



WM. EVANS, Editor and Proprietor.

Thursday Morning, Nov. 13, 1862.

The Chesapeake and Ohio Canal.

Copy of an Order issued by the Secretary of War, Gen. McClellan, &c.

HEADQUARTERS, ARMY POTOMAC, October 24, 1862.

The following general order from the War Department is republished for the information of this order are still in force, and the boats of the company will be allowed to pass through the lines of this army, without hindrance, until otherwise directed.

By command of Maj. Gen. McClellan. S. WILLIAMS, A. A. G. Official: JAS. A. HARDEE, Lt. Col. A. D. C. A. A. G.

[General Orders, No. 44.]

WAR DEPARTMENT, A. G. OFFICE, Washington, April 21, 1862.

All the lock-houses, boats, scows, and other property belonging to the Chesapeake and Ohio Canal Company, on the line of said canal, now held, used, or occupied by the United States officers or troops, will be forthwith given up and restored to the President of the said company. All officers of the army will respect Alfred Spates, Esq., as President of the said company, and are hereby prohibited from interfering in any manner with him in the management of the canal; but are directed to give such aid and assistance as is consistent with the good of the service, in keeping it in repair, and removing all restrictions which have been imposed upon the boats navigating the said canal. The President of the said Canal Company is authorized to give all passes that may be required to be used on the canal, subject to the approval of the commander of the district.

By order of the Secretary of War. L. THOMAS, Adj. Gen'l.

Official: E. D. TOWNSEND, A. A. G.

From the foregoing document it will be perceived that Col. Spates has managed the affairs of the Canal Company in a manner as to secure the approbation of the Government. To his industry, energy, and enterprise, our people are indebted for the prompt repair of the canal after its partial destruction by the southern vandals, and that without the Government advancing one dollar towards effecting the repairs. Those who are doing business on the canal will perceive that though passes are necessary in order to the passage of boats, yet that matter is in the hands of the President of the canal, and therefore no difficulty will be experienced by those who wish to obtain them. We hope for the benefit of our people, that there will be no obstruction to navigation again until cold weather shall prevent it.

The State Elections.

On Tuesday, the 4th instant, elections were held in the States of New York, Massachusetts, New Jersey, Delaware, Illinois, Wisconsin, Michigan, Minnesota, Kansas, and Missouri. The following is the result in each State, as far as known:

New York.—This State has elected Horatio Seymour, dem., Governor, by about 10,000 majority. The Congressional delegation stands, Democrats, 18; Republicans, 13. The Legislature is close, both parties claiming a majority on joint ballot.

Massachusetts.—This State has re-elected Mr. Andrew, Republican, Governor, by about 20,000 majority. The Congressional delegation stands, Republicans 9; Democrats 1. The Legislature is largely Republican.

New Jersey.—The Democrats have elected their candidate for Governor by about 10,000 majority, and have a large majority in the Legislature. The Congressional delegation stands, Democrats 4; Republicans 1.

Delaware.—The official vote of this State shows that Mr. Cannon, the Union candidate for Governor, is elected by 111 majority; that Wm. Temple, Democrat, is elected to Congress by 23 majority. The Legislature is two thirds Democratic.

Illinois.—The Democrats have carried this State by 15,000 to 20,000 majority, and have elected 9 of the 13 members of Congress. The Legislature is largely Democratic.

Wisconsin.—The vote in this State is very close. The Democrats elected two and the Republicans three members of Congress; one district is in doubt. The Legislature is close.

Michigan.—The Republicans claim 5,000 majority for their Governor. They have elected four members of Congress; two districts to be heard from. Legislature Republican.

Minnesota.—The Republicans carry this State by about 2,000 majority, electing two members of Congress, and a majority of the Legislature.

Kansas.—A Republican Governor, member of Congress, and Legislature. Missouri.—The Republicans elect three members of Congress, and the Democrats six. It is said a large ma-

majority of the Legislature is in favor of emancipation.

Many of the Democrats elected to Congress are in favor of the War. The Washington Chronicle, an Administration paper, gives the following in relation to the probable political complexion of the next U. S. House of Representatives.

Table with columns: State, Union, Opp'n. Lists states from Maine to Oregon with corresponding counts.

The above table, adds the Chronicle, doubtless contains some errors, but the reader will perceive that the Union party has an equal chance in Rhode Island and Connecticut, that we ought to carry at least three unconditional Union men in Maryland, three in the loyal part of Virginia, three in California, and probably four in Kentucky and Tennessee. This allows a large margin for the opposition, and, we think, places the majority of the new House of Representatives strongly on the side of the administration and the war. It will be seen that we have given the opposition eighteen in New York, nine in Illinois, and one in Maine, which, we think, is at least two more than they are entitled to.

Pennsylvania.—The following is the full official vote of the State: For Auditor General—Slenker, dem., 218,981; Cochran, rep., 215,266; democratic majority 3,715. For Surveyor General—Barr, dem., 218,654; Ross, rep., 215,485; democratic majority 3,169.

