MTI-SLAVERY OFFICE, 21 CORNHILL BOBERT F. WALLCUT, General Agent.

TERMS - Two dollars and fifty cents per anm, in advance. Tre copies will be sent to one address for TE giligs, if payment be made in advance.

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ers are authorised to receive subscriptions for Tun The following gentlemen constitute the Finan-Committee, but are not responsible for any of the his of the paper, viz: - FRANCIS JACKSON, ELLIS GEST LORING, EDMUND QUINCY, SAMUEL PHILBRICK,

WENDELL PRILLIPS. WM. LLOYD GARRISON, Editor.

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

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

NO UNION WITH SLAVEHOLDERS

The free States are the guardians and ess tial supports of slavery. We are the jailers and con-stables of the institution. . . . There is some excuse they esponse the cause of the oppressed in other States, and by force restore their rights; but they are without arouse in miding other countries. excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathens, in PRANING THE CONSTITUTION, SWERVED FROM THE and must scalk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enalaving 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 CRANNING.

J. B. YERRINTON & SON, Printers.

VOL. XXVII. . NO. 37.

BOSTON, FRIDAY, SEPTEMBER 11, 1857.

WHOLE NUMBER, 1392.

REFUGE OF OPPRESSION.

A DISTRESSED SLAVEHOLDER.

Among those who listened to the oration recently barred before the Phi Beta Kappa Society of Yale Bere, by WENDELL PHILLIPS, Esq., there appears shave been a slaveholding graduate from the South, the gives vent to his grief and sufferings in the colens of the Richmond Enquirer, as follows :-

Igraduated at Yale College in 1847; and, in acerhace with a time-honored custom, and one sich does honor to human nature, I recently un-scribble a long and fatiguing journey, with great nonvenience to myself in regard to my pecuniary nature, and when in the enjoyment of but feeble isalth, from Tennessee to New Haven, there to nest my classmates after an absence of ten years, and to renew friendships contracted in the spring-ture of my life, which can never be effaced from my penory, and which, in my case, were certainly vamer than those contracted at any subsequent period. I have been looking forward to this meeting, with pleasing anticipations, for years, and had istrained, if I possibly could, to be present.—Judge then of my deep regret, mortification and degast, when, on my arrival at New Haven, I learned that Charles Sumner had been invited to deliver an oration, nominally before the Phi Beta Kappa Science but in reality, before the replies at large in eration, nominally before the Phi Beta Kappa Society, but, in reality, before the public at large, and that, upon his declension, Wendell Phillips had been invited, and had accepted. I presume there is no doubt that the Faculty of Yale College could have prevented this, but they not only failed to do ut, so far as I am aware, never uttered one word in opposition to it. I am informed that it was done principally through the instrumentality of the Rev. Mr. Dutton, pastor of the North Church, matered famous, both himself and his church, by

redered famous, both himself and his clarics, by
the Sharpe's rifle meeting.

Is addition to this, on the night succeeding the
day on which Wendell Phillips's oration was delivered, at a class supper partaken of by my class, to
which President Woolsey was invited as a special
compliment, in consequence of our being the first
which graduated after he was made President, he, which graduated after he was made President, he, President Woolsey,) even on such an occasion as int, could not-refrain from expressing his hostility to Southern slavery. He said, that although he was a conservative, yet he must acknowledge that he was an anti-slavery man, and that having been lef recently, in the performance of his datics as an instructor, to examine the history of the decline of the Roman Empire, he was satisfied, from the direction of the Roman Empire, he was satisfied, from the direction of the Roman Empire, he was satisfied, from the direction of the Roman Empire, he was satisfied, from the direction of the same that he for the same that he fileffects of slavery he had there seen, that in fu-ture he would be more anti-slavery still. Not-substanding he said that he did not suffer this subjetto be introduced in College, yet it seems strange that he could banish it from College, and could not kep silent on such an occasion as that, and that, to, when every one seemed desirous of avoiding that and all other subjects that could possibly ruffle the overflowing feelings of joy naturally engender-el by the meeting of friends after ten years' ab-Not the slightest allusion to slavery was mile during the whole evening by any one as for myself. I was alraid to mention at all, for fear that I should discover that some of my classmates were Black Republicans, and that the discovery would alter my feelings towards them.

We shall now be compelled, in self-defence, to

the shall how or ought to have done long ago, sheats our sons exclusively at Southern Colleges; and if the parents of the few Southern students who are now at Yale, can suffer them to remain there now, they have different notions from myself of what is due to self-respect.

IF Mr. PHILLIPS has since repeated his oration at Providence, before a literary society of Brown Unfversity-eliciting the following criticism from a dis-

tressed correspondent of the Boston Courier :-In the afternoon, the combined literary Societies listened to the address of Mr. Wendell Phillips on what he was pleased to term Education. This ora-tion was in one respect fine as a piece of rhetoric, and by his honied words he succeeded in removing the had of prejudice which he evidently felt was impending over him. But no matter how great truths he may have uttered in the most graceful and flowing sentences, the animus was distinctly revaled through all that he said, and, for one, I could not but feel that malignity, and not verity, prompted his oration. When he spoke of the high when the spoke of the digital value of the clergy, it was an insidious 'and they are all honorable men,' and I doubt not if he had the power equal to his will, he would have seen them all torm to piece by an infuriated mob, while he would have

smiled placidly over the work of destruction. (!!)

It was plain, there is no concealing the fact, that his whole object was to defame Edward Everett. Though it did not appear in the commencement, pet the beginning, middle and end of Mr. Phillips's mind was evidently to arouse the feelings of students, clergy, and the usual attendants upon such ersuries, against the favorite son of New Engand, who is now so unselfishly engaged in a cause so noble and so national as to call down the encosame and so national as to call down the enco-miums of all classes. Mr. Phillips is not dead to same, for his remarks in regard to Mr. Everett have been much modified in expression; as, for instance, at the West, he recently had the exceeding indecrousness to speak of Mr. Everett as possessing a muscle in his bosom instead of a heart. But such irulent and wholesale attacks defeat the very ends standed. Audiences may be amused and startled for a time by the impudence and boldness of the assalts, but no durable impression will be made, and Mr. Everett's fame and patriotic effort will live in percanial freshness, while his defamer's insidious litemate and learness will be formatten. attempts and language will be forgotten.

HON. JOSHUA R. GIDDINGS.

This gentleman, who has long figured as an Abolitionist, has so far progressed in extraordinary illu-mination, that he has little regard for articles of hith, and little confidence in any existing religious denomination. He says— While religious sects have adhered to creeds and covenants, and articles of abstract faith, the popular mind has progressed in religious knowledge, and the great body of the American people now occupy a higher religious position, and more religious truths, which are more practical, more fundamental, than those proclaimed it are at the contract of the contra

Tany religious sect of the present day.

The American Presbyterian, noticing his infidelendencies, says— In view of the danger of this bedencies, says—'In view of the danger of this humanitarian religion, a religion which makes man's view of his own rights the corner-stone of its creed, and which, while decrying 'mere theories,' would elevate its own theory above the teachings of inspiration, we may express our satisfaction that Mr. Guldings has published to the world the fact that he has no connection with the Presbyterian Church.' Query—Why is it that whenever a man becomes Ourry-Why is it that whenever a man becomes peculiarly enlightened on this particular subject, he becomes precioularly blind on all offers? What is the precise connection between Abolitionism and landelity?—St. Louis Presbyterian.

SELECTIONS.

THE REPLY OF THE PRESIDENT To the Memorial of Prof. Silliman and Others.

WASHINGTON, Sept. 2. The following is the memorial of Professor Silliman, and forty-two others, of Connecticut, addressed to his Excellency James Buchanan, the President of the United States:—

not with astonishment, that Governor-Walker, of Kansas, openly represents and proclaims that the President of the United States is employing through him (Walker) an army, one purpose of which is to force the people of Kansas to obey laws not their own, nor of the United States, but laws, which it is notorious, and established upon evidence, they never made, and rulers they never elected. We represent, therefore, that by the foregoing your Excellency is openly held up and proclaimed, to the great derogation of our national character, as violating in its most essential particular the solemn oath which the President has taken to support the Constitution of the United States. As a naterial consequence, they have the foregoing your Excellency is openly held up and proclaimed, to the great derogation of our national character, as violating in its most essential particular the solemn oath which the President has taken to support the Constitution of the United States. As a naterial consequence, that when the Territory of Kansas shall be admitted as a State, it shall be received into the Union with or without slavery, as their Constitution of this Union. We call attention further, to the

WASHINGTON, Aug. 15, 1857.

Then I entered on the duties of the Presidential office on the fourth of March last, what was the condition of Kansas? This Territory had been organized under the act of Congress of the 30th of May, 1854, and the government in all its branches was in full operation. A Governor, Secretary of the Territory, Chief Justice, two Associate Justices, the Territory, a Marshal, and District Attorney had been appointed by my predecessor, by and with the advice and consent of the Senate, and were all engaged in discharging their respective duties. A code of laws had been enacted by the Territorial Legislature, and

the judiciary were employed in expounding and car-rying these laws into effect.

It is quite true that a controversy had previously arisen respecting the validity of the election of the members of the Territorial Legislature, and of the laws passed by them; but at the time I entered upon my official duties, Congress had recognized this Legislature in different forms and by different enetments. The delegate elected to the House of Representatives under a Territorial law had just impleted his term of service on the day previous to my inauguration. In fact, I found the government of Kansas as well established as that of any other Territory. Under these circumstances, what was my duty? Was it not to sustain this government? To protect it from the violence of lawless men, who were determined either to rule or ruin? To prevent it from being overturned by force? In the language of the Constitution, to 'take care that the laws be faithfully executed '? It was for this purpose, and for this alone, that I ordered a military force to Kan-

Kansas, unwilling to trust to the ballot-box, the certain American remedy, for the redress of all grievances, undertook to create an independent govrnment for themselves.

Had this attempt proved successful, it would of

course have perceited the existing government pre-scribed and recognized by Congress, and substituted a revolutionary government in its stead. This was usurpation of the same character as it would be for a portion of the people of Connecticut to undertake ed to his Excellency James Buchanan, the President of the United States:—

'The undersigned, citizens of the United States, and electors of the State of Connecticut, respectfully offer to your Excellency this their memorial.

The fundamental principle of the Constitution of the United States, and of our political insections, is, that the people shall make their own laws and elect their own rulers. We see with grief, if not with astonishment, that Governor Walker, of Kansas, openly represents and proclaims that the President of the United States is employing through him (Walker) an army, one purpose of which is to

the President has taken to support the Constitution of this Union. We call attention further, to the fact that your Excellency is in like manner held up to this nation, to all mankind, and to all posterity, in the attitude of 'levying war against a portion of the United States,' by employing arms in Kansas to uphold a body of men and a code of enactments purporting to be the legislative, but which never had the election, nor sanction, nor consent of the people of the Territory. We carnestly represent to your Excellency, that we also have taken the oath to obey the Constitution: and your Excellency may rest as the time of their admission. Slavery existed at that period, and still exists in Kansas, under the Constitution of the United States. This point has at last been decided by the highest tribunal known to our laws. How it could ever have been seriously doubted is a mystery. If a confederation of sovereign States acquire a new territory at the expense of their common blood and treasure, certainly one set of the parties can have no right to exclude the other from its enjoyment, by prohibiting them taking into it whatever is recognized to be property by a common Constitution. Excellency, that we also have taken the oath to obey the Constitution; and your Excellency may rest assured that we shall not refrain from the prayer that Almighty. God will make your administration an example of justice and beneficence, and with his terrible majesty profest our people and our Constitution.

Washington, Aug. 15, 1857. Washington, Aug. 15, 1857.

Gentlemen: On my recent return to this city, after a fortnight's absence, your memorial, without date, was placed in my hands, through the agency of Mr. Horatio King, of the Post-Office Department, to whom it had been entrusted. From the distinguished source whence it proceeds, as well as its peculiar character, I have deemed it proper to depart from my general rule in such cases, and to give it an answer.

You first assert that 'the fundamental principle of the Constitution of the United States and of our political institutions is, that the people shall make their own laws and elect their own rulers.' You then express your grief that I should have violated their own laws and elect their own rulers.' You then express your grief that I should have violated this principle, and through Gov. Walker have employed an army, 'one purpose of which is to force the people of Kansas to obey laws not their own, nor of the United States, but laws which it is notorious and graphlished upon gridness their opinion at the ballot-box on the question of slavery; but numbers of lawless men still continued to resist the Territorial government. They refused either to be and established upon evidence they never made, and rulers they never elected,' and as a corollary from were elected, legally and properly, without their inthe foregoing, you represent that I am 'openly held up and proclaimed, to the great derogation of our national character, as violating in its most essential particular the solemn oath which the President has taken to support the Constitution of this Union. These are heavy charges and heavy charges a particular the solemn oath which the President has taken to support the Constitution of this Union.' These are heavy charges, proceeding from gentlemen of your high character, and, if well founded, ought to consign my name to infilmy. But in proportion to their gravity, common justice, to say nothing of Christian charity, required that, before making them, you should have clearly ascertained nothing of Christian charity, required that, before making them, you should have clearly ascertained that they were well founded. If not, they will rebound with withering condennation upon their authors. Have you performed this preliminary duty towards the man who, however unworthy, is the chief magistrate of our country? If so, either you or I are laboring under a strange delusion. Should this prove to be your case, it will present a memorable example of the truth that political prejudice is blind even to the existence of the plainest and most palpable historical facts. To these facts let us refer. When I entered on the duties of the Presidential them into actual collision with the Constitution and the laws, and in that event they shall be resisted and put down by the whole power of the government. In performing this duty, I shall have the approbation of my own conscience, and, as I trust, of my God. I thank you for the assurance that you will not refrain from prayer that Almighty God will make my administration an example of justice and beneficence.

and beneficence. You can greatly assist me in arriving at this bles sed consummation by exerting your influence in al-laying the existing sectional excitement on the sub-ject of slavery, which has been productive of much evil and no good, and which, if it could succeed in attaining its object, would ruin the slave as well as his master. This would be a work of genuine philan-

thropy.

Every day of my life I feel how inadequate I am

Every day of my life I feel how inadequate I am Every day of my life I leel how inadequate I am to perform the duty of my high station, without the continued support of Divine Providence; yet, placing my trust in Him, and Him alone, I entertain a good hope that He will enable me to do equal justice to all portions of the Union, and thus render me an handle instrument in metalizations. humble instrument in restoring peace and harmony among the people of the several States.

Yours, very respectfully, JAMES BUCHANAN.

SPEECH OF REV. S. L. POMEROY. The following capital speech is as pertinent now, as was at the time of its delivery before the New England Anti-Slavery Convention, May 28, 1834. Its author, Rev. S. L. Ponenov, is now a member of the A-

is the same that I ordered a military force to Kansas to act as a posse comitatus to aid the civil magistrate to carry the laws into execution. The condition of the Territory at the time, which I need hor portray, rendered this precaution absolutely necessary. In this state of affairs, would I not have been justly condemned, had I left the Marshal and other officers of a like character impotent to execute the process and judgments of the Courts of Justice, established by Congress or by the Territorial Legislature, under its express authority, and thus have suffered the government itself to become an object of contempt in the eyes of the people? And yet this is what you designate as forcing 'the people of Kansas to obey the laws, not their own nor of the United States,' and for doing which you have donounced me as having violated my solemn oath.

I ask, what else could I have done, or ought I to have done? Would you have desired that I should abandon the Territorial government, sanctioned as it had been by Congress, to lilegal violence, and thus renew the scenes of civil war and bloodshed which every patriot in the country had deplered? This would indeed have been to violate my oath of office, and to fix a damning blot on the character of my administration. I most cheerfully admit that the necessity for sending a military force to Kansas, to aid in the execution of the civil law, reflects no credit upon the character of our country. But, let the blame fall upon the heads of the guilty. Whence did this necessity arise? A portion of the people of

and prejudices they have to contend against.

I went to visit a colored family, with several gentlemen, recently, in Philadelphia. The father was seventy years of age, with a family of three daughters. We found them elevated and refined, with a cultivation of mind and manners that would have adorned the best society. When we left the house, the clergymen, who were with me, said to each other, 'We talk of elevating these people; and because we are white, and they are black, we doubt whether they ever can be elevated to our condition.' So strongly impressed was the gentleman who made this remark, that he shed tears at the recollection of the scene be had witnessed. These people were elevated to gentleman who made this remark, that he shed tears at the recollection of the scene be had witnessed. These people were elevated to gentleman who made the right? Ought you to stop in the temperature reform, because it is lawful for men to sell them abroad.

