- AT THE -MII-SLAVERY OFFICE, 21 CORNHILL.

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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the lebts of the paper, viz :- FRANCIS JACKSON, En-TED QUINCY, SAMUEL PHILBRICK, and WENDELL

WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 38.

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

can only continue through our participation in wrong doing. To this conviction the free States are tending.' - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell.

The free States are the guardians and 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,

they espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our pathens, IN

PRAMING THE CONSTITUTION, SWERVED PROM THE

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

tury, see the path of duty more clearly than they,

and must walk in it. To this point the public mind

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

ing at it fully, dispassionately, and with manly and

Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving

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

perpetuated, if experience shall demonstrate that it

BOSTON, FRIDAY, SEPTEMBER 23, 1859.

WHOLE NUMBER, 1499.

The Constitution does not establish slavery in the eriteries, nor anywhere else. Nobody ever thought emissions, nor any constitution regards as sacred and involable all the rights which a citizen may scally acquire in a State. If a man acquires propof any kind in a State, and goes with it into a critory, he is not for that reason to be stripped of simple and plain proposition is, that the al owner of a slave or other chattel may go with nto a Federal Territory, without forfeiting his title. Who denies the truth of this, and upon what port it are very obvious and very conclusive.

is an axiomatic principle of public law that a right of property, a private relation, condition, or dut, lawfully existing in one State or country, is not changed by the mere removal of the parties to mother country, unless the law of that other counbe in direct conflict with it. For instance: A griage legally solemnized in France is binding in children born in Germany are legitimate ere, if they are legitimate there; and a merchant who buys goods in New York, according to the laws of that State, may carry them to Illinois, and hold then there under his contract. It is precisely so with the status of a negro, carried from one part of the United States to another; the question of his dom or servitude depends on the law of the place there be came from, and depends on that alone, if ere be no conflicting law at the place to which he esor is taken. The Federal Constitution, thererecognizes slavery as a legal condition wheremer the local, governments have chosen to let it and anabolished, and regards it as illegal wherever alaws of the place have forbidden it. A slave sing property in Virginia, remains property; and is master has all the rights of a Virginia master wherever he may go, so that he go not to any place there the local law comes in conflict with his right. e Territories a conflicting law. It cotsins no provision that can be tortured into any emblance of a prohibition.

Toe dispute on the question whether slavery or

elon is local or general, is a mere war of words. e black race in this country is neither bond nor by virtue of any general law. That portion of it is free is free by virtue of some local regulation, and the slave owes service for a similar reason. The clare that everything done in the premises by the State governments is right, and they shall be prowes may both find themselves outside of any State arisdiction, and in a Territory where no regulation as yet been made on the subject. There the Conation is equally impartial. It neither frees the slave, nor enslaves the freeman. It requires both to main in statu quo until the status already imssed upon them by the law of their previous domal shall be changed by some competent local auity. What is competent local authority in a Territory, will be elsewhere considered

Federal Constitution carefully guards the rights of private property against the Federal Govmment itself, by declaring that it shall not be taken for public use without compensation, nor without due process of law. Slaves are private chty to the Constitution is religiously, morally, and politically bound to regard them as such. Does anybody suppose that a Constitution which acthorseleges the sacredness of private property so fally, would wantonly destroy that right, not by any words that are found in it, but by mere impliation from its general principles? It might as well be asserted that the general principles of the Constitution gave Lane and Montgomery a license

to steal horses in the valley of the Osage.

The Supreme Court of the United States has dequestion. After solemn argument and somed its opinion to be that a slaveholder by sing into a Federal Territory, does not lose the is he had to his negro in the State from which came. In former times, a question of constitutimal law once decided by the Supreme Court was brandal as settled by all, except that little band of reald infidels, who meet periodically at Boston, to barphene religion and plot rebellion against the lass of the country. The leaders of the so-called

republican party have lately been treading close to the heels of their abolition brethren.

Slaves are regarded as property in the Southern Salves are regarded as property in the Southern Salves. The people of that section buy and sell, and carry on all their business, provide for their families, and make their wills, and divide their in the property of the services of the section buy and sell, and divide their in the section buy and make their wills, and divide their in the section of the sectio eritances on that assumption. It is manifest to all who know them that no doubts ever cross their minds sleat the rightfulness of holding such property. They believe they have a direct warrant for it, not only in the examples of the best men that ever lived, but is the precepts of Divine revelation itself; and they are thoroughly satisfied that the relation of master and stave is the only one that can possibly exist there between the white and the black race without faining both. The people of the North may differ from their fellow-citizens of the South on the solpet, but knowing, as we all do, that these sentments are sincerely and honestly entertained, we canot wonder that they feel the most unspeakable isdignation when any attempt is made to interfere with their rights. This sentiment results naturally and necessarily from their education and habits of thinking. They cannot help it any more than an best man in the North can avoid abhorring a thef or a house-breaker.

The jurists, legislators, and people of the North en States have always sacredly respected the right ir own jurisdiction. It is a remarkable fact, well worth noticing, that no Northern State the passed any law to take a negro from his master.
All laws for the abolition of slavery have operated caly on the unborn descendants of the negro race, and the vested rights of masters have not been distributed in the state of the state tarbed in the North more than in the South.

In every nation under heaven, civilized, semi-barbrous, or savage, where slavery has existed in any form at all analogous to ours, the rights of the maters to the control of their slaves as property has been respected; and on no occasion has any property are been respected; and on no occasion has a property as it. frequent struck at those rights, except as would strike at other property. Even the British Parliament, when it emancipated the West India says, though it was legislating for a people three thousand. thousand miles away, and not represented, never de-thousand miles away, and not represented, never de-hied either the legal or natural right of the slave-owner. Slaves were admitted to be property, and the Government acknowledged it by paying their maters one hundred millions of dollars for the privlege of setting them free.

Here, then, is a species of property which is of cendant importance to the

From the Boston Bee. A REPLY TO WENDELL PHILLIPS'S LETTER.

We gave an insertion, a few weeks since, to a letter of Wendell Phillips to Chief Justice Shaw and President Walker. It created a considerable excitement and interest, and nearly all our cotemporaries copied it from the Atlas and Daily Bee, most of them forgetting to state where they found it. Our columns have ever been open to a reply to or criticism of that remarkable, sharp and personal arraignment of these venerable gentlemen. We happen to observe in the Newport correspondence of the N. Y. Tribune a sort of a review of and reply to that letter, which is so exceedingly graceful and forcible that we transfer it to our columns with pleasure. Neither of the gentlemen addressed by Mr. Phillips have ever ry inflicted upon the cause of good morals and pubtaken any public notice of the attack—we did not suppose they would—but this letter copied below is really so well put that we cannot keep it from our readers. Perhaps Mr. Phillips may find in it something worthy of his attention. The writer says:—

From the Ladenersland

Fr

· But here they bring me, not roses, but as thorny garland as was ever flung at a venerable head. This was not meant for mine, be it understood, but it stings my temples as sharply as if it were. It is the Times, with Wendell Phillips's letter in it to the good Chief Justice of Massachusetts, and to the Fresident of Harvard College, indicting them both for having been present at the dinner given to Paul Morphy, at the Revere House, Boston. Read it, my soul, and learn charity, learn modesty, by looking where they are not. Learn how strangely spite can transform the most well-known objects—changing an orderly and respectable hotel into a grog-shop, a pleasant dinner of wits into a midnight revel, and wo of the most esteemed citizens of the Commonwealth into culprits, brought to the bar of public opinion and sentenced, without being heard. Learn that virtue does not consist in villifying the actions and motives of others, that sincerity does not require the calling of things by the vilest names that ingenuity can attach to them. Learn, finally, that there are humanitarian bullies, as well as pugilistic ones, and that the vocation of either is unblest. The example of denunciation in this sort was first

et by Theodore Parker, in the case of Judge Loring, and, though I quote his name with reverence, I think the precedent one liable to abuse. Judge Loring was arraigned for executing a law. Judge case, you are bound at least to allow liberty of pricase, you are bound at least to allow liberty of private interpretation in the other. May I go a little further, and assert that a vocabulary of filth helps no cause, however holy? May I say that Mr. Phillips and his friends have too long ignored the old legends of good feelings and good manners, and have legends of good feelings and good manners, and have brought into vogue a vulgar and arrogant style of abuse, which has neither the fairness of criticism for the dignity of censure. May I say that no Phristian gentleman should transcend the limits of what is Christian and gentlemanly, to give prominence to whatever opinions, to avenge whatever

supposed offences?
I have said it, and I hope that you, Tribune, will illow it to stand in your columns, even if it should e more the language of my feelings than of yours. Every one knows that I am not the Tribune, but only a poor little correspondent, whose province is not the weightier matters of the law, but the anse and cummin of social life. Still, a child is ometimes allowed to fire off a heavy gun, and if it hould perchance hit the scarlet plume of an elevated popinjay, those even who did not direct the shot would applaud it. So let me spread my little apron before the bulky forms of the Judge and the Presilent. Could it flutter upward and become a flag, would inscribe upon it these words: 'Charity,

courtesy, and gentle usage for gentle blood. Facts in my next. I am going abroad in search of them this very day. Saw a considerable display of flounces, yesterday, but as it was Lord's day, course regard them with secular eyes. Considered the long line of coachmen outside the church, as I went in, and wondered what would become of their souls, every bit as immortal, I suppose, as our own. Thought some one had better some out and preach to them. 'Wages of sin, a good subject for hirelings of fashion. Heard Brooks preach on Lord's Prayer—tried to forgive Wendell Phillips his trespasses-couldn't.

#### SELECTIONS.

[Correspondence of the Temperance Visitor.] MR. PHILLIPS'S LETTER-THE LAST RE-PLY.

Passing along State street last Monday, I was attracted by the following words in large letters:
Reply to Mr. Phillips's Letter to the Chief Justice and the President of Harvard College'; and sup-posing, as no notice had been taken of the very lengthy reply by the 'Clergyman and reformed tectotaller,' some other person more ' peculiarly quali-fied for the task' had written one, I procured a copy of the paper containing it. It seems to be a rtion of a letter copied from the New York Tribune, and the Atlas and Bee says it 'is so exbeedingly graceful and forcible, that we transfer it to our columns with pleasure, and that it is really so well put that we cannot keep it from our readers.' Of course, after such an introduction, I expected something eloquent, argumentative, for-cible and graceful. It is very short, and I send it

I read it over twice, and then read Mr. Phillis's etter, which I had previously read several times. tried to find who had changed an orderly and respectable hotel into a grog-shop', and came to the conclusion that it must be those who sold 'grog' there—neither Mr. Phillips nor the writer of the

eply—but the proprietors of the Revere House.

The dry goods dealer, whether doing a large busiess or small, is ranked in the Directory the same. The rum-seller, whether at the Revere House or in North street, is in the same business, and if his occupation is a moral and legal one, should not be midnight revel '-there seems to be no argument here; but the general impression in community at the time of the banquet seemed to be, that there was more revel than wif, and that the whole thing was more of a farce than an honor to any one

TORSES

too, if his legal opinion is accounted his 'private interpretation' of the law.

'A vocabulary of filth helps no cause, however holy,' True, and all know that Mr. Paillips never

indulges in any thing of that kind.

The writer asks if he may 'say that Mr. Phillips,' &c .- I would remark that I think he had better not say it, as some persons might see fit to deny it. His last request seems very reasonable, and we think he may not be afraid to say what he so prettily asks to be allowed to say.

S. W. H.

At a meeting of the State Temperance Alliance held at the Tremont Temple, Boston, on the 14th instant, it was

Resolved, That the thanks of the Association be

From the Independent.

THE NOVEL COMPROMISE OF SWAPPING ROGUES FOR INNOCENT MEN.

BY REV. GEORGE B. CHEEVER. The recent compromise enacted in Ohio, by which

three or four men, accused and arrested for the crime of kidnapping, and committed for trial, were suddealy let off without trial, without reprobation, without punishment for so great a wickedness, demands some explanation. It seems these guilty man, guilty of one of the highest crim's known in bar-barous or civilized, in savage or Christian society, were swapped off in exchange for four or five times as many innocent men, accused of the crime of min-istering a cup of cold water, according to the command of the Savior of the world, to the outcast and the fugitive. The guilty men were let off as innecent, on condition that the innecent men might

not be subjected to trial as guilty.

It was a species of exchange of prisoners in this war now waging for freedom, between the people of the United States and the Slave Power.

How the innocent men themselves could have submitted to the exchange is a mystery; for it cartainly savors of degradation, and the baseness of a bargain, for some lifteen good Samaritans, condemned for an act of pure benevolence, to be put in the scales, and weighed against four men-stealers, it Shaw is indicted for breaking one, according to Mr.
Phillips's view of things. Now, allowing one law
being intended that neither party shall kick the to be malevolent, and the other benevolent, still, if you make it a penal duty to break the law in one are exactly on a level, so that, provided the wretches guilty of men-stealing can be let off free of the

> kidnapping a man; that any day a kidnapper may be secure from any punishment in his villany, provided that only the government happen to have on hand in their possession a prisoner of humanity to offer in exchange. And the people of Ohio seem to have come to that degree of humiliation, that they accept with joy and exultation, as if it were a great triumph, the release of some fifteen innocent C tian men, charged with crime in having had compassion on an oppressed fellow-being, on condition as an offset for the mercy of such deliverance) that they let go unscathed the four apprehended men-The men-stealers, as we understand it, were in charge of the State of Ohio, having been found, in the language of Gov. Chase, in the act of making war against the State, and being accused of the crime of kidnapping.
>
> The innocent men were accused of bowels of com-

> passion, in attempting to protect the injured victim such kidnapping, cruelty and violence, and were in power and charge of the United States; and these wo sovereign parties and powers propose a cartel, or exchange of prisoners; we know not from which side the proposition came, but so it is, or was; the exchange was proposed, and has been effected; a noll, pros, on the one side, entered as an equivalent for a noll. pros. on the other, and so the whole difficulty settled. We know not whether to call this a tragedy or comedy of injustice; it is a farce, a disgrace, both to Ohio and the Federal Government, o dignify it with the name of justice.
>
> For if the fifteen men, arrested and thrown into

prison for having compassion on the trembling fugitive, were guilty of a crime against the just and constitutional laws of this country, they ought not to be let off on a bribe, on a bargain; they ought to receive the punishment due to their crime. If the sovereign State of Ohio could not justly and constitutionally protect them, it ought not to consent to their being released; the people at the same time going into hallelujahs for this event, as if it were a

great act and triumph of patriotism.

But if these men were unjustly accused and imorisoned, if the Federal Government had seized them y act of tyranny, under contrivance of a slave bill. pretence of rightful law, such law being unconstitutional and void, they being free citizens of the State of Ohio, and subject in this matter only to her jurisdiction, and amenable to her laws and courts, then it was the duty of the State of Ohio to have protected them. It is the least and lowest that any sovereign State can do for its citizens to protect them from being seized by a foreign power on their own soil, hurried away from their families thrust into iail, and held for trial before a tribuna that has no rightful authority over them, on an accusation for a crime, the very allegation of which and the forcible proceedings in consequence, were unconstitutional. If a sovereign State cannot protect its citizens from such violence, what is its sove-reignty worth, what is it good for? If a sovereign will let its own free citizens be snatched up in this ignominious and oppressive way, and will tamely consent that its own judges shall refuse even the writ of habeas corpus for releasing the citizens thus wrongfully captured out of the grasp of such ty-ranny, and placing them for trial, at least, under protection of the State courts, we see not what pre-rogative of sovereignty it has left which is not a ere sham, a laughing-stock.

John Randolph's toast concerning State Rights may be drunk by the slaveholders over the dead body of such a sovereignty, with a hip and a hurrah!

De mortuis nil nisi bonum. Indeed, nothing need be said, good or bad, concerning such dead stuff. The hamed of it. 'A pleasant dinner of wits into a Slave Power can afford to give such a State, that idnight revel'—there seems to be no argument will thus sacrifice the personal liberty of its citizens at the bidding of an infamous unconstitutional Federal slave bill, the largest liberty of the yard, the fattest pasture, and the longest tether. A he South—which the people of that region think it right and meritorious in the eyes of God and good the revellers; their friends do not deny it, by itself releasing a gang of robbers and kidnappers, that will bury its State rights beneath the lids of

men to hold—which is sanctioned by the general sense of all manking among whom it has existed—

From the Washington Constitution.

