



REFUGE OF OPPRESSION.
 THE AMERICAN BOARD AND THE LONDON A. S. CONFERENCE.

The best number of the New York Independent has a long editorial article in regard to the arrangement of the American Board of Commissioners, for its pro-slavery position, at the London Anti-Slavery Conference, especially by PARKER PILBURY, of the United States. Below we give a specimen of the spirit of the article.

Dr. Cuthbert Young made another attempt to visit the American Board of Foreign Missions, but he and his associates were in contradiction of the Parker Pillsbury, Esq., were worth little in that conference. He was followed by the Rev. Edward Matthews, of Wisconsin, whose speech is thus reported:

"I am aware that Mr. Pillsbury has documents in his possession, which would enable him to substantiate every thing he has said on this subject, and I submit that those documents should be laid before the Conference."

We know not who this Mr. Matthews is, and who we trust he is misrepresented by the reporter. If he really said what the report imputes to him, he ought to get into a good Sunday-school long before he had the décadence, and especially the sixth commandment. If he is indeed weak enough and base enough to believe the huge falsehoods which Mr. Pillsbury, Esq., was imposing on the open-mouthed and wide-throated gullibility of that assembly, we are sorry for him, and sorry for Wisconsin.

In the statements made by Parker Pillsbury, Esq. of Boston, there is nothing at all surprising on this side of the ocean. But it is something of a marvel, that a meeting made up in part of men who have a religious character and standing, could be imposed upon, for a single moment, by so foul-mouthed and reckless a reviler: and that even Rev. James Sherman could denigrate the reviler "our excellent friend," and could believe that the excellent friend was really giving us the facts of the case.

"What would Mr. Sherman mean by it, as a religious or semi-religious meeting in New York, Mr. J. G. Holyoake should be introduced as a competent and trustworthy person to describe the actual condition of the religious bodies in England, and particularly of the Congregational Union of England and Wales? What would he think if he should find it reported, that upon some interposition by gentlemen professing to know something on the subject, some Christian meeting had been dissolved and belored as he is—Dr. Laing, for example—had volunteered to vouch for the 'Secularist,' and had assured the meeting that their excellent friend was giving them most important information! Any reasonable man in this country would at once thought of crediting the representations of a howling dervish at Constantinople, concerning the Christian sects of the Turkish Empire, as of believing any representation from Mr. Parker Pillsbury, concerning the American religious bodies."

It is not always easy to draw the line exactly between knavery and insanity; nor is it always necessary. When Mr. Parker Pillsbury affirms that the American Board of Foreign Missions 'is a slaveholding body,' that 'its treasury is constantly replenished by the price of the bodies and the souls of men, sold like beasts in the market,' and 'its missions to Africa are sustained by the money raised from the sale of Africa's daughters, and the American shambles to grace the windows of southern bazaars,' or when he says that slaves are 'sold like beasts in the market,' and should become the most eminent saint in the world, his sanity would only enhance his price in the slave-market—and that the religious bodies in America have furnished the means of sending delegates to churches in Great Britain, by the sale of babies in the market—we have no occasion to judge whether he speaks under the hallucination of frenzy, or with a full consciousness that he is lying.

We have never troubled ourselves to consider whether Mr. Parker Pillsbury says, or whether he is. But we confess that we are grieved for our common Christianity, and for our consanguinity with the British churches, when we find men, like James Loring and Howard Hinton, ready to believe, without a moment's doubt or pause, the foulest and most sweeping vituperation against the churches of this country; and we cannot refrain from asking, whether this is the sense in which their Christian charity 'believeeth all things.'

The reference to a late anti-slavery tract from the American Bible Society, makes it proper for us to say, that we concede entirely to our British friends the right of judging for themselves in all cases of that kind. If any American, claiming his public or private hostilities, is personally obnoxious to them for any reason—if he is a slaveholder—if he has a bad reputation for integrity or honesty—if he is unsound in his doctrinal teaching or belief—if he is an oppressor of his fellow-men—if he is a persecutor and defamer of oppressed laws and institutions—we are perfectly willing that they should deal with him accordingly; whatever testimonials he may bear to show his ecclesiastical standing, and with whatever forms of benevolent societies. Their right to choose their own company is complete; and if they err in the exercise of that right, the error is their own affair.

It is more to their credit, than to that of Dr. Skidmore, or Prof. Dary, to have only to say that they will not dispute with them. If, on the representations of Mr. Parker Pillsbury and other 'excellent friends' like him, they even choose to believe that Mr. Treat is a villain, that the Board of which he is a secretary are guilty of 'outrages from which the very crucifiers of the Son of God would shrink,' and that membership in the religious bodies of America is *prima facie* evidence of extreme baseness, which must be purged away by some definite and prescribed profession of renunciation—be it so. Only let them remember that the 'American religious bodies' are not thereby to be very much influenced on any question of those who have not candor enough, or charity enough, or good sense enough, to read upon the broad forehead of such a man, the title written as by the finger of God, ACCUSER OF THE BROTHERS.

A recent article in the Independent, on the American Tract Society, thus alludes to the suppression, in the biography of Mary Landie Duncan, of the execution of George Thompson:

"Much has been said about other passages which are not found in this protested abridgment. For our part, we do not fault with the omission of a passage eulogistic of Mr. George Thompson. The standing of that man in his own country, among religious people, is not such that any religious body would be degraded by admitting him. We do not see why he should be put out of the book."

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz. — FRANCIS JACKSON, ELLIS GRAY LOWRY, EDWARD QUINCY, SAMUEL PHILLBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, EDITOR.

ROBERT F. WALLCUT, GENERAL AGENT.

SELECTIONS.
 From the National Era.
 LETTER FROM MRS. STOWE.

Boston, February 2, 1855.

Our old city is unusually animated this winter. Generally so respectably stupid and sleepy, it has this winter started into an unwonted life. Lectures abound and are crowded, and the opera is said never to have drawn such full and brilliant houses.

The course of Anti-Slavery lectures in the Tremont Temple has been wonderfully successful. Tickets have been sold at a premium, and the hall, which seats about three thousand, has generally been as full as it could be packed.

It is a noticeable thing about these lectures, that all the more decided, fearless, and outspoken expressions of feeling, such as once were called ultra, have been listened to with the greatest enthusiasm. Never, since Kossuth was in Boston, have we seen a whole house surging with a greater enthusiasm than during some of these lectures. The lecturer does not so much seem to produce feeling, as to develop that which exists. On this subject, the whole air seems to be charged with electricity, and a speaker seems to be only the conductor through whom it flashes into expression.