Those who think to stop our mouths by saying that slavery is sanctioned by the Constitution and laws, must go upon the principle that bad laws are never to be changed. We do not seek to violate the law, but to change it; change it by the resistless force of public opinion. Why, Sir, law and custom formerly sanctioned drinking rum and brandy, and they do so still, though to a less extent—but does that make it right? Ought you to stop in the temperature reform, because it is lawful for men to sell them abroad.

Those who think to stop our mouths by saying that slavery is sanctioned by the Constitution and laws, must go upon the principle that bad laws are never to be changed. We do not seek to violate the law, but to change it; change it by the resistless force of public opinion. Why, Sir, law and custom formerly sanctioned drinking rum and brandy, and they can be clearly a supplied to the constitution and laws, must go upon the principle that bad laws are never to be changed. We do not seek to violate the law, but to change it is a supplied to the constitution and laws, resistible influence of circumstances upon our color-ed population. Go to the intelligent slaveholder

concern with it!

Now, sir, if this is a good argument, I call upon

Slavery forever abolished.

There is another objection which is urged against

concern with it!

Now, sir, if this is a good argument, I call upon some of those who urge it to move, at the next meeting of the American Bible Society, of which they are members, to stop their presses, and print no more Bibles to meddle with the concerns of our people. Let them move, in the Missionary Societies, that the missionaries they have sent abroad to meddle with the concerns of our beads about their sworship of idols, and the acrifice of victime to their superstitions and their false gods! Will these men follow this advice, while they recommend to us to leave the elareholders alone to do as they please? By no means. No one thinks to do as they please? By no means. No one thinks to do as they please? By no means. No one thinks to do my heads and of creating their the despotism of applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery Society. If the Greeks are struggling for applying this doctrine to any thing but the Anti-Starery structure and the pulpit is roused to induce us to interfere. The structure of applying this doctrine to any thing but the Anti-Starery structure and the pulpit is roused to interfere.

I have no faith in this doctrine. I believe that, as long as there are souls to be saved, we have soriething to do with every man on the globe, as far as our inducence can be made to reach; sepocially have we something to do with every man on the globe, as far as our inducence can be made to reach; sepocially

Ours is the golden rule, 'Do unto others as ye would that others should do unto you.' Who, then, if he were a slave, would not wish to be free? Would you ask for colonization, or for immediate emancipation? Every moment you keep the slave in bondage, you violate the law of love; and yet in bondage, you violate the law of love; and yet in bondage, you violate the law of love; and yet in bondage, you violate the law of love; and yet in bendage, you violate the law of love; and yet in indeed, and we ought to keep him in slavery some hundred years longer, until we can civilize Africa, and prepare a place to send him there, where he will trouble nobody but people of his own color! Is this the law of love? Is this the way you would wish to be done by, if you were slaves in a foreign land, or in the land where you were born?

This is the right test to settle this question by. Come down at once to the condition of the slave, and make it your own. How long would a free man like to live in slavery? Suppose we were all slaves, assembled here to discuss our right to be free, how long should we propose to have the process go on, of making us freemen? Would we wait till our children or grand-children should take our places? No. There would be but one voice, and that voice would be, immediate emancipation?

But it is said that we cannot clevate the people of color here, and we must send them to Affrica, in or deep the process the process go and that voice would be the proper to have the people of color here, and we must send them to Affrica, in or converted the process go and that we cannot clevate the people of color here, and we must send them to Affrica, in or cannot conver the slave and that the conviction becomes universal, it will be done. I repeat, there will be no difficulty in finding the means.

But it is said that the Constitution and laws re-

No. There would be but one voice, and that voice would be, immediate emancipation?

But it is said that we cannot elevate the people of color here, and we must send them to Africa, in order to devate them; though they never can be elevated much any where, because their skins are so much darker than ours. And who are we, the pale faces, but a small portion of mankind, a new race, comparatively? And yet we rise up, and say our color is the only true color, and all other color is incapable of being elevated to our standard! I denyit. God made the soul of man of no particular complexion, and he is no more a respector of colors than he is a respecter of persons. The colored people not only can be elevated, but they are many of them elevated, even under all the discouragements and prejudices they have to contend against.

I went to visit a colored family, with several gentlemen, recently, in Philadelphia. The father was seventy years of age, with a family of three daugh-

the scene he had witnessed. These people were elevated, in spite of every thing to counteract their own efforts. The idea of inferiority of intellect in the people of color is wholly without foundation. We falsely attribute to natural organization, the irrections and the constitution protect one, as much as the other; and, instead of descripting the slaveholder of his research. protect one, as much as the other; and, instead of depriving the slaveholder of his property, we mean to increase it, by giving him free labor instead of

resistible induced of circumstances applied of ed population. Go to the intelligent slaveholder himself, and ask him if his slaves are incapable of being elevated. He will laugh at you, if you tell him that his favorite slaves are not equal in faculties to white men.

To say they cannot be elevated, is to say that the gospel cannot purify and elevate colored men; and if the gospel cannot do this, then it must be a settled point that either the colored man or the white man is to be shut out of heaven. Both cannot go there, unless both are alike capable of being elevated by the teachings of the gospel.

To increase it, by giving him free labor instead of slave labor.

But be the laws as they may, the laws of fallible man cannot make that which is morally wrong, even politically right, or expedient, or useful. The question is not what are the laws, in this respect, but are the laws right? If they are morally and politically wrong, then the thing for us to do is not to resist such laws, but to see that they are repealed; and to this end to quicken and extend public opinion, until Legislatures are forced to repeal such unjust laws. If there is a stain, on our boasted Constitutions a stain of blood—let us hasten to wipe it by the teachings of the gospel.

But some people say that we have no right to meddle with this matter. "We at the North have nothing to do with slaves, and need not trouble our heads about their management at the South. That this is the affair of their masters, and we have no concern with it!

just laws. If there is a stain on our boasted Constitution—a stain of blood—let us hasten to wipe it off. We seek to redeem the Constitution from the disgrace of making our Declaration of Independence a falsehood; and it is because we love our country, that we desire to see her laws recognizing slavery forever abolished.

lence, but by the resistless moral force of truth. We have got a great deal to do, and we can do a great deal, to bring about the emaneipation of more than two millions of our fellow-men.

But it is said, 'Why do you make so much noise about it here, at the North, where there are no slaves?' Why don't you go to the South, and preach to the slaveholders there? You can be very bold and bluster here, but you don't dare to go to the South, and hold forth your anti-slavery doctrines. If you were sincere, you would go there, and preach to those, who need it.'

Now, we Yankees know better than this. We don't go to work in this way to accomplish an important object. We know that we can reach the slaveholder more effectually here, than we could at the South. Why, Sir, you know if we went to the South, and attempted to tell them the plain truth, they would gag us, and perhaps put us in jail, or offer a reward for our head, as the refined Legislature of Georgia did for our brother here, (Mr. Garrison), so that we should have no chance to preach the truth. But, so long as we have the freedom of speech and of the press here, we can reach the slaveholder, and produce an impression upon him which he will long resist, but from which he cannot finally escape. It is the power of truth, and it will prevail. I saw a Tennessee slaveholder, we have the freedom of the will long resist, but from which he cannot finally escape. It is the power of truth, and it will prevail. I saw a Tennessee slaveholder, we want to the save they carried to thought more of a vice that we should have no chance to preach the truth. But, so long as we have the freedom of speech and of the press here, we can reach the slaveholder, and produce an impression upon him which he will long resist, but from which he cannot finally escape. It is the power of truth, and it will prevail. I saw a Tennessee slaveholder, the other day, and the listences of millions, and he sent out an army to subdue the colored people of St. Domingo, and reduce them to slavery. When the

men, that the whole power of France, in the days of Napoleon, was unable to subdue them. They retreated to the mountains, cut off the resources of their foes, and find y compelled them to leave them in the enjoyment of freedom, which they have ever since maintained. Our fathers resisted a tax on tea, even unto blood, and we rejoice in their deeds of patriotic valor. But they were not threatened with slavery, as the people of St. Domingo were, when they resisted the power of France.

These facts, which I have related of the history of St. Domingo, may be found in French history,

of St. Domingo, may be found in French history and are indisputable.

and are indisputable.

But there is one other objection, and the only one I will notice, which is made a great handle of by our opponents:—'You will dissolve the Union,' say they, 'if you proach upon Anti-Slavery!' This is the knock-down argument. If we dare to tell the truth, to proclaim the rights of man, and insist that the Declaration of Independence is not a fellesheed, whe then, to be sure, we shall dissolve alsehood, why then, to be sure, we shall dissolve the Union!

the Union!
So far from this being true, we regard our object as the only effectual means of preserving the Union. We want to save the Union. Slavery is the mother of all those sectional divisions and heart-burnings which threaten the dissolution of the Union. The great threaten the dissolution of the Union. The great political struggle is between free labor and slave labor; and if slavery continues, the Union cannot continue. It is so black, so full of evil, so pernicious in its influences, that there will be no security, no peace, no permanent national prosperity, till it is done away. The great eternal and just God will never bless a people which bolds in its embrace and never bless a people which bolds in its embrace and countenances such an evil in the land as the slavery of more than two millions of our fellow-men. Let our politicians and our public men do what they will, they may depend upon it, we shall never be one

Mr. Pomeroy said, that in the course of his remarks he had alluded to the arguments of the slaveholder, that the condition of the slave was im-proved by his being held in bondage, and that we had no right to interfere with his privilege of helding his slaves as property, because it was secured to him by the Constitution and laws. These and other arguments of the apologists of Slavery was forcibly presented, in a petition which he would suppose was presented, some thousand years ago, from the Egyptians to the Senate of Egypt, concerning the Hebrews. He then read the following from the New-York Evangelist :-

A PARABLE FOR THE CAROLINAS.

To the Princes and Lords of Egypt, in Senate assem-

'The petition of the undersigned, being free born citizens of the land of Zoah, showeth—
'That we, your petitioners, are all honorable and just men, and as much attached to the religion and institutions of the land as any class of Pharaoh's sub-

'That your petitioners, on the faith of compacts, have embarked all their property in building Pyra-

'That your petitioners verily believe that the build-ing of Pyramids cannot be carried on at all by free la-

'That, therefore, your petitioners were induced, ac-cording to the law of nations, to make slaves of the ·That the state of slavery is the most congenial to

the Hebrew intellect and rank in existence—and that their state in slavery is infinitely superior to their for-mer starving and perishing state in the land of Ca-That if your petitioners had no motives of hu-

manity, yet that, from motives of interest and profit, they would look after the health and comfort of their slaves, as much as the proprietors of any other cattle would look after their herds in the lands of Goshen.

'That the slaves like their situation well, and

would remain perfectly satisfied with their easy and comfortable condition, were it not for the officious meddling of a gang of canting, hypocritical missionaries, and a junta of despicable saints in the Senate, headed by the upstart Moses.

'That the slaves, though they much love their present the senate of them exceedingly stubborn—

and others runaway from their work—and that, therefore, your petitioners are obliged to brand them, in order to know them, and also to use a scourge and a goad, in order to keep them at their work; but, generally speaking, the scourge and the goad dre rather the insignia of power in the drivers than instruments of cruelty.

'That your petitioners hear with horror and indig-nation of an unjust and iniquitous requisition of eman-

nation of an unjust and iniquitous requisition of eman-ipating the Hebrew slaves totally and immediately,

Hebrew slaves shall be continued, we your petitioners will oppose it with force and arms, and will declare ourselves independent, and dissolve the union. And your petitioners will ever pray.

From the New York Tribune. FRENCH CONFECTIONERY BY THE A-MERICAN TRACT SOCIETY.

The American Tract Society, we observe, has opened a department of French Confectionery. This new branch of evangelical labor deserves a word of notice. The Tract House in Nassau street, as some of our city readers may know, embraces four eligible stories, one of which is occupied by the Society itself, as a depository and sales-room, while the three others are annually rented, and yield a handsome revenue to the Society's Treasury. One of these stories has just been rented by the officers of the Society, and is now open as a liquor-shop, under the name of a French Confectionery. We seldom go into the depository, and have never been into the confectionery, but we learn a thing or two from the advertisements in both windows. Printed bills, on one side, show us "what Evangelical Christians approve;" and printed cards, on the other side, show us what, we presume, Evangelical Christians relish;—for there are 'Evangelical Christians relish; what they don't 'approve.' On the one side we have evangelical tracts, and on the other evangelical liquors. On the one side we see advertised, 'Bible arguments for Temperance;' and on the other. 'Choice Wines, Liquors and Cigars;' in one window, 'Kittredge's Address on the Effect of Ardent Spirits,' and in the other it carries on the vending of the same. We see on the right hand, 'Sewall against Intemperance,' and on the left we might see the same Sewall on a bender. On the one side are the 'Debates of Conscience on the use of Ardent Spirits,' and on the other, we see those 'debates' practically decided. One window alleges, 'Four Reasons against the Use of Alcoholic Liquors, which the other window explains to mean, first, 'Schiedam Schuapps,' second, 'Lemonade with Steiks,' 'London Cordial,' and fourth, 'Brandy Gum-Drops.' On the one hand, like a writing on the wall, we see 'The Rewards of Drunkennes,'

From one side we hear a warning 'Sign the Pledge, and from the other an invitation the 'gin-slings. In one ear we hear 'Set down' that Glass,' and is the other 'Philadelphia lager beer;' in one ear 'Don't Unchain the Tiger,' and in the other 'Pleas ant Summer Drinks.' On one side the Tract Society announce 'One Glass More,' and on the other they

announce 'One Glass More,
go in and take it.

But there are other tracts on other subjects i
But there are other tracts on other subjects i
base is another the Tract Society's window. For instance, there is one 'A Strange Thing;' and there is another Will it Ever be Known?' Then there is also

Will it Ever be Known?' Then there is also The Bold Blasphemer,' and a companion-piece The Necessity of Repentance.'
In addition to the above, there are two other conspicuous tracts, one of which the Tract Society itself should read without delay, while the other should be given to its French Confectioner; they are 'The Fatal Mistake,' and 'To a Retailer in Ardent Spirits'. In the meanting perhaps there is need of Spirits.' In the meantime perhaps there is need of another 'Committee of Investigation' to inquire into the constitutionality of the new office of French Confectioner to the American Tract Society.

MR. GARRISON REVIEWED.

We were somewhat surprised to hear that Rev. J. R. Johnson, pastor of the Universalist Society in Milford, had preached a discourse animadverting on the late lecture of Mr. Garrison in the Town Hall. And still more were we surprised, on reading a report of that discourse, in the Milford Journal of August 22d, to learn that Mr. Johnson entertains the views and opinions therein set forth. We will briefly notice some of these views and opinions.

Mr. J. is reported to have said:

. So, for liberty to the land and all the inhabitant So, for liberty to the land and all the inhabitants thereof, will the church pray and labor. For this I am hopeful, and for this consummation so devoutly to be wished, with my brethren I earnestly and assiduously labor to promote. But how is this to be done? Is it to be accomplished by casting the pro-slavery man and slaveholder beyond the rele of human sympathy and human regards? In listening to our radical friends, one would be led very naturally to think that the pro-slavery portion of community should be annihilated, and instanter a community of liberty-loving men be created to take their places: and then slavery might be abolished. But he thought that the very might be abolished. But he thought that the process was to be simply this:—The slaveholder will process was to be simply this:—The slaveholder will become converted to free labor, because he will see more money will be made by it. The church and the ministry will become more thoroughly imbued with the spirit of their great Teacher, and the events of God's providence, acting in harmony with these facts, will aid and nourish the growth of the true idea of human rights—man's individual sovereignty.'

Two processes for the abolition of slavery are described in this extract; one the process of 'our radical friends,' Mr. Garrison and his coadjutors—the other, Mr. Johnson's approved process. The Garri-sonian process is to be accomplished by casting the pro-slavery man and slaveholder beyond the circle of human sympathy and regards'—so 'that the pro-slavery portion of community should be annihilated.' Now is it possible that Mr. J. understands 'our radical friends' to propose any such annihilative treatment of slaveholders and pro-slavery people! So far from this, we have simply insisted that slaveholders should cease to commit outrages on the sacred rights of their weaker fellow-creatures, which must be for their own good as well as that o others. We rank them as capital criminals, and desire only that they should be disfellowshipped, re-buked and restrained, just as we would have all oth-er great criminals dealt with. And as to pro-slavery people, we simply insist that they shall cease to stand up for slaveholders as no worse than the gen-erality of uncriminal citizens in any country; thereby keeping them in countenance, encouraging them in their crimes, and sustaining them in their gigantic wickedness. Is there anything wrong in all this? Is any injury designed against slaveholders and proslavery people? If all this should be done to-day, just as we insist, would anybody be injured? Would anybody be cast out of the pale of human sympathy, and annihilated? Would not the now out raged slaves, the slaveholders, their pro-slavery ac raged slaves, the slaveholders, their pro-slavery accessories, the country and the human race be incomparably better off? Are we to recognize capital criminals as respectable citizens, worthy to be cogovernors of the nation, in state and church, by voting at the polls and in legislative assemblies; and if we will not thus recognize, but consider them moral and political outlaws so long as they persist in their crimes, is this casting them 'beyond the circle of human sympathies,' and annihilating them? If so, then there is no such thing as being the friends of murderers man-stealers, publics, and the friends of murderers, man-stealers, robbers, and other capital criminals, without uniting and co-ac ing with them in political compacts as worthy fellows! We believe in no such doctrine. It is not friendship towards a criminal to stand up for him

as a well-enough sort of man, any more than it is good will to the injured part of community whose welfare he is outraging.

