

INAUGURATION OF THE STATUE.

Boston Correspondence of the Anti-Slavery Standard.

The other great event, since my last letter, was the fitting inauguration of the Webster Statue, last Saturday week. O, my friend, you should have seen it rain! I fell like a dew-drop on my thirsty soul, and I felt as if I were on a large scale, to make this one of the most imposing ceremonies ever seen in New England—as, indeed, such an imposition deserved to have. The State House yard had been filled with workmen for a week before, putting up seats to accommodate several thousand people. It was really a very neat job, and did the contractor and his hands credit. In the centre was the platform on which Mr. Everett and the other actors in the drama were to stand, the State House behind them, the statue on their left hand, and the amphitheatre extending around them. The exterior of the amphitheatre, towards the surrounding streets, was hung with draperies, which gave a finish to the whole thing. Had it only been a fine day, it would have been a fine sight from the central point, beyond a doubt. But as it was! The way in which the rain came down and was blown round corners was a sight to see. The seats were soaked, and the draperies dripping, and the day of the country clinging to its staff, and the dog of the bird of Freedom hid in his hole. All the plans of operation were to be abandoned, of course, and the Music Hall substituted for the blue vault of heaven, and the statue of Beethoven had to do duty for Mr. Webster. I took pains to see the procession, and a trail of more bedraggled misery I never saw floundering through the mud beneath and the rain above. The military looked soaked to the bones, and the civilians displayed the most remarkable collection of umbrellas (mostly cotton) that I ever had an opportunity of seeing. It was a fine chance to observe the natural history of that order of nature. Of course, it was a most cruel disappointment to all those who had reckoned on lifting themselves up into notice on Mr. Webster's shoulders. The wet blanket was wet indeed, and heavy as well.

I could not but be struck with the singular unanimity of the people in the streets, among whom I went for the purpose of overhearing what they would say on the subject of the day. There seemed to me but one opinion among them, and that was, that the whole ceremony was a piece of contempt for the rain, dislike of the statue, and indignation at its being put where it was. These were all persons I did not know by sight, and who, I presume, did not know me. Had either Governor Banks or Mr. Everett been listening to the talk of the street, they certainly would have heard no good of themselves. If the feeling so spontaneously uttered in the streets of Boston be general in the State, there will be no difficulty about getting the matter to the petition for its removal. It is another most curious question, whether Governor Banks has hurt or helped himself by this morganatic marriage of his with Webster Whiggery. The whole responsibility of the measure justly rests upon his head, as he had only to shake it, without saying a word, when the proposition was made, to put a stopper upon the whole thing. The poor creatures who make up the Legislature have not shown themselves to be responsible beings. One thing I am sure of, he has not conciliated Boston Hunkery by this obligation to it. This I know of my own knowledge. They hate him just as much as they ever did, with a slight dash of contempt mixed with it, which they never had before. But then they are of no possible political consequence. The only wonder is, that he should have thought it worth his while to try for them. For his high risk, by the attempt, the good opinion of the best part of the State is expressed, and he has no means backward in expressing the sense of the nation. But we shall see whether it will have any practical effect on his conduct. I am afraid not.

You must have noticed the way in which all the orators of the Inauguration slid over the last years of Mr. Webster's life. The Plymouth Speech was the central idea on which they endeavored to fix the minds of their hearers. And there is a sort of publicans who attempt to cover the thing up by saying that this statue is erected to the Webster of 1820, and not of 1850! I trust these wise dividers of a hair 'twixt north and north-east side, will extend the mantle of their charity a little farther. Why not have a statue to General Arnold at New Haven—not to the traitor of 1780, but to the soldier of 1777—not the Arnold of Westpoint, but of Quebec and Saratoga? But such stuff is merely flapdoodle, 'till the staff they feed fools on.' Ever since that appointment, there has been a regular engagement between the Clerk of the Webster and the admirers of Mr. Everett. They, thinking it a pity that he should be disappointed of the opportunity provided to display his rhetoric, induced the General Court to invite him to repeat his oration from the rostrum originally prepared for him. And ever since, the weather couldn't have behaved worse if it had been under the direction of a Garrisonian Abolitionist. The general feeling has been that the weather was unpropitious as long as those seats remained in the State House yard, and that the spirit of the paper that an order had been passed for removing a portion of them, which obstructed the entrance to the building. Perhaps this is accepted as a compromise, for it is now fine weather and looks as if the rehearsal of the play may come off to-morrow. It can but throw a new ridicule over the whole affair. Everybody, out of the innermost courts of Webster Whiggery, is laughing at it.—D. V.

THE WEBSTER STATUE.

Boston Correspondence of the New York Christian Inquirer.

We are still in the midst of the Webster Statue Celebration. In this case, our ragged fine arts has pursued its way through multiplied difficulties. It has, indeed, seemed as if some mysterious power was occupied in thwarting the arrangement, and men less logical, or more superstitious, than the Committee of One Name, might have believed that the spirit of Daniel Webster himself was determined to prevent such a caricature of his person from being set up in Boston. First, the ship which brought the statue, like that ill-fated craft, "Built in the eclipse, and rigged with curses dark," which brought the statue of Calhoun, was cast away, and the ugly bronze was fairly deposited at the bottom of the sea. This would have seemed to put a stop to the matter. Not at all. The bold Committee went to work again, got another statue, and this time succeeded in getting it safe to Boston. But when unpacked, consternation fell on all beholders. It was not at all like Daniel Webster, as it was as ugly as it could be. From the head to the feet, all was bad. The worst enemies of the original could not deny that he was a grand-looking man; that there was an imposing majesty in his presence, and all the marks of power conscious of itself, in his bearing. But the marks of this figure were weakness and want of character. In making it colossal, it became tall and thin. Instead of the aplomb, which so marked the prototype, the attitude of this is undecided. It puts out a foot hesitatingly, as though seeking for a firm ground. Great was the disappointment and chagrin of all beholders. People came and looked, and went away with a downcast expression. They thought they ought to like it, but found it impossible. Those of more decided opinions suggested that it should be broken up, and sold for old copper. What the Committee said among themselves will never be known; in public, they said nothing. But it was evident that something must be done with the statue—where should it go? Some suggested Mr. Auburn, but the contrast with the life and grace of Crawford's statue of James Otis would have been too cruel. Some said State-street; and as Mr. Webster's friends were mostly in that neighborhood, this would have been the proper place.

Some timidly suggested the State-House yard; but it did not seem likely that a Republican Legislature and a Republican Governor would consent to the place on the public ground of Massachusetts the statue of a man, however great, who had devoted the last years of his life to overcoming the prejudices of Massachusetts in favor of Freedom. But it turned out otherwise. It is said that Gov. Banks exerted himself warmly to induce the Legislature to consent. Fortified by this new ally, the Committee went forward and obtained the consent of the Legislature to place the statue before the State House. So it was set up on its pedestal, every one saying: "Perhaps it will look a little better when it is higher up and further from the ground, with Mr. Everett for the orator, we shall have a grand time at the inauguration." Great preparations were made, the State House yard filled with benches, capable of seating many thousand persons, and the day appointed. But the gloomy ghosts, who had evidently set their minds against the success of the enterprise, here interfered again with a storm of rain. So the audience adjourned to the Music Hall, where Mr. Everett inaugurated the statue, the

statue itself standing solitary in a distant place, with a head looking sadly upon the empty seats around it. But, as the audience had the oration they had the best part of the celebration, and, moreover, had the noble statue of Beethoven, by Crawford, in golden bronze, to look at, instead of poor Powers' failure in dirty black. It was, on the whole, getting out of the affair very well. But some unwise individual took it into his head that the seats in the State House yard ought not to be wasted, and therefore persuaded the Legislature to ask Mr. Everett to repeat it. Another day was fixed, and another torrent of rain descended. The spirits were obstinate; but Prof. Felton does not believe in spirits, and is not to be frightened. So another day is fixed, and again the clouds gather. So that, at last, the housekeepers beg, for the sake of washing-day, that the inauguration may come to an end, and that we may have sunshine again.

