-AT THE -MI-SLAVERY OPPICE, 21 CORNHILL. SOBERT P. WALLCUT, General Agent.

TERMS - Two dollars and fifty cents per an-Fire copies will be sent to one address for is payment be made in advance.

O'All remittances are to be made, and all letters The state of the pecuniary concerns of the paper are to Lected, (POST PAID,) to the General Agent. Advertisements making less than one square in-18 Aure times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, 1 100 Agentivania, Ohio and Michigan Anti-Slavery Sorespiration authorised to receive subscriptions for THE

The following gentlemen constitute the Finan-Committee, but are not responsible for any of the alts of the paper, viz:-Francis Jackson, En-ETT QUINCT, SAMUEL PHILBRICK, and WENDELL



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

The free States are the guardians and essen tial supports of slavery. We are the jailers and con-

stables of the institution. . . . There is some excuse for communities, when, under a generous impulse,

they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our fathers, in

FRAMING THE CONSTITUTION, SWERVED FROM THE

RIGHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind

has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and

Christian resolution. . . . No blessing of the Union

can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 36.

Our Country is the World, our Countrymen are all Mankind. BOSTON, FRIDAY, SEPTEMBER 3, 1858.

WHOLE NUMBER, 1446.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

THE DOMINICAN REPUBLIC. The Richmond South comes out in a very decided

The national of Government interference in the Article in layor of Government Interference in the Republic of Dominica. It says:

(For many years, the white inhabitants of the Dominican Republic have waged a gallant but unequal struggle with the horde of black barbarians who would exterminate or subject them to an inblerable oppression. In the contest, the superiority of the European over the African race has been sigvictories achieved against the greatest

ols and under the most embarrassing circumstances.
Though but a handful in comparison with the multitude of their sable foes, and though assailed by the cherous ferocity of Soulouque, the Spanish setders of St. Domingo have again and again repelled the attacks destined for their destruction. Under the lead of their heroic chieftain, Santana, whose exploits would dazzle the world if exhibited upon a conspicuous theatre, they have at last achieved a fictory which promises them a permanent ascend-

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ner over their savage enemies.

It is reported from Washington that Mr. Buchanin is resolved to avail himself of the opportunity to atract relations of diplomatic intercourse with the minican Republic. The rumor is not improbable. Indeed, for many years, our Government has been impressed with the importance of securing a foothold the Island, and an influence in the Dominican perceit. Mr. Calhoun was the first to suggest the policy, and it was during his control of the State runent, in the Tyler administration, that an American agent was first dispatched to St. Domingo. se proved to be incompetent. The mission then led, but afterward, under the able management of ien. Caseneau, it resulted in an important treaty etween the United States and the Dominican Govmuent. In the moment, however, of successful becommation, the policy miscarried, through the b representatives, who positively prohibited the diffication of the treaty.

Except it be the purpose of the United States to iver the West Indies into the hands of European owers, and to renounce all claim to influence in Fivers, and to renounce all claim to induce the that interesting quarter, they must impose some restaint upon the impertinency of French intrigue in St. Domingo. It is certain they cannot submit with boor to the repulse they endured in the rejection of their treaty. Besides these present motives of policy, other more remote but not less urgent considerations demand that the American Government should as-set its just influence in the Dominican Republic. We need not be more specific than to say we intend an allusion to the shape which the question of negro slavery is beginning to assume before the world. A bothold upon the Island of St. Domingo may not only be advisable as a measure of self-protection, but essential as an expedient for the attainment of unde-teloped objects of future aggrandizement.'

From the Cincinnati Gazette. REPUBLICANISM NOT ABOLITIONISM. An elaborate article, rather highly charged with

Upposition politics. Our American contemporary, the Times, has deemed it worthy of special attention, as expressing views with which it cannot at all mincide, and the predominance of which in the Republican ranks must prevent any co-operation on the part of those whom that paper represents. Our for exultation and encouragement, coupled as the ar-ticle was with allusions to the next Presidency, more significance has been attached to the belligerent, bough boding strains of the Journal, than the writer had probably expected, or really desired, and perhaps its purport has been misapprehended. To us, it seemed only a little 'aside' grumbling—which might be highly beneficial to the organist in question, without damaging any one else—at the manifest turn affairs are taking in this State, favorable to united Opposition, and altogether unpromising to the ascendency of the ultraists, who constitute but a very small minority of the Republican party. This, we think, is the whole meaning of the article in question, and as such, we are sure its effect will good, rather than otherwise, to all concerned. It is quite certain that there are persons in the Republican party, restless and hard to please, who we never been satisfied that Abolitionism is not made the basis and principle of our organization. They have always demanded a great deal more than the mass of the party ever thought of sanctioning, or ever will sanction. In some particular localities, they have succeeded in breaking over the boundaries prescribed by the eminently national views enter-tained and declared by the party as a whole. But the Republicans, as such, are as free from all taint of ultraism, and as innocent of any attempt or wish

State, as were their predecessors of that name (whose principles they mainly hold) in the days of Jefferson and Madison. The Journal judges rightly that the tendency of the party is not in the direction of more ultra views, it judges rightly that such notions are daily losing their hold upon even those who have before entertained them. Judge Wade and Mr. Stanton, on the one hand, approximate more than ever, we are sure, to a position in which Gov. Corwin, on the other 4, is ready to meet and cordially co-operate with them. Gov. Chase, so far as we hear, preaches no Abolitionism; and even Father Giddings takes less interest in negroes, since he has found the liberties of which the second the liberties of which the liberties of which the liberties is the liberties of which the liberties of which the liberties is the liberties of which the liberties of which the liberties is the liberties of which of white men so seriously endangered by this corrupt and unscrupulous 'Administration'.

to interfere with the internal affairs of any sovereign

Whatever lamentations ultra journalists may see at to atter at this state of things are chiefly noticeable as proving the actual tendencies to be as we have a proving the actual tendencies to be as we have stated. They are harmless, because even the most radical leaders have ceased to oppose a rational asis of union, for the overthrow of the tion. Judge Wade, often reckoned an extremist, at the Republican State Convention, favored, we learn, he views in which the Times coincided with us, a to omitting the manufacture of a platform altogether; and the one he reported was certainly embendy judicious and free from radicalism. The graphers, therefore, can avail nothing, unless toward control of Caroli South I side as and constructing a sort of Gerrit Smith 'side arangement,' which can benefit none of them, nor farther any of their designs, however it may indi-native any of their designs, however it may indi-nately comfort and assist our Lecompton opponents. The mass of the party is sound and true, and will maintain its integrity. It will occupy a national position, opposed alike to the Southern sectionalism which, dominates' in the Democratic party, and to which 'dominates' in the Democratic party, and to the Radical Abolitionism which can never have any

olitical power, except for mischief.

The fears of the Journal, however, that the cham popular sovereignty 'doctrine, as we have constru-ing it, is in any danger of becoming part of the Op-position creed, are not based on any good reasons. Mere abstractions and irrelevant issues will not decide the campaign of 1860. Our standard-bearer, who-ber he may be, will have to be a man ready to do

exact justice to all sections, to respect the constitutional rights of all the States, and to place himself on practical and truly national ground. And on such ground—not ignoring Lecom ton or whatever related issues may then be alive and prominent, but manfully meeting all—he will have the united support of those opposed to the present ruinous and in-tensely sectional Administration, throughout at Southern Opposition can be brought to such a na- a French tional position is not so clear, yet it ought to admit

NEGRO MECHANICS.

There is much that is worthy of consideration in the following remarks of the Centreville Enquirer,

side by side with the negro. Their pride revolts at it, and we think yery properly; all cannot be professional men, their inclinations do not lead in that way, but necessity drives them to business of some kind, and they rush into the learned professions without one single qualification. And why do they do this? Be-cause they do not like to be thrown into daily intercourse with the negro mechanics. See how many the soil.
young lawyers and physicians are starving, because Dr. Bodichon has developed his theory in a work young lawyers and physicians are starving, because the country is overrun with them, and their pride forbids them from following trades. But exclude the negro race from the mechanical arts, and you at once ennoble the business. Men who are now ashamed to acknowledge themselves mechanics, would take pride in it, and there would be but few drones in society. in it, and there would be but few drones in society.
All parents are not able to give their children educa-All parents are not able to give their constitution sufficient to be a professional character, and how tion sufficient to be a professional character, and how specting the author whose views it is our privilege far superior is the respectable artisan to the quack doctors thus to present. thus to present.

Thus to present.

Thus to present.

Thus to present.

Dr. Eugene Bodichon, although a republican, a reformer, and an advocate for the rights of women, the to make aspecch in a magistrate's court. We hope the Legislatures of the different States will take this matter into consideration. We are aware that men will say we have the right to do as we please with only representative of a noble Catholic family of Brittany, twelve of whose members met with a men will say we have the right to do as we please with the representative of a noble Catholic family of Brittany, twelve of whose members met with a men will say we have the right to do as we please with the representative of a noble Catholic family of Brittany, twelve of whose members met with a men will say we have the right to do as we please with the representative of a noble Catholic family of Brittany, twelve of whose members met with a will be a support the same of the control of t men will say we have the right to do as we please with our negroes, and convert them to any use we think proper; but it is not so. The rich have no right to build up fortunes at the expense of the poor, and this is done whenever you degrade the mechanic to the level of the slave. The only trade entirely excluded from the negro is the printer—he may defy them, for the States have wisely prohibited them from education to the cause of Louis XVI. Dr. Bodichou, as soon as his studies were completed, left France and made his home in Algiers, where he found greater freedom and a wider field of interest than in the old country. He held different medical posts under the French our cause of Louis XVI. Dr. Bodichou, as soon as his studies were completed, left France and made his home in Algiers, where he found greater freedom and a wider field of interest than in the old country. He held different medical posts under the French our cause of Louis XVI. Dr. Bodichou, as soon as his studies were completed, left France and made his home in Algiers, where he found greater freedom and a wider field of interest than in the old country. He held different medical posts under the French of the state of Louis XVI. Dr. Bodichou, as soon as his studies were completed, left France and made his home in Algiers, where he found greater freedom and a wider field of interest than in the old country. He held different medical posts under the French of the state of Louis XVI. Dr. Bodichou, as soon as his studies were completed, left France and made his home in Algiers, where he found greater freedom and a wider field of interest than in the old country. level of the slave. The only trade entirely excluded from the negro is the printer—he may defy them, for the States have wisely prohibited them from educa-

important elements as physical strength.

Nor is it certain that a law, which should permit Nor is it certain that a law, which should permit negroes who have already acquired mechanic arts to work at them, but which should prohibit any others from being taught and employed at such trades, would be quite equitable and just to the owners of prophesied exactly the coup d'etat of 1851. Lately,

between white mechanics and the few owners of between white mechanics and the two owners of negro mechanics, a satisfactory solution of it might be reached by legislation. But laws, if just, are not made for classes, but for the whole people. We are to guard with lynx-eyed vigilance against all that can endanger even remotely our vital institution. It is much to be feared that any hasty and unnecessary tampering with the limits wherein slave labor may become a precedent for a greater.

Government, and, among other reforms, he recommended the immediate emancipation of the slaves. It was done, and only good ensued. For seven menths past, he has been studying America, but intends returning to Algeria as soon as he has terminated his researches. Probably he may again visit our country, as he has become naturalized, and is much attached thereto. be employed may become a precedent for a greater mischief hereafter.—N. O. Cour.

As a specimen of the tone and temper of the Democratic press of Ohio, at this time, we give the following from the New Lisbon Patriot, the organ of Democracy in that county :-

would effectually prevent all negroes, without refer-ence to shade or proportion of African blood, from voting. This is a question as is a question. It presents a live domestic issue. Shall mulattoes vote in Ohio? It is a great question, and involves immense principles. It is the first step towards settling our relations to the African, since Republicanism was sprung on us. It is not only a matter as to whether mulatto shall vote-but whether we shall offer a oremium on amalgamation; whether the negro-proscribed by all white men (except a few chronic dispeptics) by universal consent—by harmonious acclamation even, shall have proposed, that if he will marry a white woman, his children shall be elevated to equality in the State. The Republicans used to pretend to think the negroes of Ohio badly treated. If they think so still, let them say so. They have undertaken a herculcan work—the ultinate freedom of four millions of men. That work roes slow. It don't sweat the cattle much. The mulattees' is the strongest case. If the Southern slaves should be free and equal to whites—then so much more should free negroes of the North be on equality—then so much more should those having mixture of white blood. We have given them the best shape they could ask, will they meet us and discuss? If they won't do this, what will they do?

NEGROES TO BE EDUCATED.

An institution of learning is about being established at Twin Mound, in Southern Kansas. It is founded and built by Black Republicans. In accordance with their creed, all races, whites, blacks and Indians, are to have the advantages of education in

this institution.

There is nothing strange or unusual in this. It is

SELECTIONS.

Dr. Bodichon on the Mixture of the Races. It will be remembered that our Philadelphia cortensely sectional Administration, throughout at respondent, in a letter which appeared in the Stand least the entire North and West. How far the ard of a recent date, alluded to Dr. Bodichon, a French gentleman of extensive scientific attain-ments, who has devoted much time, during a long residence in Algiers, to the study of the races that inhabit that country. The Dr. holds that the mixed or colored race are, in point of physiological development, on the whole, in advance of the original con-stituents from which they sprung. He was led to 'We believe the Legislatures of all slaveholding States should pass an act prohibiting the owners of slaves from making mechanics of them. The rice, corn and cotton field is the proper place for the negro—and not the workshop. That should be kept for the white man exclusively. There are thousands of industrious, enterprising young men, who are driven from the mechanical trades with the state of the case of the state of the world. Its correctness has been denied by Gliddon and other processively state of the world. Its correctness has been denied by Gliddon and other processively state of the world. Its correctness has been denied by Gliddon and other processively state of the world. Its correctness has been denied by Gliddon and other processively state of the world. Its correctness has been denied by Gliddon and other processively state of the world. Its correctness have stated of the world. Its correctness has been denied by Gliddon and other processively stated of the world. Its correctness has been denied by Gliddon and other processively stated of the world. Its correctness has been denied by Gliddon and other processively stated of the world. Its correctness has been denied by Gliddon and other processively stated of the world. Its correctn this conclusion, first, by his observations in Northin Louisiana were colored people, who had descend-ed by various crosses from Spanish and African and French and African ancestors. These seem to grow there indigenously, while the white man is an exotic." The latter dwindles under a vertical sun, and flies at the approach of disease. The former is at

> which we gladly give place below. First, however, let us give our readers some further information re-

> home in the climate, and walks the natural lord of

tact with numerous native races. He also, for twen No one will pretend that a master who owns a skilful mechanic ought to be or can be deprived of thalf of his value by a law forbidding such mechanic from working at a trade which he has been taught at much expense and loss of time. The master, beyond dispute, has a vested right in the enhanced productiveness of the mechanic slave's labor at a learned and benevolent man to reveal the second test of the mechanic slave's labor at a learned and benevolent man to reveal the second test. productiveness of the mechanic slave's labor at a trade wherein skill, training and intelligence are as est and too republican to meet with the success his talents command.

He is known as the author of four or five valuintelligent negroes, whose services would be doubled in value by being so instructed and employed.

If the proposal to exclude negroes from the mechanic arts were merely a question of competition competition. chon was in correspondence with the Provisional Government, and, among other reforms, he recom-

Extracts from ' Etudes sur L'Algerie et l' Afrique,' by Eugene Bodichon, M. D.

Dr. Bodichon, after speaking of the horrors of slavery in Africa and America, continues :-

· How is this scourge to be stayed? For centu-The Democracy of Ohio have passed a resolution alling on the Legislature to enact a law which to bear upon the Fellatabs, the Touarik and other barbarians, whether they inhabit the oases or the right bank of the Senegal? We must wait for the mysterious ways of Providence. Some crisis unforseen by man may suppress slavery in the interior. But out of Africa, in America, there are seven millions of negroes, either slaves or deprived of all their rights. To these a remedy can be applied, remedy is to elevate the race from its inferiority by the intromission of new qualities; in other words, to cross it with the white race. If the governments, if the abolitionists, if all who feel in their hearts the mixture of races, then, after the first generation, a mixture of races, then, after the first generation, a mixed race would spring up which would possess the qualities wanting in the negroes.

Suppose, in one or two centuries hence, the three millions of negro slaves who inhabit Brazil, and the three millions seven bundred thousand who inhabit the United States, were replaced by mulattoes; then, most certainly, the new race, being endowed with new faculties, having the intelligence of the whites and the imagination of the negroes, would no longer

need protectors.

This new race would know how to conquer its liberty, and, in spite of the upholders of slavery, would constitute a mighty nation. Then it would be able to employ with effect against its oppressors the tongue and the pen as well as fire and sword, and e other will be a just retaliation and both one and th a necessity. Undoubtedly, the mixed race will successfully accomplish its social transformation, and take and hold rank among the civilized nations of the earth.

