



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

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REFUGE OF OPPRESSION.

A 'DEMOCRATIC' CANDIDATE!

Extract from Gen. Benjamin F. Butler's letter, accepting his nomination as candidate for Governor of Massachusetts.

Upon the question of slavery, which appears to control the political action of a majority in Massachusetts in preference to objects affecting their more immediate interests, I believe I can be equally explicit, having no opinions to conceal. In my opinion, slavery exists nowhere by natural right, but only because of some positive enactment embodied either in the constitution or statute law of the community in which it is found.

Again, I believe it to be the essential element of the democratic creed, as promulgated at Cincinnati, in 1855, as well as plainly deducible from the doctrines of the 'Fathers of the Republic,' one to which every living democratic statesman has, at every opportunity, pledged himself,—that the people of every community, who associate themselves upon the Territory of the United States, and obtain sufficient numbers to be organized into a Territorial Government, have the right, by their legislation, under the Constitution, to manage all their domestic institutions in their own way—or in other words, to determine for themselves the status of society under which they will live, and that this right continues until the formation of such Territory into a state, when it is conceded by all. Then, slaves being decided to be property by the Supreme Court, in the states where slavery exists by local law, are presented as the 'Territory of the United States, and obtain sufficient numbers to be organized into a Territorial Government, have the right, by their legislation, under the Constitution, to manage all their domestic institutions in their own way—or in other words, to determine for themselves the status of society under which they will live, and that this right continues until the formation of such Territory into a state, when it is conceded by all.

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BAD TASTE IN BOSTON.

During the repetition of Mr. Everett's eulogy on Daniel Webster at Boston, petitions for the removal of the Webster statue were circulated among the audience, and it is said, were numerously signed. It is scarcely probable that such a mean mark of disrespect to the favorite orator of Massachusetts, and such an untimely and indecent insult to the memory of Daniel Webster, can meet the approval of any reputable portion of the citizens of Boston.

Simultaneously with this exhibition of bad taste on the part of the Bostonians towards their greatest living orator and their greatest dead or living statesman, comes a proposition to erect a statue to the late Horace Mann on the State House grounds, immediately opposite to that of Webster. It is possible that Mann, like many other New-Englanders of extreme theories and ill-rounded judgments, deserves a statue, although his reputation is not very great out of his own State; but he differed as far from Mr. Webster in mental dimensions as in principles, and in the comprehension of the constitutional duties and powers of the Federal Government. Moreover, he was a life-long opponent and enemy of Webster, on a small scale; and this new proposition, coming from the source and in the manner and time it does, is evidently only another exhibition of pique against the latter, which the Legislature, in their devotion to the extreme anti-slavery party, will probably indulge. There is only one further tribute which the modern Athens can pay to modern Art, worthy of the development in that quarter of modern ideas, and that is, the erection on the same spot of an obelisk to a strapping negro. After having placed Webster in such company, it is probable that even the Abolitionists would be contented.—N. Y. Journal of Commerce.

THE NE PLUS ULTRA OF FANATICISM.

From the (Washington) States.

In our issue of Monday, we published a petition, which is industriously and extensively circulated in Massachusetts, to the Senate and House of Representatives of that Commonwealth, praying for the removal from the State-House grounds of the statue of Daniel Webster. This statue was placed there only a few weeks since, and is represented by competent judges to be one of the finest specimens of modern art—an ornament and an honor, in view of its world-renowned original, to the capital in which it stands.

Its removal is desired, as the petition alleges, because Mr. Webster's last years were spent in defending the Fugitive Slave Bill, and whose last counsel to the Commonwealth was, to conquer her prejudices against slave-hunting and bondage with alacrity!

Where is fanaticism to find a stopping-place in Massachusetts, if it can proceed with impunity beyond this disgraceful demonstration? It might with just as much propriety petition for the demolition of the Banker Hill Monument as for the removal of the statue of Mr. Webster, for the reasons assigned; or even for the demolition of the incomplete Washington Monument in this metropolis.

How far this wild spirit of abolition has taken possession of the citizens of Massachusetts, we have no means, at present, of ascertaining. We shall not be surprised, however—from the antecedents of the citizens of that State, such as sending Sumner and Wilson to the Senate, and an entire delegation of Senators to the House, together with the destruction of Banks to the gubernatorial chair,—if it shall be found sufficiently potent to accomplish its disgraceful purpose.

Such movements are distressful arguments as concern the future of the Union. They indicate, in a manner not to be misunderstood by the most ordinary observer, that there is no abiding militant sentiment of patriotism in the communities in which they are either countenanced or sustained. They are in direct antagonism to the constitution and the laws of the land, and are exploited by the advance guard of Sewardism.

SELECTIONS.

DANIEL WEBSTER.

As the fame of this distinguished man has been rapidly waning since his decease, his admirers, we might say his worshippers, are making a strenuous and desperate effort to keep alive his memory a little longer. They have placed a statue of him on the grounds of the Massachusetts State House at Boston, which has thus become the property of the State.

He made great speeches. He said some good things in his palmy days. He spoke eloquently against the foreign slave trade, using the boldest imagery to depict its horrors; and had the distinction, he would have left an imperishable name and fame; but he afterwards took back his noble words, when he faltered and sustained a law which allowed the victims of the slave traffic, or their descendants, to be hunted down and returned to that hell of slavery from which they had escaped.

He counselled the people to conquer their prejudices (i. e. their love of humanity), and perform 'with alacrity' the 'disagreeable duty' of turning slave hunters when called upon. Is such a man worthy to be honored as a saint, a patriot, or a hero? No, and the effort to enshrine his memory in the heart of mankind will be unavailing. His sunset down in a cloud, and it cannot now be cleared away. There is not time enough in all the quarries in the world to whitewash his character to that degree of excellence which his friends claim for him.

The acts which his friends claim for him, the close of his life in common now be washed away or atoned for. They were done coolly, deliberately, without excuse, grossly outraging the common sense of the people. He sneered at the anti-slavery movement, stigmatizing it as a rab-dub agitation. He malign the purest-minded men and women of the country. His last for power was his controlling principle. The Union was worth more to him than liberty.

What was the moral character of Mr. Webster? He did not come up to the average. He was notoriously a debauchee. He served certain interests, and received therefor immense sums of money. He worked where he was best paid. His profession would not support him, though he received enormous fees for his services. He died a bankrupt. We are told that he should forgive men their errors. This we are ready to do when the precedents are trifling and unimportant; but when giant wrong is done by giant means, involving liberty and happiness, forgiveness is not so easy a virtue.

The people of New Hampshire have been solicited to contribute money for the purchase of a costly portrait of her illustrious son, to be placed in the State House at Concord. We believe they can make a better investment. What meritorious acts did he perform for the State? He might have honored her in his youth, but he dishonored her in his age. When he might have won undying fame, he went after the gods of place and power, and reaped a harvest of disappointment. His friends may try to uphold his name by getting up monuments and pictures, but as for going in such hollow pagantry, we can't and we won't.—Milford, (N. H.) Republican.