THE WEBSTER STATUE.

We suppose Mr. Everett will have an opportunity of delivering his oration on the State House Platform, under the droppings of the image set up by the modern Belshazzars. Monday afternoon, providing the windows of heaven are stopped up for the time being, and the stars and stripes are seen floating from the Capitol. The Statue has already been inaugurated by an old tramp into Music Hall, last Saturday afternoon, through a drenching rain, half a mile from the location of the brown image. But the Legislative sages, who are sponging the people, by an extra session, have built a rostrum and provided a grist of soft word benches for themselves and the ladies, and a few others to squat on, and they can't bear to have the name of doing honor to the bronze statue of a great man (who, if the image could speak, would doubtless despise them) without the game. They are resolved upon a second edition of the oration.

With regard to the statue itself, a writer in the Traveller has thus expressed 'our ideas exactly': "Editors of the Traveller.—We offer the following brief remarks to elicit public opinion of the Webster Statue. When this image was in the Athenaeum, we could discover in it nothing of Webster—Daniel, Noah, or the Professor. Now that it is placed upon a pedestal, in the open grounds of the State House, to the best advantage, we are still compelled to say it has not so much of a likeness as is usually to be found in a caricature. Webster's whole personal appearance was full of significance—this has none of that, but is rapt from head to foot with insignificance. Daniel of old was cast into the lion's den, but the Lord delivered him safely out of it; and may the fate of this second Daniel be as propitious!

A mammoth Apollo is to ascend from the Common. Apropos—affix the statue to it, and the chemical affinity between it and its companion may possibly attract this to that, and both may sleep together undisturbed at the bottom of the ocean. As the balloon shall ascend, the public will have an opportunity of seeing at what height the statue presides, the strongest likeness—if any. We hope the press will be free, and the people freely express their opinion upon the subject.

A WEBSTER WHIG—NO DEMOCRAT.

The Provincetown Banner gives it a fair hit thus:— "AN OPINION ON THE STATUE.—They are about to inaugurate the Webster Statue in front of the State House, in Boston. We saw it the other day. It looked like a colored coachman, who had just been rescued from the water, and had lost his hat. It may be a tolerable likeness of the great Daniel—below the waist. However, it may possibly add to Mr. Webster's notoriety, as every one who passes it will enquire who that image is intended for.

The Anti-Slavery Standard, in an able article on the subject, says:

Whatever may be said of the Webster statue as a work of art, the setting it up we regard as a poor piece of partisan effrontery and indecency. Let it be taken down, and laid away carefully for fifty years more, until the great question between Humanity and the United States government is settled. The question of Mr. Webster's fame is continued to abide judgment in that. Why should his retainers, the Boston men, whose natural fitness has been increased, like Mr. Winthrop's, and from the same cause, wish to obtain a snap judgment in the case? We understand what is due to necrological proprieties, but we don't like to see a funeral procession in the streets, and a hearse drawn by a coffin. A hearse has nothing more than a reasonable right of way. We resent being elbowed off our own premises by an impertinent and hideous statue. This statue is an impertinence. We care not what official respect facie Mr. Banks may feel himself compelled to exhibit towards it. It was not a pageantry that should have been indecently forced upon this generation. Even Louis Napoleon has abstained from his coronation hitherto, because the glory of Italy and the general respect of the general assembly had not quite deserted the hostility of Victor Hugo on the island of his exile. Why should Webster be crowned when the heart of a great nation has not ceased to throb with indignation at his recent and fatal treason?

MILLARD FILLMORE.

Millard Fillmore, the man whose Presidential signature completed the enactment of the Fugitive Slave law, being in Boston the other day, visited the Republican House of Representatives. The Boston correspondent of the New York Christian Inquirer says: "Emboldened by the fact that the statue of the defender of the Fugitive Slave law has been placed in the State House grounds, he probably thought that the presence of the man who gave it life by his signature would be acceptable."

MANN AND WEBSTER.

The Boston Courier is highly indignant at the proposition to erect the statue of Horace Mann on the State House grounds, opposite that of Webster, which leads the Worcester Spy keenly to remark:— "The Boston Courier, we infer, would not have known Daniel Webster, if he had never done any thing to befriend slavery. That ugly statue of Webster has been placed in the State House grounds, it seems, to commemorate what he did to 'conquer our prejudices' against slavery. This explains its bad look and terrific pantaloons, and fully vindicates the artist. The statue was made 'as ugly as sin' for a very good and scientific reason. The thing is represented in its heroes. If Mr. Webster had always been true to himself—if his political creed had always been kept free from pro-slavery ugliness, he too would have been a very obscure person, 'known to but very few people,' and wholly unworthy of a statue. But he contradicted himself and shocked the people of the State, by delivering in Congress that famous 'Seventh of March speech'; therefore the Boston Courier worships his graven image, and even threatens to pull it down when the statue of Horace Mann goes up.

DANIEL WEBSTER.

[From the Herald of Freedom of Oct. 2, 1840.]

Just before our great anti-slavery meeting in Glasgow, news reached us that 'the Defender of the Constitution' had gone into one of the slave States, and absolved himself and his party from the reproach of anti-slavery. Here there, as we heard by American papers, made his pro-slavery confession to Priest Preston, of Carolina, who had threatened, in his sacerdotal displeasure in the United States Senate, to hang Mr. Webster's anti-slavery constituents. George Thompson told the people of Glasgow of it, assembling in thousands at that mighty meeting. He told them of the intellectual power of the American statesman—of his northern birth and early education—how he went to School to LIBERTY up among New Hampshire's rocks, and how, having learned of another teacher in the schools of the South, he had now betrayed his native principles, and done homage to the slave system, in consideration of the South in the coming tug for the presidency. We wish the dark-eyed orator could have been within hearing, when Scotland heard the indignant cry of 'SHAME, SHAME!' John Dunlop, of Edinburgh, was there, and heard it. He left the meeting, and hastened home to his seat at Randolph cliff, where a princely picture of Webster hung, painted by King, at Mr. Dunlop's order, in Washington, when he travelled in this country. He took down the recreant orator, removed the painting, and hung it up in the rear of the apartment, face to the wall, and placed a splendid image of the chief RED JACKET over the fire-place in its room.

AMONG THE PETITIONS.

The following forms of Petitions—the first having reference to slave-hunting in this State, the second to the removal of the statue of Daniel Webster from the State House grounds—have been sent to many long-tried friends of the Anti-Slavery cause in various parts of the Commonwealth, for the purpose of a speedy and thorough canvassing for signatures in every town and village, without distinction of sex.