In some of the river vallies of South America, s nation of colored men will one day arise." There, like the ancient Egyptians, who sprung from a mixture of white and black, it will astonish our de-

There is nothing strange or unusual in this. It is only practically carrying out their theory of equality of the races. The Republican party have always advocated the elevation of the negro race to a position of equality with the whites, in point of society, morals and intelligence. The first they can do and have done wherever they have had the power, the last they can never accomplish, because the nature of the animal forbids it.

Will the people of Kansas sustain and foster a party which seeks to overcome all restraints of decency, to disregard the rules of society, to violate the wishes and rights of the white man, and force us to terms of equality with the negro?

This subject is no bugbear, raised merely to impose upon the people for mere party purposes. It is a stern and disgusting reality, that the Republican party would remove the barrier between the negro and the white race, and elevate the former to an equality with the latter, and it is equally true that the Republican party of Kansas are seeking to ingraft the disgusting niggerism of the parent party into the institutions of Kansas.—Lewenworth Herald.

After the first cross with the white race, a part of these characteristics disappear. Thus the mulatto has long wavy hair instead of wool, the forehead straighter, the cheek-bones less projecting, the lips to inner, forming an arc, the nose less flat, the cavity of the skull larger, the bones of the skull not so thick, the whole body in better proportion, the skin a brown black, exhaling less odor, the features of the face resembling the Caucassian, and the moral and physical faculties increasing in number and activity. More crossing, and the negro type is effacted more and more. In the fourth crossing, the white type absorbs the black.

crossed by the white, but exists among other races

are remarkably indolent and stationary. But when they are crossed with the East Indian, they produce a mixed race, morally and physically somewhat re-

sembling the nations of Europe.

In the present state of ethnological science, these principles may now be said to be estab-

1. When two races mix, the more beautiful pro-fuces its type in preference to the less beautiful. 2. Two ugly races mixing, produce, nevertheless, mixture more beautiful than their father and

cause nature tends, without ceasing, to perfectionate humanity. Four generations of cross-breeding efface the organic characteristics of races.

Thus, firstly, from a white man and a negro is born a mulatto Secondly, from a white man and a mulattress springs the quadroon blanconoir, who has three-quarters of the white and one of the negro

the nose, for instance, may indicate the man of col-or. Sometimes there is a return in the grandchil-

sal brotherhood amongst men. It will solve the question of acclimatization; for, in truth, a race which cannot perpetuate itself in a climate will be able to do so when it shall be allied by blood to the

aborigines.

Europeans very rarely last three generations in Egypt, Abyssinia, India, Western Africa, between the tropics and in Brazil. In the majority of cases, families are extinguished in the second generation. Now, if the Europeans in these countries could mix with the natives, they would propagate their race by means of a mixed race.

AMALGAMATION.

The census tables of 1850 exhibit a few peculiar facts. The State of Mississippi contained 20,305 mulattoes in 1850, while the State of Illinois, at the same date, contained only 2506, and at the same date, the State of Mississippi contained but 26,876 Democratic voters—or 6511 more Democrats than mulattoes. A mulatto, as Noah Webster defines it, is a person who is the offspring of white and black parents. The definition in the States of this Union has been somewhat improved by social and legal distinctions, as to the sexes of the parents. A mulattot there is always understood to have had a black mother. Hence the inference that three-fourths of the Democrats in Mississippi are the parents or brothers of one or more mulattoes. It does not destroy the force of our logic to say that the merit of this gigantic job must be divided with the Whigs of Mississippi. Most of them have since become Democrats, and, in any event, the need of mission ary effort is not diminished. We take it that there is to-day about one mulatto in Mississippi to each balf a dozen other Democrats besides his progenitor, either a brother, coosin, or nephew. But in Illinois, where there are only 2506 mulattoes, it happens that more than one half of them are born out of the State—a fair proportion of them doubtless in the South. Thus we see that there is interestimes as much need of crationas gainst amalgamation in Mississippi as in Illinois. And—ahem is interestimes as much need of crationas gainst amalgamation in Mississippi as in Illinois. And—ahem is interestimes as much need of crationas gainst amalgamation in Mississippi as in Illinois, where there are only 2506 mulattoes, it has proportion of them of the description.

**Por several years, it was customary with Mrs. Graham to visit the hospital. Before dapted to

zil and the United States increases rapidly. Good arises out of the licentiousness of the whites by the production of mulattoes. Thus nature, according to its systematic harmonies, makes use of corruption and the destruction of bodies to create a more perfect work.

It is not the whites by the astonishing number of 79,775 mulattoes, or about seven and one-half times the number in all the free States together. The genealogical tree of these mulattoes runs into a wilderness of ramifications with the branches, boughs, twigs and leaves of all the first families. The whole number of all the first families. The whole number of all the first families. fect work.

**Crossing improves races physically and morally.

Remark the following proofs:—

The pure negro has woolly hair, retreating forehead, prominent cheek-bones, large and advancing lips, flat nose, the bones of the skull thick, small capacity of skull, anterior-posterior prolonged, the muscular system wants proportion, the skin black, exhaling a strong odor sus generis, the face something ber of those who are not so responsible is compensations. exhaling a strong odor sus generis, the face something like the oranatan and the chimpanzee.

After the first cross with the white race, a part of neighbors.

white type absorbs the black.

From the New York Independent.

This improvement is not only with the negro

MUTILATION OF THE MEMOIR OF MRS. ISABELLA GRAHAM.

when mixed.

Thus it appears that the produce of the negroes and the American aborigines is a cross which, in physical and mental faculties, is superior to his parents. It is also true of the mixed race springing from the Chinese and Oceanicans, whether it be the Malay or the Japanese. The same may be said of the mixed race issuing from the Mongol and East Indian. The Kalmucs present more strongly than any other people the characteristics of the yellow race. Their eyes are small, and placed obliquely, something like the eyes of the wild boar, the nose large and flattened, the ears very large and detached, it is the cars of a fox, and the skin yellow. They are remarkably indolent and stationary. But when the sum of the sum of the remembered by all who were present at the meeting of the Tract Society place, and by all who have read the reports of that meeting of the Tract Society in Lafayette Place, and by all who have read the reports of that meeting of the Tract Society in Lafayette Place, and by all who have read the reports of that meeting of the Tract Society in Lafayette Place, and by all who have read the reports of that meeting of the Tract Society in Lafayette Place, and by all who have read the reports of the tract Society of the claim of his party to rule the the wind by all who have read the reports of the tract Society in Lafay tion; indeed, the exhibition of such sentiments is sometimes most beautiful in children of larger growth. Our concern is with certain facts involved in the above declaration. We have before us a phonographic report of the speech, published by an organ of his own church to which he is a frequent contributor; but lest the speaker, with his avowed 1. When two races mix, the more beautiful profuces its type in preference to the less beautiful.

2. Two ugly races mixing, produce, nevertheless,
tion the accuracy of this, we will quote only the
tamixture more beautiful than their father and
nother.

This generic law ought not to surprise us, beannual Report of the Society for May, 1858.

Dr. Bethune said : · We are united as a Society, not merely in a charfathers have given their money, and we have exerted our various talents for the upbuilding of this institution. Our money is between every brick. Yes, it is the very mortar which holds the bricks together. It the presses of the Society. It is in more than this— it is in the glorious system of evangelical operations which this Society has inaugurated, and still main-From the white man and quadroon springs octavon blanconoir, who has seven-eighths of the white
element and one-eighth of the negro element.

Fourthly, from a white man and an octaronne is

Fourthly, from a white man and an octaronne is element and one-eighth of the negro element.

Fourthly, from a white man and an octavanne is born a perfectly white man.

The same phenomenon exists in crossing black and white. The fourth generation reduces the white type again to the pure negro.

These facts were known at the end of the last century. Buffon quotes them without admitting their authenticity. As for me, I can affirm them to be true, for in Algeria I have verified them by the examination of many specimens of each kind.

The general rule is, that four generations absorb a race. This absorption is not always constant and perfect. Sometimes it is irregular. Thus, sometimes in the fifth generation the progeny of an intensity of the speaker's family at least represented in the Tract House in Nassau street. But of that 'money to a girl like that?'

perfect. Sometimes it is irregular. thus, sometimes in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times in the fifth generation the progeny of an original contribution of \$25,852 for building the times and the progeny of an original contribution of \$25,852 for building the times and the progeny of an original contribution of \$25,852 for building the times and the progeny of an original contribution of \$25,852 for building the times and the progeny of an original contribution of \$25,852 for building the times and the progeny of an original contribution of \$25,852 for building the times and the progeny of the times and the progeny of the times and the progeny of the progeny the nose, for instance, may indicate the man of color. Sometimes there is a return in the grandchildren to the grandfather. Therefore, it sometimes happens, but these cases are exceptional, that in the fourth and fifth generations, the absorption has not been so perfect but that a physiognomist can discover the origin.

After the facts which I have indicated in this chapter, and in the former chapter, it is easy to After the facts which I have indicated in this chapter, and in the former chapter, it is easy to perceive the great utility of cross-breeding.

It is the most powerful lever by the aid of which humanity will be lifted up.

By the mixture of the races, civil and international wars will cease, slavery and the oppression of one race by another. It will bring about university in the track meeting, which would give quite another aspect to the claim to control the Sone race by another. It will solve the and mortar. But we can afford to let this outburst of filial and family enthusiasm pass with a simple

On the second point there can be no question.

The family of Dr. Bethune have conveyed to the Tract Society the copyright of the Life of Mrs. Isabella Graham. But when that fact was alleged to bar the minority, by threats of legal process, from debating the question whether the Tract Soci-ety can and ought to publish on the moral evils and duties which grow out of the existence of slavery,' the speaker omitted to say that the memoir of Mrs. Isabella Graham in the Tract Society's edition, has been purged of the testimony against slavery given

slaves, escaped the general massacre of the white people in his neighborhood by the blacks, in 1793. Warned by his faithful informer, he fled with his mother, sister, and younger brother, on board of a French vessel, whilst they were pursued to the beach. They had saved and carried with them some of their jewels; but on the voyage, the vessel was captured by a British privateer, and carried to Bermuda. From thence they sailed in an American vessel for New York; but on their passage, they were plundered by a French privateer. From these cruel depredations, they saved but a slender amount of property for their support in a strange land. This geutleman now improved those accomplishments which his education had bestowed, as a means of providing a subsistence for himself and as a means of providing a subsistence for himself and his dependent relatives. He became a teacher of as a means of providing a subsistence for himself and his dependent relatives. He became a teacher of dancing. In the year 1797, he returned to St. Domingo, and received a commission in the British army, then masters of the place. Having recovered a part of his property, he sold his commission, and prepared to return to New York, with a prospect of rendering his family comfortable. On the day previous to embarking, he fell among thieres, and received a wound which no Samaritan could cure. A set of gamblers robbed him, by card-playing, of all the money in his possession; his distress and remorse of conscience were too strong for his mind to bear, and he became a maniac. In this state he reached New York. He refused to go to the hospital until Mrs. Graham led him there. She had long befriended him and his family; he always listened respectfully to her requests, and she visited him often. Let the rest of his tale be told. He escaped from the hospital, wandered to the southward, and was heard of no more. The remaining part of his family, after the peace of Amiens, returned to St. Domingo, where General Le Clerc had led a French army, and afterwards, there is every reason to fear were destroyed by Christonbe, along with many French army, and afterwards, there is every reason to fear, were destroyed by Christophe, along with many more unhappy victims of the same description.

more unhappy victims of the same description.

O slavery! thou bitter draught! the oppressor's chain becomes at length the murderous steel, sharply and secretly whetted by the oppressed! Then is there confusion and every evil work. And what shall be said of gambling? There cunning, malice, rage, and madness, mingle their horrible expressions.

'To the apartments appropriated to sick female convicts in the State Prison, Mrs. Graham made many visits. She met with some affecting circumstances amongst this class, —Pages 58 and 59.

mongst this class.'-Pages 58 and 59.

In consequence of the printing of Mrs. Graham's letters in the body of her memoir, the proper place for this narrative in the Tract Society's edition is near the middle of the volume. On p. 255 of this dition, we read as follows :-

For several years, it was customary with Mrs. Gra-ham to visit the New York Hospital; and before the admirable provision since made for the separate care of those mentally deranged, she paid a particular at-tention to patients of this description.

'To the apartments appropriated to sick female convicts in the State Prison she also made many visits; she met with some affecting incidents among this class.'

The incident concerning the unhappy French gentleman is omitted, while the paragraphs which precede and follow it in the original edition are retained. Will any one doubt that this incident in the memoir of Mrs. Graham was omitted from the Tract Society's edition, solely on account of Mr. Divie Bethune's comment upon 'the evils which slavery is known to promote'? known to promote'?

The Tract Society's edition is not an abridgement. It contains quite as much matter as the original edition, and the changes from that are very few. It is not abridged, but 'enriched' with some additional matter. True, the allusion to slavery here canceled is in itself of little importance. But, like the omission of the one word slavery from Harris's Mammon, t shows the animus of the Management at the Tract

House.

But who is responsible for this suppression? Did Dr. Bethune consent that his own father's protest against slavery should be canceled as the price of committing to the Tract Society the sacred legacy of his grandmother's life? We cannot believe it. It the omission was by the authority of the compiler of the memoir or by his literary executors, was it done at the suggestion of any officer or officers of the Tract Society, or with a view to make it conform to their policy upon the subject of slavery? The 'Church of God' has a right to know who has thus mutilated

one of its most precious treasures.'
There is another aspect of this matter still more minful. We have detected and exposed a like mu-ilation of several books by the officers of the Tract Society:—Mather's Essays to Do Good, Mary Lon-die Duncan, Mammon, have all been subjected to the same process. We have been given to understand that these were all the cases of such mutilation; yet here is another, brought accidentally to light. The policy of the officers of the Society upon this subject for years has been the same. Against the remon-strances of many of the best men of the land—men fitly represented by Drs. Goodrich and Hawes, and Chief-Justice Hornblower—they have persisted in Chief-Justice Hornblower—they have persisted in making every thing, even the sacred memory of the dead, tend to the policy of conciliating slaveholders by silence, upon the evils of slavery. Yet we fancy that even the clamorous meeting in Lafayette Place might have been shamed into silence if they had there been told that their chief orator was boasting a policy which had mutilated the remains of his own grandmether, as embalmed by his own father's hand. randmother, as embalmed by his own father's hand.

AN ENCOURAGING ANNOUNCEMENT.

The Charleston Mercury closes a long article upon the subject of the Kansas election as follows:—

'For our part, we have, for some time past, looked to the mastery of the General Government by the Abolitionists to be just as sure to take place as any other event, promite extension in the source of human other event morally certain in the course of human affairs. The whole history of the country, for the affairs. The whole history of the country, for the last twenty or thirty years, points to this result as inevitable, in the usual course of things. The South, could, ere the battle was fought and won, have broken up the deadly sequence of effect from cause which was rolling over her destinies; but she has failed to interpose for her protection, and now no mortal efforts within the Union, in our judgment, was a result the triumph of shalltionism in seizing the can arrest the triumph of abolitionism in seizing the government. It may be propitiated and postponed, as the man pursued by wolves arrested their attacks by throwing one child after another out of his carriage—but the wolves overtook and devoured him at last.'

Squaw Slaves in Utah. The New York Tribune says an intelligent writer in the train of the Utah Peace Commissioner, states that the system of buying and selling Indian women is carried on all along the route across the plains, among the traders and frontier-men, as a regular established practice. Almost every white man along this route has an Indian squaw, purchased, in the case of young and beautiful women, at as high a price as three or four horses, though old and ugly ones may be had at a much less cost.

Once sold to the white man, her Indian relatives renounce all further interest in her, and not merely her person, but her life, is at the disposal of her owner. When a man gets tired of his wife, he ships her off and gets another. The children of these unions are totally neglected by the fathers, and grow up as they may under the care of the mothers. At all the forts along the route, the young officers, settlers, and all who can afford it, buy the squaws. SQUAW SLAVES IN UTAH. The New York Tribune

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ET.

II.

D. TARBELL, of Granville, depicted the n

alarming condition of the country, in re

From the New York Independent, DR. MONOD AND THE TRACT SOCIETY BY HARRIET BEECHER STOWE.

omen a minimum volvet or

A little while since, The Independent had th

pleasure of publishing a circular signed by all the pleasure of publishing a circular signed by all the pastors and elders in France and Switzerland against the sin of slavery.

One of the earliest names appended to this letter was that of the Rev. Frederick Monod, brother of the late lamented Horace Monod, and probably no consistency with more hearty good, will

one signed with more hearty good-will.

In this letter, the American churches were address ed in tones of carnest and alarmed expostulation. The letter said, practically, 'Brethren in America. what mean you by your complicity with slavery?
Your example is endangering the very foundations of
the Protestant faith, and bringing shame on us who
profess it. We are told that the greatest Protestant nation on earth defends slavery, and this is made an argument by infidels against the Christian religion itself. Pray awaken! take more decided measures,

and oppose this threatening evil.'
Well, the American church, though very slowly had awakened-awakened to the fact that every or of the organized means through which they could address remonstrance and instruction or argument to the Christian community, had come so far into possession of the slave power, that not a word could be published against it by one of them.