THE WEBSTER STATUE.

The Boston correspondent of the New York Tribune thus wrote to that paper a short time since:

As I have alluded to the Webster statue, let me say that we are waiting for a fair day, in order to have Mr. Everett's eulogy repeated, in front of the State House, where seats have been provided for 6,000 persons. The Legislature has once heard it, even tramping through the mud from the State House to hear it again. But not even Mr. Everett's finely-turned periods and finished style of elocution can make people satisfied with the statue, as a work of art or as a likeness. And there are plenty of growls from the Abolitionists. The Liberator says the statue must be removed, but I don't think it will, unless there shall be danger of disunion, in which case Mr. Everett gives us reason to believe that it will descend from its pedestal to stand in the front rank of the perils. Be sure, if it ever does this, it will never get back again. The idea of relying upon Mr. Webster or his brazen image for aid in time of peril is very ludicrous. There is nothing heroic in his history, as in the history of John and Samuel and John Quincy Adams, who were true representatives of Massachusetts character. It is disgraceful to the State that this prominence should be given to a man not a native of the State, and who, whatever may have been his ability and his early services on the right side of the political question of the day, betrayed the people he represented in his last days, and cast his great influence into the scale of oppression. But 'complimentary funkiness' is the order of the day. A great part of the time of many leading Republicans is taken up in burning incense under the noses of living Hunkers, or tramping about in processions in honor of dead ones. My friend Soukrount, who desires to check this tendency, has handed me a copy of an oration upon Mr. Webster, which is ready to deliver if requested. I dare not quote the whole of it, and I fear you will think what I do give you is of a sacrilegious character! He says—the blasphemous!

first-rate judge of chowder, the English classics, and old oard. He was an expert fisherman (though timid in a boat), a poor shot, and had the best hog in Plymouth County. He attended church with considerable regularity, and his respect for the Methodist clergy was great. He hated a lean ox, an unfilled can, an Abbott Lawrence. He loved brook trout, Peter Harvey, and his country. He left to his family a splendid legacy of unpaid debts, and a sincere love of good liquor. He was a good-looking man, Powers to the contrary notwithstanding. The great army and innumerable company of American insolvents will continue through all time to hail him as their august apostle, and will treasure his memory and copy his example with affectionate fidelity and respect. To all good little boys, and Presidential aspirants, the chief lesson of his life is, 'Own Thyself.'

Thus far Soukrount. I do not indorse him. On the contrary, I am shocked, as you will be, by his irreverence. But, taking his estimate and Mr. Everett's together, you will obtain a very accurate view of the character of the man whose effigy we have just set up and consecrated.

LETTER FROM THEODORE PARKER.

A friend in Boston sends us for publication the following extract of a private letter from THEODORE PARKER, dated at Montreux, Switzerland, Sept. 13. It will be read with much satisfaction by his numerous friends. However his body may have been affected by disease, his mind would seem to have lost nothing of its vigor.—Anti-Slavery Standard.

Wendell Phillips has written a brave letter to the Chief Justice of Massachusetts, and the President of Harvard University. He makes a strong case against the Judge, whose function is to execute the laws, and who decided that a place for the sale of liquor was a nuisance by statute, or liable to the common law of nuisance, and so might be abated by any body who would.

What a fuss the Bostonians have made about 'Saint Rufus'! How differently they treat HORACE MANN! But I am glad to hear that twenty thousand dollars have been raised for his family. I care less for the monument. I don't like such things much, and when I die, want only an old-fashioned white granite grave-stone, with my name and appropriate date to cost three or four dollars. I should like to be buried under a great mass of stones. No President of the United States since Madison, perhaps none since Jefferson, ever did such service to the nation as HORACE MANN, either officially or privately. I wonder men don't look and inquire, first, what a man has been, and second, what he has done, before they make such a fuss over his dead body.

That statue of Webster in the yard of the State House, what a disgrace it is to the State! If I had been Governor, I would have voted the bill for putting it there, although it turned me out of office the next day. But we will give it 'notice to quit' before long. This winter, fifty towns will petition for its removal; and next year, 250. A committee will have the matter in charge, and hear the petitions. Wendell Phillips and others will go up and show cause for its retention. Thus the character of Daniel Webster must be discussed anew, and the dead not be allowed to rest. How foolish are his friends, to provoke this discussion about so questionable a reputation! That great ugly piece of canvass in Faneuil Hall, which the friends of Webster put up there long ago, will, by and by, be set aside, and the Adams will come back to their old places.

I wish I could have preached a sermon on HORACE MANN. He had faults, which were as obvious as his great tall forehead and his magnificent virtues. It was a grand life he lived, devoted to the highest interests of mankind, and he died faithful to his principles, and altogether triumphant.

I should also like to have preached the funeral sermon of JOHN AUGUSTUS, a truly remarkable man, living in comparative obscurity, and never wishing or asking any fame. He came to me, a day or two before I left America, as full of his special philanthropy as a broker's head is of stocks. I have no more respect for mere intellectual greatness than I have for mere bulk and muscles and bones. I ask what use did the man make of his head or his arms? It does me good to find such a man as JOHN AUGUSTUS—such women as Matilda Goddard and Dorothea Dix of America, and Florence Nightingale and Mary Carpenter of England. I thank God, and take courage.

wonder and astonishment at his audacity in venturing to criticize the Boston idols, rather than of entire approbation of the criticism itself. Yet there was scarcely any dissent. I think the conservatives were charmed, even if angry; the radicals strengthened, and the indifferent went away in a more thinking mood than usual.

These Fraternity lectures did fair to be a great success, as they were last year. The managers paid Parker \$500 for four lectures last year, and most of their other lecturers \$100 each—none less than \$75, and yet made money. The list of lecturers is a curious commentary upon the boast the conservatives make that they have all the talent. Look at it—Phillips, George Sumner, Whipple, Emerson, Beecher, Frederick Douglass, Chapin, Mrs. Lippincott, Bayard Taylor, Curtis, Higginson, Garrison and Carl Schurz! And about the only attractions of the Mercantile Library course are the two lectures by Beecher.

METHODISM AND SLAVERY.

To the Editors of the N. Y. Tribune:

Sir: Half a million of Methodists will thank you for your article upon the above subject in the Tribune of Monday last. The picture drawn by you is eminently just and truthful, both as respects the original position and present attitude of the M. E. Church as regards slavery. We are deeply corrupted by that moral hydra-headed monster, Southern Methodism, and are now called upon by the Slave Power either to remain quiet, and let slavery become 'national' in the Church, by running riot even among our class-leaders, and stewards, and local and travelling preachers on the border, in open violation of the discipline of the Church, or suffer terrible consequences. The slaveholders and their sympathizers will soon, and we shall have to break up housekeeping. They will take all the furniture, book-room, and churches with them, or sue us and take them from us.

