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The following gentlemen constitute the Finan cial Committee, but are not responsible for any of the bots of the paper, viz: - FRANCIS JACKSON, ELLIS GEST LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and WENDRLL PHILLIPS.

WM. LLOYD GARRISON, Editor.

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

The free States are the guardians and essen tial supports of slavery. We are the jailers and constables of the institution. . . There is some excus

NO UNION WITH SLAVEHOLDERS.

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

they espouse the cause of the oppressed in other States and by force restore their rights; but they are seithes excuse in aiding other States in binding on men an mrighteous yoke. On this subject, our PATHERS, IK FRANING THE CONSTITUTION, SWERVED FROM THE tury, 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 lookhas 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.

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BOSTON, FRIDAY, SEPTEMBER 4, 1857.

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REFUGE OF OPPRESSION.

SPIRIT OF THE BOSTON COURIER. In last week's Liberator, we published a spirited and regent letter from Rev. JAMES FREEMAN CLARKE, in roly to some impertinent criticisms of the Boston

Courier upon his speech at the Abington celebration, on the 1st of August. The Courier has made a long rejoinder -characterised, as usual, by moral imbecility, contemptible sophistry, and personal defamationfrom which we take the following extracts :-What is the Christian charity of these men fthe

abilitionists]? They do not even pretend to love the black man particularly, as such—if they did, their conduct towards him, as individuals, would entradict them at every step. His best friends, those who render him the most substantial service, who afford him support and relieve his necessities, are not generally of their way of thinking. Neither do they love white men in general more than those who differ with them in regard to slavery—for these who differ with them in regard to slavery—for these who hold slaves, being, according to them, the chief of sinners, are their chief aversion, in-stead of objects of Christian compassion and kindly sympathy. In what, then, does their philanthropy, their Christian charity consist? We can only an sympathy. In what, then, does their philametropy, their Christian charity consist? We can only an-exer, in hating slaveholders—in doing their best to imitate their feelings, interfere with their rights, and despoil them of that, be it property or privilege, which the laws of the country protect. Is this too strong a statement? Let candid reason answer, and say what are the claims of those to the pretence of universal benevolence, who make it their constant business to denounce slaveholders and the personal friends of slaveholders, often in languige of unparalleled rancor and vituperation and who declare the very civil compact, which guards the legal rights of them as well as others, is nothing less than 'a covenant with hell!'

If the people of all the free States should become

silly enough to conceive that liberty means nothing but negro-emancipation, and, acting upon this rither narrow dectrine, should proceed to dissolve the Union, in the only way they could effect it, that is, by separating themselves from the South,—then slavery, so far from being abolished, would become concentrated and fixed, probably forever; and the new Northern nation would retain no longer advent pretext of moral influence, for its amelioration even, much less for its eventual extinction. But we sincerely hope and believe that the day is very far distant when Mr. Clarke will find reason to exert himself for the dissolution, which is to de-pend upon the contingency so naively and so illogi-cally suggested by him. It will be a dark day in-ded, for this country and the world, when the people of the North become so mad as to break i es the temple of their own freedom, with the elusive expectation of erecting on its ruins a pecufar and exclusive sanctuary for another race, unfit to be the depositories of the ark of civil liberty, and aferior, by the order of nature and of Providence,

whether they are bond or free.

Indeed, the talk of all this class of persons, on the subject of the Union, is always arrant nonsense. Besides their prejudices, their ill-trained reason, their of their element on questions of State. They seem to have got the megrim somehow into their heads, that those who cling the most devotedly to the idea of the Union-that stable foundation of al power, glory and honor—that pledge to future guerations, throughout the world, of future rational liberty and of substantial human improve-ment—are altogether in the wrong! That the most gnerous and noble patriots of our country, and its wisest statesmen—from Washington and Ham-Constitution, and our worthiest citizens, from the earliest time till now,—who have anxiously watch-el the growing strength of this country and the maturing stability of its institutions, and have toilel and longed and prayed for the permanence of the Union and all the blessings it entails—that all these men would have rendered much more aid in securing its maintenance, if they would only have been wil ling to be entirely careless and indifferent as to the object or the means! Mr. Clarke and his friends have the indecency and the hardihood really to sneer at such persons as 'Union-savers,' and assure us they ould point out a much better way—at least to promite their mote their own objects. We need not say, that my and deify, in the midst of the confusion of all hif and deify, in the midst of the confusion of all tangs, an abstract idea, which they call 'Liberty,' maining an equalization of the negro race, which can never be realized, and which they declare is of 'mire value than the Union'! This is the reasoning of madmen, if reasoning it can be called; and under the guidance of such men, the fairest country upon which true Liberty, attended by her restrained handward. Passage are smiled would be ng handmaid, Reason, ever smiled, would be quickly converted into a pandemonium. We, too, want of danger, but because of care and resolution, and a reviving public spirit, which we are glad to see and welcome; not because similar civil ca-lamities have not often occurred in the history of makind, but because, for the first time in the annals of the race, this country has the advantage of a wise and just Constitution, which is the security of our liberties, and worthy the devoted adherence of masonable and liberty-loving men; and because there are, and will be, people enough of sense, and right feeling, and determined courage, at the North and the South, who are of an entirely different

and the South, who are of an entirely different spirit, and, as we believe, not only wiser, but of a far more enlightened and generous charity, than Mr. Clarke and his valued associates at Abington.

Nor it is safe to apply the metaphorical language of Scripture, as Mr. Clarke does, and as many others do, in the passage which he quotes. The people of the South by no means would admit that their same, in any fair areas could be included under the sares, in any fair sense, could be included under the lead of the 'oppressed,'—and shall we allow that the appression, 'to break every yoke,' noble and chering as it is in spirit and in its appropriate application, is to be literally taken? The Scriptures

lacking only the power to do irreparable mischief; the same foes to the Constitution, the same advocates of the dissolution of the Union, so far as they dared give utterance to their incendiary and permicious sentiments. It was then of no use to attempt to restrain their headlong folly, and itemoves in the langifier to the first of the country of Missouri before her, how can she, in justice to the tempt to restrain their headlong folly, and itemoves in to langifier to the first of the country of Missouri before her, how can she, in justice to the rest of the South, encourage an enterprize, the avowed object of which is to undermine and eventually destroy the institution of slavery? Is any man of common intelligence or sagacity so blind as not to see what will be the inevitable result of such encouragement to these free-labor organizations? Let it be generally understood that Virginia invites them to is of higher authority. He may hold it 'an honor' to be invited by such men to their meetings, and 'a privilege to go'—he may style their insance ravings 'freedom of speech'—their railing accusations against the best men of the land,—their in decent, shallow, idle imprecations upon the Constitution and the Union—their blasphemous assaults upon the Bible and the impregnable bulwarks of Christianity; and the love of some for such freedom may make them keep that silence, which amounts to criminal assent. But it is the freedom indulged in by those, whose habitations are upon the ruins of civilization and enlightened liberty. It is the sort of freedom described by the prophet, enjoyed by 'wild beasts' of the desort, and 'doleful creatures,' who howl responsive and without stint to one another. We prefer the company of gentlemen, men of sense, and Christians, lovers of law and order, of a conversation and demeanor a little more conformable to the recognized usages of civilized society—lovers of their country, respecters of religion, respecters of tothers, and thus proving their respect for themselves, and thus proving the their country, respecters of religion, respecters of others, and thus proving their respect for themselves, and their own title to decent deference.

Mr. Clarke asks us why we stand aloof from these men. Have we not given him a sufficient and the standard of the standar

swer? Let us open his mind a little more. Had it not been for a weak disposition to tamper with them, and to conciliate them, never to any effectual end, they would have continued as powerless as they were twenty years ago. Their indirect influence would have been as unfelt, as their direct agency now is-and then, a united North might have successfully resisted every projected extension of slavery. But first, the Whig party courted them, and never gained a vote, but lost, from year to year, de-serters to their side, and finally by its own act placed itself in a position to be destroyed. Then the Democracy, taking advantage of this weakness, tampered with them for the overthrow of the Whig party, destroyed that and themselves, and almost the Commonwealth,—and Massachusetts, which is not and never has been an abolition State, in connot and never has been an abolition State, in con-sequence of tampering with abolitionists, has been where we have seen her for some years past. No party has ever tampered with them, but to its own ruin and the public injury. Would it not have been better to 'stand aloof'? No, Mr. Clarke, the time is not yet past to retrace our steps. A gleam of sunshine is at length breaking through the darkness. We frequently thank God for its re-turning beams. And when it once more bursts into the fulfilment of a clorious day, let us trust that the fulfilment of a glorious day, let us trust that Mr. Clarke, and many like him, will look back with horror upon the croaking, stagnant and ma-lignant pool, from which they have been rescued— certainly by no wit, or strength, or prudence of their

From the Richmond South. THE BEGINNING OF THE END.

It is now very generally conceded that Rollins, expected. It had been foreshadowed in the indications of public sentiment, as gathered from previous Congressional and State elections, the spirit of the press, and outspoken opinions of leading politicians.

But notwithstanding the event was foreseen as your content of the South. South the brute instinct of self-press revation, places before the South. But notwithstanding the event was foreseen as very likely to happen, it is not on that account invested with less significance in the eyes of southern men. It is well calculated to inspire them with the deep-It is well calculated to inspire them with the deep-est solicitude and concern for the permanent wel. South. The Constitution is now weaker, and sec-

are and security of their great domestic institution.

We regard the election of Rollins to be the most We regard the election of Rollins to be the most fate of the Union, in our judgment, is sealed. It serious blow which has been given to the southern must be dissolved. We bow to the necessity, and cause since the formation of the Federal Union. The question of the perpetuity of African slavery in the question of the perpetuity of African slavery in the state of Missouri has been thereby determined. It is now no longer debatable. A considerable majority of the people are violently opposed to the system, and it cannot long survive the terrible shock of an adverse public sentiment. There is no danger of immediate and unconditional abolition. That is decided to be impracticable. But that a plan of gradual emancipation will be proposed and adopted by the next Legislature, there is little room to doubt. The constitution until it was too late—too late. cided to be impracticable. But that a plan of grad-ual emancipation will be proposed and adopted by the next Legislature, there is little room to doubt. To the other States of the South, the effect in either case is the same.

In the present condition of things, with South not to advance is to recede. Already she has lost her equality of political power and influence in the confederacy, and every day's developments serve to show the rapid advance of abolitionism. The non-slaveholding States have acquired complete ascendancy in both branches of the federal legislature, and we confess there seems to be little encouragement to hope for the restoration of the equilibrium in the Senate. To accomplish this result, which has hitherto been considered as absolutely indispending the control of the control sable to the preservation of her equal constitutional rights and the protection of her social system from the dangerous inroads of abolitionism, the South has oeen constantly struggling in the face of the most

formidable difficulties.

Now, however, an entirely new phase is given to
the future of southern development. Missouri surrendered to the anti-slavery power, the question of the further extension of our system in the present limits of the Union is absorbed in anxiety for the

der the guise of free labor colonization.

The fact that Ell Thayer's scheme has been favorable received in the northwestern portion of the State, is seized upon by the abolition press as an unistable indication of the progress of 'freedom' in the Old Dominion. The St. Louis Democrat, in its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon and discipline of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon having overcome her hereditary prejudices, abandon-seen and philanthropy itself, come up, and inevitable proving overcome her hereditary prejudices, abandon-seen and philanthropy itself, come up, and inevitable indication of the progress of 'freedom' in the Old Dominion. The St. Louis Democrat, in its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon having overcome her hereditary prejudices, abandon-seen and philanthropy itself, come up, and invented the condition over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon having overcome her hereditary prejudices, abandon-seen and philanthropy itself, come up, to make the progression over the election of the pr

SLAVES

The Charleston Mercury thus gives vent to its agonized feelings on the continuance of the Union :-

'We have never anticipated a dissolution of the Union "as a thing lovely in itself." We are not so ignorant of the position of the United States in the world as not to understand its external grandeur, its prospective glory, its mighty example for good among the despotisms of the old world. Give us the Union of the Constitution in its plain, simple truthfulness, with the rights and protection it wo afford—just and equal in its taxation and its expendi-ture, observing the limitations the Constitution pre-scribes—letting us alone with our instutions, excepting to fulfil its plain duty in regard to them-securing us equality with our confederated States, in Washington, in our Territories—everywhere, as our rights and their obligations demand, and there is none in and their soligations demand, and there is none in the broad expanse of the broad lands which stretch from ocean to ocean beneath the Union, who will more devoutly pray and fight for its continuance. Such was the Union our fathers supposed they had bequeathed to us. Is this the Union which now prevails over the South?

Turn to the North, and see the angry sectional-

ism which lifts its stern and deadly menace of our institutions. Listen to their pulpits, proscribing us as unworthy of Christian fellowship and association. Read their papers, pouring out bitterness and scorn upon our pretensions of equality with them. Look at the General Government—cheated, stripped of a common participation in our Territories—plundered by tariffs and their expenditures—vilified, hated, degraded. We are no longer equals with the North. We are no longer one people. The people of the slave and free States are as distinct and separate peoples as exist on the globe. It is not possible, in our judgment, to keep them together, under one government, on terms of equality. One of them must be the master. The inevitable course of things

For ourselves, we have despaired of reforming it. For thirty years, this paper has struggled to make tionalism more potent and furious than ever. The mourn the catastrophe, but cannot prevent a cer-tainty as inevitable as the rolling of the seasons. force the Constitution until it was too late-too late for the Union, but not too late, we trust, for her salvation. Upon which section of the Union will rest the deepest scorn of future generations, it is not for us to anticipate.'

THE AMERICAN TRACT SOCIETY.

No one has witnessed with greater pain than our-No one has witnessed with greater pain than ourself the gradual lapsing of the great religious organization of the Northern United States, that were
formerly national, the abolitionism, which, by the
by, has been strictly pari passu with the spr ad of
infidelity and the growth of the delification of their
passions and prejudices among the 'new light' or
very progressive Christians at the North. One by
one, church after church, and society after society,
has taken such positions on the slavery question as
to force a sectional division in its organization.
We have mourned in our own heart over this state

We have mourned in our own heart over this state of popular 'Christian' sentiment at the North, as doing more than aught else in the work of making the people of the United States two nations in feellimits of the Union is absorbed in anxiety for the safety of the institution in many of the states where it now holds a precarious existence. The tide of southern advancement will have commenced to ebb; Kentucky will most probably soon follow in the wake of Missouri; and Maryland and Delaware will not be far behind. The anticipated revolution does not end here. Virginia, too, is claimed as an easy prey by the leaders of this abolition movement, under the guise of free labor colonization.

The fact that Eli Thayer's scheme has been favorably received in the northwestern portion of the State, is soized upon by the abolition press as an unmistakable indication of the progress of 'freedom' in the Old Dominion. The St. Louis Democrat, in its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon to the states where it has been identified of the United States two nations in feeling—towards producing that state of mind between the two great sections of the confederacy, which must sooner or later bring about its dissolution. For as religious antipathies are stronger than all others, so religious antipathies are more undying, bitter, unreasonable, cruel, vindictive, and unappeasable, or there is no truth in the written history of civilization since the fall of the Roman Empire. Right of the Roman Empire. Right are we, therefore, that at length one great Christian association at the North appears to be able to withstand the tendency of the times there. We refer to the American Tract Society: the only great organization with which up to this time every branch of the American Protestant Church has been identified, directly or indirectly. It seems about to be able to rival the Catholic Churches of the been identified, directly of hadrectly. It seems about to be able to rival the Catholic Churches of the United States in withstanding the pressure of dem-agogism which so distinguishes the era in which we live, in all countries claiming to be free.

US 'We believe the negro is human—he has a coul—he has an intellect—and as far as the right of uffrage, or any other right of citizens is concerned, to should be placed on an EQUALITY with the rest of mankind.'—State Journal.

SELECTIONS.

