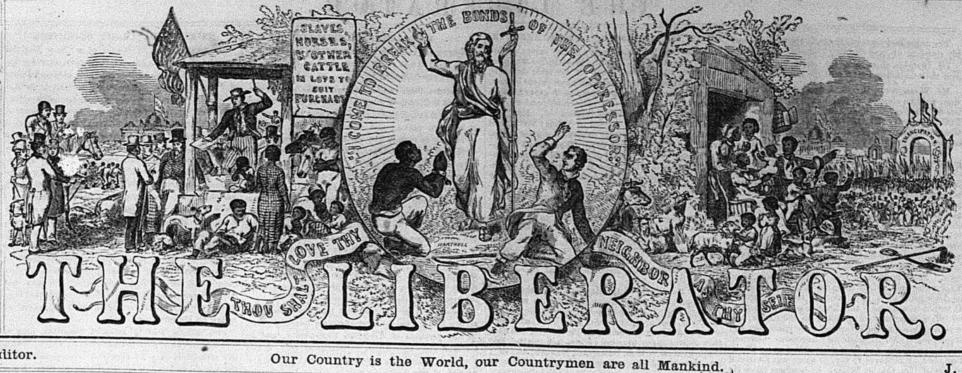
IF five exples will be sent to one address for TEN polities, if payment be made in advance, All remittances are to be made, and all letters to the pecuniary concerns of the paper are to dereted (POST PAID,) to the General Agent.

OF Advertisements making less than one square inand three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, oserlyshia. Ohio and Michigan Anti-Slavery Soare are authorised to receive subscriptions for THE

IF The following gentlemen constitute the Finanmmittee, but are not responsible for any of the wits of the paper, viz:-FRANCIS JACKSON EDgen Quinct, Sanuel Philanick, and Wendell



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

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 unrightcous yoke. On this subject, our pathens, in

FRAMING THE CONSTITUTION, SWERVED FROM THE

mour. We their children, at the end of half a century, see the path of duty more clearly than they,

and must scalk 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.

V.L. XXIX. NO. 34.

BOSTON, FRIDAY, AUGUST 26, 1859. WHOLE NUMBER, 1606.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

MAYERY AS A RELIGIOUS INSTITUTION.

LETTER FROM REV. J. C. WILSON. the Editor of the Texas Christian Advocate :

Sur-Suffring under some indisposition, and for-Hen by my 'medicine man' to speak or write, ore are lew provocations that could tempt me into chan indiscretion as this. But, even as it was in a days of honest Dagberry, so is it in these days, at some things are 'intolerable, and not to be en-

tel. bet me, without preface, and by way of getting let me, without prepare, and by way of getting it what I want to say, briefly capitulate some of the aberious actings and doings of the Northern dethodist Church toward the South.

They cast us out as evil solely because of our conection with domestic slavery.

They attempted to defraud us of our share in

They have realously striven, and are continually Tay have Educated Anti-Slavery churches within sebands of every Southern border State.
This much is from the record. (What else they

re done, and are doing, is best known to the conelors of the underground railroad.'
In persuance of their incendiary abolition propa-

sa, they send missionaries to Northern Texas. d in course of time and events, endeavor to orexiste in Texas an Aboltion Missionary Conference. citizens of the vicinage, peaceably assembled mas meeting, and having calmly considered the plasant emergency thus forced upon them, pro-A committee of citizens was appointed, who, in aformity with their instructions, respectfully insing the Conference, that their labors were at needed, nor their presence by any means de-

The conduct of our fellow-citizens of Northern eas was characterized by a mildness which would sarely be emulated nearer the sea-board; yet, ald as it was, it has elicited a good deal of severe salversion, and called forth no small amount of nabetic lamentation from the Northern Methodist

This was to be expected; but they do not stop at

They consignally cease to sould and 'shrick,' exes strictly in their line, and attempt to reason, tich is altogether outside of their vocation. Reaon could never conduct a Christian to the conclua that it is necessary to church-membership that be candidate should be more philanthropic than and, who sent back the converted fugitive slave to is Christian master, [their plan is to steal him,] s, and sat at meat with their owners. The ready laid before your readers; but let us look at

No, forever no! Texas is a slaveholding State. ery inch of her wide domain is slave soil, and, by a blessing of God, shall be.

Texas is true to her institutions and to herself;

me to the South, true to the slaves, who in the problems of God have been given her, for the de-depment of her grand resources, the advantage, ument, comfort and elevation of the whit man, and the physical, social, mental and moral drancement of the black. She is true to the dedepend of that gracious and benevolent system heathen cannibal and his chilten into the civilized, intelligent, contented and appy domestics who surround us, who share our bines, our sorrows and our joys—who minister unto is during the working prime of their stalwart man-bood, and to whom we minister in their feeble iney, and frolicsome, thoughtless childhood; in or hours of sickness and suffering, and through

years of burthensome old age. them from the condition of beastly appetite, and ross, devilish superstition, into humble, simple, fathful and most joyons worshippers of the true and ordesting God: Bless God for such a system!

the people of Texas are pro-slavery, through od through; we don't apologize for negro slavery; extended border which disqualifies or stigatins the slaveholder. Never, never. but what does the Pittsburgh Advocate mean?

10 ar missionaries are safe in foreign lands-won't he stars and stripes protect us in Texas?

To what are we to attribute such language? To takness of the writer's mind, or to the immasurable wickedness of a heart totally depraved, and fatally bent on mischief '? is it mere sound and fury, signifying nothing,

or does the writer actually mean to threaten us, that Northern Methodism, in its reckless crusade tainst slavery, will invoke the power of the gene-tal avenuent to force upon us an abolition church? li he does not mean this, he means nothing. If he does mean it, his wickedness is neutralized by his

I would respectfully suggest to him, however, that he had better not come to see it, when he sends be stars and stripes' into Texas to 'protect' aboli-

Brather Carnes, permit me, as one of the youngest (at in Years, alas!) and least worthy of your better in the Texas Methodist ministry, to thank yo for your frank and candid, yet, under the circustage. bees, very moderate course in this really vexus affair

in the general silence of your brethren, it has be general silence of your ore in advance of your members and ministry in three Texas Consenses; that you stand upon the extreme verge of the constant of haself. Neither you nor any man has said, or is said, to say, in print, one-half as much as the

thodist Church and the people at large in Texas in the subject. Would that I could send a voice of earnest enbuty and of warning, solemn as death, to those baiding and misguided men, who, in the name of bhathropy, sow folly, and will surely reap a harses of wrath—who, in the name of the God of ace, come to bring outrage and violence, of which by the four to faith, but to four to faith, but to four to faith, but to four, infatuated fanaticism!

Mark this! The people of Northern Texas will Mark this! The people of Northern Texas will has be further persecuted. The sacred name of Region alone has thus far shielded you. Renewed Screen they will visit with summary punishment, and all the people will say. Amen!

Let be alone. This is all the South has ever asked of you. This is all the Southern Methodists.

d of you. This is all the Southern Methodists

tion, is a unit. Suasion, such as yours, cannot reach us, for we know that you are utterly ignorant of the working of the institution you are seeking to destroy; and coercion, however you may talk about the 'protection of the stars and stripes,' you will not be mad enough to attempt. Were you to attempt it, you would find your efforts more than futures, it, you would find your efforts more than futures; on the very first indication of foreible measures, 79,000 men would soring to arms, nor should represented to the ease, some may object to any cores. The American Tract Society refuses to publish a word against slavery. In their Constitution they does undergote the constitution that word against slavery. In their Constitution they does undergote the was unacceptable to the evangelical denominations. This contract, which plainly refers to doctrinal differences, has been applied to moral duties, and is thus forced into false and unnatural relations. Under this view of the case, some may object to any core. ares, 79,000 men would spring to arms, nor should reproof of polygamy, lest the Mormons should rethe awful necessity!

## SELECTIONS.

From the Maine Evangelist. THE AMERICAN MESSENGER.

This paper, which has been so widely circulated This paper, which has been so which the first paper. The truth is, the American tract Society has more fear of man than faith in God. It has lost the confidence and respect of the Church, because, by its sinful silence, it has given abandant and comfort to slaveholders. When the Society has more fear of man than faith in God. It has lost the confidence and respect of the Church, because, by its sinful silence, it has given abandant and comfort to slaveholders. When the Society has a silence and the first paper which is the first paper.

The August number contains eleven paragraphs of excuses for the Publishing Committee. The character of the whole may be judged from one, in which the Committee are justified for refusing to publish any thing on certain subjects, because the Society have never expressed a wish that they should issue that they should issue that they should be uttered a refusing the society have never expressed a wish that they should issue that they should be uttered a refusing the society have never expressed a wish that they should issue

lishing tracts on intemperance?

But my object at this time is to call attention to terial Fearlessness.' I thought as I read some of the opening sentences, commending Paul and Daniel and John the Baptist, that the article must have been taken from some other paper by mistake. But I found on reading along, that it was a peculiar kind of ministerial fearlessness that the editor had in view,—a courage to stand up against the demands of Christianity and an enlightened public sentiment, lowing specimen of their reasoning you have ready laid before your readers; but let us look at again:—

If there are twenty-five men in Texas who disappeare of slavery, may they not form an association, about preference of slavery, may they not form an association, about preference of slavery, may they not form an association, about profitable,—as if whatever would not pay, might be kept back. But he thinks that, to pay, might be kept back. But he thinks that, to pay, might be kept back. But he thinks that, to be a slavellodier shall meet with them?—Zion's profits, a notwithstanding the pretensions of a humanitarian gospel exalting itself in the very temple than that possessed by the noisiest reformer of the

> paper, in Christian courage for the pulpit. But this refusing to preach the gospel of 'deliverance to the captives,' and substituting inhumanitarianism for humanity, is not the severest test of courage of money, the price of its treatency to its More than seven thousand dollars were collected by which the editor proposes. This would seem to be Mr. Bliss in Virginia, and Southern cupidity had about as great a strain as any man secons sence would suddenly opened its hands to fill the coffers of its best friend. It is fit that it should be so. It is a only to refuse to preach the true gospel, but to re-vile all those who do preach it. To do this, except in Nassau Street, requires some pluck; but the Scriptures served the Devil a turn once when he had a purpose in view, and this editor turns to the same source. It looks a little queer to see men called upon to find in the lives of Daniel and John the Baptist any thing to give them courage 'to resist a reformatory morality.' I had supposed that this was just what John did preach to Herod. But perhaps the editor thinks that, since adultery in this country has been baptized and Christianized, courage like John's should be turned into a different channel.

adhere to the simple, trite, but vital truths of God. relying upon them, pressed upon the conscience with self-elected reformers."

of being re-opened, and while we have already four parties on that branch of the case.

millions of slaves in our land, denied by law all

Those who heard and read categories are

and the people of Texas now ask; it is our right, and, by the help of God, and at whatever cost, we will have it. Let us alone!

Why should you trouble us? We have peace in all our borders; we have an efficient ministry every where; and, if more are wanted, we can have them, good men, able men, men who have the confidence of the people, and who can have free access.

They were placed under through life a steady advocate of the abolition of the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men. It is pleasant to observe the statisfactory to anti-slavery men, and were believed divines, and were believed durines, and were believed out, with a running chorus of apprenticeship to two years. They therefore, I rejoice to say, are fellow-laborers with the period of apprenticeship to two years. They therefore, I rejoice to say, are fellow-laborers with the period of apprenticeship to two years. They therefore, I rejoice to say, are fellow-laborers with the period of apprenticeship to two years. They therefore, I rejoice to say, are fellow-laborers and brieklats, by the duced the period of apprenticeship to two years.

They therefore, I rejoice to say, are fellow-laborers and dramsheps.

They therefore, I rejoice to say, are fellow-laborers and dramsheps.

They therefore, them, good men, able men, men who have the confidence of the people, and who can have free access to the slaves, which you cannot have. Southern Methodism needs no abolition laborers here. She has the love of the people—better than that, thank God! she deserves that love; and 'the best of all is, God is with us.' Let us alone!

You shall let us alone! Northern Texas is not alone in this matter. Texas, at least on this question, is a unit. Sunsion, such as yours, cannot reach us, for we know that you are utterly ignorant word against slavery. In their Constitution they

they lack a Methodist preacher to pray for and preach to them; or, if need were, in the absence of a better, to lead them. May God, in mercy, avert cause the New York Christians are not agreed about Your brother, JAMES C. WILSON. Them: and so of them object to being reproved for that which they consider no sin. Surely, the lovers of the consider no sin. Surely, the lovers of dancing and the theatre have as good a claim that these amusements should not be assailed, as the Southern Christians have for silence in the matter of slavery; and if this sinful expediency is to prevail in regard to one branch of duty, the same rule must be applied to another and another, until, with their seven-fold shield of expediency, they fight the twelve apostles round,' and are vic-

torious over every moral obligation.

The truth is, the American Tract Society has ciety held its annual meeting, every possible influence, secular as well as religious, was invoked to any thing on certain subjects, because the Society have never expressed a wish that they should issue any specified tract or book. Why did they not wait any specified tract or book. Why did they not wait also, and a resolution expressing the sense of the meeting against the slave trade itself, was rejected But my object at this time is to call attention to another editorial article. The title of it is 'Ministerial Fearlessness.' I thought as I read some of

which religion and decency and sobriety had de-

manitarian gospel exalting itself in the very temple of God, requires and exhibits a profounder heroism an agency and depot in Biston. It comes to us stripthan that possessed by the noisiest reformer of the ped of its honor, its respectability and its practical Such is the first lesson inculcated by this religious religion, and asks the sons of the Pilgrims for their contributions and support in their guilty silence upon the greatest iniquity in the land. It has al-ready sent its agents South, and collected large sums of money, the price of its treachery to its Northern institution with Southern principles, and has a rightful claim for its support, for the service

it is doing to slavery. It is not wanted in Boston. In conclusion, we have only to say, that the sooner the American Tract Society abandons its silence on slavery, the better for the Society; and if they will not do this, the sooner the gentlemen whose name are paraded for its support abandon the Society, the better for those gentlemen. INQUIRER

From the New York Tribune,

WEST INDIA EMANCIPATION. It is not of mere material and financial matters 'This courage nerved Daniel to brave the wrath of the king, and John the Baptist to reprove Herod. That we are now to speak; but our purpose is to that we are now to speak; but our purpose is to remind our readers of the precise kind of 'ruin' And the ministry of our quieter times need it as well, which croakers and cravens, when Parliament was to resist a reformatory merality claiming to be the religion of Christ. A far braver heart is required to adhere to the simple, trite, but vital truths of God. they then alleged that the experiment would prove a earnest and persistent zeal, to save the individual and been fulfilled. Though ready, on fit occasion, to sifailure'; and to see how these prophecies have the nation, than is shown in hurling against opposers the fiercest invectives that ever came from the lips of economical clamors of the advocates of perpetual Such is the type of ministerial courage recomnended by the editor of this paper. When the dom at the outset of this controversy; untill judgslave-trade, with all its fiendish horrors, is in danger ment is entered against one or the other of the

Those who heard and read entempowaneously. rights as men or as Christians, -even to read the will now peruse, the prolific productions of the rights as men or as Christians,—even to read the word of God,—instead of attering one word for them, or against their oppressors, we are called upon to resist a reformatory morality, and a 'humanitarian gospel.' And all who 'remember those in bonds as bound with them,' are denounced as men to in the West Indies was mainly of four specific

who 'imagine their own morbid or malignant thoughts and feelings to be the thoughts and feelings of the Almighty One.'

I have not made these quotations in their literal

and crudities were denounced as either simpletons, fanaties, or incendiaries. They were placed under the social ban. They were scouted by political leaders. They were excommunicated from churches. They were expelled from colleges. In thousands of cases, their peaceable assemblages were dispersed by mobs. Their persons were insulted and assaulted. The dwellings of not a few were saeked or fired. Many of their printing presses were broken to pieces.

What is the response of the British Islands to these woeful predictions of five and twenty years ago? Not one drop of blood, not one riot, not optically ago? Not one drop of blood, not one riot, not optically ago? Not one drop of blood, not one riot, not optically ago? Not one drop of blood, not one riot, not optically ago? Not one drop of blood, not one riot, not optically ago? Not one drop of blood, not one riot, not optically ago? Not one drop of blood, not one riot, not optically ago? Sentiments—went through both houses of Parliament to pass a bill for making the slave trade a felony, which —so great was the revolution that had taken place in people's sentiments—went through both houses of Parliament without encountering one dissentient voice. That ended our share in the slave trade. With the exception of some tew capitalists employing the islands, in the days of slavery, ready to suppress anticipated insurrections, have not been seen in the Caribbean Archipelago for twenty years. Crimes of all grades have been steadily di-

judicious comments from the editor of that paper :

the twenty-fifth anniversary of the abolition of colonial slavery, as well as a condensed report of and indigo, but at sugar also. colonial slavery, as well as a condensed report of the eloquent speech of Mr George Thompson, and the remainder of the proceedings. The Clarkenwell News is the only paper in which the noble Lord's address is yet to be found in its entirety; and, coming from such a man, on such an occasion, and at the davanced period of his 83d year, it is an oratorical effusion well worth preserving. We cannot help taking exception to one part of it as being by far too apologetic, consistent with justice, of the pre-eminently guilty republic of the United States. We must also confess, that it was with some designed and indigo, but at sugar also.