From the Washington Const Slave Power, will agree to stand by and see the violation of its own State laws with impunity—a State that will consent to dismiss a gang of kidnappers that will consent to dismiss a gang of kidnappers which we gave to the readers of the Bugle nearly from its prisons unharmed, on condition that its own free citizens, unrighteously imprisoned, may be unbound and let off without trial—such a State may versally copy what Dr. Cheever has to say on 'The be indulged by the Federal government, and the Novel Compromise of swapping Rogues for Innocent bound and let off without trial-such a State may Slave Power enthroned over it, in any of the most men.' Those of our readers who wish to see the arextravagant, jubilant anthems concerning the open-ing of the prison doors, and letting the oppressed go free: in any freaks and sallies of speculative demonstrations, in conventions, in resolutions, in speeches all blazing with the pyrotechnics and thundering with the detonating powder of the highest republican and democratic liberty. The grander such harmless, ineffective enthusiasm, the safer for the slave tyranny; the more sublime the flight of the spread eagles of State eloquence, the more abject and spiritless will such a people be, whose ardor in the cause of freedom is afraid to assert the right, and bribes the wrong; whose zeal shuns the form and cost of brave deeds, and expends itself in speculative toasts and hallelujahs.

sypocrisy, to have it magnificent. And our slavedrivers need not be afraid, though Banker Hill Monwith all the glittering generalities of the Declara-tion of Independence, and the column started and fired down South, with the huge, hissing, red-hot oall flaming from its granite throat, that all men are born free and equal, black or white, and that property in man is a lie, a curse, -and an impossi-

On the other hand, if the four men (we believe there were four) imprisoned in the State of Ohio for the crime of kidnapping, were really guilty of that crime, they should have been tried, sentenced had not been guilty of the crime, then their accu-sers, or those who threw them into prison, ought to the most atrocious offences that can be committed against society, a capital crime, denounced by God himself as worthy of death; and by our own laws, when committed in Africa, as piracy; and even in this country, as robbery and malignant violence; if they had been so guilty, then the State of Ohio was pledged itself to publish on all ethical and religious

It would seem that while slaves cannot go free, It would seem that while slaves cannot go free, criminals can. But by whose authority could the noll, pros. in behalf of these wretches be issued or entered, and the indictment against them dismissed? Suppose that three or four rascals were taken at midnight in our streets, in the act of highway robbers, and thrown into prison for trial; where is the power, legal, judicial or executive, State or Federal, power, legal, judicial or executive, State or Federal, leading the property of the state of by the law or its penalty? Where is the man, or Christian men, who compose its constituency. the body of men, the judge, or the personal or political friend, the president or the government, that near forty, containing in all more than six hundred cartel of exchange, on the ground of which those fie in intoxicating drinks is an immort four highway robbers were released, and sent This traffic ought to be suppressed by law. home to their dens, to plot new crimes with impunihome to their dens, to plot new crimes with impuni-ty, the public, meanwhile, mystified and astounded dispute among Christians. We all know that this

rith such processes of justice? right which Ohio can exercise, while her judges ence.

the United States Court, in pronouncing sentence prejudice.' This is their view of the case. But how differ-

What insolent defiance of God and his word. God and his righteousness, by such a judge! The standard of against such a commercial, pettifogging Tract Soci right is God's law God's Word : and here we have judge of the United States Court declaring the aws of the land superior to it, and to be obeyed rather than the right, and that he who acts rightly, when the right is against the human law, is anything rather than a good citizen or a good Christian! What a teacher of injustice and immorality by law, in our highest public tribunals! What denial of the common law, common sense, common librty, and common piety of all Christian communities! The teaching by a judge upon the bench that unrighteous law can make wrong right, and bind the conscience to subjection, is the destruction of public, private and personal morality; it corrupts he very fountain of our principles, and constitutes tself a fountain of debauchery and wickedness. It abverts the foundations of our freedom, destroys the very possibility of resistance against tyranny perverts and palsies the conscience and the heart which alone can justify, under instruction of God's Word, and impel and sustain such resistance, in reiance upon God. It is treason against the country and against God. It is extra-judicial insolence an implety; but it is perfectly consonant with the equally implous and intrusive dictum now bethrust ipon the country as the highest law, that black men have no rights that white men are bound to respect !

#### SECONDED.

When the Oberlin Rescuers were released-when they and the indicted kidnappers simultaneously went free, a jubilant shout arose, and was re-echoed throughout the North, and trumpet tones proclaim-ed the glorious triumph of justice, and the defeat of Federal tyranny—to us the result seemed brought about by a 'Compounding of Felony,' and as we characterized the act in an editorial at the time. Much as we had desired the enlargement of the prisoners, we were grieved by the disgraceful com mise by which it was effected. In this view of the matter, none agreed with us, editorially, so far as we know, for we cannot recall to memory a single ex- THE INDIVIDUAL SOUL BY THE GOSPEL OF JESUS CHRIST."

We hope the Republican press of Ohio will uniticle will find it on the first page .- Ohio Anti-Slavery Bugle.

So cordially did we agree with the view of this transaction, taken by the Bugle, that we promptly

From the Vermont Chronicle.

THE TRACT CIRCULAR.

Messes. Editors:—I was much gratified by your remarks (Aug. 16) on the Circular of the New York American Tract Society. It is an important document. As quite an imposing array of respectable names from Boston and vicinity are attached to There being no intention nor any danger of going beyond the form of mere speculation concerning liberty, it costs nothing, as Burke said of the flights of receive more than a passing notice. It therefore receive more than a passing notice. I therefore send you the following communication in review of ament itself should, one of these Fourth of Julys, best.) in the belief that the subject has manifest bearings on the interests of vital godliness and bearings on the interests of vital godliness and sound morality,' which it becomes the friends of religion carefully to consider.

The example of those who have spoken in your

columns, on the position of the Society, shall be my apology for appending my name.

One thing worthy of observation in the Circular, is its 'liberality.' I have noticed only one word which, on the side of strictness, might not be expected in a similar document from the American Unitarian Association, the Convention of Universaand punished for it. Where was the authority, city in which the three classes were united. The either in law or justice, to let them off? If they word alluded to is 'Evangelical.' It occurs three

sers, or those who three them the prisonment. have been tried for slander and false imprisonment. If they had been guilty of that crime, being one of of 1793, as well as by Exodus 21: 16, are menthe most atrocious offsnees that can be committed stealers,) the members of those denominations may

The answer to this is, that if the Constitution of

by which it could rightly be said, they shall not be has regarded itself as interdicted, by the terms of brought to trial; let the prosecution be withdrawn, its organization, from publishing on questions of and let them go forth again into society, unscathed morals and religion, which are in dispute among Answer .- In their list of publications we find

would dare propose the emptying of one of the corpages, on the subject of Temperanee, many of which ridors of Sing Sing, and the deliverance of the pris- advocate the following doctrines: 1 It is wrong to advocate the following doctrines: 1 It is wrong to oners there, as a condition, a boon, a bargain, a use intoxicating liquors as a beverage. 2. The trafcartel of exchange, on the ground of which those file in intoxicating drinks is an immorality. 3.

Society was a mighty pioneer in the Temperance Again we ask, Why were not these kidnappers Reformation, when, all over the land, it had to encounter decided and earnest opposition from Orthoereignty which Ohio is going to teach and exercise, dox ministers, deacons, and church members.— the right of entering a noll. pros. in behalf of vile These facts are indisputable. It cannot, therefore, criminals, on condition that her own free citizens but be a matter of astonishment that a declaration may not be oppressed by the Federal Government, or like the above should be nut forth, so utterly at vabrought to trial for their humanity by the Slave riance with the truth of history, and with the well-Power? Is the right of delivering men-stealers out known and approved policy of the Society, during of prison without trial, without punishment, a State at least the first dozen or fifteen years of its exist-

dare not rescue her own injured citizens from despotism? Are the people of Ohio willing that the mote the interests of vital godliness and sound modeliverance of their citizens from unjust imprison-ment shall be bargained for, bought by the shelter and release of rogues and villaius that deserve to be which stand most directly in the way of these interanged?

ests, and then, confess themselves unable to discern
There is a greater outrage still in this shameful in all this, any compromise of Christian principle, We see it noted that Judge Wilson of any unmanly, unchristian subserviency to sectional

man, in disobeying an unjust law, declared 'that if the standard of right is placed above and against the laws of the land, those who act up to that standard Bodies in the land, and from such expressions as the are anything else than good citizens or good Chris- following from the Newspaper Press, both secular and religious.

The Southern Citizen says: 'We are wholly ety; religion and morality, which have a single eye to Southern custom, do not suit us.'

The Vermont Chronicle says, in reference to this action of this Society, in respect to slavery and the slave trade: 'No Society aiming to diffuse an Evangelical literature can, without shame and guilt, ignore a subject like this, when the most monstro practical error is making its way in community, polluting public sentiment, and threatening to draw nto its embrace the very elect.'

The Boston Transcript, alluding to the leaving out from one of its volumes of a sentence condemn-ing the slave trade, puts the question: 'Can an instance be named so unworthy a literary committee, and so utterly disgraceful to a religious Society, as the above garbling of a volume, that has the words, Love to God ' on its little page?'

The Columbus City (Iowa) Enterprise has this:—
Next to the \* \* \* party, the greatest humbug, in this country, is the American Tract Society.
We regard every man as a fool who contributes any-

The American Presbyterian refers to the timid, pandering position of the officers of the Society.' The National Era speaks of 'its base truckling to Slavery, lest it should offend the Legrees and Lamars of the South.' The Congregational Herald says :- 'The Society

has failed to maintain itself at the level of commo morality, and has sunk into the mire of Antinomianism; divorcing doctrine from duty; making piety antagonistic to philanthropy, and has ceased to be a representative of evangelical religion, and its im-print is no longer reliable as a guarantee of sound

ctrine and irreproachable morals. Many other secular and religious papers have poken to the same effect.

5. In the same paragraph they say: 'It is the fundamental principle of this Society, that men who disagree on many subjects, and those of gravest im-portance, may combine together for a certain other purpose in which they do agree-THE SALVATION OF

What is the meaning of this? Is it a self-evident self-contradiction, asserting that men may agree in respect to the one thing, which Alone is or can be f gravest importance; ' and yet, that there are other things of gravest importance, that is, of im-portance equal or superior to that of the soul, con-

erning which they may disagree?

Or, is it intended to assert that Evangelical Christians regard the things in which they differ from each other to be of gravest importance, that is, of greater importance than the salvation of the individ-

Or, thirdly, was it intended to insinuate, to convey the idea into the mind without directly asserting t, that Christians who agree in respect to the salvation of the soul, and what necessarily pertains to it, may yet disagree in matters of gravest importance in respect to Christian morals?

If the first was intended, it needs no refutation; if the second, it is a most injurious and slanderous misrepresentation of the degree of importance which Evangelical Christians attach to the points about which they differ; and if the third, it is a pure Antinomianism, teaching that the salvation of the soul is attainable without gospel morality.

If there is another possible meaning to this decla-ration consistent with truth, I am unable to discover

what it is. And this is the fundamental principle OF THIS SOCIETY!

6. The seventh paragraph has this sentence :-Had objections to any publications sanctioned by them been made from legitimate sources, it would have been regarded as a good and valid reason why this should not be issued.'

From this, it appears, that God's commission to preach the preaching that Hs bids them.' does not in their view warrant any publication whatever from this Society, any longer than it shall have permis sion from 'Evangelical' slaveholders. The Constitution of the Society wisely commits the veto on publications to the members of the Publishing Committee, in expectation, of course, that no one of them would be so awed by the wicked, as to withhold rebuke from their sin, even though by assuming the name 'Evangelical,'

- they stea! the livery of heaven To serve the devil in.'

But here we find this constitutional provision practically nullified. And in allowing this, the conductors of the Society virtually accept, as the true Basis of Catholic Christianity,' the lowest and most corrupt standard of piety and morals (because it tolerates slavery and its incidents) which is any where to be found among so-called Evangelical Christians. And, as if this were not enough, they here advertise their readiness to recall their rebukes of sin heretofore uttered, and to put down the standard, if possible, still lower, if requested to do so by Evangelical Christians, whether merely of the tobacco using, dancing sort, or also of the wine-bibbing and runselling, or whether they have experience in all these practices. If Solomon had had his eye on this very thing, we could account for his language

in Prov. xxv. 26. This is not caricature. It is the actual moral position in which the Society is placed by its damental principles,' as they are stated in this Cir-

Now let the conductors of the Society act openly on these principles. In the spirit of a suggestion of oleridge for a volume of Unitarian Tracts, let them label all their volumes, 'Salvation Made Easy,;' and let every issue from their presses bear the imprimatur, 'Published by Permission of a Slave-holding Christianity.' Then nobody will be deceived, and every one may purchase their wares that wants them.

Let these strictures be subjected to the severest

crutiny. If there is not substantial justice in all that is here written, let some one who is able point out the error either in statement or reasoning. But if there is just ground for these remarks, as I most sincerely believe there is, it surely deserves the earnest attention of the true friends of vital godliess and sound morality.

It is painful thus to animadvert on a document

apparently endorsed by so many good men. It is impossible, however, to believe that many of them nave carefully examined it. But we must not be led away by the names of the

reat and good, in opposition to the word of God. o me nothing is more certain than that the doctrines of this Circular, and the policy which it de-fends, and which is based upon these doctrines, tend nevitably to obliterate moral distinctions as resting on the law of God, which is written on the heart, or which is revealed in the Scriptures. The far-reachng influence of these doctrines and of this policy to ebauch the conscience, and to corrupt morals, is to, with which I will close, asking you, unless your own judgment otherwise directs, to place them in capitals: 'A RIGHTEOUS MAN FALLING DOWN BEFORE THE WICKED, IS AS A TROU-BLED FOUNTAIN AND A CORRUPT SPRING. CEPHAS H. KENT.

FURTHER EVIDENCE ON THE MUTILA TION OF MRS. GRAHAM'S MEMOIR.

We have no thought of re-opening a discussion which closed so satisfactorily to The Independent, which closed so satisfactorily to The Independent, about a year ago. And certainly if we had anything controversial to say, we should not bring it forward in the absence of a gentleman (Rev. Dr. Bethune) who took a lively interest in that discussion. The evidence we now have to offer confirms Dr. B.'s recollection upon a single point, and relieves somewhat the emphasis of his contradictions, while it thereby gives conclusive testimony to our main position.

main position.

We called attention to the fact that a passage characterizing slavery, which was contained in the previous editions of Mrs. Graham's life, was concealed in that issued by the Nassau-street Tract Society.

Dr. B. insisted that his honored mother, Mrs. Joanna Bethune, prepared that edition for the Society, and that she must have made this omission. as she omitted many other things, for convenience or condensation. To his recollection on this point, was opposed the published statement of the Committee of the Society, that they had 'prepared' this edi-tion, under the sanction of Mrs. B. We noticed at the time, however, that Dr. B. referred always to the edition of 1842; whereas that of the Tract Society was issued in 1843. It is to the solution of this difference that we now call attention.

We have lately found an edition of Mrs. Graham's ife, published in 1842, not, however, by the Tract ty, but by M. W. Dodd. This is abridged edition,' and the copyright stands in the name of Mrs. Joanna Bethune. In the introduction to this edition, we find the following statement:

'The well-grounded hope that the record of such a life may be beneficial to the young and rising generation, has induced a near relative of Mrs. Graham to abridge the original ffemoir, and it is now offered to the Christian public in this form, as a volume well adapted for Sabbath-school libraries.'

This edition corresponds in all respects to that described by Dr. Bethune. It was prepared by his

mother, rearranged, condensed, as he says, from 'three books' upon the same subject, and it was first published in 1842, the date which he assigned to it. But it was not prepared by Mrs. Bethune for the Tract Society. It was issued in her name, by a private publisher. If Dr. B. had had a copy of this edition, he would not have said that the story of the St. Domingo family was abridged for it by her own hand. This edition contains in full the memorable passage on slavery. For the sake of comparison, we cite that passage from two editions:

LIPS OF ISABELLA GRAHAM. (5th edition.) New York: Kirk & Mercein, 22 Wall St. 1819.

P. 45- Oh slavery! thou bitter draught! the oppressor's chain becomes, at length, the murderousteel, sharply and secretly whetted by the oppressed Then there is confusion and every evil work.

The same occurs verbatim in the edition published in this city in 1816; and also in the abridged edition of 1842, as follows: LIPE OF MRS. ISABELLA GRAHAM. By her Daugh-

ter, Mrs. Joanus Bethune. New York: M. W. Dodd P. 66- Oh slavery ! thou bitter draught! the oppressor's chain becomes, at length, the murderous steel, sharply and secretly whetted by the oppressed! Then there is confusion and every evil work!

Dr. B. was correct in his statement that Madame Bethune had prepared in 1842 an abridged edition of the Memoir; but he probably confounded this with the edition of the Tract Society.. The very next year, 1843, the Memoir appeared from the

press of the Tract Society, the copyright transferred to them, and in this edition the above cited passage was omitted. At whose suggestion, by whose hand, was this done? Will anybody believe that Mrs. B. proposed it? Did the South demand it? What was it but the timid policy of the Publishing Committee of the Society?—N. Y. Independent.

> From the Providence Tribune, 17th inst. WEBSTER'S STATUE.

This is a holiday in Boston-a double holiday Two things, or rather two dissimilar subjects, are to receive public honors—the settlement of Boston being one, Daniel Webster the other. The first celebrate, by suitable ceremonies, the anniversary of the city's birth. But as to the second, the inauguration of the Webster statue-is this fit and proper when viewed in its bearing upon the great cause which Massachusetts and all the New England States profess to have so much at heart? Are the honors which will this day be shown to the memory honors which will this day be shown to the memory of the great man who prostituted his mighty intel-lect to sustain one of the most barbarous laws, calculated to bring about that reformation in public sentiment so indispensable for the repeal of that law? The inconsistency is so palpable and so glaring, that the most superficial observer is struck by it. Savannah might consistently bend her knee and lift up her hands in gratitude to the great Northern champion of Southern wrongs. So might Charles-ton, or New Orleans, or Mobile. But that Boston should do this thing, and do it while the events of the Simms and the Burns cases are still fresh in her recollection, cases in which the legislative work of the man they now deify were execrated and trodden under foot, is, to say the least, passing strange. For nine years, New England, Massachusetts, Boston, have been trying to shake off the fetters which this man riveted upon them—have been bravely stemming the pro-slavery flood which his strong arm sent over them—and now, they swim in and with the current, and set up his image like another Memnon, to mark the rising tide.

non, to mark the rising tide.

In this view of the proceedings in Boston to-day, will they not be hailed with applause by the Choates, the Winthrops, the Halletts, the Stephenses, the Browns, the Douglases, and the Buchanans of the country, as evidences of the downward progress of Boston to the pro-slaveryism of Southern cities?