It is a remarkable and most noticeable fact, that Wendell Phillips, who in other days was considered almost beneath attention, as a disorganizer and a madman, has drawn one of the largest and most enthusiastic houses of any of this winter; and that, though the object of his lecture was to prove the absolute necessity of the dissolution of the Union, he was heard throughout without the slightest intimation of disapprobation, in the most solemn and attentive silence. The papers endeavor to account for this fact, by attributing to Mr. Phillips an almost fabulous mastery of the magical arts of oratory. As in the times of Luther, the Romish priests sought to cover up the mighty gifts, that of the aroused movement of society, intellect, voice, and maner, so now, many seek to blind themselves to the great change in the community, by attributing to the oratorical power of an individual. They forget the days when the same dazzling, smooth, and polished eloquence spent its lightning almost wholly in vain, and that such an audience would once have received such a communication as the Jews did of old, by crying out against stopping their ears. The fact, which newspapers writers ignore, is, that the tide is rising—yearly so, and with regularity. Every year lifts it higher; and once again was called Universalism, and the last and ultimate extreme of the most uncompromising Abolitionism is now looked in the face with a serious scrutiny. It is true that the Northern public have not, as a mass, brought themselves to wish the dissolution of the Union; but they have come to that point in which they are willing to sit still, and give calm attention to the discussion of that subject. The fact that this subject is being treated in a long and elaborate series of articles in the *Traverse*, last season, was carefully noted, and that of oratorical power of an individual. They forget the days when the same dazzling, smooth, and polished eloquence spent its lightning almost wholly in vain, and that such an audience would once have received such a communication as the Jews did of old, by crying out against stopping their ears.

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Such a rash has there been to them, that it has been entirely impossible to accommodate all who sought admission; and Mr. Lowell has repeated them afterwards to equally thronged houses. The course is upon English Poetry, and comprises a history of English poetry and poets from the earliest times.

Every lecture has been a brilliant success—even, as reported in the daily papers, are often more truly poetical than the poems he reviews. These lectures, so full of thought, research, wit, humor, and feeling, are destined to make their mark in our literary history. Yet we trust the author will not forget, in the brilliance of his success, that it is the poet's first work to create, not to analyze.

Let him give more works for future historians to record. The brilliance of Lowell's wit has so dazzled the eyes of many that they have not felt sufficiently appreciated the wide scope, the deep feeling, the exquisite word painting, the true appreciation of nature, in his serious pieces. There is a spirit and sprightliness about his most careless sketches, that shows the hand of a master. To those who have delighted in him, merely as the gay and entertaining companion, we would recommend a study of his Vision of St. Lamfel, or Beaver Brook, or almost any of the fugitive pieces in his two volumes of Poems, and they will find him rising before them in a new attitude.

Can America have cherish poets? Certainly. Does she not? Is our hot, busy, talky, news-mongering age favorable to the poet? For one reason, it is particularly so. The sensitive heart is wearied and overworn with this bustling materiality, and longs for a contrast—for the unreal, the dreamy. In this reactive mood of our over-driven society, the poet's hope and sphere of action are enlarged, and year by year his trees and quiet streams will increase. Witness the success of Whittier's last beautiful idyll, Maud Miller, which has found its way, like a flash, from the *Era*, into newspapers and magazines through the country. We have met it in the parlor and the kitchen, everywhere a favorite. Pray ask him for another!

Since poetry is eternal, and the need of it constant, the poet can never cease out of our land. H. B. S.

From the Norristown Olive Branch.

GEN. CASS ON SENATOR NORRIS.
 When the death of Moses Norris of N. H. was announced in the United States Senate, on the 12th inst., Gen. Cass pronounced a short, eulogium on the life of the deceased, in which he said:

"When he had formed opinions on any subject, he was never known to give way before temptation or danger. He was a national man. He knew no sections, and rose above local considerations in his efforts for the common weal."

It is a very common notion that every man ought to be praised after his death, and it may have been this notion that led the veteran Senator of Michigan to utter the above sentiment. But we could never see why one's faults should be overlooked after his death. If all are praised indiscriminately, there is no incentive to any man to walk in the same path of rectitude; if it be bad, then it should be held up as a warning to the living. There is no sense in this sickening, hypocritical and fulsome laudation of all men, whether good or bad. Let every one have his due, living or dead.

Gen. Cass says Mr. Norris 'never gave way to temptation after he had his opinion formed.' Now it is notorious that Mr. Norris had repeatedly expressed himself against the repeal of the Missouri Compromise, while that bill was under consideration. Letter writers stated it so from Washington, and it was never contradicted. His aversion to the bill was so well known, that his vote was expected against it, till the bill came to vote. Now what induced Mr. Norris to vote for the bill, against his judgment, if he never yielded to temptation? Oh, General!

'He was a national man,' was he? Was he national because he gave the official influence to spread slavery over the whole national domain? This then is another evidence that slavery is a national institution. Gen. Cass, then, must be wrong in supposing that slavery is a local regulation. Mr. Norris 'knew no section' and left slavery to spread its horrid proportions over every section of the nation, therefore he was a national man! What a glorious nationality! Slavery national, Freedom nowhere! The toady of slavery is national, and hence a friend of freedom is sectional! This is Cass logic!

Gen. Cass has given his eulogy some day. He is form to proclaim his eulogy some day, and cannot expect to survive much longer. His whole life has been devoted to the extension and nationalization of slavery, therefore we must call him a 'national man' after he is gone! It really appears that this eulogy was intended for that very purpose. His mind does not seem to be very acute, and probably he has some fear for his memory. After his spirit shall have shuffled off its mortal coil, will not save him. This suggestion, however, will do justice to the living men of this day. His name will go down to posterity as the plant tool of the abolitionists of this country. The faithful historian cannot fail to record the fact, that Gen. Cass is a man of fair talents and good impulses—that he had the most favorable opportunities to obelisk the gross of oppression in his own country, and that he resisted all these to his mortal coil. He did not get it after all! This final stigma will wipe all the good he ever did. His descendants and friends will be ashamed of it.

The servitors of the Slave Power are the foolishest of all men. Eager to immortalize themselves, they never look to the future for their immortality. They seek to throw a halo of undying glory around their names, by pandering to the vile basest of a hateful and doomed system.

Who would not even now a thousand times rather enjoy the reputation of a Jefferson, a Franklin, a C. C. of John Quincy Adams, than the spotted celebrity of a Calhoun or Webster? In a generation hence, when slavery shall be wiped from our national escutcheon—when it shall be spoken of with a blush of shame, as a relic of the past—the memory of the past—the memories of those who stood by the claims of Liberty and Humanity, who undaunted by persecution, will shine more brightly, and these of traitors proportionally more dark. Men will then look back upon the names of Douglas, of the next generation, and disdain we now do upon the names of Cass, among the blackest of all will be the name of Lewis Cass. He is the father of the horrid rascal, dubbed 'popular sovereignty,' and is the true sponsor of the trouble and evils growing out of it. Douglas is not the author of the Kansas and Nebraska outrages, but it is Cass. Let him have his due.

This is not all. Gen. Cass will soon be called hence to give an account of his stewardship. As a professing Christian, he will meet the Judge of the quick and the dead, with his hands red with innocent blood! Before that great Tribunal, he will be confronted by thousands of his fellows, and there in the presence of Almighty God, they will clank in his face the very chain which his voice and his vote helped to forge for their limbs.

