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directed, (POST PAID,) to the General Agent. T Advertisements making less than one square inand three times for 76 cents — one square for \$1.00. The Agents of the American, Massachusetts. Ismylvania, Ohio and Michigan Anti-Slavery Soects are authorised to receive subscriptions for THE

The following gentlemen constitute the Finan-Committee, but are not responsible for any of the the of the paper, viz :- PRANCIS JACKSON, ED-OTNEY, EDMUND JACKSON, and WENDELS



--- WILLIAM BLIMET CHANKING.

NO UNION WITH SLAVEHOLDERS.

The free States are the guardians and es apports of slavery. We are the jailers and con-

and by force restore their rights; but they are

Mour. We their children, at the end of half a tury, see the path of duty more clearly than they, and must walk in if. To this point the public mind

th, and an agreement with hell.

e in aiding other States in binding on men an

ghtsous yoke. On this subject, our PATHERS, IN

PARTIES THE CONSTITUTION, SWEETED PROF. THE

has long been tending, and the time has come for look-ing at it fully, dispassionately, and with manly and

of our fellow-creatures; nor ought this bond to be

on. . . There is so

wid. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, OCTOBER 19, 1860. WHOLE NUMBER, 1556.

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

J. B. YERRINTON & SON, Printers.

VOL. XXX. NO. 42.

fast Mr II seeck, the defendant, was connected rescue, does not seem to admit of contro-July Caton states in the most positive terms that he saw him leading the negro out of the on by the arm. And the fact to which numerout witnesses testify, that he prevented Mr. Meyer han supping the carriage when the fugitive that is escape, fixes him as one of the most active participators in the commission of the crime. Nor and you forget the important circumstance that he a president of the midnight meeting, the secrets crimination. What kind of a gathering was at such involved words and deeds too criminal to some in open day? They called no one to it but region few, the apostles of treason to the Conaution, and saints of sedition against all regulated stainty. Even Roots tells you that the sentiments there sounded strange to him, because he t tien taken as many degrees as he bas done

V. Phillipps asys that when a certain comdanthropists waited on him to purchase save, they aformed him that they received their oney from a sort of sordety, though, when crosscomment, he could not comember very clearly what es and as to the nature of the organization.

tientlemen, you oftaile through this evidence some simpses of that esotere band of conspirators against d whom Mr. Philipps swears he had heard beto be had arrived at Ottawa. Mr. Roots, who, bing a member, has the means of knowing, tells on that this organization is a mystic hierarchy, arranged on a scale of ascending degrees. And the efendant is its president. What principle constitots that society? What are its signs and watchout the highest of the initiated to answer. And et from the atrocious character of the doctrines publicly taught by the hierophants, and seditious nture of the acts done by the vulger herd of discoles, one can readily imagine all the mysteries. The first of the watchwords for the lowest degree is s text from the Bible, corrupted after the manner of the citation adopted by General Knox: ' Peace on arth and liberty to men! ' This sounds kindly and thristian-like so as not to arouse the fears of new converts, who have not as yet lost their reverence for eder and legitimate authority. Next, when the pupil becomes sufficiently advanced, they baptize him into the second degree, and whisper the watchword, 'Down with the Fugitive Slave Law!' At this stage of his progress, the graduate exhibits an astonishing metamorphosis. He suddenly grows elocano of words without ideas beginning to burn in his brain and bosom. His lips blaze with live lightnings as he shouts, 'Down with the Fugitive Slave law You know him by one glance, or the fall of a single sentence, for an orator of the Wendell billips and Garrison school. He is potent in extravagant laudations of England, and omnipotent in dealing out damnation against the laws and institutions of the country that protects him. He is mighty in the praise of Fox and Wilberforce, but majestic in the art of cursing the names of Washington and Jefferson. Then after the lapse of a short probationary term-for the course of crime is switter than the wings of the eagle—the aspirant is prepared for the third degree. Here the cry is, 'Crush the Constitution; it is a league with death and a covenant with hell.' The orators of this class employ chiefly one favorite and talismanic term, and that is one sometimes deemed offensive to ears polite. But still they repeat 'hell' semper et cent than they, blushes at the profamation. The men of this degree are mostly step-sons of America, whose only purpose in submitting to the rights of abption appears to be the finding of an occasion to stab the bosom of the generous country that receives them as her own sons. And now the proficient in the great science of coalesced sin and folly is ripe for the highest degree, that one which no stretch of genus can grasp until it has run as conductor on the underground railroad for a dozen years, and solen property, protected by the Constitution, to the salue of a hundred thousand dollars! And then they whisper in the arch robber's cars the final token, a travestied line from Horace: 'Hic nigger est, hun tu Romane amato, and give it a free translation. Love the nigger only—hate everybody

Gentlemen, they dare talk here of a partisan triumph. They blush not to use here the language of the hustings. Well, gentlemen, in one sense, a verdict for the prosecution would be a partisan triumph; but it would be a triumph in favor of that party alone which stands on the Constitution; and that party is an immense majority of the American people—all save the few preachers of distinion at the South, and the few disciples of the devil's Empel of abolition at the North.

Why, gentlemen, if Mr. Arnold excommunicates

Jon, even General Knox himself will vouchsafe you absolution . for he, too, believes in the constitution ality of a Fugitive Slave Law. And here I wish, in puring, to remark that the General suggested one brilliant invention in the administration of political justice, of which I cannot forbear to express my most hearty approval. He said, in the opening of his speech, that if the Southern fire-caters and the Northern agitators could only all be caught and collected together, he would vote for a law to gag them.

Now, it strikes my mind, that of all possible species of punishment, that of gagging would be most appropriate to their common offence. Some have proposed hanging. But that would be maliciously cruel and eruel, and worse still, altogether ineffectual. The boses of a genuine Abolitionist will not lie quiet in the grave, though you should bury him a bundr feet under the sod. His very ashes would stir if a negro walked over them; and the withered tongue would ery, in the music of Tennyson:—

He is coming, my own, my sweet, Were it ever so siry a tread, My heart would hear it and beat;

Were it earth in an earthly bed, My dust would hear it and beat; Had I lain for a century dead, Would start and tremble under his feet, And blossom in purple and red!

And blossom in purple and red!

No dead pupil of Garrison could, keep still under
the foot of a negro. The fleshless joints would leap
up, and rattle with sedition's life. Therefore, let
then live; but gag them kindly, with an easy gag,
and thus inflict a mild penalty upon that unruly
member that makes them dangerous. An Abolition-

ful faculty for escaping from legitimate confinement.

out again, and without bail or mainprise. No, the captives, to set at liberty those who were gentlemen, their prison was, as their prison will be, bruised; yea, this very religion binds me to those the Revere House. Nor do we ask of the Court any in bonds as bound with them. Tell me, sir, with penitentiary service on the part of the defendant. Knox himself. We will entreat his honor to have Mr. Hossack comfortably gagged, and leave him alone for a little while, to ponder on the Constitution he has violated and the laws he has outraged with insurrectionary mob force.

In conclusion, gentlemen, let me say again, and for the last time, that by no efforts of ingenuity, or falsehood, can your verdict be misrepresented as party triumph. It is the Constitution of your country and the majesty of its violated laws that call for a verdict of guilty. It is the voice of your fathers from the dust of their glorious graves which demands a vindication of their memory. Oh! by the names of the great men gone, who made this law, I adjure you to do your duty! In the name of Henry Clay, whose character, like the statue of the Apollo Belvidere, was pure as crystal stone from the heart of the everlasting hills; though the scavengers of politics once cast their faith upon it, too and the low herd of knaves and dupes begrimed it with the impress of base fingers touched by bribes, yet the flow of a nation's tears in the late remore of love have washed it all away, and left no stain on the marble; by the name of Daniel Webster, that mind majestic as Olympian Jove, when pealing the trumpet of thunder, and beautiful in golden words as the god of the morning in purple splendors, that most potent intellect the western half world Roman poet, 'Cui viget nihil simile aut secundum, -without an equal and without a second: by the name of George Washington, that greatest name in the annals of all humanity, the name of him who signed the first Fugitive Slave Law; by all the names that galaxy of immortal lights-affixed forever to the Constitution of your country; by all these, and, aye, by every star on the banner which their bravery flung to the sky, I implore you, gentlemen, to do your duty, for your own cakes, for the sake of the memory of such ancestors, and above all and before all, for the sake of that Union which gives us and our children a name among the nations of the earth.

### SELECTIONS.

From the Chicago Democrat. SPEECH OF JOHN HOSSACK, Convicted of Violation of the Fugitive Slave Law, before Judge Drummond, of the U.S. District

May it please the Court : I have a few words to

Court of Chicago.

say why sectence should not be pronounced against me. 1 am found guilty of a violation of the Fugitive Slave Law, and it may appear strange to your Honor that I have no sense of guilt. I came, sir, from the tyranny of the Old World, when but a lad, landed upon the American shores, having left the dreadint system. The great Washington, in my kindred and native land in pursuit of some his last will and testament, carried out the spirit of place where men of toil would not be crushed by the property-holding class. Commencing the strug-gle of life at the tender age of 12 years, a stranger in a strange land, having to earn my bread by the sweat of my brow, your Honor will bear with me, unaccustomed as I am to appear in Courts, much less to address them. I have feared that I might fail in bearing myself on this occasion worthy of the place and the position I occupy, and the great principles involved in the case before you. I say to your Honor, there'ere, if I fail in observing the

judgment and error of the head, and not of the heart. Therefore I do not think I shall fare worse

of pseudo saints standing in the holy places, and much the great parties of my adopted country dif-with sanctimonious visages, up-turned stony eyes, fered upon banks, tariffs and land questions, in one close clean shaved lips, and hearts of ice, thanking thing they agreed, in trying which could stoop the God that they are not like the publicane and sinners lowest to gain the favor of the most cursed system of the South. Gag them! Silence the clamor of of slavery that ever swayed an iron rod over any those pharisees who have literally turned the temple nation, the Moloch which they had set up to which of religion into a den of negro thieves! And I they offered as human storifice millions of the chilknow of no means calculated to operate more effect dren of toil. As a man who had fird from the tually in the right direction than a verdict against crushing aristocracy of my native land, how can I this defendant. One such lesson, to show the law support a worse aristocracy in this land? I was strong enough to enforce its own sanctions, may do compelled to give my humble name and influence to more good than ten thousand sermons on the text of a party who proposed, at least, to embrace in its the Constitution. 'But,' they cry, with simulated sympathies all classes of men, from all quarters of tears and in lugubrious tones, 'your verdict will the globe. In this choice I found mysulf in the consign this defendent to the penitentiary!' Does company of Clarkson and Wilberforce in my native any man believe that? And, even were it so, what land, and of Washington and Franklin, and many would be the harm? These rescuers have a wonder- such, in this boasted land of the free; and more than all these, the Redeemer in whom I humbly They have been nominally in prison already, but trust for acceptance with my God, who came to only for an instant. They walked in merely to walk heal the broken-hearted, to preach deliverance to these views, can I be anything but an Abilitionist? Surely for this I ought not to be sentenced. Again, sir, I ought not to be sentenced, because

the Fugitive Slave Law under which I am torn from my family and business by the subtle tools of the Slave Power, the slave-breeder and the slave-hunter, is at variance with both the spirit and letter of the Constitution. Sir, I place myself upon the Constitution in the presence of a nation who have the Declaration of Independence read to thom every Fourth of July, and profess to believe it. Yea, in the presence of civilized man, I hold up the Constiaction of my adopted country as clear from the blood of men, and from a tyranny that would make crowned heads blush. The parties who prostitute the Constitution to the support of slavery are traitors—traitors not only to the liberties of millions of enslaved countrymen, but traitors to the Constitution itself, which they have sworn to support. A foreigner upon your soil, I go not to the platforms of contending parties to find truth. I go, sir, to the Constitution of my country: the word slave is not to be found. I read, We, the people of the United States, in order to form a more perfect Union, establish justice,'-yes, sir, establish justice, — to promote the general wel-fare and to secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." These were the men that had proclaimed to the world that all men were created equal; that they were endowed by their Creator with certain inalionable rights—life, liberty, and the pursuit of happiness; and contended even unto death for seven long ness; and contended even unto death for seven long years. Can it be, sir, that these great men, under cover of those hallowed words, intended to make a government that should outrage justice and tram-ple upon liberty as no other government under the whole heavens has ever done? This dreadful power that has compolled the great political parties of the country to creep in the dust for its power; that has debauched to a large extent the Christianity of the nation; that bids a craven priesthood stand with golden rule in hand, and defend the robbing of others of their babes, and husbands of wives; that bids courts decree injustice. Sir, plant myself upon the Constitution, and demand justice and liberty, and say to this bloody Moloch, away! Sir, the world has never farnished so great a congregation of hypocrites as those that formed the Constitution, if they designed to make it the greatest slaveholder, slave-breeder, and slave-catcher on earth. He is a great slaveholder that has a thou-

sand slaves; but if this law is a true exponent of the Constitution, this Government ordained for justice and liberty holds four millions of slaves. No, sir! no! for the honor, of the fathers of my country, I appeal from the bloody slaveholding statute to the liberty-loving Constitution. While these fathers lived, State after State, in carrying out the spirit of the Constitution, put an end to the dreadinl system. The great Washington, in the Constitution. But, sir, the law under which you may sentence me, violates both the letter and the spirit of the Constitution. I have a word to say upon the articles of the Constitution which is is claimed the Fugitive Slave Law is designed to is claimed the Fugisive Slave Law is designed to carry out. 'No parson held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on the claim of the party to whom such service or labor is due.' That is the provision that is claimed transforms the Goyusual forms of the place, it will be from a want of the heart. Therefore I do not think I shall fare worse at the hands of your Honor, if I state plainly my views and feelings on the great question of the age—the rights of man. I feel that it is a case that will be referred to long after you and I have gone to meet the great Judge of all the earth.

It has been argued by the prosecution that I, a foreigner, protected by the laws of my adopted country, should be the last to disobey those laws; but in this I find nothing that should destroy any sympathy for the crushed, struggling children of toil in all lands.

Burely I have been protected. The fish in the rivers, the quail in the stubble, the deer in the forest, have been protected. Shall I join bands with those who make wicked laws, in crushing out the poor black man, for whout there is no protection but in the grave, where the wicked cease from the other was conquered, and where a slave never breathed. Let a slave set foot on that shore, and his chains fall off forever, and be becomes what God made him—a man. In this far-of land I heard of your free institutions, your prairie thands, your projected canals, and your growing towns. Twenty-two years ago I landed in this city. I immediately engaged on the public works. In the process of time, the State salled to proque some you carry on the public works. In the process of time, the State salled to proque some of the search of the sall some sall search of the salled to proque some of the salled to p ernment into a monster of iniquity. I have read over and over, that article interpreted by all laws o

The law, sir, under which I appear before you, duty has called me nearer home; but when He that overrides these plain provisions, and commits this whole question to one man, and offers him a bribe to trample right and liberty under foot. I know, sir, it may be said Jim Gray was a slave, and not entitled to these humans provisions. Had he never worn the chain of the oppressor, nor felt the lash of the bloody task master—had he been a liberty would have been all the same. His liberty would have been stricken down, and he been given to the party claiming his life-long toil, and your Commissioner would have pocketed the bribe offered by this law for doing such a crima against things be? Can it be possible? What country is this? Oan it be that I live in a land boasting of freedom, of morality, of Christianity? How long,

the Constitution provides for trial by jury, I ought ship this great image set up in this nation? Yes, liberty and life-long toil without day process of law, guilty. I am guilty of no crime, I therefore ask without trial by jury. Sir, this law tramples so for no mercy. No, sir, I ask for no mercy; I ask flagrantly upon the spirit and letter of the Consti-

Before passing from the Constitutional objections to this law, I would call the attention of your thins to the partiality of the law, which is so at variance with the designs of the Fathers in organand o'ms to the conclusion that slavery was to be fostered, guaranteed and protected far beyond everything else in the country. Admit that Jim Gray will be considered as having done honor to thing else in the country. Admit that Jim Gray will be considered as having done honor to God, to humanity, and to themselves.

I am told there is no appeal from this Court, yet I do appeal to the court of high Heaven, when property? Phillips's horse escapes from him, and is found in a distant State, but the President of the United States, and every department of Government sat of the Mast High. United States, and every department of Govern-ment seat of the Mist High. for some reason, his property in man is so much more holy and sacred, that the whole Givernment is bound to take the track and hunt the poor, panting fugitive down, and carry him back to his chains and bondage at the Givernment's expanse.

CHICAGO JAIL, Oct. 3, 1860.

Sir, under a Constitution unstained by the word slave, we have a law magnifying slave property slave above all other property in the nation—a law giving the nation—a law giving ing it guarantees that no other property could possing it guarantees that no other property could be a considered in the country of the count

John G. Fee is driven out of his Kentucky home, nd robbed of the fruits of his life-long toil. states, and returned his slave to him at its own ex-

ean be enacted so that out that it will had men deluded or base enough to execute it. The law of
luded or base enough to execute it. The law of
legypt that consigned the new-born base to the
slaughter found tools for its execution. The bloody
decree of Herod found men ready to obey the law of
the country, though it commanded the slaughter of
the country, though it commanded the slaughter of
live peaceably with all men, and to provide things
honcet in the sight of all. Conscious as I am of
many failings and imperfections, I am conscious of
no one act, in all this time, where I intended to indecree of Herod found men ready to obey the law of
the country, though it commanded the slaughter of the country, though it commanded the slaughter of men; and I know not one mad in the State of Interest innocents of a province. Sir, tell me not of nois, yea, in the whole world, that I would do men ready and willing to execute the law. My Reaght but good to, if it were in my power.