The Sunday School Union, the Tract Society, supported by the funds of the Christian Church, were pledged to say nothing about it. Nay, more there was practiced a systematic plan of revision and mutilation, by which every book borrowed from foreign lands, or from the wisdom of past ages, was skillully deprived of every passage which expressed or implied a rebake of slavery. If a good woman like Mary Lundie Duncan celebrated the anniversary of West India Emancipation with thanks to Goo that the lash of the driver and the shrieks of the slave were no longer heard—that passage, so worthy of a noble English woman's heart, was omitted.

If Dr. Cotton Mather, in his essays to do good, recognizes as an evil the institution which our pious fathers—many of them—regarded with horror, that passage is smoothly efficed. If Dr. Harris of England, enumerating the sins of the age, classes shavery among them, the word slavery is dropped out. The system thus practised was in fact slowly and gradually wiping out all testimony against slavery from the religious literature of the land, wiping it out with a sponge dipped in the waters of the sanctuary—as if the testimony had been a sin which needed ablution.

Even political men, men of the world, were crying

out shame upon this course, as cowardly and un-christian, and the church was beginning to see that her children were being brought up on a literature which gave them not the slightest preparation against the great demoralizing influence that was ruining the Church and country, and which, by its silence, gave it the strongest form of support. For be it remembered, that slavery was the only form of immorality against which the Society refused to tes-tify. It had tracts against gambling, against theatre-going, against licentiousness; it had abun-dant warnings on the sinfulness of dancing; it was only on slavery that it was silent.

So the Church, as exhorted by her French breth-ren, was awaking to remedy this evil, and to insist that the Truct Society should testify at least against the sins induced by slavery, and the moral duties growing out of it, if they could not speak against In our own private view, this was a mistake.

There are some cases where it is best to begin an at-tack by taking the weakest and most exposed point; but this, it appears to us, was not one of them. No more clamor, no more opposition could have come, had the requirement been that the tract should be on the sin of slavery, since slavery stands recorded as a sin on the books of discipline of every one of the evangelical denominations concerned in the Tract Society, (if we except the Episcopalians.) The taking of this position would have had an immeasurable force as a testimony against slavery, and a battle lost on such a position would have had more worth than a battle won on ground less decided.

However, the slave power, which concedes nothing; raged at counsels about the duties and sins growing out of slavery, as much as remonstrance with the thing itself, and the Committee stood still, and refused to publish. The next meeting of the Society, as every one knows, was a mob meeting, where all discussion was violently put down, and every thing overruled by a packed majority, secured principally in New York city, which has always been the strong-

hold of slavery.

Dr. Monod, it appears, in his journey in this country, consorted mainly with the party who have always been for the suppression of all agitation against slavery, and on his return to Paris, we find him sounding through the French churches, that cry of ' Peace, peace,' for which our French brethren, and he among the number, have expostulated with us. Dr. Monod is editor of a paper called Archives du Christianisme, and in it he gives the following statement of these events to the French

'It will be recollected that the Society, at its meeting in 1857, had recommended to the Executive Committee to publish tracts on the moral duties which result from slavery, and also on the moral evils and vices which grow out of slavery.' Shortly afterwards, the Committee set themselves to comply with this recommendation, and procured a tract on the duties of masters to their slaves. This tract which is before us, does not contain a word that could reasonably offend any body, and does not touch the principle of slavery, nor its political applica-tions. But such is the feverish susceptibility of Christians at the South, that they would be roused as one man, if the Society should publish the tract in question, and the whole South would withdraw eir countenance, and thus the field of labor would be lessened one-half; that is to say, this magnificent Society, whose gigantic labors God has so abundantly blessed, would be almost annihilated. Before such an evil, the Committee very properly paused, and referred the matter to the meeting of the Society. This was the only way to show their respect for the Society's decisions, and to screen themselves from a heavy personal responsibility. The event proved that the Committee were not deceived in the course at once Christian, honorable, and prudent, which they took; for at a meeting of the Society in May last—one of the largest meetings ever assembled, composed exclusively of members having a right to vote,—a very large majority sanctioned their doings by adopting and approving the report, and continuing the entire Committee in office. A small minority had, both beforehand and during the meeting, done their utmost to oppose them, and to appoint a new Committee who should, at all hazards, publish tracts on slavery.

'In the gratifying result which has been reached, and for which we give thanks to God, no judgment

on slavery itself is implied. If there had be one would have more ardently deplored it than our self. The question was not, Is slavery compatible or not with the Gospel; nor, Is it the duty of or not with the Gospel; nor, is it the duty of Christians to oppose it as a great moral evil? But, is it the duty of the Tract Society, as such, to treat the subject of slavery in its publications, at the risk of dismembering a Society which is, in the hand of God, one of the most powerful and blessed instru-ments for the propagation of the Gospel in the wide extent of the United States, and, consequently, one of the surest means also, though indirect, of pro-moting the abolition of slavery? This question we do not hesitate to answer as the Committee have done: just as we would oppose the publication by the Paris Religious Tract Society of controversial tracts against the Romish Church, though no one will suspect us of the least favorable tendency to that Church. As an individual, and under our own responsibility, we preserve full and entire liberty; but as a member of the committee of the Paris Tract Society, our duty is to abstain. So in the case of the American Tract Society. Among the numerous and distinguished Christians who voted with the majority are many who yield to none in their oppo-sition to slavery, who show it, and still will show it; only they are persuaded, with us, that in view of the circumstances, the duty of the Tract Society as such, is to abstain from this exciting topic. We may sigh over it, we do sigh over it; our conviction of the evil is no less positive, nor less firm. The subscriber, having lately seen things with his eyes, the North, his conviction deserves, perhaps, some consideration. There is, then, in this decision of consideration. There is, then, in this decision of the Tract Society, nothing which can justly be tax-ed with perfidy, pusillanimity, nos which ought to driw upon the Committee the least blame. Two opposite opinions, equally distinct, equally conscien-tions, existed; a very large majority gave, after long and earnest debate, their approbation to the course pursued by the Committee; no one believes that all the faith, all the fear of God, all the oppo-

sition to slavery, were confined to the ranks of the small minority who opposed the resolution taken, and whose opinion we respect, without adopting it. We pray God to continue to bless, as he has done hitherto, the extensive and evangelical labors of the American Tract Society, and we render thanks to him for having delivered it from the serious danger with which it was threatened.

'Free Monor, Pastor.'
Of this passage we have certain things to say.

The

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 3, 1858.

FLUNKEYISM.

If we have spoken with special emphasis of con

ty, in regard to the toleration and support of slavery

same instrument that it was intended to establish

justice, . . and secure the blessings of lib-

erty' to themselves and their posterity. Where an

instrument is inconsistent with itself, and (however

choose the worse and disregard the better shows a de-

itor and author who upholds slavery is condemned

out of his own mouth, yet we feel a peculiar disgust

and horror when this depravity is seen to coëxist with

high pretensions of piety and morality. Satan in the

church looks even blacker and uglier than in the mar-

Nevertheless, slavery is supported in the market and

by the periodical press, not less than by the church

and the Tract Society. Even in the pretence of pro-

test against it, even in the assumption that it is of a

character too evil to be admitted into new States, even

side by side with the claim of maintaining an attitude

of freedom and manly independence' in regard to it.

slavery is supported by the Northern press. Read the

following, from the Boston Journal of the 28th ult.

· If our Southern friends cannot buy our wares un-

be infinitely more likely to secure their friendship and

respect. Our readers are perfectly well aware that we

are neither abolitionists nor agitators; we are not dis-posed to meddle with slavery—let those who have it and who like it keep it. We have nothing to say to

Plain as it is that this sort of talk is feeble, foolish

and self-contradictory, it continues to pass current as

sound in politics and right in reason. Why should

that which is 'sacred' in Kentucky be thought so

prejudicial in Kansas? Why does the Journal de-

clare that a thing so 'sacred' shall go 'not one foot

further '? Why, having already volunteered the dec-

laration that slavery is 'sacred' in the States, does

the editor of the Journal declare that if it is carried

into the Territories, he shall feel bound to express his

opinion of it freely? He has already expressed his

opinion freely, to the effect that slavery is 'sacred.' Does he mean, when its benefits shall have been ex-

tended to a new region, to express a different opinion

ing, when the extension of a 'sacred' thing is in

question, to say that he will 'resist its encreach-

ments,' and resist them 'to the end'? Having vol-

an agitator, and on provocation so small as the

extension of a 'sacred' thing into a wider sphere of

The only use of this promise, or threat, of an agi-

tation hereafter to be made if this, that or the other

it, out of their own mouths, of inconsistency, pusilla

nimity, and treachery to freedom. The successive ag-

gressions of the Slave Power for the past twenty years

have excited the same show of resistance, the same

or another, that they would no longer submit to such

tyranny, and that the next aggression should be the

signal for them to rise in opposition. Alas! the next

which they lived, and boasted of allegiance to what

was really their disgrace and ruin. So the popular

there as long as you please! Tyrannize as much as

you please over the four millions of unfortunates al-

wish to enslave! Break down, by the decisions of

such of our ships as have been made a refuge from

your purposes! But if, not satisfied with this amount

of degradation on our part, you insist on extending

the sacredness of slavery into new Territories, be-

ware! For in that case we are determined, irrevo-

cably, and pertinaciously determined, to begin to talk

PETITIONS! PETITIONS! -All who have re

eived, or who may receive, copies of the Petition to the

next Legislature, asking that the soil of Massachusett

may be made free, and that kidnapping shall be for

over prohibited thereon, are urgently requested to give

immediate attention to the circulation of the same in

their respective towns, and to so organize the move-

nent, that every man and every woman throughou

each town of this Commonwealth shall have an op-

DANIEL S. WHITNEY, now in Iowa, has been

ppointed a Lecturing and Collecting Agent of the

merican Anti-Slavery Society, and is hereby com

sended to all friends of the Anti-Slavery cause

he places he may visit between Iowa and Massachi

etts. He is authorized to receive names and sub-

about agitation !-- c. k. w.

ortunity to sign the same .-- w.

operation?

Of this passage we have certain things to say: 1st. Dr. Monod has, it appears, taken his state lst. Dr. Monod has, it appears, taken his statement entirely and unquestioning from one side, without inquiry or investigation from the other. Had Dr. Monod talked with Dr. Cheever or Dr. Bacon, and allowed their views to modify the statements made to him, he could never have written what he demnation respecting the attitude of the church and the clergy, of the Tract Society and the Bille Socie it is not that they favor slavery more than others, bu

that such favor shows a deeper depravity in men who 2d. Dr. Monod is mistaken in calling the dissent 2d. Dr. Monod is mistaken in calling the dissenting party a small minority. We know that he takes and reads The Independent, and if he will be so good as to investigate its columns on this point, he will find record of the protests of churches all over the free States—churches, who, as their French demned, in doing so, by an appeal to their own stand-over the free States—churches, who, as their French demned, in doing so, by an appeal to their own stand-over the free States—churches, who, as their french demned, in doing so, by an appeal to their own stand-over the free States—churches, who, as their french demned, in doing so, by an appeal to their own stand-over the free States—churches, who, as their french demned, in doing so, by an appeal to their own stand-over the free States—churches all the free States—churc brethren, exhorted men to lift up their voice against ards of action. If they make no pretension to relithe evil which endangers Christianity itself. All the New England churches, the great majority of churches in New York, and all the Northwestern ness of a republic to a despotism. If they do not churches in New York, and all the Northwestern States, comprising, undoubtedly, a vast majority of pray according to the Bible, they swear by the Decthe evangelical church-members throughout the laration of Independence. Even their allegiance to country, are in full sympathy with this protest those compromises of the Constitution which support

against the iniquitous transactions of that meeting.

3d. But if every church in the United States

and instrument that it was intended to establish agreed in this resolution and joined in it, and slavery s what Dr. Monod and the French ministers stated it to be in their letter to us, if it is the gigantic evil of the nineteenth century, if the complicity of American churches in it brings disgrace on the Protestant cause in Europe, and gives infidels their most powerful weapon against Christianity, then ought Dr. Monod and every French Protestant to mourn in sackcloth and ashes for such a calamity! choose the worse and disregard the better shows a demourn in sackcloth and ashes for such a calamity! Dr. Monod thinks it gratifying that such a result and though every merchant and mechanic, every ed-

implies no judgment on slavery.

What! erase every protest, every particle of instruction, remonstrance, or insinuation against such an evil from the whole religious literature of a country, and call that not expressing any opinion? And suppose it were not expressing an opinion, is that what Dr. Monod and our French brethren have been exhorting us to do? Have they not been calling on us to express an opinion—nay, more, to fight with all the power within us—to fight as for our lives

against slavery?

If the organized religious literature of a country is not to be used against a moral evil, what shall we use? This is much like sending a distressed letter to a fort where soldiers are sleeping under arms; to a fort where soldiers are sleeping under arms; 'Brethren, rouse, for heaven's sake—the city is being taken—and you sleep!' Then, when every man springs to his guns, they cry, 'O, for pity's sake, don't use your guns—there'll be an explosion

—just combat! fight generally!'
So our French brethren cry, 'Rouse—fight,' but when the great gun of the Tract Society is spiked, will they take off their hats and thank God, because there would have been such a noise had it gone off?

'If our Southern friends cannot buy our wares un-less we subscribe to their opinions, or suppress our own, then we say let them get their supplies elsewhere. But we have a better opinion of them. They have more wisdom, shrewdness and liberality than Northern Democrats give them credit for. If we choose to as-sume the position of slaves, and beg for their custom, they will treat us as slaves, and sturdy beggars de-serve to be so treated; but if we maintain the atti-tude of freedom and manly independence, we shall be infinitely more likely to secure their friendship and Dr. Monod, without knowing it, is going the rounds of every pro-slavery paper, as an advocate of slavery. For he is not the only advocate of slavery who defends it—but he who will have nothing said against it. Every body hates slavery in the abstract every body condemns till they think they have some reason to the contrary, and then they are siit or of it, while its owners keep it chained up within their own bounds. But when they attempt to carry it into free territory, we feel bound to express our opinion of it freely, and to resist its encroachments to the end. We say with Mr. Webster. "not one foot

Does Dr. Monod wish to know how the American Does Dr. Monod wish to know how the American Church got into her present helpless state? By this very silence which he thinks so wise. Because each organization, each church, each college, each school, each private individual, had something or other to do, which they thought valuable or useful, and which could not be done if that exciting topic was the end. We say with Mr. Webster, "not one foot further," with our consent. Within the borders of the slave States, we look upon the institution as sacred, but when it steps over those borders, it becomes an open question, and we shall meet it as such." broached—that was all.

When we were in Paris last year, French brethren, with all their national warmth, said, Pray, tell us what can be the matter with your American churches, how can they be silent, how can they consent in any way to be connected with such a sys

We answer, They are connected with it as we much fear our French churches are becoming connected with it. They want to carry on plans in themselves valuable and useful. They want means and money, and men say, 'Be silent about slavery,' and money, and men say, and money and we will help you. In otherwise, Satan comes to Christ's affianced bride, not grim and sooty, but as a polished and religious Christian, and says, Fair Lady, I will build your walls, and set up your gates, and garnish all your borders with precious stones. I will build all your waste places, only be silent on one thing, where your speaking would be tended to a new region, to express a different opinion death, to me. I don't lorbid you to pray, nor to concerning it? And is it not a strange way of speakhave your own private opinion, nor to abhor—you may abhor to your heart's content, but testify you If the waste places in French churches are to be

built by such compliance, France will have deeper untered the statement, as if it implied some virtue occasion to mourn than now she does. Infidels will or excellence, that he is neither an abolitionist nor an say, 'Just as we told you; all religions alike betray agitator, does the editor propose the cause of freedom to carry their own points. The influence of this is the more unfortunate, be-

cause even politicians, men of the world, from the mere influence of natural generosity and conscience, have often been more consistent.