It was said at the time that the supply of sugar from the most undoubted authority, that where they are well treated and proper wages are given, the supply of sugar in the district is not diminished by emancipation. Indeed, it was stated by the Marquis, there was one district in his government, he having been Governor of Jamaica, in which a two-fold greater produce of sugar had been made by free negrees than by slaves in former times. That I ad-We must also confess, that it was with some degree of disgust that we listened to the disingenuous suppressio veri—which, indeed, savored most strongly of the suggestio falsi—of the Hon. Amasa Walker, concerning the guilty land of his birth. No man knows better the criminal action, not merely of the States in their sovereign capacity, but of the Federal Republic in regard to the Fugitive Slave Law, and other slave-rivetting laws of the Union. He well knows that the boasted Union between North and South is and can be held together by nothing but the blood of the slave. Is the Christianity of America such a feeble thing that it could not cope with cotton at fourteen cents a pound, if its professors were really disposed to take up the Cross of Him who drove the buyers and selers out of the Temple? The meeting was inaugurated, and nearly carried out, by the London Emancipation Committee, but at the eleventh hour with respect to the community, in consequence of of feeling, it was conceived, and perhaps with strict (Hear, hear.) propriety, would have been out of place. The That many planters have suffered, that many will whole of the speeches will speedily be published in continue to suffer, is undeniable; and those particua pamphlet form, from the notes of Mr. Farmer, larly will suffer whose estates are under mortgage. hen our readers will find their perusal well worthy their attention.

The dwellings of not a few were sacked or fired. Many of their printing presses were broken to pieces, or thrown bodily into rivers. Some suffered imprisonment, banishment, and even death itself for opinion's sake. In that good time coming, when American slavery shall have passed away, our sons will read the record of these events with the same mingled incredulity and amazement with which we now peruse the history of the witcheraft delusions and hangings, and the Popish persecutions and roastings of our fathers.

was no fault of theirs, for it accomplished all that had at that time been proposed. It dealt with the question by penalties, and everybody knows that the profits of that infernal traffic were so great that a man might safely risk the loss of five or six vessels by scizure, provided he escaped with the seventh vessel. Finding that it was absolutely necessary that we should, for the first time, call the thing by its right mame, and that we should no longer shander trade by calling that a trade which was a crime, we treated it as it deserved—as an offence: and I had sions and hangings, and the Popus persons and hangings, and the Popus persons of our fathers.

What is the response of the British Islands to great satisfaction in prevailing on Parliament to pass a bill for making the slave trade a felony, which

years. Crimes of all grades have been steadily diminishing since the day on which the great boon same footing as the white in point of rights and was bestowed upon their population. Never were privileges, it is fit that we should for a moment stop was bestowed upon their population. Never were the physical wants of the negroes so well supplied as now. And it turns out to be the planters, instead of the slaves, who are 'unable to take care of themselves'! Since the latter ceased to be chattels, they have cultivated their manhood—the adults advancing in knowledge, the children flocking to the schools, and both old and young crowding the churches and chapels. Is a word, the mass of society is nearly as intelligent, and quite as virture and conduct that was not consistent with the public society is nearly as intelligent, and quite as virture and conduct that was not consistent with the public society. Never was any apprehension more complete. society is nearly as intelligent, and quite as virtuous as some of the States of the American Union.

Such is the counterfeit presentment of the predatal states of the American Union.

Such is the counterfeit presentment of the predatal states of the American Union.

Such is the counterfeit presentment of the predatal states of the American Union.

Such is the counterfeit presentment of the predatal states of the American Union.

Such is the counterfeit presentment of the predatal states of the American Union.

Such is the counterfeit presentment of the predatal states of the American Union. ous as some of the States of the American Union. Such is the counterfeit presentment of the predictions of 1834, and of the realities of 1859, Prophets and prognosticators of evil, North and South, now and then? allow us to take judgment against you on the four points we have enumerated, and we will then be ready to disuss with you the question, whether the chief end of man is to manufacture sugar and distil rum.

If alsified by the result. (Hear, hear.) On that day there was all over the West Indies, I venture to day there was all over the paces, uninterrupted by riot or debauchery. In that country, where nature provokes the passions, and where the stimulus of interpretation, whether the chief end of man is to manufacture sugar and distil rum. the contrary, the churches and chapels were filled. EMANCIPATION ANNIVERSARY IN LON.

Successions of congregations, one after another, frequented them, in order to testify their gratitude to God for the great boon which Providence had bestowed on them. (Cheers.) Those people, pious as the following interesting account of a celebration of the lat of August in London, prefaced by a few most the peace or act of intemperance was perceived. Then it was said, 'They will not work.' The result THE GREAT EMANCIPATION ANNIVERSARY.

We have devoted a considerable space to a verbatim report, specially taken for our paper, of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the admirable address of the veteran Lord Brougham, upon the twenty-fifth anniversary of the veteran Lord Brougham, upon the twenty-fifth anniversary of the veteran Lord Brougham, upon the twenty-fifth anniversary of the veteran Lord Brougham, upon the twenty-fifth anniversary of the veteran Lord Brougham, upon the vet

they were joined by the British and Foreign Anti-Slavery Society. Personally, we should have liked to have seen an especial expression of sympathy with the American Abolitionists, with whom the hearts ter should profit, for his wages are to be paid out of the American Abolitionists, with whom the hearts of many in Masic Hall upon that day beat strongly the gains of his master. The profits of the planter are the fund out of which his wages must be paid, solely a retrospective character in reference to our own colonies, and was devoted to a review of the results of emancipation there, such a manifestation and without abuse to the profit of the planter. (Hear, hear.)

That many planters have suffered, that many will It may be said, indeed, that it all depends upon that, and that those whose estates are not under mortgage are flourishing; but as a very great many The twenty-fifth anniversary of the abolition of slavery in the British Colonies was celebrated on Monday by a public meeting at the Music Hall, Store street, Bedford square, over which Lord by their advocacy of emancipation, and when I menbonds as bound with them, 'are deconnected as mone, who 'imagine their own morbid or maligness and feelings to be the thoughts and feelings to the Almighty One.

I have not made these quotations in their literal connection, as they are in the article quoted for the connection, as they are in the article quoted for the connection as they are in the article quoted for a spirit. And if the Messenger still circulates to spirit. A

· That on the twenty-fifth anniversary of the abo-'That on the twenty-nith anniversary of the audition of slavery in the British colonies, this meeting joyfully records its satisfaction in the retrospect of that great act of national justice and sound policy, and emphatically affirms that the emancipated population of those colonies have triumphantly vindicated their right to feed and the institute of the Act of Rman. right to freedom, and the justice of the Act of Emancipation, by the signal progress they have since made morally, religiously, and politically; and this meeting is of opinion that the great event now commemorated, and its results, should animate the hopes and encourage the efforts of the friends of freedom throughout the world, who are invited to mingle their congratulations with ours, that from the list of human inconsistencies and crimes has been obliterated for ever that of British colonial slavery.

Before speaking to the resolution, he defended himself against any who might say he ought not to be present at such a meeting. He would not have been there to engage in any thing of a party nature, but the question of slavery was not a party question in this country. (Hear, hear.) And he believed also that the planters were themselves convinced of the good results of emancipation. He had not arrived at the convictions he entertained from his experience in Barbadoes only, but had carefully examined the subject in the Southern States of America, in Cuba, and in the other colonies of the West Indies. The results of his inquiries he had embodied in a letter to Mr. Lewis Tappan, of New York, and having fortified his opinion since, was prepared to stand by every thing he had said. There could be no doubt in the minds of any who examined the subject, that slave labor was much dearer than free labor. (Hear, hear.) It only required that England should prove this to be so in all the West India Islands to make emancipationists of the Southern States of America. Hitherto we had not performed our duty to the West Indies, nor to the principle of freedom. (Hear, hear.) The good results of emancipation on the social condition of the people, it was not denied by anybody in the West Indies, had been very great. In Barbadoes the progress was especially marked. He knew of no people anywhere, of the laboring class, who had done so much as the people of Barba-does had done for the education of their children, and the results were seen to be of the most gratifying character in the social habits and mental acquirements of the people. The Governor quoted a num-ber of statistics to prove this, and then proceeded to remark upon the vicious tenure of land, which was the real cause of much of the want of material prosperity complained of. It was only a monthly tenure, and the tenant was frequently compelled to leave his growing crops, and take for them the valuation of the proprietor; and if he gave notice to leave, he sterified his crops altogether. (Hear, hear.) If he were the proprietor of a sugar estate, the first thing he would do would be to set apart the third of that land, of which he would give them as good a tenure as he had himself, if they desired to settle upon it. He would encourage them to grow canes upon the estate. That common sense view of the case had not been taken. Their plan should be to induce the people on their own account to attend t the cultivation of sugar. (Cheers.)

Mr. George Thompson rose amidst loud applause.

which having subsided, he said that it wou

work of supererogation to add a syllable to the very luminous speech of his Excellency. The argumen on that branch of the question was impregnable, but if it were not so, they were not there to celebrate the triumph of any dogma of political economy, so much as to congratulate one another-the country, the Queen, and mankind at large-upon the extir pation of one of the most heinous crimes ever perpetrated by man upon his fellow. The question never been in this country, in the days when public never been in this country, in the days when public feeling rose so high as to sweep away the dams which previously impeded the progress of the abo-litionists, a question simply of labor, or of the mate-rial prosperity of the colonies; the sympathies of the friends of the slave were not confined within the circumference of a sugar hogshead; it was not so much a question of giving free labor to the planter, as of giving freedom to the slave. (Loud cheers.) The argument drawn from political economy had been settled long, long before. Adam Smith, Say, and a host of others had demonstrated that, with reference to sugar growing, as to every other human occupation, free labor was better than forced, and human nature and experience alike taught that kind treatment and equitable remuneration were better than coercion and the lash. (Cheers.) But even should our political economy be false—should the plantations of the West Indies fall into decay; even should planters and managers have to lea properties, and seek in other regions profitable occu-pation, the principle on which the anti-slavery cause was based would stand unshaken, for that principle was that emancipation from bondage was the right of the slave, and that his enslavement was a crime to be abolished, not an evil to be mitigated, or an institution to be perpetuated for profit and aggrandizement. (Applause.) Mr. Thompson then related the interesting narrative of the life of Clarkson, in whose mind the germ of the principle of abolition first had birth, the subsequent labors of Grey, Lansdowne, Grenville, Holland, Pitt, Burke, Fox, and Braugham bringing the history down to the Landowne, Grenville, Holland, Pitt, Barke, Fox, and Brougham, bringing the history down to the year 1833, when the Emancipation Act was passed. Having quoted Mr. Buxton's earnest advice to the negroes to the pursuit of a pacific and exemplary course of conduct in a state of freedom, he said—This was counsel worthy of a Christian Statesman. Was it given in vain? Did the negroes to whom it was offered in straigs to touching accept and set was offered in strains so touching accept and act upon it? Did they justify either the honest appreon it? Did they justify either the honest appre-asions of their timid friends, or the affected fears hensions of their timid Irienas, or the allected interested alarmists who sought to scare the nation from its duty? History answers the question. Her scroll extends over twenty-five years. She has recorded the events of the 1st of August, 1834, when, according to the title of the Act, slavery was abolished throughout the British colonies. History has also recorded the events of the 1st of August, 1838, when the unjust, unnecessary, and cruel system of apprenticeship was prematurely brought to an end. (Cheers.)

Lord BROUGHAM: I omitted to notice in my remarks the fact that the 1st of August is also the anniversary of the accession of the House of Brunswick to the throne of these realms, by which we were sared from religious thraldom and arbitrary power. (Loud and prolonged cheers.)

Mr. Thompson.—The annals of our race would be Mr. Thompson.—The annuls of our race would be searched in vain for a parallel instance of a transition so sudden and complete from slavery to freedom, so undisfigured by any abuse of the power which liberty bestows. (Prolonged cheers.) What are they now? They are free men, exercising the liberty, the rights, and the privileges and power of free men. Have they abused their liberty to the destruction or injury of their former oppressors? Have they relapsed into barbarism and the usual vices and slothfulness of barbarians? Have they slighted or

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Mr. Thompson sat down amidst loud and repeated The Rev. W. G. BARRETT, who had been for sev

eral years a missionary in British Guiana, said that on the 1st of August, 1834, he commenced a succession of services, and from six o'clock in the morning to six in the evening, without any intermission, he was engaged in speaking to this emancipated people. When the negroes in the West Indies received this great boon, they were willing to bury all the injuries of the past, and to unite in singing with one theart, as they did with one voice, 'Let us sing unto the Lord, for he hath done great things for us, whereof we are glad.' Had the conduct of the planters been as forbearing as that of the slaves was forgiving, and their administration as wise as the cause of the negro was just, there would have been none of those heartburnings of which they were perpetually reading, both in the Colonial and in the English press. Mr. Barrett then read an extract from a speech of Count Montalembert in the French Chamber of Peers, bearing on the abolition of slavery in the West Indies. The passage which, throughout, was very eloquent and striking, concluded by characterizing the abolition of slavery in the British possessions as ' the most delightful spectacle and the most blessed revolution which the 19th century had presented to man.' He would say one word with respect to British Guiana. Mr. Hincks had fallen, he thought, into some slight mistake. He had said there had been a slight retrogression in the condition of the colony of British Guiana since the abolition of slavery. From having been so long in the colony he could say that, so far from there being any retrogression, there could be no doubt that it would bear fair comparison, even with Jamaica, or the island of Barbadoes. The fact was, that in British Guiana the emancipated slaves had become larger occupiers of land than those of any other colony. There were, by both canals, and along the banks of the Essequibo, large estates which had been abandoned in consequence of the inability of their proprietors to pay for labor. The negroes had, in many cases, united in numbers of, in some instances, 100 or 200, put their money together to buy these estates. Some of these estates were seven, eight, nine, or even ten thousand acres in extent. They had got them under cultivation, occasionally employing the same white manager to conduct it, under whom they had white manager to conduct it, under whom they had toiled in bondage. He would just notice the remark which had been made by Mr. Thompson with respect to the self-supporting character of some of their missions. He (Mr. Barrett) was in British Guiana several years, and never received a farthing from any missionary society whatever. He was the minister of a large congregation entirely of negroes. His wife was the only white woman among them, yet they supported him comfortably, and when she was ill, they, without any solicitation at all, raised a money, in order to enable him to make a tour for the benefit of her health. He was happy, he said, to throw in this humble contribution to the great cause of humanity and freedom in which they all labored—some, like their noble chairman, with high and distinguished honor, and others, like himself, humbly awaiting the approval of Him who would give to all the ample reward of their labors. (Loud cheers.)

The Hon, AMASA WALKER, formerly Secretary of State for Massachusetts, moved the second resolu

· That while this meeting deeply deplores the fact that slavery is still maintained by various civilized nations, and that the slave trade, with all its horrors, is still prosecuted in contravention of treaties, and in defiance of all attempts for its suppression, it rejoices that in different parts of Europe, and in the United States of America, there are societies zealously engaged in promoting the extinction of these iniquities, and would cordially wish them "God speed."

Mr. WALKER said he felt great pleasure in uniting with England in the commemoration of a day which had emancipated 800,000 human beings—a day which had reflected high honor upon England, and which was a cause of rejoicing to all mankind. He rejoiced to have such an opportunity, on behalf of three millions and a half of his fellow-ereatures, to return his sincere thanks to the chairman, and all who took an interest in the cause of emancipation. Ever since he could remember, the name of Lord Brougham had been associated with the cause of freedom. They would ask him what was the prospect of emancipation in the United States would be deeply gratifying to him if he could tell them that the day was dawning; that they hoped soon to have another 1st of August to celebrate. Lord BROUGHAM: It should be the 4th of July.

Mr. WALKER: They also had thought that that should be the day. He was sorry to say he could give no such account. He would not, from pride of country, come there to present any thing in a false light. To the question, what is the prospect of emancipation? he must say there was none. Why? because cotton was 14 cents a pound. (Laughter.)
They would give that for it, and so would all the
markets of the world. The consequence was this,
it had the protection, in such a price, of being 150 per cent. higher, in proportion to the labor it costs than other agricultural productions. The demand for slave labor was increased, the price of slaves rose, and the prospect of emancipation declined. It rose and fell with the price current. As long ago as 1852, the legislature of Virginia came within a very few votes of abolishing slavery. Why? Because the slaves were at very low prices. They might depend upon it that 14 cents a pound was a very powerful lens, and planters had looked through it till they saw that slavery was the corner stone of republican ism, and they had even discovered that it was a divine institution. (Laughter.) Planters looking through it had made out that the slave trade was the noblest missionary enterprise in the world (Laughter.) The American and the English were one family, having a common origin, speaking common language, and, thanks be to God, having common destiny too. Slavery could not be crushed out in England and sustained in America, but the abolitionists of both countries must stand shoulder to shoulder in the great contest for freedom.