Friends and neighbors know that nothing but my and yet whose name is all my trust, although he know no sin, yet he was crucified by law.

In reference to myself. Fellow-citizens, you build have no sin, yet he was crucified by law.

will urgs why sontenes ought not to be pronounced against me. This law, which I think I have proved coutrageous to the rights of man, is so obviously at variance with the law of that God who commands me to love Him with all my soul, mind, might and strength, and my neighbor as ayestl, and the Bodesier that took upon him my nature and the mater of poor Jim Gray, has been so particular in telling me who my neighbor is, that the path of duty is plain to me. This law so plainly tramples upon the divines law, that it cannot be binding upon my human being under any circumstances to obey it. The law that bids me do to other men as would have other men do to me, is too plain, too simple to be misunderested. But, irr, I can now lish to the general law of fove in exacting for my duty in this particular case. Permit me to refer your Honor to the oldest law-book in cristment though it may not be in one in this court, yet I think it better authority than Blackstone or any law-book that ever was written. It is the book of books. In that book if find some apsoial enactiments given to the Hobrew commonwealth, that leave me in no doubt as to my duty in references to this laws. He that stealeth a man and solicith him, or if he be found, is his hands, he shall surely be put to death. Again, Thou shalt not deliver man being and the law of the state, and you compeled? If it is open to do the mander that has example upon the important processes the base of the put to death. Again, Thou shalt not deliver and the mander of the means and solicith him, or if he be found, in his hands, he shall surely be put to death. Again, Thou shalt not deliver and the mander upon the put to death. Again, Thou shalt not deliver and the mander of the monanting. Set the whole system of the first has been as an and solicith him, or if he be found, in his hands, he shall surely be put to death. Again, Thou shalt not deliver the state of the put to death, and the put to will arge why sentence ought not to be pronounced against me. This law, which I think I have proved

REFUGE OF OPPRESSION.

THE PUNISHMENT DUE TO HIM WHO ABSISTS IN RESCUING A FUGITIVE SLAVE.

At the February Term of the U. S. District Court

the Northern District of Illinois, John Hossaskra

the Northern District of Illinois, John Hossaskra

the plan of Old Pythagoras was wiser, for the taught

list pupils, not alone how to talk, but first of all,

who will be a substantial to the first of all,

who had a substantial to the first of the substantial to the but his pupils, not alone how to talk but the substantial to the but his pupils, not alone how to talk but his pupils, not alone how to his his pupils, not alone how to held their tongues, placing them and silence of severy near. Try the results from the Argument to the Jury of

light a picalet for slave-catching!

A W. Arrungton, Counsel for the Prosecution, Counsel for the Prosecution, I cannot had to go beyond the name of the sail, worship the golden image, worship not good in the son out try. No strength of my manhood. I have eleven children, the distinct of this my adopted country. No are are attentiated to this worker of the transmitted of the worker of the ward of the proposed to carrying out and it is because in its welfage; the part had to severy nor. The plan size in the cash in board and ungodly laws, and love the freedom of the cash in board and ungodly laws, and love the freedom of the resource of the ward of the ward of the pupils with the stand belowing the pupils with the stand in the stand of stand ungodly laws, and love the freedom of the resource of the ward under the transmitted of the ward of the w

No. sir; in a Court of the United States, while O, how long shall the people bow down and wornot to be sentenced for raising my hand to rescue a the Jury say guilty, but recommend me to the fellow-man from a mob that would strip him of his meroy of the Court. Mercy, sir, is kindness to the

sing this Government. No man can read the Con- counted the cost. I am ready to die, if need be, for stitution—in which the word slave cannot be found; the oppressed of my race. But slavery must die; from which the idea that a min could be reduced to and when my country shall have passed through the a thing, and held as property, was carefully excluded—no min, I say, can read that Constitution, must cost, and when the history of the great strug-

ment, is not put on the track until the horse is I have, sir, endeavored to obey the Divine law found, and then return him to Phillips's stable, and and all the laws of my country that do not conflict then pay the whole bill from the National Treasury.

No, sir. But his slave escapes—he runs away, and that it may then appear that I have done my duty.

CHICAGO JAIL, Oct. 3, 1860. Citizens of Cook County :- From your own jail, sibly obtain. Sir, the partiality of this law is so great, that it stands opposed to a Constitution that guarantees equal justice and protection to all.

Who am I that you, citizens of the State of Illinois, should erect such a place as this, and give me place in it? I am a native of the free hills o and robbed of the fruits of his life-long toil. There is no power to secure him his home, or protect him in his rights of property or opinion. But had John G. Fee only owned a slave, and his slave escaped, the George this law, would have followed by the George the state of the Heltal When your noble sity—noble in its youthful vigor, more noble in its future when it becomes the wes-States, and returned his slave to him at its own expense. Your Honor will pardon me. (If I need pardon,) but I cannot, for the life of me, see what there is in robbing a man of his inalicable rights and enslaving him for life, that should entitle it to the special and possiliar protection of national law.

I am aware, sir, that I shall be reminded that judges, marshals, attorneys and many citizens, regard this law as Constitutional, and stand ready to state though it trample every principle of the state of pard this law as Constitutional, and stand ready to it have sent millions or business of grain to your city, areoute it, though it trample every principle of the and have taken from it many millions of feet of Declaration of Independence in the dust. Sir, no law lumber. In all of this time, I have endeavored to live peaceably with all men, and to provide things

men ready and willing to execute the law. My Redeemer, whose name I am hardly worthy to speak, and yet whose name is all my trust, although he knew no sin, yet be was crucified by law.

Again, sir, it will be seen that some whom the world calls doctors of divinity and doctors of law, have undertaken to prove slavery was guaranteed by the Constitution. If that be so, in the name of the Most High God, tear out the red strip of blood; it was not written by the Angel Gabriel, nor nailed to the should open her jails, and give me a place among her murderers and robbers? Last autumn a follow-man, it was claimed, escaped from the house of bondage. That Providence that orders the steps of all men directed him near to my door. I saw what I thought has was a conspiracy of the Judge, Mayor, and attorneys, Marshals and slave-hunters, to reduce that man to slavery, in violation of the Constitution of

From the Chicago Democrat.

THE SPEECH OF JOHN HOSBACK. The speech of John Houseck, printed in the Democrat of yesterday, produced a profound impression in this community. The demand for copies of the paper containing is was large, and as our edition

was exhausted before the demand was satisfied, we reprint it this morning on our third page.

The fines imposed upon Mr. Hossack, his brother, and Mr. King, all found guilty of having in their hearts the common sympathies of humanity, although light in themselves, carry with them the entire the common sympathics. though light in themselves, carry with them the entire costs of the prosecution in each of the cases, some of which were tried twice. Not only must they pay into the Treasury of the Federal Government the sum of one hundred dollars, fifty dollars, and ten dollars each, but they must pay the fees of the lawyers who prosecuted them, of the jury which found them guilty, and of the cloud of witnesses, slave owners, slave-catchers, and United States Marshals, who hore witness against them. We are told shals, who bore witness against them. We are told that these costs will amount to some \$2,500 in each case. This sum these men are not able to pay—ever if they were so inclined; and the conseque they must languish in our county jail, amid felons and harlots, until some providential deliverance shall and harloss, until some providential deriversal and release them. They are thus punished because they did for a fellow-man, what every one of us would do even for a hunted and persecuted dog. For obeying the dictates of common humanity and of pure Christianity, they must thus suffer. And this is the latter half of the 19th century! Last night, as Hossack and his two companions

in bondage stood at the grated windows of their cells, and beheld long lines of men, dressed in uniform, bearing torches, marching to the sound of martial music, and piercing the ear of night with acclamations of honor to Stephen A. Douglas. That statesman claims, as one of his chief recommendastatesman claims, as one of his onlet recommenda-tions to public honor and esteem, the fact that he labored and voted for the passage of the law, under the provisions of which these men, of pure and blameless life, are now torn from their families and immured with felons. On one side of the grates were men who had done only what Christ as apostles would have done—what every man with a heart true to humanity must have done. On the other, a man who at the best cares not whether slavery is voted up or voted down—cares not whether our country shall be free or slave—cares not whether the laborer shall own his own sinews and the fruits of his own toll or whether they shall be the property of another. The friends of freedom are rewarded with a prison cell and prison fare. For the enemy of freedom—or at least the equal friend of slavery and freedom—are proud processions, shouts of welcome, enthusiastic manifestations of honor and delight. And yet this is America—the land for whose freedom Washington fought and Pulaski fell!

WHAT SHALL BE DONE?-ARE WE HYPOCRITES. OR ARE WE NOT?-IMPRISONMENT OF HOSSACK.-Yesterday afternoon, Mayor Wentworth, after reading the letter of Mr. Hossack, went to the sail, for the express purpose of paying his fine, and liberating him, when, to his great surprise, he found another gentleman with him, Mr. King, imprisoned for the same offence. He there learned that the costs in each that the prisoners were to stand committed until they were paid. Not only so, but they have got to stay until they pay their own board; for the United States has to pay this to Cook county, and the United States charges this expense over to the prisoners, refusing to liberate them until the whole is paid. This comes as near to eternal impresument as any thing in this world can; for, as these gentlemen are poor, and unable to pay the costs, the bill will daily ncrease against them, and the longer they stay, the longer will they have to stay. So, if any one is going to help them, that help should be extended at

There are many persons who say, that if the Republicans help these prisoners until after election, it will hurt the Republican prospects! These men said that our articles about John Bressen would hurt our prospects; but we ran for Mayor, and if we lost by them, we are not aware of it. On the contrary, they gave us strength with the men of heart. So the mere spoilsmen, the other night, said, if our torchlight procession went by the Tremont House, where Gov: Seward stopped, it would be called a Seward procession, and thereby injure their prospects for office—because Mr. Seward is unprospects for office — because Mr. Seward is unpopular with the friends of alavery, many of whom
they want to fool into the support of their ticket.

We left the Democratic organization entirely upon
this one idea of slavery. The Republican party has
no other idea. Everything else is as common to the Douglas men as to the Republican party. Speak of a Tariff, Homestead Bill, Pacific Railroad, etc., etc., and the Douglas men will tell you they agree with you—and we believe they do. Speak of the right of man to enslave his fellow-man, and there is a quar-

ol at once.

We justify no violation of any law. The Fugitive Slave Law is an infamous one. The Southern people go to the coast of Guines, and steal a freeman. He escapes to Illinois. Some one comes from the South—we do not know whether he is a kidnapper or not, and claims him as his slave. The negro mys or not, and claims him as his slave. The negro mays
he is free; the white man easy he is a slave. Now
we admit that the Constitution requires us to send
the negro South, when process to be a slave. But
the present Fugitive Slave Law embraces more than
the Constitution requires of the North. There is
no trial in the free States; the trial must take place
in a slave State, and if a white man goes to defend no trial in the free States; the trial must take place in a slave State, and if a white man goes to defend the negro, he is mobbed, or tarred and feathered, if not murdered. Every day's newspaper brings as a account of negroes who are stolen from the coast of Guinea. John Hossack, not knowing but the negro Jim Gray might be one of these, and having no chance to prove it without endangering his life by going South, smirts the negro on his way to liberty. In this, what did he more than tens of thousands of men, women and children in the North would have done, under the same circumstances?

The Practice State Leave is informed by the contract of the same circumstances.

men, women and children in the North would be done, under the same of counstances?

The Fugitive Slave Law is inflamous in its visious, and there are circumstances under we almost every Northern man will violate it. However, is a man of heart. His sympathies with the oppressed of humanity. He is a sufficient to the cause of Espablicanism. Shall we turn back upon him, and prove ourselves before the we hypocrites in our support of the Espablican conjustion? Where is our State Central Committed that they not collected thousands this year to expended for the good of the cause? How he could they expend the contributions of a will people than to liberate Mr. Hossack from fail? It not better to pay Republican money for J. Hossack, than to pay it to Herr Kreismann, such men as controlled the late Convention in Congo? Old Line Atollitonists, where are years of the State Central Committee allows Hossach in Central Central

Shall we not have a public meeting on this matter? Who will lead off? We are ready to follow. Let us never have a Republican meeting in this city, except to liberate Hossack and his companions in imprisonment, until their fines and the costs are paid. Men of hearts! where are you? Are you willing that the selfishness of a few party leaders shall disgrace the whole party with the charge of heartlessness? Let us have a public meeting. What way you?

SHALL HOSSACK ROT IN JATES

We are obliged, in order to supply the extrao dinary and unceasing demand for it, to reprint this morning, for the third time, the speech of John Hossack, delivered in the United States Court, when asked why sentence should not be pronounce upon him for a violation of the Fugitive Slave Law.
We first printed this remarkable speech on Friday
morning. It immediately created a marked sensation in the city, notwithstanding the town filled with the crowds who had gathered here to welcome Senator Douglas. Our regular edition was soon exhausted, and we printed a second edition to supply the demand for the speech at our counter. We re-inserted the speech in our paper for the erted the speech in our paper, second time, on Saturday morning. We wer obliged to print three editions of this issue in orde to supply the demand; and after our forms had been taken up stairs, orders came in for 500 copies which we were unable to supply, so that we are obliged to re-print it again to-day, and even the large extra edition we shall strike off will probably fail to eatisfy the demand which will be made for

What does all this mean? Simply that the heart of the people has been touched. The noble, simple, dignified and truthful utterances of John Hoseack have touched a chord in the heart of the people—poor and rich, obscure and prominent, Demo

Let the people go to see Mr. Hossack to-day in jail. They need not be ashamed or airaid to go—

Stone walls do not a prison make, Nor iron bars a cage : Makes these a hermitage ;

and the deed for which John Hossack is imprisoned in our common jail sheds a halo of glory around its gloomy walls, which no man to-day need be ashamed

We justify no violation of any law. Our whole life will bear us out in the assertion, that we have always contended for the enforcement of every law, as long as it remained on the statute-book. If laws are unjust, let us go to work to repeal them. The best way to bring home the injustice of a bad law is to enforce it honestly. This very imprisonment and suffering of John Hossack and his companions un-der the provisions of this infamous Fugitive Slave Law, will go far toward creating that state of feeling which will demand its repeal or modification.

But Mr. Hossack believed he was violating no

law. Read his speech, and see if his defence is not unanswerable. Every day we hear of free negroes being stolen from the coast of Africa, and brought to our shores. Now, there is every reason to be-lieve that Jim Gray, the negro for whose rescue Mr. Hossack is punished, was stolen five or six years ago, from the coast of Africa, and was never legally slave. The Fugitive Slave Law does not provide for the rendition of tree black men to any kidnapper who may come after them. It provides only for e return of slaves-and Mr. Hossack did not believe Jim Gray to be a slave.

But read his speech, and then go and see him.

We print in another place this morning a letter from a Scotchman, who says he is willing to do his chare toward paying the costs of Mr. Hescack's trial and conviction, for which he is now imprisoned.

Scotchmen of Chicago! go and see this country-man of yours, impresoned for an act which in Scotland would make his name honored from Glasgow to the Highlands. He came to America because he loved Freedom. But for practising the very principles of Freedom which he learned in Scotland, he is treated as a felon in America. Go and see him, and comfort him.

Ministers of the Gospel of Jesus Christ! go and see John Hossack! Remember, that for obeying the commands of his Redeemer, who has told us to remember those in bonds as bound with them, he is cast into prison. On this Sabbath morning, he hears the sweet chime of the church bells—but, like Peter the apostle, he is imprisoned, and as yet the angel of the Lord has not appeared to break his The days of miracles are past. The disciples of old prayed for Peter's liberation, and as they yet prayed, he knocked at the gate for admission. I will take paying as well as praying to get John Hossack out of

Old Line Abolitionists! go and see John Hos-sack! He is one of your noblest brethren. He has something to tell you which will make you wiser and, perhaps, sadder men! It is a very strange thing that the Chicago Democrat is the only paper in this city which has dared to publish his speech in his own detence .- Chicago Democrat, 8th inst.

> From the Chicago Times and Herald. THE OTTAWA SEDITION CASE.

The following are the remarks of the Hon. Thos. Draminond of the U. S. District Court, on the occasion of passing sentence upon the prisoners Hossack, Stout and King, convicted for violating the Fugitive Slave Law at Ottawa.

UNITED STATES DISTRICT COURT. The United States vs. John Hossack and others.

October Term, 1860. The defendants were brought before the Court for sentence, having been tried and convicted for rescuing a fugitive slave at Ottawa, on the 20th of

The Court said that inasmuch as some of the questions of law which had been presented in these cases were new, it was the wish of the Court to consult the Judge of the Supreme Court for this circuit, Mr. Justice McLean, upon the points involved, before sentence was pronounced. The whole history of the case, including all the testimony, the ruling of the Court, and the argument of the counsel upon the questions of law, had been presented to him, and by him considered, and he had expressed his entire concurrence upon every point ruled. It only remained, therefore, to pass the sentence of the law upon the defendants. John Hossack, one of the ofendants, in answer to the question why sentence should not be pronounced, then requested leave to state some reasons why sentence upon him should not be passed, and on the Court granting the permission asked, read a long written protest against the action of the Court, which has been published. When Hossack concluded, the Court addressed him substantially as follows :-

substantially as follows:—
It is proper to premise that though Hossack had intimated to the Judge personally, immediately before the meeting of the Court, that he wished to say something, and the Judge had stated he might do so, provided he did not abuse the privilege, the Court did not expect such a paper as was read, and consequently what was said by the Court was said at the moment without notes, and there was no reporter present. It is possible, therefore, in the statement of what follows, as it is given from memat of what follows, as it is given from memory, there may be a few sentences which were not actually spoken, and that there may have been some spoken which are not here set down. The object has been merely to give the leading ideas of the Sourt in the remarks which were made.