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

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

To the Senate and House of Representatives of Massachusetts:

We, the undersigned, citizens of the Commonwealth of Massachusetts, respectfully ask you to remove from the State House grounds—as no honor to the State, and repugnant to the moral sentiment of THE PEOPLE—THE STATUE OF DANIEL WEBSTER, whose last years were spent in defending the Fugitive Slave Bill, and whose last counsel to the Commonwealth was to 'conquer her prejudices' against Slave-hunting; and to return men to bondage 'with alacrity.'

THE LATE SAMUEL PHILBRICK, ESQ.

At a special meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held on the 7th inst., it was unanimously Resolved, That this Board, having short time since had occasion to express its high appreciation of the character and services of SAMUEL PHILBRICK, Esq., on his resignation of the office of Treasurer of the Society, on account of the seriously impaired state of his health—now that he has been removed by death, would record the expressions of their warm regard for his memory, and of their grateful remembrance of his disinterested, long-continued, and vigilant supervision of the financial affairs of the Society. Early in giving his countenance and support to the Anti-Slavery movement, he was ever true to the principles he professed, and eminently conscientious and upright in the discharge of all the duties of life. Of a modest and retiring disposition, he consented to take the office which he so long and so faithfully filled, not to be seen or known even by those in harmony with his sentiments, but that he might thereby be useful in advancing a cause, which, though every where spoken against, strongly commended itself to his reason, judgment and humanity, as worthy of universal approval. Resolved, That we respectfully proffer to his family our heartfelt sympathies in view of their bereavement. In behalf of the Board, FRANCIS JACKSON, President. ROBERT F. WALLCUT, Rec. Sec.

The Liberator.

BOSTON, OCTOBER 14, 1850.

MEETING IN BEHALF OF THE INDIANS.—SPEECH OF WENDELL PHILLIPS.

A public meeting was held in Faneuil Hall on Monday evening last, for the purpose of considering the best means of bringing before the country the condition of our Frontier Indians, and their claims for protection. The galleries were well filled with a mixed audience of ladies and gentlemen, and some hundreds occupied the lower part of the hall. Mr. WM. H. PILLLOW was called upon to preside, and Rev. H. W. PERKINS was chosen Secretary. Rev. JOHN BROWN, who has become well known as an advocate of the rights of the Indian race, made an energetic speech upon the topic to which he has devoted his life. He commenced by showing the claims which the Indian race have upon us as a nation, and declaring the great injustice which had been done to the race ever since the country was discovered. He referred to a map of North America, and pointed out the different Territories that had been taken, one after another, from the Indians. He had always looked to Boston very hopefully for assistance. Its literary fame and the number of its charitable societies had given him this hope. He read a list of the benevolent societies in Boston, arguing, as he thought, the philanthropic spirit of its people, which he hoped to see exerting itself somewhat in his favorite cause. He declared that the Indians were naturally the first objects of our charity; but that they were neglected and left to vice and sin, and misery, and poverty, while voices were heard 'from Greenland's icy mountains' and from 'Africa's burning sands,' and received a ready and powerful response from our Missionary Societies. Out of forty-five Indian reservations, only fifteen were provided with missionaries.

The earnestness and energy, and rude eloquence of the speaker, frequently called forth the applause of the audience. He closed by offering a series of resolutions, as follows: 1st. Resolved, That there is neither necessity nor justice in excluding the Indians on our western frontier from public sympathy and from the protection of civil law. 2d. Therefore Resolved, That a committee of seven men be appointed by this meeting, whose duty it shall be to use the necessary means to promote a thorough interest in their condition. It shall be authorized to send agents to the distant tribes, to assure the Indians of friendship, and to gain correct information of their needs; to issue suitable publications, and to aid in getting up a series of mass meetings in various cities, and as soon as practicable, to convene a National Convention, which shall discuss the details for an improved Indian Department, to be presented for the action of Congress during the coming session. 3d. Resolved, That a premium of \$1000 be offered for the best treatise on the following points: 1st. The causes why the Indians have not been Christianized. 2d. The causes of their feeble progress. 3d. A plan for their future government. 4th. The location and extent of the domain or domains which should be appropriated for their final settlement. The 4th and 5th resolutions invite the pastors and the press to participate in the work. 6th. Resolved, That the Treasurer and the Secretary of the Association for the promotion of the Gospel among the Indians and others, as established in the city of Boston, be the acting officers for the purposes herein named.

TO ALL THE FRIENDS OF THE ANTI-SLAVERY CAUSE.

MARIBUS R. ROBINSON, of Ohio, is an Agent of the American Anti-Slavery Society, and as such is commended to all friends of the Society, and of uncompromising anti-slavery. As editor of the (Ohio) Anti-Slavery Bugle, and as a clear, earnest, and impressive speaker, his services have been of the greatest value to the cause, and have entailed him to the fullest confidence and respect of his friends. In full apprehension of the principles of Anti-Slavery, in faithful application of them, and in a fair and courteous spirit to opponents, he is surpassed by no one. Mr. Robinson is at present laboring in Western New York. He will receive subscriptions to the National Anti-Slavery Standard, and other Anti-Slavery papers, and donations to the American Anti-Slavery Society. For the Executive Committee.

A CASE OF INTEREST.

There is in one of the Southern States, in a literary institution, a negro man, twenty-four years old. He is eager for knowledge, and has acquired an education equal to that given in the common schools at the North. Further than this, he is familiar with the experiments usually given in chemistry, mechanics, &c., and prepares the apparatus so that the chance of failure is very remote. He is a tolerable mechanic, and has constructed a one-horse power steam engine, which is nicely got up and works well. He is anxious for fear he shall be sold South, and his fears are far from groundless. If he can be set free, his master will sell him for one thousand dollars. His friends desire to procure this amount by subscription, to be repaid or not, as those contributing may desire. He can put aside from his wages two hundred dollars per annum, besides providing for insuring his life till all advances are repaid, and this he will be glad to do.

RICHARDSON'S NEW METHOD FOR THE PIANO-FORTE.

An improvement upon all other Instruction Books in Adaptation, Classification, Progression, and Facility of Comprehension; founded upon a New and Original Plan, and Illustrated by a series of Plates, showing the position of the Hands and Fingers. To which are added Rudiments of Harmony and Thorough-Bass. BY NATHAN RICHARDSON, Author of 'The Modern School for the Piano-Forte.' Boston: Oliver Ditson & Co., 277 Washington st.

SNOW'S PATHFINDER'S GUIDE.

This little monthly, which is so very useful as to be an absolute necessity of the travelling world, has just made its regular appearance, and is to be found at publisher's counter, 49 Devonshire street, corner Water street.

DIED, at Glenburn House, Roxbury, on Monday, Sept. 19, of congestion of the brain, JOHN PRINGLE NICHOL, LL. D., Professor of Astronomy in the University of Glasgow—eminent for his scientific attainments, a man of splendid endowments, and almost eloquent public speaker.

All communications for the undersigned should be sent to 21 Cornhill, Boston.

SAMUEL MAY, Jr., General Agent Massachusetts Anti-Slavery Society.

THE CHURCH ANTI-SLAVERY SOCIETY.