To Decid Walster in the Proceedings of Southern cities?

To Daniel Webster's intellectual greatness, al classes instinctively render that homage which it above this which it never reached or aspired to, nay, which he positively derided. Is it wise, then, in this generation, thus to revere the memory of one who, while living, did so much to bring into disre-pute that 'higher law,' which the most perfect religion known among men calls upon us to regard and obey? Surely, if it is right to honor those who have consecrated themselves to the cause of human freedom, it cannot be right to apotheosise him whose latest years and strongest powers were prostituted to the service of Freedom's enemies.

The humiliating act of inaugurating the statue of Daniel Webster took place in Boston on Saturday last, but not exactly in accordance with the programme ; for a violent storm rendered it impracticable to hold the exercises in the open air, on the State originally contemplated,-broke up the order of procession, and rendered it ludicrous as to numbers and appearance,-and made a resort to Music Hall, for the delivery of the addresses, the only alternative. Of course, the hall was crowded to its utmost capacity ; for curiosity alone, without any reference to Mr. Webster's merits, would bring together a full house to witness the proceedings. Prayer was offered by Rev. S. K. Lothrop, of the Brattle Street Church. Prof. Felton, in behalf of the Committee of One Hundred. presented the statue to the city of Boston, in a brief address. Mayor Lincoln received the statue in behalf of the city, and surrendered it to the keeping of the Commonwealth. Gov. Banks, in receiving it for the Commonwealth, made a speech warraly eulogistic of the recreant statesman, concluding his remarks in the following ridiculous strain :- 'May this statue stand upon its firmly planted pedestal as long as monuments shall stand, until the earth crumble, and the dome and column of the capitol mingle in the dust together!' It will stand there only so long as the peo ple of the Commonwealth are lost to all self-respect, and the Senate and House are filled with huckstering politicians. The proceedings were concluded by an oration by Hon. Edward Everett, which was elabo rately eulogistic of the character and services of Mr. Webster, and the delivery of which occupied one hour and three quarters. In it, no reference was made to the last four years of Mr. W.'s life-a most significant

The Republican (!) Legislature, now in session in Boston-to cap the climax of the infatuation of the hour-on Monday unanimously invited Mr. Everett to repeat his oration in front of the State House. The next Legislature, it is to be hoped, will be compelled to carry into effect the petition (now widely distributed through the Commonwealth) for the removal of

the statue, by an irresistible popular demonstration. Mr. Everett assigned Thursday (yesterday) afternoon as the time for re-delivering his oration, but again the stormy elements baffled his purpose, and a fresh appointment must be made. Ominous!

#### MISS SARAH P. REMOND.

We have just had a letter from a well-known friend of the anti-slavery cause in Bristol, informing us that Miss Remond is now in that ancient city, and that she has delivered her first lecture there to very general acceptance. During part of her stay, she was the guest of the eminent philanthropist, Miss Mary Carpenter. We have also heard from another source that, during the latter part of Miss Remond's residence in London, she was inmate with William and Ellen Craft, who are o mfortably settled near the great metropolis, where Mr. Craft supports his family respectably by the sale of some useful articles of which he is the imsale of some useful articles of the Craft's guest, Miss porter or inventor. While Mr. Craft's guest, Miss Remond was called down stairs one day by the servant, who told her that an old gentleman had come in his carriage to see her, and was waiting for her in the parlor. This 'old gentleman' was no other than the most illustrious man in England, that world's wonder, Henry, Lord Brougham, who at the patriarchal age of eighty still maintains his habits of marvellous personal and intellectual ac-tivity, of which the history of our race presents few more astonishing examples. Lord Brougham re-mained for about an hour in conversation with Miss We have not heard what they talked about, or what they thought of one another annually cross the Atlantic to see the ' lions' of the old world, very few indeed on their return can boast of having had such an interview with such a man.

-London Anti-Slavery Advocate.

### The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 23, 1859.

A DOUBLE BEREAVEMENT.

DEATH OF E. L. CAPRON AND SAMUEL PHILBRICK. In the Providence Journal of Saturday last, we fit the following announcement:

'Died, in this city, at the residence of Dr. G. L. Collins, on the 16th instant, Effingham L. Carron, of Worcester, aged 68 years.'

one of the earliest, truest, most clear-sighted, and most reliable and devoted, of all those who have given their adhesion to the Anti-Slavery cause. His death is indeed a surprise to us, for we had received no intelligence of his illness, and it is but a short time since we had the pleasure of grasping him by the hand in this city, time seeming to have made no perceptible impression upon him during the last thirty years.

It is difficult for us to express our estimate of his worth. He abounded in all that makes up excellence of character, in its most perfect symmetry. Gentleness, benignity, firmness of purpose, moral intrepidity, the soundest judgment, a generous sympathy, a world-wide humanity, the largest conscientiousness and reverence, admirable circumspection without fee- dear and venerable friend, Epringuam L. Carron bleness or faltering in the performance of duty, radi- To you, I doubt not, it was as altogether sudden as t cal without rashness, blending gravity with geniality, me. No knowledge or intimation of his illness had gressive spirit with an even frame of mind,-these were his distinctive traits, commanding the implicit confidence and the highest respect of all who had the privilege and the pleasure of his intimate acquaint-

We had published but a few numbers of the Liberator, in an obscure upper chamber in the old Merchants' Hall, Congress street, when, one day, a grave-looking Quaker entered, and inquired if we were present. Answering him in the affirmative, he scrutinized us silently for a few moments, then turned away, overcome by his emotions, and left the room. Soon afterward he reappeared, and expressed his wish to become a subscriber to the paper; and from that hour till his decease, regularly received the Liberator. That person was Erringham L. Capron. In referring to that visit, almost at our last interview with him, he said he was led to seek us out by a strong curiosity, excited by the distorted representations of our object by a malignant pro-slavery press; and finding us, if not a of sympathy with all mose officets which had posses marvellous proper man, at least without any hoofs or youth, -his feelings found relief in tears.

Through all the trials and mutations of the Slavery cause, he has clearly apprehended every difficulty, serenely met every issue, stood his ground uncompromisingly. Let who might hesitate or waver, he was always erect, discriminating, inflexible. His was not a nature to be indifferent to the good opinion of his fellow-citizens; but he had such an absorbing and abiding love of the truth, and such an unquestioning faith in the right, that, like an apostle of old, he never conferred with flesh and blood, but adhered to his conscientious convictions at whatever cost.

Doubtless, his severest struggle was in withdraw ing his sympathy and fellowship from the Society of Friends, of which he had been for many years a much respected member, and to which he was tenderly and attain such glorious reward. And, for him, we could strongly attached. A primitive Quaker in his spirit, worthy of Quakerism in its purest and most vital period, he was sorrowfully convinced, after a long and and difficulty, and brought him to the end, firm in painful experience, that humanity had nothing to hope from the organized body, as such, which, con- friends, filled with affectionate and respectful thoughts forming to the corrupt and time-serving spirit of the age, especially as pertaining to the Anti-Slavery movement,-was clearly incapable of grappling with the prevailing sins of the times, or giving an effective great causes of humanity and God, which had been testimony against popular wrong-doers.

From the earliest period he has been on the list of managers of the American Anti-Slavery Society, and Vice President of the Massachusetts, and President of the Worcester County (South Division) Anti-Slavery Societies. His name has been familiar to abolitionists throughout the country, though he seldom uttered a word on the Anti-Slavery platform. He was a patand making a regular attendance upon all local meetthe cause of the enslaved, a part of his abolition duties. The presence of no one will be more missed at our gatherings than his own, which was a benediction in

He was not only an abolitionist, but interested in every truly progressive or reformatory movement-a thorough teetotaller, a consistent non-resistant, warmly interested in the struggle for equal rights, without regard to sex as well as complexion, and the advocate of unfettered thought and inquiry concerning all religious dogmas and speculations. The all-abounding spiritual phenomena of the age also received his careful attention and where he felt satisfied of their authenticity, he was not afraid or ashamed to testify accordingly. From that source he derived much satisfaction, based upon rational evidence, which was to his own mind conclusive; for credulity was no part of

Among the sterling band who, in the midst of a cember, 1833, for the purpose of organizing the American Anti-Slavery Society, was Effingham L. Ca-PRON; and his signature was promptly appended to the DECLARATION OF SENTIMENTS, which was adopted at that time. Of the sixty-two persons who signed that famous instrument, nearly one-third have ceased from their labors, and entered into rest.

Our departed friend ever made us a welcome guest under his hospitable roof. We shall miss his pleasant of the Commonwealth'; but the magnetism of his blessed spirit will be felt by us as long as our earthly life shall endure. We humbly trust for a personal reunion beyond the grave, in God's good time, and companionship together throughout eternity.

The painful duty now devolves upon us of announcing the removal of another widely known and highly earth. respected friend of the Anti-Slavery cause-SAMUEL PHILBRICK. He died at his residence in Brookline, on Monday morning last, aged 70 years and 7 months. with all possible screnity and peacefulness.

In the Liberator of Ang. 9th, we published a letbeen a member, resigning his office as Treasurer of the the part of the Board, to his great personal worth, and the value of his long-continued services. That office he filled for nearly twenty years, with a skilfulness and fidelity which cannot be surpassed. He had rare business talent, consummate judgment in all financial matters, and the most perfect order and method,for the lack of which, benevolent associations not un frequently suffer in their management. In this particular, especially, his loss will be severely felt, and also as a wise and sagacious counsellor in all deliberations of the Board.

Like our departed friend, E. L. CAPRON, he was formerly connected with the Society of Friends, (having been a birth-right member,) of which his father was a much esteemed minister. But, at a comparatively early period of his life, his independence of mind and deep religious experience led him to take an outside position, and he never again connected himself with any sect. His individuality was strongly developed, but there was nothing enthusiastic, impul- at the funeral, which we should certainly have atsive, or wayward in his nature. In whatever he did, tended, had we had seasonable notice of it. - [Ed. Lib.

he endeavored to keep 'a conscience void of offence,' to meet all his engagements and discharge all the duties of life in the spirit of exact rectitude. His marked characteristic was INTEGRITY. He abhorred every thing that bore the semblance of dissimulation, and appreciated at its true value an ingenuous, straightforward course of conduct; being himself a pattern of trust-worthiness, and remarkable for his frankness and plainness of speech, without respect of persons, in all his dealings.

THE

Mr. Philbrick was a native of Seabrook, N. H., bu ommenced business life in Boston, became a leather nerchant, and, having acquired a competency, retired in 1836-since which he has been publicly identified with our great struggle. He has been a director is the Eastern Railroad, and also in the Atlantic Bank, Thus has passed away to a higher and better sphere, and held other honorable positions in the business

'Angels, guard the sainted dead ! Memory loves to view the spot Where their living presence shed Blessings on our earthly lot. Then the graves wherein they rest Shall no more the spirit view : From the mansions of the blest Gleam the faces old and true!

DEATH OF EFFINGHAM L. CAPRON. Leicester, Sept. 20, 1859.

DEAR MR. GARRISON:

Your heart has been sorely grieved, I feel very sure at the most unexpected tidings of the death of ou manly strength with womanly modesty, an ever-pro- reached me, when, late last Saturday evening, and quite accidentally, I learned of his death. It took place at the house of his son-in-law, Dr. Collins, of Providence, on Friday last, 16th inst.

The funeral services were had yesterday at Uxbridge his place of residence in early and middle life. Quite a large number of his friends came from other towns and at half-past one o'clock, a long procession, ac companying his lifeless body, moved from the housof his brother, John W. Capron, to the Congregationa meeting-house, which had been kindly granted for the occasion. A very large number of the citizens of Uxbridge, who had long known and respected Mr. Capron, were gathered there, and the house was filled. The services were strictly after Friends' custom. I cannot dwell upon them, for the whole service was a trying and a painful one to me. I do not like to call it formal, or cold; but there was the least possible allusion to our dear old finend's marked and noble characteristics of life, and apparently an entire absence ed his heart for nigh thirty years, even with those horns, and no monster at all,-almost a beardless great questions of humanity which, as the very essence of Christian faithannd duty in our day and land. had claimed and held, during wil that time, the homage of his deepest convictions, of his warmest feelings, and his most steadfast labors. That was the saddest of all! It was a sore bereavement to very many present to know that he had departed, and hardly could we admit the thought that we should see his face no more, for we felt it was very hard to lose him from our side in the great contest with Slavery and its multiform abominations and ver for him we were glad. We knew that he was ready to go, and entirely willing. We knew "he had fought a good fight, and had kept the faith.' We knew that peace, and hon-

or, and the approval of the just and gracious God whom he served, were his, if ever mortal man could be reconciled, yea, grateful to God, whose strengthening spirit had sustained him through every trial and memories of his upright, pure and benevolent life, stood for the last time around his remains,-that then there should be scarce a recognition of those so dear to his soul, to which he had given the warmest and strongest testimony of his life,-this was indeed hard to bear, for we well knew this would, to him, be the unkindest and most unpardonable act of

The services consisted of a prayer, and a discourse from a speaker of the denomination of Friends, and were closed by a prayer by another member of the tern of devotedness and punctuality, ever at his post, same body; after which, I did myself feel so strongly ings, and at every anniversary, for the furtherance of express the wish to offer a few remarks, if consistent with the order and proprieties of the occasion. No objection being made, I endeavored, in the brief time which I felt it right to occupy, to say a few of those words, and bear a portion of that testimony, which I well knew our departed friend would earnestly desire should be uttered, making mention of the singular constancy and fidelity with which he had kept his first vows to the Anti-Slavery cause, and also to other causes which came to him with all the force and beauty of Christian truth and Christian duty. and especially speaking of the completeness of his own self-emancipation from those cords of sect, which so often become chains. And having thus spoken, I expressed my deep regret that you, his long-cherished friend, were not present, to speak your own convictions of his character, and some words of solace to his surviving children and friends. I expressed the belief that you would have been there, had you received information of the event in season to enable flery persecution, assembled in Philadelphia, in De- you to do so; (1) for I well knew that your regard for him was that of a brother, and that you would feel his loss as coming very close home to your heart.

The disorder which terminated our friend's life was a low typhoid fever. It seems to have approached him in a way which caused no particular apprehension in his own mind, or that of others. He kept his house in Worcester for upwards of a week, and then was removed to Providence, to the house of one of his daughters. There he was ministered to with all tender and assiduous care. But the disease had got too greeting and his kind attention on visiting the heart firm a hold to be dislodged. Some three or four days before his death, he fell into such wandering of the mind as to recognise no one, not even his children. Among the few last names which he uttered, in this unconsciousness, was yours. And so he went forward to that hitherto unseen state, in which he devoutly and thoroughly believed, and where he trusted to find those, so dear to him, who had been lost on

And, while I write these lines, there comes to me the intelligence of SAMUEL PHILBRICK's death! For this I was not unprepared, indeed, so very feeble has his health been; but yet the sense of our loss, and of the loss our good cause suffers, becomes painfully reter from him to the Board of Managers of the Massa- alised. An eventful period indeed has been the last chusetts Anti-Slavery Society, of which he had long year and a half to those who are associated in the Anti-Slavery work. SARAH H. EARLE, CHARLES F. Society, on account of his increasing bodily infirmi- Hover, Asa Cutler, Effindham L. Capron, and now ties. It was accompanied by a strong testimonial, on SAMUEL PHILBRICK, all prominent, active, able, and most reliable friends of uncompromising Anti-Slavery, have gone from amongst us-not to speak of others in remoter parts of the land; and we are fain to cry, as of old, to Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men.'

> · Lo! fast they fall, the wise, the good, Whole ranks are down in front; Up, with a holy hardihood, And meet the battle's brunt! Such is our duty,-to renew our devotion to this

best of all causes, to ' strengthen the things which remain,' to lose not one jot of hope, or faith, or courage, and, enduring faithful to the end, do what we may to ensure and hasten the certain triumph of all Truth and Righteousness. Sincerely, your friend,

(1) We thank our friend Mr. May for giving this

assurance on our behalf, as well as for his testimony

AN APOLOGY SIFTED.

'No man has ever acted from more conscientious

Rufus Choate. Rather strangely, some other state- against his own virtue, as far as his political action is ments in the same letter, ( Cour er, Aug. 29th,) which more obviously accord with the course of Mr. Choate's one of the leaders of a party-where is the party life, tend toward a different conclusion. For in- now? It soon returned from those 'mischievous' de

· His mind was not judicial. He needed to have a side selected and a post assigned; and then, in behalf of that side, in defence of that post, all his
splendid powers were summoned. . . His conduct
of a jury cause was from beginning to end a matchless and consummate piece of art.'

Who is it that selects the side, that assigns the post, to be taken by a lawyer engaged for the defence in a criminal trial? Who designates the object in support of which all his powers, splendid or otherwise, are to be exercised? Is it any party who has at heart the interests of truth and justice? any one solicitous that right, honesty, liberty, the true welfare of the community, should receive no detriment? So far from this, it is the accused, who is undoubtedly, in a large proportion of cases, the guilty party! him to whom the public interests imperatively require retributive justice to be applied! him against whom good order and sound morals importunately cry out, claiming restitution for his past, or security against his probable future, or both !