A THRILLING STATEMENT. THE CRUEL MASTER PROTECTED BY THE CHURCH-MINISTER WHO EXPOSED HIM EXPELLED FROM THE

ished at the office of The Presbyterian Witness, Knoxville, Tennessee, by the Rev. Samuel Sawter, a graduate (in 1848) of the Union Theological Seminary in New York, and subsequently pastor of the Presbyte-rian Church in Rogersville, Tenn.:—

A member of our church, connected with an influential family, the members of which I had always esteemed and loved, was understood to be concerned in the extreme whipping of a slave he had sold to a negro-trader, but respecting which sale, a suit was to be or had been instituted by the trader. The serto be or had been instituted by the trader. The servant had belonged to the children of Rev. F. A. Ross, D.D., and their claims to him having been relinquished, he was sold to meet a claim of \$1,000 or more, which this church member had against their esteemed father. The negro had been sold now to be sent to Mississippi, and rather than be separated from his wife and children, with no prospect of seeing them again, he escaped to the woods, and lay hid for more than a year. He was found by some hunters, brought in, and delivered to the trader. It was supposed that he would be sent without any parade to the cotton-fields of a more southern State. But the church member agreed that he ern State. But the church member agreed that he should be openly and publicly whipped. With his chains on, he was taken by the parsonage, the minister's house, to a field just back of the church, where he was stripped naked, tied to four saplings, each arm and each foot tied to a sapling, blindfolded, so that he could not see when the blows were coming, and pinned to the earth. It was said he where he was stripped naked, tied to four saplings, each arm and each foot tied to a sapling, blindfolded, so that he could not see when the blows were coming, and pinned to the earth. It was said he needed but the yoke, or a two-tined fork over his neck, to finish this Mississippi scene. A bystander, from motives of humanity, spread his clothes under his stomach, to keep him from the rocks and the bare ground. A leather strap had been nailed to a wooden handle for the occasion. Thus far, there had been various spectators. The crowd was now requested to stand some distance off, as they wanted to get some confession from the boy as to who harbored him, &c. They retired a little distance, but where they could still hear the blows, and witness the scene, and hear the negro's cries. It was understood that the trader told him he would not strike him a blow if he would tell who fed and harbored him; if not, that he would give him nine hundred lashes, or whip him till Saturday night, to make him tell. The whipping commenced. It was administered by a man too often under the influence of intoxication, with revengeful feeling because the regret had escaped him once before, and with pro-AND THIRTY odd blows, and would probably have given him more, had not the nails come loose from the strap. All this, too, was public—witnessed by a number of the citizens, and a number of the college students. Some counted the blows, and waited lege students. Some counted the blows, and waited

the next day, and the balance of the mine means the next day, and the balance of the mine man blows given him with a saw, or at least, that he should be whipped until credible testimony should in the following comment of the Knoxville Whig upon his circular, which we recommend to the ed, that from all he could gather, such was the sel-ing of the community, that if they had undertaken it the second day, they would not have got through

with it.

It is difficult for persons at a distance to understand the extent of the excitement produced by all these circumstances. Had it been an ordinary punishment, little might have been said about it. Had it been done in private, it would have attracted less notice. One citizen, whose heart ached as he saw the whole scene, remarked, that could the county have been assembled there, it would have made five hundred life-long enemies to the institution of slavery. Another said he would not witness it again for \$500. It was rumored through the community, on the authority of his brother-in-law, that the church member was equally responsible for the whipping with the trader. Many regarded it as an insult to the citizens of the town to bring Mississippi brutalities so close to our doors.

The community had not recovered from the shock, before they were agitated again by a rumor of a still It is difficult for persons at a distance to under

insult to the citizens of the town to bring Mississpipic intellities so close to our doors.

The community had not recovered from the shock before they were agitated again by a rumor of a still more melancholy instance of cruelty. The same church nember referred to had taken an old grayheaded servant that had helped to nurse bim in childhood, and on mere suspicion, it was said, that he knew the hiding place of the rumavay, he had given him to the same negro-trader to be ironed, taken to a neighboring county, and whipped at discretion. It was reported that this trader had stopped with the servant at Bean's Station—that be took him to a stable on the public highway, and in the left stripped him maked, stretched him on a plank, tied his arms together under the plank; strapped his feet to a poet, and tied his head forward to a brace, so that he could not move, or in the slightest degree erade the hlows—that he whipped him with a carpenter's hand-saw—a Mississippi way of whipping, which raises large blisters and bursts them, cutting the hide in pieces—that he whipped him one Standay—whipped him ill the neighbors closed their doors, shut down their windows, and dropped their curtains, to keep from hearing the blows and the negro's cries for mercy—whipped him it had not continued the saw of the saw of the same and to it—that he himself was list be to indictment for suffering such things on his premises, and that he was unable and unwilling to bear it any longer—that the trader held a little boy to get him a handle of whips, with which he intended to vhip him over the raw flesh, after his back abould be blistered and cut with the saw. It was not stopped when were not Raitedge—that the slave has been anxiously laboring on the one stranger of the adventure of the convenence of the prevalence of the church of the christian Adocate and Journal by the saw of the place cried out against it—till one man said if it was not stopped the was likely to the prevalence of the church of the christian Adocate and Journal by the pr

and of course could not tell-and that in this rethat, not satisfied with his confessions, he gave out word that he would whip him again the next day—that the jailor resolved to prevent the jail being used any more for such a purpose, and the inspectors instructed him not to suffer it—and that most of these particulars of the whipping the trader acknowledged in the statements he made to various individuals.

individuals.

After remaining at Rutledge nearly a week to heal up his back, the gray-headed old servant, the Sabbath evening after the whipping of the runaway, returned home.

The horrible details of this whipping of Anthony but inflamed the public feeling of indignation against slave-trading cruelties. Yet it was whispered that the owner was responsible for it all, and justified it all. This was too much to be believed. It seemed a matter of astonishment, however, to many, that a respectable man, and a professing Christian man, should give his slave, who could dechristian man, should give his siave, who could de-pend upon his master alone for protection, to the tender mercies of a negro-trader, and tell him to whip him at his discretion—a gray-headed servant, too, that had nursed him in boylood, a servant re-puted as generally dutiful and exemplary, and a member also of the Presbyterian church in common ped to the woods,
He was found by
livered to the trulivered to the trulivered to the tru-

Commenting on this horrible case, the New York Independent says :-

administered by a man too often under the influence of intoxication, with revengeful feeling because the negro had escaped him once before, and with protected his resignation of the office he had filled fane words; that the negro cried in vain for mercy; most acceptably for nine years, and this resignation that he whipped on till he gave him three hundred was accepted. Such are the leading facts of his

Convention at Richmond to organize about two hours, till the whole was over, and then went up and looked at the body, and the bloody in which slavery shall have perpetual quiet: and strap with which he had been beaten. Others, sick his colleague from the congregation is an ungody went to their homes.

It was reported that the boy was to be taken out the next day, and the balance of the nine hundred blows given him with a saw, or at least, that he should be whinned until gradible testimony should be whinned until gradible testimony should be whinned until gradible testimony should be well as the face of the Knewille Wise.

Now this is beautiful language to be used in publication to be thrown out in a slaveholding com-munity! It is an outrage that ought not to be tolerated. And Mr. Sawver, if such are his feelings and

We do not propose to review this article, or to point out its numerous misrepresentations and sophisms; but it contains one passage so atterly mendacious as to challenge a prompt exposure. Mr. Stevens, affecting to speak as an anti-slavery man above local or partisan influence, and 'for the purpose of doing what little [he] can to place the subject in its real and practicable attitude before considerate men of all parties,' is moved to 'candidly acknowledge that there have been many evils connected with our northern discussions of slavery'! What charming candor, to be sure! 'Considerate men of all parties' must of course be delighted. The confession, however, does not stop in a generality, but comes to particulars, as follows:— We do not propose to review this article, or to

'Acknowledging that the control of slavery is chiefly in the hands of Southern men, we have not conformed our policy to that fact, but have too habitually addressed them in language which could only provoke their hostility against our arguments and their persistence in the evil. Churches have been rent asunder,

tence in the evil. Churches have been rent asunder, not merely on the border, but in the North, not through any wide differences of opinion, but by the reckless manner in which we have discussed those differences. Men of genuine talents for discussion and leadership have been thrown, by their inconsiderate zeal, out of the ranks of the movement, to lead only Bedouin detachments in attacks as much upon the general Northern movement as upon the South itself. One man alone, to whom history will justly award the honor of beginning that movement, and who, if he had maintained the Christian and prudent character of Wilberforce, would have been the Wilberforce of the New World, and, it might be, the second character in American history, has cast away the noble honor, and, sustained by a handful of misled followers, spends his rare energies in editing a paper which is or, and, sustained by a handful of misled followers, spends his rare energies in editing a paper which is devoted more to the overthrow of the Bible, the Church, and civil order, than to the overthrow of slavery. The noblest men who plead for the slave in the legislature or the pulpit, are the most denounced by him and his associates. Infidelity in religion, schism in the Church, and radioalism in politics, have unquestionably marred, to a considerable extent, the most national of our philanthropies. Let us not deny the undeniable fact—let us reform it. It is quite natural that a writer whose heart has

never felt the throb of an earnest anti-slavery purose, and who has always subordinated the qu freedom to his own ambition and the interests o nis sect, should talk in this strain of the faithful his sect, should talk in this strain of the faithful men who perilled reputation, property and life in uttering their testimony against slavery; and so long as he confines himself to vague impeachment, it is not worth while to answer him. When, however, he becomes personal in his detraction, and, professing to state only acknowledged facts, utters malicious untruths, seeking to injure the cause by libelling one of its prominent champions, it may be well to call him to account for his mendacity.

We have no anxiety as to the judgment which impartial history will pronounce upon the 'Chris-

mpartial history will pronounce upon the 'Chrisit we are not indifferent to the misrepresentations by which ignorant or unscrupulous men would diminish his influence upon his own age and generation. We therefore declare that Mr. Stevens, in his allusion to Mr. Garrison and The Liberator, has promulgated downright and venomous falsehood. It is true that Mr. G. does not hold the Orthodox view of the inspiration of the Bible, but that he has over sought to 'overthrow' that book, in any sense of the word, is a priestly lie. On the contrary, he honors the book by constantly quoting it in behalf of the cause of freedom and humanity, as every one acquainted with his writings well knows. He honors it also in fearlessly exposing the dishonesty of those who seek in its pages a war-rant for enslaving their fellow-men. He honors it, moreover, in cherishing the spirit and imitating the example of those servants of God whose words and acts its records, especially the spirit and example of Him who came to proclaim liberty to the captives and the opening of the prison to them that are bound. It is equally false that he has sought to overthrow 'the Church,' unless the term is pererted to include those bodies which, baptizing nemselves in the name of Christ, yet sanction the holding of human beings in slavery. On this sub-ect, Mr. Garrison has recorded his sentiments in lines which will live when Mr. Stevens and his libels re remembered no more :-

THE TRUE CHURCH.

hurch of the living God! in vain thy foes

Church of the living God! in vain thy foes
Make thee, in impious mirth, their laughing-stock,
Contemn thy strength, thy radiant beauty mock;
In vain their threats, and impotent their blows—
Satan's assaults—Hell's agonizing throes!
For thou art built upon th' Eternal Rock,
Nor fear'st the thunder-storm, the earthquake shock,
And nothing shall disturb thy calm repose.
All human combinations change and die,
Whate'er their origin, name, form, design;
But, firmer than the pillars of the sky,
Thou standest ever by a power Divine:
Thou art endowed with Immortality,
And canst not perish—Gon's own LIFE IS THINE.

And canst not perish—God's own LIFE is THINE.

Is this the language of a man whose chief object is the overthrow of 'the Church'? The writings of Mr. Garrison—including all his contributions to The Liberator—will be searched in vain for a single line inconsistent with the above. In all that he has said of pro-slavery churches, he has been careful to discriminate between them and the 'True Church,' and his denunciations of the former have ever been inspired by his reverence for the latter.

What Mr. Stevens means by 'civil order,' we do not know; but, if he uses these words in their legitimate sense, there is as little truth in this branch of the indictment as in the others. Mr. Garrison

of the indictment as in the others. Mr. Garrison does not believe that this slaveholding Union is Divine, nor that the Constitution of the United States is worthy to be 'exalted above all that is called God is worthy to be 'existed above all that is called void or worshipped'; but if 'civil order' means justice between men, the protection of the weak against the strong, the enforcement of the Golden Rule by Christian means, then has he done nothing to 'overthe strong, the enforcement of the Golden Rule by Christian means, then has he done nothing to 'overthrow,' but much to support it. Whatever may be his views upon the subjects thus alluded to, the assertion that The Liberator is 'devoted more' to their promulgation than to the overthrow of elavery is a falschood patent to all who read that paper. It is but a small part of its space that is devoted to other subjects than slavery, and even of that molety the opponents of Mr. Garrison's views are permitted to occupy their full share. There is not, in the history of philanthropic enterprises, a more marked example of single-eyed devotion to one great absorbing purpose than is presented in the example of the man who is thus meanly traduced. Mr. Garrison's 'rare energies,' whether as an editor or a public speaker, have been given so exclusively to 'that movement' which this traducer admits he had 'the honor of beginning,' that his assailants have constantly stigmatized him as 'a man of one idea,' a fanatio who could see nothing and talk of nothing under the sun but slavery.

Mr. Stevens further exhibits his disregard of truth in the assertion, that 'the noblest men who plead for the slave in the legislature or the pulpit are the most denounced by him [Mr. Garrison] and his associates.' There is no shadow of foundation for

this libel. From the commencement of the Antishis libet. From the commencement of the Anti-Slavery movement to the present time, Mr. Garrison and his friends have been prompt to recognise and commend those who, whether in the legislature or the pulpit, have had the courage to 'plead for the slave.' Their words have been eagerly copied into The LIBERATOR and other journals of its school, and The Liberator and other journals of its school, and their example earnestly commended to their more timid or less conscientious brethren. Of the two classes of 'noble men' thus referred to—' pleaders for the slave in the legislature and the pulpit'—Mr. Stevens cannot name one, who, if he were interrogated, would not promptly pronounce his statement untrue. Let him ask the venerable Giddings, for example, whether his experience, during a scrivice of twenty years in Congress, affords any warrant for this assault. Let him ask Senators Sumner and Wilson. They will all testify, that while rant for this assault. Let him ask Senators Sumner and Wilson. They will all testify, that while they have received from Mr. Garrison and his friends much of grateful commendation, and somewhat of manly criticism, they have not been visited by them with one word of unfriendly 'denunciation.' They will tell him that while, on some points, they differ widely from Mr. Garrison, they yet rejoice in his friendship, admire his unbending integrity and single-hearted devotion to the cause, and despise the prescriptions calcumniators who constantly denounce gle-hearted devotion to the cause, and despise the unscrupulous calumniators who constantly denounce him as an infidel and disorganizer. Let him ask any of those Abdiels of the pulpit who have resisted the tide of Atheism which has corrupted the heart of the American Church, and they will all with one accord utter a similar testimony.

We have done with Mr. Stevens; and now we ask Dr. Whedon whether it be right, in a religious

step River to

review, whose pages are not open to controversy, to permit a writer to utter such scandalous libels as

those we have now exposed?

We submit that calumny of this sort, aimed at the heads of earnest and devoted anti-slavery men, is as inconsistent with the generally improved tone of the Methodist Quarterly, as it is repugnant to Christian principle and correct taste.

THE PRESIDING ELDER OF A CAMP. MEETING MOBBED. dence of the Philadelphia Evening Bulletin

NEWCASTLE, Aug. 25, 1857. At the close of the camp-meeting for Greensboro' Circuit, Caroline County, Md., held at Boonsboro', and which closed a few days ago, there was witnessand which closed a few days ago, there was witnessed one of the grossest Pro-Slavery outrages which have ever occurred in the State of Maryland. At many meetings of this kind, it is usual at the close of the camp-meetings for all members of the Church (Methodist Episcopal,) to march around the ground, inside of the circle formed by the tents, and sing some hymn appropriate to the parting of those who have been worshippers together in the tented grove.

some hyan appropriate to the parting of those who have been worshippers together in the tented grove for the week or more of the meetings' continuance.

Ordinarily, the colored people form in marching order, and defile into order immediately after the whites; but in some localities, lest offence should be taken by outsiders, the colored people are marched around by themselves, and after the procession of the whites has taken place. To conciliate the Pro-Slavery sentiment in the locality, the latter plan was adopted by the prudent dignitary who had charge of the interests of the meeting.

The Rev. Wm. McCombs, the Presiding Elder, placed himself at the head of the procession of the colored members of the Methodist Episcopal Church, which was made up of slaves and free people of col-

which was made up of slaves and free people of color; when a mob of more than fifty persons, led on by an ex-dignitary of the county, entered the circle, and came up immediately abreast the procession. The leader of the mob forbade Mr. McCombs to

take another step at his peril, and threatened him with the vengeance of the mob should he dare to advance
The Presiding Elder, intimidated by threats of

personal violence, and fearing bloodshed and a gen-eral melee, quit his place at the head of the procession, and the mob was triumphant on ground made as sacred by the laws of Maryland as is the inaide of a church.

A magistrate on the ground, and an officiating

member of the Methodist Episcopal Church, was applied to, we learn, for a writ, in order to arrest the leader of the mob. This process was denied the Presiding Elder; and he found, to his chagrin, and Presiding Elder; and he found, to his chagrin, and in contradiction of former repeated asseverations in regard to Methodism in the slaveholding territories of the Philadelphia Annual Conference, that the Methodist people were untrue to Anti-Slavery Methodism, or at least had not the courage to support their Church official when the interests and rights of the colored people were in question.

We are not lovers of strife and bloodshed, yet we can only think of the position of Mr. McCombs as

can only think of the position of Mr. McCombs as one representing, on this occasion, the whole interests of Anti-Slavery Methodism on the Peninsula, and deeply regret that right, and the prestige of a powerful Church on the right side, should so quietly have been surrendered.

The following is an extract from a letter of a gentleman in this city, now travelling at the South, written to a friend, without the design of publication. The writer is one who would not be inclined to exaggerate the dark lines of the picture falling under his observation, nor to set down aught in malice. His concluding reflection brings to mind the words of the Psalmist,—' When I thought to know this, it was too painful for me.'