But there is a slight error in the calculations of the writer in Harper's Weekly to whom you allude. It is not true that 'most of the Methodist Episcopal churches in the North are at present mortgaged for large sums of money.' It may be the case in this slavery-ridden city, but it is by no means the case, as a general thing, away from the seaboard. From a very large acquaintance with our church affairs in the interior of this State, I am prepared to affirm that not one church in ten is under any mortgage at all. And such I believe to be equally true of the rural districts of New England and the West. They will not be likely, therefore, to be sold on 'foreclosure,' much as the threatened seceders might desire it.

Neither is it true that, out of New York and Philadelphia, 'the bulk of the persons' who bear the chief pecuniary burdens of the Church are opposed to a new rule, excluding all slaveholders from the Free States, the number of such is so small, that if they too should 'flare up' with the slaveholders, and refuse to help pay interest, we have friends enough outside the Church—readers of the Tribune—'sinners,' who have too high a sense of justice and right to tolerate a slavesholding Methodism—who would promptly supply all such lack of service. We are ready any day to part with all such degenerate members of the Wesleyans as had rather leave the M. E. Church than leave slavery. And we shall be rich in moral character and purity the day they leave.

And even if a church here and there should be sold out under foreclosure, as our border masters threaten, who would buy it? Do they suppose our churches are to fall into the hands of slavery by this process? Never! The very idea is preposterous. As well might the dairymen of Northern New York talk of selling out the sugar mills of Mississippi. Slavery has no use for Methodist Churches on the shores of Erie or Ontario, nor in Iowa or Massachusetts, and the same may be said of the rest of the land. Recent decisions have even settled it as the law of this State, that the legal voters of any congregation are the real corporators, and can control the revenues of Methodist Churches, even in spite of preachers and Conferences, and so against any claims set up by an oligarchy of slavesholding seceders.

And, back of all that, the voice of the Church is, out with the rotten carcass of slavery, and if it costs us our mammoth book-room, and a few border churches, let them go. We can live without them or build others. I trust there is too much of the Spirit of God yet left in the M. E. Church for her to falter in the approaching crisis, for fear of pecuniary disadvantages. It would be too much like renting houses for rum-shops and brothels, because they would yield less revenue if used for honorable purposes. H. MATTISON.

THE AMERICAN ABOLITIONISTS.

Acknowledging the receipt of the Annual Reports of the Executive Committee of the American Anti-Slavery Society, for the years ending May, 1857, and May, 1858, the London Anti-Slavery Advocate says:

The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without access to aiding other States in binding on men an unrighteous yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWORN FROM THE MOUTH. We, their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.—WILLIAM ELLERY CHANNING.

The result of Dr. Cheever's application was a long debate, in the course of which returned missionaries poured out their bitter testimony about the effects of this evil upon their missions and character, and, in spite of opposition, the memorial was referred to the Business Committee for further action. If they smother it, this Society will greatly suffer; if they report it, and it is adopted, an advance will be made in the progress of anti-slavery sentiment.—Maine Evangelist.

The following is the Memorial drawn up by Dr. Cheever, and presented to the Board for adoption:—

To the Senate and House of Representatives of the United States. The memorial and petition of the American Board of Commissioners for Foreign Missions respectfully represent as follows:

That your memorialists are an incorporated body, by an Act of the Legislature of Massachusetts of 1812, and that they are engaged in propagating the Gospel in foreign heathen lands and among the Indian tribes of this country, by sending missionaries, diffusing a knowledge of the Holy Scriptures, establishing schools, and in all proper ways extending the blessings of civilization and Christianity. The Board, however, is neither an ecclesiastical nor denominational body, and is not supported by denominations as such, but by individual Christians, ministers of different denominations, and laymen.

Your memorialists further represent, that they have for many years sustained missionaries in Africa, among the Zulu and Gabaon tribes, which have had encouraging success. It is known to your memorialists, and to all who are conversant with the history of Africa, that one of the principal obstructions to the progress of civilization and the extension of Christianity in that country is the domestic slave trade, which owes its origin and prevalence chiefly to the foreign slave trade, which introduces intoxicating drinks and implements of cruelty and death, stirs up contention among the tribes, produces war and desolating wars, and leads to the most debasing vices and crimes, so that it is a well established fact, that the excess of barbarism, on the Western coast especially, is the effect of the foreign slave trade, and that in the interior, beyond the reach of that influence, the negroes are far more civilized, industrious and peaceable. Along the shores of Africa, wherever the foreign slave trade is carried on, the natives form the worst and most wretched population of the whole continent. There is more bruteness than elsewhere, greater cruelty, and lower morality, among the African nations, every kind, than is ever seen where the foreign slave trade does not prevail. It is the policy of the slave-traders to corrupt the natives by intoxicating drinks and other appliances, that they may have power over them, and that they may more successfully carry on their iniquitous traffic.

In view of these considerations, and of all that pertains to the welfare of the African tribes, especially of those over which the Board exercises a beneficial influence, your memorialists, in common with a large portion of the people of the United States, feel a deep concern at the re-commencement, on the part of the citizens of this country, of the African slave trade. Cargoes of Africans have been brought into the country by American citizens, in defiance of the law which stigmatizes such traffic as piracy, and of treaties with a foreign power; and the unfortunate victims of this wickedness have been sold, and with their posterity consigned to perpetual bondage, in the most cruel, illegal and unchristian manner. It is known to your memorialists, and to all who are conversant with the States of this Union; the perpetrators who were taken flagrant delicto, citizens of the United States, are contriving to re-open and carry on the foreign slave trade, and a party is forming favorable to a repeal of the law that attaches a death penalty to the crime, which law was founded upon the broadest principles of philanthropy, religion and humanity, and is in exact consonance with the divine law.

Your memorialists as American citizens, and as Christians, feel impelled, in view of the crime and sin alluded to, and their disastrous effects upon their own country, as well as upon the missions established by them in Africa, earnestly and respectfully to entreat your honorable bodies to cause the law of the land against the foreign slave trade to be vigorously enforced, the honor of the nation to be preserved, and the country saved from the disgrace of renewing a traffic held in abhorrence by the civilized world, and from the displeasure of the Supreme Ruler of the Universe. The cause of missions is dear to the hearts of the Christian people of this country; they look to the constituted authorities with much anxiety at the present crisis; they have a deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of their country; and they justly apprehend the continued displeasure of the Great Ruler of the Universe, if a traffic so abhorred of God and man is suffered to exist. It is their fervent prayer, and the prayer of your memorialists, that the blessing of God may rest upon the Congress of the United States, and that he will so enlighten the minds and guide the deliberations of those who are called into the councils of the nation, and that the faith and honor of the people and their government shall be preserved by all portions of their fellow-citizens, saved from the guilt of piratical depredations upon the unoffending inhabitants of a distant continent, and that the judgments of an incensed God may be averted from their beloved land.