When certain leading Democrats in the free State of Ohio, whose prospects among their Irish voters thing shall come to pass, is to convict those who use had been disturbed by Daniel O'Connell's denunciations of slavery, sent money to him to help his favorite projects of agitation for Irish liberty, and promised to send more, if he would be silent about slavery, he indignantly returned the donation, telling them that he wanted none of their blood-stained braggadocio pretence, on the part of one set of men In vain they profested that being inhabitants of a free State, they had no personal interest in slavery, but only wished silence for the general good. He answered, that they had all the less ex-

cuse, and that their desire to protect slavery from always brought another postponement of their good his denunciations must arise from 'clear sheer disin- intentions. What brave protestations did the Whig

party make, of what they would do in case that well-Let Dr. Monod only see how this course of silence which he so much applauds in the Tract Society nexation of Texas, should be realized! How finely works. He and all the French brethren conjure us name of a common Christianity, to fight did Massachusetts talk of her rights, and her deteragainst slavery. We try—fight accordingly, and we mination to maintain them, after one of her envoys come to the Tract Society—a great religious organization, representing the religious literature of every had decamped before the intended kick could reach had decamped, before the intended kick could reach denomination in the country, and having access to him, from Louisiana! Those promises bore no fruit. millions of minds. Will you circulate our protest? say we. Oh, no! toe can't; we are anti-slavery, to be Those threats fell harmless to the ground. And not sure, but we can't, because the excitement would in- only was no redress for the past, and no preparation ure our Society. We go to the Sunday School for the future attempted, but, as soon as each new Union, which forms the youthful religious literature outrage was perpetrated and finished, the wronged of the whole American churches. Can we get some books published here which shall indoctrimate the rising generation in the evils of slavery and the wrongs of the slave? Oh, no, no, no! To be sure, was really their disgrace and ruin. So the popular the wrongs of the slave are dreadful, and we are all cry still is—Slavery in the States is sacred! Keep it strong anti-slavery men, but the topic is so exciting it would ruin our Union. So we go to the Metho-dist Book Concern—to the Baptist Book Concern— to the Episcopal Book Concern, and you get the same story. Then you think you will go to indivi-dual men, and you try Dr. A. You tell him stories of wrong and oppression enough to raise the dead, and he shudders and turns pale, and then you ask him, Will you write or give a public address on the subject? My dear friend, he says, I would be glad to, but I am connected with a Theological Seminary, and if I mix myself with so exciting a topic, it would your scourges, rifles and bloodhounds! Imprison the in a measure involve my institution, and so I must few of our shipmasters who have humanity enough content myself with privately abhorring. Another to grant such an asylum to the fugitive who asks it! is paster of a church, and he cannot say any thing. is pastor of a church, and he cannot say any thing. Another is teacher in an academy. Another is something else, and the result is, that all the work of organizing, printing, circulating, is left to men who, in their fierce disgust, leave all churches, and denounce them, and stand wholly aloof from all religious connection, and are called infidels.

This course of silence makes such men infidels by the score; makes them of some of the most generous, most humane, most courageous men. Ah! how many such has the American church expelled from her bosom by this accurred policy! Assassinate those of our Senators who interfere with

er bosom by this accursed policy!
We hope and trust that the French churches will beware, in time, of the rock on which the American church has well-nigh foundered, and say: 'O my soul, come not thou into their secret—unto their assembly, mine honor, be not thou united!'

Too TRUE. The Recorder of Chicago, Illinois, in charging the grand jury recently, said:—'During the past five years that I have held this court, it has been my unpleasant duty to try and sentence to the State prison several hundred persons; and I am sorry to say that while it is an easy mat-ter to find jurors who are ready and willing to punish poor offenders, without position or friends, it is with great difficulty that jurors can be foun-who appreciate the fact that one bad man of posi-tion and wealth can do more harm than one hundred poor men can, who are in the humble walks o. life.' criptions for the National Anti-Slavery Standard and

Tiberator.

In conformity with a published Call for a Conven

ton, of Topsham, and James M. Coburn, of Brookization. After conference, they reported as follows:

For President-Rev. N. R. JOHNSTON, of Topsham. For Vice Presidents—James Hutchinson, Jr., of Braintree; Enoch Hebard, of Randolph.

For Secretaries-Jehiel Claffin, of West Brookfield; Samuel May, Jr., of Leicester, Mass. These were elected unanimously, Rev. Mr. Johnston stating that he took the place assigned him not from choice, (though glad to serve the Anti-Slavery cause always, but his protest had been overruled. Prayer was offered by Rev. Jehiel Claffin.

The following persons were chosen a Committee on Resolutions :- Wm. Lloyd Garrison, Jehiel Claffin, P. Pillsbury, Benj. W. Dyer, J. M. Caburn. The Convention was addressed by Parker Pillsbury, while the Committee were preparing business,

Mr. P.LLSBURY urged that there was no man or wo man here, or in the country, who has not the same interest for the overthrow of slavery that Mr. Garrison himself has, -not one whose duty to be actively laboring for this end is not equally great. Never, said he, has a more important Convention than the present been held in the State of Vermont, nor has he State ever seen a more critical hour than this. The anti-slavery work is needed to save our whole people from a moral decline and death, for it is getting to be a common idea with the young, that it is of little consequence how they live, or how they spend their time and powers.

Mr. Garrison, from the Business Committee, reported a long series of resolutions, affirming the absolute sinfulness of slaveholding in all circumstances, the atheistical character of American slavery, the necessary opposition of Christianity to slavery and all that upholds it, and the actual infidelity of the great body of the American churches ;-declaring the Republican party to be destitute of principle, consistency, and moral efficiency, the Northern States to be pursuing a suicidal course while remaining in union with slaveholders, and setting forth the real character of consistent and effective Abolitionism. The reading of the resolutions, which occupied considerable time, was listened to with close attention

Mr. Garrison addressed the Convention at length. He explicitly denied that the Abolitionists, as some of the Vermont journals had charged, had been the assailants of the churches, or of the political parties. From the beginning, the Anti-Slavery men, and parties, and religious bodies; the abolitionists were themselves members in all these various denominations and parties, and had remained in them until all hope of their doing an anti-slavery work was extinguished. When, said Mr. G., we found, to our horror, that they were arraying themselves on the side of slavery, that leading men and clergymen began to justify slavery from the Bible, and that no censure was uttered or discipline exercised for this heinous crime in any of the Northern churches, then we said. We leave you, we are against you, because you are against the slave; we will stand by him, and for him, and will never cease to rebuke and denounce you, until you cease from the wrong. When we took this stand, by the side of the slave, immediately the churches began to denounce us as fanatics and infifidels. The churches assailed the slave and his friends, and put themselves on the side of the op- would look. And he happened to know how such a and life of the Slave Power was in the North E tice and righteousness. He gave a clear exposition of genuine, uncompromising anti-slavery, as advocated if he did not soon obtain it. That man abominated by the American Anti-Slavery Society; and conclud-

ed with moving-That all who are present, or who may be present, at our meetings, are hereby invited to participate with Slavery, let us make it our habitual rule to take the pulpit has been so tame, so submissive to wrate

Rev. JEHIEL CLAPLIN said there were those in this

Adjourned for an hour.

AFTERNOON. The hall was filled, many standing. past I, and 7 P. M.

SAMUEL MAY, Jr., addressed the Convention. Af. ter invoking a spirit of candor and fair judgment, he glanced at the position occupied by the churches and es' have been and indeed are the . Bulwarks of American Slavery,' it becomes the absolute duty and necessity of the Abolitionists to expose and rebuke them. He declared his conviction, from twenty years' knowlregarded the true anti-slavery men and women of the land as emphatically the Church of Christ in the land, and that the opponents of the cause are the real enemies of Christ and his religion.

The following were appointed, on motion of B. W. Dyer, a Committee on Finance :- James Hutchinson. Jr., L. H. Spear, G. C. Fargo, Justin Smith, Avery ready in your power! Deign to be pleased with our Fitts.

assiduity in capturing and surrendering your fugitives ! The President made a brief statement respecting Kidnap such of the citizens of our border States as you the expenses of the Convention, and the claims which the American Anti-Slavery Society has for support your Supreme Court, the definitions of citizenship and aid at the hands of the people of Vermont. made by our Constitutions and laws! Confiscate

W. L. GARRISON vindicated the Anti-Slavery So showing that their intrinsic truth had given them a life ally overthrow all their enemies. Daniel Webster, Fawho had once advocated and served the cause of freedom, but who had betrayed it, and from that moment fell, hopelessly, out of the sight and respect of men. Whose shall fall on this stone shall be broken, but on whemsoever it shall fall, it will grind him to powto Christ. Outward and visible organizations are mander.' These things, he said, are for our warning made corporations, and I deny the right of the whole they show what peril and folly there is in endeavorfrom the Romish church down to the smallest sect of ing to withstand the Right. Now, our country is pledged to slavery; the slaveholders rule us; we have | Church of Christ, and set up a claim to control my no freedom, nor even a country. The government is the tool of slavery. The national flag waves over theme is boundless, and I close. (Great applause folthe execrable commerce in African slaves. Against lowed.) such a country I am forever fixed,-1 trample on such a flag. I desire a country of freedom and freemen. Let Vermont pioneer the way of freedom, and lead us

all to triumph. (Warm and protracted applause.) PARKER PILLSBURY said-There is no freedom in Vermont, though you boast of the freedom you enjoy among your green hills : if you had it, your churches would not be shut against the Anti-Slavery cause. You talk of your glorious country, while it contains four millions of imbruted slaves, and hundreds of thousands of tyrants, wielding over them the bloody lash. Johnston took the chair, and a fervent prayer in be-Georgia had offered a prize of twenty-fee dollars- win, of Randolph.

ANTI-SLAVERY CONVENTION IN VER- for what, think you? For one of the beautiful horses which your State raises? No. I will tell you-it was for the best specimen of a live African young man tion of all persons interested in the cause of Universal imported from Africa during the present year! Can Preedom, a highly respectable number of persons assembled at Granite Hall. West Randolph, Vt., on world? No, sir, not even in Russia; she is, even Tuesday, August 24th, at 10 o'clock, A. M. Rev. N. now, abolishing her feudal serfdom, while this hypo-R. Johnston called the meeting to order, and read the critical and shameless country is re-opening the ac-Rev. Jehiel Claffin, of West Brookfield, Vt., was lowship, in union, political and religious, with Georchosen Chairman, pro tempore, and a Committee, consisting of Benj. W. Dyer, of Randolph, N. R. Johns-villany, which were impossible but for Northern support. Horace Greeley says (and who in the Re field, was appointed to nominate a permanent organ- publican ranks speaks so loud as he?) that Kansa must now be discontinued, and the election o 1860 provided for; and the party is now being dieted, to prepare it for voting for a slaveholder in 1860, or that worse than any slaveholder, a Northern doughface. So low has the political anti-slavery party sunk, since that repentant Kentucky slaveholder, [James G. Birney,] with Immediate Emancipation on his banners, was their Presidential candidate! Even the Republican party is now pledged to slavery. And the popular religion of the land is pledged to cover this abomination, to excuse it, to palliate, to justify. Your ministers don't tell you these things; if they did, it would have taken more than brazen hinges, or bolts of iron, to have held those church-doors to-day closed against this meeting. This bloody sacrificethe immolation, body and soul, of the slave-is the condition and price of this union with the slave States. And this price, Vermont, with her Collamores and Foots, New Hampshire, with her John P. Hales, and Massachusetts, with her Sumners and Wilsons, are ready to pay !

Rev. Mr. Claffin reported that the meeting-house the . Christian (!) Society could not be obtained for the use of the Convention on any terms; and the Congregational house has no committee authorized to grant its use for any purpose. Adjourned.

EVENING. After a portion of the resolutions had een read again -

Mr. PILLSBURY said that, as a matter of policy.

ven, nothing could be more weak and mistaken than

the plan of the Republican party, to limit their efforts o prevent the extension of slavery, while agreeing, as t constantly does, through all its Senators and Representatives at Washington, to the constitutional support of slavery in even one of fifteen States. The death of the old Whig party was a case of deliberate suicide; the fate of the Republican party, as now existing, cannot long be delayed. A lady said to me the other day that, were she a voter, she would vote for no man for President but a Christian! Why, sir, this nation has made it quite impossible that any Christian can be its President. Sir, could you put a man there who would observe the rules of commor decency, with the ordinary strictness of a Seminole savage, you would have a far better and more Christian President than you have had for many a year past, or than you can ever expect to have while this Union movement had sought the cooperation and help of all to do the devilish deeds which this Constitution and continues. Let us not talk of sending Christian men government require. Let your Bully Brookses be your Presidents. When Charles Sumner entered the Senate, he took the oath to maintain the constitutional rights of the citizens, slaveholders included—the right of Preston S. Brooks to whip his slaves as he thought proper. Then the avenging angel hovered over, as d seemed to hear her shrick as that fearful oath was recorded, With what measure ye mete, it shall be measured to you again! ' And when the brutal and owardly Brooks sprang upon Charles Sumner unawares, and felled him to the ground, nearly murdering him, I could not but see how close, and how awful, vas that retributive justice which had not spared him.

Rev. N. R. JOHNSTON (Mr. Hutchinson being in the chair) said that he made it his aim and rule to look upon the Constitution, and upon all institutions and men who support slavery, just as an intelligent slave slave did look upon these things. A few years since, slave, as false to Christ, and to all principles of jusearnestly for freedom, that he resolved to seek death and hated the political arrangements and ecclesiastical influences which uphold slavery. If we would intelligently and effectually serve the cause of Anti- where. I do not wonder that he left it out; far is slave's stand-point, and try every thing by the tests which he applies.

WM. LLOYD GARRISON said-I hardly know what have long ago lost all confidence in, and reped in vicinity who charged the abolitionists with hostility to say to convince the people of the North of the terto Christianity. He called on them to come forward rible wrongs inflicted on the slaves, and arouse them here, as invited by the vote, and state their charges to act for their rescue. Suppose, sir, I should go and objections openly and manfully.

about New England, advocating the withholding of
As the hall was filled, and it became obvious that
the Bible, the annihilation of marriage, and the refusal it would not be large enough for subsequent meetings, of all compensation for their labor, with regard to the the inquiry was made if one of the meeting-houses in whole population of New England. What would you the village could not be obtained for the Convention; say of me? Why, one universal cry would be raised and Rev. Messrs. Johnston and Classin were appointed against me. You would denounce me as a villain, a Committee to procure a larger house, if possible. and would probably drive me from all your towns, Yet how would my act, in such case, differ from that which is every where done, or defended, in this land, Voted, That the hours of meeting be 10 A. M., half- in regard to the whole laboring population of the South? The whole population of New England does not equal the slave population of the South, in numbers. Yet to these last is every one of the outrages done, daily and hourly, which would excite your exreligious bodies of the country relative to the Anti-Sla- tremest indignation and abhorrence, if only proposed very cause, and showed that as the 'American church- to be done to you. Why should you not, one and all. speak of the slaveholder, and to him, and act towards him, as truth and justice demand? He is, by every rule of justice, human and divine, a thief, a pirate, a villain. And who is safe from the slaveholder's diaedge of the Anti-Slavery cause, that its identity with | bolical pursuit of his victims? Once the slave's color Christianity, in its spirit and objects, is complete. He was a security that no white person would be enslaved. It is so no longer. The slaveholder now declares his utter indifference to that matter, and proclaims that all the working population should be enslaved, of whatever color. A filthy amalgamation has been going on, and now a vast number of white persons are in slavery. And the slaveholders are seeking such, more and more, for the vilest purposes. I have known the case of a beautiful young white woman, sold for \$5000 ! In these circumstances, who, I ask again, is safe? Hundreds of white persons, children included, have disappeared from the North within a few years. Doubtless very many of these were swallowed up in slavery,-we know that some have been. Oh sir, the wickedness of the land is unspeakable! What ciety and cause from the aspersions of their foes, terrible doom awaits it for these things! But there are some who are true, some who have truly washed that none can destroy, and a power that will eventuther Mathew, and Kossuth, were all named as men aright. I honor the true church—the Church of Christ communions who truly purpose and aim to serve God in truth. I honor it all the more, when I expose and denounce the corrupt churches which falsely take his name. But the true church is no outward and visible body; it is composed of all who are in spirit and life true

> Parker Pillsbury called attention to the claims of the Anti-Slavery papers-the National Anti-Slavery Standard, and The Liberator. Adjourned to Wednesday.

course, or to be exempt from my criticism. But the

WEDNESDAY-MORNING SESSION.

The day was beautifully bright and warm, and a the time to which the Convention was adjourned, (10 o'clock, A. M.,) the hall was well filled with a most intelligent audience of men and women. Rev. Mr. The other day, I saw that an Agricultural Society in half of the oppressed was offered by Rev. Mr. Baldthen they have a conscience! It goes for all the slavery that really exists, but against it where it ded

the elements of slavery, of the corrupt and the gant expenditure of money by the govern flicting a tax of one hundred millio flicting a tax or one and said that the speed to fall of the country seemed to him certain, Mr. Garrison read again several of the read before the Convention. Rev. N. R. Johnston read an article from Rev. N. R. Johnston Northfield, which class Christian Messenger, anti-slavery State, bar that Vermont is a strong anti-slavery State, bar claring that it could not unite with those wis Down with the Constitution, and Down vity Down with the Church, to get rid of Slavery. He closed with Churen, to get the following resolutions, which he sail senting the ronowing resolutions which he said had himself drawn up, and was glad that they a had nimself, an Orthodox Presbyterian min rather than from any other one in the meeting The resolutions here referred to, by some area have failed to reach us .- PRINTERS.

P. Pillsmunt made some admirable remarks the various misrepresentations of our movement v we are sure to encounter every where, and have ready encountered from some in Vermont.