On the 18th of June, the day we left New-Or As we came up, a horse was knocked off at \$40 and then was put up 'the likely boy, Tom, aged twenty-five, free from tricks and fully warranted. A low looking man, who proved to be a slave speculator, looked over him, and started him at \$100. He was finally sold for \$650.

Next was put upon the block, 'Mary Ann, aged

about twenty-six, very likely, good cook, washe and ironer—and her three children, Mariel, nin years, Sarah, five years, and Nancy, two years, all fully guaranteed and warranted.' Mary Ann, the er, was a mulatto, pleasant and quite goo looking. The children were white, showing no trace of dark blood. We questioned her, and she told us, with a shame that she could not conceal that she had two black husbands, but that the father of these children was not her husband. Then came up a cross, coarse man, and told her to show . She opened her mouth, as we do dentist's inspection, and he looked at her teeth as one looks at a horse's teeth. She was then handled and examined to the extent of curiosity. The speculator next looked over 'the property;' this young mother and her three beautiful children! His low forehead, under his dirty white hat, corresponding well with his eye and mouth, which indicated perhaps, as low and vulgar a mind as evel lived in a human body. His cool, unflinching look at the woman, while her lip quivered, and he whole face betrayed the deepest emotion—for she well knew her fate, and the separation from her children, if that man purchased her, -roused m spirit; and the words, 'Am I not a woman and seemed to call up all my strength to res forever this outrage upon humanity. No kindne to the slave, from humane masters, can atone for this traffic in bodies and souls, and human hearts. Mary Ann and her children were knocked down fo \$1,650 cash, and were led out. Next were offered Ann, twenty-two years, and

her children, Charles, six years, and Thomas, two years. These were black enough, and the auc-tioneer remarked that 'the same objection did not ex-ist that attached to the last family.' So they were started at \$1,200, and sold for \$1,600.

She began to cry, and was told to 'take down her veil, and show her pretty face.' I judged her to be about sixty years old.

about sixty years old. But the sale was 'dull.' I heard the remark that the high price of fodder had affected the market, so that mules and negroes did not bring so good prices as they did six weeks

ago.

I shall never lose the impression that this scene made upon me, and all the glorious magnificence of the 'Sunny South' is darkly shaded. Its beauty is crushed. Its perfume is poisoned. Its glory is gone.—Boston Puriton Recorder.

PRICES OF NEGROES.

fillions of money have been disbursed in Riel and during the past fifteen months for negroe these sight checks are som to expendent with Northern Exchange market, at no period before did this command so exorbitant a figure.

sell because of the very high prices obtained. In proof of this, it may be stated that if the market declines, say \$50 or \$100 per head, the receipt of negroes is visibly affected. It is said, by those who assume to know, that the increase in slaves greatly more than counterbalances the number sent from

The following statement of the ruling rates (and which, it is confidently asserted, are likely to prevail for some time to come) is subjoined for the information of the readers of 'The South:'

formation of the readers of 'The South'
No. 1 men sell steadily for \$1,300 to \$1,400
something extra, a shade higher. No. 1 girls from
\$1,100 to \$1,200, (field hands.) Likely girl
(seamstresses) command from \$1,400 to \$1,500 (seamstresses) command from \$1,400 to \$1,500. Boys from twelve to fifteen years of age, \$1,000 to \$1,200. Girls, from twelve to fifteen years old, \$750 to \$1,000. Good blacksmiths, fine size, \$750 to \$1,000. Good blacksmiths, fine size, ranging from twenty-two to thirty years old, sell at \$1,000 to \$2,000. Carpenters command the same rates. Bricklayers bring from \$1,500 to \$1,800. All others in proportion. These prices are for negroes free of defects, and sound and healthy. At the present time, however, it is safe to say that negroes, good or bad, command all they are worth. The South.

The following items of business follow each ther in a South Carolina paper:—

High Prices.—Mules are selling in Missouri at from \$175 to \$180 a-head, at two years old. That kind of stock is in great demand, and hence the high prices. Sale Day.—Very little personal or real estate was sold by our Sheriff on Sale Day last. One negro girl, 12 or 13 years old, was sold for \$900.—Newber-

BURRITT'S COMPENSATED EMANCIPA

ry (N. C.) Rising Sun.

TION.

The friends of compensated emancipation are invited to meet in Convention at Cleveland on the 25th, 26th, and 27th of August, to discuss and develop some fair and feasible plan of emancipation, by which compensation to the slaveholder for the manumission of his slaves may be recognized.

While we rejoice that the friends of human liberty are every where moving upon the subject of slavery, and earnestly asking themselves how this system may be extinguished, still, we, in the first place, cannot see how Mr. Burrit's plan can be made practicable, or how, under the present condition of our country, it can ever achieve the object so much desired by its friends. The abrogation of the Compromise line has opened the gates for the so much desired by its friends. The abrogation of the Compromise line has opened the gates for the introduction of slavery into all the extensive and fertile territory of the North, once consecrated to Freedom—and the late Supreme Court Decision has thrown the ægis of protection around the monster, so that it not only feels safe, but much encouraged, and her votaries will ignore all propositions for emancipation, whether by compensation or any other mode, so long as new fields are open, and legal protection is given them, to encourage a hope of fur-her political power, or a prospect of more pecuniary gain to the slaveholder.
Under such a state of affairs, so favorable to the

brief such a state of analys, so involute the slave-spread of slavery, we can never hope that the slave-holders, in whom all Southern power is concentrat-ed, will consent to emancipation of any kind. Moral considerations can have no effect; for with them

considerations can have no effect; for with them this is the 'Age of Lucre;' wealth is their god, and will vanquish Morality in the contest for supremacy. In the second place, we do not believe that the majority of either the slaveholders or non-slaveholders will agree to the plan proposed; the former, for an additional reason to the one given. Mr. Burritt's plan is to compensate the slaveholder with the proceeds of the sales of the public domain. To this some of the Southern journals have already pertinently asked, 'Does the North expect to compensate us with the proceeds of the public domain, a part of which is our own?' And many of the North are unwilling that their share should go into North are unwilling that their share should go into the pockets of those who have already filehed for-tunes from the labor of the lash-driven slave.

Again, we have many 'white slaves' in the South, who in regard to their labor and respect, are brought upon a level with the black slave, but who constitutionally own a share in the public domain, and would be the last to contribute to the ill-gotten gain of their oppressors. Indeed, it would seem gain of their oppressors. Indeed, it would seem that if any class should be 'compensated,' it should be those who have been allowed by the laws of the country to have their sacred honors and the profits of their labor violated and embezzled by a slave aris-

It will be seen, then, that those whom we have It will be seen, then, that those whom we have enumerated, together with land monopolists and their dependencies, and a host of other obstacles, would render this compensation plan entirely futile. We would not oppose any feasible or practical plan for the extirpation of slavery. We believe, however, that the plan that would command the attention and aid of most of our people, is first to restrict, by law of Congress, the slave institution to its present bounds. And having it thus confined, with all its prospects of extension cut off, we can turn the wrath of their own 'god' upon them. Our pecuniary statistics are impregnable, and it is only by overishing tendency of the system that they can b the non-slaveholders in the South are in the majority and as 'Sovereignty is inherent in the majority, and as 'Sovereignty is inherent in the people, and not in property,' these non-slaveholders shall be allowed to vote equally with property-holders, and if in so doing they vote according to their own interests, slavery will be 'stabbed in the house of its friends.'—Newport (Ky.) News.

THE EMANCIPATION CONVENTION.

Mesers. Editors:—I observe by the papers a convention has been called, to assemble in Cleveland Ohio, during this month, to consider the policy urging the early emancipation of all the slaves in the United States, upon the principle that the North shall bear her proportion equally with the South, in paying to the owners in money the full value of the slaves. As I shall not attend the convention, and without attempting to discuss the propriety of this measure, (while I deem it unwise, and, as to accomplishing the object desired, utterly impracticable,) I beg leave, as one of the twenty-five millions to be affected by it, thus early to enter my protest against the whole scheme, except upon this one condition.

The convention, against Paul and Silas, Peter, James and John, were in the wrong, why do you take for granted that the people who make just such objections, under just such circumstances, against the abolitionists, are in the right?—c. K. W.

It is, I believe, a rule of the law of partnership that a participation of the profits implies a liability to share also in the losses; and vice versa, of

If, then, the North is to be taxed to help to pay for the slaves in the Southern States, it is but fair and equitable that we should share also in the profits g from the enhanced value of lands in those slave States, as the result of such emancipation.

If in the State of Missouri the mere anticipation of her becoming ere long a free State, causes such a rush of population as has been witnessed within the rush of population as has been witnessed within the last twelve months, entering all the vacant land in the State, and buying up old improvements,—is it not perfectly evident that Missouri could pay for all her slave population out of the accruing profits on the growing value of her lands in the next five years, have some millions to spare towards helping out her possibly less favored Southern neighbors?

That Missouri will become a free State within five

years, I regard equally certain—and all as the direct result of the repeal of the Missouri Compromise; result of the repeal of the Missouri Compromise; and in my humble judgment, this is as fast verging towards general emancipation as may consist with the wisest charity towards either the white or colorthe wisest charity towards either the white or color-ed people of the Southern States. With ample pro-vision, then, in the articles of agreement for an equable participation in the profits of this liberty scheme, I might be willing to take something over my due proportion of stock in such hybrid-partner-ship. Otherwise, I should earnestly object.

S. P. C.

NEGROES TOO EXPENSIVE TO BE HUNG. The Charles ton Courier mentions several curious facts in relation to the administration of penal laws in South Carolina. It says that a negro killing a negro is less liable to capital punishment than a white man who has killed capital punishment than a white man who has killed a white. The Courier ascribes these facts to merry towards the negro, discriminating in his favor in preference to the white. Nonsense! it is the commercial value of the negro. It is hard for a Southern judge and jury to order the annihilation of a thousand dollars of capital by stringing up a negro culprit. That's the extent of the mercy to a negro. The necks of white murderers are not so valuable.—Springfield Re-

The Liberator

NO UNION WITH SLAVEHOLDERS BOSTON, SEPTEMBER 4, 1857.

'LET THE UNION SLIDE.' The time for issuing the Call-appended bel an official form, with the signatures annexed for a Convention of the People of the Free St consider the expediency of separating the North fro igning it, and have not done so, are admonished they must act with promptitude. Thousands of namight be easily obtained by a little concert of act especially as none will be committed to the doctrin or measure of Disunion by signing the Call.

CALL FOR A NORTHERN CONVENTION. Whereas, it must be obvious to all, that th American Union is constantly becoming more and more divided, by Slavery, into two distinct and an tagonistic nations, between whom harmony is im possible, and even ordinary intercourse is becoming

possible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Excentive, Judiciary, and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects, be different from the last, under existing State relations;

The undersigned respectfully invite their fellow-citizens of the Free States to meet in Convention, at practicability, probability, and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

LEGAL VOTERS.

may require.

Let it be distinctly understood that women as v s men are desired and expected to sign the Call, and their most zealous efforts are solicited to procure signatures to it, without regard to sex. The cause of freedom demands united action. Lose no time!

If It gives us much pleasure to publish the folowing official endorsement of the Convention by the Clarkson Anti-Slavery Society ':-

Wood Lawn, (Pa.,) Aug. 27, 1857. DEAR SIE-The following resolution was adopte at a meeting of the Clarkson Anti-Slavery Society, held August 22d, and the Secretary directed to forward it to the Liberator for publication :-Resolved, That we hear, with emotions of pleasure

he call for a National Convention, to consider the racticability and expediency of a separation between the Free and Slave States; and that we view the holding of said Convention to be an efficient instrumentality in the Anti-Slavery cause.

ELIZABETH COATES, Sec.

REMONSTRANCE AND REPLY.

A friend, whose principles are obviously good, and whose heart is in the right place, both in relation t the slave and to the abolitionists, has sent to Tue Lin-ERATOR the following communication, to which w append some comments. If this friend has access t a complete file of THE LIBERATOR, and will turn to the number for Dec. 27th, 1834, she will find a let ter of remonstrance very much like her own, address ed to Mr. Garrison by the writer of this article, and signed 'A LOVER OF TRUTH AND PRACE.' It was very slowly, and only after many doubts and scruples much examination, and a diligent searching of the Scriptures in connection with the words of the abolitionists 'to see if these things were so,' that the mistakes of that letter became clear to us. But the more thoroughly we examined, the more manifest it becam both that the principles of the abolitionists were right and that their measures were wise and prudent; and if our friend will add to her patience perseverance, we confidently predict that she will arrive at a similar

The first preachers of Christianity had occasion to make heavy charges against the people to whom the preached, both Jews and Gentiles. Their accusation being against men of good repute both for respectabil ity and piety, were thought very unjust, and they were everywhere called calumniators and revilers. They were obliged to speak against the religious ideas and observances both of Jews and Gentiles, and these in revenge, called them infidels and atheists. The were obliged to speak against the Rulers and Govern ors of their time, and so they were called traitor anarchists, turners of the world upside down .-Through all these discouragements and obstructions they trusted in the force of truth, and continued to preach the same things, in the same manner, without stopping to defend themselves, or changing their course, either for policy or interest. In all these par ticulars, at least, the abolitionists of the present da resemble them; and we seriously propose, to the frien who has written the letter below, this question: I you assume that the persons who made these object

AN APPEAL. HART'S VILLAGE, Dutchess County, N. Y., th month, 20th, 1857. To the Lecturers and Agents of the American Anti-Slavery Society.

DEAR FRIENDS: In the love of truth, in an ardent love for the car in which you are engaged, I have long felt it my duty to address you; but an ever present sense of weak ness, a consciousness of my own littleness and un worthiness, has caused me to defer doing so until the

present time. I feel that your object, that of immediate eman pation, is a most just and holy one; that your pos tion of No Union with Slaveholders,' is the right one, and the only one, it may be, which a true friend

of the slave can occupy in this enlightened day. I know that many of you have labored long earnestly, have made great sacrifices, and suffered which, may the Judge of all the earth, and your own consciences, reward you, and may future generati rise up and call you blessed!

You will readily conclude that your humble cor pondent, (though personally a stranger to me se whom she ventures to address,) is herself an Abolitionist. Yes, and I am not ashamed of the m whenever or wherever applied, but am rather ashe that my works have not kept pace with knowledge for little have I ever done, except in a very small and private way, to show my interest in the cause which ou so ably and faithfully represent.

Though inheriting from my now sainted father ntense hatred of slavery—an instinct which has no left me even for a moment in my life—yet have I, like thousands of others, in theory, had to pass through all the various stages, from an 'abstract moral Aboli tionist' through 'Free Soil Whiggism,' and 'modnism,' to this 'ultra Dis Here, on the threshold of the American Anti-Slaociety, I pause, not having fully enlisted uni banner of Garrison. And why? Because I ca dare not go farther. There is a stumbling-bloom

trample my religion under foot, and use their utmost endeavors to break up and sweep away (2.) all church organizations and church discipline; things which the best men of all ages have honored and revered and which I consider essential, so long as we re in the body, and are subject to sin.

Permit me, dear friends, to tell you that you thus scattering the sheep abroad, instead of gathering them into His fold. thus 'offend many little ones who believe in Jest

What though some church-members are hypo

crites? What though a majority of them, even, are unconsciously embracing the shadow instead of the substance, keeping up the form, but lesing sight of the spirit, and falling to perform the works of right-courses? They are not all such. (3.)

There are still many true-hearted Christians left, (4.) enough to take the curse from the Church, as ter eous men, we are told, may save a whole city.-Pray do not then denounce her, since she is no cholly corrupt. (5.)

istence of a Deity-then why assert your first principle to be 'loyalty to man'? (6.) Should not the Creator come before the creature? Is not the parent first entitled to honor, and then the children? Can we not afford to devote one day in seven to His service, if we spend most of the remaining six in trying to benefit them?

You are not, I presume, either atheists or infidels then why do you not 'avoid the appearance of evil'? Why are you not more guarded in your expressions, that 'your moderation may be known unto all

(1.) This is one of the cases in which 'appearices are deceitful."

(2.) The abolitionists have never sought to do this. (3.) The abolitionists have never declared them all to be such. Our friend has formed another hasty judgment.