As a matter of fact, every one knows that Mr. Choate's post has been assigned him, times without number, by such men as these; that he was accustomed to exert all his splendid powers in their favor; and that the result of his 'matchless and consummate' specimens of legal art was, in many cases, to prevent that restitution which justice would have exacted from his clients, to release them from the restraints which a wise and just law had begun to impose, and which the welfare of the community reouired, and to let loose known malefactors to a prob-

able renewal of their depredations upon society. Is this a specimen of action from conscientious

spent under such direction a thing to be eulogized? It has been asserted by a distinguished member of

Mr. Choate is preliminary to a plea in justification of rounding the statue to hail and welcome it, and bow gist to interpose the significant word 'but.' What to the projected ovation! motive does this 'but' introduce, of power sufficient to induce Mr. Choate to resist his nature by uphold- this occurrence? Can any one rationally doubt that ing so base a thing as slavery? Mr. Hillard does He intentionally sent the East wind and the rain to not hold, with the South-side pastor of his friend, frustrate the plans of its projectors, and thus signally that his nature was corrupt, vile, totally depraved, to repuke them with his displeasure, as he did in the Mr. Hillard believes that his friend's nature was case of Jonah? Here, then, are three several instances given him by God, not by the devil, and feels bound in which God has manifested his displeasure in relato apologize for that gross perversion which could tion to Mr. Webster, which cannot be well misinterbend it to the support of slavery. And this is the preted. The first was in the terrific thunder storm meagre, miserable, disgraceful attempt at extenua- attended by the most vivid and incessant lightning,

tionality, were the dominant and controlling ideas in his mind; they called forth his most fervid eloquence; they were the convictions that struck their roots est into his mind; and under their inspiration he

Is it possible that this is put forth, by a friend and ally, as a defence of Mr. Choate? What could an frustrated the intended celebration of the inaugurage open opponent say worse of him, than that he loved tion of the statue. Surely, it behoves the Christian and the honor of Massachusetts; confederacy with To a man who believes in the direct and immediate the infameus Brooks\* in the use of lynch law for the agency of God in all the operations of nature, as I support of a bad cause, better than maintenance of myself most sincerely and devoutly do, and in doing the rights of his own fellow-citizens, Samuel Hoar which I consider myself justified by a sound philosoand Charles Sumner, in their legal and proper execu- phy as well as by Scripture, particularly in the verse tion of a charge given them by his own State! If quoted above, there is but one conclusion at which I the former members of these contrasts really struck can arrive, and that is, that these several occurrences their roots deepest into his mind, displacing the lat- were the work of God, to mark his special displeasure ter-if his conscience had really become so warped, at the proceedings at which they were aimed. under a quarter of a century of South-side sermons, as to prefer Union, with, and by, and for injustice, to Legislature who have the control of the statue, and as to prefer Union, with, and by, and for injustice, to Justice at the risk of disunion-what shall we say of his intelligence, of his wisdom, of his clear-sighted- remove it, as being an offence both to God and man. Mr. Hillard next comes to the rescue. He says vere mark of his displeasure. seeking help for Mr. Choate from the principle that a man is known by the company he keeps'-

'The wisest and most far-seeing men in New England have been opposed to the anti-slavery agitation: I mean Judge Prescott, Mr. Mason, Mr. Webster, and

selfish considerations that he changed from the line be aided by his public policy; but who nevertheless effect to the meeting by their faithful testimony. with the Democrats, their natural antitheses, their ent contents, to feel that Anti-Slavery, as originated those above assigned, should be placed by the side of the nation. Mr. Webster; but we see not how he can receive

'It was a striking proof of Judge Prescott's sagaciser or better man-that when the first anti-slavery resolutions were passed by the Massachusetts Legis-lature, he expressed his regret, and said it was the beginning of mischief. This fact could be met only in two ways : either that these men, whose judgment rould have been deemed of the highest value, if not absolutely conclusive, on any other point, were mis-taken in this; or that, from some base and unworthy motive, they suppressed their real convictions, and expressed those which they did not believe to be

Not to dwell upon the absurdity of speaking of Mr. Choate's 'judgment' as 'of the highest value, if not absolutely conclusive,' after having admitted that his mind was not judicial; he needed to have a side selected and a post assigned '-let us take the case of Judge Prescott; that one, of Mr. Hillard's chosen four, whom he claims to be a good as well as a wise man. Was not his nature, as much as Mr. Choate's, opposed to slavery? And did he not resist and violate that better nature, the primal instincts of justice and humanity, when he sought to subordinate the higher law of Right to the selfish and temporary purposes of a perty? And the mischief which he feared from the passage of the first anti-slavery resolutions in the Massachusetts Legislature, was it any thing else than such discordance as was naturally to be expected from grafting justice and righteousness, to serve a local and temporary purpose, upon the policy

. It should not be forgotten that Preston Brooks. the cowardly assaulter of Charles Sumner, bore an active part in that mob of gentlemen of property and standing who violently expelled Mr. Hear and his litis 4, P. M. The sun is bright: the boughs and standing who violently expelled Mr. Hoar and his daughter from the city of Charleston, South Carolina, in 1844, and that the unanimous applause bestow-ed by his native State upon the first of those outrages probably encouraged him to commit the second.

of a party habitually regardless of both? The fact that Judge Prescott opposed this small beginning of amendment in the Whig party, instead of availing This is what Mr. George S. Hillard says of Mr. for the defence of the party, is conclusive evidence concerned. And as to his wisdom and sagacity, as viations towards honor, justice and humanity; it followed the counsels of Prescott and Webster, shut its ears to the cry of the poor and oppressed, shut its eyes until it died, a pro-slavery party! Are we really to concede to the leaders of such a party the claim of being wise, sagacious, far-seeing men?

Posterity, says Mr. Hillard, will do justice alike to the conduct and the motives of Mr. Webster and Mr. Choate. No doubt it will; and the justice will be verdict of 'guilty,' in regard to both the conduct and the motives of both, as far as their relation to slavery is concerned. The genial and attractive manners, the various estimable traits which endeared them to large circle of friends in private life must not blind us, and will not blind posterity, to the unscrupulous character and pernicious influence of their public course Both to party gave up what was meant for mankind Both misused great natural gifts in making the worse appear the better reason. Both sought the favor o politicians by a systematic exaltation of the lower law above the higher. And both incurred the fearful responsibility of employing a persuasive eloquence in opposition to truth and right, to justice and humanity .- c. K. W.

#### THE STATUE.

But the Lord sent out a great wind into the sea and there was a mighty tempest in the sea, so that the ship was like to be broken.' Jonah 1:4. Notwithstanding all the preparations which were made to celebrate the inauguration of the statue of Daniel Webster on Saturday last, in the most imposing and magnificent style, they were entirely frustrated. By motives? Is a course of professional life voluntarily the providence of God, a violent East wind prevailed. accompanied by a drenching rain, which entirely broke up the arrangements which had been made for the Boston bar, that a lawyer has no business with a this ceremony. Instead of occupying the seats which conscience. Mr. Hillard uses a different formula to had been constructed for them in front of the State express his idea, but does it not come to the same House at great expense, the procession had to go to thing in the end? In what particular would Mr. the Music Hall to attend the services of the occasion. Choate's cases, for the last twenty years, have been Instead of a long and imposing procession, the numdifferently managed by an able lawyer without a conthe military escort, were completely drenched by the But this claim for conscientiousness on the part of rain. And instead of the assembled multitude surhis pro-slavery position. Rather strangely, his eulo- down before it in homage and adoration, there it was gist begins this plea by saying of Mr. Choate- No left, solitary and deserted, to be pelted by the pitiless man's nature was more opposed to slavery than his. storm, as the original had been, four years before, in And here the exigencies of the case require the eulo- the Presidential contest. What a melancholy finale

Can any one doubt that the hand of God was in through the whole night preceding the dinner given to him about thirty years since, at Fancuil Hall, at carried the first statue was wrecked, and, with the statue, was plunged to the bottom of the ocean; and now by a severe rain storm, which almost entirely the union with South Carolina better than the rights and the man of piety to ponder on these occurrences!

the power to remove it? The answer is, instantly to ness, of his statesmanship? It is upon this point that lest He visit it and them with a more signal and se-

#### ANNIVERSARY OF THE WESTERN ANTI-SLAVERY SOCIETY. ALLIANCE, (Ohio,) Sunday, Sept. 4, 1859.

DEAR GARRISON-I am in the Ohio big tent, in a beautiful grove in this town. Before me are at least Mr. Webster? Do we see the name aright? Does 2500 men and women, listening to John M. Langs. he mean that Daniel Webster, whose corruptness as a ton, pouring out his indignant soul against those who, Senator equalled his profligacy as a man; whose by silence or otherwise, sustain slavery, and slavecourse in public life was so absolutely directed by hunting, and the rendition of fugitive slaves. He commands the rapt attention of the vast audience. of policy he had spontaneously chosen to the very Parker Pillsbury, C. L. Remond, Dr. Fussell of opposite, under the influence of manifest bribery; Pennsylvania, Charles Langston, Benjamin and Elizadrawing repeated sums of \$50,000 and \$100,000 from beth Jones, Marius Robinson, and a host of true and wealthy constituents whose pecuniary interests were to tried friends on the platform and around it, giving

died heart-broken, a disappointed and defeated man, I wish all the friends of the slave in Boston and seeing his party die with him, and thus compelling vicinity could be here, and witness this scene. Oh, those of his old associates who, like Mr. Choate, were what a change ! Indeed, Anti-Slavery has made great determined still to defend slavery, to do it by alliance progress. One has but to see this tent, and its pres diametrical and most bitter opponents! It may be and fostered by yourself, has done more to educate fit that Mr. Choate, able and unscrupulous, and a the heart and head of the nation in justice and huturncoat in political life for no better reasons than manity, than all the churches and political parties of

We have come up to this Mount Zion to worship credit from the companionship, either in regard to the God of the oppressed. How is it that this multiconscientiousness or sagacity.

But let us see the next assertions of Mr. Hillard, the popular worship, and come here, on the Lord's immediately continuous with the sentence last quoabolish slavery,) to listen to the burning eloquence that flows from this platform? It is a subline sight. ity—than whom New England never gave birth to a I see and worship God as manifest in the flesh in these

living men and women. I have attended many grove meetings in Obio great and triumphant gatherings-but I never have attended but one that surpassed this in numbers. earnestness and power. I believe this day the masses of eastern Ohio and the Reserve are ready kidnappers, but their political leaders keep them from acting out their impulses and convictions in favor of

liberty, and against slavery. All the resolutions will come to you in due time. write this that the friends of the slave in the East may know and feel that the friends in the West are alive, and ready to do what may be done to deliver the nation from the sin and shame of a slave-hunting and slave-trading religion and government. Be assured that this Convention is a glorious testimony against slavery, and in favor of freedom in Ohio, showing conclusively that the people are ready, to a great extent, for revolution in favor of freedom; ready to dissolve the Union with slaveholders, and form a Union

A UNION WITH SLAVES! Yes, that is what the people of the North will shortly demand. Let every movement towards such a Union-a Union between the North and the Slave-pledging itself to take sides with the slave in all his efforts, whether by flight or insurrection, to free himself from the hell and

It is 4, P. M. The sun is bright; the boughs and foliage of the grand forest that, with such verdure, grace and beauty, move over and around us; the

the remarks of Pillsbury, as he exposes the comtion and compromises of the Ohio Republicans : to tion and compromises of the North, which must es revolution going and consume forever, slaver, and long dash in pieces and consume forever, slaver, and long dash in pieces and covernment for all religious, parties, churches and government for all religions, parties, churches and governments the sustain the 'sum of all villanies';—these all in the with deep and mighty thoughts and feelings.

In the morning, at 4, I leave here to attend the Yearly Meeting of the Friends of Progress in Nest Collins, Western New York. Yours.

HENRY C. WRIGHT.

### ARE WE UNITED?

FRIEND GARRISON :- This question, to my mind, h pregnant with great interest to Abolitionists. Atm pregnant with great was it ever more so. And the free to confess, that my own mind is greatly agitand not in reference to the right and wrong of our crush against slavery-for there is no right to oppresses but in respect to our modus operandi, we may house, differ. And yet even here, it seems to me there to certain positions which are self-evident, One is, the the sin of slaveholding must and shall be stacked and the sinner, agent, or wrong-doer connected with this evil shall be duly and personally exposed. And this for the simple reason, that there cannot be an without a sinner. Where are we now tending to how closely and unitedly can we act? I am led to make this interrogation from a curic

perusal of Adin Ballou's editorial, copied in your last issue, entitled 'Christian Anti-Slavery,' As you ar the spirit of this article is excellent, and some of h criticisms are worthy of consideration. It expresses I presume, the honest convictions of Mr. Ballon from his stand-point; and, with the rest of us, he man stand or fall to his own Master. But it does seen to me there are some positions taken by the suther is question, not only far-fetched and untenable, but in conflict with the constant testimony which we here all felt called upon to bear against the giant end of

Personality is complained of as an unchristian and carnal weapon. If this be true, then we are all in condemnation, and from the beginning have mistaken our calling. And the most guilty brother of is all a WENDELL PHILLIPS. Witness his faithful, person rebuke to sinners in the cause of temperance, at rell as Anti-Slavery. Words of criticism are absent and our hearts warmly ejaculate, 'God, bless him for his manliness and direct personality!' We may be risnetic and vindictive in the use of this weapon by never should we cease to use it when the came of truth demands its application. The wrong-dorring unwilling that we should rebuke sin in the obstract and grandiloquently expatiate upon unrightens deeds, provided we let him alone. 'Let us alone' the exclamation of the sinner. But our reply is to every recreant, like Nehemiah Adams in the Church and Nathaniel P. Banks in the government, weemnot spare you, but, for the sake of the slave, must be sharply personal. If we are wrong here our work of repentance should be immediate; for we have since from the beginning of our warfare, and have piled as volumes of personalities.

And again, Mr. Ballou speaks of Abolitionists who make the church and clergy the cause of Siarery. He cannot mean this precisely. We do not say so, But we do say, and prove it too, that with few exceptions, the church and clergy are the 'bulwark' of Saver Is not this assertion patent to every honest mind: 0 course, the cause of oppression goes back of church organizations, and is the product of the depravity mi selfishness of the human heart; but when we chart a pro-slavery church and a false interpretation of the Bible as being in alliance with the sin of slaver, we but utter an undeniable truth. And shall we be to aselled with caution on this point, or rather with a command to 'cry aloud and spare not'?

Again it is said by Mr. Ballou- We know of m kind of religion, religious society, or religious minitrations, that can justly be considered werse tim none.' We are frank to take issue here, and most mphatically to say, we believe there are religious soisties and religious ministrations altogether wassethan none. Who would not, for himself and others, rate live and die outside all such religious influence as hilows the administration of South-side Adams; Cu such a ministry or such a religious society be well anything to a humane soul? Is it not evil, and only evil and that continually '? Hear the confessor of Rufus Choate, who, for so many years, was stupied in conscience and hardened in his crime of inhuman ty. What is the influence of every pro-slavery misister at the North, but a fortress of the devil to work out the destruction of souls? \* Worse than none'tyes, they are. It will be more tolerable for Solan and Gomorrah, in the day when God shall make the demand, 'Where is thy brother?' than for any soil religious societies, or religious ministrations. Goldeliver us from their unhallowed and corrupting infeence! Better, for time and eternity, that we have to such societies or ministrations! Let them perst They are stumbling-blocks, impeding the progres of 'liberty, holiness and love.'

In saying this, I acknowledge the need of true religion. I feel daily the deep want of my sculerpart for the bread of heaven. I would go, and not be weary, to serve and mingio with those who sees God, and keep his commandments.' I love prayer, and praise, and true worship, and cannot be happy without these aids, and pray for their enjoyment. But all this in full realization that there are many religious societies, so-called, and ministrations, far 'worse than none.' And may the good God in his mercy spare to and our children from their blighting influence!

But my sole reason for calling in question the stilcle of Adin Ballou, is the jubilant feeling it has inspired in the hearts of our most inveterate hankers, and good haters of what they call Garrisoniansm. They are congratulating each other, that the states have at last fallen from the eyes of Mr. Ballot, and that he can no longer approve of his abelities assorates. I do not believe Mr. B. intends to give my al or comfort to our despisers, or to lessen his testings against the sin of slavery; but it is to be feared the criticisms here noticed, while they contain much that we all should heed and profit by, are also in part the offspring of a mistaken charity, or delicacy not to be aggressive, when truth and right demand that, with the old prophet, we should say, 'Thou art the man-In the 'rough and tumble' of our battle, we have sometimes, doubtless, erred-this is human. Go grant that we may profit by every word of friends criticism! Let us differ in good-will, determined to maintain a free platform, and endure a thousand grievances side by side, with no wish of escaping it retirement the hottest of the battle.

With many of us, the present is an hour of trial deeper than usual. In urging the claims of our pertion to put an end to SLAVE HUNTING in Massich setts, we are met with a tirade of bitter rituperation and scorn. Our opposers, like drowning men, catel at straws.' If they can divide us, or do anything in erush out the love of a free platform, where their co rupt political and religious tricks are exposed, the are in ecstacy. I love the principles of peace and fer giveness, and pray that, by this spirit, right may triumph. Still, I see my way clear to ask the sreet doer to take his rude feet from the heart-strings of his victim. If this is not in accordance with Mr. Ballow 'practical Christianity,' he must be his own judge But he need not retire from us because sneered s. Whoever success at honest scruples, is in the story and he, I think, cannot be right, who, to avoid said sneers, hides his light under a bushel. GEO. W. STACY.

MILPORD, Sept. 19, 1859.

The article in the ' Refuge,' on our first part so palatable to the Atlas & Bee-entitled 'A Reply to Wendell Phillips's Letter, is said to be from deep and rapt attention of 2500 men and women to pen of Mrs. Samuel G. Howe, of this city.

