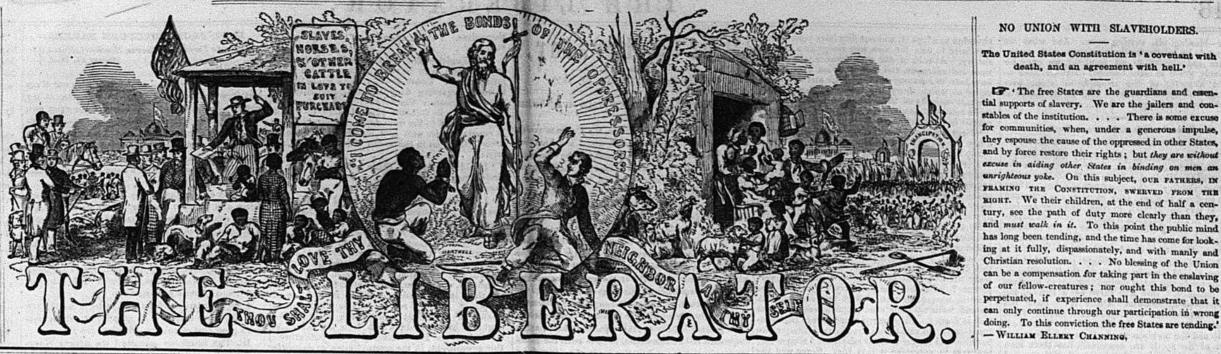
TERMS - Two dollars and fifty cents per an-Five copies will be sent to one address for TEN its, if payment be made in advance, G All remittances are to be made, and all letters

Freted (POST PAID,) to the General Agent. Advertisements making less than one square inthree times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, rania, Ohio and Michigan Anti-Slavery Soare authorised to receive subscriptions for THE

and to the pecuniary concerns of the paper are to

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



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell.

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

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

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our PATHERS, IN

PRAMING THE CONSTITUTION, SWERVED FROM THE

ing at it fully, dispassionately, and with manly and

Christian resolution. . . . No blessing of the Union

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 37.

BOSTON, FRIDAY, SEPTEMBER 16, 1859. WHOLE NUMBER, 1498.

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

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

SPEECH OF SENATOR DOUGLAS.

Солимвия, О., Sept. 7, 1859. mator Douglas addressed the citizens of Colum-this afternoon. The following is a synopsis of

aige Douglas said that the Republican Party, their platform adopted at Philadelphia in 1856, en the power, and declare it the duty of Conto prohibit Slavery in all the Territories. The paratic party are pledged, on the other hand, heir platform, to the doctrine of non-intervenand Popular Sovereignty in the Territories. or Mexico and Kansas, by the acts of their torial Legislature, present cases now for Con-

onal intervention with their domestic affairs. h will put the advocates of intervention and tervention, North and South, to the test. w Mexico, which refused for several years after rganization of a Territorial Government to inor protect Slavery, passed a law in 1858 to as, at the first session of the Territorial Legisin 1855, passed a very stringent law to offenses against slave property, by which ery was introduced, and 'adequate protection' n to it in that Territory. In 1858, however, dare code was repealed by an act passed Feb. 9. dil protection to slave property withdrawn and sid. By this 'unfriendly legislation,' Slavery en excluded from the Territory of Kansas. ow, the Northern interventionists are pledged heir Republican platforms to repeal the slave

h New Mexico, and prohibit Slavery by Act of ress, while the Opposition in Kentucky, and seathern interventionists generally, are pledged that principles to intervene and protect slave serty in the Territory of Kansas. party. Non-intervention and Popular Sov-ty must be maintained as well in New Mexico Kinsas. If New Mexico wants a slave code,

ther have it. If Now Mexico has laws for the exection of s' ve property, so be it. If Kansas all not have a slave code, nor Slavery, Congress not force her people to accept either.

Northern and Southern interventionists agree that

ery in the Territories is a rightful subject of ssional legislation, but differ as to the charof such legislation. ach insists that Congress should intervene in fa-

of their particular section, and against the ster section, in violation of the people most inter-sted to decide the question of Slavery for them-According to the doctrine of the intervensists. North and South, Slavery is not only a subject of Congressional legislation, but ndent upon Federal authority for its existence protection; and make it, consequently, subject federal regulation and control. The Southern eretnionists contend that the whole power of the eral Government should be exerted for the proion of Slavery in the Territories, and the Northinterventionists, that the same power should be for its destruction. The Democratic , in opposition to the interventionists of both s, hold that Slavery is a State institution, at that it exists in the slaveholding States, ' under to laws thereof,' and not by virtue of the Constion of the United States. That Slavery, thereis beyond the reach or control of Federal autity, for good or evil, except in the single case of are slaves, who must be delivered up. The ascratic party are pledged to the principle of popar sovereignty, by which the people of the organ-al Territories, like those of a State, shall defor themselves whether slavery shall or shall exist within their limits.

se who insist that the first handful of settlers edd not decide the Slavery question in the Ter-ories, should vote against the organization of Ternes, until they have sufficient population for a fieal community, capable of self-government in ther domestic concerns. No government should stablished for any people who are not qualified numbers, and in all other respects, to legislate for macires on all rightful subjects of legislation, ject only to the Constitution of the United States. territorial governments are established, the de will legislate for themselves-will form their domestic institution, and if their legislation liets with the Constitution, it will present a jual question for the Courts to determine, decision all law-abiding citizens will and

The Territories must be open for settlement to the ple of all the States, Slave States as well as Free is. The system of emigration, fostered and raged by Emigaant Aid Societies for the purs of controlling territorial, legislation, is a fraud a the elective franchise, and designed to subt and destroy the principles of self-government. s citizenship and allegiance in their respective is and settled in a Territory, in good faith to ate it their permanent home, have a right to voice tote in the legislation of the Territory. The dectrine of Mr. Seward's 'Rochester Speech,

in the Senatorial canvass in Illinois when it was thoused by Mr. Lincoln, as subversive of the ciples upon which the Union was founded and as stand. Uniformity in the local laws and do-sic institutions of the several States is neither stable nor possible. Variety of climate and inista becassitate corresponding variety of local estation, which is and must be adapted to the lisef each particular community or State. The eri and particular community or State.

Sett and presperity of the people depend upon salienable right of self-government in all the lass and Territories of the United States.

surrender of fugitive slaves is a duty imposed the Constitution, and we must be faithful to that ional obligation. The opposition and resistto the fugitive Slave Act in the North begot a Position to and violation, in the South, of aws against the African slave-trade. The vioof both—those who resist the Fugitive African Slave Tsade—are alike false to the obliof good citizens, and merit alike condemnaand punishment. Maintain the doctrine of Union is safe. Stand by that doctrine, and the aky will prosper, all sections will be content, a trutonic actions. expansion is certain. Expansion is a bity of our national existence; and our destiny or or later to spread our institutions over the all the islands adjacent to us, will, in time, be Cuba, Central America, Mexico, and this will be, as it should, 'an ocean-bound

he Democratic party is the only party which cans the equality of the States, and the right people to exercise all the rights, privileges, manities of self-government. I stand firmly the Democratic platform of 1856. I want no or that he is atterned to planks, and no new pillars to strengthen and of his audience.

uphold it. I stand upon the platform and carry: Instead, then, of the Republican party being the Democratic banner. Let the nominee of the Charleston Convention take the same position. Put him on that platform, and give him the old Demo-benefit of the free white men of the South. It is

#### DENNISON ON THE STUMP.

The Republican candidate for Governor of Ohio is now on the Stump, and the party papers have reported several of his speeches, which do not ma-terially differ from each other. Here are some ex-

THE WHITE MAN'S PARTY.

'He would ask the poor white men of the North, if they are willing that the Territories of the Unit-ed States shall be slave or free; whether they intend LAWS OF MY COUNTRY REQUIRE OF ME.?

fathers, we regard it as a great social, moral and political evil. He would treat it as a question of paramount magnitude; the prominent issue before the people, destined sooner or later to affect directly the interests of the free States. The question which presented itself was, that if power is given to the constitutional law of the land? Is Mr. Kirkweed slave party to strike down the interests of freedom in so ignorant as not to know that such a declaration the Territories, it will soon strike down the poor is equivalent to aiding and abetting those who openwhite man in the States.'

NO ABOLITIONIST.

did not believe there was any body of men in the North, of a respectable size, scho wished to disturb the relation of master and slave, where it exists under the sanction and protection of State Law. But as our fathers had decreed that slavery was a creature tash declaration. As it is, the people of Iowa will consider the sanction and protection of the sanction and protection of the sanction of the sa of local and municipal law, we would protect the people in the enjoyment of freedom in the Territo-State did not call in question this principle of the Republican party, that it is the duty of Congress to prohibit slavery in the Territories.

THE FUGITIVE SLAVE LAW.

' Mr. Dennison said that he had forgotten to re-Congress, the Democratic press of the State almost civil war.

universally condemned it. They pronounced it then, as he himself had in his letter to the Clevetion to Mr. Kirkwood; and, tell it not in Tabor, land Convention, 'insulting to the people of Ohio.' publish it not in the streets of Mt. Pleasant—Mr. The people of Ohio were, as a body, willing to Kirkwood was dumb, and absolutely refused to ancarry out all the compromises of the Constitution, the fugitive slave clause included, but they did object to having it enforced in such a way as to insult the people of the State. A jury of twelve Ohio men were fully as competent to try the question of property in an alleged fugitive from Kentucky, as a jury of Kentuckians were to try the estion of property in a horse said to be stolen from Ohio.

THE CREED OF THE PARTY.

'The Republicans came forward, with no new doctrine on the slavery question. They ask, what the Father, had decreed, that slavery should not go into free Territories, but should be circumscribed in

slavery should not go into free territories. Though individual Republicans might demand more, that the party, as such, demanded was this. But if there was any meaning in that word eradicate, the Democratic party of the State, in 1848, were ready to abolish slavery where it then existed in the

Throughout the South, the principles of the Republican party have been so grossly misrepresented that many of the less intelligent class of people be-lieve it to be identical with Abolitionism. This has resulted, in the first place, from a want of intelligence among the masses of the people; hundreds of whom cannot read, and thousands who do not to any extent; and in the second place, from the misany extent; and in the second place, from the mis-representations of the leaders of the Pro-Slavery Africans as he can bring in, and old Satan take the ocracy, whose chief power results from exciting the prejudices and passions of the less intelligent the Republican party does not propose to abolish slav-ery anywhere in the world. This is a fact that cannot be controverted: consequently, the Abolitionists refuse to vote or act with them, but on the contrationists did not vote for Freemont, nor in any man- Slave Trade-The ' Ne plus ultra' of Southern New York—to whom they gave their united support. They refused to act with the Republican party because it is not an Abolition party, and they denounced it as worse even on this subject of Abolition, than the Black Democracy itself. But not-withstanding these undersible facts, there are records.

THE AFRICAN SLAVE-TRADE. withstanding these undeniable facts, there are people enough in the South, and even in this State, really believe the Republican party to be an Abolition party! But this, we suppose, is not so much ignorant so many of our voters are on the subject of ignorant so many of our voters are on the subject of extremely jubilant over the fact that cargoes of Af-politics. If there are fools enough to believe, there ricans are constantly landed in the United States, are demagogues enough to benefit by their blind faith; and we shall continue to see heavy drafts

on the subject of Slavery is, that Congress ha n the subject of Slavery is, that Congress has the ing brig Favorite,) and a firm doing business on the ower to prevent the extention of this cursed insti-ation into any or all of the free Territory of the This Rhode Island captain engaged to deliver a cerpower to prevent the extention of this cursed insti-Union; but that the subject of slavery in the States tain cargo of rum, tobacco, cordage, &c., to Lewis is entirely under the control of the people of each & Boyd, in exchange for which they promised to State, and that Congress has no authority to touch furnish him with eighty fair and merchantable or interfere with it

who have any knowledge at all on the subject, that the Republican party occupies this, and no other ground upon this question, partizan editors and politicians of the Democratic party continue to stigmatize the Republican as the Abolition party!

It also indulges in the following editorial comment:

The New York Times and Tribune, with a lot of stigmatize the Republican as the Abolition party! Now why is this? They know that all intelligent men, women and children know better, and why do they persist in such misrepresentation? Is it is cause they think the people fools enough to be in-fluenced by such lies? We knew of no other reason. When, then, you read a paper in which the Repub-lican party is called the Abolition party, you may know the editor to be either a fool himself, or he thinks he is writing for fools to read : and when you hear a political speaker make the same as-sertion, you may know that he is deceived himself, or that he is attempting to deceive the ignorant part

cratic banner, with all its glorious memories cluster-ing around it, and the Democracy will march to a glorious victory in 1860.

Democrate that platform, and give min the old Democrate that of the free and advocates the doc-trines, taught by George Washington, Jefferson, Randolph, Henry, and all the early statesmen of the

CATCHING FUGITIVE SLAVES.

From the Council Bluffs (Iowa) Democratic Bugle. ' SO HELP ME GOD, RATHER SHALL MY RIGHT ARM WITHER AT MY BODY, THAN I BE SEEN TO ASSIST ANY officer in the return of a fugitive slave.'—Extract from the speech of S. J. Kirkwood in Bloomfield, August 1, 1859.

The Republican party is the white man's party, and it labors for the prosperity and liberty of the white man.

field, August 1, 1859.

Mr. Kirkwood asked General Dodge 'whether he would help to catch a runaway slave;' to which Mr. Dodge replied :

that their children shall go into the Territories, and enjoy all those political blessings and sacred privileges which we enjoy, or whether they shall yield to sentiments, endeavored to qualify it slightly by saythe arrogant demands of slavery, and forego them all. He would not discuss the moral aspects of the popular odium attaching to such treasunable sentiments, endeavored to qualify it slightly by saying that he would not assist in the return of a fugislavery; the North cannot agree with the Demo-cratic party of the South that it is a blessing, but the law gave him this alternative, and he would with Washington, Jefferson and the revolutionary choose the alternative of the penalty, rather man

ly resist the law? Is he so ignorant that he needs to be told that, if there is no resistance to the ex-Mr. Dennison said he was no Abolitionist. He ecution of the law, there will be no occasion for the

These are questions which it would have been well Ten years ago, the Democratic party in this whelming condemnation of him and his guilty comagainst the Constitution and laws, and protection of negro-stealing incendiaries whom they use as cat's-paws' for keeping up a din and discord which may 'Mr. Dennison said that he had forgotten to remark, that when the fugitive slave law was before path be lighted by the flames of dissolution and

### DISSOLUTION THREATS.

The Washington correspondent of the Charleston Mercury says :-

'Should the Black Republican party succeed in or Seward, it will then certainly behoove the South especially all the cotton States of the South and outh-West, to retire from the present Union. There is a time and tide in the affairs, not only of individuals, but of States, when a movement, properly made, may be attended with the most de the States by municipal law. Than this they demanded nothing more—they would accept nothing less.' I hope that the good and great statesmen of the South—and they less.' ess.'
The whole of the Republican creed was, that dowed with the wisdom and courage to meet the difficulties of the impending crisis. There is not only danger in the distance, but near at bandmuch nearer than those who are wont to cry 'peace ! peace!' are apt to imagine. The South must bring her time-servers to the block. The time for words, for log-rolling compromise is over, and the North and the South are about to meet each other face to face, and have a solemn reckoning. It must result From the Milford (Del.) News. in a re-understanding of the bargain, or a dissolu-THE REPUBLICAN PARTY IN THE SOUTH. tion of the ties which have united the two sections together.'

SLAVE-TRADE IN SOUTH CAROLINA. The following volunteer toasts were given at a fourth of July celebration at Walterboro' in that State:

By Col. I. J. Witsell-A hearty welcome to Government that will say to the contrary.

By Dr. F. W. Frazer-The health of our friend multitude. But the true state of the case is, that Col. J. T. Witsell-who has to-day proved himself a warm and enthusiastic advocate of the African Slave Trade.

By Dr. C. J. Prentiss—The African Slave Trade.

May the re-opening of which be heartily welcomed ry they abuse them more severely, if possible, than the Black Democracy does. In 1856, the AboliBy C. M. Rivers—The re-opening of the African

ner encourage his election; but on the contrary they policy—May our seaports soon teem with the run a candidate of their own—Gerrit Smith of Wanderer's to our Western shores, and may the

# THO HOW A CARGO OF AFRICANS WAS LANDED IN THE UNI-

TED STATES-COPY OF AN AGREEMENT WITH A RHODE ISLAND CAPTAIN. The St. Augustine (Fla.) Examiner, Aug. 20, is

in spite of the hue and cry at the North, and i especially pleased at being able to produce the fol-lowing 'agreement,' entered into between a Rhode made upon their ignorance and credulity. lowing 'agreement,' entered into between a Rhode
The well-known doctrine of the Republican party Island captain, one Miller F. Wickham, (commandnegroes.' The Eraminer asserts, in a tone of tri-Notwithstanding it is so well known to all men umph, that these slaves were landed, and no mis--italicizing the latter clause of the sentence.

> . The New York Times and Tribune, with a lot of small fry, seem much worried in relation to the landing of cargoes on the coast of Florida. Cannot these papers understand that 'Niggers' are much more useful 'savages' than the Seminoles, and easier tamed? Why should New England people, and Northern people generally, make so much fuss in this matter? It is well known that Northern vessels and Northern capital have ever done well in this business, and to 'do well' in New England, cording to the 'law and profits,' covers a heap. The following is a copy of the 'agreement':

> 'This agreement, entered into with Capt. Wick-ham, of the brig Favorite, from Rhode Island, on

Yiz., two-thirds males, one-third jemales.

It is further agreed between said parties, that if to those moral and physical resistances of evil which any of the annexed cargo should appear deficient are orderly and beneficent to all parties concerned, when landed, a deduction of 50 per cent, shall be We do not believe absolute human progress is pro-made on each article or articles that may so appear, and should, on the other hand, any article or articles be delivered to Messrs. Lewis & Boyd over and above what is represented and specified in the annexed invoice, we agree to pay the said Wickham on the same that may be so delivered.