Rev. Mr. Balbwin was called upon to peak said he had not expected to speak. He had he said he nau hot speakers here, especially of he Garrison. He had never seen Mr. G. until proday; he had heard him with pleasure, and coald a a hearty Amen to nearly all that he said; a major of his speech he endorsed in full; his argument in of his spectra he can I have, said Mr. B., reper myself for a long time as an abolitionist, and should like to tell you just where I stand, I he long been connected with the Baptist church, and a no necessity of leaving it. Should a strebal Baptist, D.D. or otherwise, come to my church would not ask him to my pulpit, nor to sit with me the desk,—I would not. The press is a great less and Mr. Garrison is using it powerfully. The bale box is another lever, which many are using well belong to the Republican party, and I believe the had it not been for the Republican parts, Kin would have been admitted as a slave State. Me.] spoke at length and approvingly of the couned is Republicans in Congress.

Mr. J. Hutchinson proposed the following me

Resolved, That as anti-slavery men, we are ming to do all in our power to overthrow the abonization institution of slavery, and while laboring for thing we will do all in our power to build up and some the present Republican party, believing as mid that through that means we can most directly and fectually aid in securing freedom to the slave.

Rev. Mr. JOHNSTON (Mr. Hebard being in 6 chair) said-Our venerable friend who spoke he's ferred to two levers to be used in the anti-time work. There is another lever, said Mr. J., when! regard as far more powerful than either of these.

Mr. BALDWIN. I beg to say that I did not we there was no other lever. Mr. JOHNSTON. But you enlarged upon two, which

led me to suppose that you regarded them as the as important. Was not that a proper inference? Mr. Baldwin. I regard them as very import

Mr. Johnston went on to show, that the faith utterance, by preaching, writing and speaking God's truth, was the most powerful and most per instrumentality. He considered that the great be of the churches and ministers had utterly neglect this instrumentality. He was deeply attached wh church; but did he believe it to be helping to he the millions of slaves in their chains, or consists it by silence, he would instantly be a come-outer by Mr. Garrison said the reason he did not go Sed

to speak on slavery was not because his life would sacrificed there, but because he saw that the sager came to speak to this Convention, not as Vernnia but as men and women; and he wished to ali who are supporting slavery to immediate repeates, keeping back no truth. It was a most similer fact, that our friend, in speaking of his lever ages slavery, omitted the pulpit altogether. It was slavery contest, that it might easily be forester. the religion of this land-mark me, sir, I say is American religion, not the religion which Jesu Chis preached and lived. Our friend said that if als upon to leave the Church of Christ, in order to be # abolitionist, he could not do it. Is our friend a selitionist ? Does he believe it to be God's truth! Har then can it be at variance with the Christian religie! And why should he allow the intimation that it posibly can be to escape from his lips? I was street by our friend's position in regard to remaining in a carupt church. He acknowledged the church to k corrupt, but would stay in it and purify it. West he advise a Baptist brother to that course, who should be found in a Presbyterian church? No, he would say to him, 'Come out at once and for ever!' Ou friend referred to the Bible as the word of God. Is had no right to make this assumption in an anti-isvery convention. But, said Mr. G., for thirty yes, I have gone to the Bible, quoting it and west probably more than any other man in the land a this subject, and I have gone to it for the support of justice and of freedom against oppression. Menwhile, the pulpits and ministers of the land have gus to the same Bible for the support and sanctioning if slavery, and they are Christians, forsooth, and I is an infidel! I think he best honors the Bible wis uses it best, and for the best purposes and ends.

Mr. Garrison gave way for an adjournment. AFTERNOON. Mr. GARRISON resumed. We out to be united. There is no excuse for us, if we are as united on a subject so palpably clear and unmistains ble as this of American Slavery. When I and ar the slave and his wrongs, and my soul was fired at the subject, I went at once to my minister, and b other ministers; they all discouraged me, and resel difficulties. I waited long for them to open the mouths for the dumb; but when I found they would not act, and would be dumb, I could do no less that leave them. So you see we do not ask you to do what we have not already done ourselves. We ask you ! forsake for ever every pro-slavery church. The spirit of compromise has been the bane and curse of the land it is the continual and ever-present evil spirit of this people; and therefore Slavery has always been the conqueror, and the Right always driven to the sal Expediency is well enough in cases where no meriprinciple is involved; never where it is. Men cont to the abolitionists and ask them to give up something of their demands, to lower the standard of Right little, and to take away some of the rigor of the Golds Rule. Mr. President, they come to the wrong quit ter. Let them ask God to do that, and if he consess they can act accordingly. We rejoice to heat 16 friend Mr. Baldwin say, that in his view, no sist holder can be a Christian, and that he admit none such to his pulpit. That is good, and is right, and we have no word of fault to fel Now, as to the Republican party;-it is underishing the best political party we have, the best result # have been able to get after nearly thirty years of aftation. It contains many good anti-slavery individe als, and on the other hand very many selfish, adve turous men, who care nothing for the colored min a the slave. It is a piebald party. It is without prociple. It opposes slavery in Kansas, but supports in Carolina. It agrees to slavery and supports it tifteen States, but when you ask for sixteen, oh! no

sin, it is absurd; it is wretched morality, and I know mer, and others. sin, it is absulted, it is a received intrastry, and I know it is not good Christianity. And this is Republicanism, trimming, compromising, lukewarm; because thou art lukewarm, said God, and neither hot nor cold, I will spew thee out of my mouth.' Now, if we cannot honestly support this Union and Governmert, let us forsake it, and take an honest, just and ment, ict as and christian position. If the Government is corrupt, put it away, and make a new government. When government has become subversive of its just ends, it the right and duty of the people to alter and abolish it; this is what I was taught by George Washingto, and Benjamin Franklin, and I thank them for it I glory in the thought that the supremacy of God is against this stupendous iniquity of slavery. The Democratic and Republican parties and a corrupt church may hold it up as they will-they shall be put to shame. Gird themselves as they will, they chall be broken to pieces. If we will, we can have a just and glorious Union, and the cause of God and man shall be abundantly vindicated.

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ive.

Remarks were made by several speakers on a pe cuniary contribution in behalf of the Anti-Slavery cause and the expenses of the Convention.

PARKER PILLSBURY reviewed the positions of Rev Mr. Baldwin, and of the Calvinistic Baptist church to which he belongs, in a searching and powerful man-

Rer. Mr. BALDWIN took the stand to reply to some of the criticisms upon his speech this morning. Because I did not notice the pulpit as a lever, said he. do not think I disregard its power; I could not mention every lever which might be used against slavery. When I said I would stay in a corrupt church to purify it, I did not mean I would tolerate any wrong The church to which I belong is composed of person as strongly anti-slavery as myself, and therefore I gar in it. I have heard of the state of things mentioned in regard to the Rowe street Baptist meetinghouse, Boston, and I utterly disapprove of it. and I would frankly reprove its minister, should I meet him. I would make just as strict a test in regard to slaveholding as I do about baptism. As to the Republican party, I do not claim that they have made Kansas a free State, for it is not that yet, but I do claim they have saved it from being a slave State. Adjourned to evening.

EVENING. The Convention was first addressed by PARKER PILLSBURY, who dwelt particularly upon the character of the recent revival of religion, especially as having from the first and throughout totally avoided recognizing the great national and individual sin of slavery.

Rev. N. R. Johnston interrupted Mr. P. to call in question the relevancy of the topic he had chosen; bat subsequently admitted that he was in part mistaken, as Mr. Pillsbury made his object and aim more

G. C. Sampson, of Northfield, contended that the error of the Republicans is their admission that the United States Constitution gusrantees the rights of the slaveholders. They acknowledge that their hands are tied.

Mr. PILLSBURY closed the discussions with some admirable remarks upon the specially Christian character of our movement, and of the office of the antislavery lecturer and teacher.

The resolutions before the Convention were laid upon the table.

Benjamin W. Dyer, Jehiel Claffin, N. R. Johnston, Easth Hebard and James M. Coburn were appointed a Committee to call future Anti-Slavery Conventions in the State. On motion of Rev. J. Claffin, the following resolu-

tion was unanimously adopted :-

Resolved, That the thanks of this Convention are offered to the friends of freedom from abroad, for their earnest and eloquent speeches and addresses in vindication of uncompromising abolitionism, and to the proprictors of this Hall for its use.

Mr. Garrison called attention to the Massachusetts petition for prohibiting slave-hunting on the soil of that State, and urged that Vermont should undertake similar work. And, on motion, it was unanimously Voted, That the Committee just raised be requested to prepare and circulate a petition to the coming Legisature of Vermont, to the effect that no person shall be put on trial in this State, on the claim or pretence that he is a slave in any other State.

The Convention then adjourned, sine die.

The attendance at the Convention was large, and increased in numbers to the close of the second day. The discussions were exceedingly interesting, upon topics of the deepest importance, and cannot but have been profitable to all hearers.

N. R. JOHNSTON, President. JEHIEL CLAFLIN, SAMUEL MAY, JR., Secretaries.

ESSEX COUNTY A. S. SOCIETY.

The Annual Meeting of the Essex County Anti-Slavery Society was held in Essex Hall, Newburyport, on Sunday, August 22d, commencing at 10 o'clock, A. M. The President, C. L. Remond, in the

The President opened the meeting with some appropriate remarks, after which a Committee to nominate officers for the ensuing year was appointed, as follows:-Richard Plumer, of Newburyport, Joseph Merrill, of Danvers, Mrs. Joseph Merrill, and Messrs. Page and Stanwood of Newburyport.

Parker Pillsbury, of New Hampshire, John Cutter, of Danvers, Mehitable Haskell, of Gloucester, William Ashby, of Newburyport, and Maria Page, of Danvers, were appointed a Committee on Business. Joseph Merrill, of Danvers, and Sarah P. Remond, of Salem, were appointed a Committee on Finance. While these Committees were deliberating, Andrew T. Foss, of New Hampshire, addressed the meeting, in an earnest and able manner.

Parker Pillsbury, Chairman of the Business Comnittee, reported a series of resolutions, which were accepted for discussion, and afterwards passed by a vote of the Society. (See below.)

After some remarks by the President, the meeting adjourned, to meet at 2 o'clock.

Afternoon Session. Met agreeably to adjournment, the President in the chair.

The Nominating Committee reported the following lat of names as officers of the Society for the ensuing Jest, and the persons named were elected to the respective offices :-

President-CHARLES LENOX REMOND, of Salem. Fice Presidents-William Ashby, Newburyport; Thomas Haskell, Gloucester; James N. Buffum, Lyan; Martha O. Barrett, South Danvers; D. P. Harmon, Haverhill; Perley King, South Danvers; David Merritt, Salem; Larkin Woodbury, Manchester; John Cutter, Danvers.

Recording Secretary-Moses Wright, Georgetown Corresponding Secretary—Sarah P. Remond, Salem. Pressurer—Isaac W. Roberts, Danvers.

Executive Committee-C. F. Burnham, South Danven; Mehitable Haskell, Gloucester; Joseph H. Putnam, Salem. Parker Pillsbury addressed the meeting with his

asual power and ability. After some remarks by Messrs. Foss and Remon he meeting adjourned to meet again at 7 o'clock in

ETINING SESSION. The meeting was addressed by Strah P. Remond, Charles L. Remond, and Parker

Filabury.
Adjourned, sine die. We are pleased to say that we had an interesting ceting, and that the hall was well filled by an attene and intelligent audience, especially in the afteron and evening. Gloucester, Danvers, Groveland

slavery.

honest man (much less abolitionist) will ever vote, or well wishers of mankind.

Resolved, That the great Methodist church of the country, North and South, has proved itself the 'synagogue of Satan, all its most important controlling influences being devoted to the slaveholding interest, and the better portion (if there be a better) yielding Mr. GARRISON: to their unrighteous exactions, for the sake of peace, I have been reading, with much interest, the report righteousness.

Resolved, That the same character essentially applies to the great Baptist denomination of the coun- Tribune in particular. It is painful to think how imtry, that regards infant baptism as an abomination too possible it is, even now, for a free meeting to obtain great to be tolerated, and yet holds infant-stealing and fair play. The one or two foolish or objectionable cradle-robbing as at least of too trifling consideration things in it are sure to be sounded in every mouth, to subject to censure or discipline those who are guil- while the earnestness and thoughtfulness are systemty of it, and who carry on their religious interests, as atically put out of sight. well as others, with the avails of their theft and rob-

Religion.

country, both Old School and New, by its treatment see. of slavery and anti-slavery in its General Assemblies for the last ten years, has shown itself to be a most in- many others, of those strange, miscellaneous, chaotic, sulting burlesque on all dignity and decency, as well desultory conventions for all manner of Reforms, held as virtue, humanity and religion.

yoked as it is to the Juggernaut car of the American lineal successor, the Rutland Convention, also. Tract and Bible Societies, both of which are now voluntarily the forlorn hope of slavery, and while holding and proudly cherishing in its bosom such fallen angels of pro-slavery desperation and depravity as Dr. jectors of this Convention, in announcing the names of Lord of Dartmouth College, and Dr. South-side Adams of Boston, it should, in such a millennial crisis am told, among them,) is not alluded to in the pamphof cursing and cruelty as the present, which it does let. Of course, the meeting inself was not responnot and dares not rebuke, be consigned, with all its sible for this, but it was a most improper thing, inrevivals and its influence, to the righteous indignation | deed, involving deliberate falsehood some where, and withering scorn of every upright soul and spirit

Resolved, That it is first and chiefly incumbent on us, as people of Massachusetts, to render the soil of President Buchanan in reply to Queen Victoria's the old Bay State free soil, in the true sense of the greeting, our Democratic President expresses the hope word,—to render it free to every human being who that the Atlantic Telegraph may prove to be an seeks an asylum and refuge here from tyranny, from instrument destined, by Divine Providence, to diffuse cruel oppression, from bloody torture, and from every Religion, Civilization, LIBERTY and Law, throughconceivable form of injustice and wrong,-in one out the world."

to enact that no person, who has been held as a slave, shall be delivered up, by any officer or court, ficance to that subject—since religion, civilization and State or Federal, within this Commonwealth, to any liberty are so ruinously affected by the existence of one claiming him on the ground that he owes 'service slavery among us-ought not Queen Victoria (using or labor' to such claimant by the laws of one of the the judgment of charity, and stretching it, slave States of this Union; and that we will heartily be, to the utmost) to assume that the President decooperate in efforts to secure a general signature to sires Great Britain to volunteer her mediation in rethe petition.

THE ESSEX COUNTY MEETING. NEWBURYPORT, August 25, 1858. FRIEND GARRISON:

Last Sunday was a day long to be remembered in this city, as a day when the truth, or, in other words, the Gospel, was preached in its purity, and the seed then sown by those faithful and long-tried friends of the slave, Messrs. PILLSBURY, Foss, REMOND, and Miss REMOND, will bear much fruit. The most radical Anti-Slavery doctrines were held up before the people; and while many heard them gladly, others went away sorrowful, as they had great possessions in the Democratic and Republican parties. One prominent Republican, and a man who is well known throughout the State, told me, since the meeting, that the remarks made by our friends in reference to that party were true, that the party did not profess to be an Anti-Slavery party-that their highest aim was to keep slavery where it was.

We had an intelligent audience, who listened with attention and respect, throughout the three sessions, and a desire is expressed to have them come again and a desire is expressed to have them come again and break the bread of life to the hungry souls in this place, who are tired of being fed on the husks of theology. In the Boston Journal of this evening, Observer, from this place, speaks of the meeting as high order of talent, a fine lawyer, unswerving in his well enough; he has been trying two years to get the rank among the best men in Congress, in industry, berth of page to Governors. Gardner and Banks, and in propriety, in talent.—Boston Bee. berth of page to Governors Gardner and Banks, and hopes to succeed this year; therefore he must of necessity say something against the friends of the old Massachusetts Anti-Slavery Sociery. If the proprietors of the Journal were aware how weak a brother marks I heard Caleb Cushing make on Brown's struggle for Freedom.

'Every chair in the Old Hall of Representatives must Square, in 1840, in reference to the same party. At that time, Caleb wanted the votes of the Anti-Slavery men of Essex North, and by his radical Anti-Slavery speeches at that time, he secured votes enough from the control of the less him to Congress. We hope our of the Hall his eye fails to find a single member who

and evening. Gloucester, Danvers, Groveland and the remainder of his time in selling his book, and Georgetown were represented, and were agreea-

but may exist. Talk of limiting sin, of localizing bly entertained by our esteemed friends Ashby, Plu- his studies for the ministry. He commands the best of attention, and receives the kindest treatment every Some twelve dollars were collected for the cause. where he goes. He also lectures Sunday evenings, and MOSES WRIGHT, Secretary. never fails to get large audiences.

