

rage in Kansas, it shall soon rage in the States, and involve you and me, and our offspring, in its consequences.

Onwards, servile dastards, who have so long urged the people of the North to submit to usurpation and slaveholding dictation, to save the Union, will then find that truth is more mighty than error; that God's attribute of justice will be vindicated; that no combination of men formed to overthrow eternal, unchanging principles, can sanctify itself by a name; that the cry of saving the Union will then fill the mind with loathing and disgust, as the tallimanic cry of slaveholders and of vile politicians.

I am myself in favor of restoring our government to the doctrine on which it was founded. I would punish with death the man who deals in human flesh on the high seas, in our territories, or in the District of Columbia. I would maintain the right of every human being to life, liberty, and the avails of his own labor, wherever Congress has jurisdiction.

I would do this, though every slave State and slaveholder, and every servile wretch who upholds slavery, were to abandon the Union. I would do this, though it should cost the life of every usurper and despot, oligarch and pirate and murderer in the land. It will be done: our country will be redeemed and purified from the contagion of slavery.

A GRAVEYARD OF GOVERNORS.

What is it that has made Kansas, as it has been aptly termed, a graveyard of Governors? Reader—Shannon—Geary—and now Walker—all disowned by their superiors, and set aside, within a few months after their appointment. What is there in the political atmosphere of Kansas, and should render it fatal to her Governors?

All these, he it observed, were appointed as 'National Democrats'—appointed from among the strictest of that sect—appointed by Pierce and Buchanan expressly to fill the machinations and crush out the aspirations of 'Black Republicanism.' Each went to Kansas the traditional and official antagonist of the Free State party. Each was strongly prejudiced against our people—their objects, organization and measures. Two of them—Reader and Geary—were Pennsylvanians, the ardent and personal adherents of Mr. Buchanan. No one of them had ever been anything else than a Democrat of indubitable orthodoxy and the most 'National' views. None of them had ever betrayed an anti-slavery impulse or affinity. Gov. Walker had risen to eminence as a Mississippian, and as a most ardent champion of the annexation of Texas. Each had been an unflinching advocate of the Kansas-Nebraska bill. Gov. Geary was sent out notoriously to quiet Kansas in the interests of Mr. Buchanan's election, in which he succeeded. Governor Walker has made no secret of the object of his mission—it was to disorganize the Democracy of the Kansas issue, and thus dig the grave of 'Black Republicanism.' His public documents, his stump speeches, are surcharged with venom against 'the Topekites,' and all who did not bow submissively to the Border Ruffian ascendancy. Yet now this very Walker—this great man who yielded to the entreaties of Buchanan and Company, and took an office which he considered far beneath his merits for the good of the Administration and his party, returns from Kansas with his eyes considerably wider open than they were six months ago, and with a more liberal and generous view of those in whose behalf he went out. Already disowned in the South, he is on the brink of being disowned and set upon by the organs of 'National Democracy' in the free States. Always resisting, and doubtless still detesting, the advocates of slavery Restriction, he is very likely to be turned over to the 'Black Republicans,' whether he will or no.

HOME MISSIONARY AND TRACT SOCIETIES.

At a meeting of the Paritan Association of Alleghany and Wyoming Counties, held at Almond, N. Y., Sept. 29th and 30th, the following paper was unanimously adopted, and ordered for publication, viz:

'Believing that the Gospel of Jesus Christ is the divinely appointed antidote to human ills, and the only effectual corrective of human errors, and that the great commission of Christ, in the execution of her holy mission of "preaching the Gospel to every creature," is bound faithfully to present the whole Gospel, whether men will hear or forbear, this Association feel constrained to adopt the following resolutions:

1st. That we have marked, with great satisfaction, the position taken by the Executive Committee of the American Home Missionary Society in regard to the appointment of missionaries in the slaveholding States of our Union. That as we could not in fidelity to our divine Master, nor to our dying fellow-men, send representatives to India who should bear a mutilated Gospel, who, through fear of offending the heathen, should feel willing to keep silent with reference to the horrors of idol worship; neither to the deluded Mormons, those who should fail to level the battery of God's truth against Polygamy and its associated vices; so cannot we consent to sustain at the South, men who shall "shun to declare the whole counsel of God" against human oppression, or who shall fail to enforce upon masters, as well as slaves, the various applications of the great law of love.

2d. Resolved, That we have looked with surprise and mortification upon the recent action of the Executive Committee of the American Tract Society, in regard to the publication of tracts bearing on the subject of American Slavery. That after the decided expression of that Society at its last annual meeting, we had reason to expect, and did expect, that before the present time, judicious publications would be issued under direction of the Committee, setting forth not only "the duties of masters," but other Gospel truths with reference to the same general subject. That we are constrained to regard the tardy, temporizing, vacillating policy of the Committee, as manifested in their various Circulars, sectional and general; and in withholding all publications on the subject referred to, with melancholy surprise; and to esteem it exceedingly unworthy the character of independent Christian men. That we cherish the hope that their "better judgment" will soon lead them to a different decision; or if not, that the will of their constituents, the intelligent and pious members of the Society, will yet be expressed in a manner too unequivocal to be misunderstood or set aside.

3d. Resolved, further, That unless the American Society shall free itself, from all just association with this system of oppression, or shall be compelled to receive the approbation of all Evangelical Christians, because plainly contained in the word of God, and necessarily harmonious with the spirit of our Holy Religion—thus stopping the mouths of gain-sayers and infidel opposers—we shall feel bound to withdraw our aid, and no longer recommend it to the support of our churches.

4th. Resolved, That a copy of these resolutions, signed by the Moderator and Clerk, be forwarded to the N. Y. Evangelist for publication.

JOEL WALKER, Moderator.

HOW THE 'TRACT MANAGEMENT' IS REGARDED IN ILLINOIS.

(Correspondence of the Independent.) SANDWICH, De Kalb Co., Ill. The enclosed resolutions undoubtedly embody the well-settled convictions of the entire membership of our Congregational churches in this region, the ministers and delegates of nearly twenty churches in the 'Free State Union' were present, and voted in favor of them.

Resolved, That the American Tract Society, at its last annual meeting, solemnly instructed its Publishing Committee to deal ever handsomely and bear impartial testimony against the institution of slavery; and whereas, that the said Society has deliberately refused to obey these instructions, (without resigning their office, or in Christiana nor bound to do so) therefore, we resolved, that this refusal is a usurpation of power, and a breach of trust, calculated to receive the disapprobation of all Evangelical Christians.

Resolved, That the assumption that evangelical Christianity is not unanimously and necessarily hostile to American slavery, (called by the Presbyterian Synod of Kentucky 'a thing that God abhors'), is fitted to betray the sacred honor of evangelical religion

to the contempt of the infidel and heathen world—to stamp the brand of Phariisaeism upon the oft-repeated boast of a sanctified press, extraordinary zeal for 'Christ crucified,' love for souls and for the world's 'evangelization,' abounding in the Tract-House periodicals, and to obliterate the very distinction between right and wrong, on which all human obligation and the government of God itself are founded.

Resolved, That in order to save our American Evangelical Christianity from utter corruption, by the influence of the slave system, and to prevent the disgrace before the whole Christian and heathen world, and of the condemnation of history and of God, the American Tract Society is solemnly bound at its next annual meeting to elect such a Committee as will faithfully proclaim the abhorrence of all truly evangelical Christians on earth, and of God himself, against the iniquities of American slavery.

EXTRACTS FROM PRES. BUCHANAN'S MESSAGE TO CONGRESS.

'I give below all that portion of the President's Message which relates to Kansas and its Border-Ruffian Constitution:—

It is unnecessary to state in detail the alarming condition of the Territory of Kansas at the time of my inauguration. The opposing parties then stood in hostile array against each other, and any accident might have kindled the flames of civil war. Besides, at this critical moment, Kansas was left without a Governor, by the resignation of Gov. Geary.

The Convention, after an angry and excited debate, finally determined, by a majority of only two, to submit the question to the people, though, at the last, forty-three of the delegates present affixed their signatures to the Constitution.

A large majority of the Convention were in favor of establishing slavery in Kansas. They accordingly inserted an article in the Constitution for this purpose, similar in form to those which had been adopted by other Territorial Conventions.

At the time of the election for delegates, an extensive organization existed in the Territory, whose avowed object it was, to put down the lawful government by force, and to establish a government of their own, under the so-called Topeka Constitution. The persons attached to this revolutionary organization abstained from taking any part in the election.

The act of the Territorial Legislature had omitted to provide for submitting to the people the Constitution which might be framed by the Convention; and in the excited state of public feeling throughout Kansas, an apprehension extensively prevailed, that a design existed to force upon them a Constitution, in relation to slavery, against their will. In this emergency, it became my duty, as it was my unquestionable right, having in view the union of all good citizens in support of the Territorial laws, to express an opinion on the true construction of the provisions concerning slavery contained in the organic act of Congress of the 20th May, 1854.

Congress declared it to be 'the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States.'

Under this, Kansas was admitted as a State, without slavery, as their Constitution may prescribe at the time of their admission.