DEAR MR. GARRISON: Last evening, we attended a lecture on the Church Anti-Slavery Society by its Secretary, Henry T. Cheever, but after listening to him for more than an hour, found it rather difficult to understand whether he was endeavoring to put new wine into old bottles, or old wine into new bottles. He called upon the ministry and church members to join in the work. Coming to call sinners to repentance, and finding the 'evangelical' churches to be the 'bulwarks of slavery,' it was eminently proper that he should first summon them, and perhaps natural that, in viewing their all-surpassing guilt, he should forget or neglect to call upon minor sinners—those outside the pale of the American Church.

The reason for the formation of a new anti-slavery society was, that no other was distinctively Christian. He admitted that the American Anti-Slavery Society was essentially a religious movement, but it was not the representative of the Church. (Thank Heaven that it is not!) The Church Anti-Slavery Society was to be made an exponent of the Church; its objects being to mould public opinion against slavery, to vote for no man who is not anti-slavery, to plead for the oppressed in public prayer, (in defiance of the directions of professors in theological schools to their embryo persons) to rebuke the clerical defenders of slavery.

Remarkable that the formation of this Society is a duty we owe to Christian slaveholders and Christian masters, for that there are such a fact, and quoting the command of God as given in 1 Tim., chap. 5:—'Them that sin rebuke before all, that others also may fear.'—'Neither be partaker of other men's sins;' and Eph. 5:2.—'Have no fellowship with the unfruitful works of darkness, but rather prove them,'—he then proceeded to show the increasing pro-slavery sentiment of the Southern churches, and denouncing 'any advocate of slavery as an enemy to humanity and to Christ.' The Church Anti-Slavery Society was to refuse fellowship with slaveholders, and the advocacy and practice of slaveholding were to be a bar to church fellowship. He also stated that while 'the political papers generally published the Declaration of Sentiments of the Society, but very few of the religious papers would do so'—rather a significant fact.

Mr. Battles, the able pastor of the Universalist Church, remarked that he did not know but he should be regarded as an outsider, but he wished to know what position the Church Anti-Slavery Society was to assume toward slaveholders and the defenders of the practice; toward the American Bible Society, which refuses to furnish a single Testament for the slaves, though it has been offered \$5000 to expend in Bibles for them; toward the Tract Society, which not only refuses to publish anti-slavery sentiments, but after having pledged itself to publish tracts against every evil, if presented in Scriptural language, or plain comment thereon, yet refuses to do so, mutilates memoirs which incidentally contain testimonies against slavery, and through its official organ represents, by implication, that the anti-slavery sentiment is 'a flame which is fanned by infidelity'; toward the Board of Commissioners for Foreign Missions, which represents the teachings of the Bible and the apostles as favoring slavery, and refuses to make slaveholding, or even the separation of parents and children, by sale or purchase, a disciplinary offence, or bar to church fellowship or communion.

Mr. Cheever said the Church Anti-Slavery Society, at its meeting, passed a resolution to correspond with the Tract Society, and offer it a tract for publication. (!) Mr. Battles asked Mr. C., if the Society should refuse to publish such a tract, and the Board of Commissioners for Foreign Missions should continue its present course, would he fellowship them? Mr. Cheever replied that, as an individual, he would not. What he will do in his capacity as pastor of a professedly Christian church remains to be seen. Mr. Malby, pastor of the Hammond Street Church, (Congregationalist) warmly opposed the plan of the Church Anti-Slavery Society. Mr. Cheever explained his position, and spoke of Rev. Dr. Ross, the Southern ministerial defender of slavery, having been invited into the pulpit of the Old South Church, Boston, and other places; also, of slaveholders being invited to the communion of Northern churches.

Mr. Malby rejoined, explaining his position, and saying that he 'yielded to no man in abhorrence of slavery; he could not find terms in the English language to express his abhorrence.' This last sentence of Mr. Malby's must be taken literally; indeed, upon being asked if he did not consider slaveholding sinful, he 'could not find terms in the English language' to express even an opinion, but remained silent. He seems to stand as a fair exponent of the Orthodox clergy generally—fearing to have the anti-slavery wedge enter their organizations, choosing peace rather than purity, and practically preferring Barabbas to Jesus.

Mr. Cheever, seeming to think himself misunderstood, in some additional remarks, said he firmly believed there were truly Christian slaveholders, and urged, in support of this position, the circumstances by which the slaveholder was surrounded. Of course, this same argument may be made to embrace the highway robber, the pirate, the horse-thief, as well as the man-thief—all true Christians, forsooth! Does not Mr. Cheever completely stultify his theory, and the scheme of the Church Anti-Slavery Society, by the concession that the slaveholder who violates and tramples under foot the principal command of Christ, is yet a follower of Christ? Says Jesus—'If ye love me, keep my commandments; and the apostle—'He that saith, I know God, and keepeth not his commandments, is a liar, and the truth is not in him.' And yet Mr. Cheever has the logic which converts the slaveholder, who says, 'I know God,' and 'yet keepeth not his commandments,' into a 'follower of the Lamb'!

We presume, that if the Southern churches were mainly made up of horse-thieves, who daily practised the nefarious business, and the churches were to defend it as perfectly compatible with Christianity, and publicly teach that it was no bar to church communion and fellowship, our Northern church members would not join such a church, or, having innocently got entangled in it, would not neglect to embrace the first opportunity to sunder all ecclesiastical fellowship and connection with it. We cannot conceive how the churches can regard the man-stealer and the cradle-robber as so much better than the horse-thief.

We 'take it for granted' that if a Society (existing in a country where horse-stealing was the sin of the nation), claiming 'to diffuse a knowledge of Jesus Christ, and promote sound morality,' should issue tracts strongly condemning the theatre, dancing, novel reading, sleeping in church, yet among its publications not one word carrying the faintest impression that horse-stealing was morally wrong, but, on the contrary, declare an effort for the abolition of the movement 'a flame which is fanned by infidelity'—should mutilate and suppress the words of deceased writers against the business, and by misconstruction and omissions falsely represent them as not opposed to such theft—such a Society would not be a Christian Society. The American Tract Society is just as much less Christian than such a Society as the man-stealer is less Christian than the sheep-stealer.

Mr. Phillips here said he was glad, for once, at least, to speak in praise of Edward Everett, who, when in Congress twenty years ago, ever on record an eloquent speech in behalf of this outraged race. Unlike the mass of American statesmen, he did not leave public life without making one effort for this great national cause. (Applause.) Passing from this topic, he said that the meanness of all spirits was that of the Yankees, who put all their sins back two centuries upon their fathers, and all their penitence two hundred years hence. If this meeting did not do the Indian any good, he said it would show us how defective is our education, how weak is our religion, and how few real men there are among us. In closing, he trusted that at least they might, in respect to this subject, acknowledge their national sin.

The resolutions were then adopted, and the Committee provided for by one of them was constituted, by election, as follows:—Hon. Edward Everett, Wendell Phillips, Esq., Rev. H. K. W. Perkins, Rev. John Beeson, Rev. S. K. Lothrop, D. D., Rev. A. A. Miner, William H. Pillow.

The meeting was much larger and more interesting than some of the best friends of the cause had anticipated. It closed at half-past 9 o'clock.

We hear of a wholesale slaughter of Indians in Northern California. A telegram, dated Yreka, 6th Sept., says, George H. Dobbin is herewith informed, that on the 13th inst., the Pitt River Rangers attacked a rancheria of Beaver Creek Indians, numbering two hundred, seventy of whom were killed! Three of the Rangers were wounded.