W. BELLOWS AND THE UNITARIANS. In a recent article on the Unitarians and the Address E. W. Bellows before the Alumni of the Divinity of H. School, there was space to notice only the first two resons' for the suspense of faith' in the Unitari-

as denomination.

It is proposed now to look at the 'third reason,' and peremedy suggested in the Address. This is prethe remed as the still more fundamental or psychological result of this pause—the universal, and is thus gated :- There are two motions of the spirit in relation to God, his Creator and upholder, essential to the very existence of generic or individual Man-a per very tasks and a centripetal motion—the motion that gends man away from God, to learn his freedom, to gends man and faculties, relieved of the overawing and predominating presence of his Author; and the motion that draws him back to Author, and deck to god, to receive the inspiration, nurture and endownest, which he has become strong enough to hold. This theory supposes that man starts originally under The theory supply force of 'natural religion,' on a oursey away from God; then, by the 'centripetal' orney are of 'revealed religion,' is drawn back to God. But, within the domain of revealed religion, and Christendom, the same centrifugal and centripetal forces continue to act '; . . . and, within the Church, these two forces have been at work, under the names of Romanism and Protestantism. Romanism representing the centripetal force of Christianity, Protestatism the centrifugal. Romanism standing for external or divine authority, Protestantism for internal liberty and individual freedom; Romanism representing God's condescension to man, Protestantism man's aspiration towards perfection; Romanism leading to worship, Protestantism to work.' Several pages are occupied in developing this notion, and in bending history and the human soul to meet it. It is no where very clearly and simply stated, but gengally wrapped in the mist of the metaphor as it came from the author's brain, like a child born with a veil'\_the membrane's unbroken—neither its form not its sex can be distinctly seen. I strongly suspect, if the metaphor should be ruptured and the veil moved, there would be found a child of the Orthodox' theology, differing only in complexion, and in having been born of a Unitarian mother.

I do not propose to discuss this theory, but only to express the conviction that this new universal, psychological' law is specially got up to account for the suspense of faith, and to give aid and comfort to the remedy. But, as the 'suspense' can be fully accounted for on old established principles, as illustrated by the parable of the Talents in the New Testament, it is unnecessary to seek elsewhere for a reason. That the Unitarians have 'refused to apply to life the ideas and sentiments entrusted to them' is a sufficient reason for their loss of faith. I believe their faith in the great moral and religious ideas of the Fatherhood of God and the Brotherhood of Man, the dignity of human nature, and the nearness of God to the soul, would have grown stronger, and their interest in perpetuating and spreading them would have increased, had they set about earnestly in applying them to slavery, for example. They turned away from the means God offered whereby their faith could grow.

Straws show which way the wind blows.' The Year Book' issued annually by this denomination contains a list of . Missionary, Charitable and Literay Societies of interest to Unitarians,' No Anti-Sarry Society is on the list; but we find the 'Massaclusetts Colonization Society.' Neither the American Anti-Slavery Society nor any other is mentioned though for twenty-five years it has been open to them, and a few of their own denomination have been realous co-workers with it. The fair inference from this fact and their general deportment is, that Unitanans, as a body, have no 'interest' in Anti-Slavery, though we are glad to remember the few names of Parker, Furness, May, Stetson, Tilden, T. T. Stone, J. Freeman Clarke, &c., noble exceptions.

No wonder the Sect is at the apogee of its orbit'alienated from God. It is the legitimate result of unfaithfulness: yet Mr. Bellows has the effrontery to set up this result of human disobedience and sin as a 'universal' law of human nature-a kind of spiritual, centrifugal, irresistible, natural force, thus lulling the conscience with an opinte put up in an attractive form, and labelled with a scientific name.

As if a convict in the State's prison should elabo rate a new theory of education, assuming that, according to a universal law, a 'centrifugal' journey to Sing-Sing, or Charlestown, and residence there, was the normal process of development for the race; whereas it is really a place of punishment for those who have broken the laws.

But this 'universal reason' is invented (perhaps unconsciously and instinctively) not merely to cover up and excuse a lack of active faith, but for the ulterior purpose of a support to the remedy proposed. Many pages portray the extensive diffusion of this latest form of infidelity. The writer finds no faith any where in Protestant Christendom-(the Unitarians especially deficient.) instead, 'vulvarleredulity and as vulgar infidelity,' 'unspirituality and spiritism'- no faith in the Old Testament, and interest in the Mormon Bible and the Spiritual Telegraph.' Many, however, are 'longing for a revival of the ages of Faith.' Already Newman and Brownson have ' gone bravely back into the Catholic Church'-(whither Mr. Bellows protests he is not going)- and with them hundreds of the worshirful, tender and thoughtful young men and women of Protestant Christendom.' Then he comes to consider the form in which we may hope that faith will rally and go on '; which, after much tramping through the tangled obscurities of his paragraphs about the 'Gospel,' the 'Holy Ghost,' and the 'Church,' we find to be the external Church, whose special business is to revive the faith now in suspense. To quote again: What, then, have we to do to reanimate the Church, but heartily to recognize the existing religious institutions of Christendom as the chosen channel through which the divine Word is seeking to de scend into Humanity and the world?' Again he demands . the organic, instituted, ritualized, imperson al, steady, patient work of the Church-which, taking infancy into its arms, shall baptize it, not as a family custom, but a Church sacrament . . and give back to the communion service the mystic sanctity which two centuries has [have] been successfully striving to dispel . . . a new Catholic Churcha Church in which the needed but painful experience of Protestantism shall have taught us how to maintain a dignified, symbolic and mystic Church-organiization without the aid of the State, or the authority of the Pope, &c.

That the Address should culminate in such a product must surprise the Unitarians, who had waited to the end in expectation of some remarkable, if not actually miraculous, remedy for their present condition. They must feel like the farmer who, having heard his favorite hen cackling all the morning, at night found in her nest only the old nest-egg which had been there as long as he could remember. In the hext 'Year Book," on the list of Institutions, &c., 'of interest to Unitarians,' shall we find . the Holy Catholic Church '? We can see now that the new-vamped theory of 'centrifugal and centripetal forces' was fabricated in part as a prop to the 'new Catholic Church.' The theory is but a rehash of the old doctrine which separates faith and works ;- which sets apart a place, or a temple, or a book, or an institution, or a people, and assumes that God is peculiarly prescht therein, and that supernatural and superhuman influences flow therefrom. Again and again have these assumptions been framed into idols for the people, standing only till some strong man, seeing truth face to face, dared front the miraculous bugbears, and knock the superhuman out of them.

This new-fangled notion assumes that the religious faculty of man cannot be developed and cultivated,

must team off on a tangent from God, under the 'cen- the neglect of domestic duties-often now we see her trifugal' law of his being, in order to grow freely; in public with her knitting, showing that the little then must return and imbibe religion through the foot at home is not forgotten, the mother's heart will nurse-bottle of the Church. Hence it represents Pro- ever be sacred. testantism as alienation from God,-the Unitarians, The Church of the future will no doubt have its leading off, are the most alienated, -and the necessity of return to foster their faith. Return to what? To sion and work; its spoken and written words, its of the divine duties of to-day? Not at all; but to of superiority, and assume 'supernatural' or 'super holy symbols, baptism, the 'mystic sanctity of the conscience and the religious sentiment, demandin with its religious function and office.' This is only they might question the inspiration of church and

its cramping creed, or its corrupt morals. timental saints who are afraid of dirtying their fingers | petuated. with man-loving deeds, unless respectable, or of tar- This Church is operative now; yea, organizingnishing their reputation with unpopular philanthropy; here a ' Free Church,' there Priends of Progress, filled who are oppressed with ennui, and exclaim, as does with love to man and faith in God, WORKING-Mr. Bellows, We are weary of the toil, the specula- applying the truth and love they now possess to every tion, inquiry, and self-sustaining energy we have put department of life; conscious of co-operating with forth.' Moreover, having enlarged our faculties, we God and angels and good spirits; honoring Christ want a use for them; having achieved our freedom, by keeping his commandment-love one another; we know not what to do with it; having cultivated trustful of the truth, and courageous to speak and apour wills, consciences and intellects to the utmost at ply it, they find enough to do-the field white for the present possible, they cry out for objects that they do harvest, or ready for the seed; they are not troubled

Scriptures and sacraments and holy days and church- fibre into their religious feelings. es, labelled 'Supernatural,' 'Superhuman,' to seek religion; instead of sending them to do the duty that lies nearest them-into the very presence of the living God, who is ever with us to will and to do through the minds, consciences, earnest aspirations and hearty fountains of sympathy for the poor slave, and awakendeavors of his children. It is as if, when we wished to strengthen our nerves, enlarge and toughen our and creedists have failed to do hitherto. muscles, we should periodically visit a temple dedi-Hercules and Samson,-elevating the record of their tiful gospel of universal freedom; and a more able the smithy, striving to fashion an instrument useful Nazarene, has not yet visited our village. to man; or holding the plow in fresh out-door air to lay the furrows for the precious seed that shall yield food for the race.

be stimulating, but we must raise our own right arm, like an oasis and well of water in the arid deserved before a fibre of the biceps can be made stronger, or creeds and churchism; and, truly, the Methodist con consciousness of muscular might become real. There gregation, who, by the courtesy of their pastor, Mr. is nothing that will increase a man's faith so much as Mitchell, gave up their house to Miss Holley, got at to go to work, -to use the limbs and the faculties God least a Sabbath day's journey nearer the kingdom of has given him. Infinite resources open before his God, while the Congregational pastor refused to ever labors; showing hitherto unconceived vistas of truth, read a notice which I sent him, of her meeting. use and beauty. The man who begins a moral reform with a halter round his neck, and a bounty on his tionism, which shall spring up and bear fruit, I have head, is not by any 'centrifugal force' spun off from no doubt; and her no less sacrificing and courageou the great soul of the universe, though striving 'to companion, Miss Putnam, has done her work of love, feminine customs, ministers to the victims of war and pestilence, or pleads for the down-trodden, or pulls at of human chattels in Christian America. the oar to save human life, finds God, and draws faith and strength from the inexhaustible source. Does Mr. Pease in his ministry at Five Points suffer from a preached! How can we call ourselves Christians, and

Is Miss Dix an Atheist? diminished by growth in individual liberty, and de- church, above the world, above the sun and stars in votion to social progress. On the contrary, it is nur- the firmament, yea, and above life itself; for he lives tured and strengthened. We can call to mind, this when the sun and stars grow old and change, our moment, a man who, cradled in 'orthodox' theology, world a wreck of ruin made, and Church and State and anointed by its ministers, has sceadily progressed and Union gone eternally in the forgotten past; but beyond the largest liberty of the freest sect; who, for man, even in the most degraded Southern slave, his devotion to social reform and freedom of speech, lives on, the eternal breath and representative of Jeas been ejected from a Unitarian pulpit; whose clas- hovali.' God speed the Abolition movement! sical style and literary culture and liberal ideas fit him for any metropolitan pulpit, did not his love of the slave, and outspoken word in his behalf, cause metropolitan church-goers to leave him to labor humbly and faithfully in an obscure country parish. This Christian man has continued to grow in freedom and love to man, protesting always against despotism, and spite of the 'centrifugal force,' has kept the child's love of God so sweetly restled in his heart that, amid persecution and poverty and misrepresentation and heroic performance of duty, he moves on and up serenely trustful, with faith merging into vision.

But, says Mr. Bellows, the Church is an outgrowth f human nature,-an institution founded on the being filled. Mr. Pillsbury, Mr. Powell, Mr. Black needs of the human soul, as much as the family and well, Miss Susan B. Anthony, and Mrs. Blackwell, the State. We cannot educate schole men without it-Man is a domestic, a social, a political, and ecclesiastical being, &c. If by this he means simply that associated life is stronger, wiser and more natural than o'clock, so as to adjourn at 11, to give the house up isolated : that man must be developed in harmonious to the Society for their regular meeting. groups, arranged more or less according to noble and natural affinities and conditions for use and mutual forenoon, and I never heard him when he acquitted service; if the whole head and front of the 'divine himself better than on that occasion. Although the right' of the Church lies in this, well and good; here Convention closed its session at 11 o'clock, and the may be union and freedom-an acceptable basis of Friends commenced their meeting, the Anti-Slavery action. But when he goes on to say, - The Histori- cause, nevertheless, was attended to; for Mr. Powell cal Church for the time being, and the place in which and Miss Anthony, being themselves Friends, were it organizes the Word of God, and institutes the moved to speak, and did so to good purpose. channel of divine grace, is a divine institution, connection with which is the normal, not the only condition of salvation; that 'God speaks to individual house. To accommodate these, Miss Anthony and I took men, but the Holy Spirit is God coming into the the stump in the field, where we had a large and atworld through his word-which is neither communi- tentive company, who, though facing a cold breeze, cated to individuals, nor from individuals, but from the Church to humanity;' when he affirms, 'the Church is to be maintained and upheld in its external form as a separate and distinct, a precious and in- one seemed to be happily disappointed in the numbers, dispensable interest of humanity; all the tendencies to merge it in other interests and organizations, to -excluding 'general culture,' 'science and art and by, which was soon filled in every part. social progress'-meaning that the Church shall meretles, we protest. It is the dog returning to his vomit. Friends' meeting-house in Pittstown, in Rensselaer It is the fruit of a faithless sect, 'weary of toil,' hav- county, and although it was a week day, the farmers do with them.'

It is not the Church of the future, not the Church love to God, under the broad canopy of individual Twelve years ago, Dr. E. D. Hudson and myself freedom, shall find its true work in freeing the slave, passed through this section of the State, and in many reforming the criminal, restoring the inebriate and instances had to speak to empty benches, and felt ourlicentious, educating the ignorant, and specially, in so selves fortunate if we were allowed to do this unmoreorganizing society as to prevent Slavery and crime lested. It is indeed gratifying to see the onward proand drunkenness,-uprooting the causes of these of- gress of the cause of freedom. fences, which lie deep down in the structure of society as well as in the functions of the human heart. Neither shall there be less love of father, mother, sister, wife, husband, children, because there is more love of humanity; for the marriage relation shall be purified and its blessings extended. Woman shall be raisedshall elevate herself-from her present position of in- at the State Republican Convention, held at Fitch feriority. Her mind and heart shall more directly burg on Monday last. So much for eulogizing the pari passu, with the moral and intellectual. Ma influence society, and share the responsibility—not to Defender of the Fugitive Slave Bill!

meetings for mutual counsel, encouragement, discusobedience to God's requirements-a manly discharge hours of trust and aspiration, but will not put on airs 'new Catholic Church,' 'commemorative days,' human' authority. It will not trample on reason communion service, 'The Church is to be content that those natural faculties shall rust in disuse, less the old monastic system, which assumes that we can scripture. It will have its 'commemorative days' also, get nearer to God by shutting ourselves out from ac- remembering when 800,000 chattels were changed tive duties, and in to certain houses and forms called into men, its symbolic 'branded hand' -chains and sacred, and that, without these, we cannot grow in the a court-house, etc., -but it will not appoint its day knowledge of God. Never was a greater mistake of feasting, and thank God we are born in a 'free made. Whatever service these may have done, or country, while every sixth person is a slave. Its may still be doing, they are, as a means of religious ministers will not boast on their twenty-fifth anniverculture, not to be compared with, much less made a sary that they have never introduced exciting topsubstitute for the demands of duty in the present hour. ics' (meaning popular sins) into their pulpits; no Yea, duty may demand that we nail a protest on the will the legal saints stroke down the backs of the door of the Church, and shake off its hollow symbols, clerical saints with congratulations of similar import-It will not boast, on the 4th of July, of the heritage God has given human life as the means of culture from the fathers, forgetting that Slavery was entailed of all human faculties. In that life we must work, if upon the children. It will rather humble itself, as we would grow symmetrically. We have had enough in sackcloth and ashes, striving strenuously to reof those nurseries of pious feeling which produce sen- move the stain of sin they have inherited and per-

with a 'suspense of faith.' Let us commend to the Here we see, again, the result of cooping men up in Unitarians this work. It will nerve their faith, -put H. O. S.

#### MISS HOLLEY IN MAINE.

FRIEND GARRISON-Allow me to notice Miss Holley's lectures in Ellsworth, which have stirred up the ened an interest in the Anti-Slavery cause, that priests

Miss Holley came to us, accompanied with her cated to Sthenes; ponder the wonderful powers of worthy companion, Miss Putnam, to preach the beaulives into canonical Scriptures, counting their feats of advocate of the great love principle and humanisarian strength superhuman, instead of wielding a sledge in sentiment enunciated by the despised and murdered

Her theme, of course, was the right of the slave to himself; and his enslavement by the Government; by the Church, by the North, is a complete crucifixion of To read of the power of mighty men of old may Jesus afresh. Such preaching is to the hengry soul

That Miss Holley has scattered the seed of Abali learn freedom' and give it to a race; but he knows in distributing Anti-Slavery tracts, soliciting subscribby experience what it is to be alone with God-one ers to the Liberator and Standard, and personally talkwith love and truth. The blessing of the reviled and ing with the minister in his study, and with the lady persecuted is upon him. The woman who, defying of ease in her wealth and refinement, upon this great and all-important subject, the freedom of four millions

Oh, what a burlesque the religion and liberty of or country are upon the freedom and religion which Jesus 'suspense of faith?' Was Elizabeth Fry an infidel? not be abolitionists? Yes, as Miss Holley says, 'we must place man above everything else in the universe Individual faith-a personal trust in God-is not -above the government, above the Union, above the

ELLSWORTH, Mc.