Did Congress mean by this language, that the delegates elected to frame a Constitution should have authority finally to decide the question of slavery; or did they intend, by leaving it to the people, that the people of Kansas themselves should decide this question by a direct vote? On this subject, I confess I had never entertained a serious doubt, and I have no instructions to Governor Walker of the 28th of March last, merely said that when the Constitution shall be submitted to the people of the Territory, they must be protected in the exercise of their right of voting for or against that instrument, and the fair expression of the popular will must not be interrupted by fraud or violence.'

In expressing this opinion, it was far from my intention to interfere with the decision of the people of Kansas, either for or against slavery. From this, I have always carefully abstained. Entrusted with the duty of taking care that the laws be faithfully executed, I merely said that when the people of Kansas should finally to Congress the evidence required by the organic act, whether for or against slavery, and in this manner smooth their passage into the Union. In emerging from the condition of Territorial dependence into that of a sovereign State, it was their duty, in my opinion, to make known their will by the votes of the majority, on the direct question whether this important domestic institution should or should not continue to exist. Indeed, this was the only possible mode in which the people could be authoritatively ascertained.

The election of delegates to Congress, necessarily take place in separate districts. From this cause it may readily happen, as has often been the case, that a majority of the people of a State or Territory are on one side of a question, whilst a majority of the representatives from the several districts into which it is divided may be upon the other side. This arises from the fact that in some districts delegates may be elected by small majorities, while in others, those of different sentiments may receive majorities sufficiently great not only to overcome the votes of the former, but to leave a large majority of the whole people in direct opposition to a majority of the delegates. Besides, our history proves that influences may be brought to bear on the representative sufficiently powerful to induce him to disregard the will of his constituents. The truth is, that no other authentic and satisfactory mode exists of ascertaining the will of a majority of the people of any State or Territory, on an important question like that of slavery in Kansas, except by leaving it to a direct vote. How wise, then, was it for Congress to pass over all subordinate and intermediate agencies, and proceed directly to the source of all legitimate power under our institutions!

gross, requiring that the constitution of Minnesota should be subject to the approval and ratification of the people of the proposed State, may be followed by the Convention of Kansas, and so on, in accordance with this example, founded as it is on correct principles; and hence my instructions to Governor Walker, in favor of submitting the Constitution to the people, were expressed in general and unqualified terms.

In the Kansas-Nebraska act, however, this requirement, as applicable to the whole Constitution, had not been inserted, and the Convention were not bound by it to submit any other portion of the instrument to the people, which relates to the 'domestic institutions' of slavery. This will be rendered clear by a simple reference to its language. It was 'not to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way.'

According to the plain construction of the sentence, the words 'domestic institutions' have a direct, as they have an appropriate, reference to slavery. 'Domestic institutions' are limited to the family. The relation between master and slave, and a few others, are 'domestic institutions,' and are entirely distinct from institutions of a political character. Besides, there was no question then before Congress, nor, indeed, has there since been any serious question before the people of Kansas or the country, except that which relates to the 'domestic institution' of slavery.

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date, a hope was indulged that no necessity might exist for employing the military in restoring and maintaining the authority of the law; but this hope has now vanished. Gov. Young has, by proclamation, declared his determination to maintain his power by force, and has already committed acts of hostility against the United States. Unless he should retract his steps, the Territory of Utah will be in a state of open rebellion. He has committed three acts of open hostility, notwithstanding Major Van Vliet, an officer of the army, sent to Utah by the commanding General to purchase provisions for the troops, had given him the strongest assurance of the peaceful intentions of the government, and that the troops would only be employed as a posse comitatus when called on by the civil authority to aid in the execution of the laws.

There is reason to believe that Gov. Young has long contemplated this result. He knows that the continuance of his despotic power depends upon the exclusion of all settlers from the Territory, except those who will acknowledge his divine mission, and implicitly obey his will; and that an enlightened public opinion there would soon prostrate institutions at war with the laws both of God and man. He has therefore, for several years, in order to maintain his independence and fabricate a pretext for military war, and in disciplining the Mormons for military services. As superintendent of Indian affairs, he has had an opportunity of tampering with the Indian tribes, and exciting their hostile feelings against the United States. This, according to our information, he has accomplished in regard to some of these tribes, while others have remained true to their allegiance, and have communicated his intrigues to our Indian agents. He has laid in a store of provisions for three years, which, in case of necessity, as he intimated Major Van Vliet, he will conceal, and then take to the mountains, and bid defiance to all the powers of the government.'

A great part of all this may be idle boasting; but yet no wise government will underestimate the efforts which may be inspired by such phrenzied fanaticism as exists among the Mormons in Utah. This is the first rebellion which has existed in our territories; and humanity itself requires that we should put it down in such a manner that it shall be the last. To trifle with it would be to encourage it, and render it formidable. We ought to go there with such an imposing force as to convince these deluded people that resistance would be vain, and thus spare the effusion of blood. We can in this manner best convince them that we are their friends, not their enemies. In order to accomplish this object, it will be necessary, according to the estimate of the War Department, to raise four additional regiments; and this I earnestly recommend to Congress. At the present moment of depression in the revenues of the country, I am sorry to be obliged to recommend such a measure; but I feel confident of the support of Congress, cost what it may, in suppressing the insurrection, and in restoring and maintaining the sovereignty of the constitution and laws in the Territory of Utah.

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, DECEMBER 11, 1857.

REMOVAL OF JUDGE LORING.

To the Honorable Senate and House of Representatives of Massachusetts, in General Court assembled: The undersigned, citizens of this Commonwealth, respectfully represent—

That by a law passed May 21, 1856, by the Legislature of Massachusetts, it was declared—

'No person who holds any office under the laws of the United States, which qualifies him to issue any warrant or other process, or to grant any certificate under the acts of Congress named in the 9th section of this act, or to serve the same, shall, at the same time, hold any office of honor, trust or emolument under the laws of this Commonwealth.'

Your petitioners further represent— That in open defiance of this law, and of the voice of the people of Massachusetts, as expressed (without distinction of party) by the action of two separate Legislatures for its removal, but twice rendered inoperative by Executive non-concurrence, EDWARD GREELY LORING, while acting as a Commissioner of the United States, continues to hold the office of Judge of Probate for the county of Suffolk; thus setting an example of contumacy unbecoming a good citizen, and wantonly disregarding the moral convictions of the people of this State as pertaining to the enforcement of the odious English Slave Bill.

They, therefore, earnestly pray the General Court again to recommend to the Governor and Council, the removal of the said EDWARD GREELY LORING from the office of Judge of Probate; and thus enforce a wholesome law of the Commonwealth, which it is his declared purpose to disregard, and thereby vindicate the sovereignty of the people of this Commonwealth.

EQUAL POLITICAL RIGHTS.

Here is a form of petition for such of the women of Massachusetts to circulate and sign, as understand their rights, and mean to maintain them.

To the Honorable Senate and House of Representatives of Massachusetts, in General Court assembled: Whereas, the women of the State of Massachusetts are disfranchised by the Constitution, solely on account of their sex—

We do, respectfully, demand for them the right of suffrage; a right which involves all other rights of citizenship, and one that cannot, justly, be withheld, as the following admitted principles of government show—

First. 'All men are born free and equal.' Second. 'Government derives its just powers from the consent of the governed.'

Third. 'Taxation and representation are inseparable.' We, the undersigned, therefore petition your honorable body to take the necessary steps for a revision of the Constitution, so that all citizens may enjoy equal political rights.

BLANK COPIES of the Petition to the Legislature, asking for the Removal of Edward Greely Loring from the office of Judge of Probate of Suffolk County, may be had at the Anti-Slavery Office, 21 Cornhill, Boston.

U. S. CONGRESS. The First Session of the Thirty-Fifth Congress commenced at Washington on Monday last. Fifty members were present in the Senate. Mr. Fitzpatrick, of Alabama—there being 'no North'—was chosen President pro tem. In the House of Representatives, James L. Orr, of South Carolina, (slaveholding Democrat,) was chosen Speaker on the first ballot, having received 128 votes—G. A. Grow, of Pa. received 84 votes—and there were 13 scattering votes. Hon. J. R. Giddings and Hon. N. P. Banks had the humiliating task of conducting the new Speaker to his seat. 'How pleasant 'tis to see,' &c. Of course the South took the lion's share of all the other appointments.

Pres. Buchanan communicated his Message on Tuesday, and it was published in the daily papers of this city on Wednesday morning. It is very long, common-place in style, and of no special interest, except as pertaining to Kansas and Utah. Of course, the President places himself at the head of the Border Ruffians, (the most criminal of them all,) and recognizes as legitimate all their infamous proceedings. After the reading of the Message in the Senate, Senator Douglas remarked that he concurred heartily in the views of the President, with the exception of that portion relative to Kansas, and the action of the Lecompton Convention. At an early day, he would give the reasons why he believed the people of Kansas had not been left, as the organic act declared, 'perfectly free to form their own institutions in their own way.'

THE TWENTY-FOURTH NATIONAL ANTI-SLAVERY BAZAAR.

WILL OPEN AT 18 WINTER ST., DECEMBER 17th.

The Exhibition was never so exquisite in its artistic features, or so attractive in its choice selection of *petits objets* for the drawing-room, the toilette, the boudoir, the library, as a vast proportion of which are not in commerce.