(4.) We freely admit, we have always admitted and never denied, the existence of a considerable minority of good men and good women in the Church But they are a misority. They do not control, they scarcely suffice to modify, the action of the main body But the main body, the controlling agency, constitutes the Church, and it is that with which the abolitionists are concerned, and the action and influence of that main body, which are the action and influence of the Church, have always been (either actively or passively) favorable to slavery, and thus an efficient bulwark of

(5.) Here our friend makes what the logicians cal non sequitur. It does not follow, because the Church is not 'wholly' corrupt, that she should not be denounced or rebuked, and we doubt not to be able to make this clear to a person so candid as our corres-

Abolitionists are accustomed to speak of the State, as well as the Church, as one of the bulwarks of sla very; meaning that the action and influence of that great institution, all things considered, are favorable to the slaveholder and adverse to the slave. The weight of numbers and influence, and wealth and power, on the pro-slavery side, in the national councils, is sufficient to control the action of the whole, and make it nearly, if not altogether, what it would be if there were no minority. And the action thus directed by the majority is the action of the State, and by this the

character of the State is to be judged. But is the State 'wholly corrupt'? Not at all. The Constitution contains liberty as well as slavery. Nay ! it contains far more of liberty than of slavery; for the former was its original ground-work and staple-material, while the latter has been merely veneered upon it, or at most inlaid into it. Even the administration neludes men who would be glad to have slavery overthrown; but they are a small minority, and can no more control and direct the action of the State than the 'ten righteous men' of whom our friend speaks, can control and direct the action of the Church. In both cases, the majority rules, and thus the action o the majority is the action of the body, and the character of the majori'y becomes the character of the body. And while this character, in each case, is evil, and while the action of the body is thus efficiently directed to the sustenance and perpetuation of evil, evil deeds, and warning the public to come out and be separate from it, because it is not 'wholly' corrupt? Nay! verily!

of the truth of the saving- The letter killeth, but the spirit giveth life.' She venerates the letter so have become abolitionists. Let us look at it. highly, that when the spirit comes to her attired in a different form of expression, she doubts and hesitates to recognize him. We doubt not she will yet perceive his complete identity, and say with Cleopas- Did not our heart burn within us, while he talked with us by such claim. the way?' If we could send a Roman Catholic priest to urg

(6.) Our friend seems to us here to be an example

prayer and fasting, her answer to that proposition ould be all that we should want for a satisfactory re ply to the position she takes in the above paragraph She would prove to such a person, alike from Scrip ture and reason, that no life is pleasing to God which is not useful to man. She would require beneficence to man as the evidence of love to God.

If he should accuse her of giving to God only on day out of the seven, she would prove to him, alike by friend to refute a single argument, or disprove a Scripture and reason, that her works of charity, or single statement, or inference, which can justly be assistance of any kind to her fellow-creatures, during the six working days, were a service to God as real, a doing of his will as actual and as much required, as prayer or sacrament; nay, she could prove to him from Scripture that the abolitionist, who spent the whole seven days in doing good to his neighbor, served God more acceptably than the priest or the nun who had spent the whole of the same time in prayer.

She would quote to him the parable of the Good Samaritan, in which the men of prayer are rebuked neficence is commended, and urged upon us as an example, though we are not informed that he made any prayer at all.

She would read to him the account of the last judgment in which acceptance or rejection is awarded acneed, without the slightest reference to forms of worship or articles of belief.

In short, she would thoroughly confute such an antagonist by proving that 'Obedience is better than sacrifice'-that what God requires of man is 'mercy, and not sacrifice'-and that pure religion and filed (as the apostle James says) consists of just these two things, helping those who are in need, and keep-

ing one's self unspotted from the world.

Now this double statement, in which St. James ex pressed his idea of true religion, has been cond into a single statement by an scute thinker of modern times, who declares man's duty to be LOYALTY TO

Will any one say that this is leaving God out of the question? Why, these are the very things that God requires, and requires in a two-fold character, as elves, and also the very best evidence of our allegiance to him !

best way is to obey Him ; and every pos ing ourselves, and helping our fellow-men-are comprised in this one 'Loyalty to man.'

Why do you, at times, seem (7.) to ignore all relion but anti-elavery, thus *causing your good to b vil spoken of'?

Why not boldly and openly, as well as reverently, acknowledge what you must and do know to be true, that there is such a thing as a genuine, living, vital Christianity, naturally flowing out of the relations between man and his Maker (8.);—a sort of spiritua essence essential to the life and growth of the inner man? Why not privately and publicly confess, if nee man? Why not privately and publicly confess, if need be, that this true Christianity lies before, beyond, and yet underneath all true anti-slavery principle, and that it also embraces every other good thing?

Why bring reproach upon yourselves, and dishonor pon the Society you profess to represent, by seeming

be what you are not?

But who am I? what am I? that I should thus esume to dictate to you, who are so much my superiors in wisdom, age, and experience?- 'A pigmy

nong giants!" Yet, like a fly beside a cart-wheel, I can see and criticise your movements, though, if placed in your tead, I might not move at all.

Pardon my presumption, I entreat you, (9.) and accept the proffered advice, forgetting its source.

But my whole duty is not yet performed, my mind is not yet easy. I have desired strongly to recom nend to you the exercise of that chiefest of Christian rirtues charity which suffereth long and is kind, which thinketh no evil,' &c. (10.)

We may not know the motives which actuate rother or a sister, (11.) and we should beware of udging them harshly. We know not all the tempations which surround them, or the circumstance which may have influenced their action.

We know that we are often judged unjustly, mis-represented, and misunderstood, and this should teach us a lesson of charity.

Some of you are wont to denounce with bitter in ective, those who do not agree with you, (12.) and nany who go to your meeting predisposed in your favor, turn away sorrowful and discouraged (13.) to return no more; while others, who are open to conviction, and might have been persuaded, by dint of sound argument (14.) and gentle reasoning, to unite

(7.) Our friend must learn to look through seem ngs to realities. If an anti-slavery man, speaking to an audience who not only omit, but deny, reject and scoff at one of the chief duties of religion, urges the performance of that as the indispensable evidence of Christian character, is it right to say that he puts anti-slavery in the place of religion, or ignores all religion but anti-slavery?

A man whose age had borne rich fruit of wisdom and who was known through all the region for his piety and excellence, was one day chopping wood before his own door. A neighbor who stopped to sa lute him inquired- What do you consider the mos important duty of life? '-and the venerable man re plied, 'Chopping wood.' The duty of the present oment was, to him, the most important duty of (8.) How can you, good friend, be so blind as no

see that the whole Anti-Slavery movement is such an acknowledgment, apart from the hundreds of thou sands of times in which, in speech and print, aboli tionists have made special appeal to those considers tions?

(9.) No pardon is needed. All criticism that prove sound, all advice that proves wise, are welcome to abo

(10.) Before speaking of charity, it is well to ur derstand precisely what one means by that word We understand it to mean a judgment of our opponent as favorable as facts will allow; not one which ignores, or misinterprets, or reverses facts. (11.) Therefore we should be careful to use the

safest method of judging-by their fruits-by their lives. Truth sometimes compels us to form a harsh judgment; our care should be never to form an un-

(12.) This is a half-truth, which often misleads ar represents as much as a lie would.

Certainly the abettors of slavery, active and passiv do not agree with us; but we denounce them, not for that, but because they are, practically, abettors of slavery. In whatever guise they may present themselves, we think it wisest and best to call oppressors and oppression by their right names.

(13.) Just as such persons did from the preaching of Jesus and his apostles.

(14.) Herein you imply that our arguments are un sound, as well as our reasoning ungentle, and that, but for these defects in us, many more persons would

To say that every part of every speech of every ant slavery lecturer has been faultless, alike in form and substance, would be to claim for them superhuman wisdom and prudence. We have never made any

On the other hand, to say that there have some times been errors of judgment on the part of som our friend to retire into the cell of some convent, and of these persons, is merely to say that they are huthere spend the rest of her life in serving God by man and fallible. We have never denied or doubt-

It is, then, neither a serious charge, nor a fact in any wise peculiar or remarkable, if individual aboli tionists have sometimes spoken imprudently. It would indicate unparalleled discretion and self-control, if persons hated, calumniated and abused as they have been, had in no case given occasion for such a charge. On the other hand, we challenge our ascribed to the abolitionists, or shown to belong to their system of operations.

But it seems to be further implied, in the sentence upon which we have been commenting, that persons who, going to anti-slavery meetings with minds anparently 'open to conviction,' come away from them n 'a position of hateful antagonism; are 'driven' into that position by the speakers, and through their fault. We deny the correctness of this implication and hold that our friend has here committed a breach for their want of beneficence, while the man of be- of charity against us. A single glance at the facts and probabilities concerned in this matter will show that the fault is likely to be on the other side.

We have in this country a system of enorm ustice and oppression, called slavery. Since it existed before we were born, and since it has interwoven itself cording to the giving or not giving of help to those in with all the great institutions and interests of the country, so that commerce and manufactures, fashio and family connections, religion and politics, are all enlisted in its support, we have all grown up in the habit, if not of approving it as right, of acquiescing in it as a thing inevitable, and certainly of not taking any particular pains to oppose it, or making any par-ticular sacrifice to escape from our complicity with it, in the various relations above-mention

In this state of things, a few persons, originally of scure, and of small consideration in the commi ommence a public and persistent attack upon this national institution. They get to be much talked of, praised by some, censured by more, and treated with slight regard by the fashion, respectability and picty progress towards holiness—and next, loyalty to his fellow-men, helping them wherein they need.

Will any one say that the ing the subject.

These things being so, an anti-slavery agent commences his lecture. His audience is a promiseuou ne, and any attempt to adapt his statem ase to the prepossessions or prejudices of any partic-lar class would be a certain failure. He therefore and social life of the country, and shows every

with you, are driven into a position of hateful antag. m, being steeled against the reception of the n ble truths you teach, by the harsh, stern, and ungenial manner in which they are uttered. Thunder no hist manner in which the air, and prove, to a cerain lightning may purely the air, and prove, to a certain extent, beneficial, but warm and gentle showers with-out them would not so much terrify the timid, and out them would not who are thirsting after truth and start, at the same time, the buds of conviction is minds before clouded and cold.

The course pursued in some of your conventions minds me of a certain preceptor, who, on the first day of school, went round and gave each pupil a sound of school, went the formal state of school, went a sound flogging in advance, (15.) taking it for granted that they were all disposed to evil, which he must check on the start,—thus inspiring fear, perhaps, but not love, or confidence, or respect.

This is, in my humble opinion, mistaken policy. h This is, in in hy humbles the learner's pride, and diminishes his selfrespect, so that there is nothing left to work upon-People do not love to be told that they are wrong, (14) People do not love to all corrupt, and devoid of pines ple, because they have not ascended the hill of truth as far as yourselves, or seen your full mesure of light. Some spirits will bear this, but more will rise in rebellion against you and the doctrines you teach

It were better, I fancy, much better, to take good motives for granted, and sterling principle, to, (17.) giving your hearers credit for a vast amount of good, and they will then be in a condition to receive from your teachings a vast amount more.

I would not ask you to forsake the path of right, not even for a moment. I would not dare to ask you to drop one lota of principle for the sake of becoming more popular, and making more converts; but I will ask and entreat you to manifest-if you feel it-(18,) more reverence, more charity, and more respect for the views and feelings of those who may differ from you, and do not abuse that freedom of speech, (which we deem our right,) by personally defaming, slander. ing, (19.) and condemning, not even the slareholden themselves. May we all remember our own westness, our own frailty, and beware of indulging any thing like a spirit of intolerance toward others, but allow to every man the liberty we ask for ourselves is the sincere desire of one, whose sympathies are with you, and who would bid you God-speed in the work of reform.

to be guilty, and responsible, in exact proportion to his connection with it.

A group of young men, for want of other amus ment, have strolled in, to hear the anti-slavery leeturer. Having never thought or cared whether de very is right or wrong, they are in the state which is sometimes called 'candid,' 'unprejudiced,' 'epen to conviction,' and they are quite interested to know what is to be said about the Southerners, some of whom, to their personal knowledge, are very cleru fellows.

One of these young men is a Whig, one a Demoerat, one a church-member, one interested in Southern trade, one 'engaged' to a Southern heiress. They find that they have a deeper interest in the lecture than they had expected. They find their own connection with the wickedness of slavery clearly traced, and their duty to break off from it plainly and faithfully set forth. They are not ready for this sacrifice. They feel no disposition either to cut off a right hand, or pluck out a right eye, or sacrifice one of their worldly interests for the truth's sake; and going any, guilty and self-condemned, but impenitent, they report that the lecturer shamefully abused the political parties and the church, and they are thenceforth at down as persons who have been 'driven away' from anti-slavery by the intemperate violence of its alva-

This is the natural course of things. People who are determined neither to repent nor reform will always find fault with the preacher of righteomes. If slavery be a sin, and if Church and State, literature and commerce, respectability and fashion, the pulpit and the press, be in alliance with it, the natural defence of all these against the assaults of truth is to say that wherein they are described, they are mained and defamed, and that the person who has pointed out their wrong, and their duty to leave it for the right, is a wilful and reckless libeller.

(15.) We dony the pertinency and justice of the illustration. Please to specify-whom have we rebuked, in advance of his porter of slavery?

(16.) Here is the root of the whole matter. Itis certain that people do not like to be told that they are wrong, and the more wrong they are, the most they dislike reproof. Shall every preacher of the Gospel hold his peace until this characteristic of laman nature is changed, or shall he speak the trut, with what seems to him to be appropriate cauties, whether men will hear or whether they will forbear? (17.) Is it possible that our friend can be serious in

recommending that a preacher, whose first business to convince his hearers of sin, and his next to al them to repentance, should 'take for granted god motives and sterling principle' in the whole of thes! He goes to preach to them expressly because they as (18.) 'If you feel it'! A very important quali-

nation, certainly. But suppose an anti-slavery ich rer to be speaking in circumstances where he des not feel, and has no good ground to feel, either renence or respect for the position of his hearers. What (19.) We have conceded such occasional error of judgment among Abolitionists as necessarily spirit from the fallibility of human nature. Judge thes severely as you think just, under the circumstant

But we utterly deny, and require you to prove, the we have slandered or defamed even slaveholders THE CASE OF DRED SCOTT in the United States Sepreme Court. The full Opinions of Chief Justin Ser Taney and Justice Curtis, and Abstracts of its Opinions of the other Judges, with an Analysi of the Points Ruled, and some Concluding Obertations. New York: Greeley & McElrati, Tabest Buildings. 1857. pp. 104. Price 25 cents, \$1 per hundred.

This is a valuable document, such as ought to in the hands of every American citizen. It process both sides, and all the prominent considerations nected with this important case.

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308 Broadway, New York.

The object of this highly illustrated rolust very important one, with reference to muscula a velopment, health and longevity, the cure of charge discases and weaknesses; and of constitutional defer-and deformities. Dr. Trail is an apt instructor.

THERE IS NO NORTH. Preemen of the North read the following daring and audacious aroral

Governor Walker is a Southern man; he ha be Governor Walker is a Southern man, he has sent out by an Administration pledged to the drift Southern rights; he is surrounded by a corps of southern rights; he is surrounded by a corps of most of them from the South, and every one sound national men; he was instructed to reason the result of the south, and series against the rebellion of the Topeka Abolitons against the rebellion of the Topeka Abolitons acting in concert with the friends of the South standard that the standard south south think that such a man, so sent, so instrubut think that such a man, so sent, so instrubut think that such a man, so sent, so instrubut think that such a man, so sent, so instrubut think that such a man, so sent, so instrubut think that such a man, so sent, so instrubut the sixen with a conscientious regard to truth. be given with a conscientious regard to tre such a battle raging in his front, it was un open this fire on his rear. — Washington

CONVENTION. Agreeably to public notice, the annual Barnstable County Anti-Slavery Convention was held at Han-with on Saturday and Sunday last, August 29th and 30th. In consequence of the severity of the rainsorm on Saturday, only an evening session was held, when highly acceptable speeches were made by Wx. when highly acceptance specules were made by Wx. LLOYD GARRISON and CHARLES LENOX REMOND. On Sunday, the weather proved to be magnificent, and the day all that the most fastidious could have deand. The spacious Exchange Hall was completely filed with one of the best audiences ever gathered in any part of the Commonwealth—intelligent, interested, and animated by a humane spirit and manly pur pose, not only willing but desiring to hear the whole pose, not care, without concealment and without compromise. Friends of the cause were present from Hyannis, Brewster, Barnstable, Yarmouth, Cotuit Osterville, East, North and South Dennis, and other parts of the Cape—making a most cheering demonstration. Capt. Zenina H. Small, of Harwich, was called to the chair, and Mrs. Nancy Lovett Howes, d Barnstable, was chosen Secretary.

Mr. Gangison submitted the following resolution to the consideration of the Convention :-

1. Resolved, That whoever brands the anti-slavery movement, in its most radical form, as being fanatical, extravagant or unreasonable, either in its principle crits measures, stands convicted of gross ignorance or wilful misrepresentation; for it is the sole object of that movement, by appeals to the conscience and un-derstanding, to break every yoke and let the oppresed go free, that they may glorify God in their bodies and spirits which are his,' and no longer be held and treated as perishable property.

2. Resolved, That as no man can, in reason, show a better title to be a freeman than any slave at the South-so, he who maintains the rectitude of slavery, in any instance, strikes a blow at the freedom of all mankind, and becomes an oppressor on a world-wide

3. Resolved, That as nothing can be of God which conflicts with the rights of man, and as the preservation of those rights is of paramount importance, the church which sanctions human bondage must be rotten to the core, and therefore un apostate church - the religion which recognizes as rightful, the act of making man the property of man, must be a spurious religion-the rnment which takes sides with the oppressor against the oppressed must be deserving of immediate

4. Resolved, That it is for this reason we registe our testimony against the American Church, the pop ular religion, and the government of the United States-because by their deliberate consent and active co-operation, four millions of our countrymen are held in the galling chains of bondage, whose emancipation is resisted by them with exceeding obduracy of spirit and malignity of purpose.