And, as in duty bound, will ever pray. Dr. Cheever's memorial to Congress, which he wanted to have the American Board of Missions adopt, against the African slave trade, was referred by the Board to its Business Committee, who, on the fourth day of the meeting, made the following report, which was adopted without discussion:—

While the Board regretted with sentiments of unqualified condemnation the African slave trade, and cannot but feel the liveliest regard and alarm at the disposition manifested in this and other countries to renew it, it can form no distant, and is in full view of the fact that it is interfering and is likely to interfere, in the most serious manner, with the proper missionary work of the Board; yet, inasmuch as there is not sufficient time, at this advanced stage of the meeting, properly to deliberate and determine



to a 'faithless and perverse generation,' and to the church an uncommodious degree of common sense in being willing to listen to a decent practical gospel in the place of those bewildering and unprofitable metaphysical subtleties which become attractive just in the ratio of our moral blindness, selfishness, and departure from the plain, practical, but radical and uncompromising truth proclaimed by Jesus of Nazareth.

And as I sit and listen, I cannot doubt that, following the light, both he and they will detect and remedy their own inconsistencies and errors, and become thorough and radical opposers of all oppression, come through and anti-slavery workers; which may God hasten, not for the slave's sake only, but theirs!

P. S. Since writing the above, I have seen a very good illustration of my point: Near the close of a somewhat earnest discussion in the Salem Street Church, on the discontinuance of contributions to sustain the A. B. C. F. M., or rather to omit the same for those, a member rose and declared it his conviction that 'this coming here to quarrel, (which he called a meeting) had been as bad as, or as I could call a meeting, which had been a Christian spirit,' which both parties had exhibited the prosperity of the church, or our own growth in grace.

As a fourth part of the members of that church here, as I think, ever present at any one meeting where the slavery question has been discussed, and of these not over twenty-eight have ever felt sufficient interest to vote, and only seven of these voting 'out of the supplies,' I am warranted in believing that the member above alluded to, (whose remarks seemed to me to contain more unchristian animosity than any that had preceded,) is not wholly correct in the opinions he expressed.

Whether the proportion of voters would have been materially different had the women been allowed to participate, is not certain; if they have been graciously permitted to have any mind at all on the subject, they have been obliged to ask their husbands at home, on the principle that it is 'a shame for women to speak in the church.' Yet this is the nineteenth century—this is Salem Street Church—this is that gospel which came to break every yoke—where there is 'neither Greek nor Jew, nor male nor female.' Is any thing truer in Denmark? A. P. B.

PENNSYLVANIA ABOLITIONISM.

The annual meeting of the Pennsylvania Anti-Slavery Society was held at West Chester on the 6th and 7th inst.—its estimable President, James Mott, in the chair. The attendance was large, the proceedings spirited and high-toned, and the speeches on the occasion very eloquent and effective. Among the speakers were Lucretia Mott, Mary Grew, J. M. McKim, Rev. Dr. Furness, Rev. O. B. Frothingham, Rev. Samuel Longfellow, Charles C. Burleigh, Aaron M. Powell, and Robert Purvis.

Resolved, That the American slave system, in its atrocity of its nature and the extent of its injuriousness, is an evil without a parallel in the constitution or code of any civilized nation.

Resolved, That the chief distinction of this country is that it leads the world in defence of slavery; that in the ability, zeal and consistency with which it contends for the right of man to make merchandise of his fellow-man, it has a peer in no other nation on the face of the earth.

Resolved, That vast as is our national territory—in rivers and lakes, in mammoth caves and world-renowned waterfalls—there are all as nothing, compared with the colossal heights of our national hypocrisy, our being being that this is 'the land of the free and the home of the brave,' 'an asylum for the oppressed of all nations'—a Christian land, where every one is at liberty to worship God according to the dictates of his own conscience; while at the same time one-sixth of our people are abject slaves, and these that hold them in this condition, and the nation that permits it, claim that they are performing a Christian duty, and obeying the dictates of political justice.

Resolved, That a chief reason of our hostility to slavery, and our purpose to labor for its overthrow, is to be found in the fact that the evil is a national, and not a sectional one; that Pennsylvania, as well as Carolina, is involved in its support; and that we, being partners in its guilt, must to that extent be sharers in its consequences.

Resolved, That the degradation to which our relation has subjected this State, in the consent it has obliged her to give to slaveholders and judicial persecution into the conversion of her Hall of Independence into a slave barracoon, and its chambers into places for the execution of the Fugitive Slave Law—constitutes a chapter in the history of the Commonwealth in which her sons must ever blush, and hang their heads with shame.

Resolved, That the time past should suffice us to have wrought the will of the slaveholders; that decency and self-respect forbid that this State should any longer be hunting-ground for slaveholders; that hereafter Pennsylvania soil should be consecrated to liberty; so that every fugitive from oppression, whether he escapes the toils of an European despot or the infinitely more galling tyranny of an American slaveholder, as soon as he sets foot on Pennsylvania soil, shall stand forth redeemed, regenerated and disenthralled by the irresistible Genius of Universal Emancipation.

Resolved, That the first political duty of Pennsylvania—a duty which they owe alike to their country and their kind—is to seek, by all reasonable means, the delivery of their State from its guilty complicity with slavery; and that, in order to this, they should expose the election to office of any man not favorable to such deliverance, and should, with tireless importunity, beseege the Legislature of this State with petitions to that effect.

Resolved, That forms of petitions, similar to the following in phrase or substance, are hereby recommended for general circulation and signature:—

To the Senate and House of Representatives: We, the undersigned, inhabitants of Pennsylvania, respectfully ask that you will pass a law, securing to every resident of the State, not charged with crime, the enjoyment of personal liberty, and prohibiting the surrender from our borders of any human being claimed as a slave.

Resolved, That a Committee be appointed, of not fewer than one hundred persons, whose business shall be personally and with the aid of others, whose co-operation they may secure, to circulate these forms of petition, procure signatures, and put them in the way, in due time, of being presented to the Legislature; and that the President of the Society be and hereby is authorized to constitute this Committee, and make the same known by publication in the Anti-Slavery Standard.

Resolved, That so long as the Constitution of the United States requires the rendition of the fugitive slave, so long will a promise of allegiance to the Constitution be a great moral wrong, which finds no excuse or palliation in the fact that it is necessary to the use of the elective franchise, or that it is the first step in the paths of professional usefulness or political power.

Resolved, That, in the name of the slave, crushed beneath its despotism—in the name of God, whose laws it defies—we denounce that compact to deliver up to his pursuer the fugitive slave as 'a covenant with death and an agreement with hell,' which is the highest duty of the American people to repudiate at once and forever.

Resolved, That, standing as they do upon the eve of another Presidential campaign, the people of Pennsylvania owe it both to self-respect and consistency that they give no countenance to any attempt, no matter by whom made, or upon what plea, for the construction of a platform which shall ignore to any extent the anti-slavery issues now pending upon the country for consideration.

13. Resolved, That the satisfactory information received at this time of the abundant supply of cotton by free and compensated labor, requires of us the renewal of our purpose, in our Declaration of Sentiments, that 'we will encourage the labor of freemen rather than that of slaves, by giving the preference to their productions.'