#### WILBERFORCE CELEBRATION.

DEAR MR. GARRISON-I have just returned from Washington County, (N. Y.) where I have spent the last fifteen days. I attended the Wilberforce Centennial Celebration, which took place at Easton, on Saturday and Sunday, August 27th and 28th. The meeting was advertised to be held in the grove, near the Friends' Meeting-House, but the weather was too cold : consequently the people occupied the Church on both days.

The audience on Saturday was large, the house made able and eloquent speeches, to which the people gave the strictest attention.

On Sunday, the first meeting came together at

Mr. Pillsbury occupied most of the time during th

The afternoon meeting was very fully attended, hundreds being unable to get standing-room in the

stood their ground to the end of the meeting. From what I heard after the Convention, I should think a good work had been accomplished. Every and the interest manifested by all.

On Sunday, after speaking two hours in the open break down the barriers that define its sphere, to ex- air. I went to Union Village, eight miles off, and lectinguish the lineaments of its supernatural origin and tured to a full house in the evening. I spoke several superhuman functions, to secularize (I do not say to times during the week, and on Sunday last held a liberalize) its sacred day, to rationalize its teachings, meeting at Quaker Springs, in Saratoga County. are to be resisted;' and when he 'defines' the The meeting at this place was to have been in a large sphere' of the Church in these words, 'The Church school-house, but that was found to be too small, and is to be content with its religious function and office the people went to the Friends' meeting-house, near

I went to Victory Mills, a distance of six miles, and ly suck the thumbs of its religious sensibilities until lectured in the evening to as many as the hall would it becomes inane, and fruitful only in thorns and this- hold. Yesterday I had a meeting at 2 o'clock, in ing sfaculties and freedom,' but 'knows not what to turned out in great numbers, and paid good attention to what was said.

From what I have seen and heard thus far, I should which, organizing love to man as the expression of judge that New York is an excellent field for labor.

> WM. WELLS BROWN. ALBANY, (N. Y.) Sept. 10, 1859.

The nomination of Gov. Banks for re-election to the office he now holds was unanimously confirmed

BEWARE OF AN IMPOSTOR.

FLORENCE, 9th mo. 15th, 1859.

On Wednesday of last week, a man came to this and inducing health, it has no parallel. place, representing himself to be a runaway slave just escaped from Baltimore, and wishing aid to pursue cific, viz :- Dyspepsia, or Indigestion, Heart Burn his journey to Canada. His story, and the answers Acidity, Costiveness, Loss of Appetite, Headache, and he gave to questions, made me suspicious almost to certainty that he was not what he pretended to be, and I wrote immediately to Philadelphia, telling the substance of his story, and asking if the persons through whose hands he said he had passed there knew any thing of such a man. I have just received an answer from our friend McKim, confirming my suspicions. He says: 'There is no truth in that pre tender's story. William Still [one of those on whom the man said he had called] says he is an impostor, whoever he may be." As he is probably somewhere in this State or near

it, trying to defraud the benevolence of the people

t seems proper that public warning should be given against him. He is a man of medium size, quite dark but not purely black, has the woolly hair and beard and very thick lips of the African type, but in beard and very thick lips of the African type, but in Ease I always recommend it H. G. FOWLER. other respects, his appearance seems to show a mixture of European blood. He wears his beard—but
rather short—on his chin and upper lip. His age I
judged to be not far from thirty, perhaps rather over
than under. He is a somewhat fluent talker, running
on smoothly when not embarrassed by cross-questionon smoothly when not embarrassed by cross-questionit with much pleasure.

BUBL:NOTON, Vt., Nov. 42, 1854.

Gentlemen:—I am pleased to state that I have tried
the Oxygenated Bitters for Indigestion and Debility,
and found immediate relief from using only a part of
a bottle. I have the greatest confidence in it as a cure
for Dyspepsia and General Debility, and recommend
it with much pleasure.

JAMES LEWIS, M. D. ing; his tones pretty deep and his utterance distinct. He was what would be called very respectably dressed, in dark cloth garments, suitable for the season, and apparently not much worn. His story was that he was a slave of Oliver Lowe, formerly Governor of Maryland; that he left Baltimore twenty-two days, and Wilmington, Del., seventeen days, before his arrival here; that he walked to Wilmington, (narrowly escaping capture by his pursuers, on the way.) and-his feet having become very sore-stopped in W. four or five days with 'a man named Garrett.' whom he described as a man about fifty years old, and rather slender in form ; that he was forwarded thence by horse and wagon to Philadelphia, was set down at the bridge of the Baltimore and Philadelphia Railroad, and thence walked into the Anti-Slavery Office, and saw there 'a colored man named Still, who, having three or four other cases in hand, sent him to a Mr. Williamson, who had had some trouble about helping slaves'; that he was thence forwarded, by Camden and Amboy Railroad, to Burlington, N. J., crossed thence to Bristol, Pa., and walked to Newark, N. J., whence 'a Mr. Frelinghuysen' provided him a conveyance to Jersey City; that he crossed to New York, and took boat for Troy, whence he went (I think on foot) to Williamsburg, where he was entertained by a 'Professor Bascom, of the College, (at whose invitation, I understood him-given at some place on his route where they had chanced to meet-he had gone thither,) was taken thence to North Adams, and sent, with a free pass, by railroad to Pittsfield; and thence had come o this place on foot. To questions, put at suitable intervals along the course of his narrative, he gave answers which (without his appearing to be aware of it) shortened his time between here and Wilmington from the seventeen days he had named to six; for he said he was only three hours on the way from W. to Followed by an Address from Philadelphia, [distance 28 miles, but he called it 18,] stopped in Philadelphia only three or four hours, reached Burlington at 8 o'clock the same evening. walked from Bristol to Newark [distance about 60 miles] between that time and the next afternoon, the precise hour he could not state, but early enough to ride thence in a carriage to Jersey City, and cross to New York by ferry in time for the evening boat of that day for Troy, reached Troy next morning, and went directly to Williamston the same day, and that day the Saturday before his arrival here. This, as you see, would make his departure from Wilmington to be about noon of the preceding Thursday-crowding his seventeen days into six, and allowing but about thirty hours, at the utmost but thirty-one or two, for a ride of about 55 miles, (only about 19 or the capacity of the hall will allow. To be procured tall the Bookstores, and the office of the Temple. 20 of it by steam,) and a walk of nearly or quite 65, from Wilmington to New York city. Other discrepancies and inaccuracies which I observed in his story I need not stop to specify, for you will doubtless deem these sufficient to justify my suspicions. He called himself Thomas [his surname, as I un

derstood] when here; whether he keeps that name elsewhere, I cannot say. He had nothing which could be properly called credentials from any of these who he pretended had helped him on his way, but he made fruit, and refreshments in general, are desired. some little parade of several loose slips of paper on which were written the names of some of those persons, and of some others on whom he said he had been directed to call. He had also 'at his tongue's end,' as the phrase is, the names of a few prominent abolitionists and persons connected with the Underground Railroad, which he used where he thought they would make his tale look probable. He could name also some members of Congress, of whom he professed to knowledged in the Liberator. have gained a knowledge while visiting Washington

in attendance upon his master. After the interview in which these statements were made to a few of us here, we sent him word that a letter of inquiry would be written to Philadelphia, Oakdale, and if the answer should confirm his story, he should West Boylston, have the help he sought. But he was in such haste ts reach Boston that he could not wait for that, so he left the place on the next morning, professedly to go to B., where, he said, he expected to find letters giving information concerning his wife, who had escaped about nine months before, and where also he expected to receive some clothing which the friends in Philadelphia had promised to forward for him, to the care of to Mr. Quincy.'

Out of what I have written above, you can perhaps readers on their guard against him; and perhaps it is capable of the highest refinement and culture.make such a notice of the impostor as may put your would not be amiss to request other papers to copy the substance of your statement of the case.

C. C. BURLEIGH. Yours, truly,

MEETINGS AND CONCERTS AT THE WEST END. bridge, would be happy to receive invitations to speak upon Slavery, Temperance, Religion, or any other sub-Rev. E. P. Rogers, a colored citizen of Newark, N. ject connected with the great interests of Humanity. J., delivered his original poem on the Dred Scott Decision last Tuesday evening, in this city, at the Joy Street Church; but, we are sorry to say, that owing whither he had gone for the benefit of the sea-voyage, to several meetings being held at that time, his audience was a small one. He promises, however, to return soon, when we hope a full house will greet him. On the same evening, the Sedgwick Operatic tures, in which the manly virtues are united with the most delicate womanly tenderness and purity. Gifted and genial to a remarkable degree, he won his way sire is general that they should repeat it in some

more central part of the city.

DEATH OF MRS. WEBB. Mrs. Webb, the accomolished colored lady whose dramatic readings of passages of 'Uncle Tom's Cabin' are pleasantly remembered by many of our readers, and who went to England, a few years since, by the advice of Mrs. Stowe, who felt a deep interest in her, died at Jamaica, of

In selecting lecturers worthy to be heard, we hope lyceum committees will not overlook Mrs. C. H. Dall, of this city, whose lectures in relation to the clatms of her sex have been prepared with marked ability, and cannot fail of giving general satisfaction

"And so he giveth his beloved sleep."—[Com.

THE OXVGENATED BITTERS.

The qualities of this medicine have placed it upon an imperishable foundation. In destroying disease

For the following complaints these bitters are a Spe General Debility.

In many sections of our country, this preparation is extensively used by physicians in their practice, and it seems to have restored many to health who were

apparently beyond the reach of the healing art. Subjoined are a few tributes from well-known phy sicians :

Manspield, Tioga Co., Pa., Aug. 26, 1858. I have used the Oxygenated Bitters in my practice with decided success in debility and general prostration, &c., and confidently recommend it in General Debility, and diseases of the digestive organs.

F. H. WHITE, M. D.

AUBURN, N. Y. Sept. 6, 1858.

Gentlemen:—I have been in the drug business the last fifteen years, and have never sold a medicine which has given such great satisfaction in cases of

Prepared by S. W. Fowle & Co., Boston, and sold by dealers everywhere. Sept. 23

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

The attention of the reader is solicited to the advertisement of Agents wanted for the series of Pictorial Books issued from the press of Mr. Sears. These books are popular and saleable throughout the Union, and the five most saleable publications ('The Pic-torial Family Bible, 'Russia Illustrated,' China and India,' Thrilling Incidents in the Wars of the United States,' and 'Wonders of the World,' second series,) are in every way equal to the othe works in point of attraction and interest. What h wishes to obtain is, competent Agents in every section of the country. The readiness of their sale offers great inducements for persons to embark in their disposal. and, as they are of a high moral and unexception character, there are none who cannot conscientiously contribute to their circulation.

To Circulars, containing full particulars and in-

structions, with a complete list of our publications with wholesale and retail prices, will be sent to any address, free of postage.

ROBERT SEARS, 181 Williams St., New York.

### 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 Evenino, Oct. 4, 1859, at the FREMONT TEMPLE, on which occasion,

A Poem will be read by RUFUS LEIGHTON, JR.,

WENDELL PHILLIPS. The succeeding exercises will consist of LECTURES

in the following order :--Oct. 11-George Sumner.

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

Nov. 1-FREDERICK DOUGLASS.

" 8-RALPH WALDO EMERSON.

" 15-SARA JANE LAPPINCOTT.
" 22-HENRY WARD BEECHER.

29-CARL SCHUBZ.

Dec. 6-BAYARD TAYLOR. 13-THOMAS W. HIGGINSON.

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 ady, \$2.00. No more tickets will be issued than

The doors will be opened at 64 o'clock, and the ex-ercises commence at 74 precisely.

Per order of the Lecture Committee.

WORCESTER ANTI-SLAVERY FAIR. This Fair will be held in Brinley Hall, Worcester,

and continuing Thursday, day and evening,-(one

Worcester, Sept. 23, 1859.

### FAIR IN WEYMOUTH.

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 achieve the order of the cause of

By order of the Society, M. E. P. HUNT, Secretary.

ANDREW T. FOSS, an Agent of the Mas Saturday, September

Sunday. Boylston, (Sawyer's Mills,) Monday,

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

ture on the following subjects :-The Character and Writings of Madame De Stael. The Unity of the Races.
The Lights and Shadows of African Life.

Dr. Rock is an orator, both as to style and matter, and is himself a living proof that the colored man

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

J. H. FOWLER having returned to Cam-

DIED-In Southampton, (England,) August 30 Shelburne, Mass., and brother of T. C. SEVERANCE

of this city.
Our friend and brother was one of those rare nawithout conscious effort into all hearts and circles, 'making sunshine in the shadiest places'; and was Their musical talent commends them to public pat-lovingly attended and sincerely mourned by the stran-gers. made friends by so brief an acquaintance, in the foreign land where he died, after a two weeks'

serious illness.
Only in our own free, chivalric Christian land Unly in our own free, chivalric Christian land was the sanctity of his sickness invaded by discourtesy and severity—where, having sought refuge in Aiken, (S. C.) from the rigors of our Northern winters, he was suspected of the authorship of that trenchant description of the 'peculiar institution' which set the guilty community affame,—from whose sum-

who felt a deep interest in her, died at Jamaica, of consumption, on the 17th of June last. We find the announcement in the London Anti-Slavery Reporter for August.

The Fraterity Course of Lectures, as advertised in our columns, presents the strongest attraction of any that has ever been delivered in this or any other city. The tickets are rapidly selling, and, doubtless, before the course is opened, will be at a premium. Those who mean to procure them at the reasonable rate at which they are put, should lose no time in doing so.

Chant description of the 'peculiar institution' which set the guilty community aflame,—from whose summary vengeance the heroic avowal of the brave woman who penned it alone saved him.

But, after a manful and weary conflict of years with the hereditary disease, an invalidism invaded by no repinings or discontent, he is at rest!

His last lines speak of the probable result as 'only going home. He has found the Heavenly Home, but has left the earthly one, also, how desolate!—a home to which, with the noblest generosity, the four brothers and been welcomed in their early orphanage; in which the deepest and purest love of Father, Mother and Sister, had replaced that of the natural ties so early rent; and to which he, with the two brothers and Sister, had replaced that of the natural ties so early rent; and to which he, with the two brothers are premium. The second of the probable result as 'only going home.' He has found the Heavenly Home, but has left the earthly one, also, how desolate!—a home to which, with the noblest generosity, the four brothers and been welcomed in their early orphanage; in and Sister, had replaced that of the natural ties so early rent; and to which he, with the two brothers are promised to which he, with the two brothers are promised to which he are a promised to which he, with the two brothers are promised to which he, with the two brothers are promised to which he, with the two brothers are promised to the provide set when the probable set with the probable se



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> 6t. HIS LAST WORK!

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 medicine, illustrated with a superb portrait on steel of the venerable and beloved author. In one volume 12

no. Price, \$1.

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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 with the Ancient and Modern Languages; and while particular attention will be given to preparation for College, or for mercantile and scientific pursuits, a special aim of the teachers will be to impart instruction in the common branches thoroughly and correctly. A Primary Department is connected with the Institution, into which pupils of the youngest school-ago are received. There is connected with the school a large and well-appointed Gymnasium, in which sys-tematic instruction will be given. Particular attention will be given to the subject of manners and morals. The School-year will occupy forty weeks, and will be

TEACHERS. NATHANIEL T. ALLEN, Principal. Teacher of Mathematics and the Natural Sciences

divided into two terms of twenty, or four of ten, weeks

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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 giving instruction in his department.

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

REFERENCES Rev. E. S. Gannet, D. D., Wm. Brigham, Esq., Wm. Lloyd Garrison, Esq., Boston; Rev. George E. Ellis, D. D., Charlestown; Prof. L. Agassiz, Cam-bridge. 5t Aug. 25.

NEW ENGLAND

Female Medical College, SPRINGPIELD STREET, BOSTON.

THE Twelfth Annual Term will commence on WEDNESDAY, Nov. 2, 1859, and continue seventeen weeks. Professors: Enoch C. Rolfe, M. D., Theory and Practice of Medicine; John K. Palmer, M. D., Materia Medica, Therapoutics and Chemistry; Stephen Tracy, M. D., Anatomy and Surgery; Marie E. Zakrzewska, M. D., Obstetrics and Diseases of Women and Children; Frances S. Cooke, M. D., Physiology and Hygiene; Mary R. Jenks, M. D., Demonstrator. Fee, \$5 for each of the Six Tickets Free tuition from State Scholarships, for students in Massachusetts. Rooms to be had by students in the

College building. The College has now a Clinical Department for the practical education of its students. ENOCH C. ROLFE, Dean of the Faculty, 563 Washington st.

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#### POETRY.

From the New York Independen ON A PRAYER-BOOK, With its frontispiece, Ary Scheffer's 'Christus Conso-lator,' Americanized by the omission of the black

BY JOHN G. WHITTIER. Oh! Ary Scheffer! when beneath thine eye, Touched with the light that cometh from above, Grew the sweet picture of the dear Lord's love, No dream hadst thou that Christian hands would

tear Therefrom the token of his equal care, And make thy symbol of His truth a lie! The poor, dumb slave, whose shackles fall away In His compassionate gaze, grubbed smoothly out, To mar no more the exercise devout Of sleek Oppression kneeling down to pray Where the great oriel stains the Sabbath-day! Let whose can before such praying-books Kneel on his velvet cushions, I, for one, Would sooner bow a Parsee, to the sun. Or tend a prayer-wheel in Thibetan brooks, Or beat a drum on Yedo's temple floor.

No falser idol man has bowed before In Indian groves, or islands of the sea, Than that which, through the quaint-carved, Gothic door. Looks forth, a Church without humanity!