Lord BROUGHAN rose and stated that he was obliged to return to the House of Lords. The last speaker, he said, had alluded to the opinion held among the pro-slavery party in America as to the antiquity of the institution; but he (Lord B.) knew of one far older, not much worse, and very much connected with slavery. It was murder; for the first man that was born into the world murdered the second. (Cheers.) He would only address them in the words used by a He would only address them in the words used by a great Roman orator to a great Roman soldier :—

Depend upon it, your fortune has nothing more propitious than that it gives you the power, and your nature has nothing more excellent than to give you the will, to promote the security and the happiness of millions.' (Cheers.)

The noble lord then left the hall, the whole assem- FIRST OF AUGUST AT POUGHKEEPSIE. standing up, and cheering warmly. Dr. Hodgkin then took the chair, and presided

over the concluding business of the meeting. Mr. WASHINGTON WILKS, in seconding the resolu tion, paid an elegant tribute to the noble abolition-ists of America, William Lloyd Garrison, Wendell Phillips, Henry Clarke Wright, Maria Weston Chapman, Lucretia Mott, Abby Kelley Foster, and

He said he was anxious that this celebration of a great epoch in the history of Britain and of mankind should not simply minister to our national pride, but should always stimulate us to the discharge of present duty. It was unhappily necessary, in the first place, to maintain what had been achieved, and to prevent the revival, under whatever flag or whatever disguise, of the atrocious traffic in human beings. (Hear, hear.) But slavery was a perpetu-ation, a daily repetition, of the horrors of the slave-trade—and slavery was, as they had heard, a material institution in a country not less English than their own. They must not rest while the tongue of Shakspeare and Milton contained the words 'slave' as descriptive of a still existing fact. (Cheers.)
It would be a shame if this English celebration passed off without a word of honor to the names, and encouragement to the labors, of those noble men and and his associates had been stigmatised as un-Christian, but he ventured to say, as there was no denial of Christ like that of holding in bondage those He had died to free, so there could be no faith more orthodox, no lives more holy, than those of the martyr spirits who held nothing dear to them so that they might preach the gospel of negro liberation. (Loud

The resolution was put, and carried unanimously Mr. Stephen Bourne proposed, and the Rev. W H. Bonner seconded, a vote of thanks to the noble lord, which was carried unanimously, as also one to his successor to the chair, Dr. Hodgkin, and the proceedings terminated.

THE FIRST OF AUGUST JUBILEE.

On Monday last was celebrated one of the noblest and nurest victories ever achieved by any nation in and purest victories ever achieved by Mandata and a superstruction and the destruction, root and branch, of the upas-tree of slavery in the British colonies, which for centuries had cast In the evening, Mr. Watkins delivered another administration. the twenty-fifth anniversary, or semi-jubilee of Negro Emancipation. The speakers were appropriate—they were Henry Lord Brougham, the almost sole surviving member of that illustrious band of philansurviving mem thropists, who during the last sixty years have been of an outcast race; George Thompson, not better fantastic toe.'
known in England than in the United States, and Altogether the affair was decidedly creditable to inalicnable rights of man, without reference to caste, or color, or clime; his Excellency Governor Hincks, to their affections.—Poughkeepsie Eagle. the Queen's representative in one of the largest and most flourishing of the emancipated Colonies; and the Hon. Amasa Walker, late Secretary of State for Massachusetts, the friend, and for nearly thirty years, the fellow-haborer of the Clarkson of America, William Lloyd Garrison. Having named the orators of the day, we need scarcely say the addresses Indies, and to pray for the emancipation of the bondmen of the United States; at a later hour, a

were as appropriate as the occasion and the men.

The historical illustrations adduced at the meeting went back to the spring-head of those waters of sympathy, which, gathering during more than twenthe traffic in slaves carried on between the coast of Africa and the human-flesh shambles of the West Indies. Honor to whom honor is due. The death-less glory acquired by England when she extinguished the slave-trade was justly ascribed by Mr. George Thompson to the 'thought that came into the mind of Clarkson, when he sat disconsolate on the turf by of Clarkson, when he sat disconsiste on the turn by the way-side, and as he mused conceived the idea of people from the storm until the eloquent speaker the way-side, and as he mused conceived the idea of people from the storm until the eloquent speaker could finish his oration; but although meetingredeeming a Continent from the ravages of the manpirate. Who would not rather be parent of that thought, than of that which led Columbus to pass all around, no house was offered—no door was open-Pillars of Hercules? With reverence we may apply in this connexion the well-known lines,

"Twas great to speak a world from nought,

It was a grievous error on the part of those who accomplished the abolition of the slave-trade, that they did not also at the same time abolish slavery handsome grove belonging to Col. Prince, and every they did not also at the same time about 1 states in the parent of the former. Itself, the latter being the parent of the former. For some years the pleasant dream was indulged that slavery would die out. Die out! Yes, and so it ers. The Advertiser says: would have done, as the slavery of the aboriginal Caribs died out, by the extermination of the entire race, under the murderous effects of a remorseless bondage. In this way negro slavery was discovered to be dying out, and then the Abolitionists, with equal simplicity, thought of 'mitigation,' and of a view to their ultimate emancipation,' and then of restraining the master by mild resolutions in the House of Commons, and gentle expostulations from the circumlocution office. All such measures were the circumlocution office. All such measures were but like goading a hungry tiger with a toasting-but have done, as the slavery of the aboriginal but like goading a hungry tiger with a toasting-fork, while he helds the bleating kid between his ferocious jaws. Plantation despotism only became more rampant, cruelty more devilish, and persecution more malignant than ever. The visions of the philanthropists faded. The impotence, not to say olly, of their schemes became apparent; but still knew not what to do At length Elizabeth Heyrick-may her name be long remembered and honored !--sent forth the cry 'immediate,' no 'gradual' emancipation, and then a voice from the 'immediate,' not capital of Scotland was heard, uttered through the lips of Andrew Thomson, 'Fiat justitia, ruat colum,' and the people echoed as with the heart of one man, ruin should ensue, let justice prevail. Justice did prevail, and, as was observed at the late meeting, the annals of the human race would be searched in vain for a parallel instance of a change so sudden and complete, yet so undisfigured by the abuse of that power which liberty bestows. In Antigua, where, with sound policy and wise foresight, the apprenticeship system was repudiated, thirty thousand slaves became absolutely free in an instant; yet neither at the moment, nor afterwards, were any military precautions needed; and when Christmas came—usually a scene of riot as well as of recreation, requiring, for thirty years previously, the proclamation of martial law during the holidays, the observance of that custom was omitted, and neither on that island, nor in any other colony, was there a single breach of the peace. We perceive with satisfaction that one of the speakers, on Monday, expressed the deep thankfulness which all friends of the negro should feel to those Christian ministrs and teachers who did so much, not only to prepare the slaves for the just appreciation and right u of their freedom. but so much afterwards, not only to advance their moral condition, but to defend their civil rights and

promote their temporal prosperity.

It was well that slavery was abolished when it was and as it was. While we celebrate the good which has been secured, we should not forget the evils plantation slaves is enviable! which have been prevented, nor the dire calamities which have been happily averted. Had slavery continued, no rational man can doubt there would have been disaffection, conspiracy, revolt, the destruction of property, and the wasteful effusion of blood. An justice, all but too long delayed, saved both masters and bondmen from these the certain consequences of long continued oppression; and instead, we have a happy retrospect of joy, peace, content-ment, willing industry, anconstrained obedience to the law, and the most fervent loyalty to the Sov-

We had intended to deduce from the contemplation of the past, the duties and obligations which may be its pretensions, which contemplates or sug devolve upon us for the future, but we have space gests the removal of any considerable portion of the only for a concluding remark. Being ourselves now exempt from the stigma and criminality of the slavetrade and slavery, and possessing such abundant evi-dence of the advantages as well as justice of the measures we have adopted, we should exert the influence which our character, position, and means supply, to induce other nations to copy our example.
Millions yet groan in the house of bondage. Africa
is still the hunting ground of the man-stealer. The Millions yet groan in the house of bondage. Africa is still the hunting ground of the man-stealer. The unspeakable horrors of the Middle Passage still cry to Heaven for vengeance. Let us, then, become zealous co-workers with all, in every land, who are striving to achieve results similar to those which have crowned our own struggles, and let us spread the principles of impartial liberty, till the slave-

The twenty-first anniversary of the emancipation of the slaves in the British West Indies was celebrated by the colored people of the river counties, in this city on Monday last with appropriate honors. The attendance did not appear to as last year, although very respectable, and we pre-sume most of the State was represented. Men, wo men and children, all dressed in holiday attire, and a fair proportion in a style to rival the most aristo-cratic lashionables of the day. Throughout the en-tire mass prevailed a staid dignity and genteel bearing and manner which proved that they duly appre-ciated their position on the occasion, and knew how to honor it.

At eleven o'clock, a procession was formed, which, headed by Flokton's Band, and, under direction of the marshals, proceeded to the river to receive the visitors from abroad by the cars and boats. Here there was a delay until half-past twelve o'clock, when a new procession was formed, which marched to Fox's Grove, where a platform, seats, &c., had been prepared, and a large crowd had gathered to witness the exercises.

After the officers of the day had taken their seats

on the platform, the exercises opened with music by Flokton's Band, then followed prayer by the Rev. B.

M. Davis, a colored minister of New York, and more music. J. Holland Townsend, President of the day, then delivered the opening address in a spirited and eloquent style. Wm. Strong, of Newark, was next introduced, and gave a short and stirring address in favor of the freedom and rights of the colored race, in which he gave a tremendous thrust at President Buchanan, and Mr. Chief Justice Taney and the infamous doctrines he has dared to proclaim before an intelligent people. William J. Watkins, of Rochester, selected as orator of the day, then took the stand, and delivered one of the most able and eloquent addresses ever made on such an occasion, set-ting forth the wrongs the blacks had suffered, and the rights to which they were entitled as much as other men. He also pointed out who were their enemies, gave a history of emancipation, and set forth the

took part in the exercises were colored men of full At the conclusion of Mr. Watkins' address, a reso lution against colonization, presented by the Rev. W. H. Butler, but opposed by Mr. Johnson, was

plans he would propose for the future. All who

its withering and deadly shadow over successive gen- dress on the same subject, and to the same effect, erations of men. The day was appropriate-it was that was listened to by a large audience in the Uni-

We learn that there was also a colored ball in the wont to hold senates captive, while they consecrated evening at Miller's Hall, at which there was a large the loftiest eloquence to the vindication of the rights attendance of those who wished to 'trip the light

known in England than in the United States, and wherever the battle of human freedom is to be fought, and who on this occasion made a speech of surpassing eloquence, basing his arguments against slavery, not on the low, grovelling ground of commercial interests, but on the eternal principle of the movement of all who assembled to honor the day so dear

At Geneva, the colored people led off in an ol servance of the day. Guns were fired and bells rung at day-break; at 5 a. m. there was a meeting to offer Indies, and to pray for the emancipation of the bondmen of the United States; at a later hour, a procession marched to inspiring music through the streets to the beautiful grove where the anniversary exercises were held. Frederick Douglass presided, years, at least, with resistless force, swept away traffic in slaves carried on between the coast of were sung. The great attraction of the day was the oration of the Rev. Dr. Cheever, of New York, which, unfortunately, was broken off in the middle by a shower of rain. The correspondent of the Tribune

' An appeal was made for a church to shelter the ed; and so the assembly sought protection in private houses and public hotels.'

At Sandwich, Canada West, the day was celebrated, says the Detroit Advertiser, by seven thousand colored people, most of them refugees from American slavery. The celebration was held in the

' Among those who seemed to be contented and a helping hand.
All of the participants in the festivities

well and comfortably dressed, and looked as though they had plenty to eat and drink. We never saw a gathering of any kind, as large as the one at Sandwich yesterday, where more decorum was observed. The day's pleasure closed with several balls at Windsor and in this city.'

# The Liberator. BOSTON, AUGUST 26, 1859.

NEW ENGLAND CONVENTION OF COL-ORED CITIZENS.

To the exclusion of much other matter, and with some inconvenience, yet with great pleasure, we have devoted the last page of the Liberator, for two successive numbers, to a repers of the proceedings of the Convention of Colored Cismens, washered from various parts of New England, and held in this city on

the first and second days of August.

The intelligent, dignified and enterly manner in which those proceedings were conducted throughout, won for the Convention the warm commendation of the daily press; and the general ampearance of the assembly, on the score of dress, taster and good behavior, compared favorably with any public gathering ever held in Boston. Yet these are the people who, by a certain class of white traducers, are scoffed at as 'an inferior race,' and 'inempable of taking care of themselves' in a state of freedom; may, as occupying a position, in comparison with which, that of the

It will be seen that the Confermion took strong ground against every scheme of expatriation to Africa, whether for colonization, civilization, or any other purposes-regarding this as 'native land,' clinging to and cherishing it with the same tenacity and affection for which those of a white complexion are characterized. There can be no objection to any colored man,-self-prompted, or stimulated by a desire to better his condition if he can, or really animated by a missionary spirit,-going to Africa; but any scheme, however innocent upon its face, or whatever colored people of this country to the African coast, on account of their complexion or condition, is to be regarded as 'evil, only evil, and that continually. and treated accordingly.

We do not see in the proceedings of the Convention that distinct recognition and grateful appreciation o the Anti-Slavery movement which the occasion naturally suggested, and which might have been justly expected; for it is that movement which has made the holding of such a Convention, under such cheering circumstances, possible—which has given the death-blow to the Colonization crusade—which has done much for the extirpation of colorphobia-which trade and slavery cease to be the scandal of religion, the First of August celebration in Florence, Mass. It the reproach of nations, and the scourges of the human race.—Lendon Morning Advertiser, Aug. 3.

THE RIGHT TESTIMONY.

Among the resolutions adopted at the Vearly Meeting of the Friends of Progress, held at Waterloo, N. Y., were the following :-

Whereas, there can be no right more sacred, per fect and self-evident than the right of every human being to the undisputed possession and control of his or her own person; and whereas, in fact, this selfcondition of all moral, social and religious duties and responsibilities, which can in any wise attach to man or grow out of human existence : therefore, Resolved, That we recognize in American slavery

and most precious of all human rights to four millions of men and women, and their unborn posterity, the most stupendous, glaring and shocking abomination which obstructs the pathway of human progress, and that, therefore, the abolition of slavery ranks first and preëminent among all the reformatory movements of the age, and that we pledge to it our deepest interest and most earnest devotion.

Resolved, That the fact that the American slave system has existed for more than two hundred years, in the presence of American Christianity, and on terms of concord with it, demonstrates very clearly that such Christianity has its basis in the pride and itly insinuates, must be answered in accordance with avarice of the American people, rather than in any the wishes and policy of the Boston Society. Some authorized expression of the eternal will and wisdom of these questions concern the financial and economiof God.

which approves and authorizes the wild and guilty blackest atheism.

country, and professing as its object 'vital godliness and sound morality,' might naturally be expected to record its testimony in positive and stringent condemnation of the gross and scandalous enormity of craftily and dishonestly administered, often favoring degrading man to a brute, and of making merchan- popular sin, often using suppression, reservation and disc of the image of God; and that the fact that that misrepresentation of truth in the advocacy of its Society does not so condemn slavery, but, on the dogmas, sometimes uttering direct untruths, always, contrary, employs its mighty energies and opportuni- from the formation of the Society to the middle of the ties in shielding the system from rebuke, in suppres- year 1858, (a period including its early indepensing free discussion, thereby fostering and perpetuat- dent existence as well as its auxiliary relation to the ing that which John Wesley characterized as the National Society,) acting, by its guilty silence, as one vilest system that ever saw the sun, justly brands of the main bulwarks of slavery, and, since that peit before God and the world as a stupendous sham; riod, manifestly pursuing a time serving policy, laits 'vital godliness and sound morality' a delusion boring to seem to oppose slavery, in the hope of thereand a spare to be shunned and denounced by every one who would preserve his conscience unstained by it, and preserving the alliance of those among its innocent blood. Resolved, That the members of this meeting of the

Friends of Human Progress,' while they deeply sympathize with the noble men of Ohio, now sufferto God to tame submission to a most wicked law be mentioned the breaking of its spontaneous, delibeagainst humanity, recognize a necessary link in the rate, and oft-repeated pledges to the National Sociechain of events by which the people of the North ty, of 'avoiding all attempts at any rival movements. shall be brought to see that their own liberties are (See p. 3 of 'Address of the Executive Committee, held in peril, and must fall or flourish with those of issued from the 'Tract House, 28 Cornhill, Boston, the sable race, who are declared to have no rights July 22d, 1858.') Here are three of its rival move that white men are bound to respect.'