CASS ON INSTRUCTIONS.
 We publish, in another column, the official report of the debate in the U. S. Senate upon the resolutions, by Mr. Stuart, of the resolutions recently adopted by the Michigan Legislature. The extraordinary and indefensible positions assumed by the clumsy demagogue, who misrepresents the State of Michigan in the Senate, their glaring inconsistency with all his past professions, and the contemptible shifts and evasions to which he is compelled to resort, in his vain endeavors to cover up and to palliate his delinquencies and his violation of his own doctrines of 'popular sovereignty' and the right of instruction, present so remarkable a case of 'democratic practice versus democratic pretences,' as to justify the space they occupy. We give the resolutions in full, in order that the whole case may be fairly presented. We hope that no one will omit to read the report, if by chance he has ever been misled into the delusion that honor, consistency, or political integrity form the popular political tripos, and that he, therefore, the whole case may be fairly presented.

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Another subterfuge, not less disgraceful, is the dishonest pretence, that the elections which have placed him in this exposed position to the pelting of the popular storms, have turned upon other questions than the Nebraska villainy. The Know Nothings form a convenient point of attack, and Mr. Cass pretends to assign to them alone the revolution which promises to lay him forever on the shelf. This is inexcusably dishonest. Mr. Cass knows that it is not the truth. He knows that the Nebraska outrage was the one great question in issue, because he everywhere mounted the rostrum, and debated this question alone. In whatever point of view we consider the remarks and the course of the Michigan Senators, they are indefensible, palpably dishonest, inconsistent with all their past pretences, and eminently disgraceful.

CASS.
 CORRESPONDENCE OF THE NEW YORK TRIBUNE.
 WASHINGTON, Feb. 7, 1855.

Mr. Cass is an old man, and a dead man, and we hate to disturb the ashes of the departed. But when their remains 'lie superfluous,' we can't help the desire to characterize, and shovel them out of the way. Cass is a most valiant man in circumstances where it costs him no exhibition of pluck. But under other circumstances, such as, for example, at the Chicago Convention, it is vice versa with him. Cass was afraid to say what he thought on Internal Improvements, at Chicago; he was afraid to say and vote what he thought on the Wilnot Proviso; he was afraid to do his duty on the Nebraska Bill; but he is not afraid to defy the Legislature of his own State, and say 'No,' to their proposition for him to resign. His valor in conflict reminds us of the man whom his wife put under the bed, but who insisted upon looking out through the cracks in the counterpane. When she child him, he resented it, and declared that while he had the spirit of a man, he would peep out.

But we do not wish to be hard upon the soft, spongy old man. He has good qualities, and his notes are A. 1. But he is not of a man to hold up as a model for the youth of this great country. On the contrary, a nation of Casses—the thought suggests a parody:

Nature could form but one such—
 And broke the die in moulding Cass.
 Perhaps this may be thought personal and severe, but we do not so intend it. We have none but the kindest feelings of contempt for his moral qualities. There is really no stand up to him. He is not the man who is known as an animal who stands erect on a perpendicular vertebra. He does not go upright, but *hooches* through the world. If you only set him straight, he will knock you down and trample you under a foot-hold. He is the natural advocate of self-sterilization, for he is a professional squatter after slavery. He never does anything else. He always squats. He squatted on Slavery, squatted on Internal Improvements, squatted on the Proviso, squatted on Nebraska, and was never known in any emergency to do other than squat. He is a squat man of himself; and at length, through the action of the people of Michigan, he has been reduced to a Senatorial squatter. He has been reduced to a Senatorial squatter. He is occupying territory that does not belong to him, and which the owner thereof has ordered him to quit. But he doesn't go; he still squats.

Indeed, Mr. Cass is, politically, all putty and dough. The wonder is he has ever exhibited any powers of locomotion. Men generally need bones to do this. But Cass has none. He is purely mucilaginous. Doubtless he is virtuous and pious after his own standard. But it is a virtue and piety which spring from the devil who has taken the brain with all manner of apprehensions, from the frown of a slaveholder up to the imaginary scowl of Satan, he dreads to fall into the hands of either. Such a man must be pious—very.

Mr. Cass enjoys the high honor of standing at the head of a class. This is, the political mock-auctioneers of our times—men who keep the red flag flying continually, and perpetually expose their brass and pinbeck, declaring them to be pure gold, and try to knock him down by the face, and in the front of the whole breed of dough-faces, of which it is to be hoped this generation will see the last; but perhaps not. It is hard to eradicate an entire breed, especially when it is bad. Foul weeds need perpetual uprooting. The signs of the times, however, denote that most of them will be brought to the stake for their crimes. Let us, at least, hope so. If we only could get rid of the trouble-makers rascals, and bring the Youth and South face to peace and harmony upon the slavery question, there would be settled once for all. But the dough-faces and compromisers thrust in their time-serving interference, and make all the mischief. The Lord deliver us from the whole dough-face race—timid, hare-like, truckling, spongy, prevaricating, backing out, selling out crew. If such a thing existed as a political Jew-shop, the whole tribe could not be pawned for enough to replace the wig of the venerable head of the order upon whose merits we have desecrated.

POSITION OF GEN. CASS.
 The position of the General resolves itself simply into this—I recognize the right of what I style a Democratic Legislature to instruct Senators in Congress, but not the right of an anti-Democratic Legislature.

That this is precisely what he means, is placed beyond all doubt by the following declaration, which occurs subsequently in his speech:

"For myself, sir, if Providence permit, I shall remain in the position I occupy during the residue of my term of service, unless, indeed, the Democracy of Michigan should require me to do what my convictions of duty would prohibit me from doing; in which event I should retire, without hesitation, to private life."

It follows that, in the judgment of General Cass, what he calls the Democracy has the exclusive right to rule, to legislate, to elect, to instruct—that when it is thrown into the minority by the action of the masses of the people, it is denied its inalienable right to rule, to legislate, to elect, to instruct! The ridiculous absurdity of the assumption would excite derision, did it emanate from a younger and less respectable man.

The dogma of the right of instruction needs no refutation. It is certainly repudiated, in all its bearings, and by the self-styled leaders of the Democracy of the North. Witness the conduct of the Senators from New Hampshire, of the Senator from Connecticut, and this fresh example of recousancy on the part of the Michigan Senators. The truth is, the dogma, as maintained by some theorists, is too extravagant for a rule of conduct. That the Legislature of a State has a right to signify to the Representatives and Senators of that State in Congress, its opinion and will upon any question, few will deny.

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No Union with Slaveholders!
 THE U. S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.
 'Yes! it cannot be denied—the slaveholding lords of the South proscribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . . In fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; and that thereby TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—John Quincy Adams.

J. B. YERRINGTON & SON, PRINTERS.

WHOLE NUMBER 1075.

name. All our love for the lecturer, and all our interest in anti-slavery, could not keep down some feelings of chinking at this unnecessary slur upon one whose services and character are so precious in American hearts. Indeed, we distrust the wisdom or justice of holding the men of other generations to the standard of our own. Men are to be judged by their own lights, not by ours; and there can be no pretence that slaveholding was an awful two generations back as it is now. If I had not come and spoken unto them, they had not had sin," said our Saviour, and with Mr. May's notions of Mr. Garrison's mission, as almost or quite divine, we cannot see how he can fitly hold those who lived in the ante-Garrisonian era amenable to the Garrisonian Gospel. This, however, was to us only a small blemish, and evidently a beauty-spot to the audience.