Patron of pride and prejudice and wrong, The rich man's charm, and fetish of the strong, The Eternal Fullness meted, clipped, and shorn, The seamless robe of equal mercy torn, The dear Christ hidden from His kindred flesh And, in His poor ones, crucified afresh! Better the simple Lama scattering wide, Where sweeps the storm Alechan's steppes along,

His paper horses for the lost to ride, And wearying Buddha with his prayers to make The figures living for the traveller's sake, Than he who hopes with cheap praise to beguile The ear of God, dishonoring man the while; Who dreams the pearl gate's hinges, rusty grown, Are moved by flattery's oil of tongue alone; That in the scale Eternal Justice bears, The generous deed weighs less than selfish prayers, And words intoned with graceful unction move The Eternal Goodness more than lives of truth and

Alas, the Church !- the reverend head of Jay, Enhaloed with its saintly silvered hair, Adorns no more the places of her prayer; And brave young Tyng, too early called away. Troubles the Haman of her courts no more, Like the just Hebrew at the Assyrian's door; And her sweet ritual, beautiful, but dead As the dry husk from which the grain is shed, And holy hymns from which the life devout Of saints and martyrs has well-nigh gone out, Like candles dying in exhausted air,

For Sabbath use in measured grists are ground; And, ever while the spiritual mill goes round, Between the upper and the nether stones, Unseen, unheard, the wretched bondman groans A nd urges his vain plea, prayer-smothered, anthem

O, heart of mine, keep patience !- looking forth As from the Mount of Vision I behold Pure, just and free, the Church of Christ on earth The martyr's dream, the golden age foretold! And found, at last, the mystic Granl I see,

Brimmed with His blessing, pass from lip to lip, In sacred pledge of human fellowship; And, over all, the songs of angels hear, Songs of the love that casteth out all fear, Songs of the Gospel of Humanity! Lo! in the midst, with the same look he wore Healing and blessing on Genesaret's shore, Folding together, with the all-tender might Of his great leve, the dark hands and the white, Stands the Consoler, soothing every pain, Making all burdens light, and breaking every chain

STRIVE, AND WAIT, AND PRAY. BY ADELAIDE ANN PROCTOR.

Strive! yet I do not promise The prize you dream of to-day Will not fade when you think to grasp it, And melt in your hand away; But another and holier treasure, You would now perchance disdain, Will come when your toil is over, And pay you for all your pain.

Wait! yet I do not tell you The hour you long for now Will not come with its radiance vanished, And a shadow upon its brow : Vet far through the misty future. With a crown of starry light, An hour of joy you know not Is winging her silent flight.

Pray I though the gift you ask for May never comfort your fears, May never repay your pleading. Yet pray, with hopeful teles; An answer, not that you long for, But diviner, will come one day : Your eyes are too dim to see it, Yet strive, and wait, and pray.

THE SLAVE MINGO'S POEM. To the Editor of the Boston Journal: [The following remarkable poem was sent me from he South by a friend, who informs me that the au-

the South by a friend, who informs me that the author of it was a slave named Mingo, a man of wonderful talents, and on that account oppressed by his master. While in the slave-prison, he penciled this poetic gem on one of the beams, which was afterwards found and copied. My friend adds that Mingo did escape, at night, but was recaptured and destroyed by the bloodhounds. My friend promises to send other poems of his, which, he says, are in possession of Mingo's aged wife.]

C. W. Good God! and must I leave them now-

My wife, my children, in their woe? 'Tis mockery to say I'm sold-But I forget these chains so cold, Which good my bleeding limbs, though high My reason mounts above the sky. Dear wife, they cannot sell the rose Of love, that in my bosom glows, Remember, as your tears may start, They cannot sell th' immortal part! Thou sun, which lightest bond and free. Tell me, I pray, is liberty The lot of those who noblest feel, And oftest to Jehovah kneel? Then I may say, but not with pride, I feel the rushings of the tide Of reason and of eloquence, Which strive and yearn for eminence. I feel high manhood on me now, A spirit-glory on my brow; I feel a thrill of music roll, Like angel harpings, through my soul, While poesy, with rustling wings, Upon my spirit rests and sings; He sweeps my heart's deep throbbing lyre, Who touched Isaiah's lips with fire.

To Plymouth Rock, ye breezes, bear These words from me, as I would dare, If I were free: Is not our God Our common Father ?- from the sod He formed us all; then brothers-yes; We're brothers all, though some oppress, And grind their equals in the dust. O Heaven! tell me, is this just? 'I'is fiendish. No! I will not go, And leave my children here in woe

God help me! Out, bright dagger! gleam, And find the coward's heart, and stream With fiendish blood! This night, this night, Or I am free, or it shall smite The mester and his slave, and we Will seek the heavenly liberty! There will my master's bloody lash

No longer lacerate . Norn. The last line was, from some cause, incom plete; perhaps his feelings overcame him at the conception. I concluded to give it as it was. C. W.

### The Liberator.

THE SLAVE AUCTION

BY DR. JOHN THEOPHILUS KRAMER.

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

No. 51. Amos, field hand, a very smart and intelligent looking boy of sixteen, brings \$1450, or one hundred dollars more than the poor couple sold before him.

No. 52. Fielding, field hand, 26 years, and-No. 53. Nelly, also a field hand, 30 years, both bring \$2200.

No. 54. George Sunday, field hand, age 22, for \$1400.

No. 55. Gay, 30, and

No. 56. Hannah, 35, together with

because they are perhaps to be sold to a ruffian who made his fortune by swindling, and who will pay now \$2300 for honest people, who have never done the Though she was a slave, Raimond Legrand, as least harm to anybody, who are faithful Christians, honest young Frenchman, had fallen in love with and whose hearts are to be broken by an act worthy her. He had sworn to buy her, and to bring her to of any blood-thirsty barbarians !

No. 58. Quash, field hand, aged 17. A black skin he has, like polished ebony, but no doubt his heart is Unfortunately, he was not in possession of the white. How much whiter than the 'man-driver' who is going to buy him for the sum of \$1400 !

No. 60. John Louis, field hand, 24 years, and master will permit her to remain such!) age 19, heir put Madeline up at auction. She was bought

No. 62. Collar, a plump, little boy of 3 years. The py dreams and hopes were attence blasted. Her pit last bid for them is \$3050. Hear what the man be- | iful cries and groans of anguist, in that horrible night hind my chair says to his companion :- Splendid were heard for several houses from that of her infamily that! Very likely girl-fine child-but he human new master. But there was no help for her,

money, but he will make 'em work! Holy Tschoup- her master.' In the following morning, a human itoulas! they will get more lickings than tomatoes chase was seen down the street awards the wharf. A and bacon.

Collar's mother presses her little boy to her bosom; she casts her tearful eyes towards heaven. But even lowed by a man who shouted, 'Stop her ! stop her !' heaven seems to be closed to her prayers and to her That poor girl was Madeline, and her pursuer was her tears. Shall she doubt that there is a just God above new master. A man? No, a demon in human the clouds? Must her faith in the precious redemp- shape! They arrive together upon the wharf above tion of mankind, through the Savior, be destroyed the stream. He seizes hold of the dress of his vicin this dreadful hour? Can she still believe in the tim, exclaiming, 'Mine again! curse you!' But, in Lord and Master of her soul, when her tormentors an instant, she tears herself from the grasp of her call themselves disciples of this same Lord? Chris- tormentor-she casts one quick despairing glance tian reader, will you not mourn while so many thousands of your humble fellow-men are groaning in Raimond!' she throws herself from the wharf into chains? Can you sing and pray with a joyful heart the stream, and was seen no more. in the house of the Lord, when you know that the cross of your Savior is trodden upon by the feet of Christian Slave-drivers ?

Nations, mourn! for justice is dead, and crime i triumphant!

Let us return to the 'hall of perdition,' in mourning apparel.

No. 63. Squire, 28 years, and

No. 64. Gertrude, cook, washer and ironer, age about 21. This fine but sad-looking pair bring \$2600.

No. 65. Richard, field hand, age 19, sold for exactly \$1000. No. 66, John, plowman, 32 years, and

No. 67. Nancy, field hand, about 30. Highest bid for both, \$175Q.

No. 68. Davy, 58 years, and

No. 69. Polly, 50 years old, both sold for \$500. Five hundred dollars is a fair price for a horse, or or a valuable mule. But here we can perceive truth-loving writer, Mrs. HARRIET BEECHER STOWE. neither horses nor mules, but human beings, who, with- Tom dares not to look up, for he feels dreadfully out regard to color or standing, await, like us, the ashamed to be put up at auction, like a mule or a dog. hour of their call from this world to the judgment He suffers from hernia, a complaint which he contract- Moses has two reasons for not avenging himself. The Make her life loathsome with your wrong and shame, seat. Those two grey heads, of very humble looking ed while catching a barrel of molasses, which, rolling persons, have been placed upon the auction-stand or down from a hill, endangered the life of a white inplatform. For forty years they have devoted their fant child. Tom is therefore entitled to a reward for strength to the father of their master, and to him. saving human life, and particularly white life. En-They have gathered forty harvests for him-yes, for titled to a reward? O, yes! There stands Tom upon him who is now selling them for \$500 ! They brought the platform of a slave auction-room, and enjoys his him ten times as much as he is now getting for their reward—to be sold to the highest bidder for \$250!

worn-out bodies. No. 70. Frank Fortier, field hand, 36 years, and No. 71. Fanny, 26 years, both were sold for \$1600.

No. 72. James Pegram, field hand, 37 years. No. 73. Johanna, 16 years.

No. 74. Cornelius, 8 years.

No. 75. Jane, 7 years. No. 76. Old Maria, 60 years.

brated performer of 'living tableaux,' should exhibit dren like a mother; and if there were some particu in the Academy of Music, in the Athenæum, or in larly fine, golden oranges hanging over the porch, she some other public hall of a 'free city,' he would cer- had to get them down for her darling boy, her mass tainly take the house by storm, and every nerve of ter's child. And this very child, now a full-grown his justice and freedom-loving audience would pow- man, is selling her to-day at auction for \$100. erfully vibrate with indignation against the cold-hearted destroyers of family life and of human rights.

Reader ! imagine five persons, standing upon a platform, similar to a funeral pile erected for martyrs. Their color is darker than that of the persons sitting in front of the arena. There are eighty-three human had the last bid is not able to give the requisite sebeings, of various colors, and of different ages, bend-curity, nor is he in possession of cash; and the poor ing down their heads, and looking as if they were family is placed again upon the platform, to be resold. Those five 'articles for sale at auction' consist of a mortification of being placed in the same category with father, three children, and their grandmother. Their cattle. Armstead, the poor little boy, will give you mother has gone to bear witness, before the holy the best proof that even little children can feel the

cuse the tormentors of her unfortunate people. James, a strong, intelligent-looking man, gazes in his weeping mother. utter despair upon his youngest child, who clings to him in distress. Poor little Jane! At the youthful age of seven, thou shalt already drink the bitter cup! And Johanna! O gentle maiden of sixteen summers How she covers her eyes with one tip of her headcloth, grasping her trembling little brother Cornelius by the hand! And what is their father doing? He

is raising his eyes-there is one flash-a terrible one! and has no power as a single man, let others join him! Let a million of his brothers rise against their mas- in human souls. But, suddenly, their flashing light ters' reign of terror! Let them break their chains! is gone; she casts them down, and large drops are Then, South I it shall be too late to repent! Then falling upon her darling babe in her arms. Picture thy day of judgment has come!

grandma! Sixty years have passed over her gray addressing my simple words. If the heart of man hairs; she has done her duty-(what duty had she to should be cast of iron, or carved out of granite, a lov ing. She has raised children, nursed grand-children. always susceptible to every impression of goodness has been always a very meek, a very quiet, good-na- the pain to see her darling babe suffer. She alone tured soul. But to-day-had she ever such a feeling can understand the sufferings of other unfortunate of approaching evil? She is not quiet to-day; she mothers. trembles every time she glances at her dear family. She is asking herself, 'Shall I be permitted to go own dear babe torn from your arms ? But poor Louiss with them? or shall I be sold alone?"

his white neckcloth, his gold chain, and large seal be a true one-can it be a just one-when they who thereon? What said he? 'I do not want the old sell her and her babe call themselves Christians woman. Sell her alone!"

Yes! that man had the last bid. He paid \$3000

won't buy the old woman. No! he only wants young hands.' And the old mother, the kind grandma, is torn away from her dear family, and will never see them again. She is sold for \$200 to another, and all her happiness is given in the bargain!

Some people pretend that slaves are indifferent to their being bought and sold. Upon questioning, I was told by many slaves who had comparatively kind masters, that their minds are constantly troubled fo fear of being sold. They would rather submit to the most cruel treatment at the hands of their master than to be separated.

A very strong and valuable slave in Mobile assured me, that if his master should ever attempt to sell him, he would jump into the river. His idea of hell, he said, was a large platform of red hot iron, where bad people are to be sold. The auctioneer there is the devil. 'There is,' said he, 'a good deal more white folks sold there by the devil than black ones.' , If those poor fellows had no reason like brutes-if they could not be conscious of their miserable condition if they had no rational feeling-they might be less unhappy; but their reason, their power of intellect is frequently superior to that of their brutal and often drunken masters. When slaves, who have been raised by kind masters, know that they shall be sold to men of ill repute, they live in a constant state of desperation, until they are sold, when they submit themselves to their deplorable lot, or look ou for some opportunity to run away.

I shall never forget an awful catastrophe which too place in a large Southern seaport while I resided here. A beautiful quadroon slave girl, of about sixteen summers, with a skin such as many a Spanish No. 57. Ellen, her daughter, a young girl of 13 lady would be proud of, and with splendid long black years. Both Hannah and Ellen are crying very hard, curls, was bought at auction for \$1900 by a confirmed dissolute rascal, who forced her in the same night to stay with him.

la belle France, where color of skin is never punished by imprisonment in the galleys, nor elsewhere money which her master asked for her. To procure it. Raimond went to California. During the time of his absence, the rather good-natured master of Mad-No. 61. Fine, his wife-(wife? yes, as long as her eline, (that was her name,) died suddenly, and his by the fellow I mentioned before, and all her happaid a good deal of cash for them three black animals. no salvation for Madeline. For the law of the State 'Yes, Bob, says the other, 'he spends plenty of says :- 'A slave has to ober in all cases his or young and beautiful girl, with flying curls, crying piteously, and running with all her might, was folupwards-and, uttering the words, 'Adieu, cher

No. 77. Scott, field hand, aged about 19, for \$1375. No. 78. Campbell, 22 years, for \$1500.

No. 79. Dennis, 26 years, brought \$1600. Three valuable laborers, healthy and strong mer They are condemned to ' hard labor for lif ward for their good behavior and diligence.

No. 80. Frank, field hand, and excellent gardener 22 years, for \$1425.

No. 81. Gerrard, 24 years, for \$1500.

No. 82. John, 18 years, for \$1375.

No. 83. Betty, a mild-looking young girl of fiftee summers. But what kind of summers? Driving ones, of course. And what shall be her winters We are going to learn it directly.

No. 84 and No. 85 are placed upon the stand. Tom. field hand, about 48 years, and Old Betsy, his wife, three years older than Tom. Tom is a very honestlooking man. Perhaps he is a cousin to the celebrated 'Uncle Tom,' well known by the brilliant pen of that

I have seen a valuable mule, which, by kicking, caused the death of a child. This animal was afterwards sold at auction for the sum of \$375, fully \$125 more than our generous Tom!

No. 85. Who is No. 85? Ay, there we find poor old Betsy, kind old soul! She labored more than 40 years in her master's house. She had sung and cradled the children to sleep, carefully protecting Another tableau, which, if Mr. Keller, the cele- them from all harm. She watched over those chil-

No. 86. John Jones, field hand, (suffers from slight hernia,) 23 years old, and

No. 87. Anna Kentuck, 22 years, and

No. 88. Her little boy, Armstead, 3 years. All together were sold for \$1950. But the stranger who condemned to death, and were now to be executed. The torture begins anew; they have again to feel the tribunal of the great Judge of the world, and to ac- atrocity of being thus sold. He begins to cry most pitifully, and hides his face under the white apron of

No. 89. Louisa, and No. 90. Her child, a babe.

Louisa is a splendid young woman, of about 21. Her stately form and noble features will make you believe that she is a descendant of pure royal African blood. She is, perhaps, the grand-daughter of som princess, who was stolen from her native country be some pirate who called himself a Christian! He Tremble, O South! Though that slave is but one, splendid black eyes are proudly surveying the sitting assemblage, as if scorning the power of those dealers sleeping babe and its mother for sale at auction! To Old Maria-how pitiful she looks! Poor old you, gentle mothers of darling babes, I am now do?)-she has done all she could, without murmur- ing mother's heart is soft, like pure melted wax, and Never as her own-no, always for her master! She and of compassion, She alone can tell how great is

Mothers! which among you could bear to see you is forced to see it! Can she bear the dreadful Hear! What said he there—that stately man with thought? Why is she a Christian? Can that faith Can she still believe in the Savior of mankind?

But, be silent, and take a glance at that poor mother for James, Johanna, Cornelius, and Jane; but he Though sold for \$1275, she presses her babe closer to

towards heaven, from whence salvation shall come for she believes in her Savior upon the Cross, in that Savior who shed his blood for the everlasting freedom

of all human beings. Reader, a loving mother is a prophetess; and althe Lord, who is the Savior of little babes, as well as the highest bidder for cash and approved paper.' the Savior of men and women.

No. 91. Yellow John, field hand, 25 years, and his companion in his life of misery-No. 92. Martha. Both were sold for \$1800.