MINISTERS OF CHRIST ACTUALLY ENGAGED IN TEACHING CHRISTIANITY! BUT WE HAVE LEARNED FROM OBSERVATION, THAT ALL SUCH THINGS ARE POSSIBLE IN THE AMERICAN RELIGION.

Bangor, Sept. 27, 1850.

MR. EDITOR.—As a member of this community, I cannot be silent under the imputation that we hold the memory of Daniel Webster as especially worthy our homage; and, as a citizen of Massachusetts, I feel bound to utter my protest against the action of the Legislature in allowing the Capitol grounds to be decorated by his statue.

Yours, for the right, SIMONS SINGLE.

TO WHOSE MEMORY SHALL WE PAY REVERENCE?

Men honor those whose lives embody most of those qualities which they themselves hold in esteem. It has always been so, and, from the nature of the case, must always be so. The history of the world proves the truth of the remark.

When might made the right, it was the successful warrior who received the smiles of fair ladies, the praises of men. When government got itself established, it was the great statesman to whom all paid homage. Mechanic-skill—Gold—Learning—Art—all have had their day.

The great man seldom rises far above his sect or party—and the party never quite reaches its type. The true leader, therefore, always keeps in advance; he accepts every great truth, embodies it in his life, and endeavors to make it beautiful and attractive to the world. With him, the question is not, is it expedient? but, is it true? is it just? The answer to these questions decides his course. Does the community, the sect or party reach his level of to-day, he strides on, ever seeking new truths, and striving to make those truths active in the thought and in the life of others. It is then of the first importance that we honor those whose lives have been such as to lead us on to better lives.

'If we point our arrows toward the stars, we shall not indeed reach them, but we shall come nearer than if we point downward.' If we propose a high ideal, we shall come nearer to goodness than if we follow an unworthy example.

Whom, then, of the historically great men of our time shall we reverence? To whose memory shall we pay honor? He must have a man of great ability, and made a good use of his talents; of a pure life—chaste, temperate—a fit example to the rising generation; of sterling honesty—strong enough to resist the temptations of personal luxury; of a strong sense of justice, recognizing in every man a brother; of lofty aims, never sacrificing the good of his country, or the rights of others, to ambition; true to his convictions, never placing his conscience in the keeping of another, or bartering it for gold; of a progressive spirit, always ready to receive new truths, never turning back to the exploded errors of the past.

The man possessing these qualities, living, has a right to our reverence, our active co-operation and assistance; dead, his memory should receive all honor, and be handed down to posterity as a cherished blessing. His portraits should adorn the walls of our public buildings, his statues grace the public squares, his name be found at the corners of the streets, and be familiar in our mouths; and when our children ask the reason of all this homage, it should be our care that the real nobleness we honor be held up to their view, that they, seeing the beauty of goodness, shall also be impressed with a desire for its possession. All the honor we pay to real worth will be returned to our own honor.

I have been led into this train of thought by the great efforts which have been made to hold up to the homage of this community the memory of Daniel Webster. Did he possess the qualities which have been enumerated as worthy of reverence? We think not. Undoubtedly he was a man of great ability. God did his part well. But, did he make a good use of his talents? That is the question. From the beginning to the end of his life, that splendid mind was devoted to selfish aims. Was his life pure? Notoriously the reverse. His voluptuousness and intemperance were too well known to admit of denial. Who of all those extravagant eulogizers would hold up the private life of Daniel Webster as an example to his son? We may well believe none of them to be bad enough for that. Was he of sterling honesty? Answer, the very long list of tradesmen's unpaid bills—the money borrowed, but never returned. Of a strong sense of justice? Witness the poor fugitives sent back into bondage by that accursed law, the work of his brain. Witness chains of slavery riveted tighter by his hand, the territories aimed to the curse by his eloquence. Of lofty aims? He considered protection of commerce as the legitimate end of government—that property should be the qualification for the Senate. The real welfare of his country—alas! it was not so precious a thing as was the gratification of that vaulting ambition which made him forget all claims beside.

Was he true to his own convictions? Read the noble words to be found in his earlier speeches—the love of liberty, the sentiments of justice, the abhorrence of slavery; compare these with the seventh of March speech. Alas! he had sold himself for paltry ambition, and more paltry still—stiffing his highest thought; and he spoke but as his paymasters directed.

Was he progressive? His sentiments on all the leading topics were far more progressive when he entered public life than when he so sadly laid himself down at Marshfield to die. I repeat—we honor in others the qualities we ourselves esteem.

Do the citizens of Massachusetts believe in kidnapping?—let them honor the supporter of the Fugitive Slave Law. Do they desire to see the curse of slavery extended over all the Territories?—let them honor the man who opposed the re-enactment of God's great law of freedom. Do they wish intemperance and unchastity held up to their sons?—let them honor the man who was repeatedly intemperate, and whose passions were uncurbed so long as he retained strength for their gratification. If, on the contrary, they desire not to see Massachusetts only, but all soil free—free as the air—if they desire to see her young men grow up virtuous, moral, honest, they will unite in demanding a higher and better example. As with one voice, they will call upon the Legislature to hurl the statue of Daniel Webster from the grounds of the State, and in its place they will erect a monument to some real friend of progress and liberty. No, Mr. Editor, it is a libel on the good sense and the good principles of the people of the State of Massachusetts to pretend that they have no higher standards. They admire the great intellect of Daniel Webster, but they do not approve of the use he made of it. Not one of all his eulogists has a word to say in favor of his seventh of March speech. Not one praised his Union-saving exertions—his repeated cries of 'wolf! wolf!' when there was no wolf. Even the man who, as the representative of a free State, offered to buckle on his knapsack and fight in defence of slavery—who, while Governor, said in Faneuil Hall that he considered the agitation of the slavery question an indictable offence—even he knew too well the temper of this community to praise any but a few sentiments favorable to liberty. Let us not be led by a few Whig and Democratic politicians, or by those unworthy Republicans who are willing to cater for Whig and Democratic votes, into the avowal of sentiments we detest. I believe that a great majority of the inhabitants of Massachusetts love freedom better than slavery—honesty better than dishonesty—and I implore them to insist upon it that their legislators shall not disgrace the Capitol by holding up to the reverence of future generations an example diametrically opposed to their cherished sentiments.

THE DUTY OF CHRISTIAN CHURCHES.

At a public meeting in the Town Hall in the city of Lowell, (Me.), on the evening of Tuesday, Sept. 27, after an address by Rev. Henry T. Cheever, on the Principles and Plans of the Church Anti-Slavery Society, the whole assembly, with the exception of three pro-slavery Democrats, adopted by rising the following resolution:—

THE RECORD INCOMPLETE.

Editor of the Liberator: Since writing you the note of information as to the action of the Salem Street Church, I have been surprised to learn that, in defiance of the vote of the Church, and in the face of their action in voting an adjournment pending the discussion of Mr. White's motion to allow members to hand in their contributions to the Church Treasurer, on Sunday last, the Rev. (?) Mr. Richardson gave public notice that all who wished to contribute to the American Board could do so by bringing their money to the Treasurer of the Church! And thereupon it was boasted that a large collection than usual was taken!