The Court-Judge Drummond. It is rather an abuse of the privilege allowed to you to read such a document as we have just heard. If I understand it correctly, the substantial part of it is that you insist that the law under which you have been con-victed is unconstitutional. That point was fully considered by the Court, even though it was not made by your counsel; indeed the binding force of the law was conceded by them. They, in terms, admitted the law was constitutional. And it is one of the most remarkable cases of the hallucination which will cometimes come over the mind on certain subjects, that, after what has occurred, you will still insist the law under which you have been convicted is contrary to the Constitution. Let me recall the is contrary to the Constitution. Let me recall the leading facts of the case. The slave had escaped from Missouri; he was in the enstedy of an officer, who held him by a warrant from a Commissioner, obtained by the person to whom the service was dae, and who was there at the time of the resone estaining him. You knew all this by express information communicated to you at the time by the highest judicial officer of the State, who appealed to you in the strongest manner not to attempt a resone. You chose to disregard all these warnings and, under the dictates of your conscience, as you call it, to set them at defiance, and to weens the slave by violence from the hands of the officer of the law.

The allegation that the law of 1850 is tutional is a mere pretext—it is a cover to concea an attack upon the Constitution itself. It is true the Constitution does not use the word slave. I left slavery where it found it, in the States, and de clared when a fruit left slavery where it found it, in the States, and declared when a fugitive escaped from one State to another he should be surrendered up to the claimant. There has never been any difference of opinion among sensible men who understand the subject that the provision in the Constitution which declares; 'No person held to surrice or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be dee,' included a negro, who, by law, was held as a slave in the State from which he escaped. If, then, this be so, and words can be used so as to express a meaning in the case contemplated, an obligation was imposed somewhere, and the authority of Congress to inflict a penalty on any one who interfered by violence with this right of the claimant thus guaranteed by the Constitution, and sought to be enforced under the warrant of a commissioner, is as unquestionable as its authority of crisics a security of the claimant thus guaranteed by the constitution, and sought to be enforced under the warrant of a commissioner, is as unquestionable as warrant of a commissioner, is as unquestionable as its authority to inflict a penalty for stealing a letter from the mail, or for a violation of the revenue law. warrant of a commise Once admit the clause in question was intended to mean a slave, and the conclusion is as irresistible as any one drawn from a problem in mathematics. That it had such a meaning, all contemporaneous history demonstrates. He who doubts on this point is profoundly ignorant on the subject, and it is folly for him to discuss it. It was, then, an effence under the Constitution - this interference by force with the right of a claimant for which Congress could impose a penalty. But it is said that the slave ought to have a trial by jury in the State to which he has escaped. That was a matter exclusively for Congress to determine. If a person comual is tried anywhere in the United States, for interfering by force with the right of the claimant of the fugitive was a slave; that the person whom you Missouri, and thus was within the very words of the Constitution, was not controverted by your conneel in this case.

There is no possible doubt in this case. It does not raise any of the questions which can be contro-

verted under the law of 1850. It is simply whether ongress can by statute punish any one who forciresists an act which the Constitution commands to be done. All these attacks upon that portion of the law of 1850 which comes up in this really intended as an impeachment of the clause in the Constitution itself. The law is referred to because men have not the courage to denounce the Constitu-tion directly. But in fact it would be much more manly to throw away all disguises, and assail the Constitution at once. There may be some objectionable features in the act of 1850, but they do not come in question here. If the law of 1850 was not in existence, still, under the Constitution and laws in full force before 1850, what you have done was a violation of your duty as a citizen. It is absurd to say that it belonged to the States, under the clause of the Constitution referred to, to surrender the fugitive through express legislation, and if legislation took place, that the citizen could interfere by violence to prevent the surrender. The citizen could in that case do what the State could not do, even by express law. And now you come before me, and claim that you shall not be punished because you deem the law unconstitutional. You cannot be allowed to decide that question. It would be an easy way for a person to escape punishment, imitted. Every convicted man would make it. You have spoken of your children. What if a person should deprive you of one of your children, and upon being called before the Courts of the country to answer for the offence, he should insist that his conscience commanded him to do the act, and therefore the law must not violate his con-How would such a plea be regarded? This may be said to be an extreme case; but it is in this way that we can see most clearly the monstrous principle upon which you claim exemption from punishment. This decision is not left to you nor to these questions under the sanctions which rest upon In the innumerable cases which come before them. them, they cannot allow a man to escape because he has some constitutional objections to the law. Few persons like the law that punishes them. We cannot deal with the abstract natural rights of man. We, in administering the Constitution and laws of the country, must take him with the limited and qualified rights which they have given him as a member of society. The same Constitution and laws which protect you in the custody of your children, and in the right to your farm or property of any kind, also protect the claimant in his right to the surrender of his fugitive slave. If you discriminate against slavery, he will in its favor. If you say he has no natural right to his slave, where strong by accurate count, including seven hundred is your natural right to your children when they are competent to care themselves? The truth is, to yield to such a doctrine as you insist on would lead to anarchy, and reduce every government on the face of the earth to chaos. I, as a judge, have to deal with your rights and with those of Mr. Phillips, the claimant of this slave, as citizens and inhabitants of these United States, each of you owing allegiance to the Constitution and the laws, pied in passing a given point was an hour and a half, Neither of you can declare that you will obey this and disobey that injunction of the Constitution.
You are both bound by every injunction, and you as

I have said this much because I cannot suffer the cument which you have just read, and which contains doctrines so much at war with the true epirit did not found an Empire for Slavery, Plymouth of the Constitution and all sound government, to Rock the corner-stone of a Free Republic, 'No more pass unnoticed by this Court. How long would the union of these States last, if all the citizens of the lin will check the spread of Slavery. Secure to Col-Northern States should act as you did at Ottawa last October? The clauses in the Constitution upon the subject of slavery are a part of the great compact made by our fathers, and so long as it exists, we are bound, as honest men, to live up to it in good faith, whatever may be our own views as to the

anction of law, and not by violence.

If you had consulted the real teachings of that Book to which you have referred, you would have found no authority for your act of violence. If you had followed the precepts of that Redeemer whose name you invoke, you would have discovered no warrant for your high-handed proceedings. He did not command his followers to interfere by force with the relation between master and slave, which as a people,) it is gratifying to state,—though we wish existed when he lived in the world. Let me assure wish you, and those who think with you, that if you our colored citizens could take a higher and more un-

will be infinitely more effectual.

It is not the wish of the prosecuting officers of the Government, as I am given to understand—it certainly is not mine, that any severe punishment should be inflicted. The main object was to vindi-case the Constitution and laws of the country. That has been done. It has been shown that juries will prove true to the obligations which they take upon themselves—that the laws can be enforced. upon themselves—that the laws can be enforced. That having been done, the principal object of the prosecution has been accomplished. The case was an aggravated one, certainly; but notwithstanding the artraordinary character of the paper that, and the extraordinary character of the paper that, and the extraordinary character of the paper which you have read, I shall not materially deviate cept about the mouth, and there he is incomparably from the course I had marked out for my shall not impose upon you a severe penalty. course I had marked out for myself. I

The Court then sentenced him to pay a fine one hundred dollars, and be imprisoned ten days.

Man—Stark Man. The question of the sanity or insanity of the Abolitionists is no longer doubtful. They are stark mad! John Hossack has been sentenced by a Republican Judge to pay a fine for the most flagrant and open violation of a law which even his Republican counsel admitted to be constitutional. No sooner is this sentence passed, than the highest judicial and executive officers of the law in our city, and our ministers of the goopel, come forward to defeat the just positionent of the offender, and to throw their entire influence to discredit the law of the land. Join Wentworth, the Mayor of the great city of Uningo, and chitor of the leading Republican journal in the Northerst, openly throws wide the doors of the Mayor woffice to receive subscriptions to pay Hossack's fine to These men are mad.—Chicay Junes and Herald.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, OCTOBER 19, 1860. THE WEYMOUTH ANTI-SLAVERY FAIR (To be held at the South-Shore Railroad Depot,)

WEYMOUTH LANDING. Will open on Tuzznar Evzzuno, October 20th, and continue through Wednesday and Thursday. The annual Tee-Party, at which Mr. Euguno Quiner is to preside, will take place at the same Hall, on Thursday evening, November 1st. Bloquent speak-ers are expected from Boston, Weymouth, and the surrounding towns. The annual Dancing Party will be on Friday evening, November 2d.

IMPRISONMENT OF JOHN HOSSACK. We have devoted a large portion of our present number to the case of John Hossack, a noble citizen of Illinois, who has been fined one hundred dollars and committed to prison for the cause of assisting in the rescue of a fugitive slave from the U.S. Deputy Marshal at Ottaws, in October, 1859. Read, first, the extracts made from the so-called Argument' of Hon. A. W. Arrington, counsel for the prosecution, which occupy their appropriate department. Turning with disgust from such a loather exhibition of depravity, read, next, the dignified manly and most eloquent defence of his conduct made mits an offence against the laws of a State, and escapes into another, he has no trial by jury in the printed in letters of gold, and which will cause the State to which he has fled. But when an individblood of every humane man and true friend of free dom to thrill and strongly pulsate in every vein an alleged slave, then he is tried by a jury. Then it Read, next, his letter, written in jail, to the citizens must be established to the satisfaction of a jury that of Cook County. To think of such a man being con demned to suffer as a felon, in a professedly Christian rescued was held to service or labor by the laws of land, for an act deserving of universal applause What a commentary upon the state of the country Read, next, the bold, generous, and outspoken appeal of Hon. John Wentworth, Editor of the Chicago Democrat, and Mayor of that city, who deserves the warmest thanks for his noble interposition. And, finally, read the remarks of Judge Drummond, in sentencing Hossack-remarks characterized by the weakest sophistry, intolerable cant, and a cold-blood ed inhumanity. But what the Judge says of the Constitution, and its construction in regard to slavecatching, is historical truth. Hence our execration of the instrument, and consequent repudiation of it. Up with the banner \_. No Union with Slaveholders!

Here is a note from a Chicago correspondent

CHICAGO, Oct. 10th, 1860. FRIEND GARRISON,-While the cannon is sounding ver the supposed Republican victory in Pennsylvania. here in this Republican city of Chicago, in sight of the spot where Lincoln was nominated, and in charge of a Republican sheriff, sentenced by a Republican judge, convicted by a Republican jury, (6 Republicans to 6 Democrata,) Joseph Stout and John Hossack lie in jail for the grave offence of helping a poor man to demonstrate that all men love freedom, and will enjoy it when possible.

This anti-slavery stronghold has developed many oble men and women, and our two Chicago prisoners have demonstrated that they not only believe, but practise the sublime doctrine of doing under others as ye would that they should do unto you. A public meeting will be held to-morrow evening to devise ways and means for their release, for which it is necessary to raise from \$1,200 to \$1,500. We hope to raise it at that time. No circumstance for a long time has so stirred the feelings of our citizens, for it involves the question whether this State shall become him. The Courts of the country must determine the hunting ground of the kidnapper, where he may hunt down the slave, with the United States officials to bay upon his track.

Yours, for freedom for all. J. G. MOTT.

BRILLIANT REPUBLICAN DEMONSTRA-

TION. On Tuesday evening last, the most brilliant and imposing political demonstration ever witnessed in Boston on any occasion was made by the Republican New England, all in full dress, and ten thousand ber carried a lantern or torch, making a dazzling and magnificent display in the aggregate. The streets through which the procession passed were thronged by spectators as never before, illuminations and fireworks being seen in every direction, and the popular enthusiasm reaching a high point. The time occuat an unusually quick pace; and in completing the programme, five hours were required, from 8 in the evening till 1 o'clock in the morning! There were many transparencies, of course-such as, ' Free labor and free men all over God's heritage," . The Pilgrims lin will check the spread of Slavery, Secure to Col ored Citizens their full Constitutional Rights, Crush out Disunion and the Slave Trade, Insure a Ready Obedience to all Just Laws, and Restore to the Government a Respect for Liberty, Justice and Equal propriety of their insertion in that instrument. ity '(?)—&c. &c. Expressions of loyalty to the Con-Slavery can never be abolished by your method. It stitution and the Union were abundant, though in has disappeared from the Northern States under the two thirds of the national territory, the Republican party has neither constitutional protection nor the benefits of the Union, and notwithstanding that procession itself, south of Mason and Dixon's line, would have been broken up by mob violence, and its members subjected to lynch law !

As a significant sign of the declining spirit of colyou, and those who think with you, that it you wish to see slavery cease to exist in our country, you can accomplish the object much more speedily by adopting some of those means which He counselled for the removal of evils among men. Apply those means to the evil of slavery, and your efforts are presented by the colored ladies of Boston, with the inscription, God never made a tyrant or a slave.
Also, a delegation of colored men from Portland, Me., thirty-eight in number, . The Sumser Blues, Capt, Henry Daniels, with a banner inscribed, Liberty throughout the world, and a figure of the Godden of Liberty.

> Connection. A line is missing at the botton the first column (Refuge of Oppression) on our first page. The entire sentence should read thus:—'An Abolitionist, like a anake, is perfectly harmless, exmore polsonous than tooth of serpent or rabid dog. The 'Hon. A. W. Arrington,' in his 'Argument' in defence of the Fugitive Slave Law, shows himself to be on a level with the lowest blackguard, and the most inhuman of his species.

FRATERNITY LECTURE. The third lecture of the FRATERITY LECTURE. The third lecture of the course was delivered on Tuesday evening, at Tremont Temple, by Thomas W. Higginson. Subject.—American Aristocracy. Notwithstanding the unforeseen conjunction of the great 'Wide-Awake' Demonstration with the hour of its delivery, the lecture was listened to with great laterest and satisfaction by a large and highly intelligent audience. The speaker could not have desired a higher compliment.

(Ghio barias) a engent letter from Parker Pillabury, with a sacet eventure and sophistical roply to it by Joshus R Hiddings. It challenges attention and remark

HALF-CENTURY MENTING OF THE FOREIGN MISSIONARY BOARD.

The Assertion Board of Commissioners for Foreign
Missions celebrated, this year, with their Annual in
Meeting, the completion of helf-s-century of their
missionary labors; and the throng that attended their
three-days-meeting required the opening of four large
meeting-houses for its accommodation.

During the past year, in addition to the usual supply of about one thousand dollars a day for their ordinary expanditure, the patrons of the Board had
paid their debt of sixty-six thousand dollars. The
managers of the Board naturally felt great anxiety
to discover whether this unwonted liberality was
likely to diminish their receipts for the coming year.

likely to diminish their receipts for the coming year, or to require them to practise more economy; and the exercises of the meeting were skilfully so directed as to afford an answer to these questions. Three ministers, in the course of the meetings, ventured to atter the word retrenehment, and to give some elight expression to the feelings of their people, not so much in regard to the tightness with which they had been squeezed in the past year, as in view of a sobable annually increasing rate of ordinary expenliture, and the contraction of occasional extraordina ry debts. But men of influence in the Board promptly stepped forward with replies to these suggestions, and played so skilfully upon the strings of pious enthusiasm that even the remonstrants felt constrained enthusiastically echoed the artful appeals made to them, and decidedly encouraged the Board not only

to demand more money, but to contract new debta spect. And (2) our general rule is to receive all to when they felt it to be desirable.

There was circulated among the members of the Board, at this meeting, a psmphlet of twenty pages, entitled—'Abstract of the Annual Report of the American Board of Commissioners for Foreign Missions.' We copy from this an account of a new 1848, p. 93. movement of the Prudential Committee, namely, their discontinuance of the support of the four slaveholding churches that constitute the Cherokee Mission, with their reasons for it. With their decision on this point, the Prudential Committee first state what is not the reason for it, as follows :-

The Committee have arrived at the conclusion that it is time for the Board to discontinue its expenditures among the Cherokees. To prevent al set :- First, that this is not owing to the relations slavery; the mission having formerly assented to the principles embodied in what is generally known as the shall be regarded as a disciplinable offence. — pp. Goodwater Settlement, which was approved by the Board at Utica, and the Committee having no evidence that the brethren now constituting the mission have departed, in theory or practice, from those principles. And, secondly, it is due to the missions ries to say further, that the prevailing opinion among them is adverse to the Board's retiring from the Cherokee Nation. This is what should be expected of brethren, devoted to their work, in such circumstances; and it may be hoped that some of our various Home Mission Societies will interpose, to sustain them longer at their stations.

The Committee's statement of what are their rensons for this movement is comprised under three heads, the first of which we quote entire, as follows :-

1. 'The Cherokees are a Christian people.

This mission is one of the oldest under the care of the Board, having been in operation aboutfortythree years. It has employed 18 clerical miss 29 laymen of different occupations, and 66 female assistant missionaries, or 113 in all; and \$356,421 have been expended in it from the Tressury of the Board. As the result of these and other kindred efforts,

less, among the ignorant portions of the people there are remains of superstitious notions and habits, greater than are found in older Christian communities; but the people, as a body, give the common proofs of being a Christian people. However low may be the standard of their Christianity, it is their only religion. They are generally, as with us, ranked with one or another of the evangelical denominations. And they are accessible to Christian preachers, and listen to them with the same deference as do their white brethren in the adjoining States. They inhabit chiefly the eastern section of their territory; which borders on the State of Arkansas; extending north and south about one hundred miles, and east and west about seventy-five miles. The Cherokee people are supposed to number about 21,000. Our three missionary brethren residing among them concur in the opinion, that they reckon themselves, and are to be acknowledged, a Christian people. Mr. Torsety says: "Christianity is recognized among them, as much as in any portion of the United States. Their constitution provides, [Art. VI. Sec. 1,] that Board again entrusted the control of its missionary and south about one hundred miles, and east and state of reward and punishment, shall hold any office operations to Dr. South-Side Adams, and his equally in the civil department of this nation." Mr. Ranney pro-slavery associates on the Prodential Committee says: The nation, as such, I presume, would claim to be called a Christian nation. Some laws have been passed by the Cherokes Council, which have nized Christianity as the religion of the nation. This has been done incidentally, rather than their deliberate position:—directly and positively. I suppose that almost unit the slaveholding Che versally they would desire to be called Christians."