Resolved, That what is popularly called prejudice

#### CHRISTIAN ANTI-SLAVERY CONVEN-TION.

fortnight since :-

1. Resolved, That the natural law, giving to every is necessary to cherish and protect life, obtain knowl- in size, style and general appearance as the 'Ameried will of God.

lyzing the moral faculties, shutting out the light of senger, though this was praised, and announced as truth from the understanding, and compelling them still to be circulated from the Boston Office, in the to drag out an earthly existence amidst the gloom and . Address of the Executive Committee, above men-

no authority to violate the will of God by depriving by partial statement of it, by misrepresentation of it, no right upon slave-catchers to capture or enslave, open. And it has not only always swerved from the duty to re-capture or re-enslave men, nor did they impose of direct and thorough opposition to slavery, but it has, upon any person the duty to submit to such capture of late, made the false pretence of opposing slavery, or enslavement; nor is the law of God, nor the ina- which the National Society never did, and it has allienable rights of man, changed or modified by such so published and circulated a pro-slavery book, enhungry clothe the naked, protect and defend the rights | tional Society refused to publish. and liberties of ourselves and fellow-men, impaired or changed by the enactment.

our State, and the liberties of our people.

slavery of other States.

may speedily deliver them that are in bonds.

acter, and unless repented of, should be punished by ly been through most of the years since. excommunication in the person of any church member guilty of the crime against humanity and God: that this Convention do therefore approve of the act of excision passed recently by the Market Street Bap- of this popular magazine is out, and presents the foltist Church of Zanesville, Muskingum county, against lowing table of contents :- The Life and Works of a member, who, in the capacity of Deputy U. S. Mar- Ary Scheffer; A Visit to Martha's Vineyard; Ocshal, restored a fugitive to his claimant in Virginia.

Wellington Rescuers, in patiently suffering a long stitutional Fugitive Slave Act, not accepting deliverand weaken the moral effect of their act and testi- 'excellently well,' and the number of its readers, we mony, and finally triumphing over the Government, are glad to know, largely increases with every issue. and gaining a release honorable to themselves, but disgraceful to their prosecutors, and humiliating to the Slave Power, meets our hearty commendation, quent speech delivered by CHARLES C. BURLEIGH at

THE RIVAL TRACT SOCIETIES.

Branch' of the American Tract Society, and the appeals made, through various channels, to the churches of New England to continue their support of the Na tional Institution, have caused the Independent (either spontaneously, or by special confidential request of the managers of the Boston Society,) to make a special ownership is plainly the essential and fundamental plea in behalf of the rival movement carried on by the latter association. The Independent calls the American Tract Society a traitorous and cowardly apostacy'-intimates that their proceedings in the establishment of a ' New England Branch' have been tricky in its bold and blasphemous denial of this original and dishonest, and suspects that their movemen will be widely repudiated by the churches of New England. Perhaps it will be so repudiated; perhaps, on the other hand, it will be supported by a very large majority of the friends of the Tract cause, in those churches and out of them; and it may be that the amount of probability belonging to this second . perhaps' was the efficient cause which brought out (either spontaneously, or by official, confidential suggestion) the editorial article in the Independent, of

which we are speaking. This article asks a series of questions, nine number, which it does not answer, but which, it taccal policy of the two associations, following an inge-Resolved, That any religion, theology or God, nious method by which the Boston Society has long sought to divert public attention from the defective fantasy that man can hold property in man, is a reli- and vicious elements of its moral character; and this gion, theology and God derived from all the baser ele- it must be admitted, is a skilful bait for New England ments of human nature, and should be scouted as the men. Our purpose now is to reply to those among thes questions which are designed to insinuate, and to as Resolved. That the American Tract Society representing, as it does, the evangelical religion of this tegrity and trustworthiness of the Boston Society. sume as points undisputed and indisputable, the in Question 4. 'Has it not always been wisely and

faithfully administered?" Answer. No! It has, in many particulars, been

by averting the just reproach that it does not oppose members who have been converted by the abolition-Question 5. 'Is it not as trustworthy as ever?'

Answer. No! It has given much new evidence of ing in prison in Cleveland, for preferring obedience dishonesty within the last two years, among which may ments, made in direct violation of this pledge :-

1. In the beginning of the present year, only against color has its complete explanation and solu- months after the pledge above recorded, and while the tion in the wrong and oppression which the white Boston Society was still auxiliary to the national race have heaped upon the black race, and not in mere one, (though its managers had planned the separation difference of color; and that prejudice will cease which afterwards took place,) the Boston Secretary from the hearts when injustice and wrong shall de- craftily held meetings at Hartford and other places part from the practices of the American people to- a week or ten days in advance of the regular time for wards the colored inhabitants of our country and the the meetings of the auxiliaries of the National Society there established, advertising them as meetings of the · American Tract Society,' and then forming auxiliaries to the Boston Society. 2. The Boston Society has established a rival Trace

The following are the resolutions adopted by the Office in New York, 348 Broadway, under the manabove-named body, which met in Columbus, Ohio, a agement of Rev. Isaac Warren, 'Secretary for New

3. The Boston Society has established a rival monthhuman being the right to live, to that liberty which ly newspaper, called 'The Tract Journal,' (the same edge and prepare for heaven, is but the clearly reveal- can Messenger,' the organ of the National Society,) which they publish simultaneously in Boston and 2. That to enslave innecent men and women, para- New York, and try to introduce in place of the 'Mes-

4. That governments are constituted among men to worthy of public confidence. It has many times secure the enjoyment of human rights, and they hold misled its readers, both by the suppression of truth, the humblest individual of his liberty; that Congress, and by assertions directly conflicting with it; all which in passing the Fugitive Slave Act of 1850, conferred we could show in the Independent, if its columns were enactments, nor are our Christian duties to feed the titled 'Scriptural Duties of Masters,' which the Na-

The National \*American Tract Society ' has been steadily pro-slavery from beginning to end, exactly 5. That said Fugitive Slave Act does not command following the original Boston Society, which was formthat which is right, nor does it forbid that which is ed several years earlier, but which took the position of wrong-it comes within no description of law, and an auxiliary in 1825, and continued it until the prespossesses no essential element of law; it is an asser- ent year. The Boston Society was founded by pertion of the will of the slaveholders, and not the will sons who were utterly and absolutely indifferent t of God; it is the mandate of despotism, and not the slavery, and who had not the slightest disposition to statute or the Law of a Christian people; to maintain disturb the Church by the introduction of that subit is to uphold slavery in its worst and most revolting ject. They let slavery alone, with perfect unanimity, features-to permit its enforcement on the soil of Ohio while they were an independent body; with perfect constitutes a surrender of the rights and dignity of unanimity they combined with the National Society in letting it alone from 1825 until the last two or 6. That, irrespective of political organizations, we three years; but, during the last named period, a will vote for no man for office who hesitates to assert, party in the Boston Society, feeling the pressure of and to the extent of his religious, moral and polit- charges made against them by abolitionists, and hoping, ical influence, maintain the right of our State and by time-serving concessions, to retain the member its people to be entirely lustrated and exempt from ship, the money and the influence of those churchthe expense, the guilt and disgrace of supporting the members who had been awakened by the abolitionists to the guilt of slavery, have been urging their breth-7. Resolved, That it is the duty of Christians and ren towards a seeming to discharge the duty of lifting of Christian ministers to bear faithful testimony up their voice against that sin. This party has now against the sin of slavery, ecclesiastically, socially gained the control of the Boston Society, and it is and politically, through the pulpit and the religious diligently discharging its function of pretending to do press, and to carry the wrongs of the oppressed to its duty of rebuking slavery; but, in holding this pothe Throne of Grace in importunate prayer, that God sition, it differs, not only from the abolitionists, wh do the work which it falsely pretends to do, but 8. Resolved, That to have any voluntary agency, from the original Boston Society, which was a official or otherwise, in the recapture or rendition of thoroughly and practically pro-slavery before joining a fugitive slave, is incompatible with Christian char- the New York one as both of them have unanimous Will the Independent please copy?

THE ATLANTIC MONTHLY. The September number tober to May; The Eleusinia; The Minister's Woo-9. Resolved, That the example of the Oberlin ing; Once and Now; A Trip to Cula; Zelma's Yow; The Murder of the Innocents; My Double, imprisonment for their noble disregard of the uncon- and how He undid Me; The Singer; The Professor at the Breakfast Table; Reviews and Literary No ance on any terms that would compromise principle tices. The high character of the Monthly is sustained

We shall publish, next week, the able and elo

LETTER FROM ST. LOUIS.

Sr. Louis, August, 1850.
We, who know the value of the freedom of speni the freedom of the press, and the freedom to spe negroes according to law, have been wenderfully at negroes according ified and improved, and our hearts have been make glad by sundry and divers manifestations and adveglad by sunury and along within the last few din We were greatly afraid that the notorious aboling ist, Dr. Doy, who was on trial at St. Joseph for the ist, Dr. Doy, who his master, would escape judge ticing a slave from his master, would escape judge because he had never been in Missouri, and the g because he had never been in Kansas; but the jun took an enlightened view of the case, made it the own, and seeing that they were in danger of langer own, and seeing that Dr. Doy escaped, patriotically a solved to make an example of him, and whether he had ever been in Missouri or not, to take that fact for granted, and find him guilty. Thus justice was done and the sanctions of the law enforced. We wen however, greatly exasperated by the cowardly at a a few abolition poltroons, who stole into that the got into the jail, and set the convict doctor at libert This outrage must be avenged.

Last Saturday, an English gentleman, who does seem to be acquainted with our law, nor the gening our peculiar institution, announced, through the daily papers, that on Monday evening he would deliver a lecture at Wyman's Hall, on the subject of emancipation in the British dominions. Now, then is not so generous, hospitable or forbeating people a earth as the slaveholders; but this was more than to could endure. We appeal to the world if we should permit such a lecture. Read the advertisement, and Next Monday evening, Aug. 1st, being the un.

versary of emancipation in the British dom address will be delivered on the subject (with primission of the Mayor) by Philip P. Carpenter, in the Museum Hall, Market street, opposite the Continuous, at 8 o'clock, P. M. Admission free X. Collection.

Forbearance had evidently ceased to be a virtue so we sent this same Mr. Philip P. Carpente. through the Missouri Republican, -an excellent paper ever watchful of our interest, and as forbearing and cautious as watchful, -due notice that we have is this good State, a statute to secure us the freeders speech, which is in these words :-'Any person who shall publish, circulate ar utter

Any person who sharequoiss, circulate at ute, by writing, speaking or printing, or by any picture or device, any statement, arguments, or opinion, the tendency of which is to excite any slave or other slowed person in the State to insolence or insuberlination. tion towards his master or owner, or to rebellion is surrection, or murder, or to escape from his master of owner, stall, upon conviction, be imprisoned in the owner, sight, upon conviction, be imprisoned a the penitentiary not more than five years, and upon en-viction for the second offence, shall be imprisoned a the penitentiary not less than five years."

This statute was passed to render effectual the 100 section of the Declaration of Rights contained in the Constitution of Missouri, which provides that the free communication of thoughts and opinions is med the invaluable rights of man, and that every press may freely speak, write and print, being responsible for the abuse of that liberty.' Then, that there should be no possible cape for

complaint against our kind and friendly disposition we forwarded to Mr. Carpenter, through the post of fice, at our own proper charges and cost, a kind and friendly communication, in the words, figures and saperscription following, to wit:-Sr. Louis, July 31, 1891

'Sr. Louis, July 31, 189.
'PHILIP CARPENTER. A committee of fifty small and tried men, of which I have been elected forms. has been appointed for the purpose of taring and feathering and riding you on a rail, should you are attempt to lecture tocerrow night, as advertised ·ZACHARIAH BROWNING, Forenza

Superscribed to 'Philip P. Carpenter,
'Abolition nigger-thieving lecturer-City.'

Notwithstanding all these precautionary messure to protect ourselves in the enjoyment of our cons tutional rights, this address, we fear, would have been delivered, to the complete overthrow of our lierties, and the entire destruction of our Republica form of government, had not Mr. Edward Winn, the proprietor of whose agent Mr. Carpenter had asgaged the hall, patriotically stepped forward, and led the contract, and closed the hall door. The courtry owes Mr. Wyman a mighty debt of gratitule. Some eight years ago, the abolition singer, Ably Hutchinson and her brothers, hired this same hall of this Mr. Wyman to sing in, craftily concealing the fact that they were abolitionists. But they did not sagacious to be circumvented by any such emission. He ascertained that they were abolitionists, and in a speech which he made before a St. Louis audient, then as now, forbade them the use of the hall. Thus, by the efforts of one man, the unhallowed attempt of Abby Hutchinson by her siren voice to sing our the rious Union ' to tattered fragments was nobly nutrated. Too much praise cannot be accorded to Ma. Wyman in the great sacrifice he has made in this patriotically forfeiting his word and hener, for the good of the whole country. May he receive a just

It is hardly necessary to state that Mr. Wyman's remarkably pious, believing that if the truth of God, or the interest of the slaveholder, shall more about through his lie, he should not be adjudged a sine for telling it. He has saved the Union, and the Earlish abolitionist has departed.

Our State election was held on this same day, Aug-1st. It was a mixed concern. There was but so contested point, namely, the closing of the grog shops on Sunday. The Germans fought against it most siliantly. In their minds, the right to get drunk is one of man's inalienable rights, and the principal one for which our fathers fought and bled. It must nefer be surrendered. These same Germans, strange and anomalous as it may seem, are the most reliable antislavery men we have. You will readily see that est opposition to slavery is an economical, not a merione. The Irish are the natural allies of slavery and oppression, but they are so purely Democratic and priest-governed, that they will even overcome that repugnance to truth and honesty, and do as honed righteous act, when commanded to by the Democra ic party, when that command is enforced by their priest. But such a requisition must be made my seldom. The vote is in favor of closing the shops A few National Democrats were elected.

Our crops are fine. Our market is full of melons and we have apples and peaches. Timely showers refresh the earth, and give our fall crops a most prosising aspect.

MR. WEBSTER.

In reply to a very severe and justly merited anack by the late Horace Mann upon his 7th of March speech, at the time of its delivery, Mr. Webster que ted the following passage from Jude in the New Tetament, 1st chapter, 8th verse: - Yet Michael th archangel, when contending with the deril, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Leri rebuke thee. In this quotation, he probably intested to intimate that Mr. Mann played the part of the devil, and he himself Michael. I think, from the successful and overwhelming result of that encounter in favor of Mr. Mann, the public were inclined to the belief that Mr. Webster was the devil on that occision, and Mr. Mann Michael; and I would sogget that the statue of Mr. Mann should be placed on the State House grounds, in company with that of Mr. Webster, to represent these two characters.

CORRECTION. In the report of the proceedings of the Colored Convention, the name of Robert Gordo stated as one of the Business Committee, should be David Gordon. On the State Committee, the name Joseph Jefferson should read James Jefferson.

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JUDE. ert Gorde DEATH OF RUFUS CHOATE, No. III.

Dr. Adams's Funeral Address. Dr. Adams says, in the opening of his address Dr. Adams says, in the opening of his addressand his counsels [without any regard to the justice of their cause] gave them almost the assurance of of their case; see bound him [i. e., the merchant princes who were able, bought him] to their service as soon who were and, or they bought [that is the word his promise not to appear against them. Was this so commendable in him as to justify his Was this securing to it, in this public manner, as a patter in receiving a spot in his character, rendering im worthy to receive the homage of intelligent men and women? Before uttering such language, Dr. Adams should have read and 'inwardly digested' a Adams amount and the following :- And his sons giked not in his ways, but turned aside after lucre and bokbribes, and percerted judgment.' -1 Sam. 8:3. onther not my souls with sinners, nor my life with Most ness in whose hand is mischief, and their hasely men. in a more manu is mischiel, and their roll hand is full of bribes. -Ps. 26:9, 10. 'For I know your manifold transgressions, and your mighty gas, they afflict the just, they take a bribe, and they urn aside the poor in the gate from their right.'—
Amos 5:12. 'For the congregation of hypocrites Amos of the desolate, and fire shall devour the tabernacles of interp."—Job 15:34.

Ness Dr. Adams remember that a man once sought

to buy a certain divine power, and how he was repulsed and rebuked? If for only attempting to buy that power, he was so sharply reproved, what rebuke muld have been too severe for Peter, if he had congated (could be have glone so) to sell it (or himself) to him for money? We think it was unfortunate for the Dr. that he presented this phase of the character of Mr. Choate, inasmuch as it was adapted to make the impression that his beau ideal of a man is one who is a mere marketable commodity, who can be bought or sold for money. But we will not animadvert furor sus, or this vulnerable point in the Dr.'s address.