14. Resolved, That while we would not invidiously distinguish one Abolitionist above another by words of special eulogy, there are, nevertheless, circumstances in the case of THORNDIKE PARKER which entitle his character and services at this time to particular mention.

15. Resolved, That Mr. Parker's integrity and fidelity to the cause of freedom have commanded our warmest admiration, and commended him to a place in our sincerest regards; that we deeply regret the illness which has obliged him to leave his home and his friends for a sojourn in a foreign land; that our earnest sympathies are extended to him in his trials and privations, with our sincere hopes for his early recovery, and restoration to those active labors for humanity which have heretofore been so signally effective.

16. Resolved, That we commend to the patronage of the friends of our cause the Pennsylvania Anti-Slavery Society, and National Bazaar, as an important department of anti-slavery effort, wherein all may find opportunity for effective labor in behalf of Freedom.

BEWARE OF IMPOSTORS.

Our friends cannot too closely scrutinize those persons who come to them for assistance, claiming to be fugitives. Two or three counterfeit cases have come to our knowledge within a few days.

A young colored man is now in Boston, representing himself to be a fugitive slave from Georgia. He has recently been at Springfield and Worcester, where he gave his name as William Johnson, and obtained assistance from benevolent persons in both places. Here he calls himself Charles Counselor, and that is his true name. He says that he is the slave of Capt. Ridd, of Savannah, who commanded the Minnesota ship-of-war. He is of medium height—brows complexion—pleasant countenance and address—stammer slightly when speaking, and can read and write well. He was never a slave, nor were his father and mother ever slaves, both of whom are now living in Philadelphia. Recent statements from reliable sources assure us of this.

Another of these cases has just occurred. A colored man, giving his name as Young, of good appearance, rather under the average height, and apparently about 30 years of age, came to this office for help to get to Canada, representing himself as a fugitive slave just from Maryland. While the case was undergoing examination, a person (well-known to us) came into the office, and recognized Young as a man whom he had known well under another name, residing in Middletown, Connecticut, as a barber, and more recently in Providence.

Young is not of very dark complexion, appeared alarmed, spoke very quick, and altogether seemed better acquainted with places in this vicinity than a recent fugitive would be likely to be. He will doubtless attempt to practise his imposture in other places.

ATTEMPTED INSURRECTION IN VIRGINIA.

Insurrection at Harper's Ferry—Public Works seized by the Insurgents—Ottoman Works the Leader—Threats to Burn the Railroad—Various Military Companies Ordered Out—Whites and Blacks Engaged in the Insurrection—Citizens Imprisoned, and several reported Killed—Great Excitement in Baltimore—Insurrection summarily suppressed.

BALTIMORE, Oct. 17. A dispatch just received from Frederick, and dated this morning, states that an insurrection has broken out at Harper's Ferry, where a large band of abolitionists have full possession of the government arsenal.

The express train going east was twice fired into, and one of the railroad hands and a negro killed, while they were endeavoring to get the train through the town.

The insurrectionists also stopped two men, who had been to town with a load of wheat, and, seizing their wagon, loaded it with rifles, and sent them into Maryland.

The insurrectionists number about 250 whites, and are aided by a gang of negroes.

At last accounts, fighting was going on. Another dispatch received by train says the bridge across the Potomac was filled with insurgents, all armed. Every light in the town was extinguished, and the hotels closed. All the streets were in possession of the insurgents, and every road and lane leading thereto barricaded and guarded.

Men were seen in every quarry with muskets and axes, and an armed band of citizens pressed them into the service, including many negroes. This done, the U. S. arsenal and government pay-house, in which was said to be a large amount of money, and all the other public works, were seized by the mob. Some were of opinion that the object was entirely plunder, and to rob the government of the funds deposited on Saturday at the pay-house.

During the night the mob made a demand on Wager Hill for provisions, and enforced the claim by a body of armed men.

The citizens were in a terrible state of alarm, the insurgents having threatened to burn the town.

The following has just been received from Monocacy, this side of Harper's Ferry:—

The mail agent on the western bound train has returned to Monocacy, and reports that the train was unable to get through.

The town is in possession of the negroes, who arrest every one they can catch, and imprison them.

The train due here at 3 P. M. could not get through, and the agent came down on an extra engine.

230 P. M. The western train on the Baltimore and Ohio Railroad has just arrived here. Its officers confirm the statement just received touching the disturbances at Harper's Ferry. Their statement is to the effect that the bridge keeper at Harper's Ferry, perceiving that his lights had been extinguished, went to ascertain the cause, when he was pursued by a party of a gang of blacks and whites. Subsequently they came along, when a colored man, who acted as assistant to the baggage-master, was shot, receiving a mortal wound, and the conductor, Mr. Phelps, was threatened with violence if he attempted to proceed with the train.

Feeling uncertain as to the condition of affairs, the conductor waited until after dark before he ventured to proceed, having delayed the train six hours.

Mr. Phelps says the insurrectionists number 200 blacks and whites, and that they have full possession of the U. S. Arsenal.

The party is commanded, or led, by a man named Anderson, who had been arrested at Harper's Ferry. Mr. Phelps confirms the statement that the insurrectionists had seized a wagon, and, loading it with muskets, had dispatched it into Maryland.

The military of Frederick had been ordered out. Despatches have been received from President Buchanan ordering out the U. S. troops at this point, and a special train is now being got ready to convey them to the scene of disturbance. He has also accepted the volunteer services of Capt. Senick's Company, of Frederick, and has likewise ordered the government troops from Old Point Comfort to proceed immediately to Harper's Ferry.

Soon after the train arrived at this point, the mail train going west got as far as Sandy, when Mr. Hood, the baggage master, and another party, started on foot to the bridge. They went over the bridge, and were taken and imprisoned, but subsequently went before the captain of the insurrectionists, who refused to let anything pass.

All of the eastern bound trains lying west of Harper's Ferry have been taken, persons from this side of the river trying them together and taking off the slaves. The mail train bound west has returned to Monocacy. There are from 500 to 700 whites and blacks concerned in the insurrection.

The U. S. Marines at Washington are under orders for Harper's Ferry.

There is great excitement in Baltimore, and the military are moving. Several companies are in readiness to take the train, which will leave soon.

4 P. M. An account from Frederick says a letter has been received there from a merchant at Harper's Ferry, stating that a boy had been killed on the mountain train this week, which says that all the principal citizens are imprisoned, and many have been killed; also, that the railroad agent had been shot twice, and that the watchman at the depot had been shot dead.

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It is believed, on good authority, that some weeks ago, Secretary Floyd received an anonymous epistle, stating that about the 15th of October, the abolitionists and negroes, and other disaffected persons, would make an attempt to seize the arsenal and hold the place; but the statement was so indefinite and improbable as to excite no fears of such an outbreak.

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At 9 P. M. There is great excitement here. Company E, with full ranks, has just left the army, expecting to take a special train to-night. This is a new company, with a similar uniform to the Greys. The Greys leave for Harper's Ferry early in the morning. The Governor left to-night for Washington.