And Mr. Willey bears a similar testimony: "I think," he ears, "that the Cherokees, as a nation, may justly be called a nominally Christian nation. The Constitution of the country recognizes the Christian religion, and requires a belief in it by all who hold office under the gion, and requires a center in it by all who hold omes under, the government. All teachers in the public schools are required by law to have the Bible read in their schools daily; and when they are prepared for it, they are requested to pray daily in their schools." The second of their three heads is a statement of-

How far the Cherokees have the Gospel Institutions." The Committee represent that, in that territory and opulation, there are, besides the three white missionaries of the American Board, thirteen other white licensed preachers, and a much larger number of ative pastors and exhorters'; that the church-members of all these are more than three thousand in number; and that of these, the Northern Baptists have the largest number, or about fifteen hundred-the the Moravians, are pro-alayery people.) The Committee feel constrained to add-

fective Christian character, especially as the larger which can withhold even men so noble as Charles portion of the native preachers are said to have but Sumner and Horace Mann from going beyond a half-

This reservation is judicious, since one of the missionaries gives his judgment that though all the pop-rated by his letter (in another column) to the 'Jerry ulation can hear some kind of preaching, at least ocsionally, from some one of the denominations, yet that only a very small proportion have opportunity to portant in the present crisis of our national affairs. It hear regular Sunday preaching of any sort. may be found at the Anti-Slavery Office, and should

of further operations by the Board.

These difficulties are, the expense—which they admit to be very great, compared with the advantage guined; the circumstances (truly discouraging) that they have no active native preachers—small congregations—very few young persons connected with their churches—a memberahip which has not materially inchurches—a memoeranip which has not materially in-cressed for many years—scarcely any promise of fu-ture accessions—a successful competition of other sects—and a jealous feeling against them on the part of the government; and the facts, (equally discouraging,) that while the proportion of people reached by the white missionaries of the Board, who all preach the white missionaries of the Board, who all presch through interpreters, (!) is comparatively small, it is impossible to procure native pastors for their four amail churches, and, even if these could be obtained. the people could not be induced to support them / In explanation of this last significant fact, the Committee add (describing the condition of the people from whom they are withdrawing missionary labor because they are without exposing himself to ridies of Dogberry,) after listening to a brief exposing himself to ridies of poplerry,) after listening to a brief expositions man, well qualified to do juporities litigant before him, and therefor my serving. The cases before the court tions for debt, and I very reluctantly to the box, and sided in making up verdict or six of them.

Yours, faithfully, OLIVER I

minion has been discontinued in view of these facts. and reasons, ' and for no other or differ-With amazing hardlhood, they speak o als of their missionary labor, (in which the the result of their missionary tacor, (in which the above details of disastrous failure are included,) as a work of divine grace, amply rewarding the exertions and expenditures which have been made ; and, tions and expenditures which have been made '; and, less their two previous declarations that the mission was not discontinued on account of slavery should not be sufficiently explicit, they close their series of resolutions in regard to it with the following:—

'To prevent the possibility of misapprehension, it is farther resolved, that the mission is not discontinued because of any unfaithfulness on the part of our brethren in that mission; they having been exemplary, so far as is known to the Committee, in the discharge of all their missionary duties."

· Exemplary in the discharge of ALL their mission

It is well, in this connection, to look back at what two of these same missionaries (now the heads of the mission) said to the Board, in 1848, in explanation of their pro-slavery position, a position which they have ever since retained.

Extracts from the letter of the Cherokee missions ries on slavery, signed by Elizur Butler, Moderator, and S. A. Worcester, Clerk :-

In regard to the question of rejecting any person from the church simply because he is a slavehol cannot for a moment hesitate. For (1) we regard it to yield to the tide, modifying their original expres- as certain that the Apostles, soho are our patterns, did sions of objection, while the mass of the audience receive slaveholders to the communion of the Church; enthusiastically echoed the artful appeals made to and we have not yet been able to perceive any such difference between their circumstances and ours as to justify us in departing from their practice in this re-

· Occasional exchanges of masters are so insepa from the existence of slavery, that the churches could not consistently receive slaveholders to their communion at all, and at the same time forbid all such ex-changes. We regard it, therefore, as impossible re EXERCISE DISCIPLINE FOR THE BUTING OR SELLING OF sLayes, except in flagrant cases of manifest disregard to the welfare of the slave. - p. 94.

In regard to the separation of parents and children, we must first remark, that it is one of those things which are not forbidden by any express INJUNCTION OF SCRIPTURE. circumstances, to make it a general rule, that the sep-

these with commendation as faithful, and leaving slavery triumphant, not only in the nation but in the mission churches, and thrice declaring that slavery is not the cause of the discontinuance of the missionto close this Report, as they do, with the ejaculation Let us be devoutly thankful for what has been accomplished among the Cherokees, and believe that our labor among them has not been in vain in the Lord.

In the course of the meetings, Rev. Dr. Anderson, the Senior Secretary, repeatedly alluded, with regret, to the absence of 'the venerable Dr. Nott,' one of the first missionaries of the Board, who had been expected to appear at this jubilee. This 'venerable' person is that Rev. Samuel Nott, of Wareham, who has spent his latter years in the writing and circulation of one of the worst pro-slavery pamphlets that have ever been published, namely - Slavery and the Remedy: or Principles and Suggestions for a Remedial Code .- p. the Cherokees have been elevated from the savage state to their present degree of civilization. Doubt-118 : Crocker and Brewster, Boston.

So great has been the zeal of the venerable Dr. Nott' for slavery-for his 'Remedial Code' is a contrivance for the perpetuation of that institution-that he has circulated, by gratuitous distribution, in this country and in England, six editions of this thick pamphlet; the last, published in the present year, containing an addition, entitled- The Present Crisis : with a Reply and Appeal to European Advisers.'

The Board unanimously voted their acceptance of the Report discontinuing (and thus discontinuing) the Cherokee mission; they also voted that no action was necessary upon certain resolutions of remonstrance in

no person who denies the being of a God, or a future Board again entrusted the control of its missionary pro-slavery associates on the Prudential Committee, who were unanimously re-elected.

The American Board of Commissioners for Foreign Missions have now recorded the following points as

That the slaveholding Cherokee nation is a Christian people !! That the Cherokee churches, into which slaveholders are received without objection, are Christian

churches !

That the missionaries who have persistently defend ed this alliance of the churches with slavery are not only not unfaithful, but 'exemplary in the discharge of all their missionary duties'!

That they will neither remonstrate against slavery or the domestic slave trade, nor the foreign slave trade, nor even hear remonstrances against them! Is it not a mockery to call such a body as this

Christian association? Will not truly Christian bodies, both here and in Great Britain, make immediate and conspicuous protest against it ?-c. K. W.

THE PHILOSOPHY OF THE ABOLITION MOVEMENT. Methodists the next largest-the Southern Baptists This pamphlet of 47 pages forms No. 8 of the New the next-and the Moravians about two hundred and Series of Anti-Slavery Tracts. It is a reprint of an fifty. (It must be remembered that all these, both admirable speech by Wendell Phillips, exposing the preachers and church-members, excepting, perhaps, false philosophy, as well as refuting the calumnious assertions, of those who oppose the immediate and unconditional abolition of alavery. He takes the ablest Of the actual piety of this large membership, we may not speak confidently. While so many have an opportunity to attend only three or four meetings in a year, even though these meetings be protracted, we can hardly look for much religious knowledge, or elsewhere they are in the wrong; and he shows the determinant of the wrong of the wrong of the wrong of the shows the determinant of the wrong of the wro way position in favor of liberty; an illustration which, as far as Mr. Sumner is concerned, is sadly corrobo

Rescue Celebration. This tract contains ideas and suggestions most im Their third head states the Difficulties in the way receive immediate and wide circulation .- C. E. W.

THE CASE CORRECTLY STATED.

DEAR Mr. GARRISON,-I see among the news item in the Liberator of last week, a statement that I was recently fined \$25 for contempt of court, for asking to be excused from serving as a juryman, on the ground that I was held to be crary for advocating the amediate abolition of slavery and the dissolution of the Union. It is not of much consequence, but I may as well let you know that my joke had a very different ending. The Judge, so far from fining me for contempt, (which, by the way, he could not have done without exposing himself to ridicule as a very Dogberry,) after listening to a brief exposition of my relations to the government, said I was evidently a conscientions man, well qualified to do justice between parties litigant before him, and therefore insisted or my serving. The cases before the court were all ac-tions for debt, and I very reinstantly took my sent in the box, and sided in making up verdicts in some five or six of them.

OLIVER JOHNSON.

THE DECLARATION OF INDEPENDENCE AND ITS DEFAMERS. Editor of the Ashtabula Sentinel: A tirede of 'glittering generalities'! So was the A large of seconding to Jefferson, the gospel of

glorious gosper accounting the property and Independence, designated by Honorely Rufus Choate, at his last public Fourth of July da. Hon, Thomas R. Nelson, of Tennessee, said :-If slaves can be induced to believe in that Gust Humbug, [the Declaration of Independence,] the will be danger that they will rise? All men are not been free and equal. That is a Republican abstraction.

Stephen Arnold Douglas declares :-

No man can vindicate the character, the motive, and the conduct of the signers of the Declaration of and the conduct of the signature of the presention of Independence, except upon the hypothesis that they referred to the schife race alone, and not to the Management of the M referred to the white race alone, and not to the M. rican, when they declared all men to have been created free and equal—that they were speaking of British subjects on this continent being equal to brining subjects born and residing in Great British—that the subjects born and residing in Great Britain—that they were entitled to the same inalienable rights, and among them were enumerated life, liberty, and the pursuit of happiness. The Declaration of Independent of the pursuant of independent of the pursuant pursuit of happiness. The Declaration of Independence was adopted merely for the purpose of justifying the colonists in the eyes of the civilized weld in withdrawing their allegiance from the British Croxa, and dissolving their connection with the mother

John C. Calhoun said :-

Now, sir, I propose to examine this, [doctrineths all are born equal,] and I am not afraid to met the atrong prejudices in its favor. There is not a word of the proposition as commonly neder strong prejudices in its favor. There is not a word of truth in the proposition as commonly understood. All men are born. No, sir, men are not born; infanh are born, and they grow up to be men. (Lunghter.) They are born free and equal. Not so, They are born subject to their parents and guardiana, and is they continue till they grow up to be free. May lask, is not this the language of the Declaration of Independence? No such thing; that Declaration in more simple terms, says all men are created equal, but this is equally erroneous. According to the but this is equally erroneous. According to the Scriptures, only two of the human race were created -one man and one woman, (General laughteral

But these are only the 'Testimony of the Rocks' as the great geologist, Miller, would say. This is the · Fossiliferous' Record—the finish and finality of fory. ism. So let us descend to later periods. Republ. canism has cursed all these with many a curse, But Senator Seward told the Democrats and the South, in his great Kansas speech, last winter-

· You accuse the Republican party of altraim at \*You accuse the Republican party of altrain and secret designs. But what are these hidden purpose! You name only one. That one is to introduce party equality among you. Suppose we had the power to change your social system; what warrant have you for supposing we should carry negro equality meg you? We know, and we will show you, if you will only give heed, that what our Northern system of hbor works out, wherever it works out anything it the equality of WHITE men. Did Washington, lefter son and Henry, when they implored you to re linquish your system and accept ours, propose to not you down to the level of the Africans? or was it their desire to exalt all WHITE men to a common political dete

So much for Mr. Seward. Abraham Lincoln be lent his voice to the same dismal oratorio, in this way. While still intensely asserting that the Declaration of Independence includes the negro, he illustrates himself thus :-

· I will say that I am not, nor ever have been, ir favor of bringing about, in any way, the social and political equality of the white and black reces-that I political equality of the white and black reces—that I am not, nor ever have been, in favor of making rotes or jurors of negroes, nor of qualifying them to bold office, nor to intermarry with white people. And I will say, in addition to this, that there is a physical difference between the white and black races, which believe will forever forbid the two living together as social or political equality! And, inasmuch as the cannot so live, while they do remain together, there must be the position of superior and inferior; and L as much as any man, am in favor of having the superior position assigned to the white race. I will add to this, that I have never seen, to my knowledge, a men, teoman, or child, who was in favor of producing a per-fect equality, social and political, between negrous and white men! I have all the white maintained that, in so far as it should be insisted on that there was an equality between the white and black races that should produce a perfect social and political equality.

if was an impossibility.

I have heard Judge Douglas state, two or three times, that, in a speech I made at Springfield lia-nois, I had, in a very especial manner, complained that the Supreme Court, in the Dred Scott case, had decided that a negro could never be a citizen of the United States. In point of fact, it is unitrue. I never have complained, especially of the Dred Scott decison, because it held that a negro could not be a citizen; complain of it. I have the speech here, and I will thank him, or any of his friends, to show whether I said that a negro should be a citizen, and complimed especially of the Dred Scott decision, because it declares he could not be one. I have done so such thing; and Judge Douglas so persistingly insisting that I have done so, has strongly impressed me with the belief of a predetermination on his part to merepresent me." represent me.

The New York Tribune assures us that Mr. Lincoln stands on his past record, and Mr. Sumner, within s month, has referred us to the tamous Douglas De-

bates' for his views and opinions. Mr. Giddings, in his valedictory speech in Corgress, in January, 1859, profanes the sacred Declartion in the same way. In bestalf of his party, he boldly but truly declared :-

. We do not say that the black man is, or shall be. the equal of the white man, or that he shall rote of hold office; however just such a position may be.

Indeed? And why should you say so? His not your boasted Declaration said already, that the black man is equal to the white? But in how many of the Republican States, since the party was formed, has it deliberately denied the doctrine, by declaring, with overwhelming majority that the colored man shall not enjoy the right of suffrage? In several, certainly, besides Kansas. He shall have no voice in making of executing the laws he is taxed to make, and required to obey! But, in its national organization, the party does not, it dare not say, that the black man shall vote or hold office, however just such a position may be'! However just.' And is the position 'just'!

Magnanimous party to allow it ! Are such Republicans the defenders of the Declaration of Independence? Then who are its defamers? What better these than the sepulchral mumblings of Choate and Calhoun? They are glittering generalifies, almost without even the merit of the gitter

to redeem their inanity. Let the Constitution be distorted and perrented is it may, nobody need care for that. Against that conparatively paltry parchment, all manner of sia and blasphemy may be forgiven. But this daring, defini blasphemy against the holy inspirations of the immortal Declaration of Independence, how can they be forgiven, either in this life, or that which is to come? PARKER PILLSBURY.

Jefferson, Sept. 16, 1860.

REPLY OF HON. J. R. GIDDINGS.

To the Editor of the Ashtabula Sentinel: I have read Mr. Pillabury's remarks in the Sestion of last week, in which he very correctly charge Messrs, Calhoun and Douglas with denying the Delaration of Independence, and then very correctly charges Mesers, Seward, Lincoln and myself with efusing to assert the right of the negro to rote. Wi hold, and he admits that we maintain, the right of the negro to live, to that liberty which is necessary austain and cherish life, to attain knowledge and enjoy appliness. These are natural rights, given to man by his Creator. Their existence is self-evident. No man dares stand up before an andience in our free States. and dany them. Yet the Supreme Court asserts that black men, descendants of African slaves, are property, and have no rights that white men are bound respect. Here is the issue between Republicans and

It is true that I have always opposed introducing into the Republican Platform any doubtful issue

negro to precisely the same extent.

publicans for not agreeing with him.

The right of suffrage is not a natural right; God

The right of suffrage, or of holding office,

to an infant who never dreamed of voting or of hold-

to an initiant. Yet he has given the infant and the fe-

ing omer.

ing infants or females, precisely as for murdering men.

We protect the negro, precisely as we protect our

we protect our selves; for the law of Ohio

that protects my life and liberty, protects that of the

But Mr. Pillsbury insists that the right of suffrage

and of holding office are natural rights, embraced in

the Declaration of Independence, which proclaims

the pressure are equal in the natural rights with

which God has endowed them; and he assails Re-

On this subject, every State acts, and must act. for

itelf. New England and New York allow the black

man to vote. Ohio allows him to vote, if less than

half black, while Indiana and Illinois deny him the

rght of suffrage altogether. Yet the Republicans of

all these States agree that life, liberty and happiness

are the birthright of every human soul, whether

back or white, and they have pledged themselves to

God and mankind to protect the black and white men

in the enjoyment of these prerogatives of the hu-

man soul; and while free citizens of Ohio are kid-

rapped, carried to Kentucky, and enslaved-while

the colored mother, on Ohio's soil, is, by the Federal

Government, driven to such agony as to murder her

orn child, or see it carried to the hell of slavery-

while black men are shot down and murdered with

impunity before the eyes of our people-Mr. Pills.

bury, standing beside their bleeding bodies, turns

round, and maists that Republicans shall discuss the

nght which these men should have had to vote, had

While we are putting forth all our efforts to con-

usets that we shall suspend our purpose; and as he

hear the shricks of thirty thousand human beings,

annually consigned to premature graves, he calls on us

to et the work of death go on, until we settle the

reged question of the negro's right to vote. Every

shreholder and every dough-face joins with him in

demanding that we shall say nothing of these barbarous murders, of this heathenish piracy, but direct

our attention to the subject of voting and holding of-

see. I will not gratify them. When our acts of

Cangress shall be so amended as to hang murderers,

and to send those who enslave mankind to the peni-

tentiary, we will then discuss the right of negro suf-

WORCESTER POLITICAL ANTI-SLAVERY

been sent with the report, and published, but were

LUITER PROB HON. CHARLES SUMNER.