But what is Mr. Johnson's approved process for the abolition of slavery? 'Simply this: the slavesee more money will be made by it. The church and the ministry will become more thoroughly imbued with the spirit of their great Teacher, and the events of God's Providence, acting in harmony with these facts, will aid and nourish the growth of human rights-man's individual sovereignty.' We must rights—man's individual sovereignty. We must confess that this is to us a very strange and unsatisfactory process to be commended by a professed minister of Christ. So long as the slaveholder thinks that more money is to be made by robbing his weaker fellow-men of all their rights, he is to be regarded and treated like speculators in stocks, lands, flour, etc., etc.; i. e., considered respectable, and allowed to learn, by experience, the best ways of making money! He is not a man-stealer, is he, nor a man-stealer's heir and assign! He is only driving a bad speculation! A tolerably good fellow, after all, only perhaps a dittle mistaken about the best plan of making money! Would Mr. Johnson think so, if he and his dear ones were the victims out of whose sinews and sensibilities the money was being made? 'We trow not.' Is this the highest moral ground of the church and ministry in the moon of the nineteenth century? Are they yet so little imbued as this 'with the spirit of their great Teacher'? d as this 'with the spirit of Have the events of God's Providence failed to give them a sterner conscience than this against the blackest of crimes? If not what hope have we of their progress during the next ten thousand years? They can see that bur glars, forgers, counterfeiters and common thieves are too great criminals to tolerate, however fast for the time being they may make money by their crimes; but slaveholders and their accessories though trampling outrageously on the most sacred rights of millions, are passably good citizens!— These are to be sympathized with, and treated with respectful consideration, until they become converted to free labor by being convinced that more money can be made by it! We had understood, heretofore, that Mr. Johnson was an Anti-Slavery man. But if this is really his position, and he shall act considerations in the state of sistently with it, we are sure that the most inveterate slaveholders will tolerate him as liberally as he does them; leaving the events of God's Providence, or the experiences of business, to determine, in every man's case, whether most money is to be made by outgrayous plunder or valenters. outrageous plunder, or voluntary exchange of equiv alents. Some siaveholders, however, might possi-bly make the 'almighty dollar' of secondary ac-count, and hold on to the patriarchal institution for the sake of other advantages or gratifications afforded by it, But it is presumed that if they were allowed to retain their present standing in good socie-ty, they would not complain. For this matter of ty, they would not complain. For this matter of retaining a respectable standing in society is the main point, after all. Even money-makers and pleasure-takers of the most unscrupulous sort are very anxious to be deemed respectable in society, so that they can stand, like our slaveholders, high in its civil and political, if not in its ecclesiastical trusts. They do not like to be reckoned in the category of felons. The unpardonable sin of the Garrisonians is, that they doggedly persist in denouncing slaveholders as capital felons, and in charging all pro-slavery people, in church and state, with berisonans is, that they doggedly persist in denouncing slaveholders as capital felons, and in charging all pro-slavery people, in church and state, with being the accessories of felons. But if all this can be smothered down as infidelity and treason, and antislavery resolved into mere opposition to the unprofitableness of the peculiar institution, then the whole controversy will become perfectly harmless. The pros and the anties can amicable differ on the common plane of social and political good fellowship; and all parties will retain their hitherto respectability; and above all, the church will have ample time to become so thoroughly imbued with the spirit of Christ as to feel that man-stealers, their hars and assigns, are no more fit for religious or civil society than the smaller felons they now treat as outlaws! This last is 'a consummation devoutly to be wished.'

But we proceed to remark, that Mr. Johnson, in other parts of the same discourse, professes and claims

credit for a kind of anti-slavery quite inc with the mere anti-provit one just consider

'I know, said the speaker, that the Old School Presbyterians and the Episcopal church, to a great extent, are open to the charge of being pro-slavery. As ecclesiastical bodies, they have always taken a stand against anti-slavery movements, and some of their D. D.'s have uttered sentiments on the subject of slavery perfectly diabolical. No one can utter his abhorrence of such men and their opinions in too

We should like to know what the Old School Presbyterians, Episcopalians, or anybody else, have ever said or done contrary to Mr. Johnson's process for abolishing slavery. Have they ever objected to the slaveholder's being converted by the simple convincement that slavery is unprolitable, and abolishing it because more money can be made by free labor? We think not. The most ultra slaveholders ask only to be let alone, that they may manage slavery in their own way, make it profitable if they can, and give it up when they are fully convinced that they can do better. So all the pro-slavery men, whether in politics or religion, say, 'Let the slaveholders alone. Religion has nothing to do with slavery per se; neither have political parties. It is a mere pecuniary and social question, which the slaveholders alone have the right to settle in their own time and way.' Is not this exactly according to Mr. Johnson's process? Why then does he censure the Old School Presbyterians, Episcopalians, etc.? Have they not done the right and wise thing in keeping clear of this agitation; i. e., if his process be the true one? Plainly they have. Nevertheless, he calls some of their sentiments 'perfectly diabolical,' and says, 'No one can utter his abhorrence of such men and their opinions in too strong or too caustic terms.' How so? What abhorrence do they deserve? Wherein have they sinned?—Here is something to be explained.

Again, Mr. Johnson refers to the protest of the three thousand clergymen against the reveal of the We should like to know what the Old Sch

do they deserve? Wherein have they sinned?—
Here is something to be explained.

Again, Mr. Johnson refers to the protest of the three thousand elergymen against the repeal of the Missouri Compromise, as a great anti-slavery testimony pre-eminently commendable in itself, and powerful in its effect. But if his own process for abolishing slavery be the true one, that protest was an objectionable proceeding. It thrust religion and morals into a question which was merely pecuniary and political. This is just what Senator Douglass and the Democratic politicians all complained of and denounced. 'This,' said they, is a mere question of dollars and cents, and of secular politics. If the slaveholders think they can make slavery profitable in Kansas, give them a fair chance with profitable in Kansas, give them a fair chance with their Northern brethren to try it. They will find out what is their interest. Give them an open field and fair play. They have a right to this. But you, clergymen, rush in with uplifted hands to stay the proceeding, as if some sacrilegious act, some great wickedness was about to be committed.'—
Douglass told them that they were meddling with matters wheih they did not understand-to go about their own business, and not tease statesmen and politicians with religious interference in mere secular affairs. If slavery is to be abolished simply by the slaveholders finding out how to make the most money, Douglass was right, and the ministers were wrong. They should either have been silent, or on-ly published arguments addressed to the slaveholders, demonstrating that free labor is more profitable than

slave labor,—respectfully leaving them to consider and decide the matter for themselves. But it is idle to play see-saw. Slaveholding is a crime per se, or no crime. If a crime at all, it is one of the greatest that can be committed by man, and must be dealt with accordingly—no matter how much money can be made by it; the more the worse just as in robbery, piracy, forgery, counterfeiting and swindling. Do professed Christians, moralists, and civilians ever think of leaving robbers, pirates, forgers, counterfeiters, swindlers, etc., to be converted by finding out that more money may be made in an honest calling? Never. Why then the in an honest calling? Never. Why then the slaveholder? They can only do so by assuming that slaveholding is not a crime per se. And on that ground slaveholding is not against religion, morality, or civil order, any more than land-holding or cattle-holding. If so, no man has a right to direct the latteries of religion morality or the civil law. holding. It so, no man has a right to direct the batteries of religion, morality or the civil law against it. It raises only questions of social, pecuniary and political expediency. In that view, the owner of a thousand slaves is necessarily no worse than the owner of a thousand cattle. Nay more, the African days hadas in accessarily none the worse. than the owner of a thousand cattle. Nay more, the African slave-trader is necessarily none the worse for his calling. For, if the demand is justifiable, so is the supply. It is useless to attempt to sit on two stools in this case. Slaveholding is a great crime, or it is no crime at all. If the former, we must give it no quarter, either in church or state. If the latter, we must not presume to assuil it, on religious or moral grounds, at all. It is to be meddled with only as a matter of pecuniary, social and secular interest. Every man ought to settle for himself, first of all, whether slaveholding be, or be not, a GREAT CRIME and then act accordingly.

Garrison has taken his position, and hews a straight line through whatever opposes, without respect of institutions, persons, places or times. If the church and ministry are assailed by his blows, he can do them no final harm. Because, if he is right in the main, his blows will ultimately correct them; if wrong, those blows will be but a temporary annoyance to them, whilst permanently inju-rious to his own cause. If they are truly founded on the rock Christ Jesus, the gates of hell cannot prevail against them. If not, they will certainly, sooner or later, come to nought, whoever may ap-plaud or condemn.—Practical Christian.

DISGRACEFUL.

The Republican wing of the Constitutional Conrention of Minnesota, now in session, has, by a majority vote, disfranchised the colored people of the Territory. It makes a white skin an indispensable qualification for the exercise of the right of suffrage. Such cowardly, dastardly Republicanism is no whit better than the sham Democracy whose is no white better than the sham Democracy whose despotism it decries. The Minnesota Republican condemns this cowardice in a manly way. It says:

What do we see? A majority of the Republican delegates to a Convention called on purpose to frame an organic law for the establishment of justice, and an organic law for the establishment of justice, and for securing the blessings of liberty, lose sight of their noble mission and their oft-repeated principles, so far as to make a man's right to self-government depend on the color of his skin! And what is it for? Why, the Taney Democrats have appealed to the base prejudice, born of slavery, which sneers at the black man's manhood, and the Republicans were too coverelly to better with the were too cowardly to battle with that prejudice, and so surrendered to it, and avowed their own were too cowardly to battle with that participation in it, thus bearing false witness against ves, and making themselves responsible for

what they admit to be wrong.
"But the Buchaniers," it is said, "have raised this cry of Nigger! NIGGER! and we must take the wind out of their sails"! And so, to save yourselves from defeat, did you think it best to go over to the enemy! Not for the world would ou dishonor youselves by joining the seceding mi-nority Convention in its council-chamber sittings; out have you not joined it in a worse sense, by step ping upon its platform of intolerance, inhumanity ppression? Wherein can their Constitution b more pro-slavery than yours? We fear it would

ples of '76.

It is true the people will be invited to vote on this uestion, and are at liberty to strike out the odious provision; but we cannot see that the Convention thereby dodges the responsibility of its insertion.

Honor is due to the large minority who fought against this folly with all their might. Among the members from the Eleventh District, who were true to their principles, we observe the names of Bates, Messer, and Hayden; and it is probable that others, whose activity we do not know, deserve the same small.

redit.

The first Republican Convention ever held in Min-sesota included in its declaration of principles: "No civil disabilities on account of COLOR. BIRTH-PLACE, or RELIGIOUS BELIEF."

It is for the rank and file—the people—to see to

It is for the rank and file—the people—to see to it that the party does not drift away from that land-mark of justice and true democracy. Better, a thousand times, that we remain in the minority, than purchase success by the abandonment of principle. We recognize no such authority in any Convention, even though it be dubbed 'Constitutional.' But we do say, that if Republicans are afraid to commit themselves without reserve to the simple doctrine that all men have natural and equal rights, and that envernments exist for the protection of and that governments exist for the protection these rights, deriving their sole powers from consent of the governed, the party has a si complaint which will cripple all its efforts to de this land from the curse of pro-slavery dominat

The Liberator

NO UNION WITH SLAVEHOLDERS

BOSTON, SEPTEMBER 11, 1857

CALL FOR A NORTHERN CONVENTION Whereas, it must be obvious to all, that it

possible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, 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 lathers 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 CLEVELAND, (Ohio,) on WEDNESDAY and TRURSDAY, October 28th and 29th, 1857, to consider the practicability, probability, and expediency of a separaticability, probability, and expediency of a separaticability, probability, and expediency of

practicability, probability, and expediency of a sep-aration of the Free and Slave States, and to take such other measures as the condition of the times may require.

The Committee, to whom the duty of makin all necessary arrangements for this Convention was entrusted, have decided upon CLEVELAND, (Ohio,) as the place, and Wannesday and Thursday, October 28th and 29th, as the time for holding it. The list of signers of the Call is not yet completed; and a few days longer will be allowed, to enable those who mean to have their names enrolled, and have not yet done so, to execute their purpose.

Several thousand names have been received, at though no systematic measures whatsoever have been taken to procure signatures. Unquestionably, by very little effort, many thousands more might easily l obtained. Thus far, Ohio sends the largest number and it is due to her, especially on account of her geo graphical position, and the insolent attempts of the Slave Power to descerate her soil and humble her in the dust, to hold the Convention at the central point already designated-namely, CLEVELAND. -We shall expect a strong attendance from the Western Re

New England, as yet, is behind the West in th interest manifested in the Convention, judging from the number of those who have signed the Call; yet in preparation of mind to give it a strong support, we doubt not she takes the lead. But there has been a strange remissness, on the part of our Anti-Slaver friends, in regard to procuring signatures to the Cal -as, for instance, in such places as Providence, (R. I.,) Salem, Lowell, Newburyport, New Bedford, Plymouth, (Mass.,) Portsmouth, (N. H.,) Portland and Bangor, (Me.,) &c., &c. We know of scores of prom nent Abolitionists, who have not yet recorded their names, simply because they have allowed the matter to pass out of their minds. Will they not, forthwith, signify to the Secretary, JOSEPH A. HOWLAND, a Worcester, their wish to be included in the list of signers? If they need to be urged to attend to so simple a duty, what can be expected of those who make far less of anti-slavery pretension than them solves? By an active improvement of the time yet remaining, the number of signers can easily be aug-mented to ten thousand. Send in the names!

The necessity for a Dissolution of the present blood cemented Union with the South, if the North would stand erect and free, and give the death-blow to the hateful slave system, is becoming more and more appa rent to all reflecting minds. Every hour it is allowed to exist, witnesses new machinations and fresh en croachments on the part of the Slave Power, to er tablish its omnipresent and omnipotent sway over the whole country, to the extinction of all the principle of freedom, and the subversion of all free institutions No greater treason to the cause of Liberty can b committed than to stand by such a Union. See how the chains of Southern mastery and over

secrism, usurpation and tyranny, are strengthening, day by day! First, read the pregnant Letter of Pres. Buchanan to Prof. Silliman and other eminent citize of Connecticut, with regard to Kansas! See how he dares to proclaim the Free State settlers of that territory to be no part of the people, (though constituting nine-tenths of all the bona fide inhabitants,) and t brand them as actuated by a treasonable spirit, be cause they will not recognize, as binding upon them a government and laws imposed upon them by invading bandits from the Southern States!

Mark his threat to bring the whole military power of the Federal Government to exterminate them, if need be, in case they refuse to bow the neck and bend the knee! Observe, too, his insulting reference t the Hartford Convention-as if there were the remot est analogy between the two cases! Falsehood, inso lence and consummate hypocrisy constitute th warp and woof' of his entire Letter; yet it will b applauded and endorsed by the servile minions of the Administration, from one end of the country to th other-the slave-mongers and cradle-plunderers leading off in shouts of satanic exultation! The most in tolerable portion of it is that where its slavery-ridden author prates about having the approbation of hir conscience, [the conscience of m unscrupulous dema-gogue,] and of his God, [a slaveholding demon,] and sanctimoniously talks about placing his trust in Di-vine Providence, to enable him to do equal justice to all portions of the Union ! In the annals of hu man dissembling, what can surpass this?

Simultaneous with the appearance of this ominous Letter comes the intelligence from Kansas, that at a recent convention of the Free State party, it was resolved to waive all their scruples, and to participate in the October election, along with the border ruffians relying upon Gov. Walker's promise of fair play at the polls !! Hobinson, Lane, Pomeroy, all have a last 'caved in'! 'Put not your trust in princes,' or politicians!

Further-it is announced that Judge BENJAMIN R Cuntis has resigned his seat on the bench of the Supreme Court of the United States. His plea is, a wish to attend to his private and pecuniary matters; bu ery long row of such Republicans to stand there is no doubt that such a pressure has been brought up against the encroachments of Southern slavery, and restore the American government to the princiright decision in the Dred Scott case, that he cannot stand under it, and he ignobly beats a retreat. It is rumored that either Toucey of Connecticut, Cushing of Massachusetts, or Clifford of Maine, will be his successor—cither of them being as traitorous to the rights and interests of the North, and as servile a tool to perform all their mandates, as the slave oligarchy can

> A venerable statesman of this Commonwealth was seard to denounce, in the strongest language, Judge Curtis's resignation, as an act of most culpable deser-tion of his post and duty, to which he had allowed himself to be driven by the sneers and frowns of his Southern associates and former intimates at Washing ton :- saying, also, that, if the compensation of the office were inadequate, that fact was unworthy of notice or thought for a moment, and that he (Curtis) should have staid, and started there, if necessary.