A little further on, he pauses and exclaims, . Weep cities and villages! weep! halls of learning, halls of terstation, halls of justice! weep! forum, bar, pulpi! he who commanded so great reverence and love is dead! How different the motive here presented to weep from that which moved good men of old and the Savier of the world to weep! Paul exhorted to weep with them that weep -with the living, not for the dead. Jesus wept -with the living, not for the dead. Jeremiah (sometimes called the weeping prophet) says, 'Weep ye not for the dead, neither joan him. -22: 10. Oh that my head were waters, and mine eyes a fountain of tears, that I might weenday and night for the slain of the daughter of my people. -9:1. That he here refers to the living is apparent from the language of the following verses : For they be all adulterers, an assembly of treacherocs men; and they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and the know not me, saith the Lord '-2d and 3d verse : ed 'My soul shall weep in secret places for your prile; and mine eyes shall weep sore, and run down with tracs, because the Lord's flock is carried away entire.'-13: 17. 'And when he was come near, he beheld the city, and wept over it, saying, If thou hidstknown, even thou, at least in this thy day, the things which belong to thy peace! but now they are hilfrom thine eyes, - Luke 19:41, 42. In all these istances, weeping was indulged in for the living, on account of the pride and wickedness of their lives, and their departures from the way of truth, and not enaccount of the physical demise of some one distingushed only for his intellectual greatness. Thus it will be seen that Dr. Adams departed from every Scientife precedent when he invoked the universe to go into mourning, because a giant intellect had disappored from among men. If he had called for a gencal weeping on account of the pride and wicked arprance-of the Jerusalem that now is-yes, of his ean chosen Zion-and joined himself in the great mourning, he would have taught the world a more subline and salutary lesson than by beseeching man-

Dr. Adams inquires, . How can we do without him? and asserts, 'No one else can satisfy our want.' Oh that his reverence had seriously pondered, before expressing such a sentiment, such passages as, 'Cease ye from man, whose breath is in his nostrils : for wherein is he to be accounted of? -Isa. 2:22; 'Take ye heed every one of his neighbor, and trust re not in any brother '-Jer. 9:4; 'Thus saith the

kind to shed all their tears over the lifeless remains of

have had to do without him while he was living, and can as well now that he is dead.

But for whom does the Dr. speak when he says, 'No one else can satisfy our wants'? Why, for the merchant princes, of course, and those who had a plenty of money, so that they could buy him into ther service "when they anticipated trouble," and when it required great legal skill, with small conscientiousness to control it, to get them out of it. Of what the Dr. was pleased to say of the esteem

n which he was held by Mr. Choate, as his pastor, which was so marvellously developed in the gift of a mine volume of poetry,' for which he was more indebted to the bifth of a child than to the spontaneous tutlewing of a spirit of generosity in the giver, it is safficient to say, that such an act might have been prompted by a recollection of his pastor's faithfulness promptly administering theologic anodynes whentret his conscience had given any signs of wakefulless. At all events, such a gift, under such circumstances, furnished no proof of any peculiar regard for hapaster, as a religious teacher; for, in the language of leans, If ye love them which love you, what reand have ye? Do not even the publicans the

The Dr. says-'I have kneeled with him in prayer when a great sorrow was upon his heart. I have stood with him as he leaned against the door, and vept. Yes, I have seen him weep. And when he ept, you will believe that it was to me, and would o any man, " a great mourning; as the mourning

The whole tone of this paragraph indicates that hr Rufus Choate to weep was an exceedingly rare ecurrence. When he was moved to do so, when Eme great sorrow was upon him,' it even moved his evapostor, and made him feel that there was a great boarning. What does all this prove, even if it is the! Have not other men wept, when a great sorhis was upon their heart, as well as Rufus Choate? Who is there that would not weep in such circumsucces: Was there more in the tears of such a man which should move the universe than in the tears of wher men? There is more in the tears of a certain tas of men, overlooked by such men as Dr. Adams and the subject of his fulsome panegyric, to move the God of the universe. Of them he says, Behold, the hire of the laborers who have reaped down your felds, which is of you kept back by fraud, crieth; tad the tries of them which have reaped are entered hate the ears of the Lord of Sabaoth. When Dr. Adams, Rufus Choate & Co., shall meet this large the who have been the unwilling victims of those puens of fraud and oppression, of which such men a they have been the chief defenders, they will feel the need of something more than 'a door' against thich to lean for support. Then there will be great bouning, and such as they will be among the chief bouners.

Yours, for impartial justice, Boston, Aug. 20, 1859,

President Walker, in which he arraigns them, as the way. guardians of law and teachers of morals, for holding a revel at a rum house in your city. With some feeling he turned upon me with the remark, that the Revere House was the most respectable and best house in the city of Boston; that all the public hotels sold liquors, but perhaps the Revere House sold more than any is a Tammany Hall-quarrelling among themselves, Poor, ignorant priest! The teacher of 1500 Sab-

what the Temperance Law of Massachusetts was, Society,' and whose pastor, Rev. Horace James, has and consequently did not know that it was wrong to spoken out many times beldly and manfully for freeput the cup to his neighbor's mouth, and cause him to dom and right, to bring the very high priest of oppresbe drunken; did not know that the abolitionists had sion to minister in its holy of holies ble and fall, when such little men can be the accept. to me. scorn upon a hireling priesthood, who are always called where the greatest salary is, and shape their faith and religion to suit the news.

the teacher, as well as the little hireling priest, bow with a lecture on the History and some operations down and lick the dust from the rumseller's feet, connected with the Underground Railroad, of which and hunt the panting fugitive back to slavery; all his long experience as a conductor thereon afforded in the name of a holy religion! Careful to save men' him numerous thrilling and romantic cases. from a future hell, but helping them into a present On Wednesday evening of the succeeding week, in ne-rum, slavery, and their concomitants !

corner-stone of slave-craft; therefore, Garrison and successful. body and mind.

Ellsworth, Aug. 14, 1859.

LETTER FROM MRS. COLMAN.

Hoxeove, Aug. 2d, 1859.

DEAR MR. GARRISON: region of Western New York. The scenery is al- ral others. most equal to any thing in Massachusetts. The beautiful blue hills in the distance, forest and grove. Lyrrey or Wennett Publics and hills of New England, with its hard and sterile soil, to produce brain, compact, strong, and powerful, people that I would write,

time and money in reaching the people, so widely scattered. It seems to me a great mistake that petitions for a Personal Liberty Bill have not been pretime and money in reaching the people, so widely their titions for a Personal Liberty Bill have not been prepared, which we could circulate at the same time: it would add nothing to the expense, and where artice of our claims, it would only require a little vari- resolves passed. ation to suit the argument to both-cases.

little too much of secular affairs to be allowable to very many; but we may talk of slavery, and in this region, the churches have been very readily granted to me for that purpose. Last Sunday, I spoke in the Universalist house in Bristol in the morning, and in the Congregational house in the afternoon. Both houses were filled, and some were obliged to remain outside. The Congregational house is the largest in the county, and will seat from seven to eight hundred people. Seats were brought into the aisles, and yet of the death of Hon. Horace Mann. The leading citizens of Natick have decided to take a more formal notice of the death of Hon. Horace Mann, and Hon. Henry all were not accommodated. I spoke a little more than two hours on each occasion, and, judging from the appearance of the audiences, there would nave been very little difficulty in obtaining their signatures

dist house. The weather was intensely warm, the audience crowded, and my own system completely exhausted. I should have felt entirely incompetent to the labor of the exeminer only that I had the England, will draw tears from the eyes of any man to the labor of the evening, only that I had the as- or woman of feeling.-Herald. sistance of Miss Lizzie Holland, a young colored lady, the daughter of a fugitive slave of Waverly, Tioga Co. She has, entirely unaided, contending with much opposition, succeeded in fitting herself for a prominent Book Publisher.—Moses D. Phillips, Esq., founder and head of the long-established, and for one who has had so little experience speaks most admirably. She is of the true complexion, having no white bleed to which to credit her

THE ABOLITIONISTS TO BE TURNED OUT ability. I have invited her to travel with me a short time, thinking that she may gain a little more self-reliance.

Yesterday, while conversing, in the streets of our I expect to be in Canadice next Sunday, and in pleasant village, with one of Boston's three thousand Junius the Sunday following. During the week, I dollar salaried priests, I chanced to remark that I had work from house to house, doing a kind of colporteur just read Wendell Phillips's letter to Judge Snaw and labor. It is hard work, but it seems just now the only

> Yours, for the emancipation of the entire world. LUCY N. COLMAN.

REV. 'SOUTH-SIDE' ADAMS. , WORCESTER, Aug. 21, 1859. DEAR GARRISON

other, because doing more business; did not know Our beautiful Common is alive with persons crowd-that it was a violation of the law to sell; never had ing to hear the great Apostle of Slavery from your looked at the Temperance Law; and that Wendell city, Rev. Dr. Adams, who speaks in our 'Old South' Phillips had killed himself by following after the to-day. As I cannot in conscience hear him without isms of the day. No man could follow in the wake making a protest which it might not be wise, and of Garrison without being 'tabooed' from all good certainly would not be pleasant to make in any of our society; that the rantings of the abolitionists were popular churches, with their fashionable and influendying out, having become too disgusting for endur- tial worshippers, I shall have to forego that which I shee; never put forth any reform; never did any might otherwise enjoy. But what an insult to the good, and would not be able next year to obtain a moral sense of this community to bring among us, place in the city for their meetings. Could you hear as a teacher of moral truth, a man who has done all them at their meetings, 'spewing' out their slime in his power to make man-stealing, woman-whipping and vituperation upon all indiscriminately, you would and cradle-plundering respectable, nay, Christian; no longer hold them up as models. Their platform who has scoffed at God's Higher Law as Daniel is a Tammany Hall—quarrelling among themselves. be superior thereto!

What an act for a Church that took a prominent bath-goers in Baldwin Place, Boston, did not know part in the formation of 'The Church Anti-Slavery

done any good or started any reform, and had the What does it mean? At the other end of the hardihood to claim the Personal Liberty Bill as a Common, in the Salem Street Church, one of the Republican measure; did not know that negroes and largest Orthodox churches in the city, burning and abolitionists defended it before the Committee of the cloquent words have been spoken concerning this very Legislature; did not know that abolitionists had been Dr. Adams for his cowardly subserviency; now he is mobbed in the city of Boston by the best (?) and brought here by a sister church as a man they demost respectable men of Boston; did not know that light to honor. Is it a deliberate attempt to put now their meetings were unmolested, even in the city down any latent or active love of impartial liberty, of New York, which but a few years ago was barred, and deify slavery in the person of its great Orthoor nearly so, against them; and that Henry Wilson dox supporter and champion? I do not know the sat and heard the most cutting rebukes of his politi- motive, but the act is disgraceful. It is offensive to cal ethics, without opening his mouth in his own de- the moderate anti-slavery feeling; it is odious to the fence, although the platform was free. He did not thoughtful, who can detect hypocrisy and despise know that Charles Sumner, when coming home from subserviency, even if they have no active love for the murderous assault made upon him by the slave truth or justice, as principles; and it is delight for oligarchy, and contrary to the special instructions of the scorner and the practical atheist, who is always his physician, took his hat off when passing Mr. Gar- ready to seize upon any thing to prove that 'there is on, and to no other. No wonder the people stum- no such thing as Christianity'-as one of them said

able teachers of the Baldwin Place worshippers. And the end is not yet. But let us stand firm, and This same little priest taught, not a dozen years ago, go down to our graves, if we must, earnestly prothe progressive people of Ellsworth in matters of testing against the wong the false, whether enfaith and religion; but now, some few of us stand trenched in a wicked an ament, or embosomed in upon higher ground, and look with contemptuous an atheistic and hypocritical church! A. P. B.

#### MEETINGS IN BOSTON.

On Wednesday evening, Aug. 3d, William Still, Oh, insulted humanity! what a mockery the Amer- from the Anti-Slavery Office, Philadelphia, interested can religion is, when under its banner the judge and | a crowded audience at the Twelfth Baptist Church

the same place, J. W. Loguen, of Syracuse, an active How long shall this be? Ah, I hear the rum- conductor on another branch of the road, narrated blings of the distant earthquake and volcanic fires with powerful effect some chapters of his experience, beneath their feet, and see them bracing up their tot- both as an American boudman and in his efforts in tering structure with politics and law as black and helping others to secure the boon of freedom for wicked as ever emanated from fiend; but the Church themselves. He very seldom, however, sends the fuand Republicanism trundle over the burning caul- gitives to Canada, onless they are of the timid class, dron of progressive and liberal thought, which shall who dare not run the risk of remaining in the States, culminate in acts terrible to priesteraft, which is the Both of these meetings were very encouraging and

his host of supporters, in the body and out, may well On Monday evening, 15th inst., a public meeting afford to be 'tabooed' from all good society, for the was held to ratify the proceedings of the recent Contime being, seeing that men, through their labors, vention. A report was submitted by Wm. Wells shall be freed from the fetters which bind them in Brown, after which, the resolution adopted at New G. W. M. Bedford in approval of said doings was read. A vote I am spending a day or two in the most delightful Nell, John J. Smith, Edward B. Lawton, and seve-W. C. N.

beautiful blue hills in the distance, forest and grove, and the clear placid lake—nothing seems wanting to make the picture complete. There seems also to be a higher order of intelligence in this region of the State than in most of the rural districts which I have they the down-trodden and oppressed? Are they the down-trodden and oppressed? Are they the children of honest poverty and toil? All these have had to do without him while he was living, and growth of the intellect is Nature, in her appearance attended a midnight revel at that haunt of wicked growth of the intellect is Nature, in her appearance and condition. The flat, level prairie of Illinois and Phillips repukes them, as a citizen may—as an honest Indiana may and does produce excellent grains, large man should. Who, more properly than he, shall roots and heavy grasses, but it takes the mountains 'guard the shepherds'?—Erie, (Pa.) True American.

> WINE-DRINKING DIGN:TARIES REPROVED. The I capable of grasping and comprehending some of Justice Shaw and President Walker is painfully truththe laws and forces of this wondrous universe. But ful and severe, but timely and necessary. Tempeenough of this strain. I did not take my pen to discuss the operation of climate upon the mentality of ists, have too generally bruised the tail, and not the man; it is of the conscience and the hearts of the head of the serpent. They have struck most of their hard blows at the fag-end drunkards and drunkards. people that I would write,
>
> I am trying to do what I may in obtaining signable politely allowed to go pretty much unrebuked State the coming winter, asking that an amendment mous, nor just. If the upper clergy, literati, magis-State the coming winter, asking that an amendment tratea, statesmen, merchants, capitalists, etc., are to continue their genteel and all-powerful propagandism ing woman to vote and hold office. I am quite surprised at my success. Almost every person whom I put down the evil in the lower strata of society. The meet in the country is prepared to give me his or her name. The principal difficulty is in the expense of the upper-crust and lower-crust together will be an overmatch for the middlings. We hope hereafter to see the upperlings of society held more responsible for

> Horace Mann. There was a public meeting of Mr. Mann's appreciative friends in Boston on the 11th gument is required to convince the person of the jusresolves passed. Very respectful notices of his sud-den and unexpected decease have also appeared in the The season of harvest is not the season favorable to the holding of meetings in country towns, save on could move heaven and earth with lamentations and Sunday, and the people are not prepared to go on that day to hear 'woman's rights' discussed, even if a himself chiefly by adroit, eloquent lawyerism in making day to hear woman's rights discussed, even if a mineral rogues appear innocent, slavery harmiess, and place could be obtained for that purpose—it savors a the Declaration of Independence a tissue of "glitter-

to the most radical Personal Liberty Bill.

Last evening, I spoke in this village in the Methodist house. The weather was intensely warm, the

FIRST ANNIVERSARY

PHILANTHROPIC CONVENTION.

mously adopted :
Resolved, That this Convention become an anniver Resolved, That this Convention become an anniversary, of all who seek wisdom to overcome 'evil with good,' and that the time, place, and arrangements for the next meeting be left to a Committee consisting of Ira S. Hitchcock, of Oncida, Dr. Robert T. Hallock ly cure the disease as the disease exists. Had it not

Rogers, of Utica.

In accordance with the above resolution, the Committee have completed arrangements for the First Anniversary of the Philanthropic Convention, to be held in St. James Hall, Buffalo, Eric County, on the 16th,

comb, Louise Whitcomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary F. Davis, J. H. Lusk, Giles Husted, Lester Brooks, W.

Davis, J. H. Lusk, Giles Husted, Lester Brooks, W. G. Oliver, E. G. Scott, Benoni S. Brown.

Any member of this Committee can be addressed by those wishing to secure accommodation in advance, at Hotels and Private Boarding Houses. The Hall procured for this occasion is convenient and commodious, seating comfortably 2000 persons. The friends of Reform in Buffalo and vicinity, will do all in their power to entertain strangers, and to aid the objects of the Convention; and the locality of their beautiful city is socentral that Reformers from all contents of the conventions. the Convention; and the locality of their beautiful city is so central, that Reformers from all quarters can

ach it readily, and at small expense.

The Committee have made favorable terms with Wards's Line of Steamers, as follows: From Toledo to Buffalo and return, \$4,00; from Sandusky and return, \$3,50; from Cleveland and return, \$2.00, (Meals and Berths included.) Appresponding reduction of fare for persons attending the Convention will probably be effected on the New York & Eric

A Quartette Club of Singers is engaged to be present, and will enliven each session with appropriate

FREE INQUIRY-RELIGIOUS REFORM.

To all sincere and carnest Seekers after Truth, of whatever name, sect, or party, or of no name, sect or party, is respectfully addressed the following invitation to meet at ELLENVILLE, Ulster Co. N. Y., on the 2d, 3d and 4th of September, 1859, in a Convention of Free luquiry for the promotion of Religious Reform.

Stephen Frye, Salem, Mass., by Mrs. 1

R. F. Burnham, South Danvers, "

Susan P. Burnham, Gloucester, "

Donations for Tracts, through Mrs. 1

Wm. G. Moore, Worcester, Mass., C. S. Houghton."

of Religious Reform.