5. Resolved, That in thus testifying, we thereby vindicate the true church, honor and uphold true re ligion, and maintain righteous government; for where these prevail, the existence of slavery is not possible.

6. Resolved, That they are the real incendiaries disorganizers, fanatics, madmen, infidels, traitors, and disturbers of the peace universally, who enslave their fellow-creatures, or who connive at such enslavement; that the charges which they falsely bring against the uncompromising friends of freedom are exactly descriptive of their own character; that they are the lineal descendants of those who slew the prophets, nailed Jesus to the cross, and put the apostles to an ignominious death; and their existence is a curse to the earth, and the opprobrium of the human race.

7. Resolved. That in this conflict with the powers of darkness for the overthrow of slavery in our land, no half way measures are to be tolerated-no side issues allowed-no compromise of principles winked at-no truce granted; but it is our duty to lay the axe at the root of the tree, to strike at every fetter, and to grapple directly with the Slave Power for its eternal discomfiture.

8. Resolved, That chattel slavery is delineated in its whips and chains, its yokes and thumb-screws, its paddles and branding-irons, its drivers and bloodhounds, its scourgings and mutilations, its bloody per secutions and horrible cruelties, its abrogation of the marriage institution and enforced licentiousness, its atheistic assumptions of power above all that is called God, its devilish nature and accursed aim, its thronging perjuries and recking blasphemies; and the steady growth and constant expansion of a system so fright ful are demonstrative proof, that to this nation mosjustly applies the description of the prophet- a people laden with iniquity; a seed of evil-doers; from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores'- their feet run to evil, and they make Maste to shed innocent blood-judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter; and he that departeth from evil maketh himself a

9. Resolved, That while the people of Massachusetts, of New England, of the North, continue in religious fellowship with the slaveholders and fleshmongers of the South, they are equally guilty, and cannot consistently or effectively raise a single note of remonstrance against their hideous slave-system; and will be sure to be visited with the severest retributions of an overruling Providence; hence, their first duty is, to cut the existing religious connection, and to declare the utter incompatibility of Christianity and slavery with each other.

d slavery with each other.

10. Resolved, That the next, and immediate duty of the people of the North is, to declare the American Union at an end, and themselves free and independent, because of the intrinsic wickedness of the com pact in its slaveholding compromises, whereby slavery is cherished and upheld by the whole strength of the government; because it is an insane experiment to attempt to unite the eternally conflicting elements of freedom and slavery in the same government; and because, divided from the North, the South will be compelled, for self-preservation, to emancipate all her

11. Resolved, That we heartily respond to the call which has been put forth for a Convention of the People of the Free States, to consider the practicability, probability and expediency of a separation of the Free and Slave States, believing it to be demanded by every consideration of justice, humanity, selfrespect, and self-preservation; and trusting that the ult of the Convention will be the unanimous conviction, that it is not only expedient, but the solemn duty of the North, to sunder its connection with the South; and to declare its unwillingness to be bound by that 'covenant with death, and agreement with hell,' the Constitution of the United States.

These resolutions-covering, it will be seen, very broad ground-were carnestly and impressively advo cated by W. L. GARRISON and C. L. REMOND, at the three sessions of the Convention held on Sunday and no one in the large assembly expressed or exhibited any dissent from them. The most attentive hear ing was granted to the speakers, and it is believed our cause in that quarter will derive a freah impetus from this Convention. The proverbial hospitality of the Cape was generously manifested on the occasion to

ACKNOWLEDGMENT. The undersigned acknowledges the receipt of THIRTY DOLLARS for the Anti-Slavery cause, from 'Friends' in Portsmouth, N. H. SAMUEL MAY, JR.

Governor Robinson of Kansas Acquitted. A tele graphic dispatch from Kansas announces the acquittal of Gov. Robinson of Kansas, on the charge of usurping

TO THOSE WHO LOVE PREEDOM IN

from desperadors, and lost my machine shop and printing office by incendiaries. Since then, the printing office has been rebuilt, of brick, and is more secure from fire. Feeble as has been my pen, with the cure from fire. Feeble as has been my pen, with the aid of my family, (six girls and four boys,) we have outlived nine pro-Slavery presses arrayed against us, in regular succession, in Newport and Covington, viz.: the Democratic Union, Kentucky Flag, Messenger, Star, Garland, Kentuckian, American Sentinel, The Roll and Kentuckian, revived by new men, besides three dailies, of short duration, not reckoned in the number. These papers had the sympathies of the Slave P wer, and were aided, pecuniarily and intellectually, by the wealth and intelligence around us. The best pens of the cities of Newport and Covington were turned against us through these journals, as they make the enhanced value of her soil, and in unmerous other great advantages which would be certain to ensure. Were Virginia to emancipate her slaves the present year, her wealth in ten years would be far more than double what it is now. Let her emancipate her slaves the present year, on the realth in ten years would be far more than double what it is now. Let her emancipate her slaves the present year, and her vacant land could be sold the nave tyear for several times as much as it can now.

5. Resolved, That in proposing the payment of such a vast sum of money to the Southern States, we are mon with millions of our countrymen, that all the slaves in this land shall be lifted from the degradation of their chattlelhood and bondage at the efficient personnel of the cities of Newport and Covington were turned against us through these journals, as they were turned against us through these journals, as they came into existence, and vanished before us; yet we, in poverty and tribulation, harassed with the law by day and way-laid by desperadoes by night, have lived to see these advocates of despotism silenced by the pen of one whom the aristocracy of Slavery have al-

which time, direct 'Newport, Ketucky.'

Editors favorable to our cause and position please give this an insertion, and encourage the great work from which so many shrink upon Southern soil. WM S BAILEY.

We append the following from Cassius M. CLAY. of Kentucky, who, being aware of Mr. BAILEY's sacri-

'To all whom these presents shall come-Wu. S. Balley, of the Newport News, Newport, Kentucky, has made great pecuniary sacrifices in the cause of our C. M. CLAY. of stability and usefulness.

In publishing the foregoing Appeal, the Al-Lany Ecening Journal says :-

MR. BAILEY'S APPEAL .- We invite the attention of

MR. BAILEY is now at the ADAMS House in Boston. where he will remain for some days, hoping to obtain the aid which he so much needs, and, we will add, the oaths of the tribes?" Readers of the Bible kno which he so richly deserves, at the hands of the friends of freedom at the North. His position in Kentucky is one of very great importance to the antialayery cause, not only in that State, but throughout the South; and most bravely and unflinchingly has he maintained it, at great peril to himself and his herole family, and with wonderful self-denial and per-severance. Talk of the heroism of the battle-field in tribes, even thy word. Thou didst cleave the earth comparison with the courage necessary for such an with rivers. enterprise! It is child's play. Those six girls and four boys,' who have so nobly seconded their father's generously respond to the Appeal.

COMPENSATION EMANCIPATION CON-VENTION.

The first session of this Convention was held in Cleveland, Ohio, Aug. 25, at 3 o'clock, P. M. Delegates were present from Illinois, Indiana, Ohio, New York, Missouri, Michigan, and other States. Dr. Elliott, of Indianapolis, was appointed Chairman, proliott, of Indianapolis, was appointed Chairman, protest of the law had their attention directed to pool frem, and the Rev. C. W. Dennison, of Buffalo, Section and the Rev. C. W. Dennison, of Buffalo, Section was occupied with preliminary stituted, they found a copy of "Uncle Tom's Cabin" arrangements, such as the appointment of committees, &c. Some discussion took place in reference to the construction of certain passages in the Call, especially in regard to the term compensation. There ily and consigned for ten years to prison! Is this the were two or three gentlemen present who wished to become members of the Convention, but were opposed to the principle of compensation. It was decided that no one could be admitted to take part in the proceedings, who did not fully approve and adopt this principle upon which they are to be based.

Letters were read from Rev. Dr. Nott and Rev. Dr. Abel Stevens, of New York; Prof. Silliman and Rev. Dr. Hawes, Conn.; Rev. Dr. Timothy Cooley, Mass.; Prof. T. C. Upham, Me.; Rev. F. M. Post, St. Louis, Mo. ; Hon. Erastus Fairbanks, Vt. ; John W. Tatum, Esq., Wilmington, Del., and other gentlemen from different parts of the country, expressing their hearty concurrence with the proposed objects of the Conven-

Subsequently, a National Compensation Emanci-PATION SOCIETY was organized. We give below the Constitution and a list of its officers :-

Article 1. The name of this association shall be The National Compensation Emancipation Society.'
Art. 2. The object of this society shall be the extinction of slavery by a system of compensation to

the slaveholder.

Art. 3. The officers shall consist of a President, five Vice Presidents, a Corresponding Secretary, Recording Secretary, and a Treasurer.

Art. 4. The office of the Society shall be kept in the

city of New York. Art. 5. The first annual meeting shall be held in New York on the second Wednesday in May, 1868, and that meeting shall have full power to amend this

Officers:—President—Professor Benjamin Silliman of New Haven. Vice Presidents—Rev. Mark Hopkins of Williams College, Mass., J. B. Williams, New York, Erastus Fairbanks, Vermont, Rev. Dr. Post, Missouri. Corresponding Secretary—Elihu Burritt. Recording Secretary—Robert Sears. Treasurer—R.

The resolutions finally adopted as the deliberate ac tion of the Convention are as follows:-

TO THOSE WHO LOVE FREEDOM IN pated also. No measure of sid in this direction could exceed our wishes. Nevertheless, the small sum of twenty-five dollars to each of these wronged and destitute ones would go far toward supplying them with humble homes upon this continent, or upon another. Kentucky; in which time I have suffered much abuse should they prefer so wide a removal from the land of

tion on the part of the Federal Government, Congresswould not, in the slightest degree, infringe upon the sovereignty of any State, as it is regarded in the South; as the offer, the apportionment of the money, and all the legislative acts necessary to the extinction of Slavery with its borders, would be left to the State

ways stigmatized as a 'mere mechanic.'

Until the last press that was arrayed against us had gone down, we received no aid from the friends of Freedom in this unequal conflict, save those of the working men around us, although we had sacrificed money and property, amounting to over theenty thousand dollars.

We have been free from an opposing press now more than two years, and there is none but our own Daily and Weekly News in Newport.

Now, could we but receive the aid that might seem due to our efforts, we could restore to us our home, (which was sold to satisfy unjust claims and the costs of vexatious prosecutions,) procure a power press, and plant upon Southern soil a battery that would effectively aid in sweeping the 'peculiar institution' from our country, destined for PRES MEN — not for slases.

I shall visit New York and Boston, and other cities in the East, on my present tour. Letters directed to 'WILLIAM SHEEVE BAILEY,' care of SAMUEL WILDS, Esq., 7 Dutch street, New York, or to WARREN SAWYER, Esq., 3 Blackstone street, Boston, Mass., will be received by me during the coming six weeks; after which time, direct 'Newport, Ketucky.'

Editors ferends of Compensated Emancipation to interest the public mind in its favor through their local newspapers, by public meetings, and by petitions to Compensated Emancipation to interest the public mind in its favor through their local newspapers, by public meetings, and by petitions to Compensated Emancipation to interest the public mind in its favor through their local newspapers, by public meetings, and by petitions to Compensated Emancipation to interest the public mind in its favor through their local newspapers, by public meetings, and by petitions to Compensate co-operation of persons of all parties and professions, North and South, so that the movement may net itself.

7. Resolved, That this Convention would insight the friends of Compensated Emancipation to interest the public mind in its favor through their local newspapers, by public meetings, and by petiti

special fitness for such inculcation, and a special power to make it effectual.

10. Resolved, That through petitions to Congress and personal communications with members, the proposition of Compensated Emancipation be brought before both Houses, and discussed the following session; and that all other proper and judicious measures be taken to press the subject upon the attention of the Government and people of this country.

11. Resolved, That in order to prosecute with vigor and without suspension of effort the movement inaugurated by this Convention, a society be now formed, to be called the 'National Compensation Emancipation Society.'

Among the most prominent speakers at this Con vention were Elihu Burritt, Rev. John Rankin of common liberties, and is still making sacrifices. His Ohio, and Gerrit Smith. This is the latest (not the paper, daily and weekly, is doing good service in last) of the eccentricities, gyrations and somersets of Kentucky, and encouraging others in all the Slave Mr. Smith, whose powers of reasoning and of mora States to do the same. All the friends of the Repub- discrimination seem to be getting more and more oblican cause would do well to aid him, as a little mon- fuscated. His step from 'the Jerry rescue level,' and ey from each one would place his paper upon a basis also from the position that slaveholders are 'pre-emi nent pirates, to the compensation of the Southern men-stealers as a just and obligatory act on the part of the North, exceeds the stride from the sublime to the ridiculous.' What the next turn of his kaleidoscope may present, it is impossible to conjecture. For

in which the writer takes upon himself to designate some of the magnificent imagery of the prophetic writing as 'nonsense.' It is at page 334 that the following passage occurs: 'In some of his (Dred's) rhapsodies, he crosses the narrow line separating the sublime from the ridiculous. In others he passes the broad one which separates sense from nonsense. What is the meaning of "the line of confusion and the stones of empti-

TEN YEARS IN THE PENITENTIARY FOR READING four boys, who have so nobly seconded their tather's efforts, deserve the highest commendation. Read, and generously respond to the Appeal.

'Uncle Tom's Carin.' A Baltimore correspondent of Zion's Herald, whose veracity Dr. Haven vouches for, furnishes the following in a late letter from Baltimore to that paper :-

4-14-7

A colored man, of very considerable respectability for one living in a slaveholding community, was, if few days ago, in Cambridge, Dorchester County, Ma ryland, sentenced to ten years in the State Peniten tiary. His name was Samuel Green. What was him He was indicted, tried, and convicted for having "incendiary publications." When the offiin his possession. It was not proved that he read i to any other colored people in the neighborhood; in deed, we do not know that he could read himself yet, for having that book, he was torn from his fam. is where slavery is mild and gentle! fangs of the tiger are drawn, and the clay short that some of our preachers see nothing but beauty, and feel nothing but velvet, when they talk of slavery as it exists within the territorial limits of the Philadelphia Conference!

THE RIGHTS OF FREE NEGROES IN MAINE. The Senate of Maine, in March last, addressed to the Su-preme Judicial Court of that State, an interrogatory as to the right of negroes to vote. This interrogatory has been answered affirmatively. After stating their reasons at some length, the Justices conclude as fol-

of the opinion that our Constitution does not discrim-inate between the different races of people which con-stitute the inhabitants of our State; but that the stitute the inhabitants of our State; but that the term "citizens of the United States," used in that instrument, applies as well to free colored persons of African descent as to persons descended from white ancestors. Our answer, therefore, is that

Free colored male persons of African descent, of the age of 21 years and upwards, having a residence established in some town or plantation in this State,

established in some town or plantation in this state three months next preceding any election, and who are not paupers, aliens, nor persons under guardianship, are authorized under the previsions of the Constitution of this State to be electors for Governor Senators and Representatives.'

DELAWARE AS A SLAVE STATE. The Independen has investigated the history and statistics of slavery in Delaware. It is found that the per centage of slaves in the population of that State, not half that of the other Southern States at any period, has steadily diminished at every census, from 15 per cent. in 1790, to two and a half per cent. in 1850. The whole number of slaveholders in the State is now only 809, and of these only twenty possess from ten to twenty slaves, and 672 have less than five! The pro-slavery attitude of the State, and the existence of slavery there at all, are due solely to the corrupt combination.

1. Resolved, That in the opinion of this Convention, it is highly desirable that the people of the North should co-operate, in a generous and brotherly spirit, with the people of the South, and share liberally with the people of the South, and share liberally with the people of the South, and share liberally with the people of the South, and share liberally with them in the expense of putting an end to so great a moral and political evil as American Slavery.

2. Resolved, That the American people should make their common Government their agent in this matter, and should call on Congress to pay to teach State that shall abolish Slavery, a sum not exceeding two hundred and fifty dollars for each and every slave emancipated, each State providing for any additional remuneration that it may deem proper.

3. Resolved, That the American people, when helping the emancipators, should help the emancipators and the rights of citizens of Illinois be thus outraged with impunity?—Chicago Journal.

No ATLANTIC TELEGRAPH AT PRESENT. The first

equinoctial gales, or to postpone it to another seasor. There are 2000 miles yet left aboard the ship, and the whole distance between the termini in Ireland as Newfoundland is only about 1700 miles, there enough remaining to serve for another trial.