All these things indicate, not only the omnipotence of the Slave Power, but that no dissent whatever is to be tolerated from its worst designs and most insupportable acts; that it is in vain to look to the Supreme Court for any decision favorable to the cause of free-dom; that, while the present Union lasts, no check can be put upon the aggressions of the South upon the rights and liberties of the North; and that THE TIME spinal deliver rights and liberties or the sation."

DISSOLUTION OF THE UNION ROCK ISLAND Co., Ill., Aug. 20, 1857. PH A. HOWLAND, Esq. :

DEAR SIR,-I enclose you the 'Call for a Conv tion' to discuss the propriety of dissolving this Confederation, with my signature thereto
In signing this Call, let me say that I am oppose

to dissolving the Union, because I do not de necessary to abolish slavery. Why, then, some nds may ask, put your name to a 'tr old friends may ask, put your name to a 'treasonable' document emanating from 'fanatics'? I reply, because a large majority of the people, of all parties in politics, and all seets in religion, are such fanatical and idolatrous worshippers at the shrine of the Union, or 'nation,' as they call this Confederacy, that they either forget the reserved rights of the States, or the sacred rights of humanity. In my humble opinion the Federal Constitution, strictly construed, gives no sanction or support to slavery, in any one conceivable form. This may be an error, but, if so, it is on the side of humanity, and is fully sustained, as genuine Democracy, by the following extract from the Virginia resolutions of 1798:-

'That this Assembly doth explicitly and perempto-rily declare, that it views the powers of the Federal Government as resulting from the compact to which the States are parties, as limited by the plain sense and intention of the instrument constituting that compact."

If it is treason for any portion of the States to secede from the Union, then we live under a despotism as cruel as ever cursed the civilized world; and the sublime and cheering doctrine of the Declaration of Independence is abeer nonsense. The absurd theory that these States form one nation acquired its present popularity from Gen. Jackson's Proclamation,"—a Proclamation which he had no more right ing publicly baptized three dogs, in mockery of relito issue than had the Czar of Russia,—a Proclamation gion and its ordinances, was base, malicious, and utto issue than had the Czar of Russia, —a Proclamation gion and its ordinances, was base, malirious, and ut which falsifies historical facts, and converts this Confederacy of free, sovereign and independent States that he had letters from gentlemen of Danvers, o premises, that every vestige of the original States is sorbot, week after week, a sewer through which to annihilated. What mockery, then, to talk of 'States,' -not to mention 'free, sovereign and independent States'! The most talented advocate of this false theory cannot escape the result to which it leads. I say false theory, because the Federal Constitution itself asserts its falsity, by asserting the existence of the States; and if they are States, then they are 'king- abyssmal position, in order to stand on his own level doms or republics'; and while they remain such it is sheer nonsense to say that they constitute another State, and thus form thirty-two instead of thirty-one States. But it is said that 'a State is not a nation Then a State is not a State. But the fact is incontrovertable, that State or Commonwealth is but another name for a nation.

Now, what is a nation? The same distinguished lexicographer defines the word 'nation' to mean, 'a body of people under one government.' The people pose. No matter what shape he assumes whether he of these confederated States, as a whole, are not 'under one government.' This point cannot be controwerted. The people of Massachusetts 'are under one And swims, or sinks, or wades, or creeps, or files of these confederated States, as a whole, are not ungovernment, and thus, according to Mr. Webster, are his exposure is inevitable-his capture certain.

Now for the facts in the case. The State Governconstitutes a whole Government, under which the ferson has so clearly shown that no sane man will gainsay his impregnable position. To sustain this false theory, the 'Proclamation' and its devotees assert, without a particle of proof, that the allegiance of their [the States] citizens was transferred, in the first instance, to the government of the United States.' under our republican system, to government? Allewhere it may. If sovereignty resides in the people of each State, as a separate community, then allegiereign people.

Now, where does Massachusetts assert that se eignty resides, and to whom the allegiance of her citizens is due? Her Constitution requires the followtestify and declare, that the Commonwealth of Massachusetts is, and of right ought to be, a free, sovereign and independent State'; and 'I will bear true faith and allegiance to said Common wealth."

Again : the 'Proclamation,' to bolster up this fals heory, insinuates that sovereignty is divided between the States, as States, and the Federal Government. and its devotees shout 'Amen' even to this absurdity. Now, as allegiance cannot be due, by the same peo- were not at half-sword with a dozen of them two ple, to two sovereigns, so neither can sovereignty be be supreme in power; a supreme ruler. Sovereign-ty, then, is of necessity indivisable, and will not bear poor old Jack, then I am no two-legged creature. the United States is a more sovereign 'nation,' and the more ado, but took all their seven points in my target for, in defiance of the Federal Constitution, construed laid down in the Virginia and Kentucky Resolutions. the sovereignty and reserved rights of Massachusetts, and the sacred rights of humanity, it enacts and are like the father that begets them; gross as a moun enforces that accursed usurpation, the Fugitive Slave tain, open, palpable."

Every man who loves liberty and detests slavery, ciples of the immortal Jefferson, must enthusiastically rily asserts, then, as a sovereign State, she cannot possibly commit * treason' against the United States by ensity of the New York Observer to the contrary not-

It has been said that the State and Federal Governnents, as a whole, constitute the government of Masher foreign policy. These two governments combined being, then, the government of Massachusetts, and of no other State, nation or people under heaven, who that venerates the doctrine of dependence dare deny, 'That whenever her govern-ment becomes destructive of these ends, [the ends for which she instituted it,] it is the right of her people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

As the 'Proclamation' and its devotees are forced o admit that a State has a natural right to second from the Union, I will grant that the preceding propositions are false, and then see how the case stands on

he question of natural rights. The Federal Govern eent has no natural rights, and I deny that it has constitutional right to usurp and enforce power, and then coerce Massachusetts into subordination and vas-alsge, should her people, planting themselves on their natural rights, secede from the Union, rather than

In conclusion, let me say, God speed this dis alon! as it is, perhaps, the only movement that can open the eyes of the people to the true nature of our

omplex, yet simple, system of government.

Yours, in the cause of State Rights and Humanity B. G. WRIGHT.

The following reply to Sigma has been denie a place in the Transcript, though that old vilifler habeen permitted to use its columns without stint, numper after number, with his malignant attacks upor Mr. PILLSBURY and ourselves. Such editorial favortism, where character is assailed, is meaner than picking pockets or robbing hen-roosts; but Sigma re-quires it, and his royal displeasure must not be in-curred. Shame on such truckling!

SIGMA AND THE DOGS MUZZLED.

To the Editor of the Transcript : Sta-In the Transcript of the 13th ult., I declar both as an eye and ear witness, that the charge brought by Sigma against Parker Pillsbury, of hav into a consolidated despotism, leaving not even the shadow of the original States. What is a State? Let our own learned lexicographer answer: 'State— a kingdom or republic.' If this definition be correct, and it be also true that these thirty-one States, as they are yet termed, are consolidated into 'one nawicked accusation, without presenting a particle of
tion,' it follows, as an irresistible conclusion from the
evidence; and by making the columns of the Trandischarge upon my head a torrent of malignant invective and personal defamation.

Ribaldry like this- cursing like a very drab'-i beneath serious refutation. Remember, Sigma plume himself upon being both a Christian and a gentleman Never was self-delusion ever greater. To reach his and to meet him with his own weapons, one must make a lower descent than did the rebellious angels :-'—Headlong themselves they threw Down from the verge of heaven: nine days they fell.

Convicted of slander, Sigma seeks to change the issue, and to escape the scorn and indignation of all upright men, by acting the part of the cuttle-fish. and riling the waters, so as not to be transfixed. It is an old and scaly trick, but it will not answer his pur-

The point in dispute is not whether I am an infidel, or a 'bully,' or 'a pernicious citizen,' or 'foolish ment, in connection with the Federal Government, and frantic, or 'a notorious blasphemet,' or 'the devil's printer, -nor does it relate to my biblical or people of Massachusetts live, -and so of every State sabbatical views, -but it is solely as to the truth of in the Union. That it takes the two systems to con- the following accusation made by Sigma against one, stitute a whole government for each State, Mr. Jef- the latchets of whose shoes he is 'not worthy to un-

'Parker Pillsbury, some years ago, performed, in public, the ceremony of baptizing three dogs, in the name of the Pather, Son, and Holy Ghost.'

This was Sigma's original, naked, unqualified charge-leading every unsuspecting reader of the Who ever before heard of 'allegiance' being due, Transcript naturally to suppose that, to outrage the religious feelings of the community, Mr. Pillsbury giance is due to the sovereign power, let that reside actually and literally did the absurd and monstrou deed attributed to him! Subsequently, Sigma adde that Mr. P. did it in consonance with his opposition ance is due to this sovereign power. If, on the other to the Sabbath, to bring the ordinance of baptism hand, sovereignty resides with the people of the United also into contempt '!! His first witness is, the anon-States, as one community, then allegiance is due to ymous author of the story in the Salem Register, who that sovereign authority; but it can in no case be due dares not to avow himself under his own proper signature, and upon whose lying statement all the changes that have since been rung upon Mr. Pillsbury's ' blasphemy,' by the enemies of the Anti-Slavery cause, have been based! His next witness izens is due? Her Constitution requires the following test oath: 'I truly and sincerely acknowledge, said, 'he was positive that Pillsbury offered the dogs bread and wine, after he had baptized them, and taken them into the church.' What next? Pushed to the wall, Sigma coolly says- Of course, neither dogs, nor bread, nor wine, were actually present." What! all gone into thin sir! Since the days of veracious Jack Falstaff, has there ever been story-telling equal to this? No dogs, no bread, no wine! 'A hundred upon poor four of us . . . I am a rogue, if I hours together . . . Sixteen, at least, my lord . . . If divided. The word 'sovereign,' Webster defines to I fought not with fifty of them, I am a bunch of poor old Jack, then I am no two-legged creature , . omparison, as. - Massachusetts is a sovereign State. Four rogues in buckram let drive at me; I made no Federal Government is most sovereign. Of course,— thus . . . These nine men in buckram, that I told thee of-with a thought, seven of the eleven I paid. a accordance with the good old Democratic doctrine Well, to the fabrications of Sigma and his anony mous backer may be justly applied the language Prince Henry to Falstaff's asseverations :- These lies

But Sigma has another dodge :- 'It is well under stood that this was a mock ceremony throughout' of Massachusetts, Gen. Jackson's 'Proclamation,' or Nothing left of the story but a mockery! But this the Constitution of Massachusetts, as to where soverrepresentation is equally false. Mr. Pillsbury has deeignty resides, and to whom the allegiance of her cit- nied it, in the most explicit manner, in the Transcript in addition to my own positive contradiction. Of the hundreds who were present, not one comes forward to and every Democrat who venerates the political prin-contradict our statements, or in support of Sigma. No elples of the immortal Jefferson, must enthusiastically 'mock ceremony,' with or without dogs, was perrespond, 'Massachusetts.' If Massachusetts is a sov- formed on the occasion. All that Mr. Pillsbury dic reign State, and the allegiance of her citizens is due __after showing how slavery degrades man to the to the sovereign power of the State, as she perempto- level of a beast, and in order to give a new and thrilling view of its enormity-was, to put the question to the audience, with true solemnity of feeling and manpeaceably seceding from the Union; the hanging pro- ner, What would be said of the clergyman, [ay! let Sigma answer !] who should bring certain dogs into the church, and proceed to baptize them, one by one, as Bose, Tiger, or Lion, in the name of the Father nherent in that State sovereignty to which Massa- Son, and Holy Ghost?' And he promptly added chasetts, by her Constitution, requires an oath of al- | Would not a thrill of horror run through the community, in view of such a blasphemous procedure!-And yet, which is the more blasphemous act-to turn men into brutes, or ceremonially to treat brutes as sachusetts. This, had it not the sanction of Mr. Jefferson, is proved by two undeniable facts. First, that
the Federal Government cannot pass laws to punish and substance of all that Mr. Pillsbury said and did; murder and other crimes committed by the citizers of Massachusetts within her limits; and, second, that her State government cannot pass laws to regulate brayed in a mortar seven times, yet would not his foolishness depart from him. Mark how plain a tale puts him down, and subjects him to infinite ridicule! And now, Sigma, 'what trick, what device, what from this open and apparent shame?'

Before dismissing him and his canine pets, let me

rain ask, upon what evidence does Sigma charge Mr. Pillsbury with the grave offence of casting ridicule upon one of the sacraments of the Christian religion, which he urges upon him in terms so offensive? A statement made in an anonymous communication in the Salem Register, and written by an enemy, which has been contradicted and disproved as often as it has come to the knowledge of Mr. Pillsbury or his friends! Does Sigma mean to be understood that the asser-

natural rights, secode from the Union, rather than implicate themselves, as they now do, in the crime of slavery, by permitting to be enforced within their limits that vile usurpation, the Fugitive Slave Law,—an usurpation of power (cautiously reserved by the States from Federal interference) which throws into the shade every charge brought against the British Government in the Declaration of Independence.

papers are to be received as evidence of the trut of the charges converged in that of multitudes of our faller. ollection, as it is Boston Times, in an article politice. citizens, that the Boston Armer, in an arnele political on the —— day of May, 18—, made charge, red an the — day or May, 10 -, made charge, was specifications, against himself, of the gravest ofcome against morality and the law. Does Signa non to have it understood that these charges are to be then have it understood that these charges are to be taken as true, because made in a newspaper? And re as article was not anouymous, like that against Mr. Plabury, but written by a responsible editor, who it is understood, expressed not merely his willingses, but understood, expressed not merely his willingses, but the proceeded against, either for the understood, expressed not merely his willingness, but his wish to be proceeded against, either for damage or by way of indictment. And I have never head of any contradiction or denial on his part. I do not also shows charges were true, on this of any contradiction or denial on his part. I do not affirm that those charges were true, on this account, but I do say, that such an inference might be make far more reasonably, on his own rule of evidence, that his impeachment of Mr. Pillsbury can be sustained by any proof he has yet brought forward.

Sigma aspires, in company with Capt. Isaab Read-ers and his band of ruffians, to be the champion of ers and his band of the Christian Sabbath, and the ordinances of religion ! They are all termbly should at my treasonable and irreligious sentiments ty going for knocking down and dragging out the heretic, the other for an indictment on the part of the heretic, the other designment to the pententiary! This is a rare exhibition of godliness and patriotica This is a rare exhibition of godiness and pariotical commingled, and an interesting clustering of saints!

With your leave Mr. Editor, I shall have something to say on this subject in another number; and, as Sigma has been allowed to fill many of your column without a word in reply, as your readers will wish and expect to see fair play in this controversy, I take it for granted that you will be just and equal to all it for granted that I will occupy far less the parties, -promising that I will occupy far less apace than you have already conceded to Sigma. Yours, still for the truth,

WM. LLOYD GARRISON. 14 Dix Place, Sept. 8, 1857.

SIGMA AND PARKER PILLSBURY.

To the Editor of the Transcript:

Sin-In your paper of the 16th ult. is a communication from 'Sigma,' reiterating the libellous charge against Mr. PARKER PILISBURY, respecting the baytism of certain dogs at Danvers, and quoting in sapport of it the following extract of a letter from the malicious fabricator of the story, who continue to skulk, like an assassin, in the dark :--

*The most significant fact is, that it has never ben denied. Mr. E. F. Burnham, who runs the Danwn and Boston Express, told me that it was true. He stated to me also, that he had heard Mr. Pillsbury so through the same performance, on three different cocasions, previously. Mr. Chapman, senior editor of the Register, met Mr. James N. Buffum, in Lyma few days since, and conversed with him on the sale. few days since, and conversed with him on the sub-ject. Mr. B. did not deny any of the facts, but ob-jected to the inference, that would be draw fee them, by some, that they, the Abolitionists, were si-

'Sigma' says of the author of this extract, that he is 'a gentleman of sterling integrity, careful and onscientious, (!!) of liberal education, &c. Wheere'le may be, we pronounce him to be guilty of the ries misrepresentation; and the use he has made of or names, as endorsing his statement in the Register, ve declare to be audacious, false and scandalous in the highest degree. We endorse, as thoroughly truthed and accurate, the statements made in the Transport by Mr. GARRISON and Mr. PILLSBURY, relative to this matter; and so will every honest and intelligrat person who was present on the occasion.