BALTIMORE, Oct. 17—9 P. M. The American special reporter telegraphs from Washington, Oct. 16, 8 o'clock, that the train consists of 17 cars, with 400 troops, under Major Reynolds, with a road-master and laborers to repair the track, and telegraphers to mend the line. Three companies from Frederick accompany in an advance train. Col. Leary, of the Marine Corps, who commands the expedition, follows in a special train. They will not reach Harper's Ferry before 10 o'clock.

MONOCACY BRIDGE, Oct. 17—10 P. M. The train arrived here at 9 o'clock. Luther Simpson, baggage-master of the mail train, gives the following particulars:—

'I walked up to the bridge, was stopped, but was afterwards permitted to go up and see the captain of the insurrectionists. I was with the U. S. Army, and saw a captain, I think his name is Bill Smith. I was kept prisoner more than an hour; saw from 500 to 600 negroes, all armed. There were from 200 to 300 white men with them. All the houses were closed. I went into a tavern kept by Mr. Chambers. Thirty of the inhabitants were collected there, with arms. They declined to assist in the expedition, and I was released. It was reported that five or six persons had been shot.'

Mr. Simpson was escorted back over the bridge by six negroes.

The train with the Frederick military is lying at Point of Rocks.

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It is believed that the insurrectionists will leave as soon as it became dark.

Orders have been received here that the train shall stop at Sandy Hook until Col. Lee, who is following in a special train, arrives.

There are any number of rumors, but nothing certain.

BALTIMORE, 17th. A report says that the town at Harper's Ferry has been taken possession of by companies of Charleston, Shepherdstown, Va., and Frederick. The rioters are entrenched in the arsenal. They hold Mr. Lewis Washington and Col. Dangerfield as prisoners.

The insurrectionists are commanded by Captain Brown, of Kansas society. They numbered originally seventeen white men and five negroes. Several of them were shot. Two men of the Martinsburg company were shot dead while charging on the army.

A portion of the insurgents have left, under the command of Cook, for the large park, and are supposed to be moving toward Pennsylvania.

Allen Evans, alias Aaron Stevens, one of the insurrectionists, is lying here, dying—shot through the breast. He is from Connecticut, but has been in Kansas. He says the whole scheme was got up by Brown, who represented to the rioters that he had broken the door down, and Maryland and Virginia had made free States.

Col. Shriver, of Frederick, has just had an interview with Brown, in the arsenal. He asked to be allowed to march out with his men, and avowed the intention of defending himself to the last. They very strongly opposed to the charge and cannon were used against them, for fear of injuring the prisoners, whom they still hold.

Some sixteen persons are known to have been killed. Fountain Breckham, railroad agent, was shot dead from the arsenal.

Three rioters are lying dead under the bridge, shot by the Shepherdstown troops in their charge on the bridge.

HARPER'S FERRY, Oct. 18—8 A. M. The army has been stormed and taken, after a determined resistance.

Col. Shute approached with a flag of truce, and demanded a surrender. After expostulating some time, the rioters refused to surrender.

The marines advanced to the charge and endeavored to break the door down with sledge hammers, but it resisted their efforts.

A large ladder was then used as a battering ram, and the door gave way.

The rioters fired briskly, and shot three marines, the marines firing in turn through the party in the enclosure.

The marines were ordered to break through the break, and in a few minutes resistance was at an end.

The rioters were brought out amidst the most intense excitement, many of the militia trying to get an opportunity to shoot them.

Capt. Brown and his son were both shot. The latter is dead, and the former is lying in bed. He lies in a hospital, unable to walk freely. He says he is Old Osawatimie Brown, whose feats in Kansas have had such wide notice; that his sole object was to free the slaves, and justify his action. He says that he had possession of the town, and could have murdered all the people, and that he has been murdered in return.

J. G. Anderson was also shot down in the assault. He was from Connecticut.

The dead body of a man killed yesterday was found within the arsenal.

Brown declares that there were none engaged in the plot but those accompanying him.

The prisoners are detained in custody within the army enclosure.

BALTIMORE, Oct. 18. There is intense excitement in this city, and nothing is talked of but the insurrection. Gen. Stuart, through Gov. Wise, has communicated to Gen. J. W. Watkins, of this city, to prepare, equip, and mount immediately a body of men for service in the mountains near Harper's Ferry, where many of the rioters have taken refuge. The troops will start this afternoon.

Gov. Wise passed the Relay House this morning, on route for the seat of war.

Three artillery companies from Fort Monroe arrived this morning, and are quartered at Fort McHenry, waiting orders.

HARPER'S FERRY, Oct. 18. Soon after the storming of the army, four dead bodies of insurgents, shot yesterday, were found within the enclosure. Capt. Brown and his son were dangerously wounded. Only two of the insurrectionists are un wounded; their names are Edward Coppick, a white man from Iowa, and Shields Green, colored, from Iowa. The party originally consisted of 22 persons, of whom 15 are killed, 2 mortally wounded, two are here un hurt, and 3 went off with slaves on Monday morning.

Soon after the train arrived at this point, the mail train going west got as far as Sandy, when Mr. Hood, the baggage master, and another party, started on foot to the bridge. They went over the bridge, and were taken and imprisoned, but subsequently went before the captain of the insurrectionists, who refused to let anything pass.

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BALTIMORE, Oct. 18. An eye-witness who has returned from Harper's Ferry, describes the scene there as follows:—

The attack was made by a detachment of the Charleston Guards, which crossed the Potomac above Harper's Ferry, and reached a building, where the insurgents were posted by the canal on the Maryland side. Smart firing occurred, and the rioters were driven from the bridge. One man was killed, and another was arrested. A man ran out, and tried to escape by swimming the river. A dozen shots were fired after him. He partially fell, but rose again, threw his gun away and drew his pistols, but both snapped. He drew his bowie knife and cut his heavy coat, and plunged into the water. The man turned round, threw up his hands, and said—'Don't shoot!' The soldier fired, and the man fell into the water, with his face above water. His coat skirts were cut from his person, and in his pockets were found a Provisional Government commission, and a letter from Captain's commission, to Capt. R. H. Loeman, from dated October 15, 1859, and signed by A. W. Brown, Commander-in-Chief of the Army of Provisional Government of the United States.

A party of five insurgents, with Minnie rifles, and posted in the rifle armory, were expelled by the Charleston Guards. They ran for the river, and one of them was drowned. The other four swam out to the rocks, in the middle of the Shenandoah, and fired upon the citizens and troops upon both banks. This drew upon them the muskets of between two hundred and three hundred men, and not less than four hundred shots were fired at them from Harper's Ferry. One hundred and thirty were killed. One was finally shot dead; the second, a negro, attempted to jump over the dam, but fell short, and was not seen afterwards; the third was badly wounded, and the remaining one taken unharmed. The white insurgent, wounded and captured, died in a few moments after, in the arms of a battle passer, and his body was thrown into the stomach. He declared that there were only nineteen whites engaged in the insurrection.

