destruction of the American Int-Slavery Society a formidable undertaking, from what he had better desist. In the matter of Mr. I)ouglass's participation in the

destruction, if ancers, misrepresentation and caretuxe of the character, position and purpose of the Seciety do not 'appear' to be aimed at its destruction then Mr. Howland is not of competent judgment, as Mr. Douglass should be arquitted. The readers of the Liberator will, no doubt,

under obligation to Mr. D. for shedding so men light upon a dark subject as he does, in announce, that Mr. Howland and J. A. H. are one and the same min relation to Mr. Howland's language and ma-

ners on this occasion better becoming a slere plantation than an Anti-Slavery Convention, Mr. Horland bega leave to submit, that, if a willingness or his part, when on the floor, to hear and answer al tions with the concession to others that is usual anti-clavery conventions, is the proof of these bel manners, he must plend guilty. And if, on the other hand, the fact of Mr. Douglass being entirely taxi ling to submit to this usual custom of inti-tiers and other deliberative meetings is evidence of part manners, Mr. Douglass must be considered a prove gentleman.

GERRIT SMITH TO HON D E. SOME PETERBORO', Oct. 16, 1858. Hon, D. E. Sonzs, Biddleford, Maine. - Dur Su-Owing to my absence from home, I have not until day rend the letter in the Liberator, which you di me the honor to address to me.

You appear to think that I can se consistently " with the Republican party and for Mr. Lincols, p formerly did with the Liberty party for Mr. Birner I think not. The avowed object of the Libry part was then; as well as now, the abolition of slavery But this cannot be affirmed of the Republies part Again, Mr. Lincoln is for a white man's party : " ? posed to extending equal political rights to the black man; and is ready to use his official power to replunge into the pit of slavery the poor insecents whe have escaped from it. But not so was Mr. Birney. You would have it believed that one pertion of Liberty party, in its early days, was for immediate emmerpation by Congressional enactments; one in disunion ; of the States; and the other for 'postrection. But I cannot believe that one in one husdred, no, nor one in one thousand of its members an for any of these things. You speak of it is best now a ferocious, bloody 'little army of brare men. Whereas, we are a little handful, who are labring be the peaceful overthrow of slavery by means of the ballot-box. We are at work to forestall bloodshed You believe that the Republican party, when

power, will guarantee, throughout the land, frecha of speech and of the press that it will even protest Mr. Garrison in 'publishing an anti-slavery paper in Richmond, and Mr. Phillips in stumping the South In the Liberator containing your letter, Mr. Guisca says : "Let but free speech and a free press be telerted in the South, and its (slavery's) doom world speedily be sealed. He is right. Let Garism and Phillips be allowed to spend only one year is the South, in the enjoyment of their plain Constitutes rights, and such is the power of truth, and of the savocacy of it, that this one year would suffer to the South of slavery.

I need not say that I shall be quite as happy a

yourself in the fulfilment of your prophets, that epublican party will protect these datinguish nds of humanity in their accomplishment of the rest work. I think it will not. You think it will Time with prove which of us is right. Very respectfully yours,

GERRIT SMITE

The last Thursday (29th) of No meher will be the common Thanksgiring Day to year. It has already been officially named in Net York, Pennsylvania, Massachusetts, Maise, Net Hampahire, Michigan, Ohio, Indiana and Iowa and presume the Governors generally will follow and route to week thinools on the bence

Johnston, and Miss B. Divoli, chaston, and Miss E. Divoll, the meeting was addressed at length by Mr. Remond and Mr. Heywood. Their criticisms upon the pro playery character of the Church brought up two Methodist clergymen, Rev. Mr. McAllister and Rev. Mr. Cushing, in defence of their sect, who were startled to learn that the Methodist Church North efter half a century of discussion, has not found ou that slavery is a sin, holds nearly or quite a hundred thousand slaves, and allows slave suctions even in it camp-meetings! The lively discussion which followcamp-meetings; a no livery discussion which followthat before had reposed carelessly in the bonds of iniquity. A large audience assembled in the evening, and

listened earnestly and till a late hour to eloquent and sirring addresses from H. Ford Douglass, Mr. Remond, Rev. N. R. Johnston, and others.

On the assembling of the Convention Thursday morning, after prayer by Rev. Silas McKeen of Bridford, Rev. N. R. Johnston (who in the absence of Mr. Low occupied the chair) read, letters from Wm. L. Garrison, Wendell Phillips, Senator Collame and Governor Pairbanks, some of which are printed in our columns. Mr. Johnston also, from the Business Committee, submitted the following Resolutions for the consideration of the Convention :-

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Resolved, That those who attempt to defend slavery from the Bible-to impose upon community the odious lie that God, by his Word, sanctions a sin so heinous-are guilty of one of the worst and most dangerous forms of infidelity exhibited in this age and

Resolved. That since slavery is the sum of all villanies, and one of the most helnous sine against God and man, we hereby bear testimony against all those religious denominations which fellowship slavehold ers, as, at least in their position on slavery, at was with Christ and his gospel of liberty; and, so long as large and popular denominations continue to foste this sin and honor its advocates, we cannot hope that pure religion will prevail, or slavery be abolished.

Resolved, That no church is anti-slavery which admits slaveholders or the advocates of slavery to her communion-table; which admits pro-slavery ministers to her pulpits; or which allows her ministers to vote for siarcholders, or to swear to enforce pro-slavery constitutions and laws.

Resolved. That, as Abolitionists, our issue is not a much with the extension of slavery, the Dred Scott decision, the Fugitive Slave Law, or the Poreign Slave Trade, but with the natural and exhaustless source of all these abominations as established and sustained by State law, and entrenched within the Constitution, the slave system, of which we demand the immediate and unconditional abolition, as the duty of one master, the right of the slave, and the salvation or the country from the desolating judgments of

Resolved. That some the Constitution of the United States was framed and adopted in unholy commomises with slavery, and at the sacrifice of the rights of the stave; and since the union of the States, of which the Constitution is the bond, connives at the annihilation of the aberty of millions, to whose rights that Constitution and that Union are the greatest focs it follows that all who are parties to the Union, or supporters of the Constitution and Federal Govern ment, are guilty of sustaining the iniquitous system of slavery, however bonest their purposes or anti-slavery their professions.

Resolved, That, as philanthropists and Christian we must be true to our own consciences, to our own fellow-men, and to God, never making any compro mise with error or wrong; hence we cannot sustain the United States Government, be parties to the Federal compact, swear oaths of obedience to the Consti tution, or exercise the elective franchise under it, because the government is a deliberate conspiracy against liberty and humanity-a grand and consolidated despotism, crushing down into interminable and hopeles ondage millions of immortal men and women, rob bing them of every right, and rendering life itself grievous curse, and then compelling all who live under that despotism to become soldiers to shoot down all insurgent slaves, or merciless bloodhounds to pursue and recapture the flying fugitive.

Resolved, That while we regard the Democratic party, in both its wings, as the bitterest foe to the cause of emancipation, we can by no means recognize the Republican party as the party of freedom, though many of its members, as individuals, are thoroughly. anti-slavery, since its treacherous and unholy alliances with slaveholders, slave-traders, and slave-breedersits cruel and remorseless pledge to allow and compel four millions of slaves to perish in their chains-and its advocacy and support of Abraham Lincoln for President, who endorses all the pro-elavery compromises of the Constitution as expounded by Clay and Webster, and the infamous black laws of his own State, require that it should be shunned by every one who would save his own soul from blood-guiltiness, or lift the yoke of oppression from the bondmen of the South.