The lecturer's opening comparison of the origin of the anti-slavery cause with the rise of the Danube, starting in a spring in a nobleman's garden at Baden, was admirably carried out. It formed a sort of musical theme, or key-note, to which he constantly and delicately referred in an artistic manner all through the lecture, and which finally grew into a flood of mild eloquence, as he likened, in conclusion, the swell of the current, which had heeded begun in Garrison, but had gathered a hundred noble tributaries (whose names were all mentioned) to the Mississippi, sweeping away the dikes of the South, and bearing its resistless fertility into the whole country. This moral Mississippi, the anti-slavery sentiment of the North, was destined, he said, to a triumph over Southern prejudices, similar to that which Northern waters had over Southern plains.

We know no instance of the union of radical notions, and uncompromising practices, with a mild spirit and gentle manners, equal to that exhibited by Mr. May. If he will let Washington alone, we will engage to thank him, should he think it his duty to box our ears in public. We doubt not that the severity of the blow would be easy to turn the other cheek. Our friend's satire and severity are lined with tenderness, and resemble the ordinary kinds of anti-slavery wrath about as much as the blackness of the clouds around the full moon resembles the blackness of the thunder-storm.

Leaving out the first third of the lecture, which was too general to be interesting, we think the last two-thirds were eminently instructive, and ought to be seen in print.

Mr. May exhibited the first number of the *Liberator*—a very interesting and curious document. He read from it the passage in which Mr. Garrison announces his intention of being as harsh as truth in his treatment of slavery—a promise the public think him to have at least fully redeemed.

DR. HOWE AND THE ADVERTISER.

The Boston *Daily Advertiser* has refused to publish the entire letter of Dr. S. G. Howe, which was sent to that paper in reply to some unjust strictures upon the Anti-Slavery Lecturing Committee of this city, the *Atlas* publishes it by request, and from it we make the following spirited extracts:—

Let it be granted, for the sake of the argument, that two lecturers did handle the Court pretty severely, and that a Boston audience of three thousand people pretty generally applauded them; what then? Is this the fault of the committee, lecturer, and audience, or of the Court, and of persons like the 'Writer' who uphold it in the position it takes, favorable to slavery and hostile to freedom? The spirit of the Court, not the personal character of the judges, was assailed. As we suppose a case, only one very much less atrocious than the Burns case. Suppose that Congress had passed a law, authorizing the impressment of seamen. Suppose that a course of lectures was arranged upon the subject of service on shipboard, sailors' rights, &c.; and that the 'Writer' was one of the lecturers invited. After the course is arranged, down comes a press gang, seizes upon a young man, one of a most respectable family, one of the Quintis, for instance. The people stare in tumult; they assemble in Faneuil Hall; the elder and eloquent Quintis address them, and every man alights them in opposition to this cruel law—encouraging them to rescue the young man. But the press gang hale their captive before a press gang commissioner, who is 'judge' for that special service, and he declares that the law must be obeyed—that the young man may be carried off by force, and made to serve five years, perhaps for life before the mast, in a man-of-war. Then a higher tribunal arrests the elder Quintis for treason, and they are bound over for trial. Now would not the writer, when he came to lecture, naturally allude to these facts, and his seven or eight pages, which interpreted doubtful laws in favor of the press gang, which entertained complaints against those who resisted press gangs, and held them to trial for treasonable offences; and would not the audience applaud his severity, and say, go on, give it to them! I trow, yea.

Well, was not poor Burns equal in the sight of God to the greatest of the Quintis; was he not equally entitled to his liberty? nay, was he not more fully entitled to it, since he had struck a brave blow to win it, and they had only given it? With the above explanation and illustration, I do admit that the U. S. Courts have been pretty freely criticized; and the spirit which animates some of the Judges very severely condemned. Most certainly I justify this. I hold, however, that the severest and most dangerous attacks upon the Court have been made by Judges themselves, here and elsewhere in the United States. The Courts are but instrumentalities of the people. If the people begin to feel that conscience should be absolute and supreme, and law relative and subordinate; and if the Courts continue to do that, and that law that must be absolute and supreme, and conscience relative and subordinate, the people will demand better instrumentalities, and that soon. If Courts continue to be so administered as to admit the binding force of enactments of Government which outrage the feelings and shock the conscience and natural humanity of the people, then the Courts will be revolutionized, and the Judge become the mere Chairman, to keep order, while twelve good men and true pronounce upon the law and the facts.

I am free to confess that I am not alarmed by this prospect. Indeed, I can conceive many cases besides that of fugitive slaves, in which a man's freedom and right would be safer if committed to 'God and the country,' than to commissioners and judges.

The writer asks whether it was not known, when Mr. Wendell Phillips was invited to lecture, that he cared for neither Union nor Constitution, and was in the habit of denouncing both?

Most certainly it was known. He was invited because he is representative of the class of men who advocate the right of going to any length of criminality of participation in the national sin of slavery, to wit: by abruptly dissolving a partnership—Union, by which alone the system can be upheld and continued.

The committee did not make themselves responsible for Mr. Phillips, or any other lecturer, on the mode of treating the subject: they left to each one the responsibility, and the audience could applaud or condemn.

The committee do not endorse Mr. Phillips's doctrine; though, for one, I am free to say, that unless there is soon to be a change in the national policy—if this Union is to be a Union for upholding, extending, and perpetrating slavery, instead of freedom, then I go for the quickest and most effectual way of breaking it up.

What is the Constitution a Divine Revelation, that we may not doubt its holiness? Has it not, rather, been transformed, by juggling politicians, into a horrible Fetish, demanding human sacrifices, because we are required to aid in offering up? Were not yesterday hanging down one of the poor victims to be sacrificed to this Fetish?

Slavery rests upon the impious doctrine that man can be legally chattelized; that one man can own another man; can buy, sell and work his brother man, as though he were an ox or an ass; and where these infernal doctrines are not openly repudiated, condemned, scorned, and spit upon, there are only, on an slavery and support. Massachusetts admits the doctrine, and yet she is called a free State; she sends into slavery under cover of it, by Commissioners holding Judgehips, and when Christian people rise up, and cry out, 'This is a horrible doctrine, we will not let a poor fugitive be sacrificed to it,—then the Mayor, and the police, and the military, turn out, and say practically, 'It's a good doctrine; 't's great is slavery,—the victim must be offered up, though the streets run with blood!

Finally, the writer thinks he has me on the hip, when he asserts that the Court merely charged that he who incites others to commit an offence is a participant in the offence; and asks, triumphantly, 'Does Dr. Howe deny either that this principle is good law, or good morality?' But here is the very gist of the whole matter. Offences against whom? Does not Dr. Howe interfere to hinder and prevent a slave-hunter from carrying off into bondage a free and innocent man, from our very streets, constitute an offence against 'good law or good morality'? Some Courts, some Judges, and perhaps the writer, say yes! But God, speaking through Jesus Christ, and through an unperturbed sentiment of humanity, says no!—but do unto thy brother as thou wouldst he should do unto thee; so help me God. I will!