A Kinnapping Case. A case of kidnapping has been tried this week in the Lancaster Quarter Sessions, which excited considerable public interest. A colored woman named Anna Brown was charged with abdusting a mulatto girl, named Mary Adelaide Jane Bailey, from her home in Philadelphia to Lancaster, and attempting to sell her to a Mr. Crause for \$250, to be taken to Baltimore. Mr. Crause testified to this effect, but deelined the offer, saying 'that job didn't suit him.' The accused claimed that the child was her own; that she had put it to Philadelphia with the Baileys to live six years ago; that they abused it, and she had to steal it to get it away. Mr. and Mrs. Bailey, however, denied the story, and testified that the child was their own, which was corroborated by other witnesses. The jury returned a verdict of 'guilty' against the accused.—Phil. Bulletin.

Tennessee, publishes a card in the Knoxville Windignantly disavowing any participation in the page of a resolution at a public meeting in Knoxvi complimentary to Edward Everett. Mr. Sneed bis ill-will towards Mr. Everett on this statement

I understand Mr. Everett to have publicly and voluntarily endorsed and lauded the course of Se tor Summer, and especially the speech which disgreed the American Senate, and which brought do upon him the merited chastisement by Brooks.

South Carolinian from London, in alluding to Sena-tor Sumner, who is now in England, says: 'It gives me real pleasure to know that Mr. Dallas repudiates him utterly. I assert this on my own knowledge.'

SLAVERY IN THE DUTCH COLONIES. The abolition of slavery in the Dutch colonies appears to be deter-mined upon by the Government of the Netherlands. The Dutch journals are publishing plans for emanci-pation in Surinam, Curacoa, Bonaire, Acuba, St. Eustace and Saba. The matter will probably be decided in the next session of the States General.

MORE SLAVES MANUMITTED. Wm. H. Smart,

More Slaves Manumitted. Wm. H. Smart, of Warren county, Mississippi, manumitted in the Probate Court, yesterday, by attorneys Jolliffe and Gitchell, Ellen Smart, a mulatto woman, aged 23, and Edward, her son, aged 2 years. Both, as usual, had more Caucasian than African blood.

George W. Westbrook, of Lafourche Parish, La, liberated Catharine, a mulatto woman, about three-quarters white, aged 45 years. Mr. W. came to this city in person, for the purpose of giving Catharine freedom, as he could not emancipate her in Louisiana, where a prohibitory law has been recently passed by the Legislature.—Cin. Gaz., Aug. 13.

A Noble Woman.—A young lady, nineteen years of age, named Mary Mikesell, moved with some friends, two years ago, from Wausseon, Fulton county, Ohio, to Maple Rapids, Gratiot county, Michigan. During the famine of last winter and spring, Miss Mikesell gathered ashes, and made black salts, which she sold to procure food for herself and friends, thus saving them and herself from the perils of starvation. A few weeks are a see found it necessary to return to few weeks ago, she found it necessary to return to Wausseon. Having no money with which to pay her passage, she resolutely started on foot, and walked the entire distance, 160 miles, in four days—forty miles per day! Such a girl as that would head a division to storm the Malakoff.
We have these facts from two gentlemen of Waus-

scon, and can vouch for their accuracy.-Adrian

Rev. Mr. Porteus, of the Methodist Episcopal Church, Stanwich, Conn., is reported to have eloped with a Miss Pine, daughter of James Pine, of Worcester county, N. Y., a young lady of about nineteen years of age and preposessing appearance. They were married in N. Y. City without the consent of the girl's father, who received the first announcement of the fact through the city papers.

Railroad Decision .- It was recently decided in Bufnound to keep ticket omices open at places where they are established, one hour before the departure of passenger trains; and a passenger, who had paid five cents extra in the cars, not having a ticket, and the ticket-office not having been open to enable him to purchase one, recovered the five cents and fifty dollars in addition.

John Mitchell, the Irish exile, who, while in New York, desired 'a cottom plantation in Alabama, well stocked with good fat negroes, is said to have written from his present location (Tennessee) as follows: 'Now that I have seen much of the South, and lived in it eight and twenty months, I wish for two plantations in that respectable portion of the country

IF It is said that codfish is served up to the inmates of Sing Sing every Friday, to accommodate the religious scruples of the inmates! How considerate!

A new and beautiful edition of the Memoirs of Rev. Dr. Channing has lately been published in Prench at Paris, with a highly appreciative notice of his works by M. Remusat.

The Rockville (Indiana) Republican says that some fellow entered the house of Mr. Jesse Wright of that county, and robbed the room of Mr. W's daughter, who was sleeping in her bed. After plundering as much as he could, he proceeded very coolly to steal the car-rings out of the ears of the drowsy damsel. Then he pulled the rings off her fingers, and thinking still that he hadn't made the robbery complete, he cut all the hair off one side of her head.—And he accomplished it all without waking the girl.

St. Louis, Aug. 29. The following is the official vote of Missouri for Governor: Stewart, Democrat, 47,975; Rollins, Independent, 47,631. Majority for Stewart, 334.

A terrific hurricane passed over a portion of the State of Wisconsin, on Friday last, which did great damage to buildings, &c., entirely destroying some of them—and what is more melancholy, many lives were lost.

On Saturday night, about fifteen slaves left Georgetown, D. C., in a covered wagon under the pretence of going to a camp-meeting, but as they have not since been heard from, it is supposed they have made tracks for a free State. Officers have gone in

Death of Rufus W. Griswold .- Rufus Will wold died at his residence in New York, on Thursday night, after a lingering illness. He was a native of Vermont, and was born Feb. 15, 1815. He was a man well-known in literary circles and among edi-

steamer state that he has improved constantly in health. He left London for a short visit to Mr. Cobden, and from there went to the Channel Islands to the court of Normandy, to visit M. de Tocqueville. the court of Normandy, to visit M. de Tocqueville, and will then go to Switzerland.

Scott decision. He takes ground with Judges Curtis and McLean, and against the majority of the Court.

other counties in Virginia, asking the Legislature to confer on the County Courts power to sell free negroes where they refuse to pay their just debts, or neglect to provide for their families!!! DIED-In Woodstock, Vt., Hon. Trres Huren INSON, formerly Chief Justice of the State of Vermont. He was one of the original members of the Liberty party, and at various times within a few years has written able articles on the legal aspects of the alayery

In East Hardwick, Vt., Rev. KIAR BAYLET, 87.

THE TWENTY-POURTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in the ause,—the cause of Freedom, so deeply import not only to the three millions of American slaves, to the American nation and to entire humanity,—fo mmediate aid, by contributions of money and mate rials, and by purchase at the next Bazsar; to be open

Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition still further, and, in consequence, to increase the funds; which are to be expended, as heretofore, by the American Anti-Slavery Society, in awakening the whole country through its newspapers, books and various agencies, to the necessity of extinguishing slavery.

Our principle is too well known to need more than

a mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the j all concerned, every measure possible to be taken will inevitably spring without delay. Our funds, therefore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will,through church action, by agitation and withdrawal, by state action, through the customary political chan nels, or by the profounder policy of creating others,— by legislative and judicial changes,—by individual efforts in the manumission of slaves and the protection of fugitives,—by economical measures prompted by the greater advantages of free labor,—by humans feelngs creating a preference for its products.

What we ask of the citizens around us,

awakening to some one or other of the mi pects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire

Let those who labor for an Anti-Slavery national and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery wherever it meets him.

Let them that pity the hunted fugitive, who sees in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betray-er into the protector, by helping us every where to awaken a stronger sentiment than compassion for the millions who cannot fly : of whose case it was so tru-

earlier days when slavery, instead of dying out, as was then no such fountain head of moral power as We do not make this appeal in a sectional spirit a

Northern-born, interfering with matters that do not concern us. We make it in grateful acknowledgment of the benefits we have received from the anti-slavery cause, desiring to communicate them to others. We have all been connected personally with the system of slavery. One has known the evil power of its money temptations; another has felt its political despotism another its perverting social influence; another its corrupting ecclesiastical bondage; another yet has been identified by Southern birth and education with the slaveholders, and sustained the legal relation of ownership to the slaves; while not unfrequently among our most efficient members have been the wives of slaves, driven from us by the operation of laws from which we cannot protect them, and which make us liable to ruinous fine and crushing imprisonment, as they have done our associates crewhile. But we all, with one accord, testify to the truth of the anti-slavery principles, and entreat the aid of all whom this appeal reaches, to deliver the country from such a despotism, by their promulgation. THE LIBERTY BELL will be published as

tofore aided us by literary or pecuniary contribution to let us hear from them once again, as speedily as possible

Our friends in Europe will not fail to take notice that the Baznar is to open a week earlier than

Contributions may be addressed to Mrs. CHAPMAN, 21 Cornhill, Boston, or to the other members of the Committee, at their respective homes.

> MARIA WESTON CHAPMAN, MARY MAY, ABBY KELLEY FOSTER. LOUISA LORING, L. MARIA CHILD. ELIZA LEE FOLLEN, ANNE WARREN WESTON. ANN GREENE PHILLIPS. SARAH SHAW RUSSELL FRANCES MARY ROBBINS. HELEN E. GARRISON, ANN REBECCA BRAMHALL. SARAH H. SOUTHWICK. MARY WILLEY, ABBY FRANCIS, ANNA SHAW GREENE, MARY GRAY CHAPMAN. RLIZABETH GAY. HENRIETTA SARGENT. SARAH RUSSELL MAY CAROLINE WESTON. BUSAN C. CABOT, MARY H. JACKSON, SARAH BLAKE SHAW, LYDIA D. PARKER, ELIZA F. EDDY, EVELINA A. S. SMITH, ELIZABETH VON ARNIM, AUGUSTA KING. ELIZA H. APTHORP. JUSTINE DE PEYSTER HOVEY. MATTIE GRIFFITH.

THE NINTH Worcester Anti-Slavery Bazaar.

To be held in Worcester, during Cattle Sho

week, September 21—25, 1857.

Week, September 21—25, 1857.

Week, September 21—25, 1857.

The eight years during which this Bazaar has been held in this city have witnessed continued developments of Normandy, to visit M. de Tooqueville, and will then go to Switzerland.

The eight years during which this Bazaar has been held in this city have witnessed continued developments of the Slave Power more startling in their character than any that have preceded them. The Fugitive Slave Law, the revolting scenes attendant upon its repeated execution in this State, the repeal of the Missouri Compromise, and the decision of Judge Tanger, Aug. 29. This afternoon, Charles Babcock, of Beverly, R. I. killed his wife with an axe, and then cut his own throat.

Whatever product of taste, ingenuity or labor, whatever of money or refreshment any one will be disposed to give, will be thankfully received and judiciously appropriated. Communications may be sant to any member of the Committee.

SARAH H. EARLE,

SARAH H. EARLE,

EMILY BARRETT, LUCY CHASE, ADELINE H. HOWLAND, HANNAH M. ROGERS, ABBY W. WYMAN, SARAH L. BUTMAN, HANNAH RICE, MARY C. HIGGINSON, of Worcester; ELIZA A. STOWELL, of Warren; BARAH R. MAY, of Leicester;—and other ANNUAL MEETING.

The fifteenth Anniversary of the Western Anti-Slavery Society will be held at ALLIANCE, Stark Coun-ty, Ohio, commencing at 10 o'clock, A. M., on Satur-lay, the 5th of September, and remaining in session

day, the six of septements are the slave better than party, who reverence principle more than power, to meet with us at Alliance for the secomplishment of this great purpose. Not only do we hope that the West will come up in its strength, but we also have an expectation that ARRY K. and SYRPHEN S. FOSTER, together with other of our Eastern friends, will be

BENJAMIN S. JONES, Rec. Sec.

THE MICHIGAN YEARLY MEETING of

the friends of Human Progress will convene at Battle Creek, commencing at half past 10 o'clock, on
Saturday, the 10th of October, 1857, and continuing,
by adjournment, for three days or more, as may be
thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they 'seek not uniformity of belief in theological' affairs,' 'but cherishing
and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade,'
—they would meet on the broad and universal platform of the 'Fatherhood of God and the Brotherhood
of man,' fearing not for truth, so long as our platform

chey would meet on the broad and universal platform of the 'Fatherhood of God and the Brotherhood of man,' fearing not for truth, so long as our platform is free,—and they invite the co-operation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical rightcousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes and perplexities which bewilder and stupery the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order more effectually to combat the giant wrongs and errors of the age.

J. P. AVERILL. R. B. MERRITT,
R. C. MANCHESTER,
J. WALTON, JR.,
H. D. G. FULLER,
E. C. COCHRAN,

CONVENTION AT BERLIN.

The undersigned, to their Brother Socialists all over

FRIENDS IN A COMMON CAUSE-Ourselves, who send FRIENDS IN A COMMON CAUSE—Ourselves, who send you this greeting, appoint to meet in Convention, at Berlin Heights, Eric Co., Ohio, on Saturday and Sunday, the 26th and 27th of September instant, to plan what in us lies toward maturing a practical and successful effort at Social re-construction; and we hereby invite you to meet with us, to combine your wisdom and action with our own, that by so much as the union of endeavor is more wide-spread and universal, the result may the more surely and speedily be reached. The Convention will be addressed by the best speakers on Social Science; and the whole great question of Freedom, Association, and Harmonious Human Relations, will come up for discussion.

R. H. Brogden, M. A. Hunter, Joseph Treat, J. W. Towner, James A. Clay, Alfred Cridge, Anne Denton Cridge, Elizabeth M. F. Denton, C. S. Rowley, Charles Huston, Ada C. Joiner, J. P. Sasley, Clara W. Wait, G. W. Reeve, C. M. Overton, A. P. Bowman C. Sweet Turner, J. H. Cook. Wm. M. Williams, Thomas Gale, John Moore, C. D. Rice, Jane S. Gale, Geo. W. Roof, G. W. Lewis, Augusta Howell, E. B. Londen, Alvin Warren, J. H. Mendenhall, M. F. Mendenhall, Francis Barry, John Allen, J. M. Sterling, and thirty-six others.

CUMMINGTON, Mass .-- An Anti-Slavery Convention, for Hampshire and Berkshire counties, will be held in Commiscron, on Saturday and Sunday, September 19 and 20, commencing on Saturday, at 2 o'clock, P. M. All friends of Freedom, and of an Uncompromising Movement against Slavery, are invited to be present, and confer together upon the duties which the urgent necessities of the cause pre-

WM. LLOYD GARRISON, CHARLES C. BURLETON, and other speakers design to be present at the meeting. Come one, come all!

DIED, in Milford, N. H., July 25th, Mr. CHARLES A. Bunns, aged 48 years.

Stricken down in strong and vigorous manhood, in the midst of a life of usefulness, the loss of such a man as Mr. Burns is deeply felt, not only by his own family, but by all who felt his influence

He early divested himself of party and sectarian trammels, for the sake of humanity, and has ever been a warm and ardent supporter of the cause of the op-

With an intelligent mind, rare sagacity and keen penetration, he readily detected mock philanthropy and hypocrisy, under whatever garb, and, as duty prompted, was not slow to unmask and expose them; yet such was his large flow of genial good nature, such his well-known kindness of disposition and honesty of purpose, that even those who felt the sharp edge of his criticism could find no fault with him. He enjoyed life, and by his good humor and communicative qualities, imparted an to air of cheerfulness all around him. He was like a guardian spirit in his neighborhood, where his counsel and aid were fre-

quently in requisition. Being natural, open, and unostentatious in his habits, and conscientiously scrupulous in his dealings, he gained the confidence of all, though with many his

views might be heaven-wide. The sickness which proved his last found him, as it should find all, engaged in the rational and practical duties of life, which alone constitute a preparation for death; while indulgence in gloomy abstractions, and mechanical and slavish obedience to certain prescribed and unmeaning formalities, eminently unfit men for the duties of the present or the realities

of the future. He was industriously and carefully attentive to the wants of a numerous family, to whom he was strongly endeared, for whose improvement he spared no pai while no worthy object of public interest passed him.

From the midst of such scenes and duties, he has gone to his reward, having left an example worthy of

Palmer's Artificial Leg. REMOVAL OF THE SPRINGFIELD ESTAB-LISHMENT TO BOSTON.

A T the urgent selicitation of the most eminent Surgeons and Physicians of Boston and New England, the manufacture of this unequalled American invention has been removed to Boston. The PALMER ARTIFICIAL LEG' is without a riva can fivention has been removed to Boston. The 'PALMER ARTIFICIAL LEG' is without a riva either in Europe or America, and is now worn by nearly Three Thomand Persons! with astonishing success, upwards of two hundred of whom are ladies, and we have thirty individuals each walking upon too Artificial Legs. It so nearly resembles the natural leg, in appearance and action, that the nicest observation often fails to detect Art from Nature. The 'Palmer Leg' took the 'Great Prize Medal' at the World's Fair in London, over thirty competitors from all parts of Europe. No other Artificial Leg is recommended by intelligent Surgeons and Physicians, as the 'Palmer Leg' is regarded as the se plus ultra of Surgical Machanism. They are very durable, yet light, the average weight being four pounds. They are applied to the shortest and tenderest etumps with entire success. The 'Leg' is finely ventilated. In this country, it has been exhibited thirty-five times, and in every instance, received the award of the highest or first premium! The patient is enabled to walk immediately upon its application, with remarkable case, comfort and naturalness.