It is only to-day that we have seen the Transcrist, containing 'Sigma's' reference to us as witnesses in his favor; and we hasten to make this emphatic denial, in justice to ourselves, to Mr. Pittsavar, and to that great and good cause, of which he has been so long the self-sacrificing, able and unswerving advo-

ELI F. BURNHAM, Dancers. JAMES N. BUFFUM, Lynn, Danvers, Sept. 8, 1857.

THE WESTERN CONVENTIONS. DEAR MR. GARRISON :

The first of the series of Conventions arranged to be held in Western New York, closed its sessions last evening in this place, (Binghampton.)

The meetings continued two days, and though the

audiences were not large, still there was much interest manifested by those who attended. Miss Susan B. Anthony, A. M. Powell, Rev. S. J. May and Wm. Wells Brown were the speakers. Miss Anthony made a capital speech the first evening, showing the injurious effects of slavery upon all classes of society, in an eloquent and forcible speech against the exising Union between the North and the South. Mr. Brown made the closing remarks. Mr. May, who did not arrive until the second day, spoke on Thursday afternoon and evening. I need not say that his sidresses were interesting; for you know that they could scarcely be otherwise. As an indication of the interest which the hearers took in the Convention, I need only remark, that on the last evening, when the last speaker finished at nearly 10 o'clock, they still temained in their seats, apparently desirous of hearing more upon the great subject that had called them to-

You are, no doubt, aware that this place is the residence of the Hon. D. S. Dickinson, formerly a Senstor in Congress, and who, on one occasion, expresed the regret that he had not been born in the Old Doninion. Some say his neighbors would not have been any worse off, if he had.

Upon the whole, I think the Convention has done ! good work—the seed has been sown which will some day yield a bountiful crop. But one person besides the advertised speakers ventured any remarks, and he had but little to say in favor of the Union. Like the Marseillaise which the Girondins sung at the foot of the scaffold, in ghastly gradation, dying away in cos throat, so must the cant about the sacredness of the American Union die away before the light of truth

and impartial investigation.

The agents separated here; Mr. Brown goes to Windsor, a rural town some fifteen miles from the railroad; Miss Anthony and Mr. Powell go on to Spencer. The next Convention is to be held on Tuoday and Wednesday next, at Oswego, where they expect good meetings.

Yours, for the slave,

A PITHY LETTER AND GOOD EXAMPLE SIR-The enclosed five dollars is for the support of Mrs. Foster's army, whose weapons are not emal, but mighty through God to the pulling down of that strong hold of oppression, which, if God prevent not will ruin this country, and prove a curse to every be boring man. I hope the ten thousand dollars will be raised before this reaches you.

Yours, respectfully, A. BIGWOOD. Ottawa, (Wisconsin,) Aug. 24, 1857.

CORRECTION AND ADDENDA .- Mr. Garrista: In ny article of your issue of August 29th, the type represented me by saying that Minnesota officials forbid them (colored citizens) the right of pre-emption. It should have stated that the General Land Office at Washington had decided against a colored man's claim to land in Wisconsin.

While on the subject of this Taney hunt against colored Americans, let me submit an additional fact. Mr. and Mrs. Webb, dramatic readers, who have been receiving marked and flattering attentions in England, being desirous of visiting the continent, have just been refused a passport by the American Minister, (Hon. Geo. M. Dallas,) on the pretext that in Europe they were not American citizens. Comment is unnecessary

PRESIDENT BUCHANAN'S LETTER. There is but one thing in this letter worthy There is but one thing in this letter worthy of the source whence it comes, namely, its ability. Probably no man in the country could have made a stronger and bolder defence of an untenable position. That there are weak points in it, is because no human ingenuity could cover them or hide them out of sight; and the weakest of the whole is that one which he evidently intends, and which his supporters will doubtless consider to be, the strongest. Speaking of sending an army to Kansas, which he assumes was an absolute necessity, he says:

Whence did this necessity arise? A portion of the people of Kansas, unwilling to trust to the ballothox, the certain American remedy for the redress of all grievances, undertook to create an independent government for themselves.

This assertion with regard to a portion of the peo This assertion with regard to a portion of the period of Kansas, is so notoriously untrue, that not an intelligent man in the country, who gives the matter a moment's scrious consideration, will abide by it. Unwilling to trust to the ballot-box'! Why, it is precisely because they have not been allowed to use the ballot-box, that all the difficulties in that Territothe ballot-box, that all the difficulties in that Territery have sprung up. The free, uninterrupted use of the ballot-box is all the people there have ever claimed. Let us vote—we, the people—let the ballot-box be fairly opened to us, and closed against all who are not of us, and it is all we ask. Let us elect our own legislature, and we will abide by its doings. But instead of according to them this privilege in the outset, the people of the Territory were driven from the ballot-box, while it was held out freely for the votes of non-residents from the neighboring State of Missouri, and thus the first legislature which ever met in Kandes was chosen by men who had no lot nor part in and thus the first legislature which ever met in Kansan was chosen by men who had no lot nor part in the country, and who only interfered for the purpose of establishing slavery there. And it is the laws, or enactments, rather, of this foreign legislature, which President Buchanan says shall be obeyed, and which he has ordered the army of the United States to sustain. And what are these laws? One of shem effectually shuts the ballot-box against every man who will not sustain slavery. Every man who will not, in effect, take his oath to do this, is debarred from voting, either for members of the legislature, or of the Constitutional Convention. No one is better aware of this fact than Mr. Buchanan, and yet he dares to say that a 'portion of the people of Kansas are unwilling to trust to the ballot-box.' He attempts to fortify his argument by saying his argument by saying-

· Had this attempt proved successful, it would of course have perverted the existing government pre-scribed and recognized by Congress, and substituted a revolutionary government in its stead. This was usurpation of the same character as it would be for a portion of the people of Connecticut to undertake to establish a separate government within its char-tered limits, for the purpose of redressing any griev-ance, real or imaginary, of which they might have complained, against the legitimate government.

To say that these are not parallel cases might be a sufficient answer to this very plausible comparison but we will make them similar, and then see how the matter appears. 'This was usurpation of the same character that it would be for a large majority of the people of Connecticut to undertake to establish a seppeople of Connecticut to undertake to establish a sep-arate government within its chartered limits, be-cause the existing legislation had been enacted by a majority of New Yorkers, who had crossed the line in armed bands, driven the legal voters from the polls, and usurped their rights; and because the legislature so elected had passed laws over the vero of the Gov-ERSON, which deprived a majority of the people of any voice in future elections. This amendment makes the cases parallel, and no man knows it better than the President of the United States. This is the simple case—words cannot alter it—professions of patriotism cannot change it—slander cannot alter it. The majority of the people of Kansas were not heard at the election of the first legislature, and have been carefully kept from using the ballot-box since. Yet the President, knowing these facts, dares to tell the people of the United States that a portion of the people of Kansas, unwilling to trust to the ballot-box, undertook to create an independent government for the inselves. Such an assertion, under such circumstances, might be pardonable, perhaps, coming from the mouth of some ardent pro-slavery politician; but when we see it enunciated by the Chief Magistrate in a grave, well considered document, intended for the public, we are lost in astonishment. We ask him to take his Connecticut proposition as we have put it, and say whether he would consider the people of that State bound to submit to such a government, created by force and fraud; and if he answers yes to the question, we

Farlessly appeal to the sound common sense of the whole country for a reversal of the judgment.

Passing over the President's opinion on the question of slavery, we come to the Convention for forming a Constitution, on which point he says:

In the opinion of the Territorial Legislature of Kansas, the time had arrived for entering the Union, and they accordingly passed a law to elect delegates for the purpose of framing a State Constitution. This law was fair and just in its provisions. It conferred the right of suffrage upon every bona fide inhabitant of the Territory; and for the purpose of preventing fraud and the inproperly confined the right to those who had resided therein three months previous to the election. Here a fair opportunity was presented for all qualified resident citizens of the Territory, to whatever organ-ization they might have previously belonged, to participate in the election, and to express their opin-ion at the ballot-box on the question of slavery.'

What this Territorial Legislature was made of we What this Territorial Legislature was made of we have already shown, and being, as it was, a representation of a small minority of the people—the majority having been refused the right to use the ballot-box—we ask, of what value is their opinion? What moral, aye, or legal right had that assembly to call a convention, and why should the people of Kansas heed their call? These questions were asked and answered by the people of Kansas, and although they considered the opinion of no value, and the call neither legally nor morally binding, they would heartily have joined in the election of the Convention, if the have joined in the election of the Convention, if th law which the President calls 'fair and just' would have permitted them. But that law which the Preshave permitted them. But that law which the President calls 'fair and just' was—and no man knows it better than he does—a fraud. It appeared to confer the right to vote on 'every bona fide inhabitant,' with no other qualification than a residence 'therein three months previous law; and the Judiciary of Kansas decided that this qualification, instead of standing alone, was merely in addition to those requirements under the previous legislation, which effectually excluded every man opposed to slavery from the ballotbox. The tools of the Border Ruffian legislature were made the judges of the gualification of voters. were made the judges of the qualification of voters.

They were charged to take the census and to hold the poll books, and it is notorious that many Free State localities were not canvased. With these facts before him, the President dares to say that a fair opportunity whatever organization they might previously have be-longed, to participate in the election, and to express their opinions at the ballot-box on the question of sla-

We shall not weary our readers with further comments upon this most extraordinary production. That Mr. Buchanan has sold himself, body and soul, to the pro-slavery party, is but too evident. That he makes a beast of it, and undertakes to defend his course, is degrading to him and to the people who gave him the power to do so great a wrong.—Boston Journal.

STRONG RELIGIOUS TESTIMONY.

RESOLUTIONS, passed at a recent meeting of the Stor ington Union Baptist Church, Plainfield, Conn.

Resolved, That our love of personal freedom and wrongs or complication of wrongs to which we or our fellow-creatures are subjected, and as in duty bound we will ever protest against, and in all Christian ways firmly oppose aggressions on human rights, as a practical repudiation of the brotherhood of man and the fatherhood of God.

Resolved, That among the late outrages of the principles of humanity, the law of God, and the Gos-pel of our Lord Jesus Christ, first and foremost, prepel of our Lord Jesus Christ, first and foremost, pre-eminent in crime and cruelty, stands the recent un-paralleled decision of the United States. Supreme Court in the Dred Scott case—a decision outlawing and attainting an entire race; delivering them over to their tormentors without hope of judicial protection; a decision subversive alike of the principles of natural justice and the common law, and even the revealed will of God and our holy religion, in that it denies to the black race, for whom, in common with ourselves and all the races of man, Christ died and the Spirit strives, the possession of any right that white men are bound to respect.

bound to respect.
Resolved, That it is the duty of all Christians Resolved, That it is the duty of all Christians to repudiate this atheistic decision, and do all that lies in their just power to prevent the infliction of wrongs and outrages under its horrid sanction, by an honest and consistent testimony; to preserve the public mind from corruption by the debasing educational influences of this stupendous crime against humanity; and to secure its speedy and effectual reversal, as an imperative duty to ourselves, our defenceless and oppressed brethren, our country and our God. BROWN UNIVERSITY COMMENCEMENT.

The oration of Wendell Phillips before the Phile The oration of Wendell Phillips before the Philomenian and United Brothers' Societies, mainly the same as delivered by him at Yale, last month, was one of the highest order and character, as confessed even by the representatives of the hunker press, who heard it. His subject was 'Education, the Great Agitator.' The Providence Past, the administration Democratic organ, says of Mr. Phillips's oration, it held—

tainor. The Providence Past, the administration Democratic organ, says of Mr. Phillips's cration, it held—
That it was the work of education to fashion government, the more or less tyrannical; that the tyranny of the court; and that, under a frepublican government, which exhibits the embodic will be the whole people, it is necessary, not only to educate the masses in the schools which the State provides, but to mingle in their agitations, and educate them for personal as well as national liberty—
We, had, the crater informed us, after two hundred rear of labor, inaugurated national independence.
We had now to develop and establish individual independence. We had learned, as a people, to governing ourselves as individuals; to undetter our selves, as men to turn sway from the tranameling organization which gave the lie to our professions of freedom, and illustrate the great idea which we had preclaimed as the basis of our institutions. This was being done. The signation had commenced, and would go on, whether government liked it or not—whether conservaism consented to it or not—whether conservaism consented to it or not. And it was the duty of the education; to their deafness to the spreads of humanity, their dumbness on subjects of vital importance to the propular sentiment and thrue value of independence.

Mr. Phillips illustrated his idea of the servility and about the service of the present age, by references to distinguished men and influential organizations; to their deafness to the spreads of humanity, their dumbness on subjects of vital importance to the propular sentiment at home and abroad. There was something very characteristics of the orator in these references; and yet it is but justice to say, that they were as gentle in tone as they were severe in criticism and emphasine of the location of the first part of the ment of the control of t

Engine, and when we have said that on this occa-sion he met the expectations of all who listened to him, we have said much in his praise. We never lis-ten to him without regretting that his splendid pow-ers of oratory are not devoted to a nobler work than that of pulling down institutions which have become the admiration of the world. (!!)

WENDELL PHILLIPS. It seems to be the general opinion of the first literary men of the city—and a most just opinion it is, as we think—that the oration given last Tuesday afternoon, at Dr. Hall's Church, by Wendell Phillips, Esq., before the Philomenian and United Brothers Societies, was decidedly the most interesting and brilliant feature of the 89th Cominteresting and brilliant feature of the 89th Commencement. Not only in point of pith, sterling sense, and practical value, but also in point of freshness of thought, originality and beauty of illustration, and elegance of diction, it altogether surpassed all the other literary efforts of the Commencement Festival. We were among the hundreds who, for want of seats, stood patiently, and without the thought of fatigue, to listen to Mr. Phillips from the beginning to the end of his speech; and although we could have called for a chair, at its close, with as much impatience as old Madame Deschappelles in the play, we should be quite ready and willing to stand the same speech once more, in the same crowded orchestral circle.—once more in the comment of the mission are without any other food than green plums, and that around some of the set-themeters are cutting down the palm trees, for the sake of the palm cabbage to sustain life.

The Rev. J. W. Horne, who gives this information, and the same are without any other food than green plums, and that around some of the set-themeters are cutting down the palm trees, for the sake of the palm cabbage to sustain life.

The Rev. J. W. Horne, who gives this information has the the victoriale mear by us, all the while Mr. Phillips was speaking, the rice crops several years ago, owing, mainly, to the wey yet never lost a word he said. Our eyes, we confess, would wander, but our cars, on this occasion, were a miracle of constancy. Phillips is, bona fide, a The rice that has been gathered for a year or two

were a miracle of constancy. Phillips is, bona fide, a 'Master of Arts.'

We would give something to have the privilege of reading the oration he delivered, on this occasion, but we presume it will not be published immediately.—
Mr. Phillips never writes his speeches, or makes use, to any extent, of manuscript notes, but he employed, on Tuesday, (as, we learn, he usually does,) a phonographic reporter—his friend, Mr. J. M. W. Yerrinton, of Boston—to take down his oration, for preservation and publication, perhaps, at some future period. Mr. Yerrinton is accounted, we believe, one of the best reporters in Boston.—Providence Advertiser.

The rice that has been gathered for a year or two been saved for sowing. Mr. Horne says that he dispersed in soming. Mr. Horne says that the dispersed in the natives, and he predicts a still worse condition of things.

Shocking Tragedy.—A most shocking tragedy occurred in Gloucester on Sunday afternoon. After dinner, a Mrs. Davis, her sister, and one or two other ladies, residing on Eastern Point, left home for the somewhat scattered. While there, Samuel Davis, the husband of Mrs. Davis came up to her, where she was

The Providence Journal, referring to Mr. PHIL-

We can hardly give even the drift of the speech, every sentence of which was a gem, so far as elegant and chaste language applies, and which was, nevertheless, made without notes, or any reference whatever to manuscript.'

An Unfortunate Omission. We were 'slightualbut almost immediately died.

Davis, after leaving his wife, proceeded about one in Dr. Hall's Church, during the delivery of Mr. Phillips oration. That eloquent gentleman, in enforcing the revolver at his breast and fire. He fell upon his education, remarked that 'the printing-house edu-cates. The graduates of the Evening Post and Tribune wield, and are fit to wield, as much influence over the public mind, as he who traces his lineage to Harvard, Yale or Brown.' 'There, said an old lady, who was drinking in the words of the orator as the thirsty earth drinks in the rain, to her companion, 'he didn't sau anything about the Journal!' The kind didn't say anything about the Journal! The kind soul thought she heard an allusion to the local press.

From the Cincinnati Gazette, Aug. 29.