I speak not for the Committee, but for myself alone, and say that by every manly means will I resist the re-enslavement of any fugitive that may be attempted here. By legal means, if possible; if not, then by all other means that are just: by exciting my fellow-townsmen to resist it; by resisting myself; by barring the passage with my body; by such other means as the courage and presence of mind lent to me in the crisis may suggest as available against any but overwhelming force.

I would not have said this before Courts and Commissioners showed themselves the ready tools of enforcing a barbarous enactment, which no legislation can ever transform into binding law. I would not have said it before it was manifest, that the hunted fugitive, who cried to us for protection, could not be shielded by the law; but I say it now and deliberately.

This is my answer to the 'writer's' taunting question, whether 'Dr. Howe's' not tamely admit, or omitting to law is merely a form of complicity? It means what it seems to imply: let the 'writer' make trow, if he will.

Whoever else may throw a stone at me, an advocate of peace, for resisting law, let not those begin who approve of ordering out horse, foot, artillery and armed police, to 'keep the peace,' by upholding a kidnapper, while I would keep it by knocking him down, if necessary; because that way will surely cause more bitterness and blood than mine would, before this horrible business can be ended.

LETTER FROM JUDGE JAY.

The following letter from the venerable Judge Jay, of New York, the worthy son of the first Chief Justice of the U. S. Supreme Court, will be read with interest. Embosomed was a check for fifty dollars, a practical proof of his devotion to the principles of freedom, and of his abhorrence of human slavery:—

New York, Feb. 23, 1855.

Sir:—I learn from the papers that you have been tried, convicted, and sentenced, for resisting the execution of the Fugitive Slave Act. That law was, in my opinion, conceived in sin. It was a vile bid for Southern votes in the Presidential contest. I cannot understand how any man who respects himself fears God, and hopes for salvation, can descend to the turpitude of catching slaves. Our Fugitive Law is a horrible outrage on justice, humanity and Christianity, an outrage committed by native Americans calling themselves Republicans! I am not aware of any law of equal atrocity existing in Russia, or Austria, or France.

The wickedness of the Fugitive Law, and the contumacious given to it by interested and unscrupulous 'gentlemen of property and standing,' emboldened the present Congress to perpetrate the Nebraska villany. The Jury who convicted you did themselves great honor by the remarks accompanying their verdict. They would have done themselves still more honor, had they resolutely refused to enter a guilty verdict. Judge on the bench that they would not be made instrumental in giving efficacy to an accursed law. Please to accept the enclosed check, as a contribution toward the payment of your fine. May your conviction and sentence have a mighty influence in extending and deepening a detestation of American despotism, and of its Northern minions.

Respectfully yours,
WILLIAM JAY.

LETTER FROM SENATOR CHASE.

The Milwaukee *Free Democrat* publishes the following letter, lately received by the editor from Hon. S. P. Chase, of Ohio. It will be seen that this distinguished jurist and statesman entertains no scruples against removing from office judges who have disgraced themselves by executing with alacrity the Fugitive Slave Act:—

Washington, Feb. 7, 1855.

Dear Friend:—The telegraph flashes to us the news that the Supreme Court of Wisconsin has delivered you out of prison, and that you are so, as I most earnestly hope it may be, that Court has the honor which I trusted the Supreme Court of Ohio might have had, of first practically declaring the unconstitutionality of the Fugitive Slave Act. The decision may bring on a conflict between the State and Federal Judiciary, in which the State Court will certainly have the right side, and doubtless, the courage to maintain it. Wisconsin now presents a most interesting spectacle of Constitutional Right and External Justice, opposed to the Constitutional Usurpation and Arbitrary Power. The progress and results of the struggle most deeply interest all good men and true patriots.

The election of Durkee—that sincere, honest, and faithful man—to the Senate, gives great satisfaction to all the friends of freedom here. You may remember that in 1802, after the accession of Mr. Jefferson to the Presidency, Congress repealed the Judiciary Act of the preceding year, by which repeal all the Judges appointed under the Act were deprived of their offices. Under the present District Judges hold their offices under acts equally repugnant. The spirit which the administration of the Fugitive Slave Act is awakening in the country, may, not improbably, require a future Congress to repeat the Jeffersonian precedent.

I had the pleasure of adding my mite of ten dollars to the Congressional contribution for the indemnity of yourself and Rycraft. I wish I could make it ten times as much; but, at present, this is not possible. You must not, however, be permitted to sustain any pecuniary loss; and must not lose hereafter to contribute further, if necessary.

Cordially your friend,
S. P. CHASE.

SHERMAN M. BOOTH, Esq.

TREASON IN THE U. S. SENATE.

[Correspondence of the Tribune.]

WASHINGTON, Saturday, Feb. 3, 1855.

The variety of character in the Senate is a subject of study. Judge Evans, of South Carolina, a very sedate, and, I have no doubt, a very honest man, without suspicion as to the rightness of slaveholding, sits near the decided opponent of slaveholding man, but a most regular ally to Mr. Evans. Somebody sends very regularly to Mr. Evans a copy of the *Liberator* (Carrison's paper), which he reads attentively, but with the most profound and verdant astonishment. Turning to his friend from Ohio, he exclaims, 'Isn't it abominable that such a paper should be allowed in this country?'

'Why,' says Senator Wade, 'that's considered in our State as a most excellent family paper.' I am sorry to hear you say so,' says the Judge, evidently much surprised.

The temper of the times was illustrated to-day. A Northern Senator, having read the appeal in the Boston North Star for subscriptions to pay the fine of S. M. Booth, collected among his colleagues quite a handsome sum toward that object, which greatly shocked the loyal feelings of Douglas, Weller, & Co.

An incident no less illustrative and significant occurred not long since. A slave applied to one of the Senators from a Western State for a contribution toward his freedom. 'Why the devil do you purchase his freedom?' asked the Senator, adding, 'don't you run away with my slaves.' The poor fellow was turning away disappointed, and the rest of the company, the Southern portion especially, opened their eyes. 'Here,' said the Senator, calling him back, 'here's ten dollars, take and run away, but don't ask me for money to buy a slave.'

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, FEBRUARY 23, 1855.

HEARING ON THE PETITION FOR THE REMOVAL OF JUDGE LORING.

The Committee on Federal Relations held a public hearing in the Representatives' Hall, Tuesday afternoon, on the petitions presented to them for the removal of Hon. Edward G. Loring from the office of Judge of Probate. The Hall and the galleries were crowded to their utmost capacity, and hundreds were obliged to go away.

The Committee consisted of Messrs. Albee of Middlesex, and Pierce of Norfolk, on the part of the Senate, and Messrs. Stone of Boston, Knowles of Eastham, Devorex of Salem, Warner of Northampton, and Gould of Falmouth, on the part of the House. Mr. Albee was chairman.