A HAPPY HIT.

For some days, it had been whispered round that Adin Ballou, in his ministrations with the Spiritualists, at the Brick Church in Milford, was last Sunday to give a philippic against Theodore Parker and his heresy. Some of the extreme conservatives were in high glee at what was expected. But, alas! they got what they did not expect. Very justly, Mr. Ballou, in accordance with his peace principles, arraigned Mr. Parker for his heresy more than for his theological heresy. He placed the pro-war clergy and churches on the same platform with Mr. Parker. This was a happy hit, and filled some minds with chagrin and disappointment. The readers of the Liberator must not think it strange if they hear of many sudden conversions; for surely, heresy-hunters, who so often tremble even at the name of Theodore Parker, will hardly consent to be in fellowship with him even in defence of a position they have ever maintained. When will a denial of the Sermon on the Mount be as grave a heresy as to doubt the plenary inspiration of the Bible? G. W. S.

THE DEMOCRACY IN FEAR.

Our little village is in quite an agitation. 'Straus show which way the wind blows.' Here is a straw for you. On the evening appointed for Mr. Foss to lecture here, when, owing to his failure to come, his appointment had to be filled by another, the speaker presented the claims of the petition to Congress which you have printed in the Liberator for some weeks. The several parts of the petition, asking the repeal of the Fugitive Slave Law, &c., were taken up and accompanied with arguments why the petition should be circulated and granted; after which, the following resolutions were presented to the meeting and adopted:—

A POWERFUL TESTIMONY.

The recent lecture of Wendell Phillips, at the Tremont Temple, and his letter to Judge Shaw and Pres. Walker of Cambridge University on the Temperance question, have caused many to 'gnaw their tongues for pain,' while they have elicited admiration and thankfulness on the part of the true friends of sobriety and freedom universally. At a quarterly meeting of the Bristol County Total Abstinence Society, held at Mansfield on the 5th inst., it was

NOTICE.

Notice is hereby given of a meeting to be held at the Town House in Topsham, on Friday evening, Sept. 23, 1859, for the purpose of discussing the importance and danger to our country of circulating and signing the petitions from the Garrisonians, and presented to the citizens of Topsham on Tuesday, Sept. 13, by the Rev. N. R. Johnston. All are invited to attend. Those who love their country, and desire to labor for its universal prosperity, are invited to lend their aid; those who are not patriotic enough to aid us are requested to come and see.

AGITATOR.

This notice called together a small meeting, at which one short Union-saving speech was made in opposition to the petition. This was followed by an announcement, from the other side of the house, that on the same evening of the next week, there would be a meeting to discuss both sides of the question. At this meeting, which is now past, the discussion was fairly opened by two opposing speeches, a Democratic lawyer leading the way in a very logical and alluring way, and a young man, who was a Democrat, and all the petitioners seek to overthrow. The Democratic fall of ammunition.

THE BUXTON SETTLEMENT.

You will probably remember that last year I gave the readers of the Liberator a sketch of my visit to the Elgin settlement of fugitive slaves at Buxton, Canada West, under the auspices of the Rev. William King. At that time, a delegation from the Irish Presbyterian Church—Prof. Gibson, of Queen's College, Belfast, and Rev. Mr. McClure, of Coleridge—visited the settlement, and the whole occasion was instructive and gratifying. On the evening of October 4th, Mr. Phillips delivered an introductory lecture of the Fraternity course of lectures in Boston. The vast hall was thronged with a brilliant and intelligent audience, and the discourse on that occasion was one of his most effective productions. A very intelligent man who heard it says—'His voice seemed more musical, his language more graceful, and his presence more dignified than ever.' This speech was mainly devoted to the various recent eulogies on Webster and Choate, and as several portions of his speech show the finest powers of the man, and as it has been greatly admired, and also criticised more or less, our readers may like a few extracts from it.

Some 3000 persons were present. The Lord Mayor took occasion to endorse the truthfulness of their anti-slavery testimonies in full, saying that he knew, for he had lived two years in Charleston, South Carolina. On Tuesday evening, Sept. 8, these gentlemen addressed, in an eloquent and effective manner, a public meeting in the Rosemary Street Presbyterian Church, at Belfast—Robert Hoag, Esq. in the chair. He remarked that he was gratified to find them, in the person of Mr. King, the noble and generous 'Clayton' of Mrs. Stowe's great work. W. C. N. Boston, Oct. 12, 1859.

THE SLAVE TRADE QUESTION.

At the annual meeting of the American Board of Commissioners for Foreign Missions, at Philadelphia, on Thursday last, a protracted and exciting discussion was had at the meeting, on motion of Dr. Cheever, to memorialize Congress to suppress the slave trade. Dr. Cheever spoke with his usual force, urging immediate action. He moved the following amendment or addition to the report concerning the Choctaw and Cherokee Churches:—

THE MANN MONUMENT.

Mr. Mann, who was the successor of Mr. Adams in Congress—Horace Mann. The prediction of Mr. Adams was fulfilled. He did, indeed, set his mark on the age in which he lived, and the prediction of Mr. Adams might have contributed not a little, under God, towards its fulfillment. Your correspondent wrote to Mr. Mann, with whom he was acquainted, informing him of what Mr. Adams had said. The answer, expressed emphatically the gratification of Mr. Mann, and his determined purpose to attain, if possible, to the distinction and usefulness Mr. Adams had foretold for him.

FADING AWAY!

The South is becoming so 'mixed up,' that a man cannot feel safe any more in marrying there, for fear his wife will prove to have black blood in her veins. Negroes are so fully kept in their 'sphere' by Northern white men, that, as a rule, persons can always find out negro blood by tradition, and it is comparatively easy to marry dark-complected women there, without danger of the 'amalgamation' so very common in the South.

THE MONTGOMERY (ALA.) ADVERTISER.

We are confident that Douglas can neither receive the vote of Alabama nor an endorsement of the hands of Alabama's Democracy even if nominated. But there are men, even in Alabama, who are laboring to accomplish both these unholy purposes. They should be met at the very outset with the stern rebuke of the true State Democracy. We should not only repudiate Douglas, but since he has forced the issue, we should demand firmly every jot and tittle of our territorial rights. To do nothing upon this question should be a sine qua non for honors in the gift of Alabama.

THE NEW ORLEANS CRISIS.

The talk at the South about re-opening of the Southern slave trade, has been got up to draw out the 'contortions' of Northern abolitionists. It says:— 'Perhaps we have helped on the delusion under which so many of the free soil papers of the North labor. If so, we shall not beg pardon of anybody. We have alluded to the matter on several occasions, and assumed never put our negative on the issue. But we are not sure but that the very slightly encouraged idea that the African slave trade was in active operation. If we did—we don't exactly regret at the present writing—it was to make Greeley, Beecher, and company, cavort, howl and rave, and fuss in feathers, not because we had any definite or other knowledge in the premises.

FUGITIVE SLAVE LABOR.

The Savannah News says that a contractor on the Main Trunk Road, unable to procure negro labor at a reasonable price, recently went to the North to procure emigrant laborers. He returned on the steamer Florida with forty German laborers, with whom he contracted for six months services as laborers on the road at \$2 per week. The same contractor is at present obliged, from the scarcity of hands, to pay \$20 a month for negroes. The News says: Can slave labor, restricted and inadequate as it is, maintain its position at the South against the cheaper white emigrant labor of the North?