The admirable little gallery of photography, engraving and English water-colors, merits study. There are, besides many fine architectural pieces of other countries, fifty-eight fine photographs of the MONUMENTS OF ROME, by MACPHERSON, the distinguished European artist, unsurpassed in ability and resources, accompanied with descriptive manuscript text by Mrs. JACKSON. There are eight engravings of frescoes in the Sistine Chapel: representations of personages in the life of Moses and the Saviour, by Botticelli, Luca Signorelli, Roselli, Perugino, and Ghirlandajo. These are really admirable as works of art. Four engravings after Raphael, from the Camera della Segnatura, at the VATICAN. Two water-color drawings of St. Peter and St. Paul, by M. Souleirois, a French artist of reputation. (The originals were destroyed under Paul IV.) Roman Bronze Inkstands, after Benvenuto Cellini—Aristotle's Temple of the Sun—the tomb of Cecilia Metella. A beautiful bronze copy of a Pompeian lamp, and a most elegant, exact copy of an ancient Etruscan one. A bronze ring-stand—the original at Pompeii. A bronze bell—a copy of the bell of St. Peter's. THIRTY-ONE press paper Marbles (antique) found on the Via Appia—precious because no longer to be found, the very quarries being lost. They were found, and are given and authenticated by the ABBE AULAMBE, a virtuoso of profound research and rare taste and acquirement. A small Bronze Jupiter (the original antique). Small bas-reliefs of Pius IX. Sets of Roman Pearls, Bracelets and Pins for Coffin, Scotch Mosaic Studs. A series of Sulphur Medals for Numismatic Students. Imitation Coral. Beautiful and fashionable Roman Scarves, large and small.

Photographs from the old masters, by the first French artists—from Palma Vecchio, Raphael, Paul Veronese, Correggio, and many others, among which may be mentioned the *Vox of the Conci*. Fine photographs of DEANERX, with two heads of the pastor ADOLPHE MONOD, perfect resemblances, with heads of Hugh Miller, Dr. Livingston, and many others. English water-color Landscapes. A portfolio just received of extraordinary inspiration—all by admired artists, sketched among Lake scenes and on the German Ocean, and made desirable by associations with distinguished individuals. An admirable copy, in oil, of the Infant Shepherds, by Greuze, just received for this year's Bazaar. Charming etchings on Doyles of Lake scenery.

An exquisite selection of FLORENTINE MARBLES, of pure classic taste. Tazans and Vases, carved in basso relievo. Warwick Vase in verde-natone, Sarcophagi, Models of the Monuments of FLORENCE and PISA. Argate and Alabaster Flower-Stands. Statuettes of carved Alabaster and of white and tinted Bisuit, illustrating the Middle Ages,—the Falcomers,—Knight and Lady,—the Red-cross Knight, Royalty, the Esmeralda of Victor Hrooo, *Uncle Tiff*, by Eugene Barham. The Venus de' Medici and the Venus of the Shell.

French *Ebomerie d'Art*, in small pieces of boudoir and salon furniture. Ladies' lace toilettes. Choise Sévres Porcelaine. The beautiful Dumfermline Table Linen—the identical web exhibited in Paris. A new and most beautiful style of boudoir chair-cover, of muslin and lace, brilliantly and delicately tamberoured. The richest and heaviest Afghan blankets and silk patchwork for bed, table, chair and sofa covers. The splendid Halifax sofa-rugs, of the great Crossley Works. Every description of Berlin wool work of rare beauty. Every possible form of cotton and woollen crochet work. Black velvet brilliantly and artistically embroidered, perfumed Sachets and Cushions, Tabourets and Footstool. *Read-work*, of a multitude of patterns, for household ornament and use. Children's Dresses. Ladies' dress patterns.

An admirable selection of the Machine line Tartan wood work, of a hundred charming little varieties. Figures in Terra Cotta, after the antique. Copies of Etruscan vases.

There are many prints, statuettes, dolls, dresses, &c., which would afford most useful hints for private Theatricals or *Bals costumes*.

THE BOOK TABLE will be supplied with every variety of *de la Rue's beautiful ladies' writing materials*, for elegant gentlemen's Christmas and New Year's presents. Every variety of the choicest Sheffield cutlery,—penknives, safety-knives,—of the finest ever sent to this country. Stereoscopic views. Views of Scotland, Westmoreland, the Holy Land. The Nursery Sketch Book, the Nursery Music Book. Tales by MARY HOWITT. The (British) Christian Annual. Penn's 'No Cross no Crown.' Arminstead's Negro's Memorial. Uncle Tom—Scotch edition. The Two Altars, in miniature form. A collection of English tales, not yet republished in this country. Eight volumes of Handel's Oratorios—very valuable edition. Valuable Autographs—a list will be published hereafter. The slaveholding Bible and Book of Common Prayer, Lippincott's Philadelphia edition, published under the sanction of the Bishops. New Music. A new edition of 'The flying trunk.'

The true American Gift Book of the Season, THE LIBERTY BELL, will be published on the opening morning, in a fresh style of binding, and containing articles from the American statesman, jurist and litterateur, the English poet, and French savant and philosopher,—all commending righteous Liberty to the world.

Wax Dolls, beautifully dressed, and named after their donors.

There will be a most attractive TOY TABLE, furnished with splendid Dolls, with an immense variety of Children's colored Picture-Books, by English Artists and Grandmothers; and a REFRESHMENT TABLE, and for the latter, further supplies are entreated.

MARIA WESTON CHAPMAN, SARAH SHAW RUSSELL, MARY MAY, HELEN E. GARRISON, LOUISA LORING, MARY GRAY CHAPMAN, L. MARIA CHILDS, ELIZA LEE FOLLEN, LYDIA D. PARKER, ANN GREENE PHILLIPS, J. DE PRYSTER HOTEY, FRANCIS MARY BROWN, ANNA SHAW GREENE.

TO OUR FRIENDS, in the city and neighborhood.—The preparations for the BAZAAR will be made on Tuesday and Wednesday next, 16th and 16th inst., at Room No. 15 Winter street, lower floor. Voluntary assistance is particularly requested, and even more desirable this year than usual.

The friends who are usually so kind in furnishing evergreen for the decoration of the Hall, and any other friends who may be disposed to contribute it, are gratefully and respectfully informed that the running-pine is the only suitable decoration for the Hall engaged for the coming BAZAAR.

M. W. CHAPMAN, for the Committee.

In order to find room, in our present number, for all that portion of the President's Message which relates to Kansas and Utah, we are obliged to postpone till our next, a timely article on the New York Independent and the American Tract Society, by a. x. w.—and also communications from Joseph A. Howland, Richard Glasier, Jr., and Samuel D. Moore, all in reply to a communication from Battle Creek, Mich., signed 'JUSTICE,' which appeared in our columns a few weeks since.

TO THE ANTI-SLAVERY MEN AND WOMEN OF MASSACHUSETTS.

Three weeks only yet remain prior to the assembling of the Legislature, and whatever remains to be done, in circulating the Petition for the removal of Judge EDWARD GREELY LORING, must be done in that time. Of course, not an hour is to be lost. Why it is that so much of this work, of vindicating the laws and the sovereignty of Massachusetts, falls upon the Abolitionists, it is hardly worth while to pause to inquire. But so it is, beyond controversy. In some communities, Republicans will be found zealous and active to forward this work of maintaining the honor of the Commonwealth, showing that they, at least, place principles above men. But, taking the State at large, if the Abolitionists, the pledged anti-slavery men and women of the State, do not go forward in the work of circulating this petition, it is very certain that it will not be done at all.

To you, then, anti-slavery men and women of the Commonwealth of Massachusetts, the appeal is made, and the work is committed, to secure a full and general signature of the people to this Petition. No majority of the people of Massachusetts that Judge Loring should be removed from the office of Judge of the State. Two Legislatures, by overwhelming majorities, gave expression to this will of the people. It is well known how their expectation was defeated, their will nullified, and the action of both Legislatures rendered of no effect. The man who interpreted his brief authority to defeat the will of the people and the action of the Legislature, has now been himself set aside by the people, notwithstanding that his action in the Judge Loring case.

The simple question is, Shall the Laws, the Honor, and the Sovereignty of Massachusetts be vindicated, and respected, on her own soil, and by her own citizens, or shall all these be trampled under foot, and cast down in the dust before the dreaded approach of the Slaveholder? Shall the sacred soil of Bunker Hill itself be insulted by the arrogant tread of the very author of the Fugitive Slave Law, and Massachusetts not cause her own laws to be respected in her own domain?

'Be ours the indignant answer—No!'

We are charged with personal vindictiveness to Judge Loring. We deny the charge. We would not hurt a hair of his head. But we cannot agree that he shall hold his Judgeship while trampling under foot the Law which he is bound to respect; we cannot agree that he shall draw a generous support from the State, whose noblest principles he has so utterly outraged. We place the honor and dignity of the State higher than any man's claim to office. Judge Loring has been fairly notified and warned that the People of Massachusetts will suffer no Fugitive Slave Law Commissioner to hold any judicial office in their gift. He yet holds such office, in open and wilful derogation of their known will, expressed on their statute-book. He will not obey the law, and resign his Judgeship. He will not show his respect to the sentiments of his fellow-citizens by resigning his Commission. He insists that he will hold both offices,—the law to the contrary notwithstanding. Self respect, in the individual citizen and in the body politic, allows no alternative. The Constitution provides the remedy. Let JUDGE LORING BE REMOVED!