In only one place in New England where he has RESOLUTIONS. been has he been treated with disrespect, and that Resolved. That the pro-slavery depravity of the was in Gardiner, in this State, at the Gardiner Democratic party of the country is too desperate and House, kept by one McGowen, a young Irishman, of palpable for any denial, even by its most unscrupulous old hunker proclivities, who has imbibed some aristodherents or advocates-indeed, has become the loud- cratic ideas by being steward on a New York steamest boast of the party; and the Republican party, as boat. This man could not think of allowing Mr. a body, is rapidly tending to the same distinction, having already far outstripped the Whig party of ten years ago, in base subserviency to the demands of the Slave Power. Whoever, therefore, votes with these and Mr. B. included. So much for the fossil remains parties, sanctions them as parties, puts his influence of old fogyism.' At every other house, he has receivinto their keeping, and thus most essentially votes for ed the kindest treatment. His company is sought by the best persons, such as know how to appreciate Resolved, That the United States Government is a native goodness, without regard to complexion, Mr. grand conspiracy against Liberty-is preëminently de- Burns, by his gentlemanly deportment, and the voted to slave-breeding, slave-trading and slave- amount of knowledge he has acquired since his return holding, beyond any other interest; its legislation, its North, is gaining hosts of warm friends wherever he conquests, its fillibustering, its foreign diplomacy, and goes; and that editor who would publish a falsehood its violation or observance of treaties, both with nations abroad, and the aborigines here at home, are all a man who has suffered as much as he unhappy, degraduated to this one object; and no intelligent and serves, as he certainly will receive, the contempt of all

be voluntarily voted for, in any position involving an Mr. B. will travel with the Exhibition in New oath to support for an hour such a Government and Hampshire and Massachusetts during the coming fall and winter.

Respectfully, yours, H. G. GARCELON.

THE RUTLAND CONVENTION.

though at the expense of purity, and the downright of this Convention, and cannot refrain from urging crucifixion of every principle of humanity, justice and its perusal on the many persons who have derived their sole impressions on the subject from the very unfair representations of the press generally, and of the

Reformers need such things, however, to warn them against similar illiberality. Of course, there was in the Resolved, That the sin of both these sects together Rutland Convention much that was crude, impracticannot exceed that of the Episcopal Church of the cable, visionary; and doctrines wrong in principle, nation, whose notorious and proverbial coldness to- though always decorously stated. But I do not see wards the anti-slavery cause and the colored race how any one can avoid being impressed by the gengenerally, constitutes it the polar region, the Arctic eral tone of vigor, freshness and moral dignity, per-Circle of the whole frozen hemisphere of American vading the speeches. There is in them the pure ore of genuine, fearless, free-thinking; and that, I sup-Resolved, That the Presbyterian Church of the pose, was what they went out into the wilderness to

When I think of the immense value, to myself and in Marlboro' Chapel and elsewhere, fifteen or twenty Resolved, That Congregationalism is now but anoth- years age,—when 'the soul of the soldiery of dissent' er name for conservatism, compromise and corruption ; (in Emerson's phrase) met together,-I welcome their

Worcester, August 27, 1858.

P. S. The great impropriety committed by the prospeakers who had not even been invited, (my own, I

A HINT.

In the Telegraphic message over the Cable, sent by

word, from slavery.

We ought not utterly to despair of the most harResolved, That we cordially rejoice in and approve dened sinner, not even of the most profligate politithe determination of the Massachusetts Anti-Slavery cian. It is true that Mr. Buchanan's course in regard Society to circulate throughout the State, for signa- to slavery has been such as to afford but little prosture, a petition to the next Legislature, asking them pect of his reformation. Nevertheless, since his langard to the overthrow of slavery? The President could not speak in plainer terms without breaking altogether with his party. Should not a suggestion so distinct as this be at once taken up and acted on by the British Queen ?-c. x. w.

Ma. Giddinos's District. The Congressional nomination in the 20th Ohio District, composed of Ashtabula, Mahooning and Trumbull, took place Wednesday, August 25th, at Warren. John Hutchins, Esq., was nominated on the 3d ballot as follows:—

J. R. Giddings. 36 39

also spoke very flatteringly of his predecessor.

After the Convention adjourned, Mr. Giddings addressed the people from the steps of the American House. He said he commenced his congressional life in 1836—that there are citizens of Ashtabula, 57 years

old, who have never voted for but two members of Congress—Whittlesey and Giddings. He culogized Mr. Hutchins—he will say in Congress that his constituents have sent an abler man, a firmer friend to

'Observer,' from this place, speaks of the meeting as political integrity, of pure moral character. The a display of 'wild fanaticism.' 'Observer' means credit of the District is safe in his hands, and he will

The Albany Evening Journal, referring to the intelligence above announced, says :-

'So end the long services of the 'Father of the Observer' is, they would not feel highly flattered in having him as a 'regular correspondent.' The remarks made by Mr. Pillsbury, in reference to the Democratic party, where almost as severe as the remarks. I have Color to the scene of his health compels his withdrawal from the scene of his labors. The twenty years that have passed over him there have whitened his head and bent his shoulders, but they have never found his voice faltering or his heart wavering in the great struggle for Precedent.

that party to elect him to Congress. We hope our friends will visit this city the coming season. Their late visit was the means of leading some of their hearers a Sabbath day's journey nearer the heavenly city. Would that all might embrace the truths preached by the Agents of the Massachusetts Anti-Slavery Society! They would have joy and peace in believing, and go on their way rejoicing.

B. D. HIMED.

Studie has come to that then force incomplete. Califor-ANTHONY BURNS—COLORPHOBIA.

Lewiston, Me., Aug. 28, 1858.

Mr. Garrison:

Dear Sir.—As it has been stated in a number of papers of late that Anthony Burns is in 'a Massachusetts penitentiary,' permit me to say, through your paper, that Mr. Burns is now travelling with the 'Moving Mirror of American Slavery, —an exhibition giving truthful representations of slavery, by one of the best artists in America. Mr. B. is engaged evenings in describing these panoramic scenes to large audiences, who are much interested in the exhibition, and the remainder of his time in selling his book.

*Life of Anthony Burns,' to raise funds to continue

and 'Honest John' Davis. Walker has had his ups and downs with every turn of the wheel of Fortune, and is now Ex-Governor of a place that he then had never heard of. The only Chair that retains its old occupant is that filled by John J. Crittenden, the veteran of the Senate, as Giddings is of the House.

'Empires have risen and fallen; Kingdoms turned into Republics, and Republies into Kingdoms; six new States have entered the Union, and three new Territories have been brought under our flag; Presi-

into Republics, and Republics into Kingdoms; six new States have entered the Union, and three new Territories have been brought under our flag; Presidents have gone up like rockets, and come down like sticks; compromises have been made and broken; war has followed peace, and peace again succeeded war; trade has expanded and collapsed; parties have risen, flourished and decayed; platforms have been built and torn down again—since he took his seat in the Hall of Representatives, but during all these changes, Joshua R. Giddings has proved alike faithful to friend and fearless to foe. His successor can have no higher ambition than to leave as unblemished a record.*

As the time is approaching for holding our annual Fair in this city, the object of which is well known to have higher this city, the object of which is well known to have have fair this city, the object of which is well known to have higher the cassistance of all those who have higher co-operated with us, and others whom the increasing demands of the times have aroused to a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibility resting upon them to do a sense of the responsibilit

TEACHING NEGROES. The Richmond Despatch of Tracting Negrous. The Richmond Despatch of the 24th mentions that the arrest of ninety-odd negroes, in the Leigh Street Baptist African Church, last Sunday morning, where they had assembled to receive instruction as Sabbath School scholars, has created no little talk in our community, many justifying the course pursued by the Mayor, while others incline to the opinion that he has transcended his authority.

thority.
The facts of the case are, that it being known that, every Sunday morning, negroes are to be seen, from daylight until 10 o'clock, entering the basement of the Church, with books in their hands, the officers believ-Church, with books in their hands, the officers believed that they were there the greater portion of their time, without being under the supervision of a white person. With this information before him, the Mayor directed the two officers to go to that church last Sunday morning, and if they found that the negroes assembled there were being taught from books, or if they found them assembled together, and not under the immediate supervision of white persons, to arrest the whole party and bring them before him. The officers, on entering the basement, found the negroes alone, some with and some without books—the pastor. alone, some with and some without books—the pastor, Rev. T. Lindsay, and perhaps other white persons, being in the room above—took them into custody, and carried them before the Mayor, by whom they were

reprimanded and discharged.

The Mayor is not at all satisfied that Sabbath The Mayor is not at all satisfied that Sabbath Schools, even where negroes are taught orally, come under the head of religious worship; and as he believes that such assemblages lead to others of a worse character, will not be apt to yield his opinion, unless overruled by the Court of Appeals. If oral instruction only is given in negro Sunday Schools, why are the pupils supplied with books, or allowed to take them to the schools? Do not the laws of the Natarian worsheavy populaties upon any nerson com-State impose heavy penalties upon any person con-victed of teaching negroes to read and write? Were not those laws passed to prevent negroes from obtain-ing education, and from doing mischief with their learning? Scarcely a week passes, that instruments of writing, prepared by negroes, are not taken from servants in the streets, by the police.

CAPTURE OF A SLAVER. The United States brig Dolphin, Lieut. John N. Maffit, commander, arrived at Key West on Sunday, the 23d ult., from the coast of Cuba. The Dolphin sailed from Sagua la Grande on the morning of the 21st inst.

At daylight, she discovered a sail ahead, standing on the same course as the Dolphin, which gained on her very rapidly during the day. At 4 P. M., the sail ahead hauled on the wind, as if trying to get out of the Dolphin's course, which caused her to be considered a suspicious craft. The Dolphin tacked and stood off in pursuit, hoisting the English colors, and sidered a suspicious craft. The Dolphin tacked and stood off in pursuit, hoisting the English colors, and fired a blank cartridge, which, not being answered by the other vessel, which, not being answered by the other vessel, another was fired at 44 P. M., and this also being unnoticed, at 5 P. M. she fired a shot across the bows of the suspected vessel which had the effect of producing the American flast at her peak; but she still continued on her course, and seemed to be making her best endeavors to escape, when a well-directed shot from the Dolphin took effect in her fore-trigging, causing her to heave to and lower her colors.

thy and unsafe condition.

FREE NEGROES IN ARKANSAS. The Arkansas papers contain an address from a Committee appointed by the citizens of Little Rock, to the people of that State, upon the subject of the removal of free ne-State, upon the subject of the removal of free ne-groes from its limits. The address sets forth the groes from its filmis. The address sets lottle the undesirableness of that class of population in a slave-holding community, suggests that the necessary laws be passed by the Legislature to remove them from Arkansas, and forbid their return forever afterwards. The question was mooted two years ago, but failed.

AN OUTRAGE.—We learn from a friend, who had his facts from a resident of Belbucle, on the Chattanooga Railroad, that Mrs. Long, the wife of Dr. Long of that place, a few days since, whipped a negro woman so severely that she died within an hour or two after the infliction. The coroner's verdict was in accordance with this statement. The woman and her husband, we learn, have fled from the country.—
Nashville Daily News.

SLAVES REMANDED TO THEIR MASTERS. CINCINNA-TI, Aug. 27.—Two fugitive slaves belonging to Rob-ert W. Ingraham, who escaped in March from Ken-tucky, were arrested last night and taken before Comert W. Ingraham, who escaped in March from Kentucky, were arrested last night and taken before Commissioner Newhall, who remanded them to their master; whereupon they were taken to Covington. The arrest was made quietly.

And we do hereby invite all the people of the Cape, and the friends of the Anti-Slavery cause wherever they may be, to join with us in rendering this Convention the most effective for Freedom ever held in this part of the old Bay State. Let not the hardy

NORTH COLLINS YEARLY MEETING

FRIENDS OF HUMAN PROGRESS. The Fourth Annual Meeting of 'Friends of Human Progress' will be held in the Grove, one mile west of Kerr's Corners, in the town of Brant, Eric Co. N. Y., the 5th of September, commencing on Friday, at 10 o'clock, A. M. A Tent will probably be pro-

at 10 o'clock, A. M. A Tent will probably be provided to guard against the inclemency of the weather. Now, as we call the people together, for the avowed purpose of unfolding and refining the Intellectual, Moral and Religious nature of all those who gather with us, we deem it necessary to state that no human spirit, however marred or deformed by misdirection or crime, will be debarred from meeting with us, as our aim is to seek and to save that which is lost, and pour the oil of consolation into the lacerated and bursting heart of humanity. In our call, we pay no deference to professions, but measure all men by their development of soul. We call the woodman from his axe, the mechanic from his bench, the minister from his desk, woman from her sphere, and the slave with his chains; all to the understanding, freedom and higher development of the spiritual and divine nature that lives within them. We invite the reference, with his well-balanced mind and carnest, manly soul, to come, and, with us, measure arms with the tyranny and wrongs that darker. and wrongs that darken our world. All who love humanity and revere the truth, come! come, and, with us, measure arms with the

GEO. W. TAYLOR, ENMA WOOD, ENOS SOUTHWICK, JAMES VARNEY, WM. H. CRANDLE, WALTER WOOD, DELPHIA LEACH, D. R. AVERY, NANCY PITCHER. Persons coming to the Buffalo and State Line Rail-road, and stopping at Evans Centre Station, will find conveyance from thence to the meeting.

TO THE FRIENDS OF THE FUGITIVE

SLAVE.—A young man, who was severely wounded when escaping from slavery, and has now nearly recovered, wants a place in a family or hotel to wait and tend, or to take the care of horses, being used to driving coach or team. He is of good disposition, ready and willing to do any thing in his power, and anxious to earn his own living.

Apply to R. F. WALLCUT, 21 Cornhill, or by letter to FRANCIS JACKSON, Boston, for more particular information. PLYMOUTH COUNTY .- WM. WELLS BROWN

will spend a fortnight in Plymouth County, lecturing and reading his d amas. He will visit Plymouth, Duxbury, Hanover, Hanson, the Abingtons, and other places. Due notice will be given by handbills. THE SUNDAY QUESTION.—Dr. SYMINGTON BROWN will lecture in the Lower Hall, Blackstone, on Sunday, Sept. 5th, at 5 clock, P. M. Discussion invited.

LT NOTICE.—Will George Evans return to 26 Essex street the chair he took thence for repairs some time since?

THE TENTE WORCESTER

ANTI-SLAVERY BAZAAR, To be Held at Washburn Hall during Cattle-Show Weel

LUCY CHASE, HANNAH M. ROGERS, ARRY W. WYMAN, SARAH L. BUTMAN, Worcester. HANNAH RICE, OLIVE LOVELAND, MARY O. HIGGINSON, MARIAR L. FIRTH, SABAH R. MAY,
MARY S. McFARLAND,
SOPHIA S. McFARLAND,
LYDIA B. DENNY, Clappville,
ELIZA A. STOWELL, Warren. EMMA W. WYMAN, Boston, MARY E. Hodges, Dorchester, PRANCES H. DRAKE, Leominster.
POLLY D. BRADISH, Upton,
KATHERINE E. FARNUM, Waterford, MARIA P. FAIRBANKS, Millville, NANCY B. HILL, Blackstone, Anny B. Hussey, Lancaster, Louisa F. Hale, Upton. SUSAN B. EVERETT,
MARY ANN GRIPPIN,
Princeton,
ELIZA HOWE,
CAROLINE WAIT, Hubbardston. August 20, 1858.

PHILANTHROPIC CONVENTION TO OVERCOME EVIL WITH GOOD. To be held in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th, 11th, and 12th of Sept., 1858.

'Let no one call God his Father, Who calls not Man his Brother.'

The fact cannot be disguised, that modern theories of sin, evil, crime and misery, are numerous, and ex-tremely conflicting. Not less antagonistic are exist-ing laws, systems and institutions, respecting the rear-ing of children, and the treatment of criminals. The vindictive and coercive code has for centuries been administered to the workers of iniquity; yet vice and crime seem to be increasing in proportion to the spread of civilization. The intelligent and benevolent every where begin to believe that this prevalence of crime where begin to believe that this prevalence of crime and suffering is mainly traceable to erroneous doctrines respecting man and his acts, out of which have been evolved equally erroneous systems of education, ty-rannical institutions, and depraying plans of punishment.

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimate in more ennobling institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every profession, or form of faith, to be present and take part in a Convention,

THE CAUSE AND CURE OF EVIL. We desire the question presented in all its aspects

to treat this subject with dignity and wisdom, from every stand-point of observation and discovery—the physical, social, political, intellectual, theological and directed shot from the Dolphin took effect in her forerigging, causing her to heave to and lower her colors.

On sending a boat on board, she proved to be a
brig from the African coast, with 318 negroes.

Her crew were instantly confined, and the prize
placed in charge of Lieut. J. U. Bradford and Second
Lieut. Chas. C. Carpenter and sixteen men from the
Dolphin, with orders to proceed to Charleston, S. C.

The captain of the slave brig is on board the Dolphin. The brig's name was formerly Putnam; Echo
was on her stern, but had been painted over.

The rescued negroes have arrived at Charleston, and
arrangements will be made to restore them to their
native land. Twelve of them have died since the
capture of the vessel, which was in an extremely fil-

Any member of this Committee can be addressed by those wishing to secure accommedations in advance at hotels and private boarding-houses. The Hall protheir power to entertain strangers, and to aid the objects of the Convention; and the locality of that beautiful city is so central, that Reformers from all quarters can reach it readily, and at small expense.