FATAL DUEL IN CALIFORNIA.

The overland mail of the 16th of September, which reached St. Louis on Saturday, brings the intelligence of a fatal duel between Senator Broderick and Chief Justice Terry. It took place near San Francisco, on the morning of the 13th. Mr. Broderick fell at the first shot, and died in a few minutes. He lingered till half past 10 o'clock, when he died. The account says that some of the San Francisco papers evince a disposition to consider Mr. Broderick the victim of a conspiracy, but others assert the fairness of the duel. Broderick's wound went off before raised into the line with his antagonist. Terry's shot fell at the neck, and he fell, carrying away part of the breast-bone. Mr. Broderick suffered intense agony from the time he was shot till he died.

MR. CORWIN APPEARS TO BE BENT UPON MAKING HIMSELF AS ODDIOUS TO THE REPUBLICANS AS POSSIBLE.

Mr. Corwin appears to be bent upon making himself as odious to the Republicans as possible, by canting about the fugitive slave law. He made a hard speech on the subject, at fronton, the other day, and gasped as much about the rights of slaveholders, as he did about the rights of the fugitive. He said that when it shall have stolen itself, as if he had an eye to the Charleston Convention's nomination himself. No one can object to his love of the law, but the theme, most assuredly, is one that need not be hammered away at when a Republican meeting is held. We must wear the chains, we support the law, and we are, in the last resort, all 'nigger catchers.' There are Democrats enough to talk such miserable drivel, and to carry the Union to Canada. Leave the dirty work to them, to whom it belongs, and whom nature, foreseeing their fate, kindly endowed with a capacity for its performance. The Wagon Boy will prove to be a very slow coach, if he shall continue the course he has recently adopted. The people will not be so prodigal of principle as to be reduced to the necessity of stealing democratic fodder.—Traveler.

COLORAD MILITARY MEN AND COLORED NEGROES.

While Massachusetts is endeavoring to foster and encourage the colored militia, the free city of Philadelphia is determined to put down colored bands of music. At the Firemen's Convention which had assembled a few days since, for the purpose of getting up an escort to the Empire Fire Company of Lynn, it was voted to exclude all colored bands from appearing in the city. In the city of 'Brotherly Love,' no colored persons are allowed to ride in the public omnibuses, hacks, or horse railway cars. They are also excluded from admittance into any fair, concert, or place of amusement. No colored person is allowed to attend the meetings of the City Councils, or in the schools of the city.

A BOOK IS ABOUT TO BE PUBLISHED, GIVING A DETAILED ACCOUNT OF THE CRUISE OF THE YACHT WANDERER.

A book is about to be published, giving a detailed account of the cruise of the yacht Wanderer when on her last slaving expedition. This book, says the Charleston Mercury, will be a most interesting and profitable work to the public, who took a part in her adventures, and will give a minute account thereof.

THE TWENTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

IN THE MONTH OF JANUARY NEXT, IN BOSTON, 1860. In a year when Americans find themselves citizens of a country where the African slave trade is going on, and slave-hunting unforbidden, and sheltering the fugitive indicted as a crime, and the leading religious and political influences so dead to this public shame as to discontinue legislative reform, we are confident that we have only to open our subscription in order to be becomingly and effectually sustained by the awakening virtue of the people, in the enterprise to which our lives are given.

AMERICAN ANTI-SLAVERY SOCIETY.

A friend, by R. D. Webb, of Dublin, Ireland, from Massachusetts Society, being proceeds of the Worcester Anti-Slavery Fair, FRANCIS JACKSON, Treasurer. 200 00

THE WYOMOUTH ANTI-SLAVERY FAIR.

Mr. Wales's Hall, Wyomouth Landing, on the afternoon of OCTOBER 25th. [Hours of starting from the Old Colony depot, Boston, half-past 8 and half-past 2. Hours of return, half-past 10 and half-past 4.]

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Mr. Fosse and Mr. May will speak at the Town Hall in Princeton, Saturday evening, Oct. 16.

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Warren, Tuesday, Oct. 18. Ware, Wednesday, " 19. North Brookfield, Friday, " 21. Springfield, Sunday, " 23.

Hon. Josiah R. Giddings, who is on a lecturing tour in Vermont, is quite unwell.

TREASURER'S REPORT

Of Receipts, for Massachusetts Anti-Slavery Society, Wm. I. Bowditch, to redeem pledge, (omitted by late Treasurer,) \$100 00 H. J. Prentiss, to redeem pledge, 1 00 Wm. L. Callar, " 9 50 Miss Mary J. Parkman, " 10 00 S. May, Jr., " 3 00 C. B. McIntire, " 60 00 Framingham Celebration, Fourth of July, 97 55 Abington " First of August, 76 78 Charles E. Hodges, donation, 1 00 Collections by A. T. Foss. Smith's Mills, \$2; Mr. Cummings, do, 1 00 Fall River, \$2 35; Ezekiah Drown, 3 P. D. Conant, 1; Providence, R. I., 1 00 Danversport, 6 65; Springfield, 1 50; Milford, 20 79; Weymouth, N. H., 10; West Randolph, Vt., 10; Snowville, 6. EDMUND JACKSON, Treasurer. Boston, Oct. 6, 1857.

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Is there any virtue in

MRS. S. A. ALLEN'S HAIR RESTORER? READ THE FOLLOWING, AND JUDGE FOR YOURSELF.

To the Eds. of FRANKLIN'S—My age is sixty. One year ago, my hair was very gray, and had been gradually falling, until, on the crown, it had become quite thin. About the 1st of March, of the present year, I commenced using Mrs. S. A. Allen's 'Restorer,' No. 1, according to the directions, and have continued to apply a slight dressing of the same once in three or four weeks, on retiring to bed. My hair is now almost restored to its original color, and the hue appears to be permanent. I AM SATISFIED THAT THE PREPARATION IS NOTHING LIKE A DYE, BUT OPERATES UPON THE SECRETS OF NATURE, MY HAIR ceases to fall, which is certainly an advantage to one who was in danger of becoming bald. Rev. M. THACHER, Bridgewater, Oneida Co., N. Y., Nov. 22, 1855.

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Is there any virtue in

MRS. S. A. ALLEN'S HAIR RESTORER? READ THE FOLLOWING, AND JUDGE FOR YOURSELF.

To the Eds. of FRANKLIN'S—My age is sixty. One year ago, my hair was very gray, and had been gradually falling, until, on the crown, it had become quite thin. About the 1st of March, of the present year, I commenced using Mrs. S. A. Allen's 'Restorer,' No. 1, according to the directions, and have continued to apply a slight dressing of the same once in three or four weeks, on retiring to bed. My hair is now almost restored to its original color, and the hue appears to be permanent. I AM SATISFIED THAT THE PREPARATION IS NOTHING LIKE A DYE, BUT OPERATES UPON THE SECRETS OF NATURE, MY HAIR ceases to fall, which is certainly an advantage to one who was in danger of becoming bald. Rev. M. THACHER, Bridgewater, Oneida Co., N. Y., Nov. 22, 1855.

AMERICAN ANTI-SLAVERY SOCIETY.