In carrying out these principles, we deal with interest them are contained as the contained and specified in the annexed invoice, we agree to pay the said Wickham on the same that may be so delivered.

PHILIP LEWIS, JOHN BOYD. The Examiner states, in addition, that ' the large

planters made no objection to the landing of the negroes,' and 'that, as a general thing, they were purchasers.' The cargo taken out by the Favorite nsisted of the following articles: 'Sixty hogsheads of New England rum, two hogsheads of tobacco, seven barrels of gin, twenty bar-rels of flour, fifteen coils of rope, &c., &c., the in-

voice taking up nearly two pages of foolscap.

#### SLAVEHOLDING CHRISTIAN FELLOW-SHIP IN NEW ENGLAND.

'One New Hampshire pastor, at least, has reently learned, that it is possible for a slaveholder, contrary to the doctrine frequently inculcated hereabouts, to become a Christian. The incident was time, and often thought he would make known his distant home in the South. Alter some time, he told this minister, his temporary pastor, what the Lord had done for his soul, through him as an instrument. The pastor has full faith in his conversion, and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and seems to rejoice just as though his man and the point haps our best testimony will be to retire and do what good we can in the world, under the banner of simple properties and disgusts us, and perhaps our best testimony will be to retire and do what good we can in the world, under the banner of simple properties and disgusts us, and perhaps our best testimony will be to retire and do what good we can in the world, under the banner of simple properties and disgusts us, and perhaps our best testimony will be to retire and do what good we can in the world, under the banner of simple properties and disgusts us, and perhaps our best testimony will be to retire and do what good we can in the world. sion, and seems to rejoice just as though he was an inhabitant of his own town. He further said, this Christian slaveholder has lately provided monthly preaching for his slaves, and only monthly, because

There is another remarkable fact. Rev. Dr. Ross, ong ago, the Doctor married a Northern school whose home is in one of our suburriends in this community, this summer. Probably Dr. R. did not expect an invitation to preach re, but he received several invitations, and preachich an invitation would least have been expected. Thus our people are learning to love their Chris- are prone to seek relief by retiring out of its reach. tian brethren in the South, though they do not love all their views and institutions.'—Boston corre-spondence of the N. Y. Journal of Commerce,

### SELECTIONS.

From the Practical Christian.

PRACTICAL CHRISTIAN ANTI-SLAVERY. We belong to that small variety who profess to be Practical Christians. There are also several varieold American Anti-Slavery Society, emetimes called Garrisonians. We have done s from conviction and preference, because their fundamentals seemed to us nearer right than those of any other professedly Anti-Slavery class. More-over, we felt that our kind of Christianity, with its on-resistance and non-politics, would be le ss cramped and more at home on their platform, than on others where milito-political or ecclesiastical influnces prevailed. As was to have been expected, we have from the beginning had our views, feelings and tastes sometimes crossed. Of this we had no right and very little disposition to complain, however disagreeable; since all were free to express their various sentiments, and our Practical Christian peculiarities had only here and there a sympathizer. It became us therefore to be modest, and let those lead off who were in moral rapport with large numbers. We have always endeavored to act accordingly; deeming it our duty to go quietly along with the mass of our associates, until fidelity to our own solemnly professed principles should require us to stand aloof. Latterly we have feared that such a

The motto is reiterated with general applause, Peaceably if we can, forcibly if we must. The local governments of the land are persistently instigated to pass penal laws against the pro-slavery laws of the general Government, and to revolt against its Constitutional supremacy. Red Revolu-tionism, for the sake of the Anti-Slavery cause, is plainly preached and eloquently urged as the duty of the people. Those who believe that war and penal inflictions in behalf of justice and humanity are absolutely right, can have no valid objection to all popular churches, or clergy, or public worship, or behalf of justice and humanity are absolutely right, can have no valid objection to all popular churches, or clergy, or public worship, or Sunday schools, or established religious institutions. tice accordingly on their own responsibility. Our concern is to be faithful to our own convictions, and not to fellowship or countenance what we religious-ly abhor as forbidden by the highest divine laws.

the said Wiekham had bartered and agreed to and with the said Lewis & Boyd, for the whole of the cargo of the brig Favorite, consisting of rum, to-bacco, cordage, provisions, &c., as per invoice annexed, amounting to 7,135 dollars and forty-eight cents, for which cargo and amount, said Lewis & Boyd bargain and agree to pay said Wickham eighty fair and merchantable negroes on or before the expiration of seven weeks from the above date. The height of each negro to be four feet and four inches, or upwards, and the customary proportion being observed, viz., two-thirds males, one-third Jemales.

'It is further agreed between said parties, that if

we deem wrong. Therefore we can petition a legis-lature to repeal a bad law, or to enact a good law which requires no support by deadly force, or by unbeneficent penalties. But we cannot petition any government to enact laws, or to do acts, which we know must and will be sustained by the war-princi-ple in some of its multiform applications. Those only can do so consistently, who hold to the warprinciple as right. In accordance with these views, we have declined to recommend or sign the petition to our Legislature for a law to nullify the Fugitive Slave law in this State; and also other petitions for a political dissolution of the Union. Such acts smack not only of vindictive penalism but red revo-lutionism. In our view the end is right, but the means are wrong; and the end cannot sanctify the means.

What then? Shall we attempt to overrule others abouts, to become a Christian. The incident was who hold opposite religious principles, and have no related to me by the pastor himself. These are the sympathy for our scruples? We would fain perrelated to me by the pastor himself. These are the facts: A slaveholder from a distant Southern State came to pass the summer of 1858 in one of the interior towns of New Hampshire. While there, he heard a sermon by this pastor, that deeply impressed him with his own sinfulness and need of a Sadont of this, that they cannot easily avoid expressions. vior. He struggled with his mental load for some ing now and then a little contempt at Non-resistant softliness. We hear it at almost every public meetcase to this minister. But he did not. The Spirit ing, and it excites laughter at the expense of our of God, however, did not leave him, as he left for his principles. Well, it is the voice of the majority, distant home in the South. Alter some time, he and we must submit. We will not make it a point

our Anti-Slavery associates to magnify their move-ment for the abolition of chattel slavery as including the main substance of Christianity, or of a cannot secure a minister oftener. The slavehold- natural religion much purer than Christianity-to he cannot secure a minister officuer. The state of the great disparagement of other departments of the great disparagement of other departments of righteousness, and a manifest contempt for really valuable established religious institutions. Bibles, and the external worship. churches, ministers, sabbaths, external worship, sacraments, Sunday schools, etc., etc., are not only on slavery that was particularly offensive to the assailed with just criticism and denunciation for strong anti-slavery sentiment of New England. Not what is pro-slavery in them, in which we can heartily concur, but are often spoken of as worthless, and worse than worthless, nay, as positive hindrances to ban towns. They must needs, then, visit her human progress. We are for having all classes of men freely express their honest convictions. But if they express what seems to us untrue and unjust, we cannot accept it, nor enjoy it, much less endorse ed both in and around Boston, and, among other places, in a Congregational pulpit in Chelsea, where peated, with intensified expressions of ridicule, sarcasm and scorn, it becomes disgusting, and we Now we understand the abolition of chattel slav-

ery to be the plain dictate of natural justice. What is proposed? Simply this: to let the enslaved go free, and take care of themselves, like the generality of mankind: to abolish all laws, renounce all claims, and cease from all acts, which regard them as chattels. Is it proposed to indemnify the enfran-chised for the wrongs they have suffered? No. To recompense them for labors performed while in bondage? No. Yet this would be but simple jus-There are many varieties of Christians, so called. tice. Is it proposed to endow the liberated with homesteads, with schools and seminaries for the edu-Practical Christians. There are also several varieties of Anti-Slavery. And there ought to be, if there is not, such a variety as Practical Christian Anti-Slavery. We have heretofore consorted chiefly with the old American Anti-Slavery Society, and that stinted. It enjoins nothing else. It does not reach Charity at all, nor insist necessarily on any other great principle of religion, morality or humanity. Consequently, Anti-Slavery with all its importance is but a part of Christianity, or of anything that can be called true religion, and covers but a single point in the vast field of human duty. If chattel slavery were utterly abolished to-day throughout the earth, the toils of universal righte ousness would scarcely have been diminished.

Is it therefore to be passed over with indifference? By no means. Though justice is but one principle, it is a divine and fundamental principle. Where justice is deliberately violated, grossly and outrageously violated, as it is by chattelizing fellow human beings, the whole temple of religion is more or less defiled and desecrated. The man, the church, the nation, that has not virtue enough to cease from perpetrating or upholding chattel slavery, ought to be unspeakably shamed. For if one is only decently just when he refrains from robbing a fellow-man his natural right to himself, where is he and what is contingency was approaching. Why?

1. Because the war-principle and spirit are beof so monstrous a crime! In this point of view he in the moral scale when he is persistently guilty coming too dominant and rampant for our endur- righteousness of Anti-Slavery, as contrasted with ause, The base wickedness of Pro-Slavery, becomes heaven The bigh and adorable. Viewed from above downward. it seems but a small and ordinary portion of God's universal righteousness. And such it really is. We object therefore to any man's magnifying the Anti-Slavery movement as the main substance of Christianity, or of a natural religion better than

it to be one of the greatest and worst of crimes, second only to war which is its mother, nurse and inond only to war which is its mother, nurse and indispensable supporter. What then is our difficulty?

We do not assume any right to suppress other people's convictions. If they hold to the rightfulnessple's convictions. If they hold to the rightfulnesstempt on every thing that professing Christians renecessity and utility of deadly force and red revo-lution in the last resort, let them preach and prac-lution in the last resort, let them preach and prac-Our religion, and common sense to prove slavery a divine s, and institution. The same general cause is at the bottom in both and all cases. It is the same radical selfishness which causes all kinds of sin. Why then ly abbor as forbidden by the highest divine laws.

We thus abbor Slavery and War, in their every principle, spirit, development and fruit. To think of resisting and abolishing one of them by means of the other is, to us, like attempting to cast out Satan with Satan. We feel bound to disfellowship and oppose both, by all means that are compatible with

chattel slavery, war and other popular abominations, but in consenting to be dragged in, hired in, or flat-tered in as conscience-easers, respectability-givers, and general accessories after the fact. Let them be thoroughly exposed and rebuked for all this.

But at the same time, let no injustice be done to any man or institution. Let not guilty and innocent be condemned together. Let not even the guiltiest be made more guilty than he is. Let all that is really good, useful or praiseworthy in insti-tutions or men be candidly credited as such. Let not the wheat and the tares be pulled up together, which we fear is too often done. No good cause has any thing to gain, but much to lose, by departing under any pretext from strict truth and justice.
As delinquent, pro-slavery, pro-war and corrupt as many of the American Church and clergy undoubtedly are, from the Catholics downward to some of the latest fledged Protestants, yet they all do more or less good in their place and way. We do not be-lieve that our country or the world would gain any thing by dissolving and silencing them, even were it possible.

Some talk as if humanity would rush at once into some talk as if humanity would rush at once into the millenium, if only the existing popular religion, with its institutions, priests, sacred books, etc., could be swept out of the way. We believe no such thing. They cannot be spared till fairly superseded by something which meets the religious and social wants of human nature better. No city, town or neighborhood would be so orderly and well-conditioned without as with them, unless prepared for and furnished with something higher. Irreligionism and postioner in the property of the contract of the cont and nothingarianism never elevate mankind, nor increase their average happiness. We know of no kind of religion, religious seciety, or religious ministrations, that can be justly considered worse than none; though we know of some that are deplorably low in the scale of wisdom and goodness. Therefore, if any deem it their mission to denounce and destroy the religion that is, let them be prepared to give the people something better: for religious institutions of some sort mankind must have, ought to have, and will have. If we cannot give them better than they already have, all violent pulling down and denunciation will ultimately recoil with plagues on its authors. We regret to see so much of it coming from the orator and advocate of great Reforms, which without deep religious influences can never fulfil the aspirations of their projectors and sincerest friends.

3. We find ourselves in doubt whether to consider the Anti-Slavery platform a desirable resort for us, because of the increasing egotism, extremeism, exaggerationism, antagonism and contemptuous personality, which we are obliged to witness. There has always been too much of these. Latterly there is more than ever. What do we mean? We mean, by egotism, self-importance, self-sufficiency, the opposite of reverence, humility, modesty, deference and courtesy. Individualism is cultivated to excess, so that one's greatness crowds that of another, and there is too little room on the stage for the actors. One jostles the other. 'Knowledge puffeth up, but charity edifieth.' We prefer more of the latter.

We mean, by extremeism, the continual intensification of Anti-Slavery dogmas, tests, asseverations, denunciations, epithets, etc. It appears in Resolu-tions and speeches, some of which would hardly leave Wm. Lloyd Garrison himself an orthodox abolitionist of his own school. It gives little credit to any class of professedly Anti-Slavery people who are not ready for the most radical revolutionary action against all pro-slavery institutions in Church and in State. It follows out that unjust and absurd doctrine. The better a man is, the worse he is, or at least the more dangerous, so long as he is not a full saint. We have no faith in or respect for such extremes. We are for giving all men and bodies of men, even the worst, full credit for every thing right and good in them; and then faithfully showing them their sins, calling them to repentance, and in

viting them to come up higher.

We mean, by exaggerationism, the habit of making extravagant assertions and expressions which are only partially true, and then perhaps in some mys-tical, hyperbolical or paradoxical sense. We hear too many of these. They may astonish or amuse the groundlings, but on the whole mislead, confuse and vitiate common people's minds. It becomes difficult to understand what a man' really means, to make the proper discount for his rhetorical gas, and to be sure as to what is absolutely true. cause as that of Anti-Slavery demands plain, truth-ful, discriminating, solid speech, which can be easily understood, and its representations fully relied on by the common mind.

We mean, by antagonism, combativeness, contradiction, disputation, debate, not only toward outsiders but insiders. There is quite too much of this. It spares not the most devoted friends of the cause. It is often unjust and unreasonable as well as vexa-tious. If it were directed wholly against opposers, or confined to vital principles, it would be tolerable; but when it embroils and divides the household of 'against itself, it is intolerable. Yet we have heard it defended, and even recommended, as meri-torious. Great unity, harmony, concord, in an association, say these Anties, imply tameness, slavishness, stagnation, corruption, death. Mutual con-tradiction and debate are healthful. We believe in no such doctrine. If men have a good cause, good principles and good motives, they ought to keep the unity of their spirits in the bonds of peace. They ought to love each other, to be conciliatory, courte-ous, forbearing, kindly affectioned, in honor preferring one another.' We go with Jesus for unity among the disciples of righteousness. Discord is weakness, folly, sin, ruin.

We mean by contemptuous personality, speak-ing unnecessarily, invidiously, contemptuously, and sometimes almost scurrilously, of prominent indi-viduals who 'follow not with us.' It is sometimes necessary and right to speak pointedly and severely of individuals, for righteousness sake. In these cases, it should be done with conscientious dignity, and the least possible tinge of personal con-tempt or vilification. But when speakers frequently, pertly, flippantly and scornfully denounce indi-viduals as sneaks, tools, knaves, scoundrels and the like, they out to have a low, mean cause which candisgraced by such advocacy. It is true the individuals assailed suffer no damage from the contemptuous language hurled against them ; because it ufactures sympathy for them, and strengthens the attachment of their adherents ; but it is wrong itself, weakens the influence of the utterer, and damages a noble cause. Yet we have heard personality recommended as a good and useful Anti-Slavery weapon. In our judgment, it is seldom a true spiritual weapon. Too generally it is a carnal, or at best semi-carnal weapon. It is quite too common, and to us odious. Finally, we say that we devotedly adhere to the fundamental principles of the American Anti-Slavery Society, and that if we cannot promote them associatively with those who deem certain methods, ways and means right, which are objectionable to us, we will do so in the best way we can as an individual. We are no dicator to others. They must do their duty, as they understand it, in their own way. We must do ours. We desire to be, and mean to be, a Practical Christian Anti-Slavery man-loving all, hating

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none-blessing all, cursing none. And what we cannot do by means strictly consistent with truth, justice and charity to all mankind, we pray for heavenly grace to leave undone. But we have no doubt whatever of the triumph of right over wrong, and good over evil, and all the sooner as mankind executions. mankind cease to oppose evil with evil.

#### From the Ohio Anti-Slavery Bugle. A CAUSE FOR COMPLAINT.

The True American, (Erie, Pa.,) thinks the political abolitionists have cause for complaint in the action of the Whig element in the Republican party in that vicinity. We shouldn't wonder. Those in that vicinity. We shouldn't wonder. Those who go down to Egypt after chariots and horsemen will be very apt to find, in time, that they are but menials in the Conqueror's camp. It is not impos-sible that other sections may take up the lamentation, though perhaps policy will dictate continued silence. Hear what the American says:

'It was, of course, exceedingly proper that the Whigs should come in a body to the Republicans, for certainly the latter desired increase of numbers and influence. But was there not a trifle of the see-how-we-apples-swim ' about it? Have not the Whigs absorbed the Republicans, instead of the Republicans absorbing the Whigs? So far as leadership and the bestowment of offices and the enjoyment of the spoils are concerned, has there been much more than a formal transfer of platforms and a change of names? Has there been and is there now that careful and due recognition of all factions and divisions in the formation of Committees, in the enunciation of principles, and in the distribution of offices, which policy dictates, and which justice demands? We are forced to answer in the negative. We are not disposed to be captious and faultfinding. We but revert to these facts which are patent to all observers, and which, out of regard for the harmony of the party, have been smothered and suppressed, not to disorganize or disturb, but merely with a view to their correction in the future. It We but revert to these facts which are is in order to secure and promote harmony and good feeling in our ranks, that we call attention to these notorious truths, and ask for a change of policy.— Since the accession of the Whigs to the original Republican party in this county, ecery office has been filled from the Whig faction of the party. Not in a single instance has an old-line anti-slavery man been elected to fill any office, however inferior or insignificant-from Congressman to Director of the Poor. The same is true of such Republicans as before their conversion, acted with the Demo cratic party-none have ever been recognized in our Nominating Conventions. The whole thing has been Whig, and only Whig, and that continually. We have had the tactics and overseeism of the ancient Whig clique, under the new name of Re-The line of apostolic succession publicanism. The line of apostolic succession is duly followed. The paper which is but an organ, has been in some quarters looked upon as the organ of the party, and upon it have the favors of the leaders and nine-tenths of the patronage of the offices been bestowed. This exclusiveness is as unkind as it is unjust. Nevertheless, we do not complain. all an oversight, wholly unintentional and which has but to be seen to be corrected. W. most ardently hope to consider it as such. We only want to know if it is to be continued in the future Want to know it its to be a feeling of dissatisfaction, long suppressed, will grow into an element of essential discord. We hope that in the coming election, a due recognition of all portions of the party will be re-ligiously remembered and observed. Away with cliques and managing factions, and let the masses of the party dictate its policy, and equally enjoy its successes! In thus being true to each other, satisfactory results will ever follow our action.'