Pamphlets giving full information sent gratis to every applicant. General Office and Manufactories for the New England States, including New York and the British Provinces, 18 Green street, Boston, Mass., and 378 Broadway, New York, as is most convenient to them.

Address PALMER & CO., Sm. Jy3

OM PALMER & CO. 3m

He was one of the earliest and most deci-cates of the anti-slavery cause in Vermont. the powers of the gubernatorial office.

POETRY.

SIGNS OF THE TIMES. Among the old Greek legends was a tale Whose thrilling interest made the listeners pale; How, when in fulness of his might-made right, The son of Saturn ruled Olympus' height, The brave, bold Titans who refused his sway Became of cruelty and scorn the prey : The wise Prometheus, man's daring friend. Chained to a rock, ages in groans to spend, And strong Enceladus 'neath Etna hurled, That Jove, unchecked, might rule the tremb

And the world trembled at his iron sway, And superstition veiled heaven's glorious day; And priests declared, when earthquakes rocked th

The rebel Titans' torments shook the pile.

Read we this gabble by our modern light; Still are the nations ruled by might-made right, Still men place idols upon God's own seat. Still self-styled priests encourage the deceit, Still superstition clouds heaven's glorious day, Darkening Truth's lightning, all-pervading ray, Still tyrants to enslave mankind combine, Still man's best friends and benefactors pine. From north to south, from farthest east to west The earth heaves with disquiet and unrest: But as the distant cloud, small as a hand, Spread, and o'ershadowed all Judea's land So do the signs of coming change appear, So darken, ever nearer and more near. Enceladus is heaving from his breast The rocks that whelmed him; and his broken chain No more the wise Prometheus can restrain; No more shall superstition deify Man's basest passions; placing them on high, Even where earth's mighty Ruler sits alone— Even where reigns the Just and Holy One.

From north to south, from farthest east to west, Rises to heaven the voice of the opprest: Chief from that land of new-won freedom proud. Outraged humanity appeals aloud: The shrick of tortured negroes echoes wild, The plundered mother's cry for her lost child. The curse not loud but deep from the full heart, Forced from his wife and little ones to part ; The throb of shame, when, for viie Southern gold, Degraded womanhood is bought and sold; The Russian serf's last agonizing groan, Left perishing, uncared for and alone, As march vast hordes by their stern Czar's command Yearly to desolate Circassia's land; Or the poor exiles' weary footsteps splash Through half-froze swamps, faint from the knout's

vile lash;
And from Italia, land of Art and Song, Rise stifled sighs and moans o'er cruel wrong. Where is the land, whence to the pitying skies No cries from victims of oppression rise? Even woman, held in bondage ages past, For liberty lifts her weak voice at last; Sneers, taunts, the arts of the unjust, in vain Shall her appeal for equal rights restrain. From east to west, from north to southern pole. Ever the billows of oppression roll; The earth is full of turmoil and unrest, Long patient sufferers feel they are opprest; Each day, each hour diminishes the space, Till in the dreadful conflict, face to face, Till in the fearful struggle, hand to hand, The oppressors and the long oppressed stand.

Happy the State whose rulers, timely wise, No just demand, no rightful claim despise; Who bid the strife of class and sect to cease. Waving o'er each the snow-white flag of peace Happier the State, if such be found on earth. Where Truth and Justice rule, where only Worth, Talent and Industry can rank attain, And Pride, Vice, Folly, strive to rule in vain; Safe in the coming struggle such will stand, While Peace, Health, Plenty flourish thro' the land Tenterden, (Eng.)

A PLEA FOR OUR PHYSICAL LIFE. BY CHARLES MACKAY.

Neglecting over long The bodily joys that help to make us wise; The ramble up the slope Of the high mountain cope, The long day's walk, the vigorous exercise-The fresh, luxurious bath, Far from the trodden path. Or 'mid the ocean waves, dashing with harmless roar Lifting us off our feet upon the sandy shore.

Kind Heaven! there is no end Of pleasures, as we wend Our pilgrimage in life's undevious way, If we but know the laws Of the Eternal Cause, And for his glory and our good obey. But intellectual pride Sets half those joys aside, And our perennial care absorbs the soul so much. And life grows dim and cold beneath its deadenin

Welcome, ye plump green meads, Ye streams and sighing reeds! Welcome, ye corn-fields, waving like a sea! Welcome the leafy bowers,
And children gathering flowers! And farewell, for a while, sage drudgery! What though we're growing old? Our blood is not yet cold.

Come with me to the fields, thou man of many ills, And give thy limbs a chance among the daffodils!

Come with me to the woods. And let their solitudes Re-echo to our voices as we go ! Upon our merry brain Let childhood come again, Spite of thy wealth, thy learning, or thy woe! Stretch forth thy limbs and leap,-Thy life has been asleep;

And though the wrinkles deep may furrow thy pale Show me, if thou art wise, how like a child thou'rt now.

THE SWEET-RRIER

Our sweet autumnal western-scented wind Robs of its odors none so sweet a flower. In all the blooming waste it left behind, As that the sweet brier yields it; and the shower Wets not a rose that buds in Beauty's bower One half so lovely; yet it grows along The poor girl's pathway, by the poor man's door. Such are the simple folks it dwells among ; And humble as the bud, so humble be the song.

I love it, for it takes its untouched stand Not in the vase that sculptors decorate : Its sweetness all is of my native land; And e'en its fragrant leaf has not its mate Among the perfumes which the rich and great Buy from the odors of the spicy East. You love your flowers and plants, and will you The little four-leaved rose that I love best, That freshest will awake, and sweetest go to rest? BRAINARD

UP AGAIN, BROTHER! Up again, brother! heed not the fall! Rough is the highway, slips chance to all! Rise to your feet, then! have a good heart; Now, looking forward, make a fresh start.

The Liberator.

LETTER PROM HENRY C. WRIGHT. Union-Saver synonymous with Kidnapper- 'A growing disrespect for the Union' - Thank God!

CHERRY VALLEY, Ohio, Aug. 22, 1857.

I am in the family of Enwis King, a leading ma in this place, and engaged heart and soul in the great humane and anti-slavery work of overthrowing this slaveholding Union, and the formation of a Southern Confederacy, on the broad basis of 'No Union with Slaveholders! There are some two hundred voters is this place, but some five belonging to the Border-Ruffian party among them. The rest it is expected will sign the call to the Northern Convention to con sider the expediency of dissolving the supposed Union between liberty and slavery, between God and the devil. They are planning to canvass the town. If it is done, not less than five hundred will sign the call here. To-morrow, I speak in the neighboring town of Andover. This Call will be presented at the meeting. Sunday—'the Lord's day,' as it is called—will be devoted to the righteous cause of dissolution and revolution. Is is thought five hundred names of the farmers and mechanics of Andover would cheerfully be appended to that Call, if a little effort were made Last Sunday, I presented the subject to the people of Akron in a public meeting. I found that a man already had the Call, and was getting signers. He announced himself in the meeting as ready to enrol the names of all who would sign. If that Convention is held in Cleveland, as I hope it will be, thousands will flock to it from the Reserve and contiguous counties.

Again I say, let the Convention be in Ohio, and let

every one come to it well posted up in regard to the present position of this great State. As a State, she lies prostrate at the feet of every drunken ruffian claiming to be a marshal, deputy marshal, commis-sioner or judge of the Union. The petty officers of George III., in the days of '75-'6, never so insulted, scorned and kicked our fathers of the Revolution, as these drunken marshals and commissioners insult, kick and outrage the peaceable citizens of Ohio, with S. P. CHASE at their head. Yet our fathers wiped out that insult by a seven years' war. So sure as man is prone to revenge insult and outrage, so sure a conflict must come between the government of Ohio and that of the Union. Those who dare to act as marshals and commissioners, to kidnapp the citizens of Ohio, and to stab and shoot and murder them for assisting the fugitive slave, will, at no distant day, be shot down in the streets, as the wolves and tigers of mankind. Fidelity to their own principle demands of those who hold to resistance by arms and blood, that they should shoot them, and they will.

A Washington Union, a Boston Courier, land Plain-Dealer, a New York Day-Book, a Charleston Mercury, and two or three other papers, alluding to the proposed Convention to consider the expediency of dissolving the Union between the Free and Slave States, assert that 'to participate in that Convention is to assume an attitude of open hostility to the Union. and tantamount to treason; ' that ' to calculate the value of the Union, and to advocate Dissolution, are synonymous terms'; 'that many public presses and public men and public assemblages, all over the North, are training the youth and children of the North to understand and despise the Union, and give it over to destruction'; and 'that there is a rapidlyincreasing and wide-spread disrespect for the Union, among all classes of people at the North.' Such are the deep, unutterable groanings and wailings of the slave-hunting Democracy. Would to God it were true, that there is a wide-spread and growing hatred and horror of a Union held together by the blood and tears of four millions of slaves!

What say you, dear Garrison? Is it true that to calculate the value of the Union, and to advocate Dissolution, are synonymous terms'? Why?-ay, why? The answer is plain, Union-savers themselves being witness. Simply because whoever 'calculater the value of the Union' is sure to be led to the conclusion that it is of no value, but a colossal crime and curse, and ought at once and for ever to be abolished, for this, if for no other reason, that it cannot exist without kidnapping and enslaving men, women and children.

I am reminded of an incident of my priestly expe rience. I belonged to an Association of some twenty ministers in Essex North. Josiah Holbrook came to that region to form popular lyceums, some thirty years ago. He met the Association, and proposed his plan for the formation of a lyceum in each parish, to have popular lectures and discussions once a week during the winter months, on scientific and moral subjects What was the great objection urged by some of the ministers? That such lyceums would lead to infidel ity! How? The people would discuss the origin and authority of the Bible, and if they did, they would inevitably be led to reject it as a book of authority. To calculate the value of the Bible, and to advocate its rejection as the Word of God, were synonymous terms. So said ministers then; so they say now; declaring thereby that to discuss its author. ity and to reject it are one and the same. So the people must be kept from discussing the origin and authority of that book, for fear they will come to receive and read it at they do others, and value it solely for the truth they see in it.

So, now, the Union-savers would choke down all discussion of the value of the Union between the Slave and Free States, for fear they will call for its dissolution. It is true, Discussion and Dissolution are synonymous terms. For once, Democracy tells the truth.

So, to frighten the people away from that Convention, all who participate in it, by signing the Call, or by attending it, are to be held up to infamy as ' hostile to the Union.' Very well. Let Democracy set this seal upon all who sign the Call or attend it. Let the record of the signers of that Call be sacredly preserved; it will be sought after in the future, and proud of the former, and it had some twinges of conscient and happy will be that son and daughter who shall find the name of their ancestor enrolled on that scroll to call the people together to initiate measures for the dissolution of this slave-hunting Union.

"Union-saver" is already a term of reproach in the North, cry out the Boston Courier and the Washington Union. Good! This marks progress toward God and liberty. Why a term of repreach? Because every body sees and feels it to be synonymous with 'kidnappers.' 'We may be nearer Dissolution than we imagine,' says the Union. ' God grant it ! is the response of every true friend of liberty, justice and humanity, and of every enemy of slavery and its supporters.

· It may be too late at any time to stay the vandal hands of Union-destroyers, cry the Plain-Dealer, the Detroit Free Press, and the Democracy generally.- It is too late already. The Union is now in our hands; we shall not let it go till it is dashed in pieces and consumed for ever. We shall make the word UNION-DESTROYER honorable before God and the nations A Union-destroyer, whatever he may be in other respects, is thus far the friend of man and a child of God. He is the true representative of Jesus, whose mission was to destroy all unions between truth and falsehood, justice and injustice, honesty and dishonesty, liberty and slavery. He who justly earns the name of Union-destroyer will shine with brighter lustre in the kingdom of heaven even than Washington, Jefferson, and those who joined with them to form this 'covenant with death, and agreement with hell."

nuestions of life. At the close of the forenoon and calculate the value of the Union, or 'to adpers say. It is the intention to canvass the town, an if this is done, nearly all the sdult population wil sign it. The people are not afraid of Dissolution, bu generally say 'Dissolution, and a Northern Confede racy, rather than the perpetuation and propagation of

Let all the strength of Abolition, for the time being be concentrated on that Convention. Dear Garrison fail not to be there yourself. Let the Fosters, Pills Jackson, the Mays,-let all the true and tried b there. Higginson, of course, will attend. Will he not come out and spend a few weeks lecturing in the West, to call attention to that Convention b meets? It would greatly help on the glorious wor of deliverance of the North from the foul and blood clutch of slaveholders, if he would. Will not Theo dore Parker come to it ?- and there let him save the Union, if he wishes; for the Convention is for Union savers and for Union-destrovers, as I read the Call. Let the two classes meet face to face, and let each ad dress themselves to their work, calmly, kindly, bu resolutely, to reach the truth and the right, and to acit out when found. Many are looking to it with solemn interest as the beginning of a revolution tha shall relieve the people of the North from all partici pation in the damning guilt and infamy of slavery and that shall leave the bloody tyrants of the Sout without the protection of Northern religion, Norther literature, Northern presses, Northern money, Northern politics, and Northern bayonets. Unsustained by these, not a slaveholder would be found in the land in ten years. The sound of the lash, as it is buried and on her track, and the curses and oaths of th slaveholder and his sons, as they compel their helples female slaves to submit to their brutal lusts, and the wails of their victims, would no more be heard in ou

To-morrow, I go to Cleveland, to attend the Convention called to consider the 'justice, the generosity the piety, the patriotism and high moral duty ' saving this Union, BY PAYING THIEVES TO QUIT STEAL ING? On Wednesday, I go to spend next Sunday in Alleghany county, N. Y.

HENRY C. WRIGHT.

DECLENSION IN ANTI-SLAVERY ZEAL. UPTON, Aug. 24, 1857.

Hearing you speak, a short time since, of the progress made, for a few years past, in the anti-slavery feeling, my thoughts instinctively reverted back the days of my childhood, when the idea seemed to be indelibly stamping itself upon my mind, that we were having a real, living, anti-slavery revival. We then had lectures, conventions, levees and celebrations and on that sacred First of August, the little folks, with their tender hearts inspired with a love of liber ty, declaimed and recited dialogues, for the purpose of howing, not only the beauties and blessings resulting from West India Emancipation, but the deformities and curses attending American Slavery. Some came out from the Church on account of its pro-slavery character. In short, the muddy waters of religiou and political hunkerism were considerably troubled But what impression are we now making upon the young and receiving mind? The Sixteenth Annual Report of the Massachusetts Colonization Society wil give an unmistakable answer; for, with but two exceptions, Upton gave more money to that pro-slavery Society, and numbers more givers, than any other town in the State; and we see those on the list who, in my younger days, seemed zealously engaged in the Anti-Slavery cause, and who, one would have suppos ed, were wiser than that. We see none sufficiently im

bued with love to the slave to leave a Church which i

dead to anti-slavery, and strictly maintains its pre-

rious pro-slavery character. Some who have con

stantly averred that the Government is the protector

of slavery, took the oath of allegiance, last fall, to

that 'covenant with death and agreement with hell,'

through the ballot-box. And what is the cause of this worse than Egyptian darkness settling in and over Upton? you ask. A cious course of the friends of the slave; but I think every one will readily admit that the great and chief cause was the swallowing by the Church, with eye shut, of an immoderate dose of 'Patent Conscience Alleviator,' in the shape of a good-Lord-and-good devil, mystic-hair-splitting, logic-chopping, wishy washy, please-every-body priest. But though the dose acted on the patient like a charmed opiate, pleasing and pacifying for a time, it soon found, like Jo nah in the big fish's belly, that it went down withou mastication, and must come without digestion; and it being neither hot nor cold, and so artfully mixed as to very agreeably perform any thing asked of it, and to suit any and every emergency, and being in a lukewarm state, it naturally operated as an emetic, and up it came. 'Thank God!' was the ejaculation of the patient, as he found himself relieved of the nauseating dose. But it left the moral stomach in such a weak and dyspeptic condition that it seems unable to bear the simplest food : even the skimmed-milk it now receives seems at times to throw the patient into spasms. Pray do not send one of your meat-caters this way; for such strong meat as they deal out to the halfstarved, famishing soul would bring on convulsions, and I fear sudden death. One friend has been trying to get some moderate anti-slavery lecturer, who will act as a quieting tonic, hoping thus to prepare the pa-

tient for something stronger.

It was under the effect of this conglomerated mass that the Church, not liking the independent character of the come-outers, suspended them,—which I believe is a hanging-up-to-dry process, between heaven and hell, as though they were not quite deserving about sending them to the latter; or perhaps, more theologically speaking, a kind of purgatorial halfway house on the orthodox road to heaven, where the infidels and heretics must stop and absolve thems of their infidelities and heresies, before again taking their places in the procession of the elect.

But the Church no sooner got rid of that dose tha they swallowed another 'Patent Moral Anodyne, expecting thus to keep the moral sense in a stupe dition. Well, it seems to act charmingly; the pa tient appears as easy and satisfied, the moral nerves a calm, as a summer's day. It seems to make no difference if, in the words of the poet,

'Your conscience has a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns you for a villain;
Cruelty, perjury, in the highest degree,
Murder, stern murder, in the direct degree,
All several crimes, all us'd in each degree,
Throng to the bar, all crying 'Guilty! GUILTY!