On the part of the petitioners, Messrs. Seth Webb, Jr., Wendell Phillips, and Charles M. Ellis appeared before the Committee. Judge Loring neither appeared in person nor by counsel, but sent the following letter to the Committee, in reply to the notification of the hearing:

To the Joint Standing Committee on Federal Relations: GENTLEMEN: I have the honor to acknowledge the receipt of a notice to attend a hearing before you upon the petition for my removal from office on Tuesday afternoon, February 20th, in the Representatives' Hall, at 3 o'clock.

In fulfillment of the duty imposed on me by my official position, as a judicial officer of Massachusetts, as well as in justice to myself, I submitted, on the 10th day of February, to the Honorable the Senate and House of Representatives, a remonstrance and protest, containing a statement of the facts and circumstances of my action in the matter to which the petitioners refer. That document has been referred to you. I do not know that I can add to it, and therefore avail myself of the opportunity which your notice affords me, to respectfully recall your attention to that statement, and request of the Committee such consideration of its facts and reasons as in their judgment they may deserve, or the occasion may prescribe; and I submit, in view of them, that my acts present no case for the exercise of the extreme and peculiar power of removal ministered in all American Constitutions, and that conformity to the Constitution and laws of the United States is not a reason for withdrawing from a judicial officer that security which the Constitution of Massachusetts assures him during good behavior.

I have the honor to be, very respectfully,
Your obedient servant,
EDWARD G. LORING.

Boston, Feb. 19, 1855.

STEPHENS, J. A. Esq. of Delham, first spoke in behalf of the petitioners, stating clearly that he proposed to show that it is the right and duty of the Legislature to address the Executive for the removal of Edward G. Loring. Jerusalem had her days of purification, and Rome her days of lustration for the crimes of her great public men. Of such a nature is the act which the Legislature is called on to perform. A great act of infamy has been done in Massachusetts, when Anthony Burns was sent back under the shadow of the State House and through the streets of Boston into the ruthless and brutal hands of a Virginia horse-jockey and slave jockey. Then an act was done for which somebody is responsible. Let us know who it is! (Applause.)

After further remarks, fixing the responsibility on E. G. Loring, Mr. Webb said: We ask you, Mr. Chairman, simply, that he be a judge no longer. We say that it is not fit that the man on whom rests the spotless ermine of the Massachusetts judiciary should bow down to false gods, and go into the house of the Southern strange woman. He has defiled us with the assertion that so long as the people of Massachusetts permit, he will be a judge under the laws of Massachusetts, and a Commissioner under the laws of the United States; that he will sail under the flag of Massachusetts, and under the piratical flag of slavery. Weak, not that he should be punished, but that he should be removed from his public to a private station, and that he may be placed with the others of the pack, of whom one was he who could not be endured at the foot of the stairs leading to this Hall.

Had he not defied the people, and advertised that he would send fugitives still into slavery, he might be forgiven and permitted to remain in office: let him repent, and he may be taken back. But while this defiant and impudent attitude remains in the face of an overwhelming public sentiment, speaking everywhere from hill and plain, we cannot do otherwise, so help us God, than ask for his removal. As we understand it, so long as he persists in being a fugitive slave Commissioner, so long there is something on his hand which all the perfumes of Arabia will never wash away. This being the attitude which he has himself chosen to take, we respectfully submit to you, in behalf of these petitioners and our own, in behalf of the people of Massachusetts whom he has disgraced, and whose honor he has trampled under foot, in behalf of the whole free States, through which, from Wisconsin and Iowa to Maine, there went forth one shudder of horror at the deed he did, in behalf of our common country and of civilized humanity, we pray you to remove him from the bench he has degraded and disgraced.

Mr. Webb urged briefly that the Legislature had a right to remove him in the manner prayed for by the petitioners, and quoted chapter 84 of the Constitution, relative to the tenure by which the judges hold their office. He closed by presenting the following points for the consideration of the committee:

1st. The Legislature has the right to address the Executive for the removal of a Judge, whenever, in its judgment, such removal is demanded by the interests, the public sentiment, or the honor of Massachusetts.

2d. The Judge of Probate of Suffolk county ought to be removed, because, in acting as a Commissioner under the Fugitive Slave Act, he betrayed the just and solemn convictions of the people of Massachusetts, whose judicial servant he was, and committed a deed infamous in the eyes of the civilized world.

3. Because, in reducing Anthony Burns to slavery, he wrenched the laws to the support of injustice; tortured evidence to help the strong against the weak; prejudged a fellow-creature whom he found in the possession of freedom; in unbecoming bondage, and throughout the case, administered a merciless statute in a merciless spirit—herby proving himself unfit longer to be a Massachusetts Judge.

4th. Because he holds two offices incompatible with each other, according to the theory of our institutions and the spirit of the Constitution of the United States and the Constitution and laws of Massachusetts; and because he openly avows his intention of defying public sentiment, and acting in both those offices as long as he is permitted.

WENDELL PHILLIPS was the next speaker, and in commenting, said the flood of petitions which had been presented on this subject were not the result of a concerted movement, but were the result of the spontaneous feeling of the people. He also commented on the strictures of a portion of the press, that the petitioners were signed by women, arguing that there was a peculiar fitness in their signing them, as the Judge of Probate was the first one to whom the widow and orphan must go in their time of affliction. The petitioners, he said, did not come to attack the Judiciary of Massachusetts. They revered the Bench, and it was because they revered it, and because they feel that it has been disgraced, that they come and ask for the removal of Judge Loring. He might almost say he came in the name of the other Judges of Massachusetts, and asked for their sakes for the cutting of this unworthy member.

The petitioners, he said, all that you should take the proper steps to secure the removal of Judge Loring. There are two ways in which this can be effected; by impeachment, and by address of both branches of the Legislature to the Executive. The petitioners do not ask for its impeachment, because they do not say the

he has, in his official capacity, violated any of the laws of the Commonwealth. The Constitution provides another way, and that is, that a Judge may be removed by address of the two Houses of the Legislature to the Governor. He read the clause giving the power, and said it would naturally be inferred that a Judge must be removed by address, without the address being based on a charge of crime. The defence of the remonstrant is that he is not liable to removal, because he has not violated a law of the State. Mr. Phillips contended that it was not necessary, in order to remove by address, that he should have violated any law. He may be removed for any cause which the Legislature may deem a fitting cause. He quoted the language of the Constitution, that Judges may hold their offices during good behavior, as sustaining this view. The providing of two different ways of removal was another argument to the same effect. The course of the Commonwealth in time past on the removal of inefficient judges was further cited.

Mr. Phillips said this provision in the Constitution had been passed on by the greatest men the Commonwealth ever knew. In the Convention of 1820 this clause was discussed deliberately by statesmen, in an unimpassioned state of mind, and he quoted the discussions of that Convention to show that the Legislature has an unlimited power of removal. To establish this point, he quoted at great length the remarks of various members of the Convention of 1820, among them Messrs. Storey (afterwards Chief Justice,) Daniel Webster, Cummings (afterwards Judge,) Hubbard (afterwards Judge of the Supreme Court,) Austin, and many others.