(Signed by) ANDREW JACKSON DAVIS. and about three hundred others, some twenty of whom have engaged to address th

BARNSTABLE COUNTY .- The Annual Anti-Slavery Convention for Barnstable County will be held at HARWICH, in Exchange Hall, commencing on FRIDAY, Sept. 3d, at 2 o'clock, P. M., and continuing on SATURDAY and SUNDAY, Sept. 4th and

Able and eloquent advocates of the cause will be present, -- among whom we are happy to name Parker Pillsbury, Charles Lenox Remond, Sarah P

REMOND, and ANDREW T. Poss.

And we do hereby invite all the people of the Cape. sons of Barnstable County, who can brave all other foes and dangers, cringe and be silent before the cow-ardly defenders of the 'vilest form of slavery which ever saw the sun.' Rather let every man, yea, and ever woman, who claims this as native soil, resolve that the shame and disgrace of upholding, or apologizing for, slavery, shall no longer attach to any portion of their home; and resolve, too, that, so far as in them lies, their native State shall no longer be a nartner and ally of slaveholders and less these.

partner and ally of slaveholders and slave-traders. JOSHUA H. ROBBINS, Committee
NATHANIEL ROBBINS, of
W. B. KELLEY, Arrangements.

HARMONIAL COLONY CONVENTION.

All persons interested in the establishment of a Harmonial Township, Precinct or Neighborhood, on Harmonial Township, Precinct or Neighborhood, on the general basis announced in the late Circular of D. C. Gates and others, are hereby respectfully invited to meet in select Convention at Worcester, Mass., on the 15th and 16th days of September next, commencing at 10 o'clock, A. M., on the 15th. The undersigned expects that a goodly number of those numerous friends, in various parts of the country, who, by letter or otherwise, have expressed their readiness to co-operate in the movement, will be present on the occasion. Also, such others as are prepared to take a working interest in the cause. Spectators

to take a working interest in the cause. Spectators and mere talkers are not invited. Adin Ballou, as a cordial friend, adviser, and promoter of the enterprise, has engaged to be present and to submit for discussion such specific documents and plans of operation as in his judgment may be requisite to our success. For the place of meeting, comers will please inquire at No. 1, Bay State Block, Main St., Worcester. ay State Block, Mann State In behalf of the Movement,

Daniel C. Gates.

P. S. Will friendly editors be so kind as to pub lish the above Call in their papers, or at least notice i in some equivalent form.

COTTAGE HOUSE FOR SALE OR EXCHANGE.

MAY be had at a great bargain, or would be ex-changed for a larger house, a substantially built Cottage House in Greenwood, near schools, and at a suitable distance from churches.

Apply to RIPLEY & CO., Printers, 15 Congress street, Boston.

A27 tf

HOPEDALE HOME SCHOOL

THE next (Fall) Term of this Institution will commence on WEDNESDAY, Sept. 1, and continue Afteen weeks. Early applications are desired. As this School is thoroughly Reformatory and Progressive in its moral characteristics and influences, it must rely mainly upon the friends of Progress and Reform for support; and it is to be hoped that such will cheerfully give it their patronage and encouragement.

For Circular, containing full information, please ddress either of the Principals.

WM. S. HAYWOOD,

ABBIE S. HAYWOOD,

Hopedale, Milford Mass., Aug. 9, 1858.

IT IS NOT A DYE!

MRS. S. A. ALLEN'S WORLD'S

HAIR RESTORER

WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!!

HE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL COLOR!

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Lancashire, says—'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is

not a dve."

REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having scriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-

J. H. EATON, Pres. Union Univ., Tenn. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black'

REV. H. V. DEGAN, Ed. Guide to Holiness, Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes.'

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Kestorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.'

REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo, N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original REV. J. WEST, Brooklyn, N. Y. 'I am happy to

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness.' REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. So. · We cheerfully recommend Mrs. S. A. Allen's

World's Hair Restorer and Zylobalsamum." REV. J. F. GRISWOLD, Washington, N. H. Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied

'tis nothing like a dyc.' REV. D. T. WOOD, Middletown, N. Y. My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs.

Allen's World's Hair Restorer and Zylobalsamum. REV. S. B. MORLEY, Attleboro', Mass. 'The e-r feet of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charleston, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N: Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used."

REV. JOS. McKEE, N.Y. City. Recommends them. REV. WM. R. DOWNS, Howard, N. Y. Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness

and natural gloss so requisite to the human hair.' REV. C. M. KLINCK, Lewistown, Pa. Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a new growth.'

REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had failen."

REV. D. MORRIS, Cross River, N. Y. 'I know of a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

mum. They have changed my hair to its natural color, and stopped its falling off." REV. AMOS BLANCHARD, Meriden, Ct. 'We think very highly of Mrs. S. A. Allen's World's

Hair Restorer and Zylobalsamum." We might quote from others of the numerous letters We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large bullding, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good; the expense, is the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents per bottle.

GENUINE

GENUINE

has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bottles. Restorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restorer, 355 Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 355 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence.

Some dealers try to sell other preparations on which Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these.

Sold by nearly every drug and fancy goods dealer. Address all letters for information to MRS. S. A. ALILEN'S

World's Hair Restorer Depot, NO. 355 BROOME STREET, N. Y.

THE CABLE, Laid by the 'Agamemnon' and 'Niagara. BY T. BUCHANAN READ. Tis fit the grand old kingly name Of which the kingliest poet sings, Should eastward bear Jove's track of flame, And link it to the land of kings.

'Tis well 'Niagara,' whose renown With freedom mingles evermore, Should westward give her burden down, And chain the world to Freedom's shore

"Tis done ! the angry sea consents-The nations stand no more spart-With clasped hands the continents Feel throbbings of each other's heart. Speed, speed the Cable ! let it run,

A loving girdle round the earth, Till all the nations 'neath the sun Shall be as brothers at one hearth: As brothers pledging hand in hand, One freedom for the world abroad,

One commerce over every land, One common language, and one God!

> THE ATLANTIC CABLE. BY E. J. O'REILLY.

Six thousand years have passed o'er earth, While Science, like a stripling, bore The trophies of its timid birth, In various forms, from shore to shore; But now, her latest, mightiest child, Which Franklin viewed and Morse caressed, With glory ripe and undefiled, Is laid within the ocean's breast !

Calm as the deep in Summer's reign. And wild, as in its wintry wrath, Shall be, with varied joy or pain, Each message through its ocean path! Within its grave, beneath the storm, It lives, a breathing thing of life, As they shall live who gave it form, In fame, when called from mortal strife!

Soon, like Orion's belt of fire, Its broad, electric arm shall hold-With all a monarch's strong desire-The world, and all its varied fold! And from its tongue, through every sphere, Till Time and Earth together cease, Mankind the glorious tale shall bear Of commerce, brotherhood and peace

From the Journal of Comm THE NEW SONG OF THE ATLANTIC. Now has dawned my day of triumph, I have found at last a voice! All the listening world shall hear it, And its farthest shores rejoice. Catch, ye hills, the strain of gladness, Hear, and answer back again-· Glory be to God the Highest! Peace on earth, good will to men! See! the East and West are clasping Glowing hands across the sea; Britain speaks, and bright Columbia Sends back utterance full and free. Well may heave my breast with gladness, Well may thrill my nerves with pride, For the message sped in safety, Heeding wind, nor stream, nor tide.

Not in anger-not self-glorying, Spake the old world to the new; Worthy, sacred was the greeting That across the waters flew; Worthy to be heard in heaven, Where its melody was born, Sacred now as when the angels Sang it on that early morn.

Hear, ye shores, that long have echoed But a murmur and a moan; Hear, ye winds, and let your voices Peal afar this noble tone ! Music that from Heaven was wafted, Now old Ocean sings again-· Glory be to God the Highest-Peace on earth-good will to men!

HYMN ON THE ATLANTIC CABLE. Bow, Science, bow thy head in awe, With lightning chain thy hand; Be still, as through the ocean's depths Thou bindest land to land:

For thou hast wrought a miracle, Next to the Son of God, Thou walkest on the sea's dark floor, High on its waves he trod;

He holds the lightning in the cloud. And thou within the wave, And wind and wave which yield to Him, Thou has had power to brave;

Then tremble thou before thyself, So near to God akin, That to thy hand His power comes, And seems to dwell therein :

And, hushed and trembling, thank the Lord, For favor on thee shed. That thou, through sea, with lightning chain Two continents has wed.

THE ELECTRIC CABLE. Blow after blow, the cannon smites the air, Telling, in thunder-tones, 'The work is done! Responsive to its call, rocks, hills and streams Sound forth their voice, 'Two continents are one Down in the blue depths of the billowy sea,

Neath angry waves, 'neath where wild tempes Upon its shelly bed the cable rests ;-The wondrous cord that fastens shore to shore.

What mighty freights of love and hope and fear, Tidings of peace and war, of nations' throes, Of stars new-found, will vibrate far below. In depths that sleep in undisturbed repose

Consummate skill and art that formed the tie. Bringing the hearts of nations side by side! While men rejoice and wonder at the power That hath fierce ocean, time, and space defied.

Wider apart than empires ever stood Before the cable spanned the foaming sea, Wider spart stands sinful man from heaven, Ere he submits his will, O Lord, to thee.

But when at last he grasps the golden chain, Thrown out by Jesus from the shining shore The electric cord that binds him fast to heaven, To peace and life and God for evermore-

What glorious tidings pass along that chain ! The tie is formed ! bright angels catch the word The hosts of God take up the thrilling notes, And loud triumphant song in heaven is heard.

The cannon's voice and earth's rejoicing bells Proclaim aloud, 'Two continents are one!' But who can tell the sweetness of that strain, When angels joyful sing, 'Christ's work is d

William Mason Versial MORNING.

Falsely luxurious, will not man awake, And, springing from the bed of sloth, enjoy The cool, the aragrant, and the silent hour, To meditation due, and sacred song?

The Liberator.

AN HOUR WITH DR. HUNTINGTON; Being a Review of his Sermon, entitled . Pern Realities of Religion, and the Present Religious In terest. A Sermon by F. D. Huntington, D.D., Preacher to the University at Cambridge. Including a glance at the Author and the Revival.

BY J. B., OF WOLFSDEN.

There are graver faults in Dr. Huntington's sermon than have yet been noticed; faults which (to use his own manner of expression) in the church, come under the head of bigotry, but in the world are known as 'insincerity, discourtesy and slander. Dr. H. is a Unitarian, and yet he expresses himself in language appropriate only to Trinitarian theology, which he disbelieves. He knows that the omnipresence of God, in the enlarged and philosophical sense of Unitarianism, is different from both the idea and the language of most Trinitarians. Their sermons, prayers and hymns are predicated upon the idea of a God in some sense local, itinerant, and in some degree changeable. Every body knows this. A volume might be filled with quotations to the point, as from the hymns-

'From the third heavens, where God resides, That holy, happy place,' &c. Infinite leagues beyond the sky
The great Jehovah dwells, &c.

All Trinitarian authority asserts or accepts the idea of God's locality and mutation, both as to place and purpose, notwithstanding his omnipresence and unchangeableness. Contradictions of this kind are common in most creeds, and are none the less binding as articles of faith because of their inconsistency. *Credo, quia impossibile est' is the ecclesiastical rulea very little stretched. Predestination and free will, the triunity of God, the sternal Sonship, &c., are all essential and equally binding articles of faith. Dr. H. well knows, that to represent the sects as preaching and believing in a 'local, itinerant and fickle' God, who is at the same time omnipresent and unchangeable, is not slanderous, nor even injurious to the sects. It is the privilege of theology to inculcate all sorts of contradictions and absurdities, for reason has no right to judge of spiritual things, and he who applies reason as a test of religion is, in the estimation of the Church, already an infidel.

The truth is, that the perfect omnipresence of God is too large an idea for most human conception. We have heard an uneducated minister of at least average understanding illustrate his idea of the omnipresence of God by saying, 'As I can look over my garden and direct its management, so God looks through all his universe, and sends his messengers to do his will.' This is probably about the average height of the ecclesiastical idea of God's omnipresence, though philosophical minds of all sects soar somewhat higher.

In early times, the omnipresence of God was beyond the conception of even his own prophets. When Dr. H. assumes that Moses was informed, or had any idea of God's omnipresence, he provokes a suspicion of his own sincerity. There is not a word in the whole history of Moses to justify the supposition that he ever thought of God as an omnipresent and unchangeable being, or otherwise than a clocal, itinerant and fickle God.' That Moses was an inspired prophet is not here disputed. It is not an article of prophet is not here disputed. It is not an article of less be absorbed. If they would unite together in any creed that the prophets were possessed of other their present truth-loving and sin-hating spirit, and than the common ideas of their day, or necessarily understood the purport of their own prophecies.

The objection to this revival is not, as Dr. H. as sumes, that it 'disgusts the cultivated and refined.' It is the reverse of this. The revival is planned, promoted and panegyrized by these 'particular classes,' the silk-gloved and white-cravated gentry. It is made to subserve that dainty-fingered but vulgarsouled refinement, which separates itself by a wall of caste from the kennel of common humanity,-which disdains the touch of hands, hardened, like those of the 'carpenter's son,' with the axe, the saw or the voice goes out into the ends of the world. Priestly spade, or, if it touches them, touches to betray.

It is the (so called) 'cultivated and refined,' who shift the scenes and pull the wires of this religious diocrity, lying pretence and imposture of all kinds, show, and by their 'smooth words and fair speeches retreat step by step before his resolved presence and deceive the simple.' With affected complaisance, noble utterance. With unmoved equanimity he meets they invite and lead the inquiring pilgrim to the hard reproach or receives applause. With equal magnaspurn from the cushioned pews of the sanctuary. This revival is the trick of that 'cultivated and re- tinction, it is to give the warmest smile and hearties fined saintliness which expands and trails its costly embrace to hard-handed integrity. The echo of his dresses, whose every stitch was wrung from the necessity of the half-paid seamstress, -which displays tions of Europe, no more affects his self-poised soul its lavish and luxurious dinners with ostentatious than the spiteful epithets of some 'pulpit banterer prodigality, and invites thereto not the hungry hard- of a near college chapel. Such a man rests on God worker, (the class to which Christ belonged,) but He is God's instrument to sway men toward the only pampered idlers, and yet takes to itself credit right-not to be swayed by them. Truth imparts a Christian benevolence, if, like Dives, it tosses the noble dignity to her apostles. refuse crumbs to the beggar at the back gate.

This 'Revival' suits the 'cultivated and refined saintship which lolls lazily to church in satin-lined carriages to hear a gowned and lawned sybarite in his pulpit of silken velvet drone long prayers and meaningless persuasions to 'come to Christ,' and which sips 'grocer's wine' and nibbles 'baker's bread,' in supercilious mockery of the last supper, while the by the honest converts of this revival, and let a room hired organist and opera singer trill soft, seductive unpewed, and open to all comers, be provided, where

This 'Revival' finds its friends in the fat benefice of some richly endowed university, which sends out hot-pressed pamphlets pandering to profitable imposture, and poisoned with covert slander and abuse against the bold reformer who, in behalf of humanity, stands up and exposes the corruption of the church and God and healing to the nations.

the government. The character of the 'Revival' is clear from the character of its promoters—the shameless parsons and theological professors and presidents who write books supporting a system of national conspiracy against God's plainest and most fundamental laws; who sustain and defend the God-defying institution which from her husband, the babe from its mother, and, in the popular sense,) or at least, that Christians alon blessing and hope, temporal and spiritual, which fessed intention of law, at least, in the execution horrid and blasphemous words, 'The colored man or to obey his express commands,' (which term includes thousands of white persons now in slavery) has no rights which the white man is bound to respect.'

This 'Revival' is the favorite artifice, the pet strat- yield yourselves servants to obey, his servants ye ar agem, of those 'cultivated and refined' priests and to whom ye obey; whether of sin (or sinful or wick-churches who fraternise with that worse than Moloch ed laws) unto death, or of obedience (to the higher wickedness-who apologize for it, advocate it, write law) unto righteousness?' The principle developed books to defend and commend it, and who hound on in this beautiful passage is, that if we obey a wicked the kidnappers in its behalf. They are not disgusted law, we are as really culpable as though we made it. with this revival, but deligated with it, for they know As for the assumption that our 'rulers' are all Chrishow to pervert all that is good in it to their own purtians, (in the popular sense,) I need only remind poses. They are by no means disgusted with its machinery and describulness, for they contrive it all; as a State, boast so loudly, as of our 'Christianity, nor are they even disgusted with the honest and sinoere converts which it makes, for they know how to tell me what occasion there is for this boasting, if our

finally to make them like themselves.