Under the term Religious Reform is meant to be included all reform pertaining to the civil and social welfare of Man; for the originators of this call

C. S. Houghten,

Maria Marshall, Leicester,

Lucy Earle,

R. H. Browning, Paxton, are of the opinion that the religious element in man Mrs. Prouty, is the leading element of his nature, and that its development has preceded, led and moulded every form Oliver Goodnow, "
of civilization that has yet appeared, and that it is destined to perform a like function in the future. Guizot has abundantly shown that Religious Reformation, in the civilization of Europe, has preceded every political and social reformation of the last eighteen centuries.

Now, if (in the language of Garlyle) the religion for many be the chief fact of a many and the kore to ligible. Here the chief fact of a many and the kore to ligible the religion for many here the chief fact of a many and the kore to ligible the religion for many here the chief fact of a many and the kore to ligible the religion for the religion for many here the chief fact of a many and the kore to ligible the religion for the

ligious element in man's nature; and he can meet Rev. J. H. Fuller, " with no more potent obstacle than a perverted reli- Two friends, Gloucester, gious sentiment, or false and absurd religious max- Friend, Worcester, ims and dogmas.

The originators of this call are of the opinion that
The originators and corruption in politics and com-

the unsoundness and corruption in politics and com-merce, so widely felt and universally acknowledged, have their root in a similar unsoundness and corrup-tion in the popular religions of the day. When, from the sacred [?] desk, reason, the faculty that apprehends Religion's truth, is decried, and Error, on the plea of utility, is boldly declared prefera-

ble to Truth, is it any wonder that the Higher Law is scoffed at, and universal corruption in commerce is not only tolerated, but advocated as a necessity-and Besides set addresses at this Convention, due time

will be allowed to conference, discussion, and the free expression of thought. Any person not able to favor expression of thought. Any person not able to favor us with his presence will confer a special favor by forwarding to the Committee any word of cheer, or any thought or sentiment suitable to be read on the occasion.

JOSEPH FOSTER,
J. A. BLACKMON.
M. DEPONAI,

Committee of Agrangements

Committee of Arrangements. MEETING OF THE FRIENDS OF HUMAN PROGRESS.

It devolves upon the undersigned to invite the in North Collins, Eric Co., N. Y., on the 8th, 9th, and 10th of September, 1859, to commence on Thurs-

day, at 10 o'clock, A. M.

The Friends of Progress have no creed as a bas of association. Their object is to inculcate the principle, 'Do good to all as you have opportunity testify against those systems of popular wickedness which derive their support from a false Church and a corrupt Government; to unite persons of every shade of color, condition, and theological opinion, in one spirit or love, that they may freely and fairly interchange their views and varying opinions on all those subjects which appertain to the welfare of Humanity, to elevate the standard of public morals, by teaching men and women to revere as paramount to all written codes, the law inherent in the mind of every indi-

All those who desire to co-operate with us are earnestly invited to meet at the above-names place. Nay, more—in the language of the Hebrew prophet, we say, 'Whosoever will, let him come.'

GEO. W. TAYLOR, ENOS SOUTHWICK, WM. H. CRANDALL, D. R. AVERY, JAS. A. F. VARNEY, PHEBE M. VARNEY, C. C. KIRBY, WALTER WOOD, EMMA WOOD, FRANCIS LEACH, ADELPHIA LEACH, NANCY PITCHER.

CIVIL AND POLITICAL EQUALITY. New York State Civil and Political Equality Coanty Meetings, to be addressed by Rev. ANTOINETTE BROWN BLACKWELL, SUSAN B. ANTHONY, and oth-

ers, will be addressed as follows: Westport, Essex Co., Plattsburgh, Clinton Co., Sept. 2. Malone, Franklin Canton, St. Lawrence " Deponville, Jefferson Martinsburgh, Lewis

The meetings will commence at 2 and half-past Admission to day sessions PREB—evening sessions

ANNIVERSARY NOTICE.

ANNIVERSARY NOTICE.

The Seventeenth Annual Meeting of the Western Anti-Slavery Seciety will be held at ALLI-ANCE, Stark Co., Ohio, commencing on Saturday, the 3d of September, at half-past 10 o'clock, A. M., and will probably continue three days.

Every year of our warfare presents, in the renewed aggressions of the Slave Power, new motives for persistent, faithful anti-slavery action. The North is beginning to realize how unchangeably true it is, that those who enslave others, or who aid in their enslavement, will have the cup returned to them which they have given the bondman to drink. Especially is this now true of Ohio, whose citizens have been imprisoned for performing deeds of humanity, whose State Sovereignty has been trampled into the dust, and whose Supreme Court has been shown to be an ally of that power which is striving to out the life-blood of Freedom every where.

Earnestly, then, and cordially, we invite the true frieuds of the slave to assemble with us at our anni-

so strive to exalt man above institutions, humanity above creeds, that the slave's cause will receive a new impetus at our hands.

Beside our home impetus at our hands.

Beside our home speakers, PARKER PILLSBURY,
CHARLES L. REMOND and H. C. WRIGHT are expected

to be present, and perhaps other friends from the East. BENJ. S. JONES, Rec. Sec. y.

OXYGENATED BITTERS.

A QUERY. Why will you suffer? Dyspepsia is but a brief and comprehensiva term for the nume-At the Fifth Session of the First Philantropic Convention, which was held at Utica, N. Y., in September, 1858, Mr. Giles B. Stebbins, of Rochester, offered the following resolution, which was unanimously addressed to the Convention, which was unanimously addressed to the Convention of the numerously and the convention of the numerously affect, the whole human system. Until Dr. Green discovered the Oxygenated Bitters, medical science was at fault, and had exhausted itself in fruither of was at fault, and had exhausted itself in fruitless of forts to cure this disease. The dyspeptic need suffer

this power, such testimony as follows would not be given in its favor :

in St. James Hall, Buffalo, Érie County, on the 16th, 17th and 18th of September, 1859.

The Convention will open in St. James Hall, Buffalo, N. Y., on Friday, the 16th of September, 1859, at 10 o'clock, A. M., and continue three days. The following persons, residents of Buffalo, constitute the Committee of Arrangements:

John N. Gardner, Cyrus O. Pool, George Whitcomb, Louise Whitcomb, Alanson Webster, Thomas Bathbar St. James Hall, Buffalo, Constitute the Committee of Arrangements:

John N. Gardner, Cyrus O. Pool, George Whitcomb, Louise Whitcomb, Alanson Webster, Thomas Canada and the afflicated.

SAMUEL S. PHELPS, WILLIAM UPHAM, JAMES F. SIMMONS. U. S. Senator from Rhode Island.
J. T. MOREHEAD, U. S. Senator, and formerly Governor of Kentucky L. H. ARNOLD.

Formerly Governor of Rhode Island. WILLIAM WOODBRIDGE, Late Governor of Michigan
Its success in severe cases of DYSPEPSIA ASTHMA, and GENERAL DEBILITY OF THE SYSTEM, places it among the most wonderful discoveries in medical science, and has given it a reputation far above any remedy known for these com-

Prepared by SETH FOWLE & CO., Boston, and for sale by all dealers in medicine, everywhere. Aug. 12.

AMERICAN ANTI-SLAVERY SOCIETY. Donations.

Stephen Frye, Salem, Mass., by Mrs. Drake, \$1 2

plaints in all their various forms.

Donations for Tracts, through Mrs. Drake. of a man be the chief fact of a man, and the key to his whole being, the true reformer can hope to succeed only so far as he calls in and relies upon the re-0 22

> FRANCIS JACKSON, Treasurer. STATE ANTI-SLAVERY CONVENTION. The Abolition Convention of Vermont will hold its

> first annual anniversary at West Randolph, on Wednesday and Thursday, August 31st, and Sep-tember 1st, commencing at 10 o'clock, A. M., on Wednesday. .
>
> The platform of this Convention allows an equal

and just proportion of time to all persons of whatever sect, party or denomination; and all are invited to take part in its deliberations.

Prominent persons are expected from the different parts of this State, and also from New Hampshire

and Massachusetts.

Among the earnest and eloquent speakers already engaged to come are C. L. REMOND of Massachusetts, and Rev. Andrew T. Foss of New Hampshire.

JEHIEL CLAFLIN,

B. W. DYER, ENOCH HEBARD, Committee. N. R. JOHNSTON, J. M. COBURN,

SALLIE HOLLEY, an Agent of the Ameri lovers of Truth, Freedom and Humanity to attend the Fifth Annual Meeting of the Friends of Human Progress, to be held at the Friends' Meeting-House,

Bath, Sunday, Aug. 28. Bath,

Sunday, Aug. 28. Tuesday, Sept. 1. Brunswick. Hallowell, Sunday, Augusta,

BLACKSTONE .- J. FRANK BAILEY will speak at ; to Blackstone, on Sunday, Aug. 28th, at half-past 10, dness A. M., and 5, P. M. Subjects—The Natural and the Spiritual'; and 'Regeneration.'

JOSEPH A. HOWLAND, an Agent of the American Anti-Slavery Society, will speak at Sheldonville, Sunday, Aug. 28, day ann evening

MANCHESTER, N. H.-A. T. Foss, an Agent of the Massachusetts Anti-Slavery Society, wil speak at Manchester, N. H., Sunday, Aug. 28.

THE FRIENDS OF FREEDOM on the Cape are earnestly requested to meet in Union Hall, Harwich, at 5 o'clock, P. M., on Sunday next, 28th inst., to make preliminary arrangements for their an-

inst., to make prenumnary and an arrangement nual Anti-Slavery Convention.

J. H. ROBINS. EF WILLIAM WELLS BROWN will attend

the Convention to be held at Easton, N. Y., on Sat-urday and Sunday, the 27th and 28th inst. He will remain in the State several weeks. DIED-At Newport, on the 13th inst., Mr. Thom

as Brown, of this city, aged 62 years. Mr. Brown was a native of New York. He came to Boston forty odd years ago, well recommended by James Arnold, Esq., of New Bedford, with whom he had lived some time as a coachman. A recommendation from such a source enabled him readily to secure a situation in a source enabled him readily to secure a situation in one of the most respectable families in this city, being that of Joseph Tilden, Esq. There he resided several years, well sustaining his former reputation. From this place he went to keep a shop for himself. This he gave up in a short time, and entered into the service of Hon. James T. Austin, where he continued for some years, and subsequently followed the business of attendant on public and private parties. He was one of the most honest men of his day—strong in his anti-slavery feeling—true and firm to the 'Old Organization'—and his parlor was literally decked

friends of the slave to assemble with us at our anniversary for counsel and labor. Let us come together in the name of Liberty, and by our words and deeds, May, 1863. He had been anxious for her to qualify herself by a regular course of medical studies, as a female physician. She had partly done so in the Boston Female College previous to his death. That overwhelming blow did not crush her spirits, as many of us feared it might; but, rallying all her woman-hood, with a feeling that she was following out her departed husband's unchanged wishes, she bravely DENJ. S. JONES, Rec. Sec y.

\*\*E\*WILBERFORCE CENTENNIAL CELEBRATION.—A meeting in commemoration of the labors of William Wilberforce in the great work of Emancipation will be held in Friends' Meeting-House Grove, Easton, Washington Co., N. Y., on Saturday and Sunday, Aug. 27 and 28, 1859.

PARKER PILIBEURY, Rev. ANTOINETTE BROWN BLACKWELL, AARON M. POWELL, LEONARD GRESS, H. C. WRIGHT, SUSAN B. ANTIONETTE BROWN BLACKWELL, AARON M. POWELL, LEONARD GRESS, H. C. WRIGHT, SUSAN B. ANTIONY and others will address the meeting. Sessions at 11. A. M. and 2, P. M.

\*\*E\*\* Let there be a grand gathering of the friends of the slave.

\*\*E\*\* Should the weather prove unfavorable, the meeting will be held in the meeting-house.\*\*

#### STATE NORMAL SCHOOL. SALEM, MASS.

THE next Term will commence with an Examination of Candidates for admission, on WEDNES-DAY, Sept. 14, at 9, A. M.

This Institution is open to young ladies not less than 16 years of age, (without limit as to place of residence,) who wish to pursue a Course of Study extending through three terms, or a year and a half, in direct preparation for the work of teaching. To all who intend to teach in the public schools of Massachusetts, TUTION 18 PIBE. Text-books are mostly furnished from the Library of the School. Good Board can be obtained at from \$2 to \$3 per week. From the State Appropriation, and other sources, more than \$1000 are annually distributed among pupils who may merit and need the aid. For Circulars, or further information, address.

ALPHEUS CROSBY, Principal.

Aug. 19.

#### HOPEDALE HOME SCHOOL

THIS Institution is designed to combine thorough THIS Institution is designed to combine thorough instruction in Science, Art, and Literature, with judicious training of the physical and moral nature. To secure the children and youth, resorting to it for educational purposes, such home and neighborhood influences, together with such specific culture as may be promotive of positive growth in virtue and true excellence, is its sacred aim. Thoroughly Reformatory and Progressive in its spirit and character, it must rely mainly upon the patronage of those sympathizing with the better tendencies and movements of the age for support. age for support.

The First Term of the Scholastic Year 1859-60

commences on Wednesday, Sept. 9, and continues Fifteen Weeks.

For Circulars, containing full information, please

address either of the Principals, Hopedale, Milford, W. S. HAYWOOD, Principals.

Aug. 10.

#### WEST NEWTON English and Classical School.

THIS SCHOOL for both sexes is under the care of NATHANIEL T. ALLEN. It is situated in the pleasant and healthful village of West Newton, Mass., on the line of the Boston and Worcester Railroad, nine on the line of the Boston and Worcester Kairroad, nine miles from Boston, and about three minutes' walk from the Station. The Course of Study embraces every branch of a thorough English education, together with the Ancient and Modern Languages; and while particular attention will be given to preparation for College, or for mercantile and scientific pursuits, a special aim of the teachers will be to impart instruction in the common branches thereally a correct tion in the common branches thoroughly and correctly. A Primary Department is connected with the Institution, into which pupils of the youngest school-age are received. There is connected with the school a large and well-appointed Gymnasium, in which systematic instruction will be given. Particular atten-tion will be given to the subject of manners and morals. The School-year will occupy forty weeks, and will be divided into two terms of twenty, or four of ten, weeks

TEACHERS. NATHANIEL T. ALLEN, Principal. Teacher of Mathematics and the Natural Sciences. •CYRUS PEIRCE, Teacher of Moral and Intellectual Philosophy.

WILLIAM F. ALLEN,
Teacher of the Classics, History, and English Literature GEORGE F. ALLEN. ANNA C. BASSETT,

B. F. BAKER, Teacher of Piano and Vocal Music. E. L. MERRILL, Teacher of Calisthenics and Dancing.

SARAH R. BASSETT,

Teacher of the Primary Department " Pather Pelree" is at present prevented by ill health from giving instruction in his department.

The Messrs. ALLEN will receive a limited number of pupils into their families. It is their purpose to provide for those who may be placed under their charge a comfortable and pleasant home. For further particulars, address N. T. Allen, West Newton, Mass. REFERENCES.

Rev. E. S. Gannet, D. D., Wm. Brigham, Esq., Wm. Lloyd Garrison, Esq., Boston; Rev. George E. Ellis, D. D., Charlestown; Prof. L. Agassiz, Cam-

bridge. Aug. 12.

FEDERAL TYRANNY!

THIRTY-SEVEN MEN, Lawyers, Doctors, Ministers, Legislators and Men of Business, arrested and dragged to a Felon's Paison; their only offence being a compliance with those divine injunctions, 'Feed the hungry and clothe the naked,' and, 'As ye would that others should do to you, do ye even so to them.' so to them.'

WE HAVE IN PRESS, And shall publish about the 20th of July,

A COMPLETE HISTORY OF THE

Oberlin-Wellington Rescue, And the cruel persecution of the noble men who chose to obey God rather than man. A most infamous chapter in American History, which succeeding generations will wish to have expunged. This volume comprises a full account of the rescue, incarec-

READ IT, AMERICANS. And MOURN over your country's degradation; scatter it broadcast over the land, that a SLAVOCRATIC NATION may see the depth of depravity and wickedness into which it has fallen, and arouse, repent and

We want 1000 active, whole-souled Agents to sell this book. Prize, 50 cents, \$4 50 per dozen, and \$38 per 100 in paper covers, and 75 cts per 100 bound in cloth.

TOHN P TEWETT & CO. 20 Washington street, Boston.

LANDS FOR SALE.

LARGE number of parcels of land are kereby A offered for sale to persons of liberal and reforma-tory ideas and tendencies, sympathizing with the fun-damental principles and general objects of the Hopedale Community. These parcels, lying in and contiguous to the village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty acres, and present a good variety of tilage and pasturage, together with some woodland—most of the tillage being under a high state of cultivation—and are designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and tenements in the village may be rented by those unprepared to buy orerect buildings. In the immediate viparet to buy orerect buildings. In the immediate vicinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual avocations such horticultural employment as health, pleasure or profit may dictate. Persons also of literature. pleasure, or profit may dictate. Persons also of literpleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quiet retirement, and the opportunity for active, out-door manual or other exercise necessary to the highest usefulness and success in their chosen field of labor. And any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of thorough, symmetrical, and practical Education—will find here unusual inducements for making themselves at Home. for making themselves at Home.