Mr. Phillips then proceeded to show that the Legislature, having the power of removal, ought to exercise it in the case of Judge Loring. He argued, first, that Mr. Loring's remonstrance was based simply upon a technicality that he had in spirit violated the sentiment and will of the Commonwealth as embraced in the statute of March 24, 1848, which inflicts a fine of \$1000, and imprisonment for a year, on any officer of the State who should aid in enforcing the Fugitive Slave Law of 1793. Some lawyers argue that the act of 1848 covers the Fugitive Slave Law of 1850. It was in existence when Judge Loring took his office in 1847, and he knew it, and Massachusetts then said to him: no judge shall aid in the arrest or detention of a slave; and yet he says Massachusetts asked him, in taking his oath, to support the U. S. Constitution—to return the slave! I was going to say, a man who would put in such a plea as that is unfit to hold the office of judge. He argued that Mr. Loring violated the express will of the people of Massachusetts, as expressed in the statute of 1848—which, if it has lost its validity, has not lost its significance.

His second principle was, that the method of the trial showed Judge Loring to be unfit for the office of Judge. He then recited the manner of the arrest of Burns—the manner in which he was taken to be tried; the interference of Mr. Dana, Mr. Ellis and others, in the slave's behalf; but for which, he said, in another hour the decision would have been given and the certificate granted. The Judge refused Mr. Dana's application for time for the slave to obtain counsel and advice. Mr. Dana again interposed, and pleaded for time for the slave. You have a Judge of Probate on your bench, Mr. P. said, who needs to have his court-room filled with honest men by accident, and drag him back to duty. You petitioners say you ought not to have a Judge who cannot be trusted in a private chamber with an innocent man. Mr. Phillips said that after the case was adjourned, he went to Harvard to see Mr. Loring, to get permission to see Burns. He gave him a letter of admission, and in handing it to him said, 'The case is so clear, Mr. Phillips, that I do not think you would be justified in placing any obstacle in the way of his going back, as he probably will.' In this he showed that the case was prejudged. The act of Judge Loring in making out the bill of sale of Burns while the hearing was yet pending his giving notice to the counsel for the claimant 24 hours before he did to the counsel for Burns, were also commented on as acts showing Judge Loring's unfitness to hold his present position. The law of this decision was cited as another argument for the removal. Judge Loring placed the testimony of one man, of whom nothing was known but that he was a slave trader, against that of seven honest men, our own citizens, and gave the preference to the former. He also did violence to the rules of evidence, in admitting a part of Burns's confession and excluding the remainder, which, if he had admitted it, must, under the decision of the Supreme Court of Massachusetts, have given the slave his freedom.

In conclusion, he argued that Massachusetts should now reiterate the expressions of her opinion on slavery which she made on the act of 1853. The Supreme Court of the United States has said the acts of 1798 and 1850 are identical. The Legislature of 1848 said that a Massachusetts officer, who should aid in returning a slave under the former, should be fined \$1000, and be imprisoned one year. We ask you to say the same in regard to the law of 1850. This Legislature has the power to redeem the ermine of Massachusetts from disgrace, and make it honorable. Cut off this offending member, and you have done it.

CHARLES M. ELLIS, Esq., next addressed the committee, urging that if ever there was an occasion when this power of removal should be exercised, it was in this case. The people, he believed, demand its exercise. The acts which Judge Loring has done, though not in his official capacity, are such as to destroy the confidence which should exist between him and the community, and therefore the power of removal should be exercised. Massachusetts, he said, cannot be true to her conscience and allow him to remain in his office. He concluded by expressing the hope that he would be removed.

The further hearing in the case was then postponed until Wednesday of next week, at 3 P. M.

We copy from the *Mercantile Journal* the above sketch of the plea made at the State House on Tuesday last, before the Committee on Federal Relations, for the removal of Judge Loring. Next week, we shall give a full report of the masterly speech of WENDELL PHILLIPS made on the occasion, and reported for our paper.

THE OVERSEERS OF HARVARD COLLEGE met in the Senate Chamber on Thursday, Governor Gardner presiding. The nominations of Dr. George S. Stuckess as Professor of Clinical Medicine; Dr. D. H. Storax as Professor of Obstetrics and Medical Jurisprudence; Dr. E. H. Clark, Professor of Materia Medica, were confirmed, and several reports were accepted. The most important action was the rejection of Edward G. Loring, (for whose removal from the office of Judge of Probate, on account of his action in the Burns fugitive slave case, strong efforts continue to be made,) who had been appointed by the Corporation a lecturer in the Dane Law School. Only ten voted for his confirmation, while nineteen opposed it. The following is supposed to be the correct state of the vote:

Yea—President Walker, William T. Andrews, the Treasurer, R. C. Winthrop, E. S. Gannett, T. Worcester, Abbott Lawrence, G. W. Blagden, R. A. Chapman, John H. Clifford, Emory Washburn, &c. &c. &c. Aye—G. Gardner, Lieut. Gov. Brown, H. W. Benschley, Daniel C. Eddy, Barnas Sears, D. W. Alford, R. A. Miller, Hoses Ballou, Samuel Hoar, J. Hayden, S. D. Bradford, Francis Bassett, G. S. Boutwell, N. Cogwell, George Morey, Thomas Russell, N. B. Shurtleiff, J. H. Tremblay, H. B. Wheelwright.

RESIGNATION OF A U. S. COMMISSIONER. Geo. W. Meeker, Esq., has resigned the office of U. S. Commissioner, which he has held for many years in Chicago, owing to his repugnance to acting under the Fugitive Slave Law. The following is a copy of his resignation: To the Judges of the Circuit District Court, U. S. District Court for the Northern District of Illinois. I hereby resign the office of U. S. Commissioner, for a long time held by me under your appointment.

Respectfully, your obedient servant,
GEO. W. MECKER.
Chicago, Jan. 20, 1855.

NEW PUBLICATIONS.

A TREATISE ON PUNCTUATION; designed for Letter-Press Writers, and for the Use of Schools and Academies. With an Appendix, containing Rules on the Use of Capitals, a List of Abbreviations, Hints on the Preparation of Copy, and on Proof-reading, Specimen of Proof-sheet, &c. By JOHN WILSON. Third Edition, enlarged. Boston: Printed by John Wilson & Son, 22, School street. New York: C. Shepard & Co., Fulton street. 1855. pp. 334.

We are glad to see a third edition of this truly admirable work, evincing as it does a growing appreciation of a treatise, the most accurate and comprehensive to be found on English Punctuation. The commendations bestowed upon it, at home and abroad, must be very gratifying to its author, and are richly merited. It ought to be in every family, in company with the Dictionary and the English Grammar; and especially in the hands of every man aspiring to be an author, or a newspaper correspondent. Scarcely one manuscript in a hundred, however correct in style or valuable in matter, that comes into a printing-office, is correctly punctuated. None seem to be more ignorant of the art than some of the best scholars, who are saved many a blush, in regard to their lucubrations, by the carelessness of the proof-reader or compositor. The druggery imposed upon printers, in this particular, is immense: it is a grievance that calls loudly for redress.

Among those who best understand the art of punctuation, there is not always exact conformity of method, or agreement of opinion; but Mr. Wilson's work will help to correct this incongruity, and comes the nearest to perfection of any work extant on this subject. 'If every author and letter-writer,' says the *Monthly Religious Magazine*, 'could be put in possession of this perfect little work, printers and correctors of the press would canonize Mr. Wilson forthwith; for it would create a new era in their profession.'