#### From the Erie True American. THOMAS CORWIN.

Thomas Corwin is making 'Republican' speech throughout the State of Ohio, in all which he takes pains to declare that the Fugitive Slave law must be pains to declare that the Fugitive Stave and that if he had the power, he faithfully obeyed, and that if he had the power, he would bring to the block all who attempted to resist it! Can it be possible that this kind of stuff, this atrocious diabolism, is satisfactory to the Ohio Republicans? Is that sort of atheism to be set down pure and unadulterated republicanism? himself be such a monster as he here intimates? If a poor, panting slave-woman, with her baby in her arms, hungry and fainting, yet closely pursued by the Southern fiends from whose lecherous clutches she has made her escape, should come to Thomas Corwin's door, and, falling at his feet, be-seech him, for the love of God, to protect her, would he take her in, or would he deliver her and her little one up again to misery and chains? Why don't some one ask Mr. Corwin this question, and demand a public answer, when he makes such as-sertions as the above? What is the use of a multitude of honest men silently listening to such a sentiment-a sentiment at which humanity shudderssentiment which every one of them individuall rejects, and in uttering which they know the speaker is dishonest—is either a falsifier or a brute? In the name of that Humanity to which all men be long, what can be the design of such utterances?

Even William Dennison, the Republican candidate for Governor of Ohio, took especial occasion, in a late public speech, to declare that a statement made by a Democratic paper, to the effect that he had at some previous time declared that, if elected Governor of Ohio, he would let no fugitive be returned to slavery from that State, if he had to en ploy the bayonet to prevent it, was a libelous and malicious lie. Oh, what a pity it was not a truth Will any man honor William Dennison because i was a lie? Wh Why should intelligent men so mistake

#### LETTER FROM GERRIT SMITH. PETERBORO', August 27, 1859.

JOHN THOMAS, Esq., Syracuse, Chairman of the Jer

My DEAR SIR : I have this day received your let ter, inviting me to preside at the approaching anni versary of the Rescue of Jerry, and to prepare th papers for it. Thankful for this honor as I truly , nevertheless I am constrained to decline it. have presided at all the anniversaries of this import ant event and written the address adopted at each

of them. But my interest in them has decline

st two or three years; and I am now decidedly of the opinion that it is unwise to continue to repeat the farce any longer.

The Rescue of Jerry was a great and glorious event. Would to God it had been duly improved! But those who achieved it, and I include in this number all who cheered it on and rejoiced in every step of its progress, have, with few exceptions, prov ed themselves unworthy of the work of their own hands. We delivered Jerry in the face of the authority of Congress and courts; and, as most of u believed, in contempt also of a provision of the Constitution itself. We delivered him, believing that there was no law and could be no law for slavery. On that occasion our humanity was up; and in Bible itself included, have bid it down. Our humanity owned Jerry for its brother; and so did it cling to him, that all the wealth of the world would not have sufficed to buy it off, or tempt it to ignore

and betray him. Oh, had the thousands who, on that memorable night, crowded the streets of Syracuse, but maintained that sublime elevation to which the spirit of the night exalted them, what a force for the overthrow of slavery would they not have accumulated by this time! But they soon fell from it. They soon sunk down to the low level of their political and church parties. Jerry was forgotten. Their humanity was dead-for these parties are the graves of humanity. In proportion as a man becomes a partisan is his manhood lost—for in that proportion is he untrue to himself, to his brother, and to God. That day, alas how distant! when every one shall and be willing to be held, to his individuality, shall witness an unspeakably better condi-tion of things than does this, in which men act in parties, and stand in the strength of parties; and in which the vaguely and feebly felt responsibilities of party take the place of the definite and deeply conscious responsibilities of the individual. When our countrymen shall have risen to this higher plane of character, there will be Christians instead of Baptists, Methodists and Presbyterians; and Patriots instead of Republicans, Democrats and native Amer-

Of the thousands who, on the glorious night to which we have referred, were actuated by justice and mercy, probably not less than nine-twentieths fell, immediately after, under those ecclesiastical or political party influences which had previously swayed and shrivelled them. Of the thousands whose motto that glorious night was, 'No law for glavery,' perhaps not a dozen have called on their

churches to adopt it, and not fifty have persevering-ly refused to vote for men who recognize a law for slavery. At each of our anniversaries, the resolu-tions and addresses, and the discussion upon them, have been in harmony with the high and holy principles on which Jerry was rescued. Nevertheless, the vast majority of those who enjoyed the anniver-saries returned home to act with their pro-slavery

parties in Church and State.

'Jerry Rescuers' voting for men who acknowledge a law for slavery! I see not but that they are as basely inconsistent as are our Temperance Societies, forty-nine fiftieths of the members of which, whilst prating for 'prohibition,' vote for candidates who ed, always excepting an anniversary oppose it. Indeed, always excepting an anniversary of the New York State Temperance Society, I do not

By the way, I see that a gentleman of fine talents and high culture, and marked ability as a writer, is called on to write the history of the temperance re-formation. For my own part, I had far rather that this history were hidden than published. For, if truly written, what is the great fact it will per-section to be historic by an oration by Edward Everett. Whatever may be the popular display or rhetoric of the occasion, posterity will blush, and truly written, what is the great fact it will per-section to be historic by an oration by Edward rhetoric of the occasion, posterity will blush, and will have cause to blush, at the entire proceedings. called on to write the history of the temperance repetuate? what but the infinitely disgraceful that the temperance men, though very ready to talk up and write up their cause, were as ever ready to vote it down? The cause of temperance in this country is dead. In vain are all the efforts of Temperance Societies and temperance newspapers and temperance lecturers to galvanize it into life. Never was the use of tobacco and intoxicating drinks increasing so rapidly. All that have any discernment must see that it is this boundless inconsistency and unprinci-pledness at the ballot-box which has killed this dear cause; and that it can never be revived by temperance societies and temperance newspapers and temperance lecturers that go for the election of rumdrinkers. Such stupendous and shameless hyyocrisies must give place to agencies characterized by sincerity and self-denial, before temperance can come to life.

### Respectfully your friend, GERRIT SMITH.

to its sweeping denunciations of the whole body of ciety.' But what a paradox, in view of the inhuman Jerry Rescuers,' and the contempt it pours upon the course pursued by Mr. Webster toward the colored annual celebration of that event. At the fire celebra- population of this country, whether bond or free! tion, the following resolution, written by Mr. Smith, was unanimously adopted :-

Resolved. That the reseue of Jerry being of incalculable value, as an efficient teacher and practical ex-pounder of sound doctrines in regard to law, and true to the principles of the Declaration of Inde lavery, and kidnapping, should be celebrated every year, until there shall no longer be a wretch who dares to be a kidnapper, and no longer be a slaveholder to give employment to a kidnapper.

Is there any personal irritation of mind in this letter of Mr. S., arising from the few votes he received?

#### From the London Anti-Slavery Advocate for September MISS REMOND IN BRESTOL.

On Wednesday evening, a lecture was delivered at the Athenaum, by Miss Remond, (a colored lady), on 'Negro Slavery in America.' This lady (whose father is a native of one of the French West India Islands, who has been settled from boyhood in the free state of Massachusetts) has been engaged for some time in the gratuitous advocacy of the claims of her enslaved fellow-countrymen. Nothing can be more pleasing or ladylike than her appearance and -the calmness of her delivery dding no little weight to a statement of wrongs calculated to rouse the indignation of every heart. When it is understood that to such a woman, claiming at once our courtesy by her ladylike exterior, and our admiration by her mental abilities, the most gross and cruel insults have been continually offered in theatres. and churches, and public carriages in the free States of America, our regret and sympathy are no less State. awakened for the sufferer than our indignation

against the oppressor.

The Chairman (Christopher Thomas, Esq.,) observed that the subject of slavery was one on which he was sure of the sympathy of an English audience. There were no differences of feeling amongst us as to the wrongs of the race of whom the lady he now had the honor of introducing to them stood forward to-

night as the representative and advocate.

Miss Remond commenced her address by observing that, while the English nation sympathises deeply with the wrongs of the slave, the actual condition the negro race, and its relative proportion to the white population of America, were but imperfectly understood. There are at this time 15 slave States, containing 346,000 slaveholders, and about 4,000,000 slaves. Throughout the whole Union, there are scattered nearly half a million of free negroes. The remaining white population of the slave States, mainly consisting of the degraded class of poor whites, outnumbers the slaveholders in the proportion of 17 this miserable minority of 346,000 slaveholders should exercise the enormous power they possess, in fact the actual supremacy over the whole policy of to 1. It would seem at first sight incredible that fact the actual supremacy over the whole policy of America. At the same time that they enslave 4,000,000 blacks, they produce a degradation morally not inferior to that of slavery among the poor whites; and throughout the free States themselves acts like the Fugitive Slave Law in Congress, and shall fall upon the iron image will break a fetter in place their nominee, Mr. Buchanan, in the presi- Carolina: its removal, in accordance with a regenerdential chair. That a body not amounting to a third of a million should be able to acquire such importance in a democratic republic numbering 30, 000,000, is marvellous indeed. The causes are to be sought in the force of combined action among men of absolutely united interests, and in the extraordinary principle which gives to each slaveholder votes for Congress in the proportion of three to every five

Miss Remond proceeded to detail a number of interesting cases of the escape of slaves, and related anecdotes of the 'Underground Railway,' of which she herself had been witness. In conclusion, she called especially on the women of England to sympathize in the atrocious wrongs of the colored women of America, who are sold for the basest purposes their value on the auction-block being raised by every quality of beauty, talent, piety, and goodness which should have commanded the respect and tenderness of their fellow-creatures. A slave who can be 'wared with the value of many added dollars! It is not on the most ignorant and wretched that the curse of slavery falls most heavily; it is on the higher natures, which, like the unfortunate 'Cassy' Stowe's admirable tale, feel and writhe under their lish public can give to the cause of abolition is of English as a nation, but at least they respect them, and attach the utmost weight to the calm expression of their opinion.

Miss Remond terminated her address of more than an hour's duration-in the course of which she had manifestly won the warm suffrages of her audience with the words of the abolitionist poet Whittier :-

A Christian going, gone ! Who bids for God's own image, for His grace, Which that poor victim of the market-place Hath in her sufferings won? My God! shall such things be?

Hast Thou not said that whatsoe'er is done Unto Thy weakest and Thy humblest one,

(Long continued cheers.)

of the meeting, and in doing so took occasion to remark that the English were not only bound to expossible event, let who will be his successor. press in every possible way their condemnation of American slavery, but also to guard carefully against partaking of that heinous crime by the Coolie traffic t this moment in nefarious operation. "He was sure the meeting would agree in the resolution he the honor of proposing :- ' That given to Miss the best thanks of this meeting b Remond for her lecture delivered this evening; that we who are here present declare our mournful sym-pathy with the slave, as bound with him; and that

re offer words of holy cheer to all those who are laboring truly, zealously, perseveringly, and in the face of deadly opposition on every hand, for his emancipation.'
The Rev. Edwin Charman rose and said: American judge had given the decision that ' Ne no rights which the white race were bound to respect.' In that sentence, he thought lay the spirit of despotism. No rights! and yet given to them souls, and reason, and cor

science, all on which human rights can be founded. The slaveholders might mock at all law above their inhuman legislation, or declare, as Daniel Webster had done, that there was 'no higher law'; but the Divine eternal justice would yet strike Columbia for her crime against the negro race. He had much

pleasure in seconding the resolution.

The resolution was then passed unanimously.

# The Liberator.

BOSTON, SEPTEMBER 16, 1859.

THE INAUGURATION OF THE WEBSTER STATUE.

To-morrow, the city of Boston, the Commonwealth of Massachusetts, are to be dishonored and humbled in the presence of the whole country, by the erection of the statue of DANIEL WERSTER, under the auspices of the City Authorities, and by the consent of the Legislature, upon the State House grounds. The know a greater or more shameless or more pernicious Presentation Address is to be made by Prof. C. C. hypocrisy than an anniversary of the Rescue of Jerry. by Mayor Lincoln; Gov. Banks is then to make a speech; to be followed by an oration by Edward

For the commission of this great crime against Justice and Humanity, the anniversary of the settlement of Boston has been adroitly selected; thereby securing a general holiday to all the public schools, and suspension of business affairs, so as to swell the popular demonstration, and, under cover of an important historical event of profound local interest, give it at least the semblance of universal homage to the mem ory of one, who, by his shocking recreancy to the struggling cause of freedom, deserves to go 'unwept, inhonored and unsung.' A procession is to be formed at 1 o'clock at the City Hall, of all those who love to receive honor one of another, including the Reverend Clergy,' who, with some few exceptions, will doubtless accept the invitation ' with alacrity. Of course, the 'Young Men's Christian Union' is down in the programme, and no doubt will be strong-This is an extraordinary letter, both in regard by represented. So, also, is the Boston Humane So-

> We trust it will not prove wholly unavailing, if we earnestly appeal to those who claim to be on the side of liberty-the friends of pure morality-regardful true to the principles of the Declaration of Independence-animated by the spirit of the Golden Rule-to give no countenance to this 'image worship, by taking any part in the proceedings, even so far as to appear in the procession, or to accept an honorary seat within the enclasure where the addresses will be delivered. They have a very different duty to perform. It is to shaw, whether within hearing of the speakers or away from the scene, in an unmistakable manner, but within the bounds of propriety, that they take no pleasure in the deed. It is to refuse to go with the multitudes to do evil.' It is to bear testimony, as oppositunity may present, against this outrage upon the real sentiments and feelings of the people of Massachusetts. For hin this matter, the Legislature that accepted the cunning overture did not truly represent them, but were ensuared and seduced by local influences, and especially by the recommendation of Gov. Banks, who, from the hour of his elevation to the gubernatorial office to the present time, has had chiefly his own further exaltation in view. Boston is not the Commonwealth : the 'subscribers to the Webster statue,' including 'the Committee of One Hundred,' are not the people of the

THE STATUE MUST BE REMOVED. Let this be the popular decree to-morrow-let the declamation go forth from the lips of every upright man-let it be the voice of Massachusetts. A vote of the Legislature can undo what a vote has done. That vote can be secured by a prompt circulation of a respectful petition, to be signed by all who in their hearts respond to the cry-THE STATUE MUST BE REMOVED. Such a petition has already been prepared; it is in these words :-

To the Senate and House of Representatives of th Commonwealth of Massachusetts:

WE, THE UNDERSIGNED, Citizens of the nmonwealth of Massachusetts, respectfully ask you to remove from the State House groundshonor to the State and repugnant to the moral sense of the people—the statue of Daniel Webster, whose last years were spent in defending the Fugitive Slave Bill, and whose last counsel to the Commonwealth

This issue is so clearly connected with the abolition of the Slave system, and the overthrow of the Slave Power, that we regard it as the special anti-slavery duty of the hour in this State. Every blow that ated public sentiment, will be a heavy stroke to the hopes and machinations of the enemies of impartial freedom, North and South.

This is no personal matter, and therefore not urged in the spirit of personal hostility. It is not in reference to one who filled a private sphere, and acted upon his own responsibility, without involving other Far otherwise.

They who conceived the idea of such a statue, to b inaugurated in such form, under such auspices, and in such a place, and who have succeeded in the accomplishment of their purpose, are too well known to render their motives at all doubtful. Their admiration of Mr. Webster rose in proportion as he degraded himself by his servility to the South-his scorn and hatred of the Anti-Slavery movement-his advocacy of the Fugitive Slave Bill. Every step ranted 'to be an earnest Christian is thereby insur- that he took downward in his pro-slavery course, received their warm commendation. Stung to the quick on finding that he had thereby lost his hold upon the respect and confidence of the people of Massachusetts, they resolved to procure his statue intelerable injuries. The sympathy which the Eng- and make the attempt-seemingly a forlorn one-toplace it by legislative permission upon the State great importance. The Americans may not love the House grounds, and thus obtain an endorsement of his public career on the part of the Commonwealth itself. We feel warranted in saying that they did not expect their overture would be accepted; for in view of the all-prevailing disgust and indignation at his evil course, what ground had they to dream of success? It was the letter of Gov. Banks to the Legislature, recommending a ready compliance with that overture, that turned the scale, and inflicted the disgrace. Had he done his duty, by expressing the hope that no such permission as was asked would be granted, because it would be at variance with the feelings and wishes of the people at large, the wily projectors of the scheme would have been baffled, and R. CHARLTON, Esq. rose to propose the resolution the self-respect and dignity of the State vindicated.

Friends of humanity! lovers of freedom! disciple of Him who came to set the captive free! read the following arrogant, defiant, inhuman sentiments from the lips of the man whose image is to be set up to morrow, with all the 'pomp and circumstance' of civic and military demonstration [ [1]

'My public speeches show my opinion to have been decidedly in favor of a proper, efficient to have well-guarded law for the recovery of fugitive slaves. In my judgment, the present law is constitutional; od citizens are bound to respect and obey it and all go ust as freely and readily as if they had voted for (1) 'Wheresoever the carcass is, there will the VULTURES and other unclean birds of prey, be gathered together'

ANDOVER, Mass., Sept. 10, 1859.