These lands are within two miles of the Milford

Station, on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New Eng-

land.

Prices reasonable, and terms of payment suited to
the circumstances of any honest, industrious, econom-

ical family.

For further particulars and all necessary information, inquire of Hopedale, Milford, Mass. June 17, 1859.-tf.

# -WORCESTER WATER-CURE.

DR. SETH ROGERS, being about to return from Paris, where he has spent several months in medical observations, will resume, after July 1, 1859, the medical superintendence of this Institution.

of thanks to the ladies of Boston and vicinity for their very successful arrangements in promoting the objects of the Convention, their hospitality to strangers, &c., was unanimously adopted. Remarks were made by Charles Lenox Remond, Lewis Hayden, Wm. C.

### POETRY.

For the Liberator. AN ACROSTIC.

When darkness brooded thick o'er all the land, In place of Right the grossest Wrong did stand, Lo! thou didst speak-thy voice the nation stirred; Lo! men exclaimed, 'Strange things our ears hav heard !'-

In Church and State did sinners madly rave, And seek to lay thee in an early grave. Much did the minions of Oppression fear Lest they, some day, should feel Ithuriel's spear : Let us, they said, this fellow's lips to seal, Our forces rally, and to Force \* appeal. Young though thou wast, and few beside thee stood Danntless thou met thy foes-thy trust in God !-Great was the trial-greater their defeat; Angelic voices spake in tones most sweet-Remember they must suffer who would reign, Remember earthly loss is heavenly gain. Inspired by these sweet messages from heaven, Superior strength, from hence, to thee was given : O, be thou true as when thy race began, Nor cease to labor in the cause of man! Boston, Aug. 1st, 1859.

. An allusion to the broad-cloth mob. which. 1835, in broad day-light, under the broad ægis of Lit erty, in the Christian city of Boston, attempted to take the life of Mr. GARRISON, for practically advocating the Golden Rule.

> For the Liberator. WENDELL PHILLIPS. AN ACROSTIC.

Worldly ambition hath no charms for thee; Earth has few sons from selfishness so free; Nor wealth nor place thee from the right can turn, Determined aught save simple truth to spurn. Each sin that nestles in the Church or State, Lo! thou dost search it, for thy soul doth hate. Like sweetest music thou dost lift thy voice, Pleading with men to make the truth their choice Hard do they find it, oft, to ward thy blows, In strains most fervid, dealt to Freedom's foes. Little he knows thy strength, whoe'er shall dare Lift up his voice for wrong, if thou art there. If so presumptuous, he may feel he 's blest .-Poor, erring mortal,-if he's not non est : Sure, in the conflict, thou'lt come off the best. Boston, July 20, 1859.

· Republished, to correct some typographical er

From the Anti-Slavery Standard. RUFUS CHOATE. BY GEO. W. PUTNAM.

The summer day is waning fast. Eastward the shadows lay, A steamer, with her flags half-mast, Is passing up the Bay!

The white foam dashes from her bow, The white wake melts behind, And sounds of bells and cannon now Float seaward on the wind !

Along where Maine's rough sea-coast frowns. From fort, beach, rock and reef, The dwellers in the seaboard towns Thus spoke their bitter grief.

And now the Bay State's rugged shore Takes up the sad refrain-Who saileth these deep waters o'er, Shall sail them ne'er again !

Where, far away, like silver bands Dotted with storin bleached nines. Stretch inland Annisquam's white sands, In long and glistening lines.

Hark ! to the solemn tones that roll Over you low hill's brow; The bells of ancient Essex toll ! Her dead son passeth now!

The lightnings told us what they saw When he lay cold and wan ! That the imperious Lord of Law Had the long journey gone !

And still the cliffs along the shore Bear up the wild refrain-· Who goeth now, forevermore Returneth not again !'

Leaving his fire-touch on my brain, The Judgment-Angel passed : Looking far out beyond Life's main, Beyond the flags half-mast,

I saw him sail another sea, Whose chart he failed to find; And the dark cloud of Memory Was following close behind !

And ever o'er the eternal wave This cry before him ran-· Of all the glorious gifts God gave, He nothing gave to man!'

Ay! swell the requiem bell and gun A warped and darkened soul Passed, from a few brief victories won, To Retribution's goal !

Helping Oppression day by day, The Tyrant's steadfast friend, O'er human hearts his pathway lay, From life's morn to its end !

All that our Fathers died to save. The miscreant laughed to scorn, And flung the earth from Freedom's grave Into the eyes of Morn!

Gone now life's tumult, roar and rush, With vision keen and broad, He, and the souls he dared to crush.

Stand face to face with God! To-morrow, pampered priests shall lie, The strength of Northern tyranny

Shall darken Faneuil Hall! But calm shall be his pallid brow, And dim his eagle eve : The silent sleeper heeds not now

Their hollow eulogy. Never more shall those haughty lips Mock Freedom 'neath her domes Or bid men swing their bloody whips Around New England homes.

But up along the narrow street, For many a weary mile,

With measured sound of tramping feet, His funeral train shall file. The Judges and the Counsellors.

Marching to muffled drums, Weep that the Leader of their wars So pale and silent comes.

The iron hinges of the tomb Grate harshly in their rust, And in the twilight's gathering gloom, Dust shall be given to dust!

But onward sweeps the gallant bark. Heedless of praise or ban, Past where the foaming breakers mark The bleak shores of Cape Ann;

And in the setting sun's read beam She rides the billows high, And wildly waves her plume of steam Against the leaden sky.

She passes Thatcher's Island heights, And Westward leagues away, Fitful and dim the Boston Lights' Gleam through the sea-mists gray.

The threatening storm-cloud looms a-lee! Sadly the cold winds moan; He sails to-night another sea, And saileth it ALONE!

# The Liberator.

NEW ENGLAND COLORED CITIZENS' CONVENTION. [ Concluded from last week.]

Rev. Thomas H. Jones, of Worcester, was the next speaker. They had found themselves in Tremont Temple, in Convention assembled, in this nineteenth century. The Convention had been called for the purpose of elevating the colored people of New England. It had been said that there was no need of this blacks were in bondage. It had also been said that plause. when a fugitive slave came to Boston, he trembled; He wanted no security for liberty. The time had next morning. come when the colored people must strike for liberty. They must assert their own independence. It had been said there were saloons kept by colored people, into which colored people were not allowed to

man would enter such. At the conclusion of Mr. Jones's remarks, the President announced a social levee to be held at Chapman

Rev. J. N. Mars, of Springfield, was the next speaker. It was, to his mind, the business of the Convention to fix upon something that would go further than words to elevate the colored race, among whom he thought there was ability enough, and they most required was a moral stimulus, an incentive to elevate them morally. The doors of the schools of the Commonwealth were now flung open. and all the barriers of caste were removed, so that parents could give their children an education. This obtained, they should seek the rich fields of agriculture in the West. There was something more honorable in store for the rising generation than shoeblacking and waiting. Many had spent their lives in scraping the faces of white men, and yet they were as poor as poverty. He spoke enthusiastically of emigration, not to foreign countries, but to the West, and contrasted the independent life of the farmer with that of the servile attendant upon the caprices of metropolitan life.

Mr. Lewis Clark, of Canada, was introduced. He was glad to hear that Agriculture had been laid before the meeting as the best means of supporting one's self. He heartily approved of it. He had settled in any one of the present Convention should go there, five years, there were reports from various localities was most needed there. Buxton, a town in Canada, be submitted before the Convention adjourned. settled by fugitives, was, fifteen years ago, nothing but a dense forest. Now there were over 850 fami- Business Committee :lies there. He said he would not work for a man who would not work for him. He related an anechoped all would live up to, in point of morality.

He wished to see the colored man respect himself, the United States. then he would be more respected by others. All resblutions on paper would be unavailing, unless there the control of colored people themselves, their habit ble laughter.

Upon a vote being taken, it was decided to assemble in the large hall in the evening, and after singing and those who are not city freeholders, as calculate the following hymn in the tune of Old Hundred, the to develop the character, moral, mental and physical, Convention adjourned :-

· Let Mammon hold, while Mammon can, The bones and blood of living man; Let Despots scorn, while Despots dare, The shricks and writhings of despair.'

THIRD SESSION-MONDAY EVENING. While the audience were assembling, Mr. Lewis Clark, of Canada, enlarged upon the remarks which he offered during the afternoon session. It was a mistake, he said, to suppose that the colored people of Massachusetts enjoyed as many rights as their brethren in Canada. He spoke with earnestness upon the advantages of a life in the backwoods. He urged parents to send their sons out from the contaminating influences of large cities to the wholesome atmos phere of agricultural districts. Upon young men, he pressed the importance of correct habits, temperance, and honorable intercourse with the opposite sex.

The Convention, after being called to order, was addressed by Rev. J. W. Lewis, of Maine. He had been for thirty years engaged in the anti-slavery cause. There was an important contest going on in this country, and it was for the interest of the colored people to enter it. On a political allusion, he said he did vote a Whig ticket once, for 'Tippecanoe and Tyler too,' but God took away Tippecanoe, and the Whig party swallowed Tyler, who was harder to get rid of than Jonah was to the whale. (Laughter.) Alluding to the position of the church in relation to the slavery question, he said the American pulpit was The church had not proved herself the light of the world. She has taken the position that we must submit to the law. The Bible did not justify the abhorrent system of slavery; if he thought it did, he would burn it. Should Gabriel come into his room with a parchment containing the Fugitive Slave Law, signed by the Almighty, he would believe he was no longer God. He told some anecdotes, and made some sharp criticisms upon political parties.

Rev. J. W. Loguen, of Syracuse, was the next speaker. Desiring never to be called idle, he had consented to make a few remarks. When he remembered that but a few years since, he was an obscure slave in Tennessee, he felt embarrassed in the presence of the brilliant and talented men before him. He had long ago come to the conclusion that there was more necessity for action than for talking. The time for action had come. Men were oftener prepared to talk on this subject than to lift a finger to advance the movement. He had therefore placed himself in a position where he could do something for humanity. He had been called the conductor of an 'underground railroad,' and in this connection, the speaker sketched, in a touching strain, many affeeting incidents of his captivity and freedom. His earnest and unpretending manner won for him the sympathies of his hearers.

At the conclusion of the remarks of Mr. Loguen, rangements, extended an invitation to Mr. Wm. Lloyd

Mr. Garrison, on taking the platform, was received with loud applause. He said in the outset that he should be very sorry if, in order to show him any courtesy, the programme of the Convention should our brethren who would establish commercial relabe interrupted. He accepted the invitation with a full Heart, but had much rather some other white bound to put forth words of caution against any preman, who had not expressed himself upon this question, should take the platform. He had been a long that the colored people of the United States are betime identified with the anti-slavery movement, and coming so discouraged and restless as to desire to nothing had gratified him so much as the reputation emigrate to Africa or elsewhere. which he had gained of being a black man, and so long as slavery should exist on the face of the earth, Cincinnati, ' we say to those who would induce us to he begged to be regarded as thoroughly one of their emigrate to Africa or elsewhere, that the amount of color. 'To this complexion had it come at last,' that labor and self-sacrifice required to establish a home color was no protection against the encroachments of in a foreign land would, if exercised here, resleen

slaves upon the plantation. It was absurd [for any to suppose that color would protect them from being made slaves. He thought it time to put a stop to the 'Underground Railroad,' and was for making Canada of all the Northern States. He thought we were very near the event of having Massachusetts a free State. They would have had security for the slave at the last session of the Legislature, but for the interposition of potential influences in high

At the close of the remarks of Mr. Garrison, a lad presented him with a bouquet of flowers, in behalf of the ladies, whom the recipient thanked.

Mr. John T. Waugh, of Providence, was introduced as one of the right hand men in Rhode Island in behalf of equal schools. He claimed for 'Little Rhody' high conventional honors, but regretted that there was not more union among the colored people of that State. He spoke encouragingly of the progress of education there, and promised to speak at greater length in the Convention. He was followed by Rev. Mr. Twiss, of New Bed-

ford, who was succeeded by Charles L. Remond, of Convention, but he thought there was great need of Salem. The latter spoke dispassionately and with elit, and every mode of action, while four millions of oquence, and his remarks called forth generous ap

This closed the session, and the Convention ad but he was a fugitive slave, and had never trembled. journed, to meet again in the Meionaon at 10 o'clock

SECOND DAY.

The Convention reassembled at 10 o'clock on Tues day, and was called to order by the President. A enter. He hoped the time would come when no white hymn entitled 'Free the Bondman,' was sung, and prayer was offered by Rev. Samuel Harrison, of Pitts-

> The resolutions reported by the Business Commit tee yesterday were again read, and announced to be open for discussion. Charles L. Remond said he could endorse then

but he would like to subscribe to something which covered broader ground. He was desirous of hurling defiance at slavery. He wanted a resolution pledging energy enough, to accomplish every thing. What themselves to trample the Dred Scott decision under

John Banks, of Providence, succeeded in obtaining the floor, and recommended moderation. He showed how the colored population of New England had progressed during the present century, and urged judi cious work rather than a noisy declaration of rights

Mr Nell from the Business Committee stated that several letters had been received, (among them, an interesting letter from Mrs. Bannister,) and read extrae from the correspondence with colored citizens Worsester, John M. Langston, Oberlin, Ohio, H. O. Wooner, Chicago, Ill., J. H. Townsend, Hudson, Stephen Myers, Jr., Albany, and Frederick Douglass, Rochester, N. Y., which were listened to with interest. Did our limits permit, most gladly would we give these letters a place in our report. In order to show that the condition of the colored

people in New England and elsewhere in the United Canada, and knew the condition of things there. If States had much improved within the past twenty he should be sure and take money-money was what with details and statistics, which it was stated would

The following resolutions were presented by the

Resolved, That this Convention recommend to the colored people throughout the country, the principle dote in illustration of this principle, in which he him- of total abstinence from all intoxicating drinks as a self had figured. He laid down a rule, which he means of their moral, social and political elevation and a powerful lever for the overthrow of slavery is

Resolved, That owing to causes not wholly unde was action accordingly. He gave an account of the of congregating in cities retards rather than promote way he had lived at home, which created considera- their elevation; therefore, we would respectfully re commend an agricultural life to those whose profes sion or business is not now or prospectively lucrative and as one of the best roads to family independence

> Whereas, there has long-prevailed the hunker-American idea, that knowledge is a dangerous element in the brain of a colored man ; nevertheless, our own theory and practice should be to strive for its possession, as essential to our safety and freedom;

> Whereas, throughout New England, and pre-eminently in the city of Boston, the Tree of Knowledge planted, and all, without distinction of color or clime, are invited to pluck the fruit from its bending branches; therefore,

> Resolved. That we would earnestly impress upon colored citizens and their children the importance of availing themselves of the golden opportunities now more generally afforded than ever before, of lectures, libraries, schools, and other literary institutions.

> Resolved, That though our brethren of Connecti cut, in their long-continued efforts for the elective franchise, have experienced many defeats, we would exhort them to 'pick their flints, and try again,' feeling assured that the onward march of reform is their

> guaranty of victory. Resolved, That while we deenly regret that there can be found in the State of Rhode Island any colored persons disposed to throw obstacles in the path that leads to the equal school rights of their children, we feel proud to note the intelligent zeal and perseverance which others have exhibited during the protracted and complicated struggle for justice and

Resolved. That great as is our lov in view of the ecent release from jail of the gallaca and unflinching Oberlin rescuers, that joy is modified by the fact, that while some of their number were munished as criminals, the actual kidnappers escaped a trial. Yet, as the plea of nole contendere was offered by the government, the result is to be accepted as a virtual defeat of the Slave Power, and the triumph of Oberlin Higher Law.

Resolved, That notwithstanding the studied mis representation of the pro-slavery American press with egard to the island of Hayti, we know that the laytiens are the only people who achieved their independence by the sword, unsided by other nations and that they have maintained it to the present hour through their various revolutions, (which have been progressive steps towards Republicantsm,) is full con firmation of their capacity for self-government.

Resolved. That we agree in the sentiment expres ed by one who had been a slawe, that 'the ministe who can preach and pray twelve months without speaking for the slave must be college made, money called, and devil sent.'

Whereas, from the year 1817, when the American Colonization Society was organized by slaveholders to get rid of the free people of color and superannuated slaves, the colored people of the United States have never ceased to denounce and protest against it. the President, in behalf of the Committee of Ar- repelling the idea, come from whatever quarter i might, that colored Americans are under any more Garrison to speak in a Convention set apart for col- obligations to emigrate to Africa than white Americans to return to the lands of their ancestors; there-

> Resolved, That though we do not regard it as within our sphere of duty to dampen the arder of tions or missionary operations in Africa, we feel sentation that may induce a belief in the community

Resolved, That, in the language of our brethren in the Slave Power; whites as well as blacks were alike our native land from the grasp of slavery; therefore,

we are resolved to remain where we are, confident to expediting the business of the Convention. There that truth is mighty, and will prevail."