For nearly an hour, a running and random firing was kept up by the troops against the rioters. Several were shot down, and many managed to jump away wounded.

During the evening, the women and children ran, shrieking, in every direction, but when they learned that the soldiers were their protectors, they took courage, and did good service in the way of preparing refreshments, and attending to the wounded. Our informant, who was on the hill when the firing was going on, says all the terms of a battle passer, and saw a man who was shot through the breast and stomach. He declared that there were only nineteen whites engaged in the insurrection.

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POETRY.

THE OLD CANOE.

Where the rocks are gray, and the shore is steep,
And the waters below look dark and deep,
Where the rugged pine, in its lonely pride,

THE BORE OF THE BANTUM.

Again I hear that creaking step!
He's rapping at the door!
Too well I know the boding sound

THE DESERTED WIFE.

He comes not—I have watched the moon go down,
But yet he comes not. Once it was not so.
He thinks not how these bitter tears do flow,

INVOCATION.

Dear God and Father of us all,
Forgive our faith in cruel lies,
Forgive the blindness that denies!

THE LIBERATOR.

NEW PUBLICATIONS.

THEODORE PARKER AND HIS THEOLOGY: A DISCOURSE
delivered in the Music Hall, Boston, Sunday,
Sept. 25, 1859. By James Freeman Clarke. pp.
23. Boston: Walker, Wise & Co., 21 Bromfield
street.

An 'Introductory Notice' to this sermon (an-
ticipating the objection which was sure to come from
a large number of the people who call themselves

The Discourse opens with a beautiful and affecting
recognition of the many and great excellencies of
Mr. Parker's character, and of the friendship which,

Certain occasions, said Mr. Clarke, remind us of
certain men; and, as the statues of Brutus and Cas-
sius were 'missed' from the funeral of Junia, being

Mr. Clarke spoke strongly of the demoralizing in-
fluence of such praises as we have heard bestowed
upon these two eminent men, the glorification of

The man who worships truth for its own sake,
and speaks, whether men will hear or whether they

THE FIRST SERMON PREACHED BY MR. PARKER,
IN MAY, 1841.

Mr. Clarke next passes from the region of feeling
to that of thought—from Theodore Parker the Man to
Theodore Parker the Theologian—and states the

The Deist answers, "We go to Nature."
The Roman Catholic or Protestant Churchman an-
swers, "We go to the Church and its Traditions."

The Mystic answers, "We go to the Soul, in its
mysterious and higher moods, when abstracted from
outward things."

Such answers are given, with more or less distinct-
ness, by these different classes. Theodore Parker
gives a wholly different reply. Admitting all these

Mr. Clarke proceeds to say, that no where before
has such a clear statement, fortified by such solid
reasons, been made in regard to the intuitive Reli-
gious faculty, as by Mr. Parker; that such a state-
ment is just, and also necessary, since the existence

Mr. Clarke thinks that Mr. Parker's love of sim-
plicity and love of system have led him into an erro-
neous view of Christ and Christianity, namely, the

1st. Christ's own idea of himself and his religion,
asserting for both a special and peculiar illumination,

2d. That just such a manifestation of the divine
life as we find in Jesus—a manifestation of God in
man, additional to that which we find in nature—was

3d. That there is an actual revelation in Christi-
anity, special to itself, and found nowhere else, nam-
ely, the love of God to the sinner. This particular

Mr. Clarke proceeds to criticize Mr. Parker's rejec-
tion of the miracles ascribed to Jesus, and what he

These are my views, of course very briefly stated,
of Theodore Parker, and of his opinions. We two
have known and loved each other for some twenty

Parker, who denies him, but follows in his steps,
serving humanity, than with any Orthodox Doctor
who writes South-side books to turn our sympathy

Mr. Clarke says in this sermon, (p. 22.) controver-
sially what he supposes to be Mr. Parker's doctrine—
'I do not believe in the passing away of Christianity

For example, I do not doubt simplifies Theology to
put Christianity in the same class with all other Reli-
gions, only in advance of them; and to put Christ

I was very greatly surprised to see words quoted
from Mr. Parker which seemed to confirm the senti-
ment of the above extract, because this sentiment

The first sermon preached by Mr. Parker, the fa-
mous South Boston sermon, preached in May, 1841,
is entitled, 'The Transient and Permanent in Christi-
anity.' In this occur the following passages:—

No doubt, an age will come, in which ours shall
be reckoned a period of darkness—like the sixteenth
century—when men groped for the wall, but stumbled

To turn away from the disputes of the Catholics
and the Protestants, of the Unitarian and the Trinita-
rian, of Old School and New School, and come to the

Mr. Parker's next publication, in May, 1842, was
a volume of 504 pages, entitled 'A Discourse on
Matters pertaining to Religion.' We find in this, p.
282 of the original octavo edition, the following:—

Now Christianity really differs specifically from all
other forms of religion in this respect; it is ABSOL-
UTE RELIGION AND ABSOLUTE REALITY.

We find in the same volume these additional state-
ments, to the same effect:—

These are not the peculiarities of Christendom,
and taught as Christianity; it is not the mystery, the
miraculous birth, the incarnation, the God-man, the

No wonder the old cry is raised, THE CURRENT IN
DANGER, as its crazy timbers sway to and fro in a
strong man treads its floors. But what then? What

The same ideas are found in a much later produc-
tion of Mr. Parker, 'A Discourse on the Function of
a Teacher of Religion in these Times,' preached in

There is one great scheme of thought called 'Chri-
stianity,' or, more properly, the Christian Theology;
and it is common to all sects in Christendom. Of

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less to remove out of his way what he finds banef-
ful, p. 13.
'Natural religion must be applied to life in all de-
partments of industrial activity, farming, manufac-
turing, buying and selling, must all be conducted on

'There is the slave to be set free—bound not less
in the chain of "Christian Theology" than with the
Constitution and the law. The American Church is

According to my remembrance of Mr. Parker's
preaching, he has never uttered any sentiments at va-
riance with these. Occasionally, for the sake of con-
venience, using the words Christian and Christianity

All the six great historic forms of religion—the
Brahmanic, Hebrew, Classic, Buddhist, Christian,
Mohammedan—profess to have come miraculously

The value of Christian miracles, not the question
of fact, was discussed at Boston as never before in
America. Prophecy had been thought the Jaehin,

I intended this season to deliver before it [the
Fraternity] ten easy Lectures on the first three cen-
turies of the Christian era, and show how the Christi-
anity of the Christians, alas! not the more humane

Mr. Parker has elsewhere declared opinions real-
ly opposite to these, he has contradicted himself.
Where he has seemed to express such opposite opin-
ions, I think it will be found that he has carelessly,

I think it is now proved, by the foregoing extracts
from works published by Mr. Parker in 1841, 1842,
1845 and 1849, that he does not hold the opinion at-
tributed to him that Christianity, the thing properly