Resolved, That the friends of the slave have a great work to do in Vermont, as is evinced by the prevailing prejudice against color; the want of sympathy for the suffering slave ; the acquiescence of church-members, Republicans and Democrats in the pro-slavery compromises of the Constitution; their refusal to demand the abolition of elavery in the South; the ellence or the timidity of the pulpit in reference to slavery and pro-slavery institutions; the acqui escence of the people in the adoption of pro-slavery party platforms, and the nomination of pro-slavey presidential candidates; and the shameful silene of the conservative press in regard to all these evils. In view of these things, we hereby pledge ourselves that we will not cease to labor in this good work until Vermont is free from all complicity, with slavery, and the last vestige of this curse and crime driven from our country.

Resolved. That the legislation of Vermont, respecting the surrender of fugitives, is ambiguous or eva sive, if the Personal Liberty Bill passed last year was intended to prevent the enforcement of the fugitive stave clause of the U. S. Constitution, or the fugitive slave law of 1850; and we hereby express our conviction, that both honesty and justice demand the enactment of a State law which will declare and make such clause of the Constitution, and such Fugitive Slave Law, forever null and void in Vermont, all legislation needed being a declaration that no fugitive slave shall ever be taken from the Green Moun-

Resolved, That the flamentable fact, that in our State there is very little lively interest or zeal felt in the cause of the slave, together with much opposition to the true friends of universal freedom, is owing greatly to the sinful silence or opposition of the press, both secular and religious; and we hereby express our carnest hope that the friends of humanity and pure re-ligion may use every effort ad circulate those fourhals that are bold and uncompromising in their testi-mony against slavery and its supporters.

Mr. Douglass subsequently presented the follow-

Resolved, That while we would deplore, as a grea calamity, any other than a peaceable abolition of alsvery in this country, yet we must still continue to hold it to be a duty which we own the slave, as well as the freeman, whose liberty is endangered by such

an unnatural state of society, to break his fetters and life of every slaveholder in the South should be a crificed in the contest, and the American Church an Government, the pimps and punders of this foul con-spiracy against justice, be blotted from the face of

Resolved, That John Brown and his bepatricia, who threw their lives in self-forgatfulnes against a Virginia mob in defence of freedom, deserv well of the human race, and are entitled to our profound admiration and gratitude, which we can no pay until this guilty people shall come to repent in the sackeloth and sales of humiliation—resuming faithfully the great work which John Brown died promote, not ceasing in their efforts until, throug justice and the law of the living God, there shall b proclaimed to the American bondman an univ

Resolved. That the cruel proscription and hatred which excludes colored men from the exercise of po litical and social privileges, is not the result of a be lief in the natural inferiority of the negro, nor is prejudicial against color, but simply the universal protest of enlightened mankind against the condition of slavery, whether forced or voluntary.

A Mr. Whipple, of St. Johnsbury, took issue on the resolutions asserting the pro-slavery character of the Constitution, and proceeded to make a speech in defence of Lysander Spooner's theory of interpretation. He was pointedly and conclusively answered by Mr. Heywood and Mr. Remond, to the apparent satisfaction and conviction of the audieuco

In the afternoon, an earnest and searching speech was made by Rev. Mr. Johnston upon the immoral and guilty complicity of the Republican party, and ecclesiastical sects of the North with the slaveholding South. He was followed by Mr. Remond and Mr. Dopplass.

The audience in the evening, which had gradually increased at the previous sessions of the Convention, crowded the large hall to overflowing, and listened for nearly three hours to extended addresses from Mr. Heywood and Mr. Douglass-the former showing, by an analysis of the political and ecclesiastical life of the nation, that all organizations under the Federal Government must necessarily be a conspiracy against impartial liberty-and hence that the logi cal result of the anti-slavery principle is, ' No Union with Slaveholders,' in both Church and State; and the latter exposing, in an eloquent and telling speech, the prejudice against color, and the doctrine and practice of caste, which is the cleaving curse of the American people. The contributions amounted to \$16 80. For unexplained reasons, the friends from a distance did not attend the Convention so general ly as was confidently expected. But the citizens of Bradford and vicinity gave it their presence-in many instances their hearty co-operation. The speakers from abroad will not soon forget the generous and overflowing hospitality of those Green Mountain homes. The Reformed Presbyterians, or Covenanters, who comprise almost the only Disunion Abolition ists in the State, and under the efficient leadership of Rev. N. R. Johnston, are constant and unwearied in their devotion to the cause, freely, and in some cases with their whole families, leaving their homes and farms circles of the refined; she from out the loins, of a to be present at the Convention. This brave little sect, which, rising above the appalling indifference and gross immoralities of the American Church, and the huckstering complicity of the Federal States with slavery, has for more than half a century disciplined not only all slaveholders, but all supporters and apologists of slavery under the government, is worthy of caprice or interest he may, under the sanction of

LETTER FROM JUDGE COLLAMER. WOODSTOCK, Vt., Oct. 5, 1860.

-I have yours of the 24th ult., inviting me to attend the Anti-Slavery Convention, at Brad-

You say, 'Our object is to work outside the political parties for the abolition of slavery; to use moral of the statute-book, to read the laws touching the and religious meens to bring about such a state of matter of slavery. We have felt the force of the public opinion in our country as will result in the question lying in the mind of the legislator, as to how destruction of this enormous evil."

No just man can reasonably object to the fair and candid use of moral and religious means to bring about a sound and correct public opinion on this, or any other subject of public concern. Moral and religious means, to be either legitimate or effective, nust always be inspired and directed by the Christian spirit of meekness, and its arms must be carnest but reigned at a so-called bar of justice in a so-called kind persuasion, manifesting the most liberal charity and extended benevolence, directed by enlightened prudence. Such, I suppose, are the means which you well to the court and community as the shining of intend to use; and for the success of such means, you the sun, that a white man, the principal in this are entitled to the prayers of all good men.

that meeting, even if I believed my presence there guilt upon he soul, the august (!) tribunal, shielded would be of public service, which I much doubt. I by the same unjust code that made this slave a chatam at work inside the political parties, and my attended from his infancy. We have seen this principal in tion is engrossed with the political aspect of slavery, a crime—the penalty of which was death to the slave, and my efforts are exerted to prevent its extension, as but only imprisonment to the white man-we have au element of political power. This I regard as my present mission in the cause of liberty and benevoence. I am, respectfully,

Your humble servant, J. COLLAMER. REV. N. R. JOHNSTON.

LETTER FROM MR. GARRISON. Bosron, October 15th, 1860. My DEAR FRIEND,-Nothing but the lack of voice, in consequence of a bronchial difficulty which compels me to be silent, prevents my attendance at the lary returned their verdict of pully. The prisoner Bradford Convention. The remembrance of my visit was remanded to jail to await his sentence. The to Vermont, two years ago, is fragrant and pleasurable to this hour. Wherever I travelled, I found kind friends and hospitable treatment, and a disposition to give me a candid hearing on the part of such as came to listen. It is true, very many stood aloof, and would not attend, owing to a deep-scated yet my sentiments were of a pestilent character, and my of Independence. If this is sedition, or fanaticism, I am for breaking every yoke, and letting the oppressed go free. I am for doing unto others as I would be done by. I 'hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. Hence, my religion forbids my having any complicity with slavery, and my patriolism compels me to inecribe upon my banner the motto, 'No Union WITH SLAVEHOLDERS !! Hence, whetever stands in the way of the emencipation of those in bondage, no matter what may be its pretensions or claims, is repugnant to justice and at war with the aights of our common humanity; and no quarter should be given to it Tell me not of the sacredness of a pro-slavery church, or the value of a pro-slavery government; they are both inherently and incurably corrupt, and deserve no countenance, but rather to be execrated. I care not whither the principles of liberty lead, nor to what results. They may cost property, reputation, life itself, but without them there is no hope of human redemption, and Christ will have died in vain. In such a struggle, compromise is the worst policy, and subversive of all right ones and sale part vit.