Gentlemen: I promise myself, in compliance with your invitation, the gratification and honor of being present on the 17th inst., at the inauguration of the tatue of the late revered and lamented statesman Accept my thanks for your courtesy, and believ

me very truly
Your friend and obedient servant, FRANKLIN PIERCE.
Hon. F. W. Lincoln, Jr., Oris Clarr, Esq., and

themselves. I think agitation on the subject ought

. The Fugitive Slave Law is the law of the land and as usual is to be respected and obeyed by all good citizens. I have heard no man whose opinion is worth regarding deny its constitutionality, and those who counsel violent resistance to it, counsel bloodshed, and to the commission of capital offences. It remains to be seen how far the deluded and deluders will go on in this career of faction, folly, and month, and seen many enlightened and interesting crime.

I hold the Fugitive Slave Law to be a law entirely constitutional, highly proper, and absolutely essential to the peace of the country.' . I put it to all the sober and sound minds at the

North, as a question of morals and a question of fatter and stronger than for a year partial professor Desor has a cough contines—the voice is good for nothing—it is cough contined to talk at all Professor Desor has a tive capacity, or any other capacity, to endeavor to get round this Constitution, or to embarrass the fine wood lot, and I work in it with a bill-hook and tion to the persons whose slaves escape from them?
None at all; none at all. Neither in the forum of conscience, nor before the face of the Constitution, are they, in my opinion, justified in such an attempt. • • I repeat, here is a well-founded ground of complaint against the North, which abroad. Here they have an ugly aspect, which gives ought to be removed; which calls for the enact- me a good deal of anxiety. Look at this: ment of proper laws, authorising the judicature of this government, in the several States, to do all that is necessary for the recapture of fugitive slaves, and frade, and neither the government nor the Democratic for their restoration to those who claim them. Whereever I go, and wherever I speak on the subject, (and opposes it. when I speak here, I desire to speak to the whole North,) I say that the South has been injured in the principle of Slavery, and applying it to the free this respect, and has a right to complain.

'I notice that, in one of the meetings holden ately in the very heart of New England, and said to have been very numerously attended, the members unanimously resolved, 'that, as God is our helper, would be curious if the New-Englanders should pass we will not suffer any person charged with being a law to sell into Slavery all foreigners who could not fugitive from labor to be taken from among us; and pay their taxes, purposely made oppressive. to this resolve we pledge our lives, our fortunes, and our sacred honor.' These persons do not seem to have been aware that the purpose thus avowed by them is distinctly treasonable

and letter. It will be executed in all the arise. Then we shall see what becomes of their lives and their sacred honor.'

· We call upon Massachusetts to discharge that DUTY [the catching of fugitive slaves] as an affair of HIGH MORALS AND HIGH PRINCIPLES. The question now is, whether she will conquer her own PREJU-DICES! Any man can perform an agreeable dutyit is not every man who can perform a disagreeable duty.'

'I will say again in the city of Boston, if I am spared to have an opportunity, that you of the South have as much right to recover your fugitive the like of them! But, to seek to bless the people—slaves, as the North has to any of its rights and to found institutions which shall promote the welfare privileges of navigation and commerce.

tive Slave Law is fast subsiding, and it is thought like to see such a man in American politics. Perhaps that there is now no probability of any resistance, Sumner will prove one of this stamp; certainly, he if a fugitive should be arrested.'

THE STATUE MUST BE REMOVED! 'AND LET ALL THE PEOPLE SAY, AMEN!'

### DANIEL WEBSTER.

There are two powers which seem to have had complete dominion over Mr. Webster, the latter part of a sad sign of the times, that our city honors such a nis life-the Money Power and the Slave Power, the man with such a funeral! latter culminating in his excessive desire to be President of the United States; and these two powers seem not only to have influenced his whole political conduct during this period, but to have shaped his opinions upon nearly all the great measures that came before him for his decision and action. The influence of the first of these, the Money Power, may be seen in the change of his views with regard to the tariff from those he previously entertained and exexpressed. First, he was in favor of free trade, and made a very able and powerful argument in support of it. Afterwards, when large sums of money were raised for and paid to him by the friends of a protective tariff, he came out in favor of such a tariff. And ever afterwards, to the close of his life, these persons had him under their complete control in regard to this matter, by their application of what, in fact, were no better than bribes to him, whether so stated to him or not. How could he, thus situated, perform his duty as a legislator with independence, and free from bias, acting entirely in conformity with his enlightened judgment, and an honest devotion to the general duties detain me in Ohio. good? He knew the expectation with which the money was paid to him, and that upon his future conduct depended the repetition of similar favors.

Here his conduct was under the control of the Money Power; how was it in regard to the Slave Power? During the latter part of his life, it is well known, he was ambitious of obtaining the office of President, and shaped all his opinions and measures with a view to this end. To gain the support of the South for this purpose, without which he thought he could not be elected, he came out, in his 7th of March speech, and by his advocacy of the Fugitive Slave pro tem. A. T. Foss was chosen Secretary pro tem. Bill made himself completely their tool and their slave; and in this way, he felt almost sure of success But, thanks to a merciful Providence, and the sagacity of the American people, his views were frustrated. and the country was saved from the curse and the disgrace of having such a man, with such a charac-

ter, for its President. Had Mr. Webster lived, there is hardly any doubt that he would have come out in favor of the Dred Scott decision, the repeal of the Missouri Compromise the acquisition of Caba, and even the re-opening of the foreign slave-trade, if by so doing he could conciliate the South, and obtain their votes for the Pres idency. By his 7th of March speech, he discovered his willingness, like another Benedict Arnold, to march right into the Southern camp, abandon all his former political friends, and do battle for his new Southern allies, in supporting and extending slavery. He then showed himself to be totally destitute of moral or political principle, and that, having made the leap, he did not care where he landed, provided it promoted his ambitious and selfish schemes. 'Facilis descensus Averni.

And this is the man whom the State of Massachu setts proposes now to honor, by placing his statue upon its own ground! And, by so doing, prove herself recreant to all the glorious sacrifices and achievements in behalf of liberty in her past history, false to the heroes and martyrs of the Revolution, to the betrays inexcusable weakness, or lamentable wicked glorious spirits of Concord, Lexington and Bunker Hill who fought for her freedom, false to her Bill of Rights, and the Declaration of Independence! And, by so doing, proclaim also to the nations of the world, that she is willing to hoist the pirate flag of slavery, and under its black folds make war upon justice, freedom, and the rights of man,-to disgrace herself in the eyes of mankind, and become a hissing, a byword and a reproach to all future generations! the U.S. Constitution, with its wicked compromises, It cannot be that Massachusetts will long submit'to occupies a position, hostile to the cause of impartial such a reproach. Like Samson of old, she will yet justice, of universal freedom and the rights of man. again rise in her might, hurl from its pedestal this monument of her disgrace and her shame, and cover with infamy its projectors. A swift retribution waits agitation, and in the regeneration of public sentiment. WARREN.

### DANIEL WEBSTER.

MR. GARRISON,-As the following, which w clipped from an influen ial religious paper in this city, may afford the admirers of Mr. Webster an interest ing subject for reflection at the inauguration of his Statue, on Saturday next, we hope you will adminis ter to their consolation by giving it a place in your fearless journal. We will respectfully suggest to Mr. Everett, that it will add much to the effectiveness of his Eulogy upon that occasion, if he will give it great ninence in that "most brilliant effort of his life :'-

Daniel Webster squandered some millions in his life-time, the product of his profession and his political speculations. He died, leaving his property to hi children, and his debts to his friends. The forme sold for less than twenty thousand dollars—the latte exceeded two hundred and fifty thousand."

LATE FROM THEODORE PARKER. Combe Varin Brot-Dessus, Neuchatel, Suisse, ?

FRANCIS JACKSON : DEAR FRIEND-Here I am, staying with one of my best friends, Professor Desor, who was often at my house in 1847 and 1852. He is one of the great men people whom he entertains most hospitably. A brother could not be kinder, or a sister more delicate and tender, than he is to me.

I think I am really getting better; certainly I am fatter and stronger than for a year past. But the ee exercise of the rights secured by the Constitu- light hatchet, pruning the trees, and cutting down

1st. The South has re-opened the African Slavetrade, and neither the government nor the Democratic 2d. The Southern States are logically carrying ou

blacks. They begin with selling thousands into Slavery to pay their taxes ; ultimately they will either banish them all, or else reduce them to Slavery. It 3d. No Northern Governor dare stand out for

State Rights against the invasions of the Slave Power. Look at Gov. Chase, one of the ablest and most en-'Depend upon it, the law will be executed in its lightened men in the nation, naturally consciention and humane; but how like a coward he looks at this great cities-here in Syracuse-in the midst of the distance! 'I hope he seems more courageous and next Anti-Slavery Convention, if the occasion shall manly as near as Boston. I have had mere respect for him than for almost any of our politicians, for I thought him a great man; but I want new evidence now. (1)

Will the time never come when an able man shall see that he may be greater than a President, and have more power in the nation by being faithful to the right? It is a mean ambition to desire a mere office, especially when the whole capital smells offensive with such creatures as Polk, Pierce, Buchanan, and the like of them ! But, to seek to bless the peopleand the progress of mankind for a thousand years-'The excitement [in Boston] caused by the Fugi- that is the noblest aim of noblest men. I should looks that way now.

4th. Besides, the men of property in the great cities have become strangely debauched in their morals. For ten years past, they have not once taken the moral side of any great question. Look at the last act of Boston-the transfiguration of Rufus Choate! What

I finish this letter in the city were Calvin burnt

I had a nice letter from Sumner a few days ago. He was in good spirits, and full of kope.

THEODORE PARKER. Yours, always,

(1) What will be the feelings of Mr. Parker when he shall read the following disgraceful letter from the Republican (!) Governor of Ohio, Salmon P. Chase, to the Mayor of Boston, in approval of the inauguration of the statue of the shameless defender of the Fugitive Slave Bill, and complimentary to the man who avows his readiness to shoulder his musket, to subjugate or slaughter the mercilessly oppressed slaves of the South, in case they should rise for freedom !-Is this Gov. Chase's special bid for the Presidency?

COLUMBUS, Sept. 10, 1859. Dear Sir : It is with great regret that I find mysel onstrained to deny myself the gratification of present at the inauguration of the statue of Webster. would go far to participate in inaugurating a statue wrought by the art of Powers. I would go further

With great respect, Yours truly, CHASE. Hon, FREDERICK W. LINCOLN, Mayor, &c.

VERMONT ANTI-SLAVERY CONVENTION. Agreeably to a call issued by the friends of the slave, an Anti-Slavery Convention for the State of Vermont assembled in West Randolph, August 31. 1859. The Convention was called to order by Rev. Jehiel Claffin, who, on motion, was chosen President

Elder J. Baldwin offered vocal prayer. Voted, That the officers of this Convention to be chosen, hold their offices during the year, or till others be chosen in their place.

B. W. Dyer, Enoch Hibbard and J. M. Coburn were appointed a committee on nominations. On resolutions, A. T. Foss, Rev. B. F. Summer bell, S. M. Seaver, E. Hibbard and E. F. Claffin,

Some excellent remarks were here made by C. I. Remond, of Massachusetts, showing what the nature and objects of the Convention were, and by Rev. Mr. Summerbell, professing his attachment to the Constitution and Union of his country.

Committee on nominations reported. Report accepted and adopted, as follows :-President-Rev. Jehiel Claffin.

Secretary-James Hutchinson Jr. Vice Presidents-Rev. N. R. Johnston, J. C. Fargo, 3. M. Seaver and Avery Fitts.

tions, reported the following series :-Whereas, in the language of John Wesley, 'Ameran Slavery is the sum of all villanies.' Therefore, 1. Resolved, That Slaveholders and their intelli

Mr. Foss, in behalf of the committee on Resolu

gent, willing abettors and apologists are sinners of the 2. Resolved, That he, who denies the manhood and the rights of the slave, irrespective of color or race,

ness, or both. 3. Resolved. That one of the chief obstacles in the way of universal freedom, is to be found in a time

serving ministry and a corrupt church. 4. Resolved, That the Republican party, by it guilty complicity with Slaveholders in ignoring the condition and 'crushing out' the rights of four mil-

5. Resolved, That the only foundation for the hope of the slave is to be found in a healthful moral

lions of men and women in fetters; and in upholding

6. Resolved, That the Republican party, is 'th chite man's party,' and, therefore, proscriptive, partial and exclusive-its patriotism being neither broad nor comprehensive, but bounded by latitude and longitude, making merely a territorial, and not a mora ssue at all with Slavery as a sin against God; which, for unutterable iniquity, outrage and crime, is paralleled by nothing in the annals of ancient or modern C. L. Remond addressed the Convention.

Mr. Dyer, in behalf of committee on nominations eported the following names for a State Committee and they were chosen :- J. M. Coburn, L. H. Spear, Charles Hubbard, W. H. H. Claffin, L. G. Bigelow Adjourned to half past I o'clock, P. M. Met agreeably to adjournment.

Mrs. Hyzen gave a beautiful song, accompanied with

the melodeon. Mr. Foss addressed the Convention.

Mr. Summerbell criticised Mr. Poss's address Mr. Summer of much zeal; renewed his professions of attachment much zeal; renewed the product and union; and this country, and its Constitution and Union; and his country, and the he had a wife and children whose deares intenwould be lost in the dissolution of the Union, Mr. Guy C. Sampson made some truthful and in ly remarks. Fremarks.

Elder Baldwin said he wished to speak in the Co.

vention at some future time-was an abolitionis, is Rev. Mr. Whittemore then addressed the Con-

tion. He said whatever in religion or government favored slavery, he was opposed to it; but he was opposed to this wholesale denunciation. Mr. Poss asked, Would you turn a man out

your church for voting for James Buchasan, or a other pro-slavery man? Whittemore— Yes, if I could have my war, Mr. Foss- Then you are so far a Garrisonia,

Mr. F. asked- Would you exchange pulpin win a minister who defended Slavery? W .- ' Yes!'

F .- Would you do the same with one who defeat ed horse-stealing?" W .- ' Yes!'

F .- Well, that is sufficiently liberal. Voted, That when the Convention adjourn, it is to half past 7 this evening, and 9 o'clock to-more morning. On motion, voted to adjourn.

In the evening, the Convention was addressed by C. L. Remond, A. T. Foss and J. Claffin September 1st. Met agreeably to adjournment 9 o'clock, A. M. Mr. Summerbell prayed, and Ma. Hyzen gave another beautiful song,

Resolutions were taken up, on motion of Mr. Sun merbell, separately, and No. 1, 2 and 3 were passed Mrs. Hyzen now took the stand, and in a speed of great clearness and force, held the earnest attention of the audience for one hour and a quarter. No H. referred to Rev. Mr. Summerbell's statement, the he could not bear the thought of the destruction of

the Union, because he had a wife and children. So passed a warm and beautiful culogy upon this loved his dear ones, and then took us all away to behalf upon the plantations and the rice swamps of our land the millions of those husbands and wives, parents and children, which this Union dooms to a condition work than death. Elder Baldwin now took the stand, and spoke for

some time upon Mr. Garrison's 'infidelity,' and is defence of the Republican party. Voted to adjourn one hour.

Met agreeably to adjournment. Song by Ma. C. L. Remond made an excellent speech.

Next, the President made a very clear statement of the distinctive principles of the Garrisonians, in reference to their great movement.

Mr. Guy C. Sampson now came forward, and male an earnest and faithful appeal in behalf of the size. Mr. Foss made the closing speech. Voted to adjourn to half past 7 this evening.

Met agreeably to adjournment. Song by Mrs. Hr.

The remaining resolutions were taken up, discused, and passed; and the Convention, after six sessions very fully attended, and replete with interest throughout, adjourned sine die.

J. CLAFLIN, President. JAMES HUTCHINSON, JR., Secretary,

BARRE. (Vt.) August 30, 2857. To the Anti-Slavery Convention, convened at West Randolph, Sept. 1st and 2d, 1859.

FRIENDS OF THE ENSLAVED: As other duties deprived me of the pleasure which I had hoped to realize in meeting with you in you Convention, I cannot refrain from sending you were

expressive of the deep interest I feel in your wark. This I am prepared to do, not as a boast of personal importance, but because my heart is with yea; because I feel that the cause of the oppressed calls in an expression of sympathy from all lovers of hundty, however weak or insignificant they may be his to me the highest, the truest, the most living expression of Christianity which is now operative in the work Untainted by selfishness, untarnished with pride ad untrammelled by sectarian and partisan propries, it breathes the spirit of Christ in its freshess. love it, because it appeals to my highest sense if inty, satisfies my highest convictions, permits my sym pathies to flow out to those who need them, and allows me to 'rebuke wickedness in high plans' When I fathom the deep places of my soul-when I consult my own feelings, and drink most freit d the spirit of Jesus. I find that I am really in fellowship with none but those who are toiling to open the prison doors, break every yoke, and let the opposed

And, in speaking thus, I am aware that I end an almost impregnable 'wall of partition' between myself and the sectarian religions of the day; that I shut myself out from the sympathy of every chart in the land. Look at the professedly Christian Church ! It is endowed with almost unlimited means of influence. It has wealth, popularity and learning And yet it stands dumb before the oppresser; worse, it bows down at his behest, and does his God defying work. What an attitude this for a Church which claims to be Christian! Its very position a the slavery question brands it with hyporrisy. Van ed in the light of its relation to this sin, every bear olent heart must turn from it with loathing-mis feel that it is Christ's most powerful enemy-that it is crucifying him afresh, putting him to an open share. and doing more to disgrace his cause than all ip po fessed foes. O, that the churches would put ave their false pride, their dishonest scheming and terporlzing, and, like Him whose disciples they profe to be, stand forth free and uncontaminated with the sins of their age! Then, 'the oppressed would go free '; then, the blood of innocents would no here cry against them, and Christ would receive no me wounds in the house of his friends.