It is true that Mr. Parker claims the individual
reason, the intuitions of the human soul, as the most
reliable source in which to seek, and the ultimate

The habit of simplifying and methodizing certainly
tends to cause omission of particulars. Mr. Parker's
critic should show that the tendency in him pro-
ceeded to actual omission of what he should have

The radical error of Mr. Parker is stated to lie in
these two assumptions, namely: that Jesus is to be
classed with other men, and Christianity with other

Mr. Clarke opposes to these assumptions the three
following specifications, to which I append what I
think Mr. Parker would say, and might justly say,

1. The claim of Jesus for himself and his religion,
asserting special and peculiar illumination, such as
no man and no religion had previously displayed, and

Answer.—This, however, is not, strictly speaking,
the claim of Jesus, who left no written statement be-
hind him, but the ideas of four men respecting what

2. Just such a manifestation (supernatural) of the
Divine life as we find in Jesus was to be expected.

Answer.—Just such a manifestation (natural) was
to be expected in some man, at some time, under
the Providence of a divine and perfect Father, who

3. There is an actual revelation in Christianity
which we find nowhere else, namely, the love of
God to the sinner.

Answer.—No man has ever preached more empha-
tically the love of God to the sinner than Mr. Parker.
One of the common accusations against him is that

I am pleased to learn from your late challenge,
that you wish to have our discussion over again,
and from this I may legitimately infer that neither

MELANCHOLY POISONING CASE.—A few days ago,
Mr. Robert Ross and his daughter, at East Franklin,
Vt., were poisoned to death by drinking bad beer,

The venerable Dr. Lyman Beecher reached his
84th year on Wednesday, the 12th inst. His health
is generally good.

side, and Mr. Clarke and the Inquirer on the other.
Man's powers are never unaided. God is immanent
and active in man's mind and soul not less than in
the grass and the trees. Mr. Parker has always

I must touch in the briefest manner upon two or
three remaining points in Mr. Clarke's sermon. He
says that Mr. Parker shows less respect for the words

He asks—Can we not deny the Bible to be an in-
fallible composition, and yet believe that it is divine?
I reply, No. For wherein it is erroneous, it is cer-
tainly not divine.

He asks—Can we not admit that it contains some
error, and yet ascribe to it the authority of a guide?
I reply—A guide, as such, has no authority. Where-
in it shows the right way, we shall do well to follow

On the whole, I do not find in this sermon a better
statement of theology and religion than that which it
contains; I do not find its statement respecting
Christianity so just and satisfactory as that which has

LETTER FROM HON. HENRY L. DAWES,
NORTH ADAMS, MASS., SEPT. 26, 1859.

WILLIAM C. NELL, Esq.—Dear Sir: Yours of the
12th, enclosing a copy of the Resolutions recently
adopted by a convention of colored citizens of New

The disabilities imposed upon free colored persons
by the constitutions of many of the so-called free
States have very properly found place in the delibera-
tions of the Convention. Indeed, the position which

That a state whose constitution imposes upon any
class of men who have committed no crime the dis-
ability that they shall never have the right of suf-
frage—shall never hold any real estate—shall never

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class of men who have committed no crime the dis-
ability that they shall never have the right of suf-
frage—shall never hold any real estate—shall never

SIR JOHN FRANKLIN.

The mystery which for more than ten years has
enveloped the fate of Sir John Franklin and his ex-
ploring party has been cleared up by the steamer
Fox, dispatched last winter by Lady Franklin, on a

The London Times says: 'The great navigator
died in no sudden shock or great disaster; he was
crushed by no iceberg; he did not starve miserably

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IT IS NOT A DYE!

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

The only preparation that has a
EUROPEAN REPUTATION.
Warranted not to contain deleterious substances.

This pleasant and valuable preparation has been used
for many years by hundreds of the most distin-
guished and wealthy persons, who have pre-
viously tried all the nostrums of the day

'IS THERE ANY VIRTUE IN
Mrs. S. A. Allen's Hair Restorative?'
We can answer this question by saying that we
have already seen persons who have derived benefit

Persons personally known to us have come volun-
tarily, and told us of good results to either themselves
or friends, who have used it before it became known
in St. Louis.' St. Louis Presbyterian.

MRS. S. A. ALLEN'S HAIR RESTORATIVE is a
given universal satisfaction, wherever it has been
used. It can be used with perfect safety, and the
perfect freedom from coloring, renders it a very

Another objection to dyes is the unfair-like color
and appearance. Mrs. Allen's grey hair dye is the
only way to have grey hair turn to its natural
color, and yet not a dye—Mrs. S. A. Allen's

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

These of our readers whose hair is turning grey or
losing its color, and who are opposed to using a
dye, will find in Mrs. S. A. ALLEN'S WORLD'S HAIR
RESTORER a preparation that will speedily change

There is no Hair preparation, we believe, that has
acquired more popularity than Mrs. S. A. ALLEN'S
WORLD'S HAIR RESTORER. Why is this? Simply
because it is a preparation of real merit, and has

We have reason to be assured that Mrs. S. A. ALLEN'S
WORLD'S HAIR RESTORER is among the best
articles of its kind ever discovered; indeed the wide
circulation and immense sales it has achieved, fully

Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.
The most successful remedy of the day. We know of
no instances where its good effects have been remark-
able.' Weekly Visitor, Franklin N. Y.

From individual cases that have come under our
observation, we are satisfied that Mrs. S. A. ALLEN'S
WORLD'S HAIR RESTORER performs all that
it promises, and that instead (as is the case with

Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.—As
we were travelling in Massachusetts a short time
since, we met a lady whose appearance indicated
that she had attained the age of sixty. So we in-
ferred, and but for her beautiful hair, we should

Among the very few preparations that we deem de-
serving of mention, we are by no means inclined to
omit Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.
It has been thoroughly tested, and found to be
its inventor claims for it; and to deny its excel-
lence would be to deny the assertions made in its

Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER is the
best preparation extant for the various diseases inci-
dent to the hair and scalp, and is warranted to
restore the hair and whiskers, however grey, to their
natural color. It having been before the public for

This preparation is superior to any heretofore pro-
duced for restoring and beautifying the hair. It
possesses none of the burning, cauterizing, power
of the old dyes, but gives the hair a healthy, glossy
appearance almost instantaneously. The Restorer

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

Those unsuccessful with other articles can try this
with success.' Boston Transcript.

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

We export these preparations to all parts of the world,
and they are superceding all others there as well as in
the United States. It does not soil or stain. Sold by all the principal
wholesale and retail merchants in the U. S., Cuba, or Canada.

DEPOT, 355 BROOME STREET, N. Y.
where address all letters and inquiries.

Some dealers try to sell articles instead of this,
which they make more profit. Write to Depot
for circular, terms and information. Genuine is signed,
Mrs. S. A. Allen, written in ink. Beware of counter-
feits. See next issue of this Paper for no information
or send to Depot for Circulars. SOLD EVERYWHERE.