The work before us is not the limitation but the extinction of slavery. Ours is not a geographical conseconce, bounded by 36 degrees at minutes, North - Nation Observer, a tellion of such that he are at a strict good loss of authorizing your and some at a strict good loss of authorized and a strict good loss of science, bounded by 36 degrees, 20 minutes, North

latitude, but it abhors the claim of pro the South, and enthing a Union comence.

blood of those in bondage, our field of labor is and
will be appropriately here. The day that shall witpees her hands clean of this appalling iniquity will
terminate the conflict, and naher in the jubiles !

I salute your Convention with hope and joy. All he omens are with us. Forward!

Tours, in every struggle for the right,
WM. LLOYD GARRISON.
Rev. N. R. Johnston.

SLAVERY A SOCIAL EVIL.

In no captions spirit would we pen a line on the gigantic wrong of slavery. Human nature, both at the North and the South, is over the same! We would not assume superior wisdom or piety. We be in the Southern section of our country, who wo gladly reloice to strike off the fetters of the slave We believe that solemn prayer has ascended to heaven from out the heart of many a true and loving mother, that her sone and daughters might be saved from the soul-destroying influences generated in the bosom of slavery; that many a fond father would rather, with his own hand, bind around the winding sheet and tay his son silently in the grave, than to see his character blasted by the mildew of slavery. And when such men and women plead necessity, that they are the creatures of circumstance, that they are the innocent sufferers from the follow of their ancestors, and while our hearts malt with pity, we are urged by stronger motives than ever, for their sakes, to labor in the cause of Emancipation.

We well know what slavery is. We have lived mong it, and seen it from various points of view. We have seen a refined and Christian matron, at the close of the day, gather her daughters and family domestics around her-not to teach her domestics to read, for this was forbidden by the law-but to reach them the use of the needle. We have many a time seen this little circle ply their accustomed task under the influence of gratitude and respect on the one hand, and of a sincere disposition on the other, to alevate the condition of those poor dependents. We have held many a free conversation with those of this class on the subject, as both a social and political evil. We have thought alike, and talked alike, and wept as we have talked, that there was no relief from this withering curse. We have heard the good pastor, from his place on Sunday, Invoke a special blessing on the head of the kind master. We have heard cruelty to the slave condemned in no measured terms We have seen gentle offices performed, kind words and warm tears shed over the sick-bed of the poor suffering slave, and we know that there is a sacred obligation enthroned in many a heart to watch over the moral character, to soothe in sickness, and to support and console through the lingering stages of dissolution. But we have also known a good and fair form, of complexion nearly white, with natu ral gifts of mind to fit her, when cultivated, for the wealthy and influential planter, a native of one of the thost puritanic States in New Bagland, a resident of twenty years in the South, her mother a slave, and both the victims of his brutal passion. He, the legal citizen of a State, must have the protection of the law. His 'property' must be held sacred. From law, sell to another as vile as himself the victims of his lust; or, when the sands of life are wellnigh run, he may dispose of their persons as his conscience dictates. No public scorn visits him in life. No special tears are shed over his grave. Memory would fain obliterate him from her tablets; but his memory remains, one among many similar, and each telling their silent tale of horror. We have turned over the leaves white people shall be best protected in their connection with so foul a wrong; and, as we have read and read, the spirit of fear and cruelty has arisen out of the words, and sent the irresistible conviction to the mind, that all justice and nobility of soul must first be trampled in the dust, before such laws can be made and enforced. We have seen a poor slave ar-Supreme Court of a State, to answer to the charge of burglary, when it was a well known fact,-known as crime, then on the floor of the court-room, a spectator My engagements would not permit me to attend among spectators, and aciously facing, with all the seen him among spectators, himself a spectator, turn his cager car to the evidence as it was given in, bearing in its every word the condemnation of this poor tool or accomplice. When this deed was perpetrated, no white man save one was knowing to it. Slaves only, therefore, could offer evidence; a slave cannot, by law, testify against a white man, and of course there was no proof of the really guilty one. This judicial farce, with sombre vision of court and jury, was protracted through many days. The charge, all ex parts, as it must necessarily be, was made. The court adjourned. The spectators and the real instigator to this crime retired. After a few days, this unfortunate man was brought from fall to court to receive his doom. The presiding judge, a prominent member of a Christian church, the expositor of the law, the personification of justice, arose in his place, and groundless prejudice, which led them to imagine that ordered the prisoner to stand. The first sentence, like the first and stroke of the funeral bell, still rings purposes subversive of the very foundations of socie- in our ear. It was this : Bill, this Court, after anxion earnest reiteration of those which prophets and apos- to take them all, &c ... This poor victim was murder his life on Calvary. The only abolitionism I have more evidence of the difficulties and strocities which

ty! Had they done me the simple justice to listen to deliberation, has come to the solemn conclusion that my testimonies, they would have found them but an if you had more lives than one, it would be its duty ties uttered ages ago, and for which Jesus offered up ed under the sanction of law. We need not adduce ever advocated is embodied in the 58th chapter of grow out of the barbarous system of slavery. No Isaiah in the Golden Rule and in the Declaration one can live among it uninfluenced by saddest feelings of pity and regret. You need not wander from your or treason, or infidelity, I plead guilty to the charge, path to find sights and sounds which make the heart sick. As a social evil, slavery cannot be too much magnified. Can our Southern friends wonder when Northern men turn abolitionista? How much longer aball this painful connection with slavery exist?

A LINCOLN MAN TARRED AND FRATHERED ON Mississier: Stranboar.—The Wilkesbarre (Pa.) Re-cord has the following account of the tarring and feathering of an Ohio man on a steamboat at Natches The Record says :-

he Record says:-Coming up the Mississippi, as the bost stopped at Natches, a rote was taken for Presidential preferences among the passengers ... One very respectable lookin merchant, from Ohio, voted for Lincoln, with the re mark that it was useless for him to attempt to dis-guise his sentiment. The other passengers immedi-ately stripped him, covered him with tar and feathers, and set him affost in a canoe.

O, "the glorious Union' ! Where is it?

Rev. C. M. Tyler, of this place, emiarked for Georgia on the steamer from Philadelphia. Though very dis-creet in the expression of his opinion, he was not per-mitted for remain a day in the city of Ravannah with-quit imprisonaitest, being as berrible as an suny with banners. He returned by the next steamer, much im-proved of the Southern liberality and political liberty.