But, before this can be, a great work must be done. The minds of men must be aroused to a consciouses the evil we oppose. The people are not half awake in this subject. They do not feel its importance. They consent to let corrupt politicians use it as a means personal aggrandizement. It is ignored wherein and wherever partisan and sectarian interests require The peace and quiet of a 'totally depraved' policy cal clique, or of a lazy Church, are thought to be a more importance than the peace and salvation of he manity. There are few who are prepared to iss upon the right, the immediate, unconditional abslute right, in defence of Church and State. Selfel. material interests crowd themselves upon and contrialmost every reform movement.

But we claim for Radical Abolitionism an exception from these charges. If we understand it, it exsents to no compromise or union with the wrong-It has no faith in expediency, and never resors 2 evil as a means of doing good. In its application is slavery, it demands its absolute and immediate to tinction; demands it not chiefly as a constitutions or a political duty, but as a divine right. It teachs as one having authority, and not as the polices scribes. In this its central idea, as we have said at recognize the spirit, the very essence of Christishie, and in seeking to extend it, and give it practical force in society, we feel that we are doing the work of the Master. Let us toil on in faith and hope Amid all our discouragements, we see indicates of an approaching victory. And, even without the indications, our confidence in the power of truth ad right is all-sufficient to strengthen ps.

That you may have both an interesting and profesible Convention able Convention is the earnest wish and prayer of Your fellow-laborer in behalf of universal freelow.

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THE UNITARIAN 'SUSPENSE OF FAITH.' Henry W. Bellows, a prominent D. D. in the city New York, of the Unitarian denomination, recentof New Lord . an address to the Alumni of the Divinor School of Harvard University, entitled 'The Susof Faith. It contains numerous revelations and confessions of the present stagnant condition of that sect; adding another testimony to the effeteness of the American Church. We notice it, not in the of the American of Unitarianism, or of any party or school, but interest of Truth and Humanity, to draw from it a

The discourse sums up the condition of the denom in the following rather contradictory lanpage: Spite of increasing numbers and increasing rel vitality, of growing earnestness and activity, of here acceptance and easier advance, there is an unpathy in the denominational life of the body; with gental prosperity, in short, there is despondency, the explanation of this 'loss of interest' and 'lan-

guet is given under three heads, viz. Particular, eral, and Universal reasons.' This article propess to notice only the first and second reasons, leavis the third and the consequent propositions of

the address for a future day.

The first and 'Particular reason' of the lethargie ondition of this wing of the Church is stated thus :-The indifference to increasing our ministers and out churches is very much due to the conviction that our churches is very much due to the characters and churches, of all names and or-many ministers and churches, of all names and or-den, are now doing our work, if less directly, yet den, are now doing our work, if less directly, yet re, are thoroughly than we could do it ourselves, more thoroughly than we could do it ourselves. 'Is not the work of emancipating the community from highly and superstition, so much more rapidly and encessfully carried on by political and democratic Ee, literature and the public press, that our vocation

this direction is mostly gone? That others are working industriously in the vinevard seems, surely, no valid reason why the Unitarias should lose interest in the work, and incline to deband. Mr. Bellows, probably, would confess it; get he states the reason with a complacency that alst endorses its soundness. It would seem natural. that a co-operation so general as he claims should encourage an earnest laborer, kindle new zeal, and infuse fresh vigor into his body. If the Unitarians are really 'paralyzed' by considerations so cheering; if they become indifferent because 'the spirit of the santry, the age, and the Church is working with them, it is an indication that they have been hitherto moved more by a spirit of antagonism, a fondness for regations, than by a deep-rooted love of affirmative principles: that they have enlisted out of ambition or battle and victory, for the sake of conquering rather than blessing mankind. This charge has been bequently brought against them, but has been invanably met with the noble affirmations of the 'rights of conscience, 'freedom of inquiry,' 'rationality of method and practical views of religion'; by the assection of the 'Fatherhood of God, the brotherhood of Man, and the 'dignity of human nature.' Why are they now disheartened, unnerved ? Why losing nower and influence? Is it not because they have sen false to their principles and sentiments, refusing to apply them to life .- to the life of this century and this country? In these days which indeed try men's souls, how have they stood the test? God mointed their eyes so that they saw the great prinriple of human brotherhood, and the grandeur of human capacities. He then pointed them to the sit of slavery, to the poor, ignorant, degraded, dusky haman forms delving therein. He said to the Unitarus, I am your Father in heaven; these my childen are your brothers; here is human nature; give then freedom, a right to think, to love, to act for themselves; to illustrate your theory of human nature. These preachers of the worth of man, and a religion of love, refused to obey. God sought other agents; and men outside of their fold, with a few nohis souls educated by their ideas, and faithful to them, have begun and carried on the work. It cannot be winked out of sight, at this late day, however Slavery is the God-presented test of character in our time and country. Individuals and institutions, legislatures, synods and sects, are brought before this judgment seat. The Unitarians have been found wanting. They have not only refused sympathy and co-

ply the gospel to Slavery, they turned away in indifference, not during to commend, vet fearing to condemn. Even the idolized CHANNING could not winthem to the Anti-Slavery work. When noble ministers of an Anti-Slavery gospel have been turned out timents, there has no voice of protest and rebuke gone up from the ranks of the Sect, but there have always been sleek, dumb dogs to crawl into those pulpits, without a word of remonstrance. The Unitarians have been afraid to apply their moral sentiments to lis. No wonder that these have become mere seed timentalities-that faith is oozing out of their souls!

filled with a living faith, were not afraid to ap-

Let us see how it has been with their theological principles. This brings us to the second reason for the 'suspense of faith,' presented in the discourse, viz., the 'logical tendencies' of the Protestant Unitahan faith, and the 'awakening to the full consciousness' of them. The address reads thus :-

Permit me, then, for the moment, to state in unqualified, and even in offensive terms, what the logilogical desperation, we ultimate the tendencies of Protestantism, and allow even the malice of its ene-mies to flash light upon their direction, we may see that the mass of the control that the sufficiency of the Scriptures turns out to be the self-sufficiency of man, and the right of private judgment an absolute independence of Bible or Church. to creed but the Scriptures, practically abolishes all scriptures but those on the human heart; nothing between a man's conscience and his God, vacates he Church; and with the Church, the Holy Ghost, whose function is usurped by private reason. The Church lapses into what are called Religious Instituse into Congregationalism, and Congregamalism into Individualism—and the logical end is abandonment of the Church as an independent sitution, the denial of Christianity as a supernatard revelation, and the extinction of worship as a separate interest.

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These tendencies are admitted to be strictly logital, the 'most logical product' of Unitarian ideas; ret the representative of 'rights of conscience, ratimality of method, freedom of inquiry,' stands aghast before them; the whole denomination pauses in 'suspense of faith."

Must the Unitarians eat all their grand words about human reason, and the nearness of God to the soul? Must they retract all their invectives against Orthodox 'carnal' reason, and return to the infallible authority of Scripture and the Church? Yes, thy must do so; for they are losing faith in their great original tanunciations, because they refuse to apply them to the life of to-day. As the limbs become weakened by ion, the memory treacherous by disuse, so the mind cannot hold great principles long without using them; neither can the heart keep a truth without applying it. Already the foremost man in their tanks, having shackled the Unitarian locomotive to every Protestant car in Christendom, springs to the birum of the engine, not to let steam on the propelits, but to open the whistle valve, and, with a long wild screech of alarm, signals- Brakes down!'-a suspense of faith'; and points with horror-strickth countenance to the mangled corpse (?) of 'the gifted heresiarch of this neighborhood, the ultimator of Protestant negations,' who has followed the 'logcal path of Unitarianism onward, (not 'round and

the absence of any more road."

would soon have been preaching a suspense of tucky as in Ohio. faith.' The Western land would have remained undiscovered till a brayer man had pressed on, over the So is it with the Unitarians. Having laid down the decide that question [of slavery] for themselves." oars of effort, the sails of free inquiry and rational The declaration is false, and you know it, Mr. Doug-

tarians have become lax, and untrue to their divine hundreds of her citizens should be slaves, and be gifts. If men had been as negligent in other fields of bound in chains by their masters in Boston, and in labor, the world would not have the industrial pow- every other town, if the masters said so, no less than ers it possesses. Suppose the expansive force of steam in Virginia. And so strongly did they say and do this, had never been applied to locomotion; that, because that the great Republican majority in the Legislaof the tendency to explosion, Watt or Fulton had in- ture does not dare to say 'Hands offl' Yes, Mr. augurated a suspense of faith, and had turned their Douglas, you did speak one truth at Columbus, when minds to repairing and improving seews and schooners, you said, 'The Republican party hold that the Federal stage-coaches and horse-flesh! They would have Government can decide the slavery question for the died unknown and unhonored; other men would have people of the Territories and the new States.' The entered into their ideas and labors.

dents. What though Emenson get blown out of a tory of Minnesota, by disfranchising the negre-Unitarian pulpit, alighting cheery and melodious on through fear that their Constitution would be rejected Mount Concordia! What though BROWNSON lose by Congress, (this was their only excuse,) proglaimed his foothold, and slide off the platform! What the same doctrine. But your assertion, that this conthough Miss Martineau suffer fracture in her relig- stitutes the only difference between the Democrats newly discovered force, go up in a cloud! BURRITT, to regulate, &c., but -they shall not be free ! Reand Bushnell, and Beeches, and Garrison, and publicans say, 'They shall not, but-they shall' PARKER, and the PROGRESSIVE FRIENDS, and the And Douglas seems to be the disjunctive conjunction, TRUTH remain. Human nature and God are left. | proposing to unite the two.

and faith, literature and theology; the popularity of Territory. thind (wilfully or otherwise) people have been, that and discountenanced by the rest; the growing use of you, and put you in jail with other thieves.' What the Sabbath for recreation-not, as abroad, under the do you say, when a Virginian comes into Ohio to steal frown; the popular and applauded hostility of the phil- you with United States bayonets'! anthropy of the day to the churches, as from the Again you say: easy conscience of the people in the profound secularoperation to the true men of their creed, who took ity of their lives; the frequency of suicide; and the man and every woman perfectly free in their action, the slave by the hand, but have sustained and hon- defence of scortatory love; as if religion consisted in to the full extent that is consistent with the safety

ef encouraging the young or timid of their faith, by penning in praise and joy to the faithful Mays, Fot.

Perhaps a peep into the church might throw some of encouraging the young or timid of their faith, by light upon the 'un-religious' character of the 'age.'

Perhaps a peep into the church might throw some of the world, and as a Nurseer of the 'age.'

Perhaps a peep into the church might throw some of the world, and as a Nurseer of the 'age.'

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Perhaps a peep into the 'age.'

Perhaps a peep scornful of human reason and 'logical products,' is CAL AND DOMESTIC CONCERNS.' not calculated to command the respect of men learn- Do you expect we Garrisonians are going to vote of Unitarian pulpits for fidelity to Unitarian sen- ed in the mechanism of the physical creation, and for you, Mr. Douglas, because you flourish our capistudious of its methods. Perhaps it would suggest tals in this way, and so grandeloquently quote us? that literary men are not attracted to a creed and dis- Your father tried that game with Jesus eighteen cipline, that scoff at the fruits of fancy and the works hundred years ago, with about as much success as of the imagination. Perhaps it might be found that you will now play it. Do you not know that we a church which fellowshiped, kidnappers and slave- never vote under the Constitution, which, according holders, crushed out the voice of conscience, and to the interpretation you support, directly contradicts trampled on the plainest promptings of justice and all these principles of liberty, and gives the tyrant love, is not the institution to attract the man and ample support and protection over all our land? If

God-loving hearts of the age. faith of the 'vanguard of Protestantism.'

DOUGLAS CANT.

'Douglas is consistent.' Bah! Persistent is the term-persistent in his cant about ' popular sovereignty.' Hear him in his Columbus speech, so much ap-

'I hold my political action bound by that great principle of the Nebraska bill, which tells every comnunity to regulate its own affairs and mind its own business, and not to interfere with those of its neightion. Any one cannot be too cautious in giving pub-

Every one for himself, and the devil take the hind- cause, in the impulse of the moment, we sometimes ermost! That's not it exactly; it is this :- White use expressions that a little reflection might induce us men for themselves, and the niggers for the white men. to modify or retract. When I asked him if he were What fools we were that we did not apply this prin- going to publish it, and saw that he hesitated, I told ciple to Algiers, Tunis and Tripoli, in 1815! Hadn't him that I did not wish to urge him, if he were not they a right to be pirates, as much as we in South willing, never meaning to intrude my writing on any makes all the difference) between white and black men, subject, I gathered the impressions before communiperhaps. White and black! Does Southern slavery cated, which I do not understand him to refute. know, or care to make it? I thank God it does not. Judging from the tone of his paper, that he is a fair

If there were any other-and what is there, save Mor- comprise the abolition of slavery where it now exists; them to embrace,-when we consider that he is conmay with the greatest impunity commit the greatest

up,') where the 'leaders of small elevation saw'- ciples of universal application, which it is proper to discuss in all parts of the Confederation, in the same O ve of little faith, why did ye doubt? Here, too, way, and to enforce by the same arguments. That the Infinite Wisdom had enlightened your minds to is precisely what we Garrisonians say. But what are perceive the beauty and use of human reason; to those 'great principles of universal application'? We know how closely it was linked with His intelligence, say they are the 'inalienable rights' with which, we and adorned with the angelic wings of freedom. You hold, 'all men are endowed.' Douglas says those had begun to learn the peerless value of the human 'great principles' are, that any class of men may comsoul: that wherever breathed a true, living spirit, was bine politically, and deprive another class, in their own one greater than the Temple, superior to any Scrip- territory- a class, it may be, larger than themselvesture; for in him was the word. Yet, because you of their inalienable rights to life, liberty, and the foresaw that, in the way God was leading you, the pursuit of happiness.' Yes, one hundred men may Temple might be 'vacated,' not one stone left upon deprive a thousand of every God-given right; for to another -and the Scriptures, as authority, 'abolish- resist would call out the U. S. troops to put down an ed '-men judging of themselves what is right-and 'insurrection'!' More than this-fifty-one may vote the order of the priesthood shorn of all supernatural to do this, and the forty-nine, with the thousand, divinity, you pause-refuse to go where God points- must submit. If not, what? 'Hands off!' 'No and the mighty throng of travellers behind press interference!" Those are the great principles of universal application,' and that is the 'consistency' of Abandon a noble enterprise, because 'men of small Stephen Arnold Douglas! But, for the next senelevation' see 'the absence of any more road'! tence :- 'I maintain any political creed to be unsound, What if Columbus, when filled with faith in the ex- which cannot be avowed and practised in Ohio the istence of Western land across the great waters, hav- same as in Kentucky-in the North as well as the ing sailed bravely on beyond sight of land, hemmed South; there must be something radically perona.' It in by sky and water, seeing no way but the pathless is not slavery that is radically wrong. O, no! it is Atlantic, had listened to the 'small' men about freedom! The Slave creed can be and is avowed all him-had turned his course, leaving the setting over the country-and put in practice even in Boston. sun in his wake-what would have become of his It is Freedom's creed that cannot be avowed everyfaith, and that of his friends, in a new world? They where-at the North as well as the South, in Ken-Again:

'The Democratic party hold that it is the right of waste of waters that closed over his path, to safe anthe people of every State, of every territory, and of
chorage and firm footing on the new-born continent.

methods flapping in the wind, they have drifted into las! The Sims case proved it to be false; and the the dead calm of a suspense of faith, wondering Burns case too, which, under a Democratic adminiswhere they will bring up at last; while the 'gifted tration, brought United States soldiers into Boston. heresiarch' they scorn has crossed the boisterous sea stationed them in her Court-house, and ordered them in the rude shallop of their own faith, has opened a to load their muskets in State street, and violently mighty Continent of Truth, and, from the timber hurled the writer of this into a dungeon, because growing there, has built a ship safe and strong to speaking 'in his own way." In 1783, Massachusetts ferry over the human race. God spare his head, and did try to settle this question for herself; but the heart, and arm, to pilot many a living freight across! Democratic party, in 1850, said she should not do it-Both in the moral and theological field, the Uni- should not abolish slavery on her own soil--but that Republican party of Massachusetts does, by its Legisla-It is the same with the great ideas announced by ture refusing to annul the Fugitive Slave Bill, per Unitarians; they get applied, notwithstanding acciious consciousness, yet keeping a heart warm and and the Republicans, I was about to say is false. It active; and speculative men, experimenting with the may be true; for Democrats say, 'They shall be free

The author of the Address chooses to judge the The Republicans shall have the credit of telling you religious character of the age from an inspection of one truth, Mr. Douglas, which you everlastingly igthose outside of the 'church;' and, with a slightly nore, and in your Columbus speech seek to concealaristocratic pose of his paragraphs, alludes to 'un- that the framers of that Constitution you talk so thinking, unspeculative, unconscious masses, and a much about, (that same year, 1787, before the Con-· body of citizens without religious prejudices, that stitution was adopted by the States,) in framing the is, for the masses, without religious ideas.' He first torritorial government under it, did, then and infers an 'unreligious age' as much from absence of there, in the same Congress, accept of and adopt . Mr. church-going; the deepening hostility of all States to Jefferson's amendment, FOREVER EXCLUDING SLAVERY established churches; the disjunction between science PROM THAT EXTENSIVE REGION, viz., the North-West

all attacks upon the clergy; the acceptance and ele- You say to the people of Ohio, 'If you go over to vation of those ministers, understood to be suspected Virginia to steal her negroes, I trust she will catch smile of the Church, but in direct contempt of its her negroes-or into Massachusetts?" . We will help

the slave by the hand, but have sustained and honored those ministers who openly advocated the return
of those heroic men, who might successfully run the
gauntlet of slave-hunters and bloodhounds. Instead

This continent was self-apart as an ASYLUM FOR THE

it might discover the cause of many other ills the oppressors of MAN THROUGHOUT THE WORLD \* \* age is heir to. Perhaps it might teach us that a theology based upon mere assumptions, at variance with science and the known laws of the material world,

you can get the Republicans to support you in the Another time we may comment on the 'third rea- next campaign, is it not all a reasonable modesty can son, and the means proposed to evade the flagging ask? Can you not afford to apply your let alone doc-J. H. F. trine to the Garrisonians?