We call upon you, then, friends of freedom and of the honor of your State, to see to it that the petition for Judge Loring's removal is thoroughly circulated in every town and in every school district. Let it be presented to every family, and let every man and woman in the State have an opportunity to sign it. The time is short. The labor, though considerable, may be greatly lightened by its division among many hands. Let it be our chosen and determined will to see that the triumphs of the Slave Power are not multiplied on our own soil. 'Thus far, but no farther,' at length let us say, with one accord. Let us declare that the laws of Massachusetts shall be respected on her own soil, at all events; and that the monster Slavery shall have no aid, or any lurking-place, in the old Bay State.

In behalf of the Massachusetts Anti-Slavery Society, SAMUEL MAY, Jr., Cor. Secretary.

New Music. We would return our thanks to Oliver Ditson & Co., 277 Washington street, for the following specimens of the music published by them during the past month:—

A Birth-Day Congratulation. Brilliant variations on 'The lone starry hours,' by Chas. Grove.

Sounds from the Catskills. Brilliant variations in 'The Avuil chorus,' from *Il Trovatore*, by Chas. Grove.

The Syracuse Polka. Composed and arranged by J. A. Fowler.

Prayer of the Dying Californian. Arranged from the Spanish of Marechio by E. Williams Denison.

My Pet Canary. Ballad composed by H. Avery.

'I've a Guinea I can spend.' The celebrated story of John Brown, written and composed by Clara Mackay.

What is Home without a Sister? Ballad, written, composed, and affectionately dedicated to his sixth by Dr. J. Haynes. Arranged by J. W. Turner.

The Silver Goblet Waltz. Composed by J. Falkenstein.

Mount Vernon Waltz. Composed and respectfully dedicated to the ladies of Mount Vernon Association, by E. L. Ripley.

Chant du Nord. Mazurka pour le piano, par Ch. Delouix.

Psyche. Polka-Mazurka, par J. Ascher.

We would call special attention to the notice, in another column, of the Anti-Slavery Convention at Nashua, N. H. The times demand vigorous boldness, wisdom, and plainness of speech. Let all the friends of Liberty in that portion of the State exert themselves in behalf of this Convention, and make it memorable for its service to Liberty's cause.

We would remind all concerned that Paper made to the Massachusetts Anti-Slavery Society at its annual meeting in January last, or previously to that time, are now payable. The amounts may be forwarded to SAMUEL PHIBBS, Treasurer, or to SAMUEL MAY

WOULD THE DISSOLUTION OF THE AMERICAN UNION TEND TO THE ABOLITION OF AMERICAN SLAVERY?

New Garden, (Ohio), Nov. 29, 1857.

DEAR GARRISON: In the school-houses of this vicinity, the young people of the several Districts are accustomed to meet to discuss subjects pertaining to their moral, social and political welfare. In a school-house near by, they meet every Saturday evening. The question debated last evening was—'Would a dissolution of the American Union tend to the abolition of American slavery?'

The house was filled with the young men and women of the District. I was present to witness and take part in the discussion. Some eight or ten participated in it. It continued till late in the evening, and it was question that was decided in the affirmative. It was question that was decided in the affirmative. It was question that was decided in the affirmative.

Now, if slaves escape, the whole North is pledged to lead them and drive them back, or not to protect them and give them aid and comfort in their struggle for liberty, or to allow the slave-hunters to pursue them on their territory, and to seize and drag them back to chains. Dissolve the Union, and, once over the line, the slave is free, where no kidnapper dares pursue; and if he did, most people would justify the slave in shooting him down.

Again: Insurrection is the right and duty of the slave, as this nation regards right and duty. But if, in what Church and State consider obedience to God, the slave resists his master, rises in rebellion against the slaveholder, and by fire and sword seeks freedom, as Washington did, the North is now pledged to shoot him down. The free States have often aided the slaveholders to kill their slaves, who, like Washington, Franklin, Jefferson, Hancock and Adams, struggling for freedom. Dissolution would take from the kidnapper the right arm of his power, and leave him and his wife and children at the mercy of his outraged victims, where he ought to be left. Emancipation by insurrection—by fire and sword, would be an easy task; for the body-guard of the brutal, cowardly tyrant would be withdrawn. How easy for slaves to burn the barns, the outhouses and dwellings of their masters, and kill and destroy the slaveholders and their families amid their burning habitations, whenever the North shall withdraw, and leave them to themselves! I believe it is a sin for man to take the life of man, in any case; but I plead that the slave has as good a right to whip, beat, kill and destroy, the slaveholders and their families, as Washington had to throw his bombshells and balls into Yorktown, or Zachary Taylor his into Monterey. Slaves have the same rights as their masters, in all respects. If it be right for masters to scourge, fetter, hunt with dogs and rifles, and to buy and sell slaves, it is right for slaves to do the same to their masters. If it be right, as the Religion and Government of this nation say it is, for slaveholders to outrage and violate the wives and daughters of their slaves, it is right for the slaves to commit rapes and outrages upon the wives and daughters of their masters. When that day of insurrection comes, (as it certainly will come to the South, and that, too, when she will have no North to protect her), and the slaves shall slay their masters, and violate their wives and daughters, let not those who have retained slaveholders in their outrages judge the slaves harshly, for they only carry out the teachings of their religious, political and social teachers. This nation, in Church and State, has ever taught the slaves, by precept and example, that arson, plunder, rape and murder, are right before God and man, and sanctioned by the Bible and the Constitution; that these are not only the natural fruits, but the essential elements of American Democracy and Religion. In rights, the equality is perfect between the slaves and the slaveholders. Let this fact be recognized and ever dwelt upon. Whatever it is right for slaveholders to do to slaves, it is right for slaves to do to them.

Then, it was shown, also, that dissolution would promote voluntary emancipation; that if the free States were separated from the slave States, thousands of masters would, from motives of fear and interest, emancipate their slaves, rent their lands to them, and let them work the land as free laborers.

Slaveholders, even now, with the assistance of all the free States, find it impossible to keep their slaves from running away and from insurrection. With the bayonets, swords, literature, money, palps, presses, prayers and power of the North to help them, the guilty man-stealers live in continual fear and trembling lest their slaves should run away, or rise and out their throats, and carry fire, sword and rapine into their parlors, kitchens and bedrooms—as their laws, their bedroom swords and revolvers, their tremblings and terrors at the cry of 'Insurrection,' (witness last winter all over the South,) do abundantly prove. Let 'No Union with Slaveholders' as its basis, and leave the South to settle accounts with their imbruted victims, and see how soon the slaves, torch and sword in hand, would bring their oppressors to terms.

This would be the process in the South, were dissolution consummated, or at hand. (1) The non-slaveholding whites would escape, with their wives and children, to the free States. Fear would lend them wings. All that could would escape. (2) The smaller slaveholders would sell off their slaves to the large ones, and escape to the North. Fear would urge them on. Thus the slaves would be in the hands of a few planters. All who could would free themselves from the consequences of apprehended insurrection and massacre. They would feel that the slaves would have as good a right to violate, plunder, burn, scourge and slay them, as they have had to do the like to the slaves. They would flee for their lives to the free States, as Lot fled from Sodom, and the avenger of blood behind them. A fearful reckoning awaits the South! (3) The slaves, being mainly in the hands of a few planters, in the far South, these would, in time, be obliged to parcel out their land into small farms, which they would rent to their slaves. The slaves would build themselves houses, and marry, as do whites, settle down on the land, and work it as tenants, or serfs, and would ultimately possess the land and be free, because there would be no power to enslave them. Thus, whole States, and portions of States, in the far South, would be in possession of the negroes. The colored people of Canada and of the North would hasten back to the South. Fear and interest would compel the few slaveholders to emancipate their slaves. Would not a process something like this be the result of dissolution? I think it would.

Thus, dissolution would hasten liberty to the slaves by escape, by insurrection, and by voluntary emancipation. The young people of this District saw the force of the argument, and decided accordingly. Let the free States cease to be the constables, jailers, watchdogs and bloodhounds of slaveholders, and let the North leave the South to settle their own accounts with their slaves, without the aid of Northern palps, priests, bayonets, bullets, commerce, literature, and social influence, and in five years, American slavery would disappear. At least, its head would be cut off, and the world would only need to look on and witness the last contortions of the death-struggle of its unclean and loathsome carcass.

If such a discussion as we had last night could be had in every school-house and District in the North, I believe it would settle the question of this kidnapping Union. The people want light on this subject. This is the way to bring the truth home to every family, and every man and woman. Every family in this School District, and every man and woman, will discuss the question. I know the people are willing and longing to hear the question of the dissolution of this kidnapping Union discussed. The Nation of this kidnapping Union discussed. The Nation of this kidnapping Union discussed.

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vest is great—where are the laborers? Were thousands of men and women to go forth as apostles and preachers of the Gospel of Liberty to the American slave, the only GOSPEL, or CHRIST, to preach it in school-houses, in halls, in private houses, in barns, and wherever the people can be gathered together, I believe they would be heard gladly.