The 'cultivated and refined' conductors of the such? Satanic press ' are not disgusted with this revival. She asks- Where, and by whom, was it ever not They like it. It brings grist to their mill. It is as tended (in modern times) that the infliction of the They like it. It brings grist to their mill. It is at tended (in modern times) that the infliction of the profitable as the exposure of an adulterous priest, or the victimizing an innocent one—the mobbing of an abolitionist or the kidnapping a slave. The Boston abolitionist or the kidnapping a slave. The Boston Post and Boston Courier are grieved at any thing corder, in my No. 5. said against it, and are especially shocked when ba-ker's bread and grocer's wine are not recognized as barbarous, unchristian, &c., should form the basis of

the highest sacrament of Christianity. The N. Y. Herald, the N. Y. Express, and N. Y. Observer speak very encouragingly of this revival—and of the projected revival of the slave trade. They record with equal complacency the triumphs of grace and the tri-umphs of Lecompton. The Harpers, the millionaire publishers and powerful patrons of this 'Revival,' send forth their thousands of weekly and monthly reams of papers and pamphlets, to praise villany and promote religion,—vindicating the glory of Napoleon and the glory of Christ,—giving pages of honor to Senator Butler, Brooks's fellow-conspirator and co-assassin, exulting in the adulation paid him by a Boston 'flunky' on Bunker Hill, and with almost equal zeal telling the 'triumphs of the cross.'

All these surely belong to the 'cultivated and re-fined' to whom Dr. H. refers, and they are all on the side of the 'Revival.' Their position is not doubtful. They are not halting between two opinions They are fairly over the fence and in the work. Dr. H. is well supported. Sir John Falstaff, ' who cracked his voice hallooing and singing anthems,' had not a fitter regiment.

It is a shameful thing that this imposture should find an advocate in such a person as Dr. H. He knows well that this revival is but a part of that great scheme of fraud which, by teaching false and foolish doctrines, and playing upon the superstitions and fear of mankind, cheats them in the name of religion, takes their hard earnings to support a pampere priesthood, who in their turn strengthen themselves at the expense of common humanity, by combining with all forms of fraud, power and oppression which degrade the many to be the tools and slaves of the few. Tyranny has always allied itself to a false religion. Pilate and the Priests still combine to scourge Jesus, in the persons of his suffering poor, The Popand College of Cardinals send out their hundred thou sand priests to 'confess' and corrupt the wives and daughters and fleece the pockets of their flock, and establish brothels under the name of nunneries. Andover and Princeton send out their thousands of equally worthy candidates for like emoluments and indulgencies-to revel in the fat salaries of corrupt Northern churches, or in the unlimited licentiousn of the South. It is only by means of a false religior that the people can be brought to endure these things Let the true religion of Christ be understood by the cople, and these corrupt churches of this pampere priesthood, with all their soul-saving and man-selling alliances, would fall together. Fraud and superstition are the only pillars of this false temple. Truth ministers not at its altars, and talent but seldom. The \$5000 salaries of Boston and elsewhere are lavished upon indolent and brainless fops, incompetent to teach common school, or gain sixpence a day as . penny-aliners.' In England, the supernumerary sons of the aristocracy, who have no talent for other service, are sent to the 'church' for a 'living.' With us, the young man, too indolent and stupid to get an honest living, 'goes to Andover,' and soon is fitted for the market where indolence and stupidity command a premium, where talent is at a discount, and where even the 'University preacher' must descend to the moral and intellectual level of a 'South-side' parson.

It would be a glorious thing for the cause of true religion, if the converts of this revival could be instructed in the truth and saved from the corrupting influences of the churches into which they will doubtform a church by themselves, selecting a God-honoring and man-loving minister, how great would be the hope for them and for others ! Such a thing has been. when a band of earnest and honest men have joined their means to give a bold and able reformer, whom the timorous and time-serving churches had rejected a chance to be heard. In spite of prejudice, of reproach and reviling, in spite of fanatic and implous prayers that 'God would confound him,' the apostle of reform, mighty in truth-or at least in the love of it-is heard. The multitude hear him gladly. His hypocrisy, sectarian bigotry, Union-saving and slavehunting conservatism, assumed sanctity, inflated merich, the honored or the humble-or if he makes disname, borne over the ocean from the noblest institu-

nd affect the cant and folly which his better sense

Let such a man, of whatever sect,-whether like the large-souled hero at Brooklyn, whose every strong motion snaps his theological fetters like burnt flax, o like the noble Tyng, whom the 'church' at Phila delphia cast out, and whom God hath received to himself,-let any such true and truth-loving leader of whatever creed, so it includes humanity, be founthe elements of a true Christian church may meet, and then we may indeed hope for good and lasting fruits from this revival; not such fruits as Andove and Princeton, Amherst and Dartmouth send forth from their nurseries, not such as the churches cover and the priests pluck, but such as are acceptable t

EXECUTION OF McGEE-No. 5. PREFACED BY A BRIEF REVIEW OF D. B. L.'S SECOND BEPLY.

Before noticing another anomalous feature in the tragic fate of McGee, I desire to dissipate the mist sells every seventh woman, wife or maiden, in the which (as it seems to me) has gathered in the mental land, into the absolute power of slave masters, driv- horizon of your very agreeable correspondent, D. B. ers and overseers, to serve all their purposes, however L., which prevents her seeing clearly certain imporobscene or cruel; who sanction the system which de- tant principles involved in this discussion. She says nies the Bible, so essential to salvation, to every sev- Justitia's arguments assume (or seem to) that our enth human soul in the land; which tears the wife rulers, legislators, officials, &c., are all Christians, (ir fine, annihilates, to one seventh of our nation, every have authority and responsibility, and that the pro-God has given to man, summing up its creed in those certain laws, is to carry out the requirements of God,

In reply to this animadversion, I will introduce th declaration of Paul, who is pretty good authority. (see Rom. 6:16)- Know ye not, that to whom ye cajole them, to enchurch them, to corrupt them, and 'rulers' are not regarded as Christians, theoreticallywhich is the only popular sense in which they can be

teach. He said of the Scribes and the Pharisees—
For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they ward, because it was not declared what should be themselves will not move them with one of their fingers.' (Matt. 23:4.) Then observe how repeatedly man shall be surely put to death : all the congregation and severely He rebuked them, not their unrighteous shall stone him with stones without the camp. And enactments, in other parts of this chapter. I think they could not have escaped the conviction that He and stoned him with stones, and he died; as the Lord had reference to them in these terrible denuncia- COMMANDED MOSES."

the executioners of McGee by charging that they put venge, and appends a note of reference to Webster, unabridged, in proof that she is correct. Now, I respectfully submit, that if the sentence which she has preference to either. quoted from his explanatory note be worth any thing as evidence, it is only serviceable to me, and can by no proper construction give any support to her posi- I wish to ask the writer in the Recorder, and all who

his disciples that they should not do so? and would He have so instructed them, if the spirit of that code had not been unchristian? The only rational version of this teaching of the Savior is, that the retaliatory principle upon which the law of Moses was based is incompatible with the spirit of His religion, and consequently wrong; and, since McGee was put to death under the influence of that principle, Jesus has hranded the act as 'anti-Christian,' which is a suffi-cient justification of the charge I have preferred against its authors.

Here I must rest the argument, so far as D. B. L. is concerned, having examined the only points in her reply which seem to me to demand especial notice. Wishing her success in her search after the truth, I hasten to the examination of another feature in the execution of McGee, viz.-The means employed to prevent its being witnessed by the inmates of the jail, and the public.

The Recorder, a leading and influential evangelical paper in this city, -edited, in part, by Rev. Dr. Parons Cook, of Lynn,-after announcing the execution of McGee the week following, thus speaks of the event and its attendant circumstances. Listen, reader, to the great oracle of Evangelism in Massachusetts, which goes out every week from School street, in our city, to teach the gospel to the heathen (ungodly sinners) in the surrounding world! The passages in brackets are my own :-

And thus another murderer in our Commonwealth has been dealt with according to the requisition of the Creator and Governor of men, that "whosoever sheddeth man's blood, by man shall his blood be shed." For many years, the most strenuous and unremitting efforts have been made among us, [not by us, for we efforts have been made among us, [not y us, of are Christians,] to do away with the penalty of death, [after the manner of the Son of God,] and the public mind had become so much affected by these efforts, that an alteration was made in our laws some years

passed away since these Christians (:) had had the to make a similar inhuman attempt upon the life of satisfaction of chronicling, for the benefit of their pious readers, that a poor sinner had been strangled to death by his brother sinners, for a simple violation of Auman law; for they do not advocate hanging for violations of the higher, or divine law, which, if such a tion :- If, when God has punished sinners, He has law could exist, would make us all victims, and none but God the executioner. How unfortunate for these men that they did not live contemporaneously with the Jews, under Moses, when they could have been satiated with the sight of blood flowing from their al-

But the Recorder continues thus :-

'The general feeling in the Commonwealth seems

How gratifying to feel that the people are retrograding ! Why not go back to the good old dogma of infant damnation '?-to the custom of whipping, branding, maining, and putting to death for opinion's sake'? We read of some in the ancestral line of these conservatives who longed, after they had left Egypt, to go back to it.

But they say :-

One great and manifest improvement has taken place in connection with the execution of the murder-ir. The act of taking the life of a fellow-man is no cently public forger done in public. The awful and solemn scene is as private as the nature of the case will admit. This is as it should be. No crowd should ever be permitdie, but let him suffer the dreadful penalty away from the gaze of the curious crowd. Had the number of McGee, it would have been better.'

Now, reader, do not forget that the writer in the Recorder, from whom we have quoted, commenced with the declaration that ' McGee was dealt with according to the requisition (or command) of God,' and subsequently, that 'no crowd should ever he permitted to look on such a scene,' and that 'a manifest improvement in this regard had taken place in the manner of executing murderers."

What is the only legitimate deduction from this mode of reasoning? Why, that our Father in heaven has commanded certain things to be done which are so 'awful' ('hateful,' so Webster defines it.) that it is not proper that his children should see them done. What an imputation to be cast upon the Deity by men who profess to be his sole authorised representatives to the great human brotherhood! Again: This writer, and those who sympathize

with him, (i. e., the whole 'Evangelical' church, so called,) are sticklers for the divine inspiration of the Bible. They tell us it is all a 'Revelation of God's does that teach in relation to the manner in which but in the increase of price upon every thing they criminals shall be put to death? Does it teach that have to purchase for themselves and their families; it is improper that the crowd' should be allowed to this increase of price being the amount added to witness the infliction of the punishment? We will make up for rent and interest on buildings and money see. In Leviticus 24:10-14, we have this record: And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord and cursed; and they brought him unto Moses, (the only 'evangelical' minister of that period, and wholly ignorant of 'modern improvements' in the method of punishing criminals); and they put him in ward, that the mind of the Lord might be shereed them. And the Lord spake unto Moses, saying, is monopolized? And how long could land monopo Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him." unwise it was in God to make such a public affair of with a false and iniquitous system of commerce? the execution of the youthful blasphemer ! But He was not then so well acquainted with the sad consejuences of such exhibitions as He is now, so that it is to be hoped that the writer in the Recorder will sharitably excuse the error into which His want of experience in such transactions led Him, and which,

Again: In Numbers 16: 32-36, we find this recrd :- And while the children of Israel were in the

we presume, after the 'improvement' which this lu-

arguments against it, without any reference to those wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him done with him. And the Lord said unto Moses, The

I might introduce other passages of the same im port, but these are sufficient for my present purpose, which is simply to show that the Bible and the Bos him to death under the influence of a spirit of re- ton Recorder are at issue upon the proper mode of punishing criminals, leaving the reader to take which he chooses as his guide, while I shall take reason in

Before closing this communication, which has been extended already to greater length than I intended, As quoted by her, he says- Revenge is Now endorse him, if, when God drowned the old world, used in an ill sense, (it was not primarily so used,) for the infliction of pain maliciously or illegally. I only ones to survive the universal ruin, to witness the would respectfully ask your correspondent if McGee 'awful scene'? and whether, when He drowned the was not put to death under the influence of the same Egyptians in the Red Sea, He did not allow 'the spirit which pervaded the penal code of Moses, which crowd' (of Israelites) to look upon that 'terrible authorised taking 'an eye for an eye a tooth for a scene'? And do they not teach that, at the great day tooth, and life for life ? And did not Jesus teach of final assize, God will inflict the severest punishment upon the wicked, in the presence of an assembled world, (a bigger crowd than ever witnessed the execution of a murderer,) and send them away, publicly, to everlasting weeping and despair? How, then, can the Recorder say, as it does, in concluding its animadversions upon the execution of McGee:-

'Another thing we desire to say is, that it is very desirable that the daily press should, on such occasions, abstain from giving the details to the public. No good, but much evil, comes from spreading then No good, but much evit, comes from spreading them out on the printed sheet, to be seen by the young, the restless, and the victiously disposed. The good, the virtuous, and the cultivated, do not wish to see them, and they can do nothing but harm to those who have an appetitite for them. We therefore hope that in all appetitite for them. We therefore hope that in all such cases hereafter, the secular papers will withhold those descriptions, which serve only to gratify a use less and morbid curiosity, and harden the reader's hear Does this writer remember that the Bible give

the details to the public ' of the punishment inflicted upon the antedeluvians, (and how the clergy, to make the event more impressive, sometimes give details that the Bible does not give?)-of the dreadful punishments inflicted upon the Egyptians, before they ceased oppressing Israel, and let them go out from among them?-and of the awful sufferings to which the Jews were to be subjected, in the destruction of their city? Does he think that 'no good, but much evil,' has come from 'spreading out these details [with so much particularity] upon the printed sheets of the holy Bible? Does he think that they ' can do nothing but harm to those who have an appetite for them,' and love to read them ? Let the writer in the Recorder remember, also, that after God (who, as a father pittieth his children, pittieth them that fear Him, and who is in one mind, and none can turn Him,'-see Job 23:13) commanded Abraham to 'slay' and then 'burn' his beloved son Isaac, 'the since, by which no one found guilty of murder could be executed till a year after his conviction, and then only as the Governor should issue his warrant for the execution, which he might or might not do, at his discretion. The consequence of such a change in the law was, that no convicted murderer was expected to be hung, and accordingly there was not, in this State, an instance of capital punishment from the execution of Dr. John W. Webster, the murderer of Dr. Parkman, in August, 1850, till Friday, June 25. Dr. Parkman, in August, 1850, till Friday, June 25, gusto, to their congregations. Should they not fear lest 'spreading out such details' before the public, in promiscuous assemblies, should induce some fathers

But I must close, which I will do by submitting for the serious consideration of the writer in the Recorder. done it publicly, (as I have shown above,) and has directed his servants to inflict punishment upon the wicked in the most public manner, and has directed them to spread out the details upon the printed sheets of His word,' what is their authority for saving that a similar course pursued now by His servants, acting 'according to the requisition of the Creator and Governor of men,' would be fraught with 'nothnow to be in favor of capital punishment, as it was ing but harm to the community? If they will conwill much oblige a few of their brothers and sisters, who, if they can find the field in which 'is hid the treasure of Truth, for joy thereof will sell all that they have, and buy it.'

Boston, Aug. 12, 1858. (To be continued.)

LETTER TO GERRIT SMITH.

I have read with much interest your Sermon, re cently published, and I desire to express to you my thankfulness for it. I might not be ready to sub scribe to every word of it, but as a whole, I am thankto look on such a scene. The murderer must ful that such a sermon has been preached and pub lished, and that it has so much weight of character to back it.

It is well for us that laymen can preach and publish sermons, as well as clergymen, as it cannot b expected that hireling priests will preach truth offensive to the rich and powerful sinners by whon they are employed and paid. Nor can it be expected that truth will be regarded by the world until it is honestly and fearlessly declared. Things and deeds must be called by their right names, implicate who ever it may. Robbery is robbery, however and by whoever practised; though it is sanctioned by a corrupt church, and in solemn mockery legalized by plunder-loving legislators.

You say truly, that those who have two or three farms apiece are guilty of robbing the landless; and what less shall be said of those who have two, three. or more houses, while others, whose hands have built the houses, have none? Or of those who have large amounts of money, the net product of others' labor. while those others are allowed only what will suffice to keep them in tolerable 'working order'? And moreover, while these hard-toiling men are obliged to pay tribute continually to capitalists, not only in the will to man, and equally authoritative. Now, what shape of rent for the narrow spartments they occupy, used in the business of the grocer, baker, tailor, blacksmith, shoemaker and others, to the end that landlords and capitalists may, every few years, double the number of their houses and the amount of their

And are not these hard-toiling men and their families literally robbed, -aye, repeatedly and continually robbed,-to roll up for capitalists the millions upon millions of what is called wealth, but is in reality only so much 'fancy stock,'-a false title by which all the property in the world, the net product of toil. ly, house monopoly, or any other monopoly, or even chattel slavery, be continued, if it were not for our false and iniquitous financial system, identified as it is

Yours, truly, EDWARD PALMER. Perth Amboy, N. J.

TEMPERANCE CONVENTION. A State Temperance Convention will be held in Boston, on Tuesday, September 12th, in the Tremont Temple, at 10 o'clock, presume, after the 'improvement' which this luncus expounder of ethics has suggested. He will her repeat.

A. M. Measures will be proposed for the formation of temperance leagues, the design of which is to secure the enforcement of the prohibition liquor law in cities and large towns. It is expected that Dr. Charles Jewett, Hon. Neal Dow, and other distinguished friends of the cause will be present.

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