OVATION TO CAR, RESPONDED BY BAYES.

that found as to him whose incessant labors for the liph of the secred cause of Liberty, and the re-ration of the African race, we desire to honor—

Mr. Redpath, in reply, dalivered a specch in lish, which was rendered in French, as he apple gentleman present. It is thus reported :--

GENTLEMEN - PRINTED: I would not have been present at this your sumptions banquet to night, had it been tendered as a personal homage; and it was only with the extremest diffidence that I accepted

the soldiers of freedem that such testimonials are due; and that, too, after the victory is won, not while the battle is still fiercely waging. I have never claimed to be other than a private in the war; and although; as such, I have tried to do my duty, I can permit no pablic homors. I appear, therefore, as a representative of the American Abolitionists, after the American Congressional fashion—that is to say, the representative being always understood to be inferior to the class whom he represents. Perhaps, I have one qualifiestion for the duty; following no leader but my own conscience, I belong to no Anti-Slavery sect, and have, therefore, no sectarian partialities or dislikes. I so copt with all my soult the Anti-Slavery idea, but resping the successing and education mid bids fair to make his mark has necture as well as inventor. We wish him all success in his enterprise. Beaton Daily Advertiser.

MICHIGAN ANNUAL ANTI-SLAVERY CONThe second Annual Anti-Slavery Convention for Michigan will be field in Addian; commencing on Sattlempts to middle and the saniversacies of our movement, during, the saniversacies of our movement, during, the satt twelve months, in all the States that observe them, have been of the most interesting and encouring the marks his mark his m copt with all my soul the Anti-Slavery idea, our reject with equal force all attempts to enforce conformity in translating it. Following this idea, I recognize
as Abolitionists many whom other Abolitionists reject,
and refuse to recognize as Abolitionists, some who
loudly enough claim the honorable name.

have insisted that I shall represent; so noble, that, if it had been possible, I would have preferred to have remained in their rear, rather than be called on to speak for them. Infused with their holy idea of the when the second of a common childhood before a com-mon father—whites, blacks, and men of color, they work, each in his own way, but, even when in seem-ing conflict, in essential harmony for the realization of their heaven-born father John Brown and his followers found such a faith worth dying for and his may it universally prevail throughout the world!

I know that it will soon triumph in the United

States—that Slavery there must soon perish before it.
The doom of that cruel barbarism, pronounced from
the beginning, now rapidly approaches its fulfillment.
Ages ago a Persian poet said, "Beware of the groans
of the wounded heart, for a single sigh; can everture. the wounded heart, for a single sigh: can everturn | Reat in injurity must speedily be extended. Whether peacefully as in Jamaica, or with blood as in Hayti, I hope that, ere many years have passed, we shall see Slavery, inumbered among the things that were, and are not. In behalf of the Abolitionists, who seek, by peaceful means, to eradicate Slavery, I thank you, Hayting for the Abolitionists, who seek, by descriptions for the Abolitionists, who seek, by peaceful means, to eradicate Slavery, I thank you, Hayting for the Abolition for the Abolition

tians, for your sympathy; in behalf of my dear friends, the survivors of Harper's Ferry and the fam-ily of John Brown, I gratefully thank you, benefac-tors, for your generous donations; and in behalf of tors, for your generous donations; and in behilf of those earnest Anti-Slavery men who believe that the bondman must be liberated by force, and are pre-pared to aid him, I thank you, Hayti, land of Petion and of Dessalines, for the Iesson that your history caches, and the hope that it inspires.

Before resuming my seat, I will ask you to add still further to my obligations to you by joining me in a entiment :-

To Liberty, Fraternity, and Equality—To the Liberty of all men; to the Fraternity of all races, and the Equality, in rights, of all men and all races throughout all the world.

President Geffrard was not present, but sent to the neeting assurances of his approval of its objects.

Among other sentiments offered during the evening were the following !--

(Honor, honor, honor to Thaddeus Hyatt, the fer

Victor Hugo.

To M. de Lamartine, the great Philosopher of the Nineteenth Century. May the illustrious writer, who has already given so many proofs of his sympathy for the Haytians, always show himself to be a worthy apostle of the liberty of the blacks. Let the name of this defender of the African cause be upon our lips as it is in our hearts; his devotion to the noble cause he defends renders him more and more worthy of our definition.

Otro-Caustido, mistrated by thirty-two different sections in the development from the commencement to the termination of the period.

This splendid Anatomical Apparatus—the largest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy apparatus—the harpest and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exhibited by a worthy and most expensive ever owned or exh

fender of the children of Africa!

After the dinner, Mr. Redpath was escorted by a torchlight procession to the bark Lex, and halled with

A decree of perpetual banishment has been issued against Salomon, ex-Minister of Soulouque.

The Cipcinnati peners of the Master Pros Onto. A SLAVE RELEASED TO HE MASTER FROM CHIO.

The Cincinnati papers of Thursday report a case of the rendition of a slave to his master from that city.

In the Supreme Court, David Gibbs sand out a writ. The Supreme Court, David Gibbs sand out a writ years of age, to learn the Newspaper, Book, or Job-Printing, business, in Boston or vicinity. He has colored boy named Henson, about twelve years of age, to learn the Newspaper; has a good education of the boy and was taking him from Yirginia, his former residence, to Missouri; that the boat on which he was travelling had stopped at the Cincinnati landing and tied up to the abore, against his wishes.

Mr. Jolliffe argued the case for applicant, claiming that the boy was found within our, inrisdiction; and, as slavery could not exist in Ohio under her constitu-tion and law, he must be declared free.

as alarery could not exist in Ohio under her constitution and laws, he must be declared free.

"Judge Gholson smourised the decision, the other
members of the court, Judges Carter, Mellon and
Collina concurring,) and held that, although the jurisdiction of our courts extended for many purposes to
boats on the Ohio river, the citizens of Virginia and
other States bordering on the south had a right to the
free navigation of the river; that the stopping of
boats and tring up at the landing was a necessary intreated on a higher basis than the more Jurisdiction of
the river.

In the course of the decision it was remarked, that,
In the course of the decision it was remarked, that,

the river.

In the course of the decision it was remarked, that, while we should catefully mentain our own rights, but the courts must also see to it that the rights of our neighbors were not infringed. The sheriff was directed to return the doy to his owner on the boat, in the court of the

MR. Toomes at Montroomery. Mr. Toombs spoke, to an andlence of 2000 persons here last night. He urged resistance to death in the event of the election of Lincoln.

GEGROTA MILITIA. Major General John W. Sanford, Millitta. Major-General John W. A. Sanford, of the 3d division. Georgia militia, has made his report to the Governor. He represents his division to be in a state of complete disorgialization; its regiments, battalions and companies unofficered, and their strength unknown.

The New Orleans Picuyase states that the emisgration of free colored people from Louisians to Hayti, since the establishment of President Geftrards government, has assumed such an importance that steamer has been placed for the first time in the line between New Orleans until Hayti. She will sail for Haytian ports on the first of November, and continue making regular trips until, as contemplated, the will be bought by the Haytian Government.

CROTCHE ON THE ART OF PRINTING CONTROL OF THE ART OF TH

z. has received the 'material aid' of some of our most influential citizens, and being desirous to add the set of the control aining and instructive lecture. Boston Traveller.

only with the extrement diffidence that I accepted your institution, when prinfered to use in a supresentative capacity. Jonah had not a greater desire to eyade this mission than I this exhibition of your kindness; and, indeed, I had prepared to avail myself of his peculiar policy by running to another port. But, like the old prophet, I was unsuccessful; for your committee instantly estad the ship; and the anchorsal me, here to night.