By the way, the falling off of the Republican vote at the recent elections in Ohio, Pennsylvania, New York, Iowa, Wisconsin, and other States, is no sign of a diminution of anti-slavery feeling. The very reverse, I think. Tens of thousands did not vote the Republican ticket, simply because they had lost all confidence in that party. They did not go to any other party. The Democratic or Border-Ruffian party made no gain. The friends of the slave stayed away from the polls. They saw that the Republican party made no distinct issue with slavery as a sin and a curse, and was not at all committed against its existence. The party cannot keep it out of Kansas, Oregon, and Utah. Of course, it can do nothing against it in States where it exists. It proposes to do nothing—therefore, the anti-slavery voters stayed at home.

There is a growing conviction, all over the land, that moral resistance to slavery must underlie all political, commercial, social, literary and material resistance, in order to make it effectual. Resistance, moral resistance, to slaveholders and their ally, the American Union, is obedience to God. I would see the same resistance offered to slaveholders, and their constables, marshals, judges, legislators and Presidents, that is offered to highway robbers, pirates, murderers, and midnight assassins. Let the same moral, religious, social, political and material resistance be presented to the former as to the latter. It is not so now. Steal a sheep, and you are consigned to a dungeon; steal a man, and you are made a Doctor of Divinity or a President. Let James Buchanan commit a rape on a white woman in Wheatland, and he is consigned to prison for life; let him commit the same outrage upon a woman in Washington, and he is honored and courted notwithstanding. O, for a moral insurrection, a rebellion of the soul, against slaveholders and their allies, all over the North!—Just such a soul rebellion as exists against murderers, pirates and assassins. How soon would this kidnapping Union be dissolved! How soon would the slaves burst the chains that bind them! Socially and morally, place slaveholders side by side with robbers, thieves, adulterers and assassins, and the work of abolition is done.

HENRY C. WRIGHT.

LETTER FROM STEPHEN S. FOSTER.

WEST BOSCAWEN, N. H., Nov. 29, 1857.

DEAR GARRISON: In your notice of the Bugle's report of my remarks upon the postponement of the Cleveland Convention, you take exception to the following passage:—

'With regard to Mr. Robinson, the Committee had no right to consult him, as he had no authority in the matter; and they did wrong to try to get his sanction, and thus to divide the responsibility.'

I acquiesce fully in the justice and propriety of your strictures, but I do not recognize either the language or the sentiments of the passage criticized as my own. Both are errors of the reporter, who, I suppose, aimed only at the substance of my remarks, without attempting to give them in full. I discovered the error immediately on the receipt of the Bugle which contained the report, and spoke of it to my wife, and subsequently to Mr. Pillsbury; but it did not occur to me as of sufficient importance to demand public correction. Indeed, the sentiments attributed to me are so manifestly absurd, and so entirely and palpably at variance with what I had just said in regard to the action of the Committee, that I supposed it must occur to every candid reader that the reporter had misapprehended my meaning.

My remarks, it should be stated, were in reply to a suggestion, that the Editor of the Bugle should be included in the resolutions with the Committee, on the ground that he had advised the postponement. At this distance of time, I cannot recall the precise language used, but the substance of what I aimed to say was, that we, as a Convention, had nothing to do with any consultation which the Committee may have had with Mr. Robinson, as he had no more authority in the premises than any other individual of the six thousand who had signed the Call; and that we ought not to attempt to divide the responsibility, and thereby relieve the Committee to whom it properly belonged. I had no suspicion that the Committee themselves desired any such relief, or that they would thank us for holding others accountable for their acts. On the contrary, I supposed that they regarded their course as not only entirely justifiable, but as highly commendable, and hence, they could have no motive or wish to divide the responsibility with any one. Their error seemed to me to consist not in a desire to avoid responsibility, but in assuming a responsibility with which they were not properly invested.

I will avail myself of this opportunity to say that I have never doubted that the postponement of the Convention was dictated by a sincere desire to promote the best interests of our common cause. At the same time, I could not but regard it as a great mistake, the influence of which, as a precedent, would be especially injurious to the prospects of future Conventions, and as such, it seemed to me important that our public advocates of our Disunion doctrines, should express a strong dissent from the judgment of the Committee, a dissent which would have an effect, to some extent, at least, to reassure a disappointed public. But while widely differing from them in my views of policy, I was studious to avoid any impeachment of their motives, or apparent want of confidence in their integrity or capacity; and if any word or act of mine could be otherwise construed, none could more deeply regret it than myself. It was in this spirit that, at the preliminary meeting, I moved the reference of Dr. Brooke's resolution to a Committee for modification, on account of their seeming to censure where no censure was deserved, and where I understood the author to say none was intended.

Originally, I was not of the number of those who favored the plan of this Convention. It seemed to me to involve an injudicious expenditure of time and means. But the measure having been adopted by those in whose judgment and capacity I have great confidence, I felt impelled to give it my cordial support, and to throw my best energies into the work of preparing for it a large and enthusiastic gathering. The response of the country, or, at least, of all those sections of which I had any personal knowledge, more than equalled my most sanguine expectations; and had the Convention been held, even under the severe pressure of the times, there could have been no lack of numbers, though its elements might have been of a somewhat local character. In common with others, therefore, I received the intelligence of its postponement with surprise and disappointment. I felt sad at the loss of so favorable an opportunity to give prominence and publicity to our sentiments, but sadder still in view of the loss of confidence in the indomitable energy of our enterprise, which must inevitably follow from the abandonment of our original purpose. The Convention having been called, and all the necessary preparations made, I can even now see no sufficient reasons why it should not have been held; and if distant sections of the country had been unrepresented, the true cause would have been apparent, especially in the presence of a large and enthusiastic local gathering. But, though disappointed, I do not despond. The history of all reforms is but a history of mistakes and miscarriages, and he who thinks to avoid them is but poorly skilled in a knowledge of his race. The day is not distant, I trust, when we shall hold, not a 'Northern Convention,' but a

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National Convention—a Convention, the object of which shall be, not merely to discuss the 'probability' or the 'practicability' of a dissolution of the Union, but to devise some plan by which all the friends of freedom may be united in a general effort to revolutionize the Federal Government, and to organize in its stead a National Confederacy whose fundamental law shall guarantee to all their inalienable right to 'life, liberty, and the pursuit of happiness.' Sincerely, yours, S. S. FOSTER.

ANTI-SLAVERY LABORS AT THE WEST. FOWLER'S MILLS, GEORGIA CO., O., November 27, 1857.

DEAR GARRISON: Allow me, although a stranger to you personally, to address you familiarly, especially as I feel that you are indeed no stranger, for I have been an almost constant reader of your LIBERATOR since its commencement; and well I recollect with what fiery indignation my boyhood's blood bounded through my veins, when reading how WILLIAM LLOYD GARRISON was dragged like a felon through the streets of Boston by 'men of property and standing.' The noble stand at that time taken by you, and since so gloriously maintained, not only by yourself, but by your invincible compeers in the struggle for humanity, has ever elicited my heartfelt admiration; and may you be spared to struggle on, until the last foe of human liberty shall be swept from the earth by the whirlwind of that truth, which you yield with such mighty effect!

I attended the Convention at Cleveland last month, and almost the only thing I regret is, that it was not twice as long;—and here let me suggest that two days is altogether too short a time for such a meeting and such a discussion. The addresses of our several friends, of course, gave me great pleasure, but nothing that I learned there so thrilled my soul with sympathetic fire as the glorious vindication of the rights of man, as man, by CHARLES LENOX REMOND.

We have been favored with a series of lectures through our county, from our friends J. A. Howland, C. L. Remond and sister, and A. T. Foss. The three last named, together with L. C. Todd, of Parkman, in this county, were in this place on Saturday and Sunday, the 14th and 15th inst., and seriously troubled the waters of political and religious Hunkerdom. Friend Foss in this place, and Remond at Newbury, fairly 'stirred up the eagle's nest, and made the young eagles flutter.' At this I am heartily rejoiced, for the people here needed stirring up, and their speeches have excited remark, and reawakened slumbering discussion.

I went with friends Foss, Remond and sister to Chardon, our county seat, on Monday, the 16th inst., and I think I never heard speeches better appreciated or more warmly enjoyed than were those of Messrs. Foss and Remond, delivered in the Court-House on that evening, and especially the really splendid effort of C. L. Remond. Mr. Foss stayed and addressed the people there again the next evening. I did not hear him, but have been informed, by enlightened citizens of Chardon, that he dealt the slaveholding religion of the land some mighty, well-directed and richly-deserved blows; and it indeed seems a little singular that, in that nest of office-holders and office-seekers, the truth, fitly spoken, should meet with such universal approbation.

But I am warned by the length of this that I am trespassing too much on your time and patience; I therefore close.

Fraternally, yours for the down-trodden, A. B.

LETTER FROM A MISSOURIAN. HANSDALE, MO., Nov. 26, 1857.

DEAR GARRISON:—Do you not sometimes imagine that you may entertain exaggerated notions concerning the feelings of the people of the slave States? Do you suppose that we are all tyrants and man-stealers because we have slavery among us? Did it never occur to you that humanity was the same in the South as in the North, and that the feeling which throbs so violently among you may often find an echo among us? Did you never imagine that, away up a winding stair, we had a secret chamber in our hearts where we worship truth and right with, as pure a flame as any that burns on your altars of freedom? If not, then let me tell you that through the length and breadth of our land, we have multitudes of hearts that bleed for wrongs they cannot right. Should we liberate our slaves among us, with our existing laws and feelings, their condition would be worse than it is at present. We would not take the free negro into our homes, and associate their children with ours, as we do our slaves; and that (saying aside all prejudice against their color) for the same reason that we would not admit white people of their rank and culture among us.