News Sin With you I hate, deplore and denounce

he Barbarism of Mavery ; -believing that the now-

entity and impossionary of Salavery under the Corstite,

non of the United States can be fully seen only when

tioned argument against Slavery, the first link is its

essential Barbarism, with the recognition of which,

ne man will be so absurd as to imagine, infer, sup-

e, conjecture, surmise, fancy, guess or presume

that Slavery can have any sanction in words which do

not plainly and unequivocally declare it, even if,

when thus declared, it were not at once forbidden by

the Divine Law, which is above all Human Law.

Therefore, in much I agree with you, and wish you

But I do not agree that the National Government

has any power under the Constitution to touch Sla-

very in the States, any more than it has power to

touch the twin Barbarism of Polygamy. Therefore,

But I rejoice in every honest endeavor to expose

the Barbarism which degrades our Republic; and

here my gratitude is so strong that my criticism is

disarmed, even where I find that my judgment hes-

Accept my thanks for the invitation with which

you have honored me, and my best wishes for all

onstitutional efforts against slavery; and believe me,

LETTER FROM REV. HENRY T. CHEEVER.

DEAR SIE-The movement which you have in

hand for the organization of a political party on the

ground of an anti-slavery interpretation of the U.S.

Constitution, and with the avowed purpose of abolishing slavery through such an interpretation of our

organic Charter of Liberty, I regard as the most sig-

miscant and vital symptom of the times. Indeed, it

is but the honest and logical sequence of the anti-

slavery argumentation and appeal of the last thirty

I do not see how it is possible for real abolitionists.

that hold our Constitution as ordained to establish

justice, to have their sincerity approved before the

country, and yet stand aloof from such a movement.

All who hold that our Constitution meant Liberty,

CHARLES SUMNER.

Very faithfully yours,

A. P. BROWN, Esq.

STEPREN S. POSTER:

I cannot join in your special efforts.

CONVENTION.

J. R. GIDDINGS.

WM. A. WILSON.

Boston, 9th Sept., 1880.

sign these murderers and pirates to the gallows, he

they not been murdered.

frage, and not till then.

detained through mistake.

Yours, truly,

Worcester, Oct. 11, 1860.

and that our Fathers intended, as one of them (Madison) expressly said, . this Constitution to be the great charter of human liberty to the unborn millions who may enjoy its protection, and who shall never see that such an institution (as property in man) was ever known,' all such must logically, and, it seems to me, practically be with you.

The time has come for the nation, beginning, of course, with a small but compact party in its own bosom, to eyect the insolent squatter, which Madison said he thought it wrong to admit in the Constitution, 'the idea that there can be property in man." We must get a writ of mandamus, therefore, from the people, to put out the slaveholder, and to put in the slave as a freeman.

This is the abolitionism which you must lay, as the corner stone of the great political parts of freedom, that is yet to wrest our Constitution from the robbers that have sequestrated it.

Holding firmly to these views, and seeing that the Republicans as a party are by no means yet up to them, and I fear not likely to be, (although its noblest men, such as Seward, Sumner, Wilson and Carl Schurz are but little short,) my unqualified cooperation is with you in your proposed organization of such a party, as a chief necessity of the times. But an engagement elsewhere, on the day of your Convention, forbids my attendance. Be so kind, therefore, as to apprise your honored President and the Committee, that they may rely on my steady concurrence in their undertaking.

Yours, &c., HENRY T. CHEEVER. Jewett City, Ct., Sept. 15, 1860.

LETTER PROM REV. ELNATRAN DAVIS. FITCHBURG, Sept. 17, 1860.

A. P. BROWN, Esq. :

DEAR SIR-I thank you for your note of invitation to the Worcester Convention on the 19th and 20th lest. A previous engagement will prevent my attendance, and so I write to express my cordial approval of the movement, and of the end sought to be attained. I believe, after years of investigation, that American slavery is utterly illegal and unconstitutional, and ought to be immediately, unconditionally and universally abolished, by the direct and omnipotent intervention of the people of the United States. To a party organized on this basis, and acting honest ly and directly for this purpose, I should give my hearty co-operation.
Yours, very truly,

ELNATHAN DAVIS.

LETTER FROM HOMER D. SPRAGUE, ESQ. NEW HAVEN, Sept. 17, 1860.

My DEAR SIR: . . I bid you God spee Any honest endeavor to hasten the downfall of slavery ought to be judged with the utmost indulgence and, if the means are justifiable, ought to receive the deep sympathy and hearty cooperation of every friend of humanity. • • • I regard it as a striking merit of your propos

party, that it is to be frank, open and consistent; that it is to hang out no false colors; that it shall not seek to smuggle into office men whose views of fundamental questions are secret; that it is to make no compromises with wickedness, sell no principles, and tell no lies. I do not know whether practically I shall be able to work in your ranks. That must depend somewhat upon the platform you lay down, and the plans of action you adopt. But joint or several, I trust we shall all, each in his own way, and following his best light, struggle onward to the common

slaveholders, aware of the impending crisis, will have body of Evans, about three-quarters of a mile from made a virtue of necessity by voluntary emancipatown. It was so decayed and swollen that I did not tion. Let us hope that this may prove to be one of the appointed means in the Providence of God, by which bloody insurrection.

Yours for the right, HOMER B. SPRAGUE.

tolerate this radical reformer, by listening to a dozen or more lectures, and not only give him good houses me out, but finding me wide awake and fully armed,

hope of that people.

Mr. Garrison - Please find enclosed, letters to the his lectures had something to do in breaking up; but ever uttered opinions unfriendly to slavery. A comin the place of it, everybody was shouting glory to to sell my life dearly, if they should attempt any vio-Lincoln and Hamlin, Douglas and Johnson, Bell lence. On the trial they proved nothing at all. The and Everett, or a small gloria to Breckinridge and following are copies of the committee's 'two reports' Lane, which, as Henry would say, was quite as sensible as singing praises to the modern Christian's signed Committee, under charge of uttering Abolition God, i. c., judging them by their acts. Mr. Wright sentiments, we report that the evidence submitted to us is not sufficient to authorize us in regarding him as spoke to us on humanity, from tirst to last, enforcing, with his unanswerable arguments, (because founded on the laws of nature,) his peculiar theory, that the blood of woman is the salvation of the world, not by being shed, but by being purified, in the same manner as you would purify the blood of the animal world below man; which necessarily led to the discussion of the marriage relation as well as slavery, both of body and mind. His texts are peculiarly his should be let alone. The men who made this first re-own, such as 'Do thyself no harm'—'Health of body port were among the first men of the community, and both of body and mind. His texts are peculiarly his and health of soul is heaven, disease is hell'- The institution for man, and not man for the institution'- What a man has a right to do with a license, tion — What a man has a right to do with a license, was foreman of the jury which acquitted Mat. Ward he has a right to do without a license; the texts in for killing young Butler in Louisville. After the his lectures with us. I think the last came first; trial, I had intimations that I could rely on that, albut in the discussion of them, not an institution, religious, moral or political, yea, even social and the it to be understood that I would leave and go to Cuba. family, was omitted, until there was nothing left I am satisfied that if I had given it out that I would for an honest man to do but to set up for himself, go North, I never would have got away at all. ligious, moral or political, yea, even social and the on his own hook, between himself and his God:

> will not answer for you, nor yours for me. It is pretty difficult to get people to set up for themselves, so long as they hire a priest to do their also a good many planters, living near Henderson, thinking for them, and get somebody to suffer in their were present. The meeting was held at midnight. stead for crimes of their own committing; but we do detting wind of the matter, and being satisfied that they had met to consider my case, I determined, it pride ourselves in Ellsworth in freedom of thought, which will compare with any other place in New England of like size, notwithstanding our reputation for fanaticism. Here the Congregationalists, Baptists, Methodists, and last, though not least in communicants, the Catholics, have their houses of worship, while Spiritualists and other Come-outers hold their meetings, each for the propagation of his views, the carbolic and that is all that H. C.
>
> They said I was an intelligent, bold, reckless man, and might kill some good citizen, and for this reason I should leave. Not one of them said I had uttered Abolition sentiments.
>
> The came up the question about my leaving, and I then learned the good policy of giving it abroad pride ourselves in Ellsworth in freedom of thought,

such circumstances, must prevail. One of his lectures was upon the death of my little child. He treated the event in his own peculiar way, saying he had no consolation to offer, only this: To carry out this design, it was proposed to raise One of his lectures was upon the death of my lit-You did the best you could.' A kind Providence had \$1,500, to which one of them, a man worth \$60,000, no hand in it.

Passed on, in Ellsworth, 19th inst., of dysentery, ALICE MARTINEAU, youngest child of G. W. and Ab-Madox, aged one year and sixteen days.

A floweret from its birth; frail as the summer rose,

A floweret from its birth; irail as the august. The which made it the more lovely and endearing. The question involuntary arises: Why should the one. whom we seemed to love and cherish more than any other, be the victim, and yield up its life so early? The answer to me is plain and unmistakable. Na-

ture's laws are perfect, and cannot be violated with impunity, however ignorantly we may trespass on them. This child had violated the laws of its physical being, through itself or its parents, and, though morally it might be as pure as any angel, yet it could not escape the penalty of violated physical law. The moral cannot save the physical, neither can the physical save the moral; each stands upon its own basis and marie. But does the abild. and merits. But, does the child suffer from the sins of the parents? Most certainly. We leave legaces to our children of consumption, cancer, scrofula, neuralgia, rheumatism, and the thousand bilious ills which afflict the poor innocent. Therefore, I see no hand of Providence in the death of my child, more than in its life. Its death teaches me that God's laws are inexorable, and must be obeyed throughout, or the merited rebuke is sure to follow, sconer or la-

own soul. So, on the other hand, if you do not want scrofula, etc., do not develop them in your own system, but strive by all means to give to the world a better product in body and mind than you are yourselves. So shall the race improve in all that makes life desirable, until the floweret shall put forth its leaves, branches, flowers and fruit, to bless and confort humanity; then, having fulfilled the end of its existence, it crumbles back to earth without pain or suffering, and goes up to its place with the blessed applause, 'Well done, good and faithful servant.'
But does not the innocent child go to the abode of happiness? Certainly it does—but what has it lost? The great primary school which prepares it for complete service in the cycles of eternity. Madox.

Mr. Wright has lectured some six or eight times in Washington county, four Sundays in Ellaworth, will speak next Sunday, Ost. 7th, in Bucksport, then one Sunday in Brailey, about twelve miles up the river from Bangor, and once in Bangor, or perhaps nearer Portland. Those who read the Liberator ought to hear him, and doubtless will. Republicans go and hear him—he thinks Republicans in a step in adown soul. So, on the other hand, if you do not want scrofula, etc., do not develop them in your own

river from Bangor, and once in Bangor, or perhaps nearer Portland. These who rend the Liberator ought to hear him, and doubtless will. Republicants, go and hear him—he thinks Republicantam is a step in advance of Douglasian, or modern Democracy.

Yours, for the world.

TREATMENT OF a Massacrustry — We gave some particulars on

SLAVEHOLDING BARBARITY. N ILLINOISIAN WEIFFED TO DEATH—A GERNAN'S EX

ce of the Chicago Press and Tribso

La Roy, McLean County, Ill., Sept. 18, 1850.

I am induced by a friend to send you the followin account of my recent experience in the Democrat State of Texas. I am a German, and emigrated State of Texas. I am a German, and emigrated to this country nearly fouriesn years ago. I was naturalized in Texas in 1856. Something over two years ago, I settled at Henderson, Rusk County, Texas, and established myself in the merchant tailoring business. During my residence there, I always behaved myself as a good citizen, and was diligent and attentive to my business. Feeling it to be to my interest to keep on good terms with the people, I was particularly careful not to say anything to any one against slavery. I never uttered one solitary word to any human being while there against the prevailing opinion. I was frequently talked to about slavery, and when pushed about the matter, as I often was, I always evaded the subject in the best way I could.

subject in the best way I could.
The first intimation which I ever received that I was in any way obnoxious to the people, originated in this way. A young man from Illinois, by the name of Evans, came to Henderson, and while there was incentious enough to say that he thought free States were preferable to slave States, and that he thought slavery was wrong. These statements, so far as I heard them he made in the mildest manner, and that only when pressed into the subject by the young men about town. I am satisfied that he never said or thought of saying ing his best light, struggle onward to the common goal.

Do not be discouraged at the numerical insignificance of your party at its origin. The genuine, whole-hearted anti-slavery members of the Republican party are numerically insignificant; but the whole South is afraid of Helper, of Sumner, of Lovejoy, of Giddings. If a political anti-slavery party be the appointed means of destroying the evil, it will not need to gain the control of the National Government, in order to achieve success. Long before that day, the slaveholders, aware of the impending crisis, will have recognize it. The hogs and buzzards were eating it.

It had never been buried! This was the first occasion the peaceful abolition of slavery may be effected, and our Southern brethren be spared the horrors of a whom I might casually meet, but I felt so utterly indignant that I boldly and recklessly denounced mobile law, and at the same time said that Eyans had been a fool for not keeping his mouth closed on the subject

of slavery.

I soon learned that I had offended the secret demon When a community is sufficiently enlightened to a desperate resistance. On the morning of the 9th of January, between one and two o'clock, the mob came and courteous attention, but pay him for telling them of their own crimes and sins, there is certainly some out of my door, I found a rope which, in their flight, the cowards had dropped, with which, I suppose, I was to have been tied. During the day, I denounced in the midst of a revival of religion, which it seems on the street, and defied them to prove that I had

In the case of F. Amthor, referred to the underdangerous to our interest as a slaveholding community. J. M. DODSON,

A. J. SMITH, B. T. MCDONOUGH. ERASMUS REDWINE January 9th, 1860."

I, Thomas M. Yates, one of the Committee chose by F. Amthor, desent with the majority, and ask for the said Amthor to leave within three days, agreeable to his own offer. THOMAS M. YATES.

I had hoped that after the report was made, I would doubtless have been glad to have seen m would doubtes have powerless. You may judge of Mr. Yates by the fact that, when in Kentucky, he was foreman of the jury which acquitted Mat. Ward though acquitted by the Committee, the mob was not done with me. My life being no longer safe, I gave

In order that your readers may have a true insight on his own hook, between himself and his God; into my condition. I will give one more seene which which he taught was nothing more nor less than the was to me one full of anxious and thrilling interest. God which speaks in our own soul; therefore my God On the night of the 15th of January, 1860, a company of scoundrels, the leading men of which were from Marshall, Texas, held a conference in Henderson, in an old house which had been a law office, at which

unmolested and undisturbed; and that is all that H. C. I then learned the good policy of giving it abroad W. asks, an open field and a free fight; for truth, under that I should go to Cubs. Some of them said that I ought never to be permitted to leave the country, for I would go North, and do just what I am now doing; proposed to add \$1,000, making in all \$2,500. On the night of the 16th, I discovered at my door the I here send you a notice of the death of my child, which appeared in our paper: it was written previous to the lecture thereon:—

the night of the lock, I discovered at my door the man, Murphy, who was the chosen murderer, armed with a Sharp's rifle. This was after midnight, between two and three o'clock. Supposing he intended to shoot me through the window, I got out of bed, and with a loaded pistol in my teeth, crawled on my hands and feet to the window with a determination to hands and feet to the window with a determination to meet the scoundrel, but he discovered me and fied On the 18th of January, I left in as private a way as I could. By being driven off in this cowardly manner, I have sustained heavy losses. This is a plain, unvar-nished relation of deeds, the infamy of which needs

> A Deputy Marshal of the United States resided in Henderson. I applied to him for protection, and he told me he could do nothing. This is the protection afforded in a free country to an injured citizen by a afforded in a free control of the co

no comment.

From the Beston Traveller of October 13th. RUFFIANLY TREATMENT OF A MASSA

CHUSEITS MAN IN ALABAMA. Mr. William J. Brewster, a young man 28 years of age, born and brought up in Boston, and highly esteemed by all who know him, arrived in this city yesterday morning, after a brief visit to the South, which has been filled up with adventures illustrating the animosity of the popula these arrives. Northern or the merited rebuke is sure to follow, sconer or later, even to all generations; and this is not only true of physical law, but of the moral or spiritual law of our being.

If you do not want your offspring diseased in body and mind, then see to it that you are not diseased yourselves; for how can you expect the stream to rise higher than the fountain? If you do not want thieves, liars and murderers for your children, do not nourish and cherish the spirit of those evils in your own soul. So, on the other hand, if you do not want if you do not want thieves, liars and murderers for your children, do not mourish and cherish the spirit of those evils in your own soul. So, on the other hand, if you do not want the many statements of the moral or spiritual law of the animosity of the people there against Northern men. Mr. Brewster was invited to Alabams by Mr.