Donations. A friend, by R. D. Webb, of Dublin, Ireland, from Massachusetts Society, being proceeds of the Worcester Anti-Slavery Fair, FRANCIS JACKSON, Treasurer. 200 00

THE WYOMOUTH ANTI-SLAVERY FAIR.

Mr. Wales's Hall, Wyomouth Landing, on the afternoon of OCTOBER 25th. [Hours of starting from the Old Colony depot, Boston, half-past 8 and half-past 2. Hours of return, half-past 10 and half-past 4.]

MARIA WESTON CHAPMAN, MARY MAY, LOUISA LORING, ELIZA LEE FOLLEN, 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 PARKER REMOND, LYDIA D. PARKER, ELIZA F. EDDY, ABBY FRANCIS, SARAH RUSSELL MAY, ABBY KELLEY FOSTER, SARAH H. SOUTHWICK, EVELINA A. S. SMITH, ANN REBECCA BRAMMIAL, AUGUSTA G. KING, ELIZABETH VON ARNIM, ANNA SHAW GREENE, ELIZA APTHORP, ANNE LANGDON ALGER, MARY ELIZABETH SARGENT, MATTIE GRIFFITH, ELIZA ANDREW.

WOMAN'S RIGHT TO LABOR.

Mrs. Dall's Lectures. MERCHANTILE HALL. Mrs. Dall will deliver a course of Lectures at Mercantile Hall, Summer street, on three successive Monday evenings, to commence

THE ORIGIN OF MANKIND.

Dr. Wm. SMYTHSON BROWN has prepared a Lyceum Lecture on the above subject, to which he would draw the attention of liberal Committees. This Lecture embraces a fair statement of the pros and cons, with the results of recent investigations.

TO LYCEUM COMMITTEES.—DR. JOHN S. ROCK

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ELAM BAKER, FRANKLIN ROBBINS, J. H. ROBBINS.

WORCESTER COUNTY SOUTH ANTI-SLAVERY SOCIETY.

A special meeting of the Worcester County South Anti-Slavery Society will be held in WORCESTER, at BARNLEY HALL, on Sunday, October 23d, commencing at half-past 10 o'clock, A. M., and continuing afternoon and evening.

PRINCETON.—MR. FOSSE AND MR. MAY

Mr. Fosse and Mr. May will speak at the Town Hall in Princeton, Saturday evening, Oct. 16.

ANDREW T. FOSS, an Agent of the Massachusetts A. S. Society, will speak at

Warren, Tuesday, Oct. 18. Ware, Wednesday, " 19. North Brookfield, Friday, " 21. Springfield, Sunday, " 23.

Hon. Josiah R. Giddings, who is on a lecturing tour in Vermont, is quite unwell.

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POETRY.

From the New York Independent. AT RICHMOND. At Richmond, in the month of May, I climbed the city's lofty crest; Below, the level landscape lay, And proudly streamed, from east to west, The glories of the dawning day.

THE LIBERATOR.

UNEARTHING OF VERMIN. The practice of 'saying that which is not' has had a large currency in all parts of the world, except the country of the Houhnhnms, (visited and described by Capt. Lemuel Gulliver,) where this offence was so rare that it had received no name other than the periphrastic expression above quoted. In our own 'free and enlightened' country, lying is rather common than otherwise, and is not a crime, not being forbidden by the civil law, though the clergy speak severely of it as a sin, and men of the world stigmatize it as discreditable and shameful.

Congregational Pastors dismissed during 1858. 'Congregational Pastors settled during 1858.' 'Congregational Ministers married during 1858.' 'Congregational Ministers deceased during 1858.' 'Congregational Ministers deceased during 1858.' 'Congregational Ministers deceased during 1858.'

class of books, and have censured their censurers (the people who pay it an exaggerated and idolatrous word-reverence) for not coming up to those of its requisitions which are just and righteous. That which these three men really deny and reject is the priestly hypothesis, constantly asserted, but never proved, (and not even asserted by the Bible for itself,) of the divine inspiration and infallible correctness of every portion of the Jewish and Christian Scriptures; together with the practical inference drawn by the clergy from this assumption, that reason, justice and humanity must give way, when any portion of the volume thus formed by the collected writings of forty or fifty Jews and Christians shall come in conflict with them.

A. S. CONVENTION IN ILLINOIS. EARLYVILLE, (La Salle county, Illinois.) September 24, 1859. DEAR MR. GARRISON: A Convention assembled to-day, in the Court-House at Ottawa, in response to a public call, which, after two harmonious and successful sessions, having adopted a Declaration of Sentiments similar to those of the American Anti-Slavery Society, adopted at Philadelphia on the 4th of December, 1833, a Preamble and a Constitution for a permanent Anti-Slavery organization, a portion of which was copied from the Constitution of the American Anti-Slavery Society, and a set of resolutions, (a copy of which I enclose,) adjourned, subject to the call of the Executive Committee.

establishing any other law of mind and matter. Abolitionists are agents, not actors; effects, not causes. They are but the fruit of this universal spirit, and by no means its source. O, Democrat! O, Church-ocrat! I not unto us is to be attributed all this upheaving of fossilized religious and political humbug, but unto a Power which moves and moulds us all, and which has ever moved and moulded the world of mind through all time. Before you can stop this agitation, you will first have to dethrone the Almighty, and subvert the law of progression, entomped upon human nature itself. Yours, truly, A. J. GROVER.

LANDS FOR SALE.

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

RESOLUTIONS.

Adopted at the Annual Meeting of the Western Anti-Slavery Society, held at Alliance, Ohio, September 2d, 1859. Resolved, That in the signs of the times, as read and seen in the present daring and desperate demands of the slaveholders, and the willingness of the Federal Government to yield to their every behest, and the fearful apathy of the people in Church and State on the whole subject of slavery and slavery aggression, including the already re-opened African slave trade, we are more and more assured that in this our twentieth anniversary, not only that our work is not done, but is becoming more and more important, more and more pressing; demanding greater faith and fortitude, more intense self-consecration, and of that spirit of martyrdom which has always distinguished the march of every real reform;—and, trusting in the sacredness of our cause, and in the power of truth and its great Author, we will, with augmented zeal and fidelity, pursue our warfare with the despotism which rules our land, until victory perch upon our banner, or we perish (as so many have already) beneath it.

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RECEIVE, by Steamers and Packets from England, the latest and best styles and qualities of Carpets, comprising Wiltons, Velvets, best qualities of Brussels, Tapestries, Three-plies, Kidderminster, &c., Painted Floor Cloths (of all widths and qualities), Rugs, Mats, Bookings, Feltings, Canton and Cocoa Matting.

CARPETING. 'All the Year Round.' JOHN H. PRAY, SONS & CO. IMPORTERS AND DEALERS IN CARPETING, 285 WASHINGTON STREET. (NEAR WINTER STREET.)

AMERICAN CARPETING. ALL WHICH ARE OFFERED AT THE LOWEST PRICES. For cash or approved credit. NEW ENGLAND Female Medical College, SPRINGFIELD STREET, BOSTON.

BOARDING-HOUSE. ROBERT R. CROSBY would inform his anti-slavery friends, and such others as desire pleasant rooms and good board, that having opened house No. 23 Elliot street, a few doors from Washington street, he will be happy to entertain such as may be pleased to favor him with their patronage. Boston, Sept. 10, 1859.