We do not see but our slaves are as happy as our free blacks or poor whites. They work no harder, dress as well, have almost invariably a more plentiful supply of food, and that of better quality; if they are sick, we nurse them and pay their bills; if they die, we bury them, and protect their offspring. If we sell them, what harm is done? Their next master is as good as we, and we see the poorer class of white children constantly changing their homes.

But for all this, we do not feel that slavery is right; we know it is not best for us, and we would be glad right heartily to be rid of it; but how is this to be effected? Not by having our duty dictated to us, not by being misnamed, misrepresented, and abused. O, no! this can effect no good for us. We will not be frightened or scorned into doing our own private duty. We will not let others who stand afar off, who do not appreciate our feelings or circumstances, hood and bias us into the performance of their will. But let brethren come to us (not to our slaves) with their brotherly counsel and kindly sympathy, let them enter into our homes, and converse and ponder with us, and show them perhaps feelings that would not disgrace even old Faneuil Hall.

This, sir, is the way for the North to exert an influence upon the South. When this shall be; when this united, the whole American heart shall throbb mightily throbs for freedom, truth and right, the finger of the world may no longer point to a dark spot upon her shores.

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AN INTERESTING FUGITIVE SLAVE CASE. The steamship Florida, which arrived at New York on Saturday, brought among its passengers a negro named John Smith, who had secured himself on board previous to the sailing of the steamer, and was discovered only when the vessel was at sea. As there is a heavy penalty imposed at Southern ports upon all captains of vessels, who, by accident or design, did the vessel of a slave, the Southern ports, the captain or agents of the steamer were anxious to return the negro to the port from whence he escaped. For this purpose, the negro was placed in the custody of a man named Thomas McNulty, who keeps a grocery and liquor store at Red Hook Pass, in Brooklyn, and a watch set upon him to prevent his escape. The persons employed to guard him were T. Lawler, Timothy K. Mason, John Jackson and John Cowen, who relieved each other by day and night. The fact that a fugitive slave was in Brooklyn came to the knowledge of Mr. Lewis Tappan, of New York, who communicated the fact to Mr. Samuel H. Hays, Clerk of the City Court, Brooklyn. A writ of habeas corpus was obtained from Judge Culver on Tuesday, and Mr. Harris, accompanied by a posse of officers, went to the place designated, and succeeded in obtaining possession of the negro, whom they took to the residence of Judge Culver, in Williamsburg, on Tuesday night.

NEW YORK, Dec. 4. The Brooklyn fugitive slave case was brought to a close yesterday, and resulted in holding to bail the following named persons, to wit: Timothy K. Mason and Thomas Lawler, special policemen, and Thomas McNulty, whose house was made a prison. On the first charge, the accused were held to bail in the sum of \$1,500, and on the second, \$3,000. Thomas Dobson and Samuel Auld are the bondsmen. The fugitive is safe in Canada.

The following are the penalties, as shown by sec. 38, title 1, part 3 R. S.:— 'Every person who shall, without authority of law, forcibly remove or attempt to remove from this State any slave or laborer, or any person who is claimed as such fugitive, shall forfeit the sum of \$500 to the parties aggrieved, and shall be deemed guilty of the crime of kidnapping, and upon conviction of such offence, shall be punished by imprisonment in the State Prison for a period not exceeding ten years.

A REQUISITION FROM NEW YORK FOR KIDNAPERS. We published, about two weeks since, a statement that two colored men had been induced to leave Geneva, N. Y., where they were living, with the promise of liberal wages, to work in a hotel at the corner of the City Court, and finding that he had passed Columbus, suspected that he was being kidnaped, and refused to get upon the train again. When the man who was with him attempted to force him upon the platform, he knocked the white fellow down and made his escape, and has not since been seen.

The other boy, whose name is John Hite, also from Geneva, remained on board the cars, still believing that the men were acting in good faith, and that every thing would be satisfactory. With this belief, he came on to this city with the two men, but where he was taken from here, we do not know; but facts which have recently been developed show that, instead of being a fugitive slave, he was free, and led to the supposition that he has been successfully kidnaped, and sold into slavery. A letter from a gentleman in Washington pretty clearly establishes the fact that the father of the boy, Jesse Hite, now in the employ of the Hon. S. P. Hinton, was committed to the State Prison, in 1848, by David A. Hall, Esq., his son, therefore, who has thus been carried into slavery, was free.

Who the men were that had the two boys in charge, it is not yet ascertained, but an effort is being made to ferret them out and bring them to justice. With this view, some friends of the negroes proposed a requisition from the Governor of New York, and an officer arrived in this city, from that State, yesterday, in pursuit of the kidnapers and the negroes. The search for both will be prosecuted with vigor. That a foul wrong has been committed is quite evident, and the friends of humanity and justice should lend their aid in detecting the perpetrators. If the boys were further slaves, it would be quite a different affair, but they were undoubtedly free, and therefore entitled to the protection of our laws. We trust every possible facility will be afforded the New York officer in his search.—Cincinnati Gazette.

CAPTURE OF ELEVEN RUNAWAY NEGROES. During the past week, we heard, through a gentleman living near this city, the following interesting account of the capture of eleven runaway negroes. A gentleman stayed at our informant's house on his return from Iowa, whither he had been in pursuit of the fugitives above alluded to. The negroes made their escape from Clay, Jackson and Platte counties, several months since, and have eluded all pursuit until the last three weeks. The gentleman who we speak of, being a free man, and a free citizen, he was not in the least deterred by the fact that he first heard of them at or near Topeka, Kansas, some time since, whether he went to capture them.

The people of that famous burg succeeded in defeating his efforts to get his property. He then went to the aid of the fugitives, and rendered himself a fugitive. This he knew to be the key to the hearts of this philanthropic race of negro-lovers. A horse was given him, and information given where he might join the party he was in quest of.

The master, after receiving this information, again made pursuit and overtook his negroes, in company with others, about two weeks since, in a bend of the Missouri river, near Nebraska City. In company with three other gentlemen, he proceeded at once to capture them, as they had determined upon resistance. The leader of the negroes fired three times without effect, when he was shot down. The other negroes were summoned to give up their arms, but they threw down their arms, and rendered themselves. The negro who did the shooting is the same who killed Myers at Brownville under similar circumstances, some six months since. It was not ascertained whether he was fatally wounded or not. The whole party of negroes, we understand, passed through this city, under the custody of their captor, about two weeks ago.—St. Joseph (Mo.) Gazette.

INDIANAPOLIS, Dec. 4. 'About eight days since, the agents of Dr. Vallandigham, of Frankfort, Ky., captured a fugitive slave at Naples, Ill. When en route to Kentucky, the negro was taken, under a writ of habeas corpus, before Judge Wallace, who liberated him. He was immediately re-arrested, and taken before Judge S. S. Foster, who, after hearing the case, decided that the negro should go back to slavery. He was again re-arrested on a writ of habeas corpus issued by Judge Wallace, before whom some questions of State policy are now being discussed. It is claimed by the negro's counsel that he is free, under the Fugitive Slave Law, and Dred Scott decision, as well as the State Constitution.

Meanwhile, Dr. Vallandigham has been arrested on the affidavit of the negro, for kidnapping, and his case is now in progress before Mayor Wallace.

INDIANAPOLIS, Dec. 5. An immense crowd assembled in the Senate Chamber this morning to hear the decision of Judge Wallace in the fugitive slave case. He decided that he could not traverse the decision of the Commissioner, and that the negro must be remanded back to slavery. The Court then adjourned. The excitement caused by the decision of Judge Wallace was intense, and it was apprehended that the Marshal would experience considerable difficulty in endeavoring to get the negro on board the cars. No attempt to rescue, however, was made.

FREE STATE MEETING AT LAWRENCE, K. T. A meeting was held in the above city, on the 19th ult., for the purpose of considering the question of the late Constitutional Convention. Resolutions were passed, declaring the Lecompton Constitution a gross violation of the expressed wishes of the people of Kansas—a fraud begotten of fraud; solemnly pledging themselves to resist to the last all attempts to thrust it upon them—repeating the election proposed to be held on the 27th inst., and suggesting that a Constitutional Convention be immediately called, and a special session of the Territorial Legislature, that Gov. Robinson call a special session of the State Legislature at the earliest moment.

A resolution recommending the appointment of a local Vigilance Committee, and to sustain the action of the same, was also adopted. Resolutions were passed by G. B. Whitman proposed, and speeches were made by Gen. Lane, Gov. Robinson and others.

Several pro-slavery papers in the Territory have taken strong ground against the Constitution. Senator Hamlin, of Me. received nineteen votes for President of the U. S. Senate pro tem.

From Havana.—Within ten days, four cargoes of negroes had been landed on the North side of Cuba, embracing upwards of two thousand subjects for Cuban cultivation and civilization.

Indignities of Modern Advancement.—John W. Sherman, late of Lynchburg, Va., was convicted at Calverton court-house in that State, and was sentenced to six years' imprisonment in the Penitentiary for seducing a slave, if possible, to make his escape to the North.