The Business Committee also reported the following resolutions, with a recommendation that they be referred to a Central Committee, which it was hoped would be appointed by the Convention :-

Resolved, That this Convention appoint a Committee, who shall immediately confer with prominent men of color in every town and city in the free States, and whose duty it shall be to get the signatures of the colored people of those States to petitions whichshall be sent to Congress, praying that body to remove the disabilities under which we now labor, on account of the unrighteous Dred Scott Decision. Resolved. That in consideration of the many dif-

ficulties that surround those colored men who attempt to enter into trade, the mechanic arts, and the liberal professions, it is our duty as an oppressed people struggling to elevate ourselves, to give as much of our patronage as we can to those who are laboring in their various departments to elevate themselves and

means to stimulate the industrious and to encourage the worthy, this Convention appoint a Committee to draft some plan for a permanent organization, which shall have for its object the encouragement of worthy colored men in business.

Whereas, we are fully convinced that the prejudice against us is not on account of our condition alone, but that a deep-settled hostility exists against our complexion, and those who would be willing to extend the hand of sociality are intimidated by a corrupt public sentiment, that stigmatizes them as amalgamationists scherefore,

Resolved, 1 mt, in our opinion, this prejudice per-

vades every grade and contaminates every portion of society with its pestilential effluvia; that there has not been exemplified, in the treatment we have received in the evangelical church, any evidence of vital piety; that the prejudice against our color finds admission in the habitations of rich and poor, the noble and the ignoble, the peasant and the peer, the philosopher and the divine ; it hovers over the courts of judicature; it visits periodically the pulpit and executive chair; it resides in the merchant's palace and the yeoman's cot; it is depicted upon the lawyer's physiognomy, the politician's and the poet's brain, and the itinerant scribbler's closet is its welcome habitation. It is the barrier to our elevation, and has a crushing and blighting influence upon the hopes and happiness of the rising generation; and we will never cease our denunciations against it; while our race is the victim of its unhallowed and debasing effects.

The Business Committee announced the following series of resolutions from the colored citizens of Newport, R. I., which, though embracing, in part, matter previously submitted, were, as a matter of courtesy, read to the Convention :-Resolved. That while we leave our representatives

free to use their judgment upon all matters that may be presented for deliberation, yet we deem it fit and proper to express our well-considered and fully-determined opposition to any concerted effort looking to the migration of the colored people to Africa, or any where else, from this their native land : whether under the auspices of the American Colonization Society, the African Civilization Society, or any of their

Resolved, That the organization of the African Civilization Society at this time (when so many of the American people are being moved to grant us our rights) is a deplorable fact, because it tends to feed the American mind with the idea that we may be induced to go to Africa; thereby causing our oppressors to be less disposed to grant us our rights here, because it tends, in a measure, by deceptive inducements, to unsettle, to some extent, minds naturally restive under oppression, but for whom, to the discerning, there is every hope here, in their native land. Resolved, That while we are conscious of and de-

plore the fact, that Africa needs to be civilized and enlightened, and while we rejoice at all honest efforts for her elevation, and would most willingly aid to bring it about, yet we do not feel it to be a duty especially imposed upon us to go to Africa, even on appropriate field at home, which demands our first

for missionaries, inspired with the self-sacrificing spirit to missionary fields, whether they be black or white. ing earnestly and sincerely put forth in Europe by pose of deliberating upon the moral and political con Mr. Clegg and others to establish legitimate business relations between native Africans and Europeans, and that the grand object was to denounce the African that we regard with great hope the evangelizing and civilization proposition. Mr. Smith urged that colorcivilizing influence reflectively growing therefrom.

community are wealth and intelligence, and if we enemies. He proceeded to advocate the civilization would have power, we must struggle to possess these project, declaring it to be one for evangelizing as agencies; that it is because we have not had a proportionate representative character in these respects that we occupy the position we do in community.

Resolved, That the effort being so earnestly pressed in Rhode Island in behalf of equal school rights, commends itself to the earnest and thankful consideration of every colored man, both in and out of that State, because it is a blow in the right direction. inasmuch as its success is so desirable as an example to other States, and as a means to the elevation of our people in the land.

Resolved, That notwithstanding the Constitution of the State of Rhode Island inhibits slavery within its borders, it has an existence there in the fact, that some colored men are bought or intimidated into servitude-being bought or intimidated to oppose the effort for equal school rights. Resolved. That the Providence Journal, the only

paper in Rhode Island that opposes the effort for equal school rights, may be justly styled the pro-slavery organ of the State, which, in representing, as it does, that the working of equal school rights in the city of Boston is a failure, betrays either shameful ignorance or something much worse.

Resolved, That it is our duty and interest on all occasions to exercise at the polls the political franchise that is ours

Resolved, That a general fund should be raised by the people toward thoroughly educating a number of persons evincing talent, to the end of securing a representative character for learning.

Resolved. That we urge upon our people the study of political economy; that they give honorable encouragement to those engaged in commanding business pursuits; that we recommend them to engage more generally in trades, commercial, agricultural, and other dignified callings.

Resolved, That we are and will remain untiring in our efforts to abolish caste in the administration of our

The Business Committee further submitted the following resolutions :-

Resolved, That this Convention appoint a Central Committee of two persons from each State represent- it as a money-making movement; and although h ed in the Convention, outside of Massachusetts, to would not say so, yet he was afraid his friend Smith devise ways and means for executing the plans or had a money-interest in the undertaking. It was suggestions contained in resolutions or recommenda- charged against him, however, and he must say that tions acted upon at this Convention. Resolved, That each State not represented in this

Convention be requested to appoint an equal repreentation on said Committee. Resolved, That a majority branch of said Commit

tee shall be located in the city of Boston.

The appointment of this Committee was made the subject of considerable discussion. It was opposed by Messrs. Smith of New Bedford, J. G. Mowbray of Worcester, and others. Mr. Downing, the President, (Boisterous laughter.) And if you had gone before, favored the suggestion of the Committee, with a view there probably would not have been any necessity for warded on notification being given to the Committee.

vas an important subject, upon which he felt deeply, to be considered-that was, the African Colonization ciety. This could not be done, and still pass upon

the plans submitted to the Convention. Rev. Mr. Jackson, of New Bedford, was proceedng with a denunciation of the African Col-

ciety, when a point of order was raised. The Chair decided that he was in order.

Mr. Remond appealed from the decision of the Chair, and Mr. Jackson took his seat. William C. Nell remarked that some

vere laboring under an erroneous impression as to why the Central Committee was recommended, and what its duties were, it being simply, as he understood it, a Committee of Ways and Means on Unfinished Business-a centre from which might radiate throughout New England and elsewhere, much of the good influence which had been here generated. It was, in fact, giving a practical point to the deliberations of this Convention, having power to avail themselves of any and every facility of time, place and persons to promote: for instance, Rhode Island equal school rights and Connecticut equal suffrage. I would also do its best to secure opportunities for young men and women to acquire suitable trades, and gain for them admission into institutions of learning, and thus through these, and all other available channels, aim to promote the elevation of color ed Americans.

The resolution appointing the Committee was finally adopted. Rev. Samuel Harrison, of Pittsfield, and a member

from Worcester whose name has not reached us spoke in favor of resolutions 6, 7 and 8, commending Hon. Henry L. Dawes and condemning Hon. Eli Thayer and Hon. Linus B. Comins, for their action in Congress on the Oregon question; when, on motion, they were adopted. The African Civilization Society was agreed upon

as the question for discussion at the next session. Ad-AFTERNOON SESSION. The Convention reassembled

at half past two o'clock, and was opened by the customary prelude of singing. The regular business of the Convention, involving

the consideration of a resolution deprecating the emigration of the colored people of this country to Africa, and denouncing the African Civilization Society was then taken up.

Mr. William Wells Brown was the first speaker. He said they ought to look with suspicion upon any movement like this, which held out inducements for colored men to leave this country. He disliked any movement tending to urge emigration to Africa, un less such inducements as commercial intercourse and industrial enterprises were held out to the people The African Civilization Society was not based upon a satisfactory plan; it degraded their people in the eyes of the white public. He was not opposed to civilization, but he looked with suspicion upon this Civilization Society, because it tended to the expatriation of colored people from the United States. Rev. J. Sella Martin defended the emigration

movement. He regarded the plan of the African Civilization Society as one which should commend itself to their people, as one of the best means to break a link that binds England to this country with such subserviency that she cringes before the great 'Cotton King,' but for the influence of which, England would long ago have thrown off the yoke of restraint. But for this cotton influence, England would never have submitted to the sending home of her minister, or played the part of the fawning sycophant to this country, proud and influential as is that nation. He advised emigration as the only avenue left open for the enterprise of the colored people. He felt confident that colored men could go out to Africa, and develop the culture of cotton. If the African chiefs could be induced to turn their slaves into cotton fields, instead of shipping them to this country, the slave trade would be broken up. Cotton could be raised in Africa and sold in England for one third less than it could be sent from the South.

Edward Garrison Walker, of Charlestown, took strong ground against the African Civilization Sociesuch a mission, believing that we have a large and ty, which he regarded as another attempt to blind the eyes of the colored people. He did not intend to be duped, and he hoped it would go out from this Con-Resolved, That Africa is an inviting, profitable field vention that they refused to endorse the Society.

Rev. Mr. Gloucester, of Brooklyn, N. Y., favored the civilization movement.

Rev. John B. Smith, of New Bedford, said he had Resolved, That we applied the effective efforts be- supposed that this Convention was called for the purdition of the colored citizens. But he had discovered ed men should pay some deference to the opinions of Resolved, That two great agencies of power in the one another, or they would lose the respect of their well as for civilizing Africa; and the charge that the Society advocated or meditated the exodus of the colored people to Africa, en masse, he pronounced false, and declared that when the charge was made, the person who made it knew that it was false! (Sensation.) Mr. Smith contended that the object of the Civilization Society was to elevate Africa in the scale of civilization and evangelical knowledge, and by developing her resources, and the infusion of a spirit of commercial enterprise and progress into her people, eventually succeed in placing her in an honorable position among the nations of the earth.

President Downing took the floor, and spoke forcibly against the project. He quoted from the Constitution of the American Colonization Society to show that the objects of that Society purported to be ' to evangelize and civilize Africa '-and so far as professions went, the Colonization Society was as good as the Civilization Society. Mr. D. stated that the advocates of the civilization movement had declared that this country was no place-for the colored manthat the colored man here was 'a magnolia out of its place.' Furthermore, the Rev. Henry Highland Garnet, President of the Society, 'had declared that

a place should be set apart for the colored people.' Rev. Mr. Smith denied that Mr. Garnet had ever nade such an assertion.

Mr. Downing referred the gentleman for a substantiation of his remark to the columns of the New York Express, and particularly to a sheet which was his (Smith's) especial favorite, the New York Herald. (Applause.)

One of the Vice Presidents declared that he had heard Rev. Mr. Garnet say what had been attributed The Rev. Mr. Smith-who, by the way, is the

agent of the Civilization Society-appeared staggered at this accumulation of proof against his denial, but not convinced that he was in error. The audience, a majority of whom were anti-civili-

zationists, appeared to enjoy highly this discomfiture of the advocate of the civilization cause.

President Downing proceeded at considerable length to denounce the civilization movement. He regarded the circumstances against him looked rather black.

Mr. Smith-It is a black operation. (Laughter.) Mr. Downing-It is black indeed! Mr. D. continued in a strain of vigorous remark against colored people leaving this country, and triumphantly asked where there was one colored man who would go to Africa?

Mr. Smith-Here's one! Mr. Downing-Then the sooner you go the better

discussing the question in this Convention. Downing continued his remarks, answering at he the arguments of those who advocated the an

Rev. J. S. Martin spoke for the second time on S. subject, and with much ability.

Thomas Jones, of Worcester, addressed the De vention, in opposition to the project of the Civilia tion Society. Adjourned until S. P. M.

Evening Session. The Convention assembled

. The Chairman of the Business Committee submis

the entire set of resolutions for the action of the Co vention. Many of them were read by their to only, others were read in full. The discussion was resumed by John T. Wangh, s Providence, who made a very acceptable speech

one that told well on the audience. He denon the civilization movement, and said he would he his bones in this land. If he could not live in section of the country, he would go to another spoke of the troubles in Providence in relation to the school exclusion which was attempted upon colors people. He took great interest in the subject, Was he was a slave in the South, and attempted to pix his freedom, he had no idea of living to see his sa excluded from a Rhode Island school, Mr. W. condemned the Republicans of Rhode la

land for proscribing the colored race there is the school regulations of the State. He depicted the position of the body-guard of Gen. Greene in the Revolution, composed of colored men, and he sain why it was that their descendants should at this de be proscribed by the party they had helped to so vate to power? He put the blame upon the Repub. licans, and their organ, the Providence Journal, H asked, What shall the colored people do in 1888 For himself, he would say that he should vote for the man who nearest approximated to the principle of Mr. James Jefferson, of Providence, very intelligently depicted the burthens under which the calored

people of Rhode Island labored in regard to the proscriptive policy of the Republicans in the State. If went from Maryland, a slave State, to Rhode kinst, a free State, and he had found Republican rule to oppressive in Rhode Island, as he had experience n Maryland. At this juncture, President Downing stated the e wished here to declare, and he hoped the declare. tion would appear in all the Boston papers, that is

charged upon the Republican party in Rhode land. that being the dominant party, the denial to the calored men of their rights in that State Richard Winsor, one of the Oberlin rescuers has released from eighty-five days' confinement in the id at Cleveland, was called upon, and gave a brief him ry of the rescue of the fugitive slaves at Oberlin, and the subsequent trial and imprisonment of the rece-

ers. His remarks were listened to with profound at

tention, and called forth loud bursts of applause. Rev. J. N. Mars, of Springfield, who took the for to discuss the pro-slavery church resolution, was during his remarks, interrupted by the President, who told him that he was wandering from the solject under discussion Mr. Mars remarked that he liked freedom among black men as well as white The President replied that true freedom consisted in its exercise, without infringing upon the right of

The Finance Committee were instructed to pay the expenses of the Convention out of the fands, and t place the remainder in the hands of the Publishing Committee, to defray the expenses of publishing the minutes of the Convention.

Miss Harriet Garrison was introduced as one of the most successful conductors on the Underground Relroad. She denounced the colonization movement and told a story of a man who sowed onions and pulic on his land to increase his dairy productions; but he soon found the butter was strong, and would at sell, and so he concluded to sow, clover instead. But he soon found the wind had blown the oriers m garlic all over his field. Just so, she said, the white people had got the 'niggers' here to do their drulgery, and now they were trying to root 'em out ad send 'em to Africa. 'But,' said she, 'they can't do it; we're rooted here, and they can't pull us up.

She was much applauded. Rev. Mr. Smith, of New Bedford, and snother member, rose simultaneously, and a question was raised as to who had the floor. It was decided info yor of Mr. Smith, who was rather personal is his

marks. Mr. Remond next took the floor, and expressed to gret that any hard feeling should be induled, a any impression should go out that there were heals feelings in the Convention. He intended to deal with the question of African civilization fairly and hoostably, and he should cooperate with others in carries on the great work of improving the condition of the colored race in this country.

Henry Johnson, of New Bedford, Mr. Westler, of St. Johns, N. B., and Mr. Downing followed, in sont interesting remarks.

The resolutions submitted by the Business Committee were then adopted, with the exception of the ries which they recommended should be referred to the Central Committee, which was so referred. On motion of Wm. Wells Brown, delegates wer

requested to hand in the names of members of Cen tral Committee, and the following were submitted Massachusetts-Wm. C. Nell, John J. Smith, Levis Hayden, Boston; Ezra R. Johnson, New Bedford. Rhode Island-George T. Downing, Newport; Ic-

seph Jefferson, Providence, Connecticut-Wm. Anderson, New London; David Gordon, Norwich. Maine-John W. Lewis, Warren; H. A. Chandlet,

The Publication Committee was appointed as follows:-Wm. C. Nell, Wm. Wells Brown, John J.

On motion of William Anderson, of Connecticut, vote of thanks was tendered to the President for the able, impartial, dignified and courteous manner is which he had performed his duties. This being see onded in an eloquent speech by Erra R. Johnson, of New Bedford, a bouquet was presented from the lades, and (Vice President Beman in the chair,) the President responded in a nest and appropriate speech. A bouquet was also handed to Charles Lenox Remond. who gracefully acknowledged the ladies' complia J. Sella Martin moved a vote of thanks to the ladies for their hospitality to the strangers, which vis

passed, and the Convention then adjourned, sint dis. The Finance Committee report their receipts and

expenditures :-Paid out for hall hire, printing, and other expenses.....144 59

Balance for publication and incidental expenses.....\$35 49 The Publication Committee report that, had the

admission fee been charged on the last evening of the Convention, their intention of printing the proceed ings in pamphlet form would have been promptly esecuted. A disposition has been manifested by some to contribute towards a fund for that purpose, but so the Committee could not be certain of raising the requisite amount, they did not deem it advisable to wait. Whenever the necessary sum is collected, the Committee stand ready to issue the preceedings in pample. let form, with the correspondence and statistical reports; in the mean time, as all the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present, every contributor to the Committee and able to do at present and able to do at pr vention will be supplied with the newspaper cop Should any one fail to receive them, they will be for

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