## EXPLANATORY.

MR. GARRISON,-Mr. Baldwin, editor of the Spy, objects to my statement, that he refused to publish my article on the Celebration, because it was not confined to Anti-Slavery, instead of criticising the church. He says he made some such criticism as a reason for not publishing the paragraph relating to the Salem Street Church, but not the article in queslicity to remarks dropped in private conversation, be-Carolina? They didn't know the difference (which one; and, after an hour's conversation on the general This 'mind your own business,' popular sovereignty sample of political anti-slavery, I quoted his sentiof Douglas has reference to one point, and one onlyments as indicative of the general estimation and
the point referred to throughout in his Columbus comprehension of the principles of the Abolitionists speech-the point which he says constitutes the among the ranks of non-extensionists. Non-extenonly difference between Democrats and Republicans.' sion may be anti-slavery, but it does not necessarily mon polygamy ?-- there would be something more than a point which it seems impossible to make the Repubcant in his assertion, 'We not only apply that princi- lican party understand. He may be honest, as many ple to the question of slavery, but we extend it to all others doubtless are, in thinking that we are really the local and domestic institutions of all the States enemies of the church as such; because they have not and all the territories of the Union.' But when we | yet escaped from that thraldom that sometimes makes strip off these ' glittering generalities,' which he holds us travel the whole circuit of a life-time to discover a up to the people to hide the loathsome form he wishes truth that God has made so simple, the merest child can grasp it. The sum and substance of all we have tending for the principle, that one man may, under to say is this: if slavery is wrong, no power on earth protection of the general government, enslave as many can make it right, and we shall not hesitate to proas he may have the means to purchase, or animality claim it at all times, and on all occasions, assailing to produce, -his doctrine becomes hideous. He sim- every thing that comes in conflict with this idea, ply claims that, if they choose, one portion of a people whether it be the United States Constitution or the American Church. If this be arrogance, we must possible outrage upon another portion. This makes have a new edition of Webster suited to American

ing the defunct bodies of Rev. Nehemiah Adams and the Democratic party for the Salem Street Church

and the Republican party to criticise. As governments are not yet far in advance of the old doctine, that might makes right, or the modern idea, that they are formed to protect property and not books are popular and saleable throughout the Union, These things ought ye to have done, but not to S. E. W.

P. S. In the second paragraph of the first column P. S. In the second paragraph of the first column of my article last week, in the sentence beginning, 'This extreme selfishness,' please read sensitiveness.

ROBERT SEARS,

#### THE MAYFLOWER PILGRIMS.

MALDEN, Sept. 5, 1859. MR. GARRISON: In the Liberator of Aug. 12, I notice a letter from Mr. Higginson, in which he very justly remarks, that the position of reformers is one family of God and the universal brotherhood of man, of peculiar responsibility; that they must be charitable in their judgment, very thorough and accurate which may give outward expression of internal retailed in their judgment, which may give outward expression of internal reliable or operations believing as we do in the exist-

Pilgrims were the first to set the example of sell-Pilgrims were the first to set the example of selling the Indians into slavery, of getting the Indians into slavery, of getting the Indians into their power by war, plunder and treachery, and then selling them into West India slavery. And again: 'Those Mayflower Pilgrims, by legislative engagement, seized and sold into slavery the rightful setting the slavery of our blessed country; by so doing, our ministers, when ordained, will have the right of consecrating methods. actment, seized and sold into slavery the rightful members, of celebrating matrimony, and all other privowners of the soil. Is Mr. Wright 'thorough' and ileges granted to the ministry. We hereby reques

I am not thoroughly conversant with the legislative istry, must bring letters of recommendation, certifyenactments of the Mayflower Pilgrims, but as I know ing of their good moral character and ability enactments of the Mayflower Filgrims, but as I know teach Christian principles. Those female lecturers that it is not true that they set the example of enslaving the Indians, I would respectfully ask for proof and let us know, so as to provide for their entertain of the other statements of Mr. Wright, before I can ment during the session, by giving notice of their in tentions to B. Danforth, 19 Green St., Boston. Pe

I am yours, Mr. Wright's, and the slaves' friend, HERBERT GLEASON.

#### FRIENDLY CRITICISM.

Br. GARRISON-The just reproof and correction given those of us who are contemptuous and extravagant in public speech, by our Br. Ballou, must produce great good. I refer to his late editorial on Practical Christian Anti-Slavery, which I doubt not you will transfer to your columns. (1) Of course, we are not responsible for the faults or infirmities of others, except as we neglect to obviate them. Mr. at times, not only hurls anathemas against his onemies, but seems to consider it right to do so, and no one on our platform objects to his vindictiveness. - not only indulges in utter contempt and derision of others, but prides himself in such unchristian sentiments. But now our Br. of Hopedale has spoken, the atmosphere will be clearer. I feel confident that you will always welcome his sentiments on the Anti-Slavery platform, and that the errors he alludes to will be abated. Yours, truly, W. G. BABCOCK. South Natick.

(1) We had already done so, before receiving this [See first page.] The spirit of Br. Ballou's article is excellent, and some of its criticisms just and timely. But we hope to see no retreat from a free platformfor what can be done without it ?- [Ed. Lib.

THE HYANNIS KIDNAPPING CASE.—The Grand Jury of Barnstable County have returned indictments against Captains Orlando, Crowell and Bacon for kidnapping, and another against the above parties and J. W. Baker, of Boston, owner of brig Rolerson, for conspiracy to kidnap. The trial of the case was postponed to Tuesday, Nov. 15th. Gen. Cushing is senior counsel for the defence, and with him are associated H. A. Scudder, of Boston, and Judge Marston, of 10 cents. Barnstable. The Commonwealth will be represented by B. Sanford, District Attorney. Between thirty can Anti-Slavery Society, will lecture in the State of and forty witnesses are summoned, and among them is a family of liberated slaves, who came to Hyannis from Pensacola in the brig which brought the fugitiveand who were acquaintances of the runaway.

### FRATERNITY LECTURES. SECOND SERIES

TREMONT TEMPLE...TUESDAY EVENINGS. THE FRATERNITY OF THE TWENTY-EIGHTH CON-

GREGATIONAL SOCIETY respectfully inform the public that their Second Course of Lectures will commence on Tuesday Evening, Oct. 4, 1859, at the TREMONT TEMPLE, on which occasion, A Poex will be read by RUFUS LEIGHTON, JR.,

WENDELL PHILLIPS. The succeeding exercises will consist of LECTURE

Followed by an ADDRESS from

in the following order :-Oct. 11-GEORGE SUMNER.

18-EDWIN P. WHIPPLE. " 25 - GEORGE WILLIAM CURTIS.

Nov. 1-FREDERICK DOUGLASS.

8-RALPH WALDO EMERSON.

22-HENRY WARD BEECHER.

Dec. 6-BAYARD TAYLOR.

20-WILLIAM LLOYD GARRISON.

27-EDWIN H. CHAPIN. Mr. JOHN D. WILLARD will preside at the Organ. Tickets for the Course, admitting a Gentleman and Lady, \$2.00. No more tickets will be issued than the capacity of the hall will allow. To be procun at all the Bookstores, and the office of the Temple. The doors will be opened at 64 o'clock, and the ex

ercises commence at 74 precisely. Per order of the Lecture Committee.

MICHIGAN YEARLY MEETING OF THE FRIENDS OF PROGRESS,

t Ann Arbor, Friday, Saturday and Sunday, Se 23d, 24th, 25th, commencing at 10 o'clock, A. M. Not a meeting of a sect, bound by arbitrary au-

On Heathen or on Christian ground,

and, to gain it, welcome the frank and earnest utterance of the matured thoughts and convictions of any who may be present, on the great questions of Reform, Religious Freedom, Spiritual Life, and Social Order, which are moving the world more than ever

Justice and Love, how to gain that health of spirit and body so needed for the advent of 'Peace on earth, and good will among men. Able speakers are expected, and it is confidently

hoped the occasion will be one of interest and impor

Materialists.
Strangers wishing homes will call on the Commit tee below named :—
Washington Weeks, Robert Glazier, — Kellogg

A. Widermann, Z. Pulsipher, J. Sprague. H. C. Wright, J. M. Teebles, Mr. Greenleaf of government a protector to evil-doers—'a league with death, and a covenant with hell!'

But see Douglas's consistency! In the very next

But have a new cultion of wester suited to American idiosyncracies. It is immaterial to me whether Mr. Baldwin objects to criticism of the Salem Street Church or any other; it is such organizations as that, and a covenant with hell!'

But see Douglas's consistency! In the very next

Church or any other; it is such organizations as that, and such men as he, that we mean to criticise, leav
Finney, Jane Elizabeth Jones, &c. &c.

A. Teebles, Mr. Greenleaf of Illinois, and Mrs. C. M. Stowe, both able trance ties of him who has just departed. His sudden decease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many cease will cause a blank in the community and in many ce

TO PERSONS OUT OF EMPLOYMENT. SEARS' PICTORIAL WORKS FOR 1859.

The attention of the reader is solicited to the advermen, we cannot expect them to lead the van in a moral enterprise, and hence more guilt rests upon the church. It may relieve the suffering, befriend the THE UNITED STATES, and 'Wonders of the World,' THE UNITED STATES,' and 'Wonders of the World,' homeless, succor the poor and needy at its own door; second series), are in every way equal to the other so long as it fails to proclaim the unchanging law of the universe, that God never commits the inconsistency of requiring us to fellowship a wrong, in order to accomplish a good, it will come under the judgment, and, as they are of a high moral and unexceptionable character, there are none who cannot conscientiously character, there are none who cannot conscientiously contribute to their circulation.

Circulars, containing full particulars and in-

Address ROBERT SEARS, sep 16 2w 181 Williams St., New York.

[BY SPECIAL REQUEST.] CALL FOR A CHRISTIAN SPIRITUAL ORGAN-IZATION.

As spiritually enlightened members of the great

in their facts, and never be tempted by excitement into asserting more than they can prove.'

Following this latter is not fact that they can be seen that Following this letter is one from the reformer, Henry C. Wright, in which he asserts that 'these very for higher life in the earth, and in the heavenly accurate in his facts? If so, I shall be truly obliged those sympathizing with the above call, to meet in to him if he will indicate to me the specific source 1859, for organization, and examination of those caufrom which he derived them. Will Mr. Wright de-ny that the hostility exhibited towards them by the October 9th, 1859. Notice of the house where we Indians whom they first met on the Cape, was caused shall meet will be given in the Banner of Light, Spiritual Age, and Spirit Guardian, in the last week of their voyage, and by persons of a very different stamp? Those who wish to become members of the association, and to be ordained for the minorder of B. Danforth and 13 others. Boston, Mass., Sept. 8th, 1859.

#### FAIR IN WEYMOUTH.

The Weymouth Female Anti-Slavery Society will hold their annual FAIR some time in October, (time and place to be given hereafter.) In former years, we have had articles from the Boston Fair to help fill our tables. This year, we solicit contributions from friends of the cause. Articles, useful or ornamental, will be thankfully received, and acknowledged in the Liberator. By order of the Society.

M. E. P. HUNT, Secretary.

TO LYCEUM COMMITTEES .- DR. JOHN S. Rock would respectfully announce to Lyceum Committees and others, that he is prepared to lec-

The Character and Writings of Madame De Stael. The Unity of the Races. The Lights and Shadows of African Life.

Dr. J. S. Rock affords a striking refutation of the paltry, though oft-repeated argument, that the African race is not susceptible of high mental and scientific attainments. He is a handsome speaker, and his lectures evince a fine education, superior schol-arship, and much careful research.—Middlesex Jour-

Dr. Rock is an orator, both as to style and matter, and is himself a living proof that the colored man is capable of the highest relinement and culture.— Skaneateles Democrat.

Please address Dr. JOHN S. ROCK, Boston, Ms.

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

BROWN BLACKWELL, COOKS ers, will be held as follows: Peterboro', Madison Co., Tuesday, Sept. 20. Thursday, 22, Oswego, Oswego " Thursday, " 22. The meetings will commence at 2 and half-past 7

clock, P. M., of each day. Admission to day sessions FREE-evening sessions,

Hampden, Friday, Sept. 16. Sunday.

ANDREW T. FOSS, an Agent of the Masachusetts A. S. Society, will speak at Weymouth, Sunday, Sept. 18, P. M. and eve'g. East Weymouth, Monday 19, eve'g. South Tuesday, 20, "

DRED SCOTT DECISION .- An Original Poem, on the Dred Scott Decision, will be delivered by Rev. E. P. Rogens, of Newark, N. J., (author of a oem on the Repeal of the Missouri Compromise,) at the Joy Street Church, on Tuesday evening, Sept. 20. Admission 10 cents.

P. THAYER, of Boston, will lecture, on Sunday-evening next, in Opera Hall, 13 School street, at half-past 7 o'clock. Subject: Christianity.

J. H. FOWLER having returned to Cambridge, would be happy to receive invitations to speak upon Slavery, Temperance, Religion, or any other subect connected with the great interests of Humanity.

MARRIED-In this city, 7th inst., by Rev. R. C. Waterston, Mr. Theodore Robinson to Miss Susan-NAH S. POWELL, both of Boston.

DIED-At West Chester, Pa., on the 13th of July, BETRULIA, second daughter of Thomas and Alice ELIZA HAMBLETON, of Pennsgrove, Chester Co., aged 22 years. Her early removal brought their first

great sorrow to the hearts of her parents.

Duteous, gentle and confiding, yet full of joyous, abounding life, looking upon existence as a great sphere for labor and active achievement, she at once won her way to the hearts of all around her.

But in the midst of life, and but a few days before

those about her fully realized her danger, away from her beloved home, the cold hand was laid upon her She, however, was unconscious that the close near, and manifesting care for the comfort of her father and a sister, (who had just arrived,) saying

she was happy, sweetly fell asleep. Her remains were interred at Longwood Cemetery, in accordance with her idea that the dead should rest in pleasant places; and seldom has the writer been present upon a more impressive occasion. Remarks were made by persons of several different denominations, and life's high purpose of developing and purifying the spirit, and thus making its path through time a track of thority, and therefore shrinking from freedom of thought and speech; but an assembly of men and wo- others, was beautifully impressed. High hopes have others, was beautifully impressed. High hopes have been buried with this bright human flower; but as we sorrow with her sad home circle, we feel the beauty of that faith which can enable the heart to give its loved ones back in trust to God, thankful that to us is ever left the fragrant memory of their virtues and their love, joyful in believing that there is a life which death can glorify, but cannot destroy.

In Nahant, Sept. 8, THOMAS W. PHILLIPS, Esq., Let many meet, from far and near, for three days of candid thought and well-ordered free speech, that we thirty years, in the 63d year of his age. Mr. Phillips may know better how to aid the rule of Wisdom, was the oldest son of Hon. John Phillips, for many years President of the Senate of this Commonwealth and the first Mayor of Boston, and was born in this city on the 16th of January, 1797. His brothers and sisters, all of whom survive him, are Sarah Hurd, wife of Prof. Alonzo Gray of Brooklyn, N. Y., Margaret. wife of Dr. Edward Reynolds, Miriam, wife of Rev.
Come! Orthodox and Heterodox, Spiritualists and
Dr. Blagden, Rev. John Charles Phillips of Methuen, Geo. William Phillips, Esq., Wendell Phillips, Esq., and Grenville Tudor Phillips, Esq., the last three of

It is rarely that the public are called upon t mourn the departure of one possessing, in so large and eminent a degree, the estimable and social quali-

WEBSTER UNABRIDGED PIGTORIAL EDITION!



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#### UNABRIDGED DICTIONARY. NEW PICTORIAL EDITION.

1500 PICTORIAL ILLUSTRATIONS.

9000 to 10,000 NEW WORDS in the Vocabulary. Table of SYNONYMS by Prof. Goodrich. With other new features. Together with all the matter of previous editions. In one volume of 1750 pages. Price \$6 50. Sold by all Booksellers. G. & C. MERRIAM, Springfield, Mass.

#### HIS LAST WORK!

3t.

THE late DR. WM. A. ALCOTT left among his papers a most remarkable manuscript, entitled, Forty Years in the Wilderness of Pills and Powders,

#### THE COGITATIONS AND CONFESSIONS OF AN AGED PHYSICIAN.

This most interesting, curious and valuable book will be published by us on THURSDAY, SEPT. 1.

It is a book for every household and every individual—presenting for the benefit of others a wise man's experiences and observations in the world of medi-cine, illustrated with a superb portrait on steel of the venerable and beloved author. In one volume 12

mo. Price, \$1.

Tens of thousands will buy and read this book—it will therefore be a great book for Agents. All applications should be addressed to the Publishers,

JOHN P. JEWETT & Co.,

### HOPEDALE HOME SCHOOL

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 llence, 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.

The First Term of the Scholastic Year 1859-60 commences on Wednesday, Sept. 9, and continue For Circulars, containing full information, please

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

#### WEST NEWTON English and Classical School. THIS SCHOOL for both sexes is under the care of

A 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 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 aim of the teachers will be to impart instruction 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 sys-tematic 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 Science \*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, Assistants. 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.

. Father Peirce is at present prevented by ill health from giv

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THE BATTLE. TRANSLATED FROM SCHILLER, BY SIR E. BULWER LYT-

Heavy and solemn, A cloudy column, Through the green plain they marched and came! Measureless spread, like a table dread. For the wild grim dice of the iron game. Looks are bent on the shaking ground, Hearts beat hard with a knelling sound; Swiftly by the breast that must bear the brunt, Gallops the major along the front ;-"Halt!"

And fettered they stand at the stark command, And the warriors, silent, halt!

Proud in the blush of morning glowing. What on the hill-top shines in flowing? · See you the foeman's banners waving? · We see the foeman's banners waving ! · God be with ye, children and wife!" Hark to the music-the trump and fife-How they ring through the ranks, which they rouse to the strife !