A Man Imprisoned for Abducting his Wife.—Dick Marine, a colored man, arrested in Baltimore on charge of being a fugitive from justice, has been taken back and committed to jail. It is stated in the Baltimore Sun, that he escaped seven or eight years ago from that institution, where he was confined for abducting his wife, the slave of James B. Lako, Esq., of Cambridge, Maryland.

The funeral of the American sculptor, Thomas Crawford, who died in London, on the 10th of October, took place in New York on Saturday. The pall bearers were Messrs. Charles Sumner, H. T. Tuckerman, George W. Curs, Prof. G. W. Greene, Mr. Kensett, Prof. Lieber, Mr. Sawyer, and Thomas Hicks. The remains were taken to Greenwood, and deposited in the receiving vault, until a suitable spot for their interment and the erection of a monument can be selected.

Gov. Gerrit Smith has sufficiently recovered from his late illness to travel, and has started from New York city for his home at Peterboro'.

SPECIAL ADVERTISEMENT OF THE BOOK TABLE, NATIONAL ANTI-SLAVERY BAZAAR, December 17, 16 Winter Street.

CHILDREN'S BOOKS. The Play-Fellow, by HARRIET MARTINEAU—comprising The Prince and the Peasant, Feats of the Fiord, The Crofton Boys, The Settlers at Home, all in separate volumes. Picture-Books for Children: Aunt Mavor's Series; Mary Merry-Herby Series; Little Stories of Mary Howitt and Mrs. Surrwood. Gilded miniature books, full bound. Gilt-edged miniature stories, among which are the following:—Many Calls; The Two Altars, by Mrs. Stowe; Children's folio picture-book; Imperishable Nursery Scrap-Book; Do, Horn Book; Nursery Heroines of France; The Butterfly's Ball; History of our Pets; Tom Thumb's Alphabet; Alphabet of Peace; Pans in Boots; The Lost Lamb. The Christian Year—a beautifully illustrated annual; St. Werner's Chapel; The Tombs of Dumferline; New Sacred Melodies; Faded's elegantly illustrated Tam o' Shanter; The Land of Robert Burns; Fyf Almannas in One; The Prophet Elijah; Etiquette for Ladies; Biblical Gem; Tables of Criminal Statistics of England and Wales.

CONVENTION IN NASHUA.—An Anti-Slavery Convention, for the fullest discussion of the present condition of the country in all its relations and interests as affected by that 'sum of all villainies,' SLAVERY, will be held at NASHUA, N. H., commencing on Saturday evening, Dec. 12th, and continuing through the day and evening of Sunday, Dec. 13th.

WM. LLOYD GARRISON, PARKER PILLSBURY, and others, on behalf of the American Anti-Slavery Society, will be present.

For the Committee, SAMUEL MAY, Jr., Agent.

MIDDLESEX COUNTY.—The annual meeting of the Middlesex County Anti-Slavery Society will be held at CONCORD, on Sunday, Dec. 20th, commencing at 10 o'clock, A. M., and continuing afternoon and evening, which all are invited to attend who prefer Freedom to Slavery, and who mean to give no 'aid or comfort' to the Slaveholder. Officers for ensuing year to be chosen, &c.

WM. LLOYD GARRISON, PARKER PILLSBURY, and probably other speakers, will be present. WILLIAM WHITING, President.

TEMPERANCE LECTURE.—The fourth of the Crystal Fountain Course of Lectures will be delivered at one of Temperance Hall, corner of Bromfield and Province streets, on Sunday evening next, at half past seven o'clock, by DAVID W. YOUNG, Subject: The Hereditary Influence of Intemperance.

A COURSE OF LECTURES ON CRIME.—The subscriber proposes to deliver in the churches of Boston a course of Lectures, consisting of the following subjects:— I. The Church, the Home, and the Prison. II. Industrial Schools. III. American and English Prisons. IV. Asylums for Insane and Deaf-mutes. V. The Bible history of the Prison. The first Lecture of the course will be delivered in the Church of the Divine Unity, (Unitarian,) next Sunday evening, at 7 o'clock. As the subjects are not sectarian, it is hoped that the churches will open their doors to give a hearing.

CHARLES SPEAR, Editor of Prisoner's Friend.

NOTICE.—ABBY KELLEY FOSTER's post-office address for the future will be Worcester, Mass.

HOPDEALE HOME SCHOOL.

The next Term of this Institution will commence on the first Wednesday in January, 1858, and continue fifteen weeks. For Catalogue, containing further information, please address

W. S. HAYWOOD, } Principals. ABBIE S. HAYWOOD, } Hopdeale, Milford, Mass., Dec. 4, 1857. 2 1/2 20s

MANIFEST DESTINY OF THE UNION. JUST published by the American Anti-Slavery Society, and for sale at 138 Nassau street, New York, and 21 Cornhill, Boston. 'THE MANIFEST DESTINY OF THE AMERICAN UNION,'—reprinted from the Westminster Review, making a neat pamphlet of 72 pages. Price 10 cents single; 75 cents per dozen. This masterly and philosophical view of the state of the Anti-Slavery struggle in this country surveys the widest circulation, and is from the pen of one of the brightest intellects in Europe.

BOSTON PHRENOLOGICAL ROOMS, No. 99 NILES'S BLOCK.

Entrance, No. 93 School Street.

The Subscriber, late with FOWLER, WELLS & Co., announces to his friends and the public generally, that he has opened the above establishment expressly for the purpose of giving

Correct Phrenological Examinations, with reliable advice in reference to Choice of Occupation, Health, Habits and Diet, Matrimonial Adaptation, Children—their Management, Choice of Help, Clerks, &c., Self-Improvement in general.

N.B.—THOMAS VICKERS.

POETRY.

The Liberator.

The following is attributed to J. G. Whittier.

SKIPPER IRESON'S RIDE.

Of all the rides since the birth of time,
Told in story or sung in rhyme,—
On Apuleius' Golden Ass,

Body of turkey, head of owl,
Wings a-droop like a rained-on fowl,

Girls in bloom of cheek and lips,
Wrinkled scolds with hands on hips,

Small pity for him!—He sailed away
From a leaking ship in Chaleur Bay,

Through the street, on either side,
Up flew windows, doors swung wide;

Sweetly along the Salegn road
Bloom of orchard and lilac showed.

Little the wicked skipper knew
Of the fields so green and the sky so blue;

And let me know my neighbors! 't is last he cried,—
'What to me is this noisy ride?

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CERICAL SUPERBOLLIOUSNESS.

When this notice was given in the Tribune, a large demand was immediately made for the Almanac at the Anti-Slavery Office, and as it deserves a place in every family, allow me to say to the readers of THE LIBERATOR, that it is for sale by R. F. Wallcut, at 21 Cornhill, Boston; price, six cents.

Very respectfully, LUCY STONE.

EQUAL SCHOOL RIGHTS IN RHODE ISLAND.

The Providence Journal of November 21 contains the following editorial:—
'We spent an hour in the Meeting-street Grammar School (colored), and were particularly struck with the proficiency of the pupils.

Yours, truly, A. HOGEBOOM.

REV. MR. HINMAN.

DEAR SIR,—The other day, in your sermon, you mentioned the case of an interesting young lady, to the side of whose death-bed you said you were called soon after she was awakened to a sense of her condition as a sinner.

Yours, truly, A. HOGEBOOM.

SHEP'S CORNERS, AUG. 23, 1857.

REV. MR. HINMAN.

DEAR SIR,—Last Sabbath, in your discourse in Erieville and in this place, you displayed no small share of clerical indignation over the brief note that I sent you. I supposed it would not be too much trouble for you, as a professed teacher of truth, to respond to my note.

Yours, truly, A. HOGEBOOM.

THE CRADLE SONG OF THE POOR.

'Hush! I cannot bear to see thee stretch thy tiny hands in vain;
I have got no bread to give thee,
Nothing, child, to ease thy pain.

I have watched thy beauty fading,
And thy strength sink day by day;

I am wretched, dear, with hunger,
And my brain is all oppressed;

WOMAN'S RIGHTS ALMANAC.

ORANGE, N. J., Nov. 27, 1857.

DEAR MR. GARRISON.

The New York Tribune thus notices the Woman's Rights Almanac:—
'The Woman's Rights Almanac for 1858 has been issued by Z. Baker & Co., Worcester, Mass., and may be had at the Anti-Slavery Office, No. 138 Nassau street, in this city.

doing any thing of the sort. We will, therefore, ask earnest thinkers, and those who believe that woman, even though married, should have some rights, to procure a supply of these almanacs, and whenever a smart thing is uttered or attempted to the prejudice of the woman's cause, just put one in the hand of the utterer, and ask him to be good as to read it. He will generally refuse or neglect to do it thoroughly, but he will be apt to keep quiet on the subject thereafter.'

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ing thinks that the Transcendents erred. It was not immediately subjecting all the red skins to slavery, or what he pleased to call 'the double yoke-laws of the soldier and the priest.' If, in bargain for lands, they had given blank checks instead of bills, and had not insisted on red rum; if they had stolen instead of pretending to purchase, and if they had not stolen the dances and the persons of the Indian men, women and children, and established a rice and comfortable relation of races, like that in South Carolina, all would have been well—the Aborigines as contented as the claims of their own digging, and the settlers as safe and snug as a bug in a rug.

Now we do not intend to have the Pilgrim Fathers, when the breaking waves dashed high on a rock-bound coast, landed under the most distressing and surly circumstances, thus abandoned. They did their best to enslave the Indians. They sent them off to foreign lands, they tried to get up 'domestic institutions' for them.