More Anti-Slavery Disturbance in Kentucky. -We have been informed that Rev. J. G. Fee, the celebrated anti-slavery preacher in Kentucky, went into Rockborth county, the county from which he was driven two or three weeks since, on last Sabbath, to listen to a sermon delivered by a Presbyterian minister. The rabble at Mount Vernon hearing he was in the county, started to seize him. Mr. Fee, hearing of their approach, escaped into Laurel county, and by travelling late in the night reached a place of safety, travelling late in the night reached a place of safety, from whence by travelling on Monday night he reached home on Tuesday morning. The mob had expressed a determination to follow him there, and he was preparing to arm himself. They hunted him all Sunday night, and till 10 o clock on Monday, but being on the wrong track were unable to find him.—Rev. J. M. Mellain, a graduate of Oberlin, who has been preaching in that vicinity, has had his life threatened if he did not leave the region.

The mob are mostly poor whites, who own no slaves, but are excited by liquor, and encouraged by two or three slaveholders. This is in a poor section of the State, and not more than one in forty of the men have any interest in slaves.

C. M. Clay has avowed his want down in the case of Commonwealth vs. Porter, 10 down in the case of Commonwealth vs. P

UNDERGROUND RAILROAD OPERATIONS. The Dove (Delaware) Reporter says:—Several negroes have run away during our camp-meetings. A very valuable negro woman, worth at least \$600, belonging to Mrs. S. E. Spicer, of Sussex county, is gone. Capt. Hugh Martin, John Chipman, Mr. Philips, Mr. Horsey, each

have lost valuable negro men.

A slave, who was endeavoring to make his way to A slave, who was endeavoring to make his way to the North, was captured in New Market, (Va.,) on Sunday week, by F. H. Stonsiffer, and brought to Harrisburg on Monday, when he was committed to jail. He employed a novel expedient to avoid detection. He was dressed in women's clothes, with a wig made of a horse's mane. He hoped by this disguise to avoid the vigilance of those who are ever on the alert to capture runaway negroes. The negro was armed with a bowie knife and revolver, and when approached by Mr. Stonsiffer, offered a violent resistance, but was at last overpowered.

The Chatham (Canada West) Freeman publishes an

proached by Mr. Stonsiffer, offered a violent resistance, but was at last overpowered.

The Chatham (Canada West) Freeman publishes an 'official' account of the arrival there of fugitive slaves from the United States. The last number mentions Richard H. Moore, belonging to A. Cohen, of Baltimore; James Davis, owned by Roger McZant, of Dorchester county, Md.; Israel Todd, escaped from Dr. G. Sappington, of Frederic Co.; Basil Aldridge, escaped from T. Poole, same county; Silas and Solomon Light, escaped from Cambridge, and were owned, one by Sheriff Bell, and the other by Willis Branick.

Theodore Parker at the Music Hall. On Sunday, the Rev. Theodore Parker, after a season of relaxation Several others are mentioned, among them a slave of George Coleman, near Halifax, Va.; and one belong-ing to Captain Gordon, of Washington city.

Twelve slaves have just escaped from Norfolk

Reuben and Stephen Seastrunk, and Stephen Morgan, have been ordered to leave Copiah county, Miss., by a meeting of citizens, it being found that they for years had been engaged in aiding and encouraging slaves to escape from their owners by means of forging free passes.

17 Prof. Silliman states that he did not originate the memorial to the President; he merely signed it, and he has not changed his opinions since the Presi-dent's real.

THE CHRISTIAN EXAMINER. The number of this ble periodical, for September, makes its appearance unctually, the following being its table of contents: Article 1. Recent Psychologists, 2. Bishop Hopkins on Slavery. 3. The Doctrine of Christ's Creatorship. 4. The Destiny of China. 5. The Halv Land. 6. Gurowski's America and Europe. 7. Life and Works of John Kitto. 8. Our First Fathers and their First Children. 9. Review of Chirent Literature. Literary Intelligence. Scientific Intelligence, New Publications Received.

GALLANTRY. We are badgered by the petticoats of the Woman's Advocate, published in this city. If they prefer the negro, all we have to say is, 'Every one to her taste.'—Southern Monitor.

Well, being born and raised in a slave State, and Well, being born and raised in a slave State, and knowing the general politeness of colored slaves, we have no hesitation in saying that we do prefer them to impudent white ones, who are allowed the liberty of coming north to 'set up for themselves.' Every Southern woman has far more respect for a polite negro than a vulgar white man.—Woman's Adeocate.

One of the strongest arguments, to our own mind, of the power of the orator's eloquence, was the fact that, although two of the loveliest young ladies seen by anybody, during the 89th Commencement week, stood near by us, all the while Mr. Phillips was speaking,

Shocking Tragedy.—A most shocking tragedy oceurred in Gloucester on Sunday afternoon. After
dinner, a Mrs. Davis, her sister, and one or two other
ladies, residing on Eastern Point, left home for the
purpose of berrying, and having proceeded about a
mile, nearly to the shore on the outside, had become
somewhat-scattered. While there, Samuel Davis, the
husband of Mrs. Davis came up to her, where she was
standing with her sister, and deliberately aimed a revolver at her. The sister asked him not to kill Mrs.
Davis, and put out her hand to push the revolver
away, but before she touched it, one charge exploded,
and the ball entered Mrs. Davis's breast, who immediately fell. Davis then fired at his wife again, and
the charge also entered her breast. He then went off, the charge also entered her breast. He then went off, and the sister spoke to Mrs. Davis, who turned her eyes towards her, and moved her lips as if speaking, but almost immediately died.

he was dead.

The parties were both young, and have resided here several years. Mr. Davis is spoken of as having been a smart, industrious person, and was engaged in fish-ing. He came from Maine. Jealousy is said to have

Battle with the Indians .- The Santa Fe Gazette re ports that on the 27th of June, the troops under Col. Miles, 2d Infantry, and Capt. Ewell, 2d Dragoons, encountered the Coyotern Indians, strongly posted on the Gila river. The Indians were immediately attacked, and a sanguinary battle ensued. In this fight forty-one Indian warriors were killed, and forty-live taken prisoners. Numerous corn-fields of the enemy were destroyed, one hundred and twenty-five horses were taken, and a Mexican captive recovered. On the part of the troops, Lieut. Steen of the 3d Infantry and Lieut. Davis of the 1st Dragoons were slightly wounded. None were killed.

The Northern Independent learns, on reliable

Merrick, held that, if the statute did purport to change the law, it was unconstitutional—Judges Dewey and

More Fillibustering.—The Baltimore Patriot has in-telligence of a new expedition that is proposed by Walker. The plan contemplates an invasion of ten thousand men to start from various parts of the Unit-ed States, and to arrive together in Nicaragua, the whole to be under the command of Walker.

Theodore Parker at the Music Hall. On Sunday, the Rev. Theodore Parker, after a sesson of relaxation resumed his pulpit labors in the Music Hall. Mr. Parker looked quite robust, and the few weeks of rest which he has enjoyed, have evidently proved beneficial to his health. The Hall was nearly filled. The theme of his discourse was 'Human Nature, its tendency to good and evil.'

The city of Chicago was thrown into a furious excitement on the night of August 30th, at the rumor that a master and his slave were passing through the city. It seems a man named Thompson had arrived from Pennsylvania, with a colored boy he had taken to bring up. A crowd consisting of nearly two hundred persons were not satisfied until the boy was taken before a justice, who stated to them that he was free, and wished to go with Mr. Thompson, his guardian, when they dispersed.

NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in their cause,—the cause of Freedom, so deeply important not only to the three millions of American slaves, but to the American nation and to entire humanity,—for immediate aid, by contributions of money and materials, and by purchase at the next Bazaar; to be open-

ON THE 17TH OF DECEMBER

Contributions of money at the present time will mable members of the Committee now in Europe to add to the attractions of the exhibition still further, 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 George L. Stearns

means. From a growing conviction of the justice and necessity of this work, for the good and honor of all concerned, every measure possible to be taken will-inevitably spring without delay. Our funds, there-fore, 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 humane feel-

ings creating a preference for its products.

What we ask of the citizens around us, just swakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacion 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 nations and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by work ing 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 ly said by a New England poet of the earlier time, before school-books were expurgated by slavery-

'Their wrongs compassion cannot speak.' Let all take warning to co-operate with us, from thos earlier days when slavery, instead of dying out, as was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to-We do not make this appeal in a sectional spirit as

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 covereship to the slaves; while not unfrequently amone 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, a they have done our associates erewhile. 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.

Contributions may be addressed to Mrs. CHAPMAN, his idea that college halls were not the only source of face, and she went to him and turned him over, but 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. ELIZABETH GAY, HENRIETTA SARGENT. SARAH RUSSELL MAY. CAROLINE WESTON, SUSAN C. CABOT, 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.

We are indebted to OMVER DITSON & Co. 277 Washington street, Boston, for the following pieces of Music, adapted to the Piano:-

The Starry Night. Romance by Donizetti. Adelaide Mazurka. Composed for the Piano Forte Les Gardes Nobiles. Quadrille Militaire. Composed by Camille Schubert.

Melodies of Russell's Popular New Songs. By Charles D'Albert. Gaffer Gray. Duett. Arranged, with Symphoand Accompaniments, for the Piano, by L. Marshall

I am Dreaming of my Home. Poetry and Music by Jas. G. Clark, and sung by him at his Ballad Entertainments throughout the country. By the lone Sea-Beach. Song by Reissiger. Bugle Song. Words by Tennyson. Music by S. D. S.

Bells in the Distance. Reverie, written by W. H. Bellam. Composed by Ascher-Rockland Cottage. Ballad. Poetry and Music by Jos. W. Turner.

Thine forever, ever thine. Ballad by Stephen Glo-In addition to the above, we have received from the

same firm a Specimen sheet of the 'Church and Home'; a new collection of Sacred Music, shortly to be published by Oliver Ditson & Co., Boston. This specimen contains selections from Mozart

Haydn, Chard, and others.

Also, a Specimen Sheet of the 'Western Belle,' a new collection of Glees, Quartettes and Choruses, shortly to be published by Oliver Ditson & Co.

The appearance of all the publications of this firm is very creditable, and the above-named form no exeption in this respect.

SUBSCRIPTIONS serican Anti-Slavery Society By ABBY K. FOSTER.

tery B. Fa

AMERICAN ANTI-SLAVERY SOCIETY.

Donations. Collections for Tract Fund, by Mrs. F. H. Drake.

J. P. Kettelle, Worcester, Mass. 1.00
Alonzo Wood, 2d, Feltonville, 1.00
T. P. Stone, Bolton. 12

FRANCIS JACKSON, Treasurer.

THE NINTH Worcester Anti-Slavery Bazaar.

To be held in Worcester, during Cattle Show Week, September 22-25, 1857.

The eight years during which this Basaar has been 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 Taney, though the legitimate results of the accursed system whence they sprung, have appalled us by the rapidity with which they have pressed the question nearer to our own homes and firesides.

Our object is not merely to save Kansas, or to ex-

Dur object is not merely to save Kansas, or to exclude slavery from the free States, but to wage against it unceasing warfare wherever it exists on the national domain, until on the soil of the Carolinas the song of the freeman and the hum of free labor shall supplant the groan of the slave and the slave-driver's lash.

It is for this we ask your sympathy and your aid

SARAH H. EARLE,

EMILY SARGENT, LUCY CHASE, ADELINE H. HOWLAND, HANNAH M. ROGERS, ABBY W. WYMAN. SARAH L. BUTMAN, HANNAH RICE, OLIVE LOVELAND, MARY C. HIGGINSON, of Worcester; ELIZA A. STOWELL, of Warren; SARAH, R. MAY, of Leicester; EMMA W. WYMAN, of Boston; MARY E. HODGES, of Dorchester; PRANCES H. DRAKE, of Leominster; POLLY D. BRADISH, of Upton; POLLY D. BRADISH, of Upton;
KATHERINE E. FARNUM, of Waterford;
MARIA P. FAIRBANKS, of Millville;
NANCY B. HILL, of Blackstone;
ABBY B. HUSSEY, of Lancaster;
LOUISA F. HALL, of Upton;
SUSAN B. EVERETT, of Princeton;
MARY ANN GRIFFIN, of Princeton;
ELIZA HOWE, of Princeton;
CAROLINE WAIT, of Hubbardston.

THE MICHIGAN YEARLY MEETING of the friends of Human Progress will convene at Bat-tle Creek, commencing at half past 10 o'clock, on Saturday, the 10th of October, 1857, and continuing,

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 ondefend, 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 seet 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

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 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 righteousness.

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 stupefy 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. MERRITF,

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

CONVENTION AT BERLIN. The Bobbing Around Quadrille. Introducing the The undersigned, to their Brother Socialists all over

PRIENDS IN A COMMON CAUSE-Ourselves, who

PRIENDS 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.

the Anne Denton Cridge, Ada C. Joiner, Alfred Cridge, Anne Denton Cridge, Ada C. Joiner, Elizabeth M. F. Denton, David Edgar, J. P. Sasley, G. W. Reeve, Clara W. Wait, C. Sweet Turner, A. P. Bowman, H. Cook.

Williams, Ler, John Moore, C. D. Rice, Jane S. Gale, Geo. W. Rood, W. Lewis B. Geo. W. Roof,
G. W. Lewis,
Prancis Barry,
John Allen,
J. M. Sterling,
and thirty-six others.

SIXTH ANNIVERSARY JERRY RESCUE.

JERRY RESOUE.

To the Friends of Freedom of our Common Country:

Once more we call a general gathering in honor of the strike for Freedom, which forever annulled the Fugitive Slave Bill in Syracuse.

We invite the friends of freedom everywhere to come to Syracuse the 1st day of October next, to commemorate the rescue of the slave Jerry. The sixth anniversary of that bold and good deed recurs on that day, and may we not hope, from the course of events, that the sabbatical year of our country approaches?

One and all who acknowledge no law for slavery, or who will co-operate in any form to rescue every other slave from its lawless and murderous clutches, come up to our anniversary?

Hon. Gerrit Smith has consented to preside on the occasion, and the most distinguished orators, from different parts of the country, have been invited to attend and address the meeting.

JOHN THOMAS, SAMUEL J. MAY, JAMES FULLER, T. O. WHITE, C. B. D. MILLS, J. A. ALLEN, Committee.

NEW YORK CONVENTIONS!-Anti-Slavery Conventions, under the auspices of the Americ Anti-Slavery Society, will be held as follows: Corning, Steuben Co., Friday and Saturday, September 11 and 12.

Elmira, Chemung Co., Monday and Tuesday, September 14 and 16.

Pen. Yan, Yates Co., Thursday and Friday, September 17 and 18.

The above meetings are to be attended by Aaron M. Powell, Wm. Wells Brown, and Susan B. An-

Convention, for Hampshire and Berkshire counties, will be held in Cummnoron, 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 presents.

Scribe.

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

ed Lad, recently escaped from the land of whips and chains, needs, immediately, a situation in the country. He is about 15 years of age.

Apply to WM. C. NELL, 21 Cornhill.

September 11.

P NOTICE.—ABBY KELLEY FOSTER'S post-office address will be Salem, Columbiana Co., Ohio, until further notice.

DIED-In this city, September 4, Mrs. CAROLINE SHEPARD STALLAD, aged 39.

NEW ENGLAND

PEMALE MEDICAL COLLEGE. THE Tenth Annual Term will commence on the first Wednesday of November, 1857, and continue seventeen weeks. Propressors: Enoch C. Rolfe, M. D., Theory and Practice of Medicine; John K. Palmer, M. D., Materia Medica, Therapeutics, and Chemistry; Wm. Symington Brown, M. D., Anatomy and Surgery; Stephen Tracy, M. D., Obstetrics and Diseases of Women and Children; Wm. Symington Brown, M. D., Physiology, Hygiene, and Medical Jurisprudence; Mary R. Jenks, M. D., Demonstrator of Anatomy; Frances S. Cooke, M. D., Assistant Instructor.

Fees, \$5 for each of the seven Tickets. Free tui-ion to free Students, in Massachusetts, from free SAMUEL GREGORY, M. D., SEC'T, Boston,

TO MANUFACTURERS.

A RARE CHANCE POR PROPITABLE INVESTMENT.

THE Proprietors of the town of Watertown, situated in the county of Rock Island, Ill., are offering extraordinary inducements to those who wish to engage in a Manufacturing business requiring Water Power. Watertown is situated on the Mississippi river at Campbell's Island, eight miles above the city of Rock Island. Beautifully located at a point where the Rockford and Warsaw railroad first strikes the river—in the immediate vicinity of the great coal fields of Illinois, where the immense supplies of that article are obtained—possessing a very superior harbor, and being the best place for damming the Mississippi in its entire length, thus conferring upon it

UNLIMITED WATER POWER,

with Building Materials, both wood and stone, in abundance, and surrounded by a thickly settled and well timbered country, every thing favors its rapid growth and ultimate importance as a place of Manufactures, Commerce and Trade.