Not even this energetic generalty of my friends would have induced me to be here, had the successful; and to be prevented in an agreeable manner, and can scarcely fail to be prevented one; for it is to the generals, not to the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the soldiers of freedom that such testimonials are due; the sold of the Art of the acture ommittees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement, in the soldiers of the acture committees to the advertisement. In the soldiers of the acture committees to the advertisement. In the soldiers of the acture committees to the advertisement. In the soldiers

aging character. Let every Michigan Abolition and encou

Among the speakers will be Mrs. Josephine Grands, Among the speakers will be Mrs. Josephine Grands, Palkan Pillaspur, and Gline B. Streening.
Adrian Oct. 28, 200 200 200 100 201 201 201 100

Anti-Slavery Societ	S, an Agent of the Massachuse ty, will speak at
Sandwich,	Sunday, Nov. 11.
Barnstable, Yarmouth Por	Tuesday, 13.
Osterville, I	dad of hThursday, miller 16. m
Centreville, or	and bluor gridey, to it that 16 time
Brewster.	Sunday, 18.
olsu Donnie, an Lan	anishi to Wednesday, or 21,11
Best Donnie	
ilimi er erwieb. 1962en	i northetin Spydexquadid 26r
H. FORD I	OUGLASS will speak at

Weymouth. Sunday, P. M. and overg, Nov. East Bridgewater, Thursday eve g. West Bridgewater, Frider, 10 afford water, Pridar, to altoined the raber "bus 9 North Abington, Sunday afternoon,

WORCESTER SOUTH A. S. SOCIETY. The quarterly meeting of this Society will be held t West Brookfield, on Saturday evening and Sunday Remoon and evening, Nov. 17 and 18. Rev. Samour May, Jr., H. Fond Douglass, E. H. dear HETWOOD and others will be present.

> MEDWAY .- WM. WELLS BROWN will speak Bast Medway, 10 soon Sunday, Nov. 4. 9

West 1 # 10 Monday, " 5-LF LYCEUM LECTURES.—Dr. John S. Rock prepared to deliver the following lectures before youngs:—

1. The Unity of the Human Races The Lights and Shadows of African Life. Woman the Intellectual equal of Man.

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A Bare Opportunity for Ladies.

MRS. YOUNG, M. D., Graduate of Penn Medica Uriversity, Philadelphia, on Fainay, Nov. 2, at 3 o'clock, P. M., at Mercantile Hall, Summer Street, entonor, honor, honor to I handers train, the local training the local training the soldier of the great cause, the will deliver a highly important and most instructive apostle of humanity, the friend of John Brown and Special Lecture to Ladies on Female Organism; give Redpath.

Honor, a thousand times honor to the memory of our well-beloved brother and our excellent friend, John Brown, the illustrious martyr of the cause of African freedom: May be enjoy the benediction of relation and position of the Internal Organs, being Cod.

African freedom: May be enjoy see

African freedom: May be enjoy see

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defends renders him more and more worthy of our of whatever age, from ten to seventy-five, should allow any trifling matters of business to prevent her attendance. Thousands have regretted that they did not, when the opportunity had passed below. Admission to each Lecture, 25 cents.

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Nov. 2.

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auctations from Scripture, without comment, and
bodying most of the pulpable and striking self-homtradictions of the wo-called impired Word of God.
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HRRE-POUR tribing to the result of decangement ing in this world are the result of decangement the physical systems decangement the physical systems decanged from the product the blood. This is derived from the bod we the blood. This is derived from the bod we but, if from any chains to decangement, the decangement of from its manufacture that the simulation whole system surface, and makes the decident supplied, all the mature forces which brings in source constitutes to a degree which brings in source constitutes to a degree which brings in source constitutes of the physical and mental forces.

complaints accompanied by technics or penetration of physical and mental mergy. It all these category THE PERUVIAN SYRUP, has effected, the meet astonishing cures, and the great secret of the wonderful success is, the simple fact that it as once supplies the deficiency of that indispensable, ingradient, from in the Blood.

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ther is laboring? Norfolk County Journal, or A. By an author whose literary culture patient in dustry, and cornest spirit; have descreedly Oble her in the front rank of writers in Benger Whig.

'These comys evince rare literary culture patien and strong ressoning powers. -- Portland

Published beredient but sovie viland ma I WALKER! WISE & COMPANY, To my mether-list: is left! Oct. 26.

LADIES MEDICAL ACADEMY. 274 WASHINGTON STREET, BORTON. THE Second Annual Course of Lectures will con mence on Thursday, Nov. 8, 1860.

Northern wemensured tell you WALTER BURNHAM, M. D., on Practice of Medicine and Surgery Patrons sein bes out of M. Susan R. Capen, Ma Di, Obstetrics and Discusse of

WM. STRINGTON BROWN, M. D., Surgical Anatomy, Physiology, and Materix Medical Sarah W. Sarahuny M. D. Anatomy and Hygiene. Intending stidents will appropried Dr.) W. S. BROWN, 16 Congress Street, Boston, Oct. 6.

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to morte D'Arthan by trois und hand.

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Refreshed by exempt daw; When will the better season dawn,

THEODORE PARKER Of the degrata contractive freed

Embracing the tributes to his memory, by Emerson, Phillips, Garrison, J. P. Clark, W. E. Channing, May, Alger, Belcher, Frothingham, Conway, Higginson, Wheelock, Charles Sumner, G. W. Curtis, &c., &c., with a biographical skaton, and the embellished with a superparation, and be embellished with a superparation.

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This volume will embrace the supers in the Atlantic Monthly, scattileted by she author under the title of 'The Mamous of Janusica, 'The Mamous of Surinam,' &c., with a history of all other notable slave insurrections: a work of proules interested the American people, as well as a valuable contribution to historical literature. I volume 12mo.

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ANIAL TO BE AN ENGINEER THAT WE THE SLAVE MOTHERS LARREY.

Mathew I do your house of benty,
Ye know use the anguish wild;
That its burdened lash of terror
Wield's above poor Afric's child.
Smiling in the happy faces.
Of your children, glad and free,
Could you multist thus cares them,
If hereft of liberty;

On my daughter's form of hemity, On her shanging, prosite foce. I see look but with a shudder-Patal is ber melden grace? For unto a doom abborrent of ese my pure one go; And my lips, in forced silence, Close upon my heart's deep woe.

And my sone? Alas! that ever And the feelings of a mother Words me! for few and terror 'Round me cast their darkening spell;
O'er the hearts of all who love me,

Sarred ties of home and hindred, Killing musafiliven by the cruel hands Chained in bondage everlasting.

By the freemen of this land! Heart oppressed and soul down-trodden,
Where for benefort our Diffee! Only unto Thee, Great Master I

Oh, my husband I long departed To the free and sunny land ; See . I wear the troth-plight token Of his true love on my hand! Tears of bitterness and sorrow. Buch as happy wives ne'er know, For my woman's love and honor, O'er its golden memories flow.

Oh, my manly sons I that never Will these weeping tyes behold: What availed my bitter sorrow, Oginet the ruling power of gold? Are they alooping in the valley? Have they to the mountains fied? Have they reached the latid of freedom Have they homeward, heavenward sped?

Oh, my daughters! pure and lovely. With the white blood in your veins; Are you dwelling yet in penance, he Soul-grushed by your gilded chains? Or discarded, when the glory Of your youthful prime is o'er. Do you weep above your children, For the diesded doom in store?

I am lonely, wives and mothers! Lamof my all bereft gu Net a joy gleam of the future Can you calmly hear of sorrows.

Bear with angular such as mine, Folding to your happy bosoms Chaldren free by right divine?