J. J. Giers, a slavebolder of Valhermoso Bprings, to become the principal of a private academy at Marysville, eight miles from the residence of Mr. Giers, having been duly elected principal of a private academy at Marysville to enter upon the discharge of his duties. He had been there but one day, when he was surrounded by a mob in the street, and ordered to leave

TREATMENT OF A MASSACHUSETTS MAN IN ATAYANA.

We gave some particulars on Saturday, obtained from William J. Brewster, a Massachusetts some, of the treatmen he received in Alabama, on the securior

of a late visit to that State. The Charleston (S. C.)

Courier copies from the Somerville (Alabama) Dessert an account of the outrage, which it introduces with the following suggestions:—

to suspicion.

We also take occasion to impress on all interested, the policy and propriety of not effecting or continuing now, any engagements with unknown adventurers and travelling agents, teachers, drummers, &c., from the North, and supecially those from the States known to be most deeply implicated in the nefarious designs against the South and the common peace.

The account of the outrage in the Alabama pape we give entire, as follows:—

As Abolitionist is our Midst.—A young man by the name of William J. Brewster arrived in our town a few days since, and proposed to teach a school here. Mr. Brewster halls from Massachusetts, and was highly recommended as a teacher. He was also recommended to the people of Somerville by J. J. Giers, of Valhermaso Springs, with whom he says he has been corresponding. The following is Mr. Giers's letter to Dr. Gill, of this place:

Dr. Gril. — Dear Sir. — This will introduce to you my friend W. J. Brewster, the object of whose visit to your town you will perceive from my friend Ellis's letter. Any favor that it may be in your power to show Mr. Brewster will be thankfully reciprocated by Yours most respectfully. J. J. Gires. Vallermoso, Sept. 15, 1860.

Judge Campbell received a letter on last evening, from Gen. John D. Rather, of Decatur, in which was enclosed a letter from Charleston.

We have procured a copy of this letter, and give it in full for the information of readers of the Courier, and as an example of praiseworthy vigilance, which we commend to others:—

CHARLESTON, S. C., Sept. 13, 1860. To Col. Rather, Decatur, near Somerville, Ala.: DEAR SIR, - Although personally unacquainted with you, we take leave, on a question of grave pub-

lic import, to communicate certain facts, which, in your discretion, you may use as you think advisable. In the present state of the political world, we hold that Southern men should feel their interests to be identical, (as they are,) and feel bound to do all that fraternal regard dictates for their mutual welfare and

rotection. Yesterday, in conversation with a gentleman who

senger, a live Yankee," &c., &c. In describing the peculiarities and idiosyncracies of this 'fellow-passenger,' our informant lightly touched on the slavery question. We naturally asked if he ('the fellow-passenger') was an Abolitionist. The answer was immediately given in these words:—'Of the coret sort—a regular Garrison, Wendell Phillips man,' also that he diagusted every one on board, and, if he had not been very sick on the passage, would have been whipped before he reached Charleston.' Upon inquiring where he was staying in Charleston, (for we had heard enough to convince us, and really thought that the sea voyage back to Boston would improve his health,) we were informed that he had taken the train, and was en route for your town; that he is by profesand was en route for your town; that he is by profession a school-teacher, and was going to Somerville in order to take charge of your village school, under con

tract. We inquired his name.

Our informant here asked why we wanted to know so much about the man. We stated that we intended to write to some discreet and respectable citizen of Somerville, and through him warn that community of this Wendell Phillips rascal. Our informant, for prithis Wendell Phillips rascal. Our informant, for private reasons, (connected with his Boston home, we suppose,) begged not to be pressed any further on the subject. Knowing that if you were warned of this schoolmaster, and had a list of the passengers by the Bouth Carolina, (which list we enclose,) that you would have no difficulty in identifying the individual, we allowed our informant, the 'Northern man with Southern privalles,' to be silest on this select. Southern principles,' to be silent on this point.

Any comments on this subject from us would be impertinent and in bad taste. We write jointly, because both joined the conversation, and were similarly affected by it.

It remains only for us to say that we hold ourselves responsible for any and everything herein contained. Should our apprehensions prove groundless, or should we have been the means of warding off danger from your midst, we, in either event, shall be gratified.

Very respectfully,

CHARLES INGLERY.

The Somerville Democrat proceeds in reporting :-With these facts before them, the people of Somerrille took the case in hand on Friday 16th. Brewster acknowledged that he was on the steamer Carolina, but denied that he ever uttered Abolition sentiments. On searching his trunk, however, the following letter was found :-

Boston, October 20th, 1856. My DEAR SIR,-I a d that the friends of Free dom in Middleboro' are about to organize. Let the work go on. Better to fail on our side, than to sucwork go on. Detter ceed on the side of Slavery.

CHARLES SUMNER.

Wm. J. Brewster.

There were also several Abolition papers in his possession, but they were torn and used as wrapping pa-per. One of the papers contained a sermon of Henry Ward Beecher. Thus, the proof is overwhelming that Brewster is an Abolitionist. He received orders to leave these 'diggings' by 12 o'clock. He is of amall stature—his complexion is pale, and he appears to be in bad health. He speaks hesitatingly, is of very good address, and easy to become acquainted with—has auburn hair, and very large eyes. If he should stop on this side of Mason and Dixon's line, we hope he will be assisted on his lowers.

top on this said of Mason and Dixons line, we hope the will be assisted on his journey North.

The people of Somerville should feel grateful to those gentlemen of Charleston, who have given us this timely warning, and may he be the last of his kind who may come to find an abiding place among us.

A CITIZEN OF MAINE WHIPPED IN SOUTH CARO Lina. The Charleston Mercury of the 18th has the following, under the head, 'Served Him Right':-'A man, named Wm. S. McClure, hailing from the State of Maine, was on Saturday last, by order of the Vigilance Committee, whipped by a negro, at Grahamville, for tampering with alays in that vicinity. McClure was then placed on the cars of the Charles ton and Savannah Railroad, and arrived in the city yesterday, and was given into the charge of the Mayor, who will ship him by the first conveyance to the North.

AN UNDERGROUND RAILROAD CONDUCTOR IN LIMno. On Sunday last, a man who gave his name as Philip Coughenour was lodged in the county jail, charged with enticing negroes to run away. He was discovered in a corn-crib belonging to Mrs. Campbell, who resides about six miles from Eudora.—Chicot (Ark.) Press, Oct. 4.

MR. BOOTH AGAIN IN LIMBO .- In August last S. M. Booth was rescued from the Government Bastile in Milwaukee, where he had been maltreated for some Milwaukee, where he had been maltreated for some months for violating the Fugitive Slave Act. Several attempts have since been made by the U. S. Slavehounds to re-arrest him, which were baffled by his resolute conduct and the protection afforded by an indignant people. He was, however, seized by a Government official on the night of the 8th, and is again held in chetody by the Milwaukee U. S. Marshal. held in detody by the Milwauken U. S. Mars Such persecution of a citizen of Wisconsin is only paralleled by the acts of infamy which cost Francis II. of Naples a throne.—Cleveland Leader.

The ship Castillan, of Newburyport, comme ed by Capt. Nehemiah Proctor, of this town, and one of the vessels chartered to convey to Africa the slaves taken into Key West from the slavers captured by our national vessels last spring, has arrived at Cape Mount in 56 days from Key West. We learn that 92 of the negroes died on the passage, from various complaints. She had upwards of 400 on board when she left Key

SENVENCES OF SELVE-TRIDERS. The officers of the slave bark Orion were sentenced in Boston, Friday, October 5, for being engaged in the slave trade, by Judge Sprague, in the United States District Court, as follows: Thomas Morgan, part owner of the vessel, and her commander at the time of her capture, was fined \$2,000, and to be imprisoned for two years in jail. Byron J. Chamberlain, first mate, was sentenced to imprisonment in jail for two years. William Dunham, second mate, imprisonment for twesy-one months in jail. SENTENCES OF SLAVE-TRADERS. The officers

Chicago, Oct. 15.—Kidnapping and Harder. Fer-ty Boyd and wife and daughter were enticed from traines by kidnappers to a farm in lows, during the latter part of September. Jerry Boyd was found in murdered near lows City on the 8th, probably to enable the kidnappers to obtain possession of the women. The citizens of Calena offer \$500 reward for the mindares.

HTREVES-YERRY # # 25 National Anti-Slavery Anniversary

When the claim for Universal Liberty was first made in our country, the best part of a life-time ago, the work lay wholly in futurity. The idea and the ciples of Human Rights were to be re-planted justice and necessity of their cause as against Siavery to be proved, the prevailing apathy to be broken, the public mind to be awakened and enkindled, the insufficiency of a Church and State controlled by Sla-very to compass Freedom to be demonstrated, the re-trogression of the land towards barbarism under their eway to be made manifest, and freedom of speech, o the press, and of a new specific association to be claimed and exercised as the only sufficient instrumen-talities of progress.

This is the initiatory work that has been done, and

by it, abundant opportunities of direct action have been randered practicable. The work trants, in a thousand shapes, now lies before us, whose privilege it has been to make ready for it. The despotism i driven into open day. To meet it, requires devotion, industry, and the sacred fire of a true enthusiasm. It requires energy, cooperation, and the discipline of self-control. It requires generous contributions of money. We trust that all these indispensable requisites are now, as ever, ready. We earnestly and cordially entreat all who love

our native land in sincerity, whether Europeans or Americans, to unite with us more numerously and more generously than ever to meet the demands of s period of crisis unparalleled in the history of our country-new, indeed, in the history of the world. For when before has it ever happened that Freedom has been sought from among a dominant people for down-trodden one, on so grand a scale as this? We ask aid of Europeans, while we bid them observe that their freedom makes progress only in exact proportion as our slavery is brought into discredit. We ask aid of Americans; for where is the American to whom this Cause of ours is not the supreme interest of the present hour as affording the only hope of Puturity? The work before us is ever that primary one contemplated by no other existing body, Yesterday, in conversation with a gentleman who had just arrived in our city, by the steamship South Carolina, from Beston, we accidentally procured the following information:

Our informant, avoisedly 'a Northern man with Southern principles,' related that on the voyage from Boston to Charleston, he had an 'amusing fellow-passion to Charleston to Ch placed, to temporise and to compromise.

To all these we confidently appeal for aid in the work they can neither do, nor do without.

We cordially invite all who love Liberty the world over, to meet us at the Music Hall, Boston, in the month of January next, in person or by letter, uniting their sympathies and contributions with ours in the great work of the time-the peaceful extinction of American Slavery.

MARIA WESTON CHAPMAN, MARY MAY. LOUISA LORING, L. MARIA CHILD. HENRIETTA SARGENT. ANNE WARREN WESTON. MARY GRAY CHAPMAN. HELEN ELIZA GARRISON. SARAH SHAW RUSSELL. FRANCES MARY ROBBINS. CAROLINE WESTON. MARY WILLEY. SARAH BLAKE SHAW, SUSAN C. CABOT. SARAH P. ATKINSON. ELIZA ANDREW, LYDIA D. PARKER, BLIZA F. EDDY, SARAH P. REMOND. ABBY FRANCIS, SARAH RUSSELL MAY. ABBY KELLEY FOSTER. SARAH H. SOUTHWICK, EVELINA A. S. SMITH. ANN REBECCA BRAMHALL AUGUSTA G. KING. ELIZABETH VON ARNIM. ANNA SHAW GREENE. BLIZA APTHORP, MARY BLIZABETH SARGENT. MATTIE GRIFFITH, ANNE LANGDON ALGER. MARY E. STEARNS.

CHARLES L. REMOND and H. FORD DOUGLASS will speak in Vermont as follows :-Friday, Oct. Saturday, (14 P. M.) Newbury. Oct. 19 McIndoes Falls, St. Johnsbury, Monday, Oct. 22. Tuesday, 23. Wednesday, 24. Ryegate, Topeham, Thursday, 25 ashington Friday, Sat. and Sun., 27, 28. West Brookfield.

The friends in the several towns where Messrs. Remond and Douglass will speak are requested to make the requisite arrangements for the meetings. CHARLES L. REMOND will speak at Baron, Vt., Saturday evening and Sunday, Oct. 20 and

F H. FORD DOUGLASS will speak at Mc-Indoes Falls, Ft., Saturday evening and Sunday, Oct. 20 and 21.

A. T. FOSS, Agent of the Massachusetts A. S. Society, will speak in New Hampshire as fol-

West Milan, Sunday, Oct. 21. Gorham, Berlin, Tuesday, " 23. Wednesday, " 24. Milan Corners, Thursday, 25. Friday, 26. Sunday, 28. Northumberland. Northumberland Palls, Lancaster, Tuesday,

OLD COLONY .- WE. WELLS BROWN will sak in Plymouth County as follows :-At Hanson, Sunday, Oct. 21.

East Hanson, Tuesday, 23.

Hanover Town Hall, Wednesday, 24. South Hanson, Friday, 26.

EF EMPLOYMENT WANTED ON A SEW ING MACHINE.—A young lady, skilled in the use of Grover & Baker's sewing machines, wishes employment either at her residence, No. 9 Columbia street, or in families in the city or violnity where the machine is used, or taking her own with her, if

WANTED-A situation by a colored lad, 17 years of age, to learn the Newspaper, Book, or Job-Printing business, in Boston or vicinity. He has worked some time on a newspaper; has a good educa-tion, having graduated from a high school; and can furnish references, if required. Apply at this office.

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

WALTER BURNHAM, M. D., on Practice of Medicine and Surgery.
SUBAN R. CAPRE, M. D., Obstetrics and Discusses Women.
WM. BYRINGTON BROWN, M. D., Surgical Anstomy, Physiology, and Materia Medica.
Sanan W. Salington, M. D., Anstomy and Hygiene Intending students will apply to Dr. W. B BROWN, 15 Congress Street, Boston. Out. 5.

SELF-CONTRADICTIONS OF THE BIBLE ONE HUNDRED AND FORTY-FOUR pro-positions, theological, moral, historical and space ulative, each proved affirmatively and negatively, be quotations from Seripture, without comment; an bodying meat of the palpable and striking reli-our tradictions of the re-called inspired Word of God Third edition. Price 15 cents, post-paid. Righ for a dollar.

A. 7. DAVIS & CO.

Oct. 5—6m. 276 Canal street, New York

IT IS NOT A DEE!

MRS. S. A. ATILBN'S WORLD'S HAIR RESTORER.

The only preparation that has a BUROPHAN REPUTATION.

This pleasant and valuable proparation has been us for many years by hundreds of the most distinguished and wealthy persons, who have previously tried all the nostrums of the day without success, nome aven injuring their hair and health. This is entirely different from all others.

Warranted not to contain deleterious substances

· IS THERE ANY VIRTUE IN Mrs. S. A. Ailen's Hair Restorative ?

We can answer this question by saying that we have already seen persons who have derived benefit from it. ersons personally known to us have come volunta-

rily, and told us of good results to either themselves or friends, who have used it before it became known in St. Louis. St. Louis Presbyterian MRS. S. A. ALLEN'S HAIR RESTORATIVE bas

given universal satisfaction, wherever it has been used. It can be used with perfect safety, and its perfect freeness from all soiling, renders it a very desirable article for the toilet." Ch'n Witness and Ch. Advocate, Boston, Mass.

MRS, S. A. ALLEN'S WORLD'S HAIR ILB STORER is worthy of confidence.'

Philadelphia Christian Chronicle.

Incomparably the best preparation we have ever All are compelled to acknowledge Mas. S. A. AL

LEN's as the Hair Restorer. N. Y. Independent. Mrs. S. A. Allen's World's Hair Restourn has taken its place at the head of all articles of the kind.' Michigan Christian Herald.

Dispel all doubts as to its efficacy.

Knoweille Presbyterian Witness.

There never has been a prescription or remedy for improving the hair, published in the Advocate, which was so fully endorsed by men of unquestioned standing, as in that of Mrs. S. A. ALLER'S. Buffalo Christian Advocate

Another objection to dyes is the unlife-like colca and appearance they cause the hair to assume, and the only way to have grey hair assume its NATURAL TOUTHFUL COLOR, is to use that which will be effect-TOUTHFUL COLOR, is to use that which will be electual and yet not a dye—Mrs. S. A. Allen's World's HAIR Restores will do this. U. S. foursel.

In these times, when every cosmetic is warranted as the greatest discovery of the present day, it is refreshing to come across that which is what it pretents to be. A really excellent article is Mrs. S

A. ALLEN'S WORLD'S HAIR RESTORER. As an assistant to nature, it is of great service; and a man by using it often prevents a serious and unnecessary loss of hair. Its properties are perfectly harmless, it being a chemical compound of ingredients calculated to facilitate the natural growth of hair.'
Saturday Evening Gazette, Boston, Those of our readers whose hair is turning grey or

losing its color, and who are opposed to using a dye, will find in Mrs. S. A. ALLEN'S WORLD'S HAIR ESTORER a preparation that will speedily change natural color, and at the san render it soft. It is superior to any heretofore produced for restoring and beautifying the hair, ros-RESSING NONE OF THE BURNING QUALITIES OF A DYE.

Philadelphia Mercury.

There is no Hair preparation, we believe, that has acquired more popularity than Mrs. S. A. ALLER'S WORLD'S HAIR RESTORER, Why is this? Simply because it is a preparation of real merit, and has never failed, in a single instance, to produce the good effects sacribed to it on the part of its proprietor. Its sales are constant and most extensive, and we begin to think that it is denominated most appropriately the 'World's Hair Restorer."

We have reason to be assured that 'Mrs. S. A. AL-LEN'S WORLD'S HATE RESTORER is among the best articles of its kind ever discovered; indeed the wide circulation and immense sales it has achieved, fully demonstrate that its efficacy is generally appreciated.' Rahway Register.