—We do not know. We suppose that, according to Mr. Cushing's theory, they went straight to grief. But really John Brown was not to blame.

PHILOSOPHY VS. PHILANTHROPY.

There is a class of men in this world—practical philosophers they call themselves—who are much given to justifying all existing forms of social and political injustice by the fact that such injustice has always existed. They believe with Pope, that 'whatever is, is right.' At all events, whatever is going on in the world, they say, may be so long as it is a matter of necessity. Such was the position of Henry Clay, when he said two hundred years of legislation had sanctioned and sanctified negro slavery.

Now it is undeniably true that some races of men are inferior to others, and that the stronger have usually ridden rough-shod over the weaker. But has it never occurred to these sagacious gentlemen, who consider this the natural and proper state of things, that it has arisen more from man's inhumanity to man than from any God-ordained principle or law?

It is always assumed by your practical philosopher, who pides himself on not being a fanciful philanthropist, that certain races are incapable of living peacefully together, on terms of equality, and that such incompatibility is always the result of the vices of the weaker race.

Here is a case in point. There was recently an Indian war in Oregon and Washington territories. During its continuance, the white settlers raised a great out-cry about the perfidy and treachery and unprovoked attacks of the Indians.

The chief causes of the war are found in the neglect of Congress to extinguish the Indian titles to the lands, and the passage of the donation act of 1850, which took place before a single Indian treaty had been made.

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MRS. MOTT'S LECTURE.

A very large audience assembled on Thursday evening, at the Odd Fellows' Hall, and gave most respectful and interested attention to an admirable discourse from Mrs. Lucretia Mott. This lady, as is well known, is a preacher in the Society of Friends, and desiring to address the people of Columbia the Hall was selected as better calculated to accommodate the many who would flock to hear her than the Quaker meeting-house in Cherry street.

MR. CONWAY'S LECTURE.

The first lecture of the season before the Young Men's Association was given on Saturday evening at the Unitarian Church, by Rev. M. D. Conway. The house was harmoniously filled by a very intelligent audience, and the opening may be regarded as very auspicious one for the Society. Mr. Conway is a man in the prime of life, whose reputation rests chiefly on the fact that he could not be bribed by position, or place, or prospects, to put a padlock on his lips.

and Washington society in general, and in particular, were drawn so as to make an impression. There was, too, a strong vein of wit and humor running through the whole, which made it easy to hear, and sent it home with peculiar emphasis. The more eloquent passages were marked with strength, beauty, learning, and good sense, which none could fail to appreciate. Mr. Conway was not a good voice, and his utterance wants that clearness and roundness which are so fascinating in our best speakers; but he has an easy, pleasant, impressive elocution, and will always be heard with pleasure. He is a Southern man; but he is not a sectional man. He believes in the nationality of freedom, and has the manliness to stand by his faith.—Toledo Blade.

A letter-writer at Washington indicates the following for the benefit of the readers of the Cincinnati Enquirer:—
'The truth is—and my experience, I mean my observation, confirms it—no wife should allow her husband to come here without accompanying him, and, while here, sticking to him like wax. It is a place of seducing temptations, which the sinner don't pretend to resist, and the righteous can hardly see from regular fasting and prayer. Wives, stick to your husbands, is my advice.'

RHYMES FOR THE TIMES.

A cry through all the land!
A people's troubled wail;
For the 'PAPER KING' is a mighty thing,
Like the frogs and lice and flies.

O, a mighty thing is the Paper King;
He rules o'er sea and land;
North, South, East, West, at his behest,
Must bow to his 'demand.'
'Talk not of the Golden Calf!
Men worshipped in days of yore;
Our 'Calf' is 'a bull,' with pictures in full,
Rags, lamp-black—nothing more!

On every hearth he glooms,
And mocks and gibbers and mows;
Or 'squats like a toad' in every abode,
The 'Demon of broken vows!'
With a smiling face he comes,
And a promise of gold galore;
But the 'promise' fails, the smile exhales,
Like fruit on the Dead Sea shore.

Like a juggling juggernaut,
He rolls through street and town;
Proud avenues fall or 'go to the Wall'—
Street Brokers, till broken down.
Yet the shadow of a shade
Has substance more than he;
A breath can make, as a breath has made,
This faith-bull Phantom free.

O, credit, trust, belief—
Are these the forms ye wear!
A bubble, a froth, while interests double,
Through bank, or 'bull,' or 'bear,'
Confide, confide, confide!
Our 'confidence man' still cry;
While the gas-buoyed 'paper cuts' a very high caper,
And the 'bubble' is blown 'sky-high.'

So, high for the good time coming,
The time so long foretold;
Away with the mummery and shamming and hum-
ming,
Hurrah for the 'Age of Gold!'
We'll play on golden harps,
'Neath golden harvest moons,
That shall shine in the dark, with a golden spark,
With 'notes' never 'out or tune!'
Nov. 8, 1857.
UNCLE JOE.

PARODY ON HOHENLINDEN.

In seasons when our funds are low,
Subscribers are provoking slow,
A few supplies keep up the flow,
Of dimes departing rapidly.

When I shall see a sadder sight,
When duns pour in from morn till night,
Commanding every sixpence bright
To be forked over speedily.

Our bonds and due-bills are arrayed,
Each seal and signature displayed;
The holders vow they must be paid,
With threats of 'Law and Chancery.'

Then to despair we're almost driven—
The precious little use of 'livin',
When our last copper's rudely riven
From hands that held it lovingly.

But larger yet those dues shall grow,
When interest is added on below;
Lengthening our chin a foot or so,
When gazing at them hopelessly.

'Tis so, that scarce have we begun
To plead for time upon a dun,
Before the collector's another one,
Demanding pay ferociously.

The prospect darkens; on ye brave,
Who would your very bosom save;
Waive, patrons, all your pretense waive,
And pay the printer cheerfully.

Ayer's Pills
Are remarkably adapted to
the treatment of all the
diseases of the bowels,
and are especially
valuable in cases of
constipation,
headache,
indigestion,
and all the
diseases of the
stomach and
bowels.

FOR JAUNDICE AND ALL LIVER COMPLAINTS.
Dr. J. C. Ayer & Co., Lowell, Mass.
This medicine is a valuable remedy for all the diseases of the liver, and is especially adapted to the treatment of jaundice, and all the other diseases of the liver.

INTERNAL OBSTRUCTION—WORMS—SPERMATORRHOEA.
Dr. J. C. Ayer & Co., Lowell, Mass.
This medicine is a valuable remedy for all the diseases of the bowels, and is especially adapted to the treatment of internal obstruction, worms, and spermatorrhoea.

CONSTIPATION—CONSTIVENESS.
Dr. J. C. Ayer & Co., Lowell, Mass.
This medicine is a valuable remedy for all the diseases of the bowels, and is especially adapted to the treatment of constipation and constiveness.

FOR HEADACHE—SICK HEADACHE—PAINFUL STOMACH—PILES—DROPSY—PLEURISY—FALLEN LIMB.
Dr. J. C. Ayer & Co., Lowell, Mass.
This medicine is a valuable remedy for all the diseases of the bowels, and is especially adapted to the treatment of headache, sick headache, painful stomach, piles, dropsy, pleurisy, and fallen limb.

Ayer's Cherry Pectoral
This long has been manufactured by a practical chemist, and every ounce of it under his own eye, with inviolable accuracy and care. It is a valuable remedy for all the diseases of the throat, and is especially adapted to the treatment of cough, croup, and all the other diseases of the throat.

Prepared by Dr. J. C. AYER,
PRACTICAL AND ANALYTICAL CHEMIST,
LOWELL, MASS.
AND SOLD BY
THEODORE METCALF & CO., Boston;
BREWSTER, STEVENS & CUSHING,
H. H. AYER, Portland;
J. N. MORTON & CO., Concord, N. H.;
And by Druggists and Dealers in Medicine every where.
October 9. 6m

EUCLOTION
'TS RAPIDLY rising in favor, and a competent teacher of this art will be engaged in a long-term way. Miss E. G. DUNBAR, Teacher to the Mercantile Academy, No. 11 Mercantile Building, Summer street, offers her services in this department to Colleges, Academies, Schools, professional gentlemen, ladies, and all who wish to acquire a correct style of reading and speaking.

HAIR DRESSING
MADAM BANNISTER (formerly Madam Carreux) would inform her kind and liberal patrons and the public, that she has removed to 221 Washington st., and 29 West st., where will be found her Restorative, the most complete in the world, and it prevents hair from turning gray, and produces new hair in all places where the scalp is bare. She stands second to none in Hair-Dressing and Champoning.

Representative Women
This magnificent group includes the Portraits of
LUCRETIA MOTT,
MARIA WESTON CHAPMAN,
ABBY KELLEY FOSTER,
LUDIA MARIA CHILD,
HARRIET BEESCHER STOWE,
LUCY STONE,
ANTOINETTE L. BROWN,
Copies of which will be sent to any part of the United States by mail, free of postage, and in a safe manner, at the reduced price of one dollar. A few copies only are left, and they are not to be obtained elsewhere. Agents supplied on the most liberal terms.
W. M. C. NELL, 21 Cornhill.
October 23.