Northern wemen! let me tell you That the boon of liberty Is to me and mine accorded By God's merciful decree. In my breast the love of freedom, As in yours, exultant beats; That my inmost soul is conscious Of the sacred charm that greets

In your happy homes the mother, Honored by the nation's voice :-O'er my foredwored hapless children, How can such as I rejoice? Reand as laws up use use framing / A To the angel-touch of pity, For our fate from birth is sealed. Happy sons and careless daughters !

Children of the loying God! Hear my supplicating prayer! See me bending 'neath the rod, Wielded by unholy despote ! Save the unborn once from doom ! May the holy sters of freedom

Cottage Rest, Lynn, Oct. 24, 1860. a 1 % to bet the Per the Liberator. I some "

LINES. BY AUGUSTINE CALDWELL -HII dishade That we within the shade I.I. II Of hallowed Bunker Hill.

There yet are icy hearts that forge

The shains of Slavery still Hearts, too, that know the charms of home. And all the wondered tonish now by still Caured soil! once wet with blood

of whole-souled men and true; Warmed by the sun's reviving beam, Refreshed by evening dew; When will the brighter season dawn, That wer shall find be brice HIIT Of the dark stain new broadly spread Upon our country's face !

Who that doth for a moment think erro Of all the slave must bear,-The weary hours of chaerless tail, od in The deriness of despair, we conternal weather and But feel within a group destroy beddefined as To lend a helping hand,

To break his chain, and purge the soil

Prome every triant hand?

No spirit true, will shrink with fear,

Or for a moment out. al mile A bondium wiplandve wall way dow A

And he who has a tender heart Will labor as he can.

And in the cause of Right and Truth Act nobly as a man. Palmo Pr. 17 1000 IE NO YHOTSHI

HARVEST HYMN. O, happy day, returned chee more.

the A of With golden planty still replate for sid!

side of An though she source gave before a decode of the side of Barth pours har treasures at our feet [I to side of the s

Who in the beart of nature hides
The seem of his unfailing care.

More rich than Autumn's robe of leaves
Should be the garments of our praise;
And naples than her imply aboves.

The abustise that crown our days.

More happent thin the meadow's breath
The beares of our sould should rue;

Store, Life's unde above presided by Juich,
With barts and above from Foresian.

Oh, alessly, drangerald, we behald
In flower that field, and fruits that fall,
lander hist, which tearthly gifts entold,
Of tenseure stored in Harven for all

THE LIBERATOR

Rev. Samuel J. May, of Syracus, at the Mani-Hall in Roston. Character to sweet that graly Chris-tian minister in the intervening work, I saked what what was to be his subject on the fall. October Alex. He replied that he intended to preach a Gospel sermon ; and I told him that I was very glad to hear it, since it was that characteristic which had caused me so much to admire and value the preaching of Theodore Parker.

After remarking that the highest kind of proof is sail evidence, Mr. May stated these three remarking data the foundation of true religion.

1. That there is a God, perfect his every imaginable excellence, on whom we are dependent, and to whom we are remonsible.

whom we are responsible.

2. That God his made all men eyed in rights, and possessed of insilerable rights; and that lie has made each to be spiritually and personally independent of his fellows.

2. That God will always himself show respect to the inalierable rights of men, and perform his duties

the inalignable rights of men, and perform his during towards, them; and that one of man's inalignable rights (involving a corresponding duty on the part of any one who has the power) is to have his sufferings pitted and relieved.

In the course of his illustration of these ideas. Mr. May remarked that the creeds of the popular religion that been devised by men living under despottism, unacquainted with, and indifferent to the rights of man; that, having been educated to revers and obey power, irrespective of right, they had insigned and described their God as having the that creedings. oney power, irrespective of right, they had integred and described their God as having the characteristics of their earthly sovereign, and represented him as an thorized, by power, to practise the most flagrant disregard of justice, and as actually following 'his own will' in violation of the plainest dictates of ractitude as well as of benevolence. He said that the believers in these creeds will naturally lead selfish lives in inflatton of their local care than the lives in inflatton of their local care than the lives in inflatton of their local care than the lives in inflatton of their local care than the lives in inflatton of their local care than the lives in inflatton of their local care than the lives in the local care than the lives are the lives and the lives are the lives, in imitation of their God, and that in consequence of this characteristic, the churches of the bolongs, was formerly published in Boston, in a litpopular religion have manifestly not helped forward the tract of 36 pages, now, unfortunately, out of printanything properly called sanctification in their individual members, nor made even an attempt to remove ignorance and prejudice from their pupils.

At the close of his discourse, Mr. May paid

tribute of affectionate regard to the memory of bers of the American and Poreign Sabbath Union Theodore Parker. Great, said he, as are the obligations of the world to that noble man, it is indebted to him for nothing more than for his vindication of the character of God. If men's ideas of God are low. their aspirations cannot be high. Hence it is most important that God should be shown to them as He really is, as scrupulous in the performance of His duties as in the axaction of theirs, and as never using

power, or exerting authority, irrespective of right.
The principle of retributive justice is the foundation of God's government; retributive justice, exerciaed alike in this and in all other worlds, and in eter-nity as well as in time. Well-doing, in all regions and under all periods of His administration; necessa-tily tends to happiness—fill doing, to infact, Thus, his administration is always righteous, and its influ-

Since, however, the popular religion has always matter between you and are putted for the popular religion has always matter between you and are putted for the partial, capricious and vindictive, some men have always sought with us and, in my own behalf, I desire to place to escape from this monstrous doctine. They have before you, very briefly, some plain thoughts to which attempted this in two ways, by rushing into two opposite extremes. Some, by denying the existence of You say to Mr. Smith, 'You struck out, in the God; some, by exalting his beneficence in the future night of our history, and pushed forward through the world, at the expense of his justice, and representing dark wilderness of bigotry and prejudice, and with all mankind, of whatever character, as brought to a your engineering implements cleared the way for the level of uniform happiness and welfare rimmediately great army of progress. This is no less true than after death. Happily, we are not reduced to either of eloquent, as realized by us nearest the centre of Mr. these three alternatives. Trust in the uniform and un Smith's great influence. But you add: 'And now, changeable administration of a perfect God, and con-

man. And it will be accomplished, in the case of every kind of weapons which you expect them to carry. individual. Beyond the grave, as here, ain will bring forth evil, and righteonances will tend to welfare; and You are too hopeful in relation to Mr. Lincoln's ad these tendencies will ultimately bring all sentient beings into willing conformity with that rule of right has betrayed you into an attempt to play the carica to which God's will also conforms itself.

I must enter my protest against one expression used by Mr. May, because it gives countenance to one of publican party would bind the Lincoln Administra-the mischievous errors taught by the clergy of that tion to protect Mr. Garrison in the publication of

his 'clected' children Mr. May said, 'If the Bible, no means convincing, teaches it, then is the Bible no longer worthy of our confidence.

of the clergy, that the Bible is a unitary document, in solid column to his support. But, sir, we judge of everywhere consistent with itself, and next, their de- the future by the past. In our Legislature last winceitful theory that, if not accepted as a whole, it must fee, it was the Republicans that killed the Personal at variance with the truth. Hold

tt variance with the truth.