Thrilling they sound, with their glorious tone Thrilling they go through the marrow and bone! Brothers, God grant, when this life is o'er, In the life to come, that we meet once more

See the smoke! how the lightning is cleaving asur der! Hark! the guns, peal on peal, how they boom

their thunder! From host to host, with kindling sound, The shouting signal circles round; Ay, shout it forth to life or death-Freer already breathes the breath ! The war is waging, slaughter is raging, And heavy through the recking pall The iron death-dice fall! Nearer they close,-foes upon foes,-

Ready !- from square to square it goes.

They kneel as one man, from flank to flank, And the fire comes sharp from the foremost rank; Many a soldier to earth is sent, Many a gap by the ball is rent; O'er the course before springs the hinder man, That the line may not fail to the fearless van. To the right, to the left, and around and around, Death whirls in its dance on the bloody ground. God's sunlight is quenched in the fiery fight, Over the host falls a brooding night! Brothers, God grant, when this life is o'er, In the life to come, that we meet once more!

The dead men lie bathed in their weltering blood, And the living are blent in the slippery flood, And the feet, as they reeling and sliding go, Stumble still on the corses that sleep below. · What! Francis!'- Give Charlotte my last fare well!

As the dying man murmurs, the thunders swell. · I'll give-O God! are their guns so near? Ho! comrades!-yon volley!-look sharp to the rear I'll give to thy Charlotte thy last farewell; Sleep soft! where death thickest descendeth in rain, The friend thou forsaketh thy side may regain ! Hitherward, thitherward reels the fight; Darkly and more darkly day glooms into night. Brothers, God grant, when this life is o'er. In the life to come, that we meet once more!

> From the Newburyport Herald. THE AURORA BOREALIS. BY MISS H. P. GOULD.

The North! the North! from out the North What founts of light are breaking forth, And streaming up these evening skies, A glorious wonder to our eyes! It mounts, it spreads, it parts, it plays In thousand forms, a thousand ways. The moon, to hide her silvery crown, Behind the hills is sinking down; The silent stars more fixed appear, To watch the blazing o'er their sphere. The North! the North! ah! who can tell What fires in thy cold bosom dwell, Or e'er the grand arcana know Such scenery o'er the heavens to throw?

It fades ! it shifts ! and now appears An army, bright with shields and spears, That, winding on in proud array, Up the blue heights pursue their way. With waving plumes and banners, where No eagle's wing e'er cleaved the air. In serried ranks they're seen awhile; Then, twining off, in thin defile, Battalioned, now again they march Beneath the high triumphal arch, And while the vast pavilion spreads, Gold-fringed and tasselled, o'er their heads, A zenith loop superbly holds Its emerald, green, and purple folds.

'Tis changed ! a city looms to sight, With towers and temples shining white! Behind it, snowy mountains rise-Before, a foaming ocean lies, And eager throngs impetuous sweep Fast downward to that yawning deep; Then, pressing on the crumbling shore, Drop off, and all are seen no more! Their mansions melt in waning fire, While fast the mount and sea retire. The North! O, who can view aright, But He who said, 'Let there be light!'-Himself a glorious mystery, Throned in His calm eternity !

> From the Boston Cultivator. DREAMS.

I am dreaming of days -of dear old days, Long hid in the shadowy past; And my heart is light, and my spirit free, As the spell o'er my soul is cast. But a shadow falls, and there bursts a sigh From my soul's most secret cell-We have said 'Farewell!' to those happy days, Those days we loved so well.

I am dreaming of days-of coming days, Where no shadow of grief shall fall; Where the light of love with gladd'ning rays Beams alike on the hearts of all; And I turn my gaze from the 'long ago,'

With its memories of delight, To those coming days, whose noonday glow Shall be dimmed by no coming night.

I am dreaming of friends-of early friends, Who were dearer than all to me; And the freshness of youth again descends With this blessed memory ! But my heart grows sad, and tears fall fast

For those friends of earlier hours, Those warm, fresh hearts, those hands I clasped, Are dust beneath the flowers.

I am dreaming of friends-of early friends, Whom the future will restore, In the land where each soul with its kindred blends To be parted never more!

And my tears for the loved and lost shall cease. For I know when this life is past, With early friends, by the 'River of Peace,' We shall wander together at last!

THY WILL BE DONE. Thy will be done! Oh, what a state Of meak submission that implies! That, disappointed, still can wait In patience for the promised prize!

# The Liberator.

THE SLAVE AUCTION.

They were born as slaves, through the iniquity of men. They are redeemed to be free men, through Christ Jesus.

BY DR. JOHN THEOPHILUS KRAMER.

There is a broad hall, situated in one of the most frequented streets of a large and well-known city in the South. You will be astonished when you shall find, in place of a lion's den or a man-trap, a nicelyfitted up refreshing-place. Nothing formidable is presented to your eyes. Several corpulent and richly dressed gentlemen are helping themselves to fine liquors and delicacies, profusely spread out before you, and placed upon an elegantly shaped bar. Beautiful pictures, ornamenting the walls, attract the eyes of some amateurs of art; while others, preferring nice lots and buildings, are studying the designs of several large maps, showing various city lots and splendid buildings, advertised 'for sale at auction.' In the vicinity of said maps is a platform, whereupon a table is placed, together with a writing-desk and a few chairs. Two colored waiters are busy placing several hundred commodious chairs, facing the platform. The doors of the hall open frequently, for there are many gentlemen entering, and soon is gathered a large assemblage, by whom the chairs are occupied. There you will see the elegantly dressed dandy, smoking his sweet-scented Havana, while examining, through his richly gilded eye-glass, the designs of building lots. Next to his chair you will perceive and admire the athletic form of a Kentucky trader, with his plain frock, and with his boots reaching over his knees. There you will also see the rich and proud planter from Mississippi, reasoning with his fierce-looking, but now, before his employer, creeping overseer.

The doors are opened again. Four ladies, splendidly dressed in black silk and satin, and glittering with precious jewels, are entering the hall. Eight or ten gentlemen, who were already comfortably seated next to the platform, jump up from their chairs, and politely offer their seats to the fair guests.

But, you will ask, for what reason is all this going on? What are the ladies and gentlemen waiting for? Perhaps it is court-day, and the people are waiting for the Judge. It cannot be, for the court-house is opposite the Square. Is it perhaps a prayer-meeting? Pshaw! Prayer-meeting and liquor-bar-would that

But what can it be? Who is that jolly round gentleman, placing a large book upon the writing-desk, and looking like a bird which has never seen a cage, but which has its three meals per diem in the middle of a ripe wheat field? Is it not a pleasure to take a glance at his face, radiant with contentment and plenty? If that man were a pastor, should we not like to pasture with his flock? See there! he hands confirmed, and has the California stemmer foundered? now to the waiters a large package of bills. We shall They say so, but do not believe a word of it. I say soon learn what kind of a concern all this is. It will it is safe! Nine hundred dollars for Marvey! be, most probably, neither a session of a court, nor a prayer-meeting.

A SLAVE AUCTION! Great God in heaven! a SLAVE AUCTION! And that man upon the platform is the auctioneer !

What a noise is going on outside of the doors! There will, surely, enter a troop of men, women and children. How will they find places amongst the spectators of the tragedy which will soon commence?-for every chair is occupied, and many men are leaning upon the bar. There is room in front of the table, and near to walls of the hall.

A gentleman is entering. The auctioneer hastens to receive him with distinction, and conducts him to the chair behind the desk. The stranger is an American gentleman, and owner of the slaves who are now to be sold at auction. He owns a beautiful plantation, about forty miles from the city, near the railroad. He intends to run as a political candidate; he needs, therefore, money. He says he is ' truly sorry' to be obliged to sell his slaves at auction. Why sorry? Because his father raised most of them. They are 'family slaves,' and 'very likely indeed.' He is a young man of about thirty years. He has a high forehead, and an intelligent, upright face.

But why can he not take a glance at the assembled udience? What is the matter with him, that he always bends his face over the desk, and that he will hundred dollars! Fourteen hundred! Fourteen gang of one hundred and forty-nine slaves? But we comprehend what is the matter with him. He pretends to be a good Christian, and he is acquainted with the gospel; he therefore knows what is right, chance to improve preperty! Whoever will buy and what is wrong. It is his conscience that troubles Harvey, shall own a fortune. Who is going to bid him. His inner man is well aware that he is doing more? Fourteen-fourteen hundred and fifty dollars a heinous crime to sell at auction one hundred and forty-nine fellow-beings, redeemed by his Savior upon

While we were regarding the man behind the desk, and that a large number of people had entered the the United States! Going-for the first-secondhall. There are men, women and children, and some babies upon their mothers' arms. Their color differs lars-going-going-going-gone!" from that of the ladies and gentlemen sitting upon the chairs. Some are black as chony, some brown, some vellow. There is also a beautiful young girl, nearly white, and you would readily infer that she is of Spanish or French blood. Not one among all of sad-sad-sad! Reader, if you should happen to be ter! How much will you bid for him?" of a gentle nature, take a glance at the little babies upon the arms of their poor and distressed mothers ! Can babies feel their misery? Yes, indeed, they can. Every mother will endorse my words. I shall never forget those looks of deep sorrow, which I perceived in the faces of all those poor little children upon the fully twenty-five hundred dollars cash down. auction-stand. I know that they participated in the distress of their mothers; I believe that they were conscious of their horrible fate in that awful hourto be sold for money to the highest bidder! You, who have human feelings-you, who are no figures of certain of what I say. Twelve hundred for Joseph institution' which degrades men to beasts, which is more!' the deepest pit of barbarity ?

But, you will say, are they not tolerably well dressed? And who would say that their bodies have been worn out by hard labor, or by the effect of hunger No; it seems rather that their master had treated them kindly, that they have seen but little trouble, but few hard times. Why then are they looking grave and distressed, as if some heavy misfortune had befallen them? Their knees tremble, as if they had the foreboding of some awful calamity!

Yes, indeed, they have cause to tremble-they will not do wrong if they cover their eyes (which are number in lotteries. I don't know as it is true, out not their own)-they may bend down their heads in I do know that thirteen hundred and fifty dollars will deep mourning; for-reader! these one hundred and not buy Joseph.' forty-nine human souls shall be sold to-day as so many heads of cattle!

gospel of the only Master in heaven and upon earth. lars!" They know that they ought to be free, because they are Christians. They believe that the Son of God has abolished slavery by his death upon the accursed tree. They were told by their own master that they able to procure a magnet which will draw gold for were made free through the merits of the blood of value received. Fourteen hundred and fifty dollars! Jesus Christ, and that they have a right to claim Too small an amount for Joseph. Seventeen years their freedom for themselves and for their children.

slave States, but they must themselves surely believe Joseph is worth more than Harvey-upon my word ! in a very different gospel from the gospel of freedom, One thousand, four hundred and fifty-going ! Fouras given by the Nazarene!

To excuse themselves, they say that, through the curse of the patriarch Noah, a whole race of men were nade slaves forever. They are deaf to the great truth, that, thousands of years after the death of Noah, the great Liberator, Jesus Christ, appeared, and that he broke, by his death upon the Cross, all chains of slavery forever!

THE

Let us return to the table of barbarity, and we will follow the course of proceedings at the public auction sale of one hundred and forty-nine of our fellow-

The auctioneer stands upon the platform : he is ready to sell any of these to the highest bidder for gold, silver, or approved paper. He calls himself a Christian. He seems to have no idea that he is going to perform an act which is the greatest blasphemy towards his Lord and Master. Is not any man, pre tending to be a Christian, and selling his Christian brothers like horses, mules or dogs, a hypocrite? And is any man, calling himself a disciple of Christ, but favoring and seconding slave auctions, any better?

We will listen to the reading of the auctioneer, who s holding a paper in his right hand :- 'I am author ized,' he begins, 'to sell at auction, one hundred and forty-nine plantation negroes, comprising carpenters bricklayers, blacksmiths, coopers, drivers, house an field-hands. Families will be sold in block. These slave have been raised, and the larger portion of then were born on the estate of Minor R., Esq., who is retiring from the plantation interest on the Beau Bosquet Place. The slaves are considered as on of the most valuable and healthy gangs in the South. They will be guaranteed only in title. Term of sale, one-third cash, balance at one and two years' credit, with interest of six per cent, per annun until final payment. No slave will be delivered to the purchaser before date of adjuration. If the term of sale are not completed within four days from date of sale, the slaves will be resold, for account and risk of former purchasers, after two days' advertisement in two of the city papers, without further notice of legal default.'

No. 1. Harvey, field hand, about twenty years old Come up here, my boy! There you are-bon! A capital boy! Ladies and gentlemen, look here at this healthy child! Can any darkey upon God's beautiful earth beat him? Wouldn't he whip Her cules, if that personage should happen to be present What a splendid fellow he is! The gentleman who will buy Harvey has drawn a lucky number. Who is going to bid? Go ahead, gentlemen! Here is a

capital opportunity.' · Eight hundred dollar

'Pshaw! Eight hundred dollars? Why, twice as much shall never buy him; he is fully worth two thousand dollars. Who will bid more?" 'Nine hundred.'

Nine hundred dollars is no mone wiar such a fellow and if you will pay every picayane twice, you can't get him! Nine hundred for Harvey? Gentlemen, you have had, probably, bad news to-day; or is the news

' And fifty.' Nine hundred and fifty dollars for Harvey, the nost likely boy in the noble and fair State of Louisiana! Ain't it too bad? Who bids more?" · One thousand!

Well, a little better! Go on, gentlemen, if you please. One thousand-one thousand-one thous dollars.

. And fifty.

'And fifty! My dear sir, do me a favor, and say at once two thousand. And fifty-and fifty! Ten hundred and fifty dollars!"

· Eleven hundred.' 'Eleven hundred! Too little yet.'

'Twenty dollars more.' · Sir? Twenty dol-. Pardon, excuse me, if am truly astonished to hear a gentleman bid twenty dollars for Harvey, the American Hercules! Twenty hundred I would like it better.'

'Twelve hundred and fifty,' 'There is a generous gentleman! Sir, take my est wishes for your welfare! Twelve hundred and fifty dollars\_\_\_\_\_

. And fifty.' Still better! And fifty! One thousand three hundred dollars!"

· Fourteen hundred.' 'Fourteen-thank you, sir, thank you! Fourteen not look up? Has he not a right to be proud, and Gentlemen, bid more, if you please! Fourteen hunshall not the multitude envy the happy owner of a dred dollars for Harvey are nothing. Fourteen-. And fifty.'

· Fourteen hundred and fifty dollars for a boy who is worth two thousand! Gentlemen, here is a good -going? One thousand four hundred and fifty dollars-dollars-dollars! Who will bid more? Nobody? Nobody more? Fourteen hundred and fifty dollars for the negro boy Harvey, the best field hand we never perceived that the doors were re-opened, and the most gentle boy amongst all the darkeys in who will say more? Fourteen hundred and fifty dol-

> 'Go off; Harvey! Hurry yourself! Don't believe your bones are made of sugar and eggs.'

No. 2. Joseph, field hand, aged about seventeen. Gentlemen, there is a young blood, and a capital one! He is a great boy, a hand for almost every these poor creatures will raise his or her head and eyes, thing. Besides, he is the best dancer in the whole to take a glance at the sitting assemblage. Some lot, and he knows also how to pray-oh! so beautipoor girls are weeping audibly, and all are looking fully, you would believe he was made to be a minis-

One thousand dollars.' · Good-but that is not half the price he is really worth. Gentlemen, if you will bid two thousand at once, it may not suffice to buy him. One thousand dollars for a boy, who will be worth in three years is going to bid two thousand?"

'Twelve hundred dollars.'

'Twelve hundred dollars! Sir, I did say, he would scon bring two thousand. I am always pretty near cold marble-contemplate each of these one hundred Splendid fellow that ! Eleven hundred and eighty and forty-nine descendants of Africa's sons and dollars more, for his namesake of old in the land of daughters! Will you be still indifferent towards that Egypt. Twelve hundred dollars! Gentlemen, bid

'Twelve hundred and fifty dollars.' One thousand two hundred and fifty dollars! All

right; but more! more! more! ' And fifty.' 'And fifty-and fifty-and fifty for Joseph-not

the Hebrew.' 'Thirteen hundred.' 'Thirteen hundred-a bad number, gentlemen don't let him rest at thirteen hundred.

" And fifty." · Thirteen hundred and fifty is said to be a lucky

· Fourteen hundred.' Well, no ticket of any lottery will cost that much :

They have been taught the religion of freedom, the but Joseph must bring more. Fourteen hundred dol-. And fifty.' One thousand four hundred and fifty dollars. It

looks like rain; for cash will not out, and I am unonly-a strong, healthy, five-looking, intelligent boy. Such are the teachings of the slaveholders in the Fourteen hundred and fifty dollars! Gentlemen teen hundred and fifty for the first-second-going?

Fourteen hundred and fifty dollars-going! going! strong man; his health is rather delicate; but his going! and last gone! He is sold to you, sir! mind is sound. He has not only an inclination to-Please state your name.'

old, (afflicted with slight hernia,) an intelligent minister of the gospel.

looking man, stands upon the platform. But as the reader would get tired of listening to

surely the price of blood for a man and a Christian! ciples of that Savior who came to break every yoke,

No. 5. George Bedford, field hand, 30 years, sold and to set every captive free?

for \$1450. No. 6. Jim Ludlow, field hand, 30 years old, brings

No. 7. Chap, field hand, 34 years, brings the round sum of \$1000.

No. 8. Henry Wood, 23 years old, for \$1375. No. 9. Charles Longback, plowman and harness

maker, age 35, value received, \$1300. No. 10. March, field hand, 26 years old, fine look ing fellow, splendid eyes, teeth white like ivory. That dandy there, who is lighting his cigar with fashionable Parisian silver-match, would be glad to give his gold watch with chain, and his diamond breastpin in the bargain, for March's beautiful set of spotless teeth. But how can we see them? Is March \$1150. so much pleased as to show all his teeth? No, reader! he is very, very far from laughing. His eyes man of 23, brings \$1275. are east down; they are fixed upon the floor of the of rage? Yes, indeed, out of rage. Why?