From the many deceptions and misrepresentations of town sites that have recently been palmed upon the public, the proprietors of Watertown have thought proper to avail themselves of the certificates of a few citizens of Moline, a flourishing manufacturing town a few miles below. The men who thus bear testimony to the Water Privileges of Watertown are now largely engaged in manufacturing, and using the water from the great Mississippi river for that purpose. Knowing that the source is inexhaustible, they feel no jealousy with regard to a rival town, but candidly testify to the advantages of Watertown as a Manufacturing place.

testify to the advantages of Watertown as a Manufacturing place.

The proprietors, one of whom is a resident of the place, are satisfied that all that is required to at once bring the town in favor with capitalists, is for them personally to examine and satisfy themselves of its superior advantages as a place of manufacture. They wish none to become interested here, unless they are first convinced of the certainty that is presented them of making money. They are satisfied that no such inducements for persons desirous of engaging in large manufacturing businesses are presented in the West as are now offered at Watertown. They would therefore urge upon those who contemplate locating in the West with a view of engaging in manufactures, that they visit and examine for themselves the rare inducements which are offered the Manufacturer at the town of Watertown.

MeNEIL, NOURSE & CO., Watertown, Rock Island Co., Ill., July, 1867.

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

LISHMENT TO BOSTON.

A T the urgent solicitation 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 either in Europe or America, and is now worn by nearly Three Thousand Persons! with astonishing success, upwards of two hundred of whom are ladice, and we have thirty individuals each walking upon two 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 Pair 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 ne plus ultra of Surgical Mechanism. They are very devable, yet Night, the average weight being four pounds. They are applied to the shortest and tenderest stumps 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, 10 Green street, Boston, Mass., and 378 Broadway, New York. Patients can be served at Boston or New York, as is most convenient to them.

Address PALMER & CO., 3m Jy3

Address PALMER & CO., 3m

HOPEDALE HOME SCHOOL.

THE next (Fall) Term of this Institution will commence on Weinnesday, Sept. 2d, and continue fifteen weeks. Applications for admissions must be made at an early date to insure acceptance. For information, please address

WM. S. HAYWOOD,

ABBIE S. HAYWOOD,

Hopedale, Milford, Mass. July 31, 1857. 4t

Canon I. If any one shall deny that both the Old Testament and the New Testament sanction, support and recommend slavery: Anathema sit:

Canon III. If any one shall declare it to be the daty of a Christian minister to preach love to God and good-will toward men: Anathema sit!

Canon IV. If any one shall assert that the brand

ing, whipping, scourging, pickling, cat hauling, dog-hunting and torture of human beings is contrary to the Christian religion: Anathema sit?

Anathema sit!

Canon VI. If any one shall declare a laborer to be worthy of his hire: Anathema sit!

Eagleswood School.

PERTH AMBOY, NEW JERSEY.

THIS School opens on the list of October, and closes on the 21st of July. The School consist

closes on the 21st of July. The School consists of four quarters, of ten weeks each. There are three vacations—a week at Christmas, a week at the end of the 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.

and Art.

The definite aim is to teach, first, the branches ne-

cessary for the prosecution of those general duties of life which none can escape; then the Sciences of Na-ture, Intellectual and Material; the usual Accient and Modern Languages; History, Drawing, Painting

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 numbers of the principal of the princ

When the mind receives its appropriate numbers, at the natural crises of its intellectual appetites, every artificial stimulus is a hindrance to true development.

Such incentives, by exciting to unnatural action, not only defeat, in the end, their own object, but react, with distorting force, upon the whole mind and char-

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 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. Ir

testimony to this truth, we institute our educational processes upon the besis of God's model school, the family, and receive, as pupils, children and youth of

both sexes.

The education of the sexes together, under a wis

and watchful supervision, conduces eminently to sim-plicity, modesty, purity, and general elevation of cha-racter; quickens the perception of those nameless pro-prieties which adorn mutual relations; excites atten-tion 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. Pro-

violence, impracticable tempers, or habits of any kind, tending directly to counteract the processes of nursure

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.

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 in advance. There will be no deviation from these terms, except in cases provided for by special arrangement. This amount defrays the expense of stuition 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 library, apparatus, gymnasium, and work-shop.

bed, bedding, room, furniture, heat, lights, use of library, apparatus, gymnasium, and work-shop.

Eagleswood School is situated at the head of Rantan Bay, one mile from Perth Amboy, New Jessey, on the route of the Camden and Amboy Line, from New York to Philadelphia.

Perth Amboy is twenty miles from New York, and head all a more statements.

has daily communication with it by steamer.

The Eagleswood Omnibus takes passengers to and

from the steamer, morning and evening.

Application for admission of pupils, or for further information, may be made to

THEODORE D. WELD

Perth Amboy, New Jersey

PRINCIPAL OF EAGLESWOOD SCHOOL

IT IS NOT A DYE!

Says: Notwithstanding the irregular use of Mrs. A. Allen's World's Hair Restorer, &c. the falling

off of hair ceased, and my grey locks were restored to their original color.

REV. M. THACHER (60 years of age), Pitcher,

Chenango Co. N. Y. 'My hair is now restored to its natural color, and ceases to fall off.'
REV. WM. CUTTER, Ed. Mother's Magazine,

N. Y. 'My hair is changed to its natural color, &c.

REV. B. P. STONE, D. D., Concord, N. H., My
hair which was grey, is now restored to its natural

REV. D. CLENDENIN, Chicago, Ill. 1 can add

my testimony, and recommend it to my friends.

REV. D. T. WOOD, Middletown, N. Y. 'My own

hair has greatly thickened, also that of one of my family who was becoming bald.'

REV. J. P. TUSTIN, Charleston, S. C. 'The

white hair is becoming obviated, and new hair form

REV. A. FRINK, Silver Creek, N. Y. It has produced a good effect on my hair, and I can and have

commended it.'
REV. A. BLANCHARD, Meriden, N. H. 'We

REV. B. C. SMITH, Prattsburgh, N. Y.

surprised to find my grey hair turn as when I was

young. REV. JOS. McKEE, Pastor of the West D. B.

TRY IT. MRS. S. A. ALLEN'S ZYLOBAL-

Union University, Murfreesboro, Tennessee,

PRESIDENT J. H. EATON, L. L. D.,

impure language, indecent actions, reckles

POETRY.

NOTES AND QUERIES.

There once was an English lady so proud, That she hoped when she died and went to heave The High and the Low would not be made even But the High and Select have their parlors allowed.

Will the wise and learn'd South-side Reverends tel Who would answer the lady's parlor belt? If footman behind her chair would wait, Pick up her handkerchief, hand her plate !

There's a pew in America's churches, they say, Where even the negro may hear and pray; Of course, if he pray, he may hope also To go to heaven, where all good men go.

Will the South-side Reverends tell to me What the etiquette there observed will be? Will the black and white mix freely there, Or the slave stand behind the white man's chair?

Paul tells us, according as we act here, The higher our rank in that future sphere; Now, it sometimes happens the master's a knave While the slave is honest, and true, and brave.

QUEBY. Will the slave go up, and the master go down? The slave wear the richest robe and crown? The good slave sit on the stateliest throne, While the master stands at his footstool alone?

And there is a large and increasing race, Neither black nor white, who must have some place If such are good, though of mingled birth, There is some blest place for their patient worth : In this nice case I am much at a loss, So must ask the Reverend Dr. Ross : As one whose parents were black and white, He can set my puzzled ideas right.

Does Dr. Ross ever hope to win A heaven where the white alone enter in ? Or does he fear, alack, and alack ! To sit for evermore with the black? Or does he expect to visit in turn His proud white sires, and the mother they spurn? And how will he get from one to the other, He of the black and white man the brother?

"Tis true the whites do not speak so bold As did that English lady of old; They do not say they expect a heaven Where blacks and whites shall never be even, A heaven closed in by a ponderous gate, Where the whites alone shall sit in state; But deeds, not words, show the secret thought: And as the negroes are sold and bought, 'Twould be so awkward, were both to meet, To sit with one's chattel on equal seat!

Will some South-side Reverend please explain A query that puzzles my simple brain, How to the whites it would be a heaven Where the slave and his master were equal and even And as only the good a heaven can win, Is that why the masters indulge in sin? Tenterden, (Eng.)

> THE UNIVERSAL CORNER. BY CHARLES MACKAY.

When little John is five years old, With cheeks like peaches glowing, With merry eyes, half bold, half shy, And smile like ripples flowing : Would'st see him happy? Watch him well, And proud as famous Horner, You'll find him joyous and alone, With sweetmests in the corner.

And, older grown, a youth in years, He loves to haunt the self-same place, With cousin Jane or Mary. Inquire not what their talk may be, Nor laugh, you idle scorner : But be assured, whate'er they say, They're happy in the corner.

And later still, when, past his prime, He's run his round of pleasure, And learn'd, like Israel's mournful king, The worth of things to measure. What shadows I have chased ! he cries-And sighs with heart forlorner-· Vexation, vanity and shame, I spy you from the corner !

Still faithful to the place, he sits With wife and children round him. And smokes the 'calumet of peace,' When troubles would confound him. Takes fortune kindly if she comes, If absent, does not mourn her; So topple kingdom if you will-He's quiet in the corner!

THE DUTY-THE REWARD. Every day hath toil and trouble, Every heart hath care : Meckly bear thine own full measure, And thy brother's share.

Fear not, shrink not, though the burder Heavy to thee prove; God shall fill thy mouth with gladness, And thy heart with love.

Patiently enduring, ever Bound by links that cannot sever, To humanity.

Labor! wait! thy Master perish'd Ere his task was done; Count not lost thy fleeting moments-Life hath but begun.

Labor! and the seed thou sowest Water with thy tears; God is faithful, he will give thee Answer to thy prayer.

Wait in hope! though yet no verdure Glad thy longing eyes, Thou shalt see the ripened harvest Garnered in the skies.

Labor ! wait ! though midnight shadows Gather 'round thee here, And the storm above thee lowering Fill thy heart with fear.

Wait in hope ! the morning dawneth When the night is gone; And a peaceful rest awaits thee When thy work is done.

BEAR THEE UP BRAVELY. Bear thee up bravely, Strong heart and true! Meet thy woes gravely, Strive with them too! Let them not win from thee Tears of regret, Such were a sin for thee-Hope for good yet.

The Liberator.

THE 'COMPENSATION' CONVENTION. Have Thieves a Moral Right to receive pay for givin

MELODEON, CLEVELAND, Aug. 25, 1857. DEAR GARRISON: I am in the Convention called by Elihu Burritt Gerrit Smith, Rev. Dr. Nott, Prof. Silliman, Hou Erastus Fairbanks, Rev. Abel Stevens, editor of the giving up their slaves; or, in other words, I am in a Convention called to discuss the question, Have thieres to pay the slaveholders to give up their stolen goods a right to demand payment for giving up their stolen But for the consent and assistance of the North, slavends? That this is the simple question at issue, the a right to demand payment for giving up their stoken callers of this Convention themselves are witnesses; for, in the language of Gerrit Smith, John Rankin, and others of the callers, slaveholders are the worst and meanest kinds of thieves, i. c., MEN-STEALERS, and the most unprincipled and merciless of all nonnext every moment guilty of the lowest and most atrocious theft and robbery, stealing men, women and children. They all acknowledge that the slaveholders have no more right before God or man to the bodies and souls of their slaves, than the horse-thief has to a stolen horse. Yet this is a Convention called by these men to discuss the question of the right of the thief to demand and to receive a 'just, fair, generous and honorable remuneration' (for these words are used here) for giving up their stolen goods? that is, for restoring to each man, woman and child the right to his or her own body and soul. To me, the calling of a Convention to discuss such a ques-tion seems like a horrible mockery of all justice, equity and mercy, an outrage on reason and humani-ty. It is the same as if a Convention should be callquit murder, assassins to quit assassination?

This Convention met at 3 P. M. to-day, and is

be in session three days. Elihu Burritt is here as the Dred Scott Decision, tell at what price the North ha principal in calling it; Gerrit Smith is here as one of the callers; I am here to join the Convention, to take part in its discussions. The Convention, temporarily, organized by appointing a Chairman and Secretary pro tem. A call was then made upon those present to come forward and enrol their names as members. I asked-'Does the invitation extend to those who are opposed to the principle of compensation? who hold that thieves have no right to demand, and honest men have no right to offer them pay to give up their sto-len goods? Will such be allowed to join the Convention, and participate in its discussions?' I was answered by the Chairman, that those who were opposed to the principle of compensation would not be allowed to become members of the Convention, and participate in its deliberations; that the Call did not extend to such, but only to those who would accept and act upon the principle of compensation; that the Convention was not called to discuss the right or wrong of the principle, but to originate a plan of emancipation, based upon the principle of compensa-

I then said that the slaveholders would in fact be rewarded a thousand fold for letting the slaves go free, in the consciousness of having done right, in the gain to their moral nature and to their character and reputation, their social, political and religious standing among men, and that they would be compensated four fold in the increased value of their lands. Let them abolish slavery to-day, and in five years they would be worth more, simply by the increased value abolition would give to their real estate, than they are now. Can those join in the Convention and participate in its discussions, I asked, who believe in this kind of compensation, and in none other? The Chairman thought not; that such were not included in the Call, and had no right to be in the Convention as members. I said-'I am sorry. I would like to have the principle of compensation, the moral right To MR. PATRICK J. O'BRIEN: of the thief to demand pay for giving up his stolen goods, and the moral duty of others to offer to pay him, receive a full and impartial consideration. But if the Convention had previously resolved to have no discussion of the principle, they had rendered it useless for many who had spent their lives in the Anti-Slavery cause to waste their time in being present. But I hope that when organized permanently, It is here what it was in Ireland, when your forefathe Convention will reconsider their exclusive and thers felt its blighting effects; when the penal slave unwise position, and adopt a resolution inviting all to laws of England compelled them to abandon for ever participate in the discussions.

courtesy, that the Convention would allow those who wood and drawers of water. Let not your vanity take opposed compensation to give their views, but not as offence when I speak thus of the departed, whose having the same rights in the Convention that the desmesne was once princely, and whose chivalry was believers in compensation had. I said, if I partici- acknowledged. I speak of them as slaves shut out pated at all in its deliberations, it must be on the ground that the negative had the same right to be heard that was claimed and exercised by the affirma- felon's penalty, teach their ideas to shoot. And you tive. So those who opposed compensation were ex-

During the discussion, John Rankin, of dear old anti-slavery memory, said, 'I do not go for compennation on the ground of the right of the slaveholder, but of mercy to the slave. The slaveholder has no right, morally, socially, or legally, to compensation. In justice, in equity, in religion, in morals, the slaveholder is bound at once and for ever to let the enslaved go free, and to relinquish his unholy claim to hold and use men and women as property. If he were to let all go free at once, he would only do right-what it is his duty to do-and would not deserve, and have no right to demand, any other reward than the consciousness of having done what was right and just. But in mercy to the slave, I would buy him, and pay the fiends of hell must rejoice when we, forgetful of the master for his freedom, if he will not give him the claims of justice and humanity, become the wilup otherwise.' Others took John Ranking few.
Genera Smirn said—'I am astonished that my

friend Rankin should deny the moral right of the be animated by the principles of freedom; neverthe slaveholder to demand and receive compensation for less, when we unreflectingly, and without due inqui giving up his slaves. It is his right, his moral ry, commit ourselves in this manner-misled and de right, to demand a fair, just and honorable equiva- ceived by the hireling leaders of the spurious Democ lent for giving up his slaves, and it is our duty to racy, whose false glitter, like the light on graves, has pay him generously for setting his slaves free. We death beneath—we leave ourselves open to the damn have led him into the crime of slaveholding; we have ing imputation. encouraged and sustained him in it, and shared in the fruits of the crime. It is by our countenance and ing party sprang up, for the purpose of meting out to co-operation that four millions are now held as chattels, and are considered the property of their masters. their efforts to stigmatize and degrade the Irish exile Shall we ask them to give up these slaves without would it not have looked like a retributive punish paying them for their loss? We have shared the profits of slavery, shall we refuse to share in the loss foul libel on the good sense of the great body of the occasioned by its abolition? I believe, before God American people. Their object was the partial slaand man, the slaveholder has a moral right to a fair very of the white foreigner; while ours, in amalga

and generous compensation at our hands.' right of a thief to demand a fair and full compensa- participators in this crying evil-we, whose material tion for giving up his stolen goods! For no man is more strenuous to brand all slaveholders as thieves bor-we, whose comparative wealth springs from the than Gerrit Smith. He has done and is doing much free, unshackled use of our physical strength and to stamp them as thieves, robbers and pirates, and to health? Why are we the earnest, energetic support teach the people to regard and treat them as such. ers of slave labor, which shuts us out from the South, Yet he now maintains that these thieves and robbers have a MORAL right to demand of the North, and that To the American Abolitionist, this is paradoxical; but it is the moral duty of the North to give, a full com- it may be explained if we reflect, for a moment, or pensation for giving up their stolen and plundered the grasping power of the slaveholder, who has held goods. He is astonished that John Rankin and others should doubt their moral right to compensation, judicial and the legislative councils of the country;—and the duty of the North to give it. He based this right of the slaveholders, and this duty of the North, wrested Texas from Catholic Mexico, on the principle on the supposition that slaveholders were led into of Gen. San Houston, that, the Mexicans bei and sustained in their crime by the North, and that, as the North had voluntarily shared in the crime and its profits, they ought also to share the loss caused to toward the others. And so would Nicaragus have

South would not consent; so the North consented that slaveholders might come in and have power in the government in proportion to the number slaves. The North, pecuniarily, politically, socially and morally, had been infinitely the gainer, had slaveholders, from the outset, been for ever excluded, as thieves and pirates are, from the confederacy. But odate them, the North entered Erastus Fairbanks, Rev. Abel Stevens, editor of the Christian Advocate and Journal, the great Methodist organ, Rev. Dr. Joel Hall, Prof. Upham, and many others, to concoct a plan to pay the slaveholders for wards. And now, and on this ground of particept iminis, Gerrit Smith argues the duty of the North five years. But for the South to browbeat, the and bully the North into this guilty support of slave ry, and then demand of their poor, dastardly tools and abettors, whom they have dragooned into this great sin, pay for yielding up their stolen goods, on the ground of moral and religious right, is indeed a

sublime climax to kidnapping impudence.