The Bible, instead of being one book, the product er, despite all your plausibility. of one mind, (as it is deceptively represented and ex- No, sir, Mr. Smith's mission is not fulfilled.) It of one mind, (as it is necessarily represented and a sufficient of will require something more than Republican pledges books, written by people of two different said conflict- to prove that we are not still in the deepest inight ing religions. And not only do numerous irre- of our history to Mr. Smith's great influence is as consilable discrepancies between its parts disprove the much needed now as a pioneer influence, as it ever hypothesis of its being a symmetrical whole, but there was. And he does well to complain of his old friends is not the alightest reason to believe that any one of for being satisfied with such helds. in Republican the forty or fifty writers of these several parts (ex-bledge have already proved themselves to be, surposed that his particular with whild ever be bound is apringing up where Mr. Smith had cleared away in one volume with my other, of these works; still the old pro-playery wilderness; and from the nature less with the collection of Jovich writers, or the coll- of this second growth, we judge that it promises well lection of Christian writers, in question; and least of to be homogeneous with the former, all, with the nulsm of these two collections which we

ASTURATED COOK TOWNS THE CO

This book, edited by Mr. Taylor, who original distinged a discussion of the question, thorough examines every point belonging to it. 2. The next best discussions is found in the

This may be had (very chesp, by the samely, \$10 s. hundred.) of R. P. Wallout, Anti-Sis-sary Office, 221 Washington Street, Boston,

3. The best brief treatise, or tract, proving from the Seriptore's that there is no such thing as a Christian Sabhath appointed by God for weekly observance, is spriited. The Sabhath: By Henry Grew, Philadelphia. This tract, of 25 pages, may be obtained of

the author, in Philadelphia. on the ground of reason as well as Scripture, is found in a volume of Arabbishop Whately's writings. The volume is called. Essays on some of the Difficulties in the Writings of St. Paul. Berry V. On the Abelition of the Law. proves, conclusively, the entire abelition of the Mosaic Law, including the Decalogue, by the establishment of the Gospel. And a long note appended to that Reset shows, as con-clusively, not only that the 4th commandment of that Jawish Decalogue imposes no obligation whatabolishes the Sabbath altogether, and that no part of the Hiplo, requires, or countenances, the observance of Bunday as a Sabbeth, and a sabbeth of the Bessy to which it

5. First Day Sabbath not of Divine Appointment with the opinions of Calvin, Luther, Belsham, Me-lanothon, Barclay, Paley and others. Addressed to the Rev. Justin Edwards, D. D., and to the mem By Henry C. Wright, Boston, 1848. 47 pages. I fear this excellent tract also is but of print. 6. Stone Him to Death | or, The Jewish and

Christian Dispensations Compared and Contrasted, New York; W. A. Townsend and Co. 1859. - 107 pages, paper covers.

This is a repkint of two admirable articles from the

Westminiter Review, one entitled Septenary Institutions, the other, Sunday in Great Britain. Any one of these six works is sufficient to show that Christianity does not inculcate, nor recognize, the observance of a weekly Sabbath. o. x. w.

A WORD TO HON. D. E. SOMES In a late number of the Liberator, I have seen, for

the first time, a letter of yours, addressed to Hon ence upon man always beneficent. Gerrit Smith. I have no desire to interfere in a Since, however, the popular religion has always matter between you and Mr. Smith; but we of Cen

instead of sharing in the victory, you stand hacking formity of our lives to it, are far better than either. | away at the old stumps, and censuring the friends of Everlasting progress is the duty and destiny of human rights because they are not simed with the

In this you show yourself not a little belogged ministration, should he be the next incumbent. This

You aver that the platform and pledges of the Repopular religion whose vices he was exposing.

an anti-slavery paper in Bichmond, and Mr. Phillips
Speaking of the dreadful hypothesis of a bell, the in 'stumping the South,' should he wish to do so. intolerable sufferings of which are neither suited nor. In this I concur. They stand pledged to make good designed to reform the sinners who are subjected to the Constitutional guarantee of free speech and a even compassion, much less help, either in the up to this standard is, that they will have the power Heavenly Father, or the most loving and tender of to do so, if they elect their man. Such logic is, by

Convince the friends of impartial freedom that Mr. Lincoln's administration would perform all that you This expression favors, first, the false statement have pledged it to perform, and they would come forth be rejected as a whole Both these ideas are directly Liberty Bill. They have sacrificed principle to gain power, and they will sacrifice principle to refain pow-

support of an incontroversitie theory, have upon comprehensive and philosophical view of the whole scope of human rights.

The book contains some particulars given by Mrs. Riss Barney, in a letter to T. W. Higginson, on the vocation of women in Nantucket fifty years ago, and at a later date, which cannot full to be read with interest. The following extract, the conclusion of the last letters, will give the scader an idea of the rare beauty and classic slegance of the style in which it is written:

"In the ballade of Northern Burope, a loving sister tred out with her bare feet the nettles whose fibre, woven into clothing, might, one day restors her brothers into human form."

"Your feet are shod, your nettles are guthered! will your feet are shod, your nettles are guthered! will you tread them out coursecously, and so restors to

consideration of the protection of contention and hard words in the protection of the protection of

There has been the usual amount of fever and to depart, and then the bursts of cheering and the fuming. All the acute symptoms of the lionizing shaking of bandkerchiefs came again, more madly

States is a deeper and wider thing than it appears Josiah Quincy, senior, allowed his name to be

germ in the leafy neson of the grand old lengths.

He was subject to the Crown at his birth, and lived mother.

Every door has been ready to fly open to this young heir of our and their past history, and by courtesy to place the soil of this great new English world as a carper beneath his feet, and such a geni crown impulse is not to be confounded with nicre the light of the brain has set.

er for the New York Tribune, in giv

comprehensive and chilmophical view of able whole scope of human rights.

The book combines some particulars given by Mre Eliza Barney, in a letter, to T. W. Higginson, on the vocation of women in Nantachert fifty years ago and at a later date, which cannot fall to fie teat with interest. The following extract, the conclusion of the last lectars, will give the reader an idea of the rare beauty, and classic alegance of the style in which it is written.

"In the ballade of Northern Europe, a breing sizer wowen into clothing, might one day restore her brothers into human form."

Your feet are abod, year nattles are gathered! will year test then atture and the privileges of a blessed humanity? Opportunity is a rare and sacred thing. God seldom offers it twice. In the English fields, the top most bud waits only through the twiley hours of a single day fo open. If the sim do not ability, it withers and drops, and gives way to the lette superime. So it, is with the human, heart and its purposes. One by one they come to the point of blossoming. It the sunshine of faith and the serone heavier resolution fraction and the privilege set anide. Easu has sold his birthright, and the potting has lost in savor.

OHERIETAN LIBERTY.

We are sorry to say that Elder Stephen Brewer, to whose case we had occasion to rafer some eight on the first process. It will be orthorded to the point of part of the sunshine of faith and the serone heaver. The sunshine of faith and the serone heaver resolution fraction and the potting has lost if you faith, repel, delay, they wither at the core, and your crown is stolen from you, your privilege set anide. Easu has sold his birthright, and the potting has lost in sunshine of faith and the serone heaver resolution fraction from you, your privilege set anide. Easu has sold his birthright, and the potting has lost in the dear to go, fir speaking of the great ball at Montreal, which certainly were the most brilliant months past, as ill one of the picture, which is all I can site repel, delay, they wit

ET HARRIET BERCHER STOWE.

BY HARRIET BERCHER STOWE.

Let us have our word—just one of what every paper is full of. The Prince has been here; has danced, supped, been feted—bought pearls at Ball & Black's, and been to Barnum's Museum—done New York, in I do not know how a grander musical effect could show. ish pranks, worthy of people a little out of their heads.