Mrs. S. A. Allen's World's HAIR RESTORER. The most successful remedy of the day. We know of instances where its good effects have been remarkable. Weekly Visitor, Franklin N. Y.

From individual cases that have come under our own observation, we are satisfied that 'Mrs. S. A. AL-LEN'S WORLD'S HAIR RESTORER' performs all that it promises, and that instead (as is the case with other restoratives extensively used and highly rec-ommended) of being a useless waste of time and money, it is just what it is represented to be, and will perform all its promistor engage it. will perform all its proprietor engages it to perform. We therefore most cordially commend it to the no-tice and use of those of our readers who need a remedial agent of this character.

St. Louis Ledger.

Mrs. S. A. ALLEN'S WORLD'S HATE RESTORER. - AS we were travelling in Massachusetts a short time since, we met a lady whose appearance indicated that she had attained the age of sixty. So we in-ferred, and but for her beautiful hair, we should ferred, and but for her beautiful hair, we should have added several years. After some conversation she spoke of her hair, informing us that two years ago, at least one half of it was grey, and that she had feared that before then the whole would have turned or fallen off. But our friend read the papers, and acquainted herself with the various remedies for decaying hair, and at length determined to obtain Mrs. Allen's Restorer. She did so, and applied it according to directions, and before a year applied it according to directions, and before a year had passed, she assured us that she had as luxurious, even and beautiful head of hair, as when she was but sixteen years old. Her statement was confirmed by other members of the family, while we were informed that in the same neighborhood there were informed that in the same neighborhood there were other instances where the same happy and signal effect had been produced by applying Mrs. S. A. Allen's World's Hair Restorer.

Providence Daily Tribune.

We are satisfied that the statements made in advertisement of Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER are correct.' Boston Olive Branch. RESTORER are control.

Its remarkable "nocess is satisfactory evidence."

Norfolk Argus.

Norfolk Argue.

'Among the very few preparations that we deem deserving of mention, we are by no means inclined to omit 'Mrs. S. A. ALLER'S WORLD'S HAIR RESTORBE.' It has been thoroughly tested, and found to be all its inventor claims for it; and to deny its excellence would be to deny the assertions made in its favor by scores and hundreds of the most respectable persons.'

Rahvay Adocats and Register.

Mrs. S. A. Allen's World's AIR RESTORER is the best preparation extant for the various diseases incident to the bair and scalp, and is warranted to restore the hair and whiskers, however grey, to their natural color. It having been before the public for many years, and its efficacy in restoring, invigorating, and beautifying the hair fully established, by hosts of persons throughout the country he led to ing, and beautifying the hair fully established, by hosts of persons throughout the country, has led to the manufacture of many worthless imitations, which have been successfully palmed off in numerous instances, upon the public as genuine.

Brooklyn Morning Journal.

This preparation is superior to any heretofore preduced for restoring and beautifying the hair. It possesses none of the burning, cauterising powers of the old dyes, but gives the hair a healthy, glossy appearance almost instantaneously. The Restorer is easily applied, and will not stain the faces lines. The effect is sure in every instance, if applied according to the directions. Mercury, Philadelphia, or Those unsuccessful with other articles can try this with success.

with success.' Boston Transcript.

It is just what it purports to be.' Cleve, Leader. TRY IT.

TRY IT.

We export these preparations to Europe even, and they are superseding all others there as well as in the United States.

It does not soil or stain. Sold by all the principal wholesale and retail merchants in the U. S., Cubs., or Canada.

DEPOT 365 BROOME STREET, N. Y.

where address all letters and inquiries.

LS Some dealers try to sell articles instead of this, on which they make more wrote. Write to Depot for circular, terms and information.

Gauting issigned, Mrs. B. A. Allen, written in ink.

Box pre of countricien.

CF See next tarns of this Paper for were information or send to Depot for Circulars.

FOR SALE EVERY WHERE!

For the Liberator. THE MASSACHUSETTS WOMEN. TORA AND ENDORSERS.

Daughters of sires who fought and fell In every native glen, Full well we ken the value

And in the coming conflict, When they march in solid square, Our hands shall dock their banners Our favors they shall wear.

And when, to free each trembling slave, They have redeemed their vow, We'll proudly twins the laural wreath. To crown the victor's brow.

Or if on Freedom's battle-field They ever need our aid. To fight and fall beside them there, We shall not be afraid.

Oh I the Massachusetts women, We tell you, are true-blue! And we'll add, by way of codicil, Just what we think of you! If Southern tyrants have a deed

Too slavish and too low For the meanest soul among them, We can tell them where to go! On our Boston Posts and Couriers

Are no such offers lost; They'll take the job, and find themselves, And even ' pay the cost.' Then when, like useless lumber, They are kicked out of the way,

They'll kiss the foot that spurns them,

And for future favors pray! Oh! from the editorial chair Could we such vermin brush, That honest men might sit therein,

Of shame upon their temples, For their noble craft's disgrace, Which should ever be a blessing And an honor to our race !

Without a crimson flush

· WOMAN'S RIGHTS! What I woman the same rights as man? "Tis folly to suppose it-She's been a long time under ben, And every body knows it !

AMELIA.

She's worn of old the iron yoke, Which man, her master, gave her; Bhe has no right to have it broke, No right to public favor!

She has no right to claim a pars In money, wit, or learning; To men belong the sweets of art, They can much more discerning ! She has no right to College-halls,

Diplomac and degrees, sir; No right to settle fends and brawls. And posket legal fees, sir ! She hold an office?-what disgrace!

Besides, 'twould be 'so funny

To see a woman fill a place

Where she was making money ! Why, pettifoggers then, you know, Would have to go to work, sir! And quackles drive and hold the plough,

And dandies shovel dirt, sir! She has no right to heal the sick. Or practise the physician-For such presumption let a kick Just show her her 'position'!

She has no right to speak in church. Or any other meeting-For such a bold, indecent lurch, She'd merit a sound beating

She has no right to take a text, And make a sermon to it-I heard a clergyman declare Twas sacrilege to do it !

A woman preach? O, what a sin ! But then she couldn't do it-Her intellect 's so very thin, She never could go through it !

Man has a right to be out late To any temperance groggy; His wife's a right for him to wait, Till he comes home, all foggy ! But she's no right to game and swear,

She has a right to scanty fare,-A right to be neglected ! She has a right to stay at home.

No right to be dejected ;

All friendless and forsaken : To work the hoers off, one by one, Or else I'm much mistaken !

Indeed, to think of woman's power, If man should let her vote, sir ! Why, slavery couldn't live an hour,-The navy couldn't float, sir !

Poor rummles! how they'd gasp for breath, And topers all die thirsty ! The grog-shops all be struck with death .-Ah! sir, she is too trusty !

To me, it really does appear That nature made a blunder ! It always seems most strangely queer That ribs were torn asunder,

To make a woman near man's heart-Why, had a toe been taken, She better then had known her part, And never been mistallen !

TRUE LOVELINESS. She who thinks a noble heart Better than a noble mien-Honors virtue more than art, Though 'tis less in fashion seen-Whatsoe'er her fortune be.

She's the bride-the wife-for me! She who deems that inward grace Far surpasses outward show, She who values less the face

Than that charm the soul can throw,-Whatsoe'er her fortune be, She's the bride-the wife-for me!

THE VILLANY OF BLAVERY. Unholy thought | on what pretence see er Of right, inherited, or else acquired ; Of loss, or profit, or what plea you name To buy and sell, to barter, whip and hold In chains, a being of celestial make; Of kindred form, of kindred faculties, Of kindred feelings, passions, thoughts, de Born free, and heir of an immortal hope; Thought villanous, absurd, detestable I Unworthy to be harbored in a fiend ! And only overseashed in wickedness By that, birth too of earthly liberty. Which simed to make a res By legislation think, and by the sword Postor

## THE LIBERATOR

INDIFFERENCE TO POLITICS A PAVOR-ABLE SIGN.

erver, the present state of apathy as to the Presidential question, when compared with former canvassings, will be halled as a favorable sign. Paint rays of light are finding entrance to our minds, to show us that the prosperity or happiness of a people is not dependent upon the success of poli-ticians, or on the establishment of particular forms of ment. As men rise in the scale of intelli and well-doing, the more capable are they of selfgovernment, and their ability to do without extern rules is in the direct ratio of their elevation in this scale. And if we ever rise high enough to under stand our capabilities and rights, rulers and the ruled will be known only in the records of the pest. Ignorance and despotism, intelligence and self-rule, are th outgrowth of unerring law. In well-ordered society, such as the framers of the Constitution contemplate the people are the rulers, and in the process of building up their industries and establishing their social connections, a system or framework of rules is necessary to perfect mutual intercourse with themselves and neighbors. Rules and regulations are needed to promote and to perpetuate this intercourse, and when the people have once made and recorded these rules through authorized persons who represent them, they want from out their number a body of judicious, practical and common-sense men, whose business it shall be to see that these regulations are enforced, or, in other words, men possessing the necessary mechan machinery in motion, while the people, who are the sovereign, are engaged in their respective avocations.

The management of this machinery might, for con venience, be called a government, and these servants of the people might, in the language of Burke, be termed the 'mechanical politiciane.'

Ideas like these, the foreshadowings of a more wholesome condition of mind and philosophic thought. are beginning to arrest people's attention, and the experience of past political history is enforcing upon us many wholesome lessons, not the least of which is, that all power lies in God's unerring truth and justice; and unfaithfulness to these in a nation, equally as with an individual, is political and material as well as spiritual damnation; and no human government, whether created by despots or self-created, can afford us any relief. We must 'to our own selves be true, cach of us, in our undivided capacity as individuals, or it is beyond the power of the State, or even the best organized Church, to save us from de-

If, then, the present confusion of the political elements, together with spathy and indifference as to the results of the coming election, on the part of the people, be 'signs of the times,' we do well to heed them, for it hopefully provokes the prephecy, that an era of somewhat unwise activity is to be succeeded by a period of reflection-a state of mind which can never forsake us without unmanning us, but the possession of which will teach us, that mere bargaining and trading in human beings, merchandize or politics, are not the exercise of our highest faculties, or worthy the effort of rational men.

Mutual and legitimate intercourse by thought, and by the interchange of products of industry, we must have. The scholar, the artizan, the manufacturer and the agriculturist should be all untrammelled. The currents of all legitimate trade should ever be kept clear, and individuals, unhindered by political Beriah Green occupied the chair, and the meetings or ecclesiastical regulations, should be allowed to de- were addressed by him, by Rev. S. J. May, Frede velop, as best they may, in relation to themselves and rick Douglass and Professor Thome. An address to society, as the laws of God prescribe. Any govern- the public, written by Rev. S. J. May, was adopted ment that can compass this end is the very best for by the Convention. any people, whatever be its name or form.

If the signs of the times have not misled us, shall we be ranked Utopian in our instincts, if we fancy life, and of cutting down lawful weight and meas- be maintained, as above and before all covenants, stat-Are not care, discontent and heart-ache en- utes and formal constitutions whatsoever graven, in unmistakable lines, in the visages of nearly Resolved, That in spirit and principle, this act was ascend farther this hill of difficulty at present. Its tion, as a thing essentially absurd, wicked and monpathways are beset with rock and brier. Its bald strous-a falsehood, too glaring and malignant to re summit is visible to all.

Now, if these things are facts-and we do not see how outrageous to be in any case endured-an atrocity. they can be disputed-what shall we do about it? incapable, through whatever device, of any transfor-Shall we rest content in it as our normal condition, mation in character or baptism into respectability, or shall we carnestly set ourselves at work to look the , and meriting, at all times and under all circumstances. evil in the face with the hope to find the remedy, to be sternly denied, resisted, broken down, and Turn where you will, throughout all departments of trampled under foot. industry, dissatisfaction, lack of confidence between man and man in their commercial dealings, burden- also a condemnation of all complicity with slavery, some debts and obligations, and miserable shifts and all participation, directly or indirectly, in the guilt subterfuges to get a livelihood, present themselves at and it stands a perpetual admonition and rebuke to all every turn.

One of the most immediate causes of all this, as competition in trade. If the talent and energy demanded by the soil are determined to forsake a most appropriate sphere, and rush to the city for activity, where they cannot be rightfully or profitably used, then embarrassment and delusion of every kind must back to the horrors of slavery the flying bondman. inevitably overtake us.

silver or paper money, for these, in a financial sense, country successively followed this of Jerry-the resare useful only as a sign of value, or facilitators of cue at Milwaukee, at Wellington, and at Troy-and intercourse and exchange of the products of labor. we hold in all honor the brave men and women who They are only a simple 'promise to pay,' and our have been guilty of these acts of humanity, and hereminds should be disabused of that fatal hallucination by tender them our warmest sympathies in all those that anything in the nature of what we call currency persecutions and sufferings to which, for this sake, can be anything more than a mere instrument of they may be subjected. commerce—a help to aid us in the discharge of our Resolved, That we hear with unalloyed satisfacduty to our neighbor. We need, more emphatically tion of the rescue of that faithful rescuer, Shermon than ever, to make an honest and energetic effort to M. Booth, from the hands of the United States aurestore that long-lost relation which all correct prin- thorities at Milwaukee, and of the spirit evinced by ciples of political economy would seem to establish his fellow-citizens to protect him from official rebetween all departments of industry.

We repeat, that it is a most auspicious omen in this sin that they suffer neither him nor his rescuers to be beautiful country to-day-the richest in natural re- victimized by this conspiratous, slave-hunting governsources on the face of the earth—that it feels so little ment, but that they stand by and for them in every dependent for its prosperity on either the forms or suc-extremity and at all hazards, holding themselves cesses of government or politics. Of what avail are ready, should occasion arise, promptly to rescue them governments and unbounded resources of soil and also in turn. mineral, if in our ignorance and folly we are determined to compel God's bounteous blessings to work and put under our feet all Fugitive Slave Laws, so our self-destruction? Higher standards of action in called, whether of '93 or of '50, as inherently unjust, our intercourse with one another, nobler aspirations inhuman and atrociously wicked, whose mandates it for all life-giving truth, can alone save us as a people, and make us respected by our neighbors and our- hereby pledge ourselves henceforth steadily to oppose W.

WORK TO BE DONE.

Mn. Gannson-Much has been said, but comparstively little done, upon the subject of slavery. It ly disowned, and in repentance and shame to be seems to be characteristic of the people of New England to do little, and say a great deal. An old philand to do little, and say a great deal. An old philosopher has said, Better do something, if you do all prebension and dread habitually exhibited throughwrong, than do nothing. I think the old man was out the South, the paroxysm of fright and terror that wrong, if that could be; but that is impossible. Brown, with his little band of interpid rescuers at Harper's Ferry, the acts of ruthless violence, outrage and atrocity that followed each other in quick suchim aright, it will surely lead him natray. A man may say, 'I am neither for non-ugainst slavery'; and perhaps the foolish man really thinks so, but we do not; and any intelligent person knows better.

Supposing he could stand on neutral ground, the more shame for him; for he could to investigate the cocurring, portend the swift downful that awaits and necessary to inactive the felt guilt, the fearful exposures and perils of slavery; and that all the signs in this sky, the real or imagined insurrections, the wild panies and reckless, unbridled excesses of late constantly none shame for him; for he could be investigate the

There is always work for the willing day God has a great work for us. In ages past, God said unto men, 'Go, work in my vineyard.' Behold, the harvest is great, but the lab saleep, and it may be the eleventh hour. We need no say we are willing to work when we know what to do for we know what is to be done. We hear the cri of millions of bleeding hearts, . Come and help us Come and set us free I -but we alt here idle, with our hands folded, saying, . Would I had something to do!' O, men and women, work now, or God may take the field from you, and give it to others far less

What is man's mission in this world? Is it to

drink, and be merry? Or is it to improve the one talent we may possess, to help lift the world to God

capable, but more willing. There is one great question which we all ought to ask, and to decide in our minds. It is this :- What means shall I use to secure the greatest amount of good? What is the best way for me to go to work in this great cause?".

The 'Book of books' says- 'If a man lack wisde let him ask of God, who giveth to all men liberally This is enough; with such a teacher, we cannot g ical contrivance and ability for detail in keeping this astray. Then let us begin now, as those who have immortal interests at stake. Something ought to be done has been said long enough. Henceforth, let our motto be, Something shall be done. Let us not act rashly, but firmly and consistently.

Some men seem to think that a man's religion mus be sacrificed, if he becomes an anti-slavery man! Religion is all that makes a man. Men have ideas more strange about religion than about anything else in the world. It is of the greatest importance, and all that will ever elevate the soul. We must never expect to convert a man to the right by running down his theory; by saying all manner of hard things against his religion, no matter how ridiculous it may seem to us, or how deep in error the man may be He cannot see his error by, our condemning his ideas of right in a harsh and unchristian manner, and if he could, he would not admit it to one who had so cruelly abused him.

We do not know how much harm we may do others by being thus inconsiderate and unkind. How many converts would a missionary make, if he went to work in the way many of our great men do to make mer anti-slavery? They are wrong in this respect. We are to tell men their errors kindly, but firmly; and we are not to give up, even though men will not be lieve. Some of the noblest hearts the world has ever known have sometimes been in the greatest error.

Let each man look down deep into his own heart and mot out all the bitter weeds of prejudice, envy and unkindness, and plant in a new heart the seeds of charity, brotherly love, and Christian forbearance; and may each one individually and unitedly work for one another and for God!

Worcester, Mass.

THE 'JERRY RESCUE' CELEBRATION. The Anniversary of the 'Jerry Rescue' was celebrated at Syracuse on Monday, the 2d inst. Rev.