You can, by applying to or settling some Simon pure Yankee priest or divine, obtain a moral narcotic that will calm down the twinges of that faithful mon itor, and make its thousand tongues as calm as a child when under the effects of that nice little dose of par goric, or with a lump of sugar done up in a rag. They are very pious and quiet, not wishing to injure the feelings of the most fastidious. They affect great love to God, but do not show it by benefitting man. love to God, but do not show it by benefitting man They, like the Pharisees of old, go through with scrupulous exactness the rites of their church, bu omit the weightier matters, such as opening the prion-doors to them that are bound,' and fee Andrews, Sunday, Aug. 23.

I held meetings here to-day. The rain poured in-part of their piety. Isaiah accurately describes them cessantly, yet we had a large gathering of true and when he says, 'His watchmen are blind; they are all carnest spirits, before whom were discussed the great ignorant; they are all dumb dogs, they cannot bark,

Isaiah must have been a prophet, or he could never have described the American clergy so accurately. His 'dumb dogs' are not yet extino them in Upton; yet they not only continue to come, but every succeding one is more dumb than his pre-decessor. They have scarcely life enough to growl unless it be at some heretic or infidel who attempts with a sharp stick to punch them into a barking mood. Our present one has carefully growled at the sleepy heads of his congregation; those whose eye ids have more attraction for each other than their inmates for the growler, and whose minds had much rather retire within the secret chambers of the soul, and recline o the easy and refreshing couch of slumber, than to dwell on the dry, stale, and hackneyed thoughts preented them so often; but he has not aroused enough to growl, even, at those whose eyes are closed and whose minds are asleep to the living reality of crushing four millions of God's children to the level with the brute, to marketable commodities. He has slightly growled at those who stand upon the steps, and gaze upon the procession as it approaches the synagogue, with alow and solemn tread, attired in all the gaudy show and tinsel of fashion; but not a single growl at those who not only stand gazing at the millions of bleeding, suffering, dying bondmen, but who actually rivet the chains still tighter around the quivering and bleeding flesh of those helpless and shricking victims of oppression. He has growled at the Sabbath-breakers, but not a single growl at those who are upholding and preserving an institution which hourly breaks and tramples into the dust every law of God, both natural and revealed. He can growl at the cruel Jews, nailing Christ to the cross between two thieves, eighteen hundred years ago, but not the weakest whine at those of his congregation who are helping to crucify four millions of Christ's brethren on the bloody cross of avarice, between the two thieves of Church and State, in eighteen hundred

Will Upton always be satisfied with 'dumb dogs' Has the Church no higher calling, no higher ideas of duty, than to employ such as cannot bark, 'sleeping, lying down, loving to slumber '? If this is the n of the Church, then infidelity will be the order of the times. If this is Christianity, then heathenism will be preferred. The American Church, in its present position in regard to slavery, is making more infidels and atheists than all the works of Paine, Rosseau, Voltaire and Volney put together. As Whittier has it-

'Pilate and Herod, friends! Chief priests and rulers, as of old, combine!

Just God and holy! is that Church which lends

Strength to the spoiler, thine?

FREE SPEECH AT THE AMERICAN

STITUTE FOR INSTRUCTION. MANCHESTER, N. H., Aug. 21, 1857.

EDITOR LIBERATOR :

On the last evening of the three days' session of the American Institute of Instruction, in this city, some brief resolutions concerning the religious exercises in our public schools were introduced by one of our citizens, the reading of which created considerable sensation. The resolutions were decided by the President to be out of order. No discussion would be allowed. They were rejected by a vote of the Institute, with but few dissenting voices. The resolutions were as follows :-

Whereas, the American nation comprises the adherents of every religion and mode of faith under the sun; and as neither the Pagan nor Jewish Bible, nor the Catholic or Protestant version of the Christian's Bible, is accepted as a standard for all: and as no right is more sacred than that of parents to train up their offspring in accordance with their own convic tions of duty toward God and man; therefore,

Resolved, That the reading from any of thes scriptures, as a part of the exercises in the public wards him—it is his only hope; a faint hope, bu schools, is inexpedient, and we recommend that this the last. He did not swim to her, but reserved his scriptures, as a part of the exercises in the public custom, wherever prevailing, be discontinued.

Resolved, That as, by common consent, all sectarian teaching is excluded from the public school-room and as a large majority in almost every community are opposed to religious exercises in school, and as the utterance of vocal prayer reveals and advocates, to a certain extent, the proclivities of the person who offers it, all the objections to scripture reading may be urged against vocal prayer in the public schools, and we recommend that this practice be every where abol-

Resolved, That no religious exercises or teaching should be allowed in the public schools, with the exception of such moral principles as commend them selves to the wise and good in every age and nation

REPLY TO PRES. CALKINS. McGrawville, (N. Y.) Aug. 22, 1857. PRIEND GARRISON :

In THE LIBERATOR of August 14, I am accused by President Calkins of making one statement that is totally false,' and another that is ' false in the main. At first, it occurred to me that I would trouble you with nothing further relative to the affair, but leave yourself and the public to judge whether my statements are shown to be false.

And now I have only to ask, if my statements are totally false,' and 'false in the main,' what are the statements which are totally true, and true in the

But if the statements are erroneous, it is not denied that the production was rejected, and as it is before the public, I leave the public to judge how far Mr Calkins, as President of the New York Central College, is willing to tolerate freedom of speech.

Yours, truly,
LEWIS SPAULDING.

From the Boston Christian Reg

SIGMATIZING.

SIGMATIZING.

We admire the wit of Sigma in the Transcript, but there is such a thing as valuing wit too highly. He is one of those who will have their joke, at whatever expense. Thus he perseveringly sacrifices justice, generosity, fairness and truth to it, in repeating the often contradicted story about the haptism of Parker Pilisbury's three dogs in a church. Instead of baptising dogs, Mr. Pillsbury imagined a case of their baptism, as an illustration, the whole force of which is lost, if baptism be not regarded with reverence. In reply to the pro-slavery plea that negroes are only a higher order of brutes like dogs, he illustrated the difference according to the natural and universal sentiment of man, by asking if one would be shocked at seeing the baptism of three Africans, and then presenting to the fancy the picture of the dogs undergoing this rite, and appealing to the disgust of his audience for proof of the different effect, were the picture realized. As a matter of tasts, a fastidious Frenchman might pronounce the illustration us peu fort, but abolitionisted on not out up stumps with razors, and Mr. Pillsbury is one of the story down with a succession as story from Sigma about the Presbyterian Assembly's delegate (we have forgotten his name) to the Vermont Congregational Convention. On the incorrigible wit's principles of interpretation, he ought to tell the readern of the Transcript that this delegate actually practised Mormonism, marrying ix wives in the very presence of the Convention. For did he not, in that angust presence, make use of an illustration quite analogous to that borrowed by the unflinching Pillsbury from Bose, Ponto and Tiges? As he was a Southern defender of patriarchal matters, he had rather a fair view of the cold the proposition of the proposition of the cold that the cold

aleeping, lying down, loving to alumber. Yes, they are greedy dogs, which can never have enough, leven if it be a thousand dollars,] and they are shepherds that cannot understand: they all look to their own

I hope you will not consider me discourteous, if I venture to express the opinion that none of you do, in reality, believe that. I came among you, from Georgia, and my connection with alavery was no secret. You received me with true Christian kindness and courtesy; you admitted me is your body as a coequal in the ministry of the gospel; you invited me to a participation in all the religious privileges of the occasion; and you introduced me as a guest into a very intelligent and refined Christian family, where I have been treated with the greatest kindness and hospitality. Now, brethren, (said he,) if I had left at home a half a dozen wives, instead of as many servants, you would not have done all this."

HIS REMARKARIE RESCUE

Michael Stevens, Jr., Newburyport Pilot, was knocked off his boat by the boom, when twenty-five miles out at sea, on Saturday forenoon last, his shipmates being at the time below and asleep. They, on waking, missed him, and returning to port, reported him irrevocably lost, and he was so published in Monday's paper; but later in the day, news came from Portland of his safe arrival at that port. It seems he was picked up on Saturday at port. It seems he was picked up on Saturday af-ternoon, off the Isle of Shoals, about half way be-tween Boon Island and Thatcher's Island, by Capt. Dudley B. Davis, of schooner Bloomer, from Salem, bound to Ellsworth, and landed at Portland on Sunbound to Ellsworth, and landed at Portland on Sunday. Capt. Davis's story is, that on passing the pilot boat America, on Saturday, he hailed her, but saw no one on board, and received no answer. He then continued on his course about a mile and a half, when his attention was attracted by a call from some unseen source; and upon the call being repeated, he discovered to the leeward, a man in the water, apparently just able to keep his head above the surface. A rope was immediately thrown to him, a boat got over to his assistance, and he was taken on board in a completely exhausted coudition. The man was soon ascertained to be Mr. Stevens, who gave the following account of the accident: 'An hour and a half previous, while standing

upon the stern of the pilot boat, spy-glass in hand, the others being asleep below, a sudden movement of the boom knocked him overboard, and unknown of the boom knocked him overboard, and unknown to his commdes he was left struggling in the water. Being a good swimmer, he had been able to keep himself from drowning, but had little strength remaining when the Bloomer approached him. While his strength lasted, he had used his exertions to swim after his boat, but finding the chase hopeless, he directed his energies to save himself from drowning. Every attention which his condition required was bestowed upon him by Capt. Davis, and when he reached Portland, he had completely recovered from the effects of his perilous adventure.

The Newburyport Herald, which on Monday pub lished an obituary notice of Mr. Stevens, contain the following graphic article on Tuesday:—

The day of miracles is past—so it has, and let it go; but so long as Michael Stevens, Jr., shall live, we shall look upon him as one risen from the dead. While we were all lamenting that the worthy man was gone, and the flags had dropped in mourning for the dead; while people were stopping each other at the corners of the streets to talk over the matter, and some were raising a subscription for the benefit of his family—after we had published his obituary and already had another paragraph written, calling for a material testimonial to aid the widow and or phans—as suddenly as though he had fallen from the heavens, Capt. Stevens, yesterday at noon, ap-peared in our streets. Wildly the story goes about town; speedily he is rushed home to a family mourning his demise; instantly the flags from half mast are run hard up; and gladness is upon all faces, for the lost is found and the dead is alive

we go to greet him and learn his story. Almost immediately after his companions had retired below.

immediately after his companions had retired below, as he was standing in the quarter with the spy-glass to his eye, the main boom jibed over, striking him in the back of the neck, and sweeping him into the sea. Instantly the boat filled away, and sailed off with a six knot breeze. He turned in pursuit; but one hundred yards swimming satisfied him that that was useless. He hallooed; but the noise of the sails, the rushing of the waters, and the intervening decks, shut off all communication. There he was in the midst of the ocean, the boat receding, and no friendly sail in sight. It is not desirable to die, and ne lay for some time upon the surface, when, by and by, five miles away, a sail appears standing tostrength; and when she was within two miles, i was evident that she was going a long way to the was evident that she was going a long way to the windward. He then coolly—oh, how can a man be cool with the deep water below and nought but the deeper heavens above—coolly he struck out to head her off. For three quarters of a mile or more, he swam for dear life; but now he begins to fail. His legs are already cold and stiff, and he hangs down deep, the waves breaking to his mouth. "Tis the last chance; he raises his head and shouts; and a last chance; he raises his head and shouts; and a woman—a woman's ears are always open to the cry of distress, God bless her!—says, 'I hear a voice!' All hands look round. It is now or never; and as a last effort be stretches himself above the waves and shouts—'I am drowning!' They hear—they see; 'case off sheets! up helm!! Man the boat!!' It is done as quick as said—quicker than written! 'I shall drown,' calls the brave, struggling, but sinking man, 'before the the boat can row!' The santain turns the craft full uron him, and minus of santain turns the craft full uron him, and minus of captain turns the craft full upon him, and minus of help gives the helm to his wife, while with a co.l of e stands in the bows. The rowers pull strong, t many yards are yet between them and the sink ing man, when the vessel's prow nears the spot, and with the captain's call—' catch hold,' the rope falls upon his head and is turned around the wrist. The

in two minutes more—after he had been in the water an hour and a half—the captain and his wife pull him over the side, helpless, and for a long time louded and wandering of mind.

This yacht proved to be the Bloomer, from Salem This yacht proved to be the Bloomer, from Salem Capt. Dudley Davis, who was taking his family of a trip to Portland, Me. He rendered Capt. Steven all the assistance needed; landed him at Portland on Sunday; and with the first train, that reaches here at noon on Monday, he was returned to his family—returned to startle, to gladden, to cheer! Great God, what a change! The father, with three score and ten years upon him—the young wife stricken to the soul; the little children to whom

ope is paid out, the sails shake in the wind; and

PERMUTATION TYPOGRAPH.

nome was gloomy—they can tell; we can't!

Since our former notice of Mr. Livermore's ingenious invention, many scientific and practical men bave examined it, and it is everywhere regarded as a contrivance of remarkable promise. To write

cold rethe but remarkably ingenious, and upon this method de pends the simplicity of the construction, and the practical success of the machine. The twenty-size teters of the alphabet, the punctuation marks, and numerals, are all formed by the operation of size

keys. To form any single letter requires but on movement of the hand, and this movement also as cures the other requisite movements of the paper and type, so as to form regular lines, with equal distance from each other.—Vermont Chronicle.

Eagleswood School

PERTH AMBOY, NEW JERSEY. THIS School opens on the 1st of October, and of four quarters, of ten weeks each. There are three years of the third quarter, as from the close of the School commit years of the weeks each. There are three third quarter, a from the close of the School year to the 1st of October.

The general design of this School is to combine the advantages of home nurture, in physical, mental, and moral training, with instruction in Literature, Science and Art.

The definite aim is to teach, first, the branches accessary for the prosecution of those general dating of

The definite aim is to teach, first, the branches nacessary for the prosecution of those general duties of life which none can escape; then the Sciences of Nature, Intellectual and Material; the usual Ancest and Modern Languages; History, Drawing, Paining and Music.

The intellectual and moral training and instruction of the pupils is conducted, and their out-of-school life, amusements and general behavior regulated by the Principal, assisted by competent teachers.

When the mind receives its appropriate nutriment at the natural crises of its intellectual appetites, error artificial stimulus is a hindrance to true development. Such incentives, by exciting to unnatural action, to only defeat, in the end, their own object, but read with distorting force, upon the whole mind and character.

Since there is in the constitution

acter.

Since there is in the constitution of the sexes a law of incessant reciprocal action, involving the highest weal of both, that public sentiment which retrict weal of both, that public sentiment which retricts

weal of both, that public sentiment which restricts each sex to schools exclusive of the other, subverts the Divine order, and robs development of a ministration essential to its best conditions and highest results. In testimony to this truth, we institute our educational testimony to the breis of God's model school, the testimony to this truth, we institute our educational processes upon the breis of God's model school, the family, and receive, as pupils, children and youth of oth sexes.

The education of the sexes together, under a was

The education of the sexes together, under a wise and watchful supervision, conducts emimently to simplicity, modesty, purity, and general elevation of character; quickens the perception of those nameless proprieties which adorn mutual relations; excite attention to personal habits; gives refinement of feeling, gentleness, grace and courtesy to manners, and symmetry to mental and moral development.

To provide for the children and youth, reserting hither for education, such conditions of development as may be conducive to their innocence and growth in virtue, is a sacred and paramount aim. It is adopted as an inflexible condition of admission to the School, that no pupil of vicious habits shall be received. Profaneness, impure language, indecent actions, reklast

that no pupil of vicious habits shall be received. Pm-faneness, impure language, indecent actions, reckles violence, impracticable tempers, or habits of any kind, tending directly to counteract the processes of nutree in others, will as effectually exclude their subject as an infectious disease. To such, and to those using to-bacco in any form, or intoxicating drinks as a bever-age, the doors of our school cannot be opened.

EXTRA CHARGES.

Drawing and Painting, of pupils.

Pupils can be admitted at any time, and will be charged from the date of entrance; but none will be received for a less period than two full quarters.

The terms are Sixty Dollars a quarter, payable is advance. There will be no decirities from the work. advance. There will be no deviation from these tems, except in cases provided for by special arrangement. This amount defrays the expense of tuition in all branches not included in the list of 'extra charges,'washing, to the extent of one dozen pieces per week, bed, bedding, room, furniture, heat, lights, use of hbrary, apparatus, gymnasium, and work-shop.

Eagleswood School is situated at the head of Rari-

tan Bay, one mile from Perth Amboy, New Jersey, on the route of the Camden and Amboy Line, from New York to Philadelphia.

Perth Amboy is twenty miles from New York, and

has daily communication with it by steamer.

The Eagleswood Omnibus takes passenger to ad from the steamer, morning and evening.

Application for admission of pupils, or for further information, may be made to THEODORE D. WELD,

PRINCIPAL OF EAGLESWOOD SCHOOL Perth Amboy, New Jersey

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