But after all, setting these things aside as inevitable to human folly, the view of the Prince to the States is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the Prince to the states is a degree and with a think of the prince to the states in the prince to the states are the prince to the prince

States is a deeper and wider thing than it appears at first to be.

It is not merely the generous and kindly boy—in the kindliest and most interesting period of opening life—but it is an embodiment, in boy's form, of a glorious related nation, of whose near kindred America has every reason to be proud. England herself, with all her old historic honors—with garments woven in memorial threads from the looms of Milton, Spenser, Bacon, Shakapeare—comes modestly walking by our doors in the form of a boy just in the fresh morning of his days—modest, simple, kindly—the good son of a good wife and mother—and is something to make the tear start to see how quickly the American heart falt the pulsation of relationship, and the veneration for the dear old, kindly—the good son of a good wife and mother—and is a something to make the tear start to see how quickly the American heart falt the pulsation of relationship, and the veneration for the dear old, kindly—the good son of a good wife and mother—and is a something to make the tear start to see how quickly the American heart falt the pulsation of relationship, and the veneration for the dear old, kindly—the good son of the grand old English mother.

The National Intelligencer, in noticing the reply of Josiah Quincy, when asked for the use of his name in connection with the Boston hall for the rise of Wales, says.—It is so well phrised that, in itself, it presents a remarkable illustration of continued series to intellect. Mr. Q. will at a like honor to unite. The National Intelligencer, in noticing the reply of Josiah Quincy, when asked for the use of his intellect. Mr. Q. will at a like honor to unite, on a like occasion, with his grandson. But nature prohibits, and I submit. The National Intelligencer, in noticing the reply of Josiah Quincy, when asked for the use of his intellect. Mr. Q. will at a like honor to unite, on a like occasion, with the Duke of Josiah Quincy, when asked for the use of his intelligencer. I should esteem it a like honor to unite, on a like occas

He for a change with Part of the continue of these changes of the change of the change

oy the liberty for which I, in common with other struggled in early life.

As I have been fold that reports were circulate that I was induced to visit Buston by those w that I was induced to visit Buston by those who selected to make unoney out of sie, or that other shared in the profits of my visit, it is due to trade and so these who pays kindly aided me, that I should contradict this statement. I have received all that has been subscribed for me, and I am sure that in such selfish motived could have actuated those who have taken the superintendence of my visit in clarify. Mr. Coltin is no receive the compensation for his services which was proposed to him by my Buston services which was proposed to him by my Buston. Mr. Colton is to receive the compensation for his services, which was proposed to him by my Boston friends; and this is all that he receives. This statement I sign with my own hand.

RALPH PARNHAM.

Acron, Maine, Oct. 23, 1860. To the Editors of the Boston Traceller : To the Editors of the Boston Traceller:

I will give you a brief account of my journey home. When we arrived at Lawrence, there was a large crowd at the depot. They requested me to hold my hat out of the window, which I did, when they showered the 'needful' into it, as I never expected to see in my life. Then as the train more on, we left them amid such cheers as I never that them.

At Dover, No. H., I received the like reception and the worthy Mayor very kindly attended me our to Great Falls, and presented me with a ten dellar

and the worthy Mayor very kindly attended me over to Great Falls. I met with the same kind reeption as at Lawrence and Dover, and the ticket makes of the Great Falls I met with the same kind reeption as at Lawrence and Dover, and the ticket makes of the Great Falls Branch Railroad invited ne to a dinner, which I enjoyed very much.

After leaving Great Falls, I was received with hearty cheers all the way along until I arrived at Acton. I told them when I got home that 'I had seen the elephant,' and I was very glad to get het. I am in good health, and my friends think I am better than when I left home. I am sure that I am a well. I am very grateful for the honor done me by the invitation to visit Beston, and the many attentions which I received when there. I remember with special pleasure my visit to Bunkes Hill, attended by the Charlestown City Authoritie, the Military and the Music; also, the addresse deired on that occasion by the Mayor and Mr. Frething ham, I am also greatly indebted for the liberal sums of money, and the many presents I received. My thanks, which is all I have to offer, seem but a poor return for so many favors.

I ought especially to mention Mrs. W Fareham Lee, and the company of Lancers, and Mayor Dana of Gharlestown, and Mr. Gilmore's Concert Band, for their liberal presents.

Though I am in my 105th year, I am not pased all usefulness; I split my own kindling wood and build my own fires: I am the first one up in the morning, and the first one in bed at night: I never sleep or lay down in the daytime, but me at 5 and retire at 7, and this I continue summer and winter. I have always been temperate, and for over thirty years past I have not tasted a drop of spitinoss liquors, or even cider. I was never sick in my life, so as to require the attendance of a physician.

About 25 years ago I broke my thigh, by falling on the fee, and eat a very, light supper, never cating meat at supper. Thave no doubt it is owing.

I live on plain farmers' diet, drink tea and coffee, and cat a very light supper, never cating meal at supper. I have no doubt it is owing to thee abstraious and regular habits, and the avoidance of medicine at all little ailments, that my life has been o prolonged.
L'roted for General Washington for President

and hope to vote at the next election. This is the duty of every Christian freeman.

On the state of the sta

my direction, I have carefully read and approved, and Leign it with my own hand.

(Signed) RALPH FARNHAM.

In addition to what is stated in the letter relative to his journey home, we learn that after riding eighty miles in the cars, he took an open wagon and travelled seven miles. On reaching home, he at one went to the wood-shed, procured the necessary materials, and built a rousing farmer elike fire. A smart old man. He has yet, no doubt, many year before him.

VISIT OF RALPH FARNHAM TO THE PRINCE. -- By appointment; the venerable Ralph Famham called on the Prince of Wales at the Revere House. The interview is said to have been cordial and hearty. The Prince shook hands with the old reteran, and mid

e was extremely glad to see him.

The Duke of Newcastle asked Mr. Farnham if be saw General Burgoyne at the time he surrendered! was too. But you got the best of him there, said the Duke. Mr. F. said that Burgone's supplies were cut off, and they were in a wretched co-

dition.

In speaking to the Prince, Mr. Farnham mid, 'I hear so much to praise of the Prince of Wales, that I fear the people will all turn Royalists. The re-mark was received with much merriment.

The interview lasted about filteen minutes and was marked by the most cordial courtes and god feeling. It was an interesting event to wines an old veteran of the Revolution 104 years of age, shilting hands with a Prince whose Great Great Great Great Great Grandfather was on the throne of Englands the time he was born, and whose Great Great Grand-father (George III.) he contended against during the

Revolution.

Mr. Farnham said, that, in common with all our Prince, to show that past animosities were forget ton, and he hoped never to be revived. The Prese presented Mr. Farnham with his autograph. Mr. Everett and several distinguished gentlemen were a the parlor during this interesting interview.

A POLITICAL FORDERY. One of the most mean and impudent political tricks which has been concered during the present campaign is the fabrication of the following handbill by some unscrapulous Rell. Revent man.

Bell-Everett man or Democrat :-PIRST AMERICANY OF THE CAPTURE OF HIR PRESENTATION OF THE CAPTURE OF THE CAPTURE IN THE PROPERTY OF THE CAPTURE IN THE PROPERTY OF T RENDER OF HARPER'S FERRY TO CAPL. JOHN BROWN Let every man be on hand early. The occasion will keep you Wide Awake.