There is a poor young woman at his side; they call her Caroline. A Christian minister gave her that name when she was christened. She is bitterly crying ; she casts a look of extreme sorrow upon her husband. Why?

Caroline is the lawful wife, (lawful, indeed? law man' who bought him for \$1250 will not buy Caroline. She is twenty-two years of age, and the auctioneer calls her a splendid washer and ironer, a very likely is a member of the Methodist Church; she is one of the most gentle persons in the South; she calls March her husband, and she loves him dearly. And now, gentle reader, tell me why Caroline shall be forn from for \$1100.

Friends of humanity! take another glance at No. plantation. 104. There stands Caroline, crying for her husband in a manner to move a heart of stone; but she is not erying loud enough to move pretended 'Christians,' who are going to church every Sunday, there to adore Cross !

No. 11. Abraham Arkansas, plowman and carter, 28 years of age; he brings \$1350. .

No. 12. Michael, carter and plowman, 29 years, sold for \$1300.

No. 13. Booker, plowman, 28 years, brings \$1375. No. 14. Lucy, a young girl of 14, yet nearly a eyelids; how the large full drops are falling upon the table! Look at the sad, silent face of a poor lovely girl of dark color, innocent like the blossom of a fair nightly flower! Her crime is, that she is a descendant from African blood. Look, how her full, red lips. open with untold agony, showing a string of pearls \$2100, but is sold now for \$1025. rarely to be met with. Her dark but soft eyes are fixed upon the man who has already bid twice for her. She casts them down in despairing hopeless- ling of yellow and white. His forehead is high, his ness, as he is bidding for her \$1025 for the last time. face intelligent. There is no mistake-plenty of An-She belongs to him! Her whole body belongs to the glo-Saxon blood is running through his veins. If he man with the lustful countenance; to the very man had been born in Massachusetts, or in one of the other who whispered in her ear when she was entering the Free States, in Canada or in Europe, I would bet a hall of perdition, 'Thou art mine, black little dove! hundred dollars against one, he would be a professor, Thou art mine, even though God and all his holy a minister, a doctor, or some kind of a savan, now angels should defend thee!' Does not that man look If his star had cast him into the empire of France, I like one of the fields? But he has paid for her, one should by no means be surprised to see in him a secthousand and fifty dollars in gold and approved paper; ond Alexander Dumas; and if, in that case, he would he takes her away-and hell solemnizes its triumph! not be able to write as admirable a story as is 'The

years of age, is sold for \$1000. No. 16. Sam, twenty-one years, truly as honest a Alexander Dumas is sold at auction for \$2626 boy as could be found south of Mason and Dixon's which he could realize for himself in less than line. A gentleman behind my chair is exclaiming, year, if he were not born in a Slave State. What a splendid jet black animal he is!' Sam

brings the nice round sum of \$1500.

brings \$1325. No. 18. Titus, blacksmith, cooper and engineer, extra,' 23 years. Of course, he must be 'extra,' for lem, which even the discoverer of the quadrature he is able to work for his master at the rate of \$5 a of the circle can never solve. Perhaps Jake's grandday. Now, suppose he could work for himself at the father was a 'rising man,' and his white grandchilrate of only \$3 a day, it would take him only two dren are now celebrated senators and lawgivers. years five months and seventeen days to produce the And who was the father of Jake? Don't know

to work for himself; no, not one hour!

for a short time, from the auction hall, in order to re- tel, 'up North.' May not one of Jake's natural late an event which happened at the time of my stay brothers be a Judge of the Supreme Court, and the in the same city where our auction takes place. A other a learned minister of the gospel? How does certain citizen of said city had a very honest and dili- it happen that, while one of the children of the same gent slave, a blacksmith by trade. The slave agreed father is a rich and high-standing favorite of the peowith his master to pay him two dollars and a half a ple, the other child is sold at public auction, like day, but the money which he should earn besides, valuable mule? Can it be the little difference in should belong to himself. He diligently worked by their color? Well, let the former brother stay for day and night, hardly allowing himself any rest. some years in South America, or in some other warm By so doing, he made two dollars and a half a day for climate, and I am sure his color would show no great his master, and one for himself. After five years of difference from that of his brother who is sold at aucthe hardest toil, the slave had collected the required tion. Why, then, shall the one brother be treated as sum of money to buy himself free-say \$1800. He a beast, and the other brother as a gentleman? Can -poor honest fellow !-not suspecting the rascality of any one of my learned readers solve this problem for his 'Christian' master, had given to him, at the end me? of every week, \$24,50; all of his very hard earned No. 32. Willis, field hand, 24 years, sold for money; and after the lapse of five years, he demand- \$1350-and ed his freedom from that master. But the hardened wretch laughed at him, and told him to go to h-ll, placed upon the platform. Why? We cannot say; and to his work again. Now, could not the slave but the distressed face of the poor woman tells us find justice in the court of justice? No, never-for that she has been sold privately to a personage, of the laws of the Slave States provide that no slave whom they say that he is a member of the church, shall bear witness against any white person. No but who in reality may prove to be a demon. Christian' judge nor 'Christian' jury could help the poor slave; for the laws of a 'Christian' State regard a fellow-man of color as a tool, belonging to

any rascal who happens to possess a sufficient quantity of money to buy that human tool ! No. 19. Rosa, field hand, 16 years of age, a capiequivalent to 'human butcher.' Her fine teeth are a dreadful vision. driver-to the tiger in frock-coat and pants, for effect of her terror.

No. 20. Ben, field hand, 30 years old, for \$1150. No. 21. Isam, a field hand, 40 years old, is not could have witnessed the picture of that poor distress able to bring more than \$700, because his youth has ed family-the despairing features of those three in gone. Of course, a mule of 18 is worth less than nocent girls upon that slaughter-bench, like three one of 6 years. It is certainly very reasonable to sell faultless lambs offered for sacrifice! All five were an old animal for less than a young one. But, let us sold for \$3000. see what kind of an animal Isam is? Isam is not a No. 38. Big Bill, cooper, 55 years, and

ward religion, he is himself a Christian, and he acts No. 3. John Dowson, a carpenter, thirty-five years on Sundays among his unfortunate fellow-men as a

What! A minister of the gospel a brute-to be sold at auction for \$700! Is not that a shameevery word that the auctioneer of human souls says, ful untruth? No barbarian, in whatever part of the we will stay with some of the poor creatures, merely globe, will sell at public auction the priest of his giving the names, age, and the price of sale of the faith for any money! Behold, ye nations of Chrisrest. The above named John Dowson was sold for tendom! There is a country which is called a Chris tian one, in which a minister of the gospel of Jesus No. 4. Alfred, cooper, (injured in left leg.) 19 years Christ is sold at public auction like a brute! Will of age, a strong and very honest looking boy, brings that time never come when such as he shall be sold \$1550; a very small price for a first-rate cooper, but no more to the highest bidder by the pretended dis-

> No. 22. Yellow Charles, carter and plowman, (has a short leg from infancy,) 27 years of age, is sold for \$950,-a very trifling sum. Yes, indeed, trifling for his own natural father—the rich banker—the man of refinement-the gallant 'defender of liberty.'

> No. 23. Sam Bayou, neld hand, 32 years old, for

No. 24. Brown, field hand, 28 years, brings \$1200. No. 25. George, the valorous, 26 years old, strong enough to be a rival to his celebrated namesake, the dragon-killing knight of the middle ages. At least, he is able to kill two alligators in five minutes. George (not the knight) is sold for \$1400.

No. 26. Etienne, carter and plowman, 29, sold for

No. 27. Quacco, plowman and carpenter, a young

No. 28. Bob, blind of one eye, plowman and carter, hall. But tell me why March shows his teeth? Out aged 35, brings \$850. Why only \$850? Because he has but one eye. How did he lose the other? When he was a little boy, he had a sister, a very kind and gentle little girl, whom he dearly loved. One Sunday, they were walking together near the plantation to which they belonged. Beneath an orange tree, covered with red, beautiful, juicy fruits, they sat down upon the grass. Nancy, which was the name ful in a Slave-State?) of March, and the 'gentle- of the little girl, dropped silently her head; not a word came from her lips, but large drops fell from her eyes upon the grass. Bob took her hands in his asking her tenderly, 'Sis, what is the matter with girl. She has always conducted herself well; she you? Why will you cry? 'O Bob,' sobbed she, 'I am very unhappy-I wish to die, ' 'Why, Naney ? But Nancy gave no answer-all her limbs trembledher eyes stared in agony towards the sugar-house A big white boy came running towards them, holding her husband? Why shall she belong to a tyrant? in his hand a large whip. It was Peter, the overseer's Because that man has money—because he bought her oldest son—the most malicious and cruel young rascal in the parish-the terror of the poor slaves on the 'Ay! you black little grasshopper, have I caught

you at last!' cried the young loafter, grasping her by the neck, and throwing her upon the grass. 'You shall know that I am master, and you are my slave. the Redeemer of mankind, the Savior upon the The terror-struck girl made no reply; she only uttered a long, painful groan. Bob, in great excitement, placed himself between his sister and the boy erying, 'Oh, master Peter, don't hurt my sister No! you shall not hurt my dister!' At once, the young overseer got into a terrible rage, and crying, · Hie, dog of a nigger!' he struck Bob with the heavy handle of his whip in the face, and the poor child. Her color is black, but her features are hand- boy fell with a single piercing cry to the ground. some. She stands upon the platform like a lamb, From that day, Bob had but one eye, and the stripes doomed to be sold to a wolf. See those long, silky made by the whip of the overseer upon Bob's back can be still seen to-day.

No. 29. Charles Yellabusha, field hand, 24 years old, price \$1525.

No. 30. Allrick, field hand, age 45. He looks very good-natured; twenty years ago, he was worth

No. 31. Jake, good cooper, sugar-maker, and vaccum boiler, 32 years of age. His color is a ming-No. 15. The boy Clifford, a field hand, fourteen Count of Monté Christo, I should despair of finding any sense in a Gall or a Lavater. Well, this second

Who was Jake's mother? Of course, a mulatto woman, and a slave. Most probably, she has gone to No. 17. Little Henry, plowman, twenty-four years, that land where the master and the slave enjoy 'equal rights.'

But who was her father? There we have a prob-

money for which he is now sold at auction. But his But may it not be possible that he was a Governor, master will be a wise man, (though he is a prominent or some other big personage? Perhaps, while Jake member in his church)—he will let him have no time is being sold at auction to the highest bidder, his natural brothers and sisters are sitting in splendid par-The kind reader will give me permission to retreat, lors, or in the drawing-room of some fashionable ho-

No. 321. Lucy Scott, field hand, 25. She is not

No's 33, 34, 35, 36 and 37. A very good-looking pair is first put upon the plat-

form. Davy, a good vegetable-gardener, 50 years old, and his wife Harriet, about 45, together with their daughters, Cassy and Scilla, twins, 14 years, and tal girl, well built, good natured and intelligent. Amy, 12 years. Really, I would give something if There she stands upon the platform, gazed at by several hundred men. She has to submit, without a ing upon the platform, to be sold at auction. But, murmur, to be examined by the hand of a rough no-I recall the wish. Thank God that you cannot fellow, a slave-driver-a name which I consider see that picture, because it would haunt you like

touched by his bloody fingers; so are her beautiful I remember an event which I heard related while I eyelashes; and when he is handling her beating was in France. A young French lady had occasion bosom, oh, reader! mark the just indignation ex- to visit a picture gallery. Her eyes fell upon a large pressed in all her features! Poor Rosa! there is no picture, representing the martyrs thrown before wild help for you; there is no salvation. She knows it, and beasts, at the time of the Roman Emperor Dioclesian. the awful conviction of so crushing a calamity casts The expression of agony in the features of the bleedher down, -down into the abyss of utter despair. She ing Christians was so fearfully given, that the maiden is sold at last to the highest hidder-to the slave- fell into hysterics, and she never recovered from the

I will not attempt to imagine the anguish and hor ror that my fair female readers would have felt, if they

No. 39. Winey, his wife-(to sell a wife at auction, No. 39. Winey, me what a sacrilege of the sacred name!) of jun old. Both together were sold for \$1850.

No. 40. Tom, field hand, 28 years, and No. 41. Matilda, 25 years. For both, \$2250. One

No. 42. Shad, field hand, 38 years-

No. 43. Rachel, 29-and

No. 44. James, their son, 6 years of age-all win No. 41. January, Sold at \$2275. Dear family that! But how much sold at \$2270. Deat the day of judgment, who will dearer shall he pay state of men' for gold, silver, and sells approved paper, like cattle!

No. 45. Louis Mare, bricklayer, 42 years, No. 46. Yellow Mary, 23 years of age. For best was offered \$1750. Kind reader, I must make your heart sad again.

Kind reader, I me aguned fellow-men. But I will speak the truth, only the ed fellow-men. God has given truth, and nothing but the truth. God has given me a feeling heart; and, certainly, I suffered, while being present at the slave auction, of which I am gir. ing you a faint description. But I had to stay, and my face had to be as stern as any of the slave-boyer present, while my heart mourned. Is it not a vision There stands a girl upon the platform, to be sold to the highest bidder; perhaps to a cruel, low and dissolute fellow, who, a day or two since, won a few thousand dollars by his playing tricks at the fun table. She is nearly white; she is not yellow, as they call her. She has a fair waist, her hair is black and silky, and falling down in ringlets upon her fall shoulders. Her eyes are large, soft, and languishing. She seeks in vain to hide the streaming tears with her small and delicate hands. Her features are fair, lite those of the girls of the Caucassian race; they remind me of those of the highland girls of my native country, Switzerland. Who in all the world can have anything against her color? In England, she would be called a 'star'; in France, a 'belle'; in Girmany, a 'nice little woman'; and in the free States of the Union, she would pass, when fashionably dressed, for a 'fair French lady.' But, in the Slave States, she is openly sold, as though she were nothing more than a 'beautiful mare' or a 'splendid com'! They say, in the Slave States, that they are Chris-

tians; yet they consider a fair Christian girl as a brute, because she is not of pure white blood! Why do they not make company with the fishes in the lower Mississippi? Have they not 'white blood'; If Mary's father, who is, perhaps, a very much

honored gentleman, one of the best members of his church '-if that great man could see his only daughter, his own flesh and blood, standing upon the platform, with tearful eyes, and sighing in untold misery, to be sold like a quadruped-surely, his blood would turn' white' for shame and terror No. 47. Josephus, accomplished blacksmith as

vents old-and No. 48. Catharine, field hand, 30 years old. Cath.

arine is a very strong and healthy-looking woman. If this pair of giants had the liberty to keep the earnings of their own labor for themselves, they would surely make the money for which they are sold now,-those \$2800,-in less than three year. But their bodies belong to another, because the laws of the Slave States regard men and women of color is beasts of burden.

No. 49. Dennis, field hand, (suffers from hernis) fifty-five years-No. 50. Isabella, thirty-one years. Price for these

poor human beings, \$1350. [Remainder next week.]

LANDS FOR SALE. LARGE number of parcels of land are kerely

offered for sale to persons of liberal and reforms tory ideas and tendencies, sympathizing with the furdamental principles and general objects of the Hopedale Community. These parcels, lying in and contr-uous to the village of Hopedale, Milford, Mass., and constituting a part of the original Community Domes, are of different sizes, ranging from two to twenty acres, and present a good variety of tillage and pastarage, together with some woodland-most of the allage being under a high state of cultivation-and ve designed either for simple building lots, or for small farms, as may suit different classes of purchases. Upon some of them are pleasant dwellings, and seements in the village may be rented by those tape pared to buy orere ct buildings. In the immediate vicinity there is a Foundry, suitable shop room ad power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either in commence or continue a business, and especially for those who may desire to combine with their usual re-ocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of liteary inclinations and pursuits may obtain that quit retirement, and the opportunity for active, out-dor manual or other exercise necessary to the highest asfulness and success in their chosen field of labor. And any or all of the class to whom the lands are effered,

cal Education -will find here unusual inducements for making themselves at Home.

These lands are within two miles of the Miles 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-

who may desire for themselves and families the sug-

rior 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 chancer and in its methods of instruction, designed to ad it

the attainment of thorough, symmetrical, and practi-

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

For further particulars and all necessary informs E. D. DRAPER, tion, inquire of Hopedale, Milford, Mass. June 17, 1859.-tf.

HOPEDALE LANDS OPENED FOR SETTLE-MENT. We bespeak attention to Br. E. D. Draper's adver-

tisement as above, offering for sale sundry parets of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Community was individualized and divided among the stock haders, a large portion of the Community Domain west legitimately into the private possession of Br. Drager. He has recently caused his lands to be surveyed into homesteads of from two to twenty acres each, with a view to offer them for sale to persons friendly to our distinguishing principles, who may choose to settle in our midst. We hope that a goodly number of friends, cherishing a general sympathy with our people and desiring to give their children the advantages of or excellent select and common schools, will stal themselves of the new opening. Seeing that we must be disappointed in the collection of the training social arrangements, the anticipation of which originally at tracted us hither, the next best thing is, to see a good a Neigh borhood built up as circumstances will allow.
We are therefore pleased with Br. Draper's new plan
of offering small homesteads for sale to our friends
scattered abroad. May the movement be crowned
with success.—Pactical Christian.

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 reidence,) who wish to pursue a Course of Study exidence,) who wish to pursue a year and a half, in tending through three terms, or a year and a half, is direct preparation for the work of teaching. To all who intend to teach in the public schools of Massi-who intend to teach in the public schools of Massi-

chusetts, TUITION IS PREE. Text-books are furnished from the Library of the School. 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 papils who may merit and need the aid. For Circulars, of further information, address. further information, address ALPHEUS CROSBY, Principal.

BOARDING-HOUSE.

OBERT R. CROSBY would inform his sales slavery friends, and such others as desire please ooms and good board, that having opened house and good board, that having opened house ant rooms and good board, that having Washingt No. 23 Eliot street, a few doors from Washingt street, he will be happy to entertain such as may pleased to favor him with their patronage.