The kind reader will please enter a magnificent castle, situated in a romantic province, upon the charming borders of the river Seine. The noble Count is his eyes are wandering out through the arched win- the precious blood of the Son of God! dow, until they are fixed upon the sublime scenery | Surely, if we are convinced that the institution of river are reflecting the light with the brilliancy of an it without delay. ocean of diamonds. The deep blue sky is partly celestial splendor. Droves of cows and flocks of sheep are descending the fair hills, and are making for home. Bright and lovely maidens, wearing upon their black, curled hair beautiful wreaths of flowers,

the owner of so much beauty?

But the Count hears nothing-sees nothing; his Suddenly, his face seems to be troubled with a strange thought-his lips are audibly uttering the words, 'La Louisiane! Mon Dieu, que j'étais fou! Pauvre

What is he saying? Is he not speaking of Louisiana? He says : 'My God, what a fool I was! Poor Jane! How? No, no, it is not possible-it cannot

What cannot be so? Who is Jane? Didn't they call John's mother Jeannette, or Jane? Yes, Count! | ries! Indeed, it can be! Noble Count, while you are living in riches and plenty, master of a proud and magnificent castle, your son-yes, Count! your only son, is a miscrable slave! He is standing, this very hour, abolish the institution of slavery. There is a standupon the platform of a slave-auction room ! He, your and which is bound to be victorious in the hottest of own flesh and blood! Listen, O Count! listen to battles-a standard, before the glory of which, the the terrible story! He-your son-is sold to the most stubborn of slave-drivers shall be forced to fall highest bidder like a brute!

a lump of ice, like the heart of yonder unfeeling deemer of mankind! If the slaveholders will truly slave-driver-fly from your splendid castle, and go believe in the powerful supremacy of that standard, it to parts unknown; for the terrible vision of the dread- will be impossible for them to keep any longer ful calamity that awaits your only son will haunt you their colored brethren in so shameful a bondage as from the saloon to the sleeping apartment, and from Slavery. If the slaveholder of the South would call the garden to the pinnacle of the tower.

he is a slave!

No. 93. Moses, field hand, 35;

No. 94. Matilda, 30;

No. 95. Richard, 9; No. 96. Mike, a bright little boy of 6.

Again a splendid family, all the members of which are 'very likely': so says the auctioneer. 'Superior

intelligent-looking man, is standing upon the platform, with the feelings of a father whose dear ones and himself are disposed of like dogs. See, he is strong; he is able to fight for his freedom, and no doubt could overpower half a dozen of those sickly-looking slave-drivers. Well, why don't he fight to gain his liberty, and, consequently, be regarded as a man, and Hast thou not said that whatsoe'er is done not as a mule? Because he is well aware that he Unto Thy weakest and Thy humblest one, has no power as a single man, and that he cannot combine with his other unfortunate brothers to break the yoke, as did his great namesake of old several thousand years ago. Is he afraid of death? O no, for he knows perfectly well that his body is not his own; that the bodies of his beloved ones do not belong to themselves. Who then would suffer, in case of his death, but his money-making master? But Wet with her blood your whips-o'ertask her frame, first is, he is sure that the attempt to excite his brothers in bondage to revolt against their masters, would not only imperil their lives, but in all proba- Of robber-peopled Tunis! he hath torn bility subject them to an awful death upon the burn- The dark slave-dungeons open, and hath borne ing wood-pile. Moses is not afraid of any wood-pile, whether burning or not; but he has a good-natured disposition, and therefore shrinks from involving his brethren in so awful a catastrophe. He will continue

of his fellows upon the funeral pile,

His second reason is, because he is a Christian. Every slaveholder knows perfectly well that a Shall priestly robbers at Thine altar stand, Christian slave is worth much more than one who Lifting in prayer to Thee the bloody hand has no faith at all. Many of them are sagacious enough to teach their slaves the gospel, and particularly those words of the apostle Paul : 'Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling.' Ephes. vi. 5. Here and there, a slaveholder will forbid his slaves to attend religious exercises; but he is a fool, and he will surely suffer for it.

I happened once to get acquainted with a Frenchman, an owner of slaves, who said to me, 'Doctor, I will be obliged to you if you will teach my slaves your religious opinions; for though they are to me ridiculous, I know very well that my slaves, once believing in your nonsense, will be worth more to me The Buffalo Commercial gives the following account than they are now.' Alas! poor Moses will remain a slave until death

shall break his chains! But, no! His chains shall be armed himself with his balancing pole, to which h broken before! God grant it!

No. 94: Matilda, wife of Moses, (though she is never regarded as a wife by the slave code,) seems to be a very good creature. While she is weeping silently, she presses her last-born, her darling boy, her Mike, close to her bosom. Poor child! Bitter, yes, very bitter are the tears thy unfortunate mother is weeping over thee! Alas! she fears that thou mayest be sold to a man whose gospel is 'money.' O Mike! will he order you to his infamous gambling saloon? and of prayers shall perhaps become a candidate for the gallows! And why? For money's sake! Yes, from t to fill a villain's pockets with money !

And Richard-the noble, the smart, the truth-loving boy, with those clear innocent eyes-what shall become of him when his new master shall prove to be man of dissolute habits?

Mourn again, reader! for virtue and justice shall succumb, and crime shall be triumphant. That family brings a good price. These Christians are sold for \$3000; and with them their hope, their virtue, their faith, all that they possess in this world. The curtain falls-the tragedy closes.

No. 97. Jerry, field hand, 42 years, and No. 98. Molly, 40 years. An old looking couple

but a kind, a true-hearted one. Gentlemen, says the auctioneer -.... But be

fore I proceed, the reader will give me permission to mention that the four ladies, present at the commencement of this auction sale, did not bid, nor did they remain for more than half an hour. For the honor of their sex, I am bound to mention that they (though most probably themselves owners of slaves, seemed to feel very uneasy while present. I believe

her beating bosom; she raises her large tearful eyes that there is a certain natural feeling with the grea majority of the gentler sex, which is more just, and more open to the truths of the gospel, than we of the masculine race are able to comprehend.

Gentlemen, says the auctioneer, Jerry and Molly are the last couple to be sold to-day; for it is late. though she foresces the dangers that shall befall her and we have to close. To-morrow at 12 M., the rest darling babe, she also recognizes its deliverance, of the slaves, belonging to this gang, fifty-one very and its final happiness, through the almighty hand of valuable, sound and likely negroes, will be sold to

I intend, -Deo polente, -to delineate at some future time the proceedings of the sale of to-morrow. Let us close, for the present, with poor Jerry and unfortunate Molly, who were sold to a not very kind looking man for \$1125.

The chattels are sold. There were ninety-eight large and small articles-Christian goods-bringing sitting upon a richly gilded fauteuil, leaning with his to their former owner the snug little sum of \$80,890. arms upon a small table of rosewood. A golden gob- Will that sum be sufficient to buy ninety-eight souls let and two sealed bottles of the first quality of old of men, baptized in the name of the Father, of the Chateau-Haut-Briou are placed before him upon the Son, and of the Holy Spirit? Friends! eighty miltable. A footman, dressed in glittering livery, is lions will never buy them from their Father in heaawaiting his orders. But the Count remains silent; ven, for they have been 'bought with a price'-with

before them. The setting sun is casting its mild rays slavery is a great wrong against humanity, and a upon the beautiful landscape. The soft waves of the heavy curse to Christianity, we shall seek to abolish

But how can we do it? By what means can we painted with purple, green and violet, shining with a induce the slaveholders in the South to give up their property,' their 'wealth,' their 'merchandise,' their valuable goods?' Shall we invade the Slave States with a large army, and liberate the slaves by mean of revolvers, knives, swords, and Sharp's or Minnie are dancing like so many fairies upon the green, rifles? I know the Southerners too well, not to be flowery turf of the pasture ground, above the stream. convinced that every one of them would fight to the Sir Count! do you not enjoy the lovely scene be- death-that they would lose every drop of their blood fore your eyes? Are you not a happy man, to be rather than consent to give up their slaves. The Southerner is no coward; he is brave in battle, and faces death without fear. But, suppose that the mind is absent; he is dreaming of by-gone days, whole body of the oppressed slaves should rise as one man, and strike for their liberty-would not their victory be certain? Yes, but what a victory! Stream of blood would stain the ever-blooming soil of the Jeannette! Comment? Non, non, c'est impossible! South, and legions of corpses would become a prey to the vultures. And whose blood would flow? That only of mean and cruel slave-drivers? Oh, no! Many thousand corpses of innocent babes would point up to heaven for vengeance! Thousands of bloom ing young maidens would be slaughtered, causing the blood-stained soil to remain a curse for many centu-

No, my friends! No revolver, no rifle, no knife, no bloodshed nor slaughter shall be necessary to metamorphose slaves into freemen. No war is able to upon his knees, crying, 'Lord! what shall I do to Count! if your heart is able to feel-if you are not be saved? That standard is the Cross of the Rehimself a Christian, without being a hypocrite, he But John, the young Count of Chateau-Brillant, will be obliged to do away with Slave laws, Slave is forced to await the orders of his new master-for markets, and Slave auctions-in fact, TO ABOLISH SLAVERY.

> THE CHRISTIAN SLAVE. BY J. G. WHITTIER.

[In a publication of L. F. TASISTRO, 'Random Shots and Southern Breezes,' is a description of a slave auction at New Orleans, at which the auctionto all sold heretofore. Moses, a strong, healthy and cer recommended the woman on the stand as 'A good CHRISTIAN ! '1

> 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 suffering won?

My God! can such things be? Is even done to Thee?

In that sad victim, then, Child of Thy pitying love, I see Thee stand, Once more the jest-word of a mocking band, Bound, sold, and scourged again! A Christian up for sale!

Her patience shall not fail! Cheers for the turbaned Bey

Their inmates into day: But our poor slave in vain Turns to the Christian shrine her aching eyesto suffer under the whip, rather than cause the death Its rites will only swell her market price,

And rivet on her chain. God of all right! how long And haughty brow of wrong!

O. from the fields of cane, From the low rice-swamp, from the trader's cell-From the black slave-ship's foul and loathsome hell. And coffle's weary chain-

Hoarse, horrible, and strong, Rises to heaven that agonizing cry, Filling the arches of the hollow sky, How LONG, O LORD, HOW LONG!

BLONDIN'S PERFORMANCE. One of Blondin's la test performances was to cross Niagarafriver after dark. of the performance:-

Blondin made due preparations, dressed himself in a linen suit with his frock he had so often worn attached some brilliant lights of various colors, and

Will you learn his tricks, and will he poison your pure innocent heart with his blasphemies? Is it his intention to make you a deceiver, a thief, a robber, a mur-tion to make you a deceiver, a thief, a robber, a mur-derer? Dreadful thought! that child of affliction from his pole, and Blondin was left in impenetrable darkness. Above, around, beneath, all was dark. Nothing more was seen or heard of him until a shou from the opposite shore announced he had safely crossed the flood. At a little after, he started on his return, surrounded with fireworks, consisting of Re man candles, which gave a pleasing appearance. He was literally enveloped in a blaze. When about midway, he laid down his pole and stood up erect—inverted. Then he suspended himself below the rope by his heels, and there he remained, drumming on his

chest until his camp-fires were all extinguished.— There he was left as before in utter darkness. A live Yankee who was standing by, said 'he wondered he would stay there for allers.'

A shout on the bank announced his safe driva home. Thus ended M. Blondin's night walking.

A correspondent of the N. Y. Tribune, writing from Saratoga Springs, under date of August 16th, says: 'I chanced last evening to attend a lecture given by the Rev. Mr. Garnet of your city, before a society of young colored men of this place. At the close of the lecture, there was introduced to the large audience, composed of colored people, Southern visitors, and others, a white woman, Mrs. Wells, of St. Louis, who had curches did not be sufficient to the same of the same of the same of the lecture. Mrs. Wells, of St. ouis, who had purchased herself, after being sold in the slave shambles; also, had purchased her mother and others of her family, and has now raised nearly mough money to complete the purchase of her only

# Ayer's Sarsaparilla.

A compound remedy, it which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Surs. made. It is a concentrated extract of Para Sars, parilla, so combined with other substances of sill greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted cure.

cure. It is believed that such a remedy is vasted by those who suffer from Strumous complaint, and that one which will accomplish their ture must prove of immense service to this large class of our afflicted fellow-citizens. How completely this conpound will do it has been proven by experiment of many of the worst cases to be found of the following complaints:—

SCROPULA AND SCROPULOUS COMPLAINTS, ERVATIONS AND ERUPTIVE DISEASES, ULCERS, PRIME, BLOTCHES, TUMORS, SALT RHEUM, SCALE HILL, SYPHILIS AND SYPHILIFIC APPECTIONS, MERCHAIL DISEASE, DROFSY, NEURALGIA OR THE DOUTOCRIT, DEBILITY, DYSPETSIA AND INDIGERTION, ERVIPLARS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from INTURITY OF THE BLOOD.

whole class of complaints arising from INPLETT OF THE BLOOD.

This compound will be found a great prometer of health, when taken in the spring, to expel the foul humors which fester in the blood at that sason of the year. By the timely expulsion of them many rankling disorders are nipped in the bad. Multitudes can, by the gid of this remedy, spart themselves from the endurance of foul eruptical and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the ledy by an alterative medicine. Cleanse out the vitisted blood whenever you find its impurities bursing through the skin in pimples, cruptions, or sores' cleanse it when you find it is obstructed and sing-gish in the veins; cleanse it whenever it is foal, and your feelings will tell you when. Even where you particular disorder is felt, people enjoy better no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be to lasting health. Sooner or later worth. lasting health. Sooner or later something must go wrong, and the great machinery of life is di or overthrown.

Sarsaparilla has, and deserves much, the reputs

tion of accomplishing these ends. But the wold has been egregiously deceived by preparations of it, partly because the drug alone has not all the rithe partly because the drug above has not an inevirte that is claimed for it, but more because many prep-arations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsapanila, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Ex-tract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and chest. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name e load of obloquy which rests upon it. And from the load of coloquy which rests upon it. And we think we have ground for believing it has vir-tues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

DR. J. C. AYER & CO. LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is en-tirely unnecessary for us to recount the evidence of in virtues, wherever it has been employed. As it has log-been in constant use throughout this section, we need

not do more than assure the people its quality is kept up to the best it ever has been, and that it may be rised on to do for their relief all it has ever been found to do Aver's Cathartic Pills,

FOR THE CURE OF
Costiveness, Janualice, Dyspepsia, Indigestion, Dysetery, Foul Stomach, Eryspelas, Headache, File,
Rheumatism, Eruptions and Skin Diseases, Live
Complaint, Dropsy, Tetter, Tumors and Solt Rhem,
Worms, Gout, Neuralgia, as a Dinner Pill, and p
Purifying the Blood.

Purifying the Blood.

They are sugar-coated, so that the most sensitive cat take them pleasantly, and they are the best aperical at the world for all the purposes of a family physic.

Price, 25 cents per Box; Five boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen Great numbers of Clergymen, Physicians, Stateson, and eminent personages, have lent their names to cetify the unparalleled usefulness of these remedies, let our space here will not permit the insertion of them. The Agents below named furnish gratis our Arrival Almanac, in which they are given; with also fall descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demud Ayen's, and take no others. The sick want the leat aid there is for them, and they should have it.

All our Remedies are for sale by

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THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, BROWN & PRICE, Salem; H. H. HAY, Portland; J. N. MORTON & CO., Concord, N. H.

Sold by Druggists and Dealers in Medicine every

# LANDS FOR SALE.

LARGE number of parcels of land are kerely A offered for sale to persons of liberal and referra-tory ideas and tendencies, sympathizing with the furdamental principles and general objects of the Hopsdale Community. These parcels, lying in and controus to the village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty acres, and present a good variety of tillage and pasterage, together with some woodland-most of he il-lage being under a high state of cultivation-and se designed either for simple building lots, or for stall farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and ten-ments in the village may be rented by those upre-pared to buy orere et buildings. In the immediate vi-cinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either to Commence or continue a business and especially for commence or continue a business, and especiall for those who may desire to combine with their usual stocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of liter rary inclinations and pursuits may obtain that quet retirement, and the opportunity for active, out-door manual or other exercise necessary to the highest use fulness and success in their chosen field of labor, And any or all of the class to whom the lands are offered, who may desire for themselves and families the sure rior moral and social influences of Hopedale, or who may wish to secure for their children the advantage of the Hopedale Home School—a flourishing Issurtion of much excellence, both in its general character and in the children that the secure of the s and in its methods of instruction, designed to sid in the attainment of thorough, symmetrical, and practi-

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

These lands are within two miles of the Milital Station, on the Baston and 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 Esg-

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

ical family.

For further particulars and all necessary information, inquire of

E. D. DRAPER,
Hopedale, Milford, Mss.

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 parels 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-holders, a large portion of the Community Domain wet legitimately into the private possession of Br. Drapd. He has recently caused his lands to be survered into homesteads of from two to twenty acres each, with view to offer them for sale to persons friendly to our distinguishing reprisibles, who may choose to settle in distinguishing principles, who may choose to settle is 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 our excellent select and common schools, will avail them selves of the new opening. Sceing that we must be disappointed in not realizing the Unitary social or agreement. rangements, the anticipation of which originally st tracted us hither, the next best thing is, to see as good a Neigh borhood best. a Neigh borhood built up as circumstances will allow.
We are therefore pleased with Br. Draper's new plan
of offering small of offering small homesteads for sale to our means scattered abroad. May the movement be crossed with success.—Pactical Christian.