The resolutions, which were passed unanimously are as follows :-

Resolved. That the Act which, on this its anniverwe can discern in the cloud-lands of this bartering sary day, we celebrate, the Rescue of Jerry, was an and trading age, faint glimpses of a purer light, high- emphatic, signal affirmation of the truths of justice er and better conceptions among the thoughtful, of and the rights of man, rights so primal, that they our relations to man and to God? Is the upright and derive not their birth from any social arrangement honorable merchant perfectly contented with present or political compact among men, but inhere and remethods of doing business? Is the capitalist easy side originally, by divine ordination, in the human under his investments? Are not business men and constitution, so substantial, real and inextinguishable, financiers fast losing hold of one another's confidence? that they cannot be altered or annulled by any enact-Is not trade—to be remunerative—driven to the mis- ment, but remain sovereign and sacred, to be honorerable shift of adulterating the very necessaries of od everywhere, and, in case of attempted violation, to

all business men of middle age? But we forbear to a pointed condemnation of slavery in its every assumpceive a singe moment's assent - a crime, too gross and

Resolved, That in spirit and principle, this act wa who, however active in executing or loud in applauding the Rescue of Jerry, do yet give their suffrage we have before intimated, lies in the overstrained and support to parties and platforms and candidates that ignore the slave, and stand pledged to the slaveholder for the maintenance to him inviolate of his domestic institution,' and avowedly committed to the shameful work of hunting down and remanding

Resolved, That we deeply rejoice in those other What we most need in this country is not gold or Slave Rescues which have in different parts of our

seizure; and we hereby exhort the people of Wiscon-

Resolved, That we utterly repudiate and renounce were treason to obey, and loyalty to resist; and we and decisively to thwart all attempted executions of them on this our soil-nay, to exert ourselves uncessingly until they become objects of universal reprobation and abhorrence, to be everywhere indignantinstantly wiped from the statute-book of the nation. Resolved. That the morbid sensitiveness, the ap-

tter, find out which side is right, and not for the have men of mighty intellects and noble hearts to-day. We have men who possess 'ten talents,' and have no souls; and we have men (things) that do not

olved. That from all consid whether of justice or of expediency, if indeed there were an expediency spart from justice, out of regard to the secred rights of the slave, and regard to the imperilled condition of the slaveholder, we feel imimperilled condition of the slaveholder, we feel pelled to urge anew and with fresh emphasis, imdiste and unconditional empuripation, always a duty, and now become a stern, instant necessity; and we coby covenant with each other steed[satig to work to this end, seeking its accomplishment by all just methods, without constition, and without compro-

The following letter from Hon. CHARLES SURNER, in response to an invitation to attend the Jerry Res-one Celebration, was read on that occasion :-

rights -se shocking to Christian sentiments, as in- tions of God! aulting to humanity, and as impodent in all its pre- How is it, that we hear of revivals of religio tensions. Of course, I agree with you that such an ensetment, having no sanction in the Constitution, in Christianity or in reason, ought not to be allowed to remain on the statute-book; and, meanwhile, I trust that the honorable, freedom-loving, peaceful, good and law-abiding citizens, acting in the name of a violated Constitution, and for the sake of law, will see that this infamous counterfeit is made a dead letter.

And I am happy to believe that all this can be accomplished by an aroused Public Opinion, which, tensions. Of course, I agree with you that such an person' who treads our soil with all the safeguards of the citizen, and shall teach the slave-hunter, whenever he shows himself, that he must expect from Northern men no sympathy or support in his barbarous pursuit.

At your proposed meeting, which it will not be in my power to attend, I trust that a just hatred of slavery in all its pretensions will be subjected to that temperate judgment which knows how to keep a sacred animosity within the limits of the Constitution and the law.

Accept my thanks for the invitation with which you have honored me, and believe me, with much personal regard and constant sympathy, Sincerely yours,

CHARLES SUMNER. Rev. 8: J. MAY.

A VALUABLE WORK. SERMONS AND OTHER DISCOURSES, with brief big graphical hints, by Beriah Green (New York: S. W. Green, 18 Jacob street,) are the productions of a strong and zealous spirit, devoted with all his heart, mind, and strength to what he leels to be true soul, mind, and strength to what he leels to be true and right. The character of Mr. Green as an earnest reformer and independent theologian, is too well known to the world to require any words from us. It is a live book from a live man. We do not think that the brave old lion has pawed himself entirely iree of all his original Calvinistic mud; but his head is erect, his heart beats strong for humanity, and his soul is affame with the electricity of a new age, and the ideas of humanitarian Christianity. Mr. Green's volume will hold an honored place in that swiftly-gathering library of Reform literature age, and the ideas of humanitarian Christianity.
Mr. Green's volume will hold an honored place in
that swiftly-gathering library of Reform literature
in which the principles of the Gospel are fearlessly applied to the customs, institutions, and pursuits of men, cut where or how they may. Ecclesiastically viewed, Mr. Green may be regarded by many of his brethren as a heretic; politically, as a fanatic and disorganizer; socially, as a leveller; but we infer from this volume that he is a manly, brave-hearted Christian, who is not content with crying, Lord, Lord, but is resolved with all his might and main They may be zealous for God at the protracted meeting, provided always that they are zealous for the devil, too, in bargain-making and negro-hating; in to reduce these glorious truths to practice, and to to reduce these glorious truths to practice, and to devil, too, in bargain-making and negro-making; in see how they will work when struck, fast as color to clinging to parties pledged to the support of slavery, the leaf, through the fabric of society, as well as the individual character.—N. Y. Christian Inquirer. cause of temperance. Whoever combines iniquity

Fully endorsing the above panegyric upon Mr. Green and his admirable volume, we make the following extracts as samples of the entire work :-

A MEETING-HOLDING ACTIVITY, UNDER THE PRETENCE OF A REGARD FOR HUMAN SALVATION, ACCOMPANIED BY A DISREGARD FOR HUMAN RIGHTS, IS AN ABOMINATION TO JEHOVAH. For,

I. It implies rank absurdity and a flagrant contra diction .- In the constitution of man, the rights of man are involved. The attributes, the powers and capacities here found, are God-given endowments. These gifts imply fearful responsibilities. They are a sucred trust, for which an account must be rendered. All this supposes the right to wield our powers and use our capacities, according to our constitution—firmly to hold and freely to pursue the end of our existence. Whatever interferes with ushere, injures us vitally. Health, vigor, useful activity are at once impaired. If our right to be what four Creator designed us to be, and to do what he requires us to do, is invaded, wrong and wretchedness must be deep, and this wrong flagrant, in the same degree as the invasion of such rights is far-reaching, violent and Character, and therefore Intelligence is the very capacities here found, are God-given endowments. whether by inward passion or entward violence, our unmingled delight.

salvation is put to hazard. If the assault be successful, our very hearts are stabled. If we are free tinction, be it observed that marriage is an institu-

Then salvation sheds its light and pours its songs around.

The invasion of human rights is an assault upon human salvation. The oppressor is a destroyer. Such a match is not likely to be accidental. Reason is the only guide to it, and when once made, nothing but death can unmake it. Thus and prospects of man—his present peace, and his cernal welfare, he sets at naught and tramples unstantially and the powers are the big conditions and it have? As the heart is its natural mathers as the continuous content of the conditions and it have? eternal welfare, he sets at naught and tramples under foot. Whatever may be his condition, and it born? As the heart is its natural mother, so the whatever his pretensions, this is his work. Whether he devour widows' houses, or defraud the hireling of his wages, or hold in slavery the victims of legalized tyranny, he wages war with human salvation. He has never seen nor heard of; and no woman can interferes with the discharge of Heaven-appointed duties, and does what he can to dry up the fountain of bleesedness, which from the heart of these duties sends forth, pure and sparkling, its living waters.

But this True Love must have a parentage—how is it born? As the heart is its natural mother, so the head is its natural father. For—head is its natural father

waried forms, is to lend ourselves to the work of hutter of lancy. Increiore it is impossible to love man destruction. A professed Christian, a religious truly, that is, with rational as well as affectional deteacher, even, may permit errors, rank as daughill light, any person with whom we are not acquainted weeds, to take root within him; the condition and it. None but the loving can be truly loved, and weeds, to take root within him; the condition and the claims of the oppressed he may stupidly refuse none but the loving can be truly loved, and the claims of the oppressed he may stupidly refuse none but the loved can love truly. For every-to study; the crudest, falsest things he may put forth to stiffe whatever of generous indignation or manly effort the ravages of tyranny may have provoked; he may deny to the oppressed their inalienable right to sympathy and assistance in the house of prayer; he may lend himself to revile, and reprosch, and traduce the friends of holy Freedom; he may even make his religious profession, or his high station, the occasion and the shield of his neglect of the claims of outraged humanity; but this he cannot do without inflicting deadly blows. He seets himself against that in which salvation consists. He breathes a spirit directly and vitally hostile to human welfare. Just so far as he has influence and power, just so far salvation bleeds and dies.

II. None but the loving can be truly loved, and none but the loved can love truly. For every-none delights in being loved than others. Every one delights in being loved just in proportion to one's ardor in loving. We are more concerned for the love of friends than of strangers. Most of all we prize the Love of one who has become the special object of our Love. I may love all that the love of her. Why? Because the subject of Love is happy only in happifying its object—because Love is an unselfish giver, seeking not its own delight, but finding it in what it seeks for another. Without her love, my companionship would be disagreepower, just so far salvation bleeds and dies. Now, what is it for such an one to put on the ap-

Now, what is it for such an one to put on the appearance of seal and activity in the work of souls aving? He affects to lament the deprayity and wretchedness of his fellow-men. With a long face, and in solemn tones, he discourses about their condition and prospects. He calls for special efforts for their benefit. He girds up his loins as if he were agoing to do something. Coadjutors he callests. And now what a scene of activity opens upon us! Assemblies are called. Meetings are held. Heaven and earth are invoked. What a stir! What expedients! What an agitation of the surface of the general sentiment! With what pretensions is the care of simplisity and honesty wounded! 'Sea and land are compassed to make proselytes.' And they are made; drawn together, reckened up and gloried

Procelytes! To what? To saintship without humanity! To mintship, which refuses to plead the cause of the victims of prejudice and oppression! To emintship, which contributes more than every thing else to the protection and growth of the worst forms of rebellion against God, and injury to man! Alas! what have we here? What? the very same Alas! what have we here? What? the very same vision as pained the eye of Isalah, the son of Ams! What absordities! A rold and cruel disregard of human rights, kindling up without losing a jot of its malignity into a fervent regard for human salvation! Invitations to the weary, on lips laden with apologies for slavery! Such contradictions Jehovah may well be weary of. They are too much for even fits patience. Iniquity and a meeting, thus conjuined, must be a trouble to him! Such glaring contradictions—such gross absurdities in his very presence! What else can this be than to make his house a den of thieres?

A meeting-holding activity, accompanied with a lisregard for the claims of humanity, we ought to schew for its burtfulness, and abbor for its wicked-Boston, Sept. 9th, 1860.

My Dean Sin—You know well how much I sympathine with you personally, and also how much I detest the Fugitive Slave Bill, as a flagrant violation of the Constitution, and of the most cherished humanity withers, religion may flourish; that hearts dead to the claims of man, may be alive to the requisitions.

complished by an aroused Public Opinion, which, and the new procelytes, it leaves where it found without violence of any kind, shall surround every them, unrebuked, massailed; in full vigor and account of the process of the surround every them. tivity. No direct, carnest, and decisive reformator efforts are here made, lest the excitement should b reduced! To expose and assail prevailing forms sin would be prejudicial to the revival; would di-vert the attention of awakened souls from the one thing needful! And so men are to be reconciled to God with their eye averted from the very point where there rebellion burns the most fiercely! And to be reformed without attention to the particular where their violations of the law are most flagrant ! Theatrical expedients are employed, and a theatrical effect is produced! Realities are exchanged for romance. A great noise is made about iniquity, and repentance, and giving the heart to God, and being engaged in religion; but the sober realities which are involved in sinning and turning to the Lord are avoided, lest revival-sermons should sink into aboli tion lectures, or temperance addresses, or expositions of the seventh commandment, or commentaries on respect of persons, or charges to the rich to distribute, and to the proud not to be high-minded, or attacks upon the settled order of things, and the established usages of society! And so the revival does up its work without touching the strong-holds in which Satan is intreached! What objection in which Satan is intrenence: What objection can he have to such revivals? The more frequent they are, and the longer they continue, the more firmly is his throne established. Men may weep or clothes; apart from the actual relations and ordi-nary business of life; where it may muse and meditate, sing pealms and pray prayers, without being annoyed by the dust of the market, the din of the exchange, the wrangling and contending by which the ballot-box is beset. His most efficient votaries have a religion of this sort; and can, on suitable occasion, bestir themselves to multiply proselytes

### THE RATIONALE OF TRUE LOVE.

with a meeting, may reckon on the countenance and co-operation of the devil.

We make the following extract from an excellent little work, entitled ' Love and Mock Love ; or, How to Marry to the End of Conjugal Satisfaction '-by George Stearns, Author of . The Mistake of Christendom,' &c. ; just published by Bela Marsh, 14 Brom field Street, Boston :-

You have heard it said that ' Love has no eyes. and this wretchedness must be deep, known; but the latter is possible only with a de-and this wrong flagrant, in the same degree as the gree of wisdom, since the object of True Love is invasion of such rights is far-reaching, violent and Character, and therefore Intelligence is the very determined. Our salvation, of course, depends upon including of its development. It is Conjugal Want the full enjoyment of those rights, to which, under discovered by Reason. It springs from no unintel-God, we are constitutionally and inalienably en-titled. These can be enjoyed only in the free dis-charge of those duties, which the rights imply. To employ our powers and capacities in a course of law-abiding activity, without let or hindrance, is the spark of illusion in it. But Mock Love is noting right of all vights to which both individually and but an illusion. No wonder therefore that it right of all rights, to which, both individually and but an illusion. No wonder, therefore, that it socially, we are entitled. If we are assailed here, tends to wretchedness, whereas the fruit of Love is

here—free from the dominance of passion within tion of human nature; that is, every man naturally and without—our own passions and other people's wants a wife, and every woman naturally wants a —free to discharge the Heaven-appointed duties, husband—an abiding correlative companion. But husband—an abiding correlative companion. But which our rights imply, which correspond with them no woman can be a real wife to an unreal husband, and grow out of them, then are we among the saved. neither can any man be a real husband to an unreal Then salvation sheds its light and pours its songs wife. Therefore Natural Marriage, is the life-union

of dicescences, which from the neart of these duties without loving any person, until we know to whom sends forth, pure and sparkling, its living waters, they belong. We may seem to love one whom we His success must be a triumph over human salvation, only imagine to be worthy; but in truth we love To apologize for oppression, under any of its solely our ideal—not the person that is, but a creavaried forms, is to lend ourselves to the work of hu-ture of fancy. Therefore it is impossible to love

out her love, my companionship would be disagree able to her, and a sense of this would render ben

hirth to Conjugal Love. The candidates for a new hirth to Conjugal Love. The candidates for a ner-mal marriage are thus espoused by nature; but said has to be informed of this correlation, and the train are married by interchange of the transpired into ligence.
This is the only rationale of happy marriage.
All other alliance and This is the only rationale of happy marriage. It is Nature's formulary. All other alliances which pass for marriage are unnatural, spurious and mastisfying. All marriages which precede acquaint, some are likely to be of the latter sort, being sprompted not by Conjugal Love, but by an abmormal, illusive impulse vet to be explained. But there is no evil in Love. Love is exservitably not there is no evil in Love. Love is exservitably not, and not merely harmless in its influence, but examples.

and not merely harmless in its influence, but range and not merely harmless in its influence, but expicious in all its seays, and invariably happifying True Love inspires no jealousies, perpetrates no murders, suggests no suicides, induces no mismar riages, creates no family jurs, and warrants no selfablesses. All these mischiels, and more, have been imputed to Love, but ignorantly so. I tell you it is Mock Love that has damaged Love's blessed name.

It is not enough for our safety, however, but only a step toward it, to know that such a circumventure principle exists, without an ability to detect in presence and evade its evil workings. This is at principle exists, without an ability to detect in presence and evade its evil workings. This is attainable only as we penetrate its essence, and cosprehend, so as to guard against, its development. It becomes, therefore, a paramount desideratum to ascertain precisely in what this Mock Love consist; and to this point I say at once, though the statement will require to be amplified and explained, it is merely the Panyheism of Love's Pertensions.

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absolute supremacy, the all-sovereign authority of the Throne of the Eternal, of great Truth and Justice. They are the life of the world, the soul and substance They are the life of the world, the soul and substance of whatever has vitality, worth, permanence among men. Here are wisdom and strength, the secret spring of all accomplishment and success. Fidelity is achievement, and unfaithfulness is failure and defeat. The ideal is the standard, to which everything must be carefully adjusted. All usages and insuta-tions are tried in this light, and each to be accepted as good and worthy only as it may conform to and asymbolize the inner Verities. There is warm appre-ciation of heroism in life, and especially high adora-tion of Jesus as \* the Hero of all heroes, realization utmost of the perfections of wisdom, virtue, and nobleness in history. And there is correspondingly dep disgust and abhorrence of all baseness. He has indignant loathing and abomination for those wretched idols before whom the multitudes bow down and wor-ship—those cunning, soulless quarks and jugglen who, vaulting up perpetually into the high places of society, busy themselves but to bewitch and bewilder, to befool and destroy. - Review in National A. S. Standard, Sept. 22d.

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