THE INITIALS: A STORY OF MODERN LIFE. Philadelphia: T. B. Peterson, No. 102, Chestnut Street.

Not having had time to give this closely-printed volume, of 400 pages, such a perusal as to warrant us to pass judgment upon its merits, we can only give its title, and the following notice of it from the *Ladies' National Magazine*:— 'This is one of those novels which will continue to be read, like those of Scott, and other great masters of fiction, long after the generation which saw it first modelled in the brain. The author is a daughter of the celebrated Lord Erskine, formerly Lord High Chancellor of England. Educated in Great Britain, but since her marriage to a German nobleman, living on the continent, she depicts life in Germany with rare fidelity, though without falling into that morbid sentimentalism which is the fault of native-born novelists. In the whole realm of modern fiction, there is not a more lovely creature than Hildegarde, the heroine. Her conduct, under the most trying circumstances, is ever noble; but ever also natural to her character. The charm of this novel, indeed, is that it is without the least forced or exaggerated affect, as it ought to happen. Yet the incidents are never strained, nor the actors made to belie their natures. To read 'The Initials' is to call back the days of one's youth, when the future was rosy with hope, and when all things were fresh and beautiful. The work is eminently instructive. It has already run through several editions in England, and is destined to reach a large and an unparalleled sale here. We know no fiction, in fact, which we would sooner recommend, for while it will fascinate all who read merely for amusement, it will delight as well as improve those who seek for something even in a novel.'

For sale by Phillips, Sampson & Co., and by Feltz & Co., Boston.

HOME LIFE; OR, A PEEP ACROSS THE THRESHOLD. BY MISS CAROLINE A. SOULE. With Illustrations by BILLINGS. Boston: A. Tompkins and B. B. Massey & Co. 1855.

This volume contains twelve stories, told in a sprightly manner, and prettily illustrated, with more of truth than of fiction in them, and calculated to improve the mind as well as gratify the taste of the reader. We agree with the writer in the sentiment that, 'until home-life be what God meant it should be, what humanity pleads it may be,—a foretaste of heavenly life,—it is useless to look for purity and happiness in the world's great thoroughfares. We must gladden the heart, ere the lip can sing; and to gladden the heart, we must make it clean.' All children, whether of a larger or a smaller group, will be interested in 'A Peep across the Threshold' at 'Home Life.'

SPIRITUALISM. BY JOHN W. EDMONDS AND GEORGE T. DEXTER, M.D. Volume II. Third Edition. New York: Partridge & Britton, Publishers, 300 Broadway.

We have already acknowledged the receipt of this large and beautifully printed volume, and made a long extract therefrom. Its visions and 'revelations,' if such they may be called, are in many cases striking and curious; but how much of these is from the Spirit land, or is merely the result of a highly excited imagination in an ecstatic or abnormal state, every reader must decide for himself. Some of the views are extremely picturesque, while others are wholly too material, too sensuous, to challenge sober and intelligent credence. Many of the 'communications' purport to be made by Lord Bacon and Baron Swedenborg. We do not say that this is impossible, nor do we imagine that there is any intentional deception; but we do say, while constrained by what we have seen and heard to believe in spiritual agencies, that we recognize nothing that indicates the presence of either of those great minds, in the cases alleged. Nothing is given by which they may be identified, either as to manner or matter. Take, for example, the first message recorded from Bacon:—

'Well, my friend, though I am always with you, (1) still I cannot make myself visible, or talk with you, without the Doctor's aid. I love to talk with you, and were the Doctor and yourself differently situated, I would probably (1) occupy more of your time than perhaps (2) would be pleasant. Have you anything to ask? If so, let me hear it, and I will answer.'

Is this the Baconian style? or is what follows, purporting to come from Swedenborg, to be gravely credited as the language of the Swedish seer?—

'Imagine a world filled with an almost untold number of intelligent spirits, interested in every thing which tends to the advancement of truth, and to the removal of every impediment which may obstruct the reciprocal actions of that truth in its upward progress from earth toward heaven, and then imagine the deep, the fervent, the enthusiastic, and the abiding interest with which these beings have considered the wisdom or the practicability of the publication of Judge Edmonds's letter (1) and the effect which that letter has had on the public mind, now that the press has given utterance to the sentiments it contains. In the depths of the forest, and amid the silence of nature, you may imagine spirits meeting spirits, and the first salutation is, 'The Judge's letter is out.' (!!)

Enough! For such a specimen of bathos, we are amply satisfied, Swedenborg is not to be held responsible; and had we no other evidence than this, to convince us that departed spirits are sometimes enabled to indicate their presence to those yet in the flesh, we should be incurably skeptical. Indeed, of all that has been received, through various mediums, purporting to come from Swedenborg, Wesley, Franklin, George Fox

POETRY.

For the Liberator.
MY CHOSEN QUEEN.
No fealty will I pay to any Queen.

FLOWERS IN WINTER.

PAINTED UPON A FORTIFIED LIVER.
BY JOHN G. WHITTIER.
How strange to greet, this frosty morn,

THE LIBERATOR.

A SOUTH SIDE VIEW OF SLAVERY.
Boston, Feb. 9, 1855.
DEAR H—

You brought me Adams' South Side View of Slavery, and requested me to read it. I have read it twice, and some of it thrice.

That will do! Thus, my friend, if you would give proof of your inspiration, say not one word against slavery.

inspired convictions of your soul against such outrages, than to turn a deaf ear to the teachings of the Bible.

NEHEMIAH ADAMS.

DEAR GARRISON: The following is taken from the Middlesex Journal, a paper edited by the Orthodox ministers of Woburn and neighboring towns.

'SOUTH-SIDE VIEW OF SLAVERY.'

We have just finished reading this book, and cannot find words to express our dislike for its contents. Ashamed are we of the author, and we heartily disgusted with this new mode of his.

MISS HOLLEY IN PEPPERELL.

On Sunday, January 21st, Miss HOLLEY bore to the tower of sin of chattel slavery in this country.

sword! There is none, and none ever has been. Therefore is it that the Lord has said, 'These things must first come to pass.'

WHERE IS THE SPIRIT OF JESUS?

We have received and read with much satisfaction, two Sermons (in one pamphlet) delivered at Mendon.

LOUIS KOSSUTH.

TO THE SOCIETY OF FRIENDS IN GREAT BRITAIN.
Friends: You have sent me your Christian Appeal, pleading peace at any price, not because you hold the present war unnecessary, impolitic,

ANTI-SLAVERY CAUSE IN BANGOR.

The last number of the August 'Gospel Banner' contains an interesting letter from Rev. A. BATTLES, of Bangor, from which we take the following extracts:

Do not strike you that to call iniquity and oppression by the sweet name of peace is profanation and blasphemy? You preach 'Peace to tyrants, and good will to oppressors;'

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circumstances, and seek for the true light, whatever it may be? Has not every sect its own Theological schools, Professors and preachers, whose words of thought and speech are fixed?

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