The War News of the Week.

Gen. McClellan's forces are still advancing east of the Blue Ridge, and occupying the gaps in that mountain. On the 4th instant, our forces took possession of Ashby's Gap, the rebels retreating without making any defence. On the 5th, a battle was fought near the town of Darbus, five miles distant from Manassas and Chester Gaps, between General Pleasanton's cavalry and Gen. Stuart's rebel cavalry. The rebels were 3,000 strong, but were whipped, leaving 36 dead on the field. Their wounded must have been numerous. Our loss was 5 killed and 10 wounded. On the same day a regiment of rebels were driven out of the town of Salem, and the place occupied by our cavalry under the command of Gen. Bayard. A fight also took place on the same day at New Baltimore, six miles north of Warrenton. After a spirited engagement, the regiment, numbering 1,500 were driven back upon their main body. Warrenton was possessed by our troops on the 6th, the enemy retreating up the valley. The rebel Jackson held Chester Gap on the 6th.

The town of Haymarket was burned on the 4th. Gen. Sigle ordered an investigation, which resulted in the conviction of two men of Col. Steineburg's command, by a court martial, of setting fire to the town.

It is supposed that Gen. Lee has succeeded in concentrating the rebel troops at Gordonsville.

Gen. McClellan has been suddenly removed from the command of the Army of the Potomac. A dispatch from Headquarters, Salem, Va., Nov. 8, says: "The order relieving Gen. McClellan from command of the Army of the Potomac was received at headquarters at 11 o'clock last night. It was entirely unexpected, and to all a surprise. On its receipt the command was immediately turned over to Burnside. Gen. McClellan and his staff will leave to-morrow for Trenton, where he is ordered to report. The order was delivered to him by Gen. Buckingham in person.

The last official act of the late Commander of the Army of the Potomac, was issuing of an address to the troops of a few words informing them that the command devolved on Gen. Burnside, and taking leave of them.

On the 5th, Breckinridge with 20,000 rebels attacked Nashville, Tennessee, and was compelled to retire. Major-General McCook with his command reached Nashville on the 7th, "so it is safe beyond peradventure."

On the 8th, Gen. Pleasanton in a skirmish with Gen. Stuart, near Little Washington, captured three pieces of artillery, a captain, lieutenant and five privates. No loss reported on our side. On the same day Gen. Bayard occupied and now holds the railroad bridge across the Rappahannock. The bridge is

not injured. The bridge across Broad river has been destroyed.

TAK DYPHERIA.—We understand this disease is prevailing to an alarming extent in Accident district, in the western part of this county. Several families have buried as high as five of their number. The total number who have died within a few weeks we understand from a responsible source, is about seventy. This disease has prevailed during the summer, in Grantville district, adjoining Accident causing the death of a number of persons. It attacks middle aged and children the latter principally.

SECTIONAL PARTIES.

The general feeling in regard to our national difficulties, says the Baltimore Clipper, has settled down with the conviction, that they have been caused by the interference with the peculiar institution of the South on the part of the people of the North. That this has been the case to a very great extent there can be no doubt—but that the northern people were not the original aggressors in the formation, or rather the fostering of sectional parties, the history of the country will, we think, prove this, however, is not to be considered as an excuse for the course which the Abolitionists have pursued in regard to the slave question, for with all due allowance for their professed humanitarian principles, the results of their active labors have never bettered the condition of the people whom they supposed they were serving, nor up to the time of the breaking out of the rebellion had it furthered the object they professed to have in view, emancipation in the territory where it was recognized by the Constitution. In the slave States, the question of emancipation had taken deep root, and in the convention which met to revise the constitution of Virginia, some thirty years ago, the great battle of the giants of that day took place as to the duty of the State to make provision for the gradual emancipation of the slave, and the question was discussed, treated, and finally settled in Virginia, including several of the ex-presidents, Governors, Judges, &c.; and we believe that the measure was defeated by a very few votes. The same question was agitated in Maryland also, and the feeling was being strongly manifested towards a general system of gradual emancipation. In an emergency, however, the ambitious statesmen, and the demagogues of the day, so far from being true to their own avowed management and personal interests. It was about the period of the nullification attempts of South Carolina, that slavery was formally introduced as a political hobby. Calhoun had failed in his object of uniting the South upon the tariff question, and under his own signature, recommended to his constituents, and probably to the nation, the establishment of the "certain" re-enslavement of the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and not to his fellow man, and as he held that the God of the Bible acknowledges slavery, he was not his God. This latter class of radicals as they are generally termed, made little progress, however, until the formation of the Barnburner party under the Van Buren, in opposition to Gen. Cass' election to the Presidency—but the regular, orthodox, Abolitionists, as a party, made no progress, and probably never had any, until the great clump of the Constitution, was nothing but a taking up of the glove that had been thrown down, and to the political shade of the subject that of religion was added, until being impressed by the tents of the Bible, that the religion of that book was not inconsistent with the rights of man, and that he, as a citizen, and as a man, and as a Christian, should be true to his God, and