ELGIU BURITT dwells much on the duty of the North to maintain and cultivate a tender, loving and brotherly sympathy, and co-operation with elaveholders; asserts that we must make them feel that we are their friends and allies, and that we wish to say and do nothing to injure their character or wound their nice sense of honor; that for the sake of preserving the Union, we must preserve our friendly feelings &c. &c. Does not the man see that the North ha already paid for the 'sympathy and loving co-opers tion of the South'?-and how our slaveholding allie have despised us for our truckling ! Let Texas, the Mexican war, the Fugitive Slave Law, the Kansas ed to consider the question, Shall liars be paid to quit lying, housebreakers to quit burglary, murderers to mise, the murders, rapes and outrages of Kansas, the slave hunts, the Anthony Burns, the Thomas Sims the Margaret Garner, and the crowning act of all, the maintained the tender sympathy and co-operation o

Southern kidnappers? But the general discussion of this question of com ensation, as it is here begun, will greatly help to palsy the conscience, blunt the moral perception, and cloud the reason of the North, and prepare the North to become an easier prey to the South. Elihu Burritt considers Mason and Dixon's line, or the line that divides the North and South, non-slave from slave States, liberty from slavery, the most unpatriotic, unnatural, unjust and unchristian line ever drawn, so far as it serves as a dividing line between slaveholder and non-slaveholders. God grant the line may be preserved, and grow more distinct, and broader and deeper, until it shall become an impassable gulf between liberty and slavery!

But I must stop, and go my way. HENRY C. WRIGHT.

P. S. PORTAGE FALLS, N. Y., Thursday morning Aug. 27. I came here yesterday from Cleveland. I had no hope that the negative would be heard in the Convention, and left. I am amid some of the finest water scenery in the world; three falls in two miles each nearly one hundred feet perpendicular. A railway over one, two hundred and thirty feet from the waters of the Genesee, on which are the falls. I reached here last night at 10 o'clock; am to remain here a week, and then go to Northern Pennsylvania

AN TRISH APPRAL FOR LIBERTY. Look centuries through of penalties and pains, One picture still,—the Irishman in chains! His speech a crime, his garb, his hair, his lyre— His creed denounced, his wife, his child, his sire! O'CONNELL comes—his chains fall off—he's free, And millions shout, O'CONNELL and LIBERTY!

BOSTON, Sept. 1, 1857.

MY DEAR FRIEND,-You, who have exercised th rights of an adopted citizen, and mixed, for many year, in the political conflicts of the day, now request my opinion on the all-important subject of slavery. Slavery is what it has ever been-

'A monster of such hideous mien, As, to be hated, needs but to be seen.

their broad acres, and become, for the benefit of the The Chairman said he presumed, as a matter of robber taskmaster, uneducated, uncivilized hewers of as the African slave is here, from all intellectual improvement; for the schoolmaster dared not, under the now ask the Irish exile-famine-stricken slaves as we were in our native land, flowing as it was with milk and honey-under our resuscitated freedom and comparative happiness, what is slavery?

This inquiry, my friend, leads me to think that you too, have whetted the knife for the victuallers of the human mart, and assisted, under the delusion of sham Democracy, to legalize human slavery, which combines robbery, murder, adultery, incest, and every onceivable crime. And what have our colored brethren done to us, the children of slaves, whos sympathy, more than all others, should be active, that we should perpetuate a slavery, the horrors of which call on God for vengeance? If our little brief au thority, when used arrogantly, makes angels weep ling tools of the oppressor. It is not, as it is said, that degradation is so inherent in us that we canno

On this assumption, the exterminating Know-Noth us measure for measure; and had they succeeded in ment for our pro-slavery proclivities? They were mating with the Slave Power, is the continuous and What next? GERRIT SMITH advocating the moral perpetual thraldom of the negro. And why are we happiness depends, in this great republic, on free la and would, if adopted in the North, pauperize us the slaveholder by abolition. He forgets the great fact that the North from the first submitted to slavery, succeeded in his filibustering plans. Its border-ruff-sund consented to let it alone, at the request and desaute of the slaveholders; that they yielded solely to destructive of free labor, sweeps over Minnesota, Or-

n, Nebraska, &c. If the result of this reflection

terest, and our sense of justice, are we to be misled by parties influenced by Southern gold, and by the rabid cry of some rowdy expectant of office? Fancy the grasp of the ruthless tyrant on you throat-life or death depending on his drunken humor,-the wife of your bosom prostituted before you the virtue of your daughters polluted, and the children of your bosom for ever torn from your side,fancy what is a Southern reality, in which four mil-

banner, with the stars of freedom on the one side, the gag, the rack and slavery on the other, may brave the battle and the breeze; it may sweep the sea and flutwhich are more prominent, and of a deeper dye, in the land of Washington, than eyer they were in any part of the British empire, and which we should has-

ten to avert by the removal of the cause.

A crisis is at hand. SLAVERY or FREEDOM is the issue. Understand it well. Spurn sham Democracy, and despise insensate Know-Nothingism. Weight well the leaders, and you will be proud of the chivalry of the determined, energetic, unsullied, unselfish men who appeal, in the name of justice and humanity, for the freedom of the slave. The bold defiance and the firm resolve of an O'CONNELL against the oppressors of his race and creed were acceptable to Heaven; then how acceptable must be the defiance of men who battle not for self, nor creed, nor clime, but for a race that cannot strike the blow themselves, and adultery and incest, and blasphemously claims for these the sanction of the Bible! If we hesitate in our

stronghold of slavery. 'Those whom the gods would and the early Reformers-which he may not have destroy, they first make mad.' Under this hallucination, the Carolinians may foam and threaten, and 'keep their powder dry,'-but

'Freedom's battle once begun, Bequeathed by bleeding sire to son, Though baffled oft is ever won.'

You now have my impressions of slavery as it exists in this country. They are simple and unvarnished, feebly utfered, but truthfully felt. They spring from an innate love of liberty, and from the early lessons of my political teacher, O'CONNELL.

I am, my dear friend, yours faithfully, MICHAEL J. SHEEHY, Late of Kerry, Ireland.

A WORD ABOUT 'SIGMA.' Boston, Aug. 22, 1857.

To the Editors of the National A. S. Standard :

Of course you have read, or at least heard, of the

thropy. More recently, he has been exerting his strength in endeavoring to write up the rails of the Metropolitan Horse Railway—a road running from Roxbury to Boston, having its terminus in front of the Granary Burial Ground, near the Tremont House. In that, I think, he will be no more successful than he was in the water case. I think he has displayed

egon, Nebracks, &c. If the result of this reflection be admitted, it will be seen that it is not the Irish exite alone that has been drawn into the vertex.

Some twenty-five years ago, *Pity and protect the silve, was a nursery hymn which now and then might be enuncified by some philanthropist of indomitable courage; but Americans dared not then appeal to the honor, justice or particular of the council. In the city of Betton-the birth-place of the Revolution, *the Caragle Lowerty-two years ago held council, in the city of Betton-the birth-place of the Revolution, *the Caragle of Liberty, —on the Revolution, *the Caragle of Liberty,—on the Revolution, *the Caragle of Revolution, *the Revolution, *the Caragle of Revolution, *the Revolution of Revolution, *the Revolution of Revolution, *the Revolution, Conference. It is also quite at the service of other Quigleys. It has cost us no great trouble to prepare it, and the consciousness that it may prove service, able to our Southern brethren has amply typaid as for our labor. To tell the truth, it is, after all, a musty affair, the mouldy basis of it being more than three hundred years old. Why can't we, good Quigley, good Dr. Ross, good Dr. Adams, good Br. Co., have our Councils of Trent in our day? However, we must come as near them as we can. If Quigley will but fire the following at Long, we are not contain that Long will not be for long in this world: Canon II. If any one shall say that adultry, for mication, the breeding of children for the sake of selling them, the putting asunder of husband and wife are contrary to the teachings of the Gospel: Anathema sit! Canon V. If any one shall undertake to prove that a system of labor which has proved ruinous in a State must, of necessity, prove ruinous in a Territory:

Anathema sit! There is a present for Quigley, for which we charge him nothing. 'Anathema sit' may be translated into an English word, altogether too commen, be ginning with 'd'. Let Quigley fulminate our formula at the Philadelphia Conference, and Long

THE SLANDERER 'SIGMA. In the last number of the Anti-Slavery Standard

its Boston correspondent disposes of 'Sigma' in the following summary manner :--

'The last month has been so dead a time, we should have been almost as dead as it, had not poor old Sigma disinterred Mr. Pillsbury's dogs for our entertainment. We really had thought that those ill-fated animals had been finally disposed of, lions of human beings, 'with spirit, thought and love, the image and likeness of God, are concerned,—
And so indeed they were, dead as all lies finally reflect on this, and you will find a damning, dishonare, when the Sexton of the Old School smelt then reflect on this, and you will find a damning, dishonoring spot on the star-spangled banner under which Irishmen fought, bled and conquered; a spot which can and must be wiped out by those who love the glory of this great republic, and who would restore its original lustre, and inscribe anew the Declaration of Independence, 'That all men are created equal, and endowed by their Creator with an inalienable right to life, LIBERTY, and the pursuit of happiness.' That banner, with the stars of freedom on the one side, the Dead.' So it came to pass that Mr. Pillshury's laborator is a spot which the stars to the disputation of the Old School smelt them out, and, indulging the taste, which seems to amount to a passion in his case, for carrion, he dug them out, and, indulging the taste, which seems to amount to a passion in his case, for carrion, he dug them out, and flourished them before the tea-tables of Boston in our little gossipping Transcript. He found the poor beasts in the newspapers, from which he has been in the habit of cutting out all the disgusting stories about dead people for the last half century, and which he has collected into a horrible book—a printed Golgotha, a charnel-bouse, in two volumes, octavo—called 'Dealings with the Dead.' So it came to pass that Mr. Pillshury's passion in his case, for carrion, he dug them out, and, indulging the taste, which seems to amount to a passion in his case, for carrion, he dug them out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out, and, indulging the taste, which seems to amount out little gossipping Transcript. Dead." So it came to pass that Mr. Pillsbury's poor curs were not suffered to rest in their graves. You remember all about that matter—bow Mr. ter over the land as proudly as did the Union-Jack of England, with an obverse alike—' Erin in chains and tears'; but Britain, the foster-parent of slavery, from whom America inherits it, has been humbled and degraded, and this must be the retribution for iniquities like dogs, "went on all fours." And no fairminded person, hearing it in the connection of the text, could see the slightest impropriety in it. In fact, there is scarcely a sermon of the most orthodox of divines which has not illustrations which, taken entirely out of the connection in which they wer used, might not be tortared into worse blasphem

Well, Mr. Pillsbury stated the simple truth of Well, Mr. Pillsbury stated the simple truth of the case, in the calmest and most dispassionate manner. Sigma was called on for his proofs, which consisted of the original libel in an Essex county paper—I forget its name—backed up by a letter from an anonymous individual who was not present when the things happened he testified to! Mr. Gar-rison then felt it was time for him to step in, which he did and administrated a chesticent with the the did, and administered a chastisement that made the poor old creature roar again. It gave him an opportunity, however, of dodging the issue he had raised as to the truth of the dog-story—which was atly denied and the bowlen of him-of which he availed himself by attacking Mr. Garrison about the Sabbath Convention, held these the sanction of the Bible! If we hesitate in our course, the infamy will cling to us which encircles the name of John Mitchel, who would work the white slave at fifty cents a day in swamps, and vegetate, a Mott, and all and singular who had any thing todo moneyed gentleman, on an Alabama plantation. Hur- with that Convention. But the comical thing, and rah for this Democracy, and to the winds with every sacred remembrance of O'Connell!

Onward, onward, with gigantic strides, this movement rushes. It has already entered Missouri, the stronghold of slavery. Those whom the gods would and the early Reference which the same at thing, and the same at thing, and the contract thing the contract thing, and the contract t known, as it would imply some learning, to which known, as it would imply some learning, to which, I should judge, he makes no pretensions—but of divines of his own persuasion, (he being a Churchman, as I am told,) of the highest rank, among them, the very first of all in point of eminence and the fourth in point of rank, that great man, Richmand Whatale, the present Ambiguer of Dubling ard Whately, the present Archbishop of Dublin: Mr. Garrison is waiting until he is done, at which time I think we may depend upon his getting his

The only thing that gives me any uncasiness, ir onnection with this matter, is an apprehension that Mr. Garrison and Mr. Pillsbury may be unduly elated by the popularity of which they are now the subjects. For you must know that the people of this city are so ungrateful as not to be fond of Sigma, notwithstanding the innocent hilarity his works, me, notwithstanding the innocent hilarity his works, and especially the poetical and serious portions, have afforded them. In fact, they seem to cotton at once to any body he attacks, and to take it for granted that whoever and whatever he assaults must be in the right. I know this from my own experience. Yes, my friends, I too have tasted the sweets of popular applause, and know what it is to be the idol of a city! You may remember the Dealings I had with the Living some sweet years since begins. To the Editors of the National A. S. Standard.

Of course you have read, or at least heard, of the attrocious attack, in the Transcript, on our friends, Parker Pillsbury and William Lloyd Garrison, by Signa. You are undoubtedly aware that this gentlemanty writer is none other than Lucius Manlius Sargent, a wealthy citizen of our neighboring city of Roxbury, who exerted what little talent he possessed, a few years since, in trying to write down the project of introducing pure water into this city—a project which had engaged the attention of every benevolent person among us for several years. In that effort he signally failed, as you very well know, and the poor as well as the rich are now blessed with a plentiful supply of that necessary element, the mighty Lucius Manlius Sargent to the boatrary notwithstanding. He certainly has been of some service to the Transcript, inasmuch as he has infused some interest into its rather dull columns by his contributions, 'which are neither few nor small.'

Some months ago, he wrote a series of articles on the infamous 'Cooley Trade,' which were read by myself with intense interest, and pressume they were by all Abolitionists who saw them. They displayed a thorough knowledge of the subject, were certainly written with considerable shifty, and, as I supposed at the time, and until quite recently, with an horist indigration at an infamous traffic, as well as laudable desire to show up the true character of a pious or both of the firm of Sampson & Tappan. That was told me by a lady, who remarked at the time, and until quite recently, with an horist indigration at an infamous traffic, as well as laudable desire to show up the true character of a pious of the subject, were certainly written with considerable shifty, and, as I supposed at the time, and until quite recently, with an horist neigration at an infamous traffic, as well as laudable desire to show up the true character of a pious of the control of Church, N. Y. REV. D. MORRIS, Cross lind, N. Y. MRS, REV. H. A. PRATT, Hamden, N. Y. We might swell this list, but, if not convinced,

The New York Tribune counsels the pro-slavery theological bodies of the country to accept the following rules. The advice is equally proffered to the Rev. Mr. Quigley and the Philadelphia Conference of the Methodist Episcopal Church, who, as our caders know, are about to try Rev. Mr. Long for alling a little wholesome truth of the pro-slavery relations and practices of that body. The Tribune says: We shall not interfere with the Quigley method of getting rid of Long. On the other hand, we have drawn up a little form, which we cheerfully put at his service, and which may with effect be annehed at Long's head at the next meeting of the

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