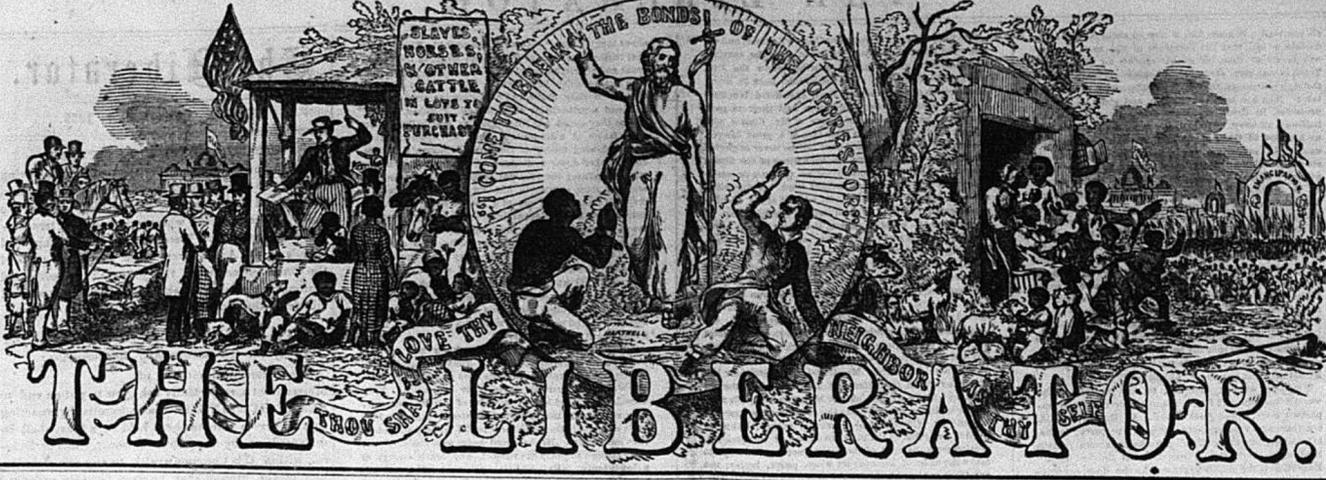


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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz: — FRANCIS JACKSON, EDWARD QUENET, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.
VOL. XXIX. NO. 40.



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 constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWORED BY THE SWORD. We their children, at the end of half a century, 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 looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.
— WILLIAM ELLERY CHANNING.

REFUGES OF OPPRESSION.

From the *Marshall (Texas) Republican*, Sept. 3.
SLAVERY EXCITEMENT IN TEXAS.
Dallas, in this State, has recently been the scene of considerable excitement, owing to the presence of one of those Abolition emissaries connected with the Northern branch of the Methodist Church, who, not taking the necessary warning from the summary dismissal of several others of his brethren in the adjoining counties, had the temerity to proclaim his fanatical doctrines in Dallas and other localities. A public meeting was held in Dallas on the 12th ultimo, at which Col. J. M. Crockett presided, and T. C. Hawpe acted as Secretary.

The Chairman addressed the meeting in a brief but pointed manner, explanatory of the object of the meeting; and after the voluntary declarations and evidence of highly respectable citizens of the county were read, an motion the Chairman appointed the following Committee to draft suitable resolutions: Chas. R. Pryor, A. Moss, W. H. Ford, A. M. Moore, T. C. Hawpe, and A. J. Witt.

After a few remarks by Gen. J. J. Good, followed by Col. Crockett, the meeting adjourned to meet again at 10 o'clock, P. M., Saturday, Aug. 13, 1859, at which time the Committee reported a preamble and resolutions—among them the following:—

Resolved, That we deny the existence of any state of affairs among us that would warrant the effort on the part of Northern churches, benevolent or aid societies to send us those 'wolves in sheep's clothing,' who, with Bible in hand and evil in their hearts, go forth preaching the most dangerous and unscriptural doctrines; and that we do not acquiesce in any such societies the privilege to interfere with our rights and institutions, manners and customs. That we are opposed to the presence of such persons among us, and will expel them from our homes as a public nuisance.

Resolved, That we would recommend to the different churches in our country, for which we entertain the highest respect and veneration, the importance of purifying their pulpits from the presence of such persons as come under public condemnation, by purging the pulpits from its legitimate purpose, and making it subservient to their unholy designs.

Resolved, That we believe the safety of our families, our homes, and our property is endangered by the presence and preaching of those men; and that we feel justified in adopting the most stringent means to restrain and prevent such things.

Resolved, That, as law-loving and law-abiding citizens, we seek to the laws of our country to protect our rights; and in the event that the law cannot reach such offenders, of whose guilt we are morally certain, then we will resort to other means to protect our lives and property, and will expel such offenders and intruders from the soil they defile by their presence.

Resolved, That we particularly have reference to one Parson Solomon McKinney, against whom we have ample testimony to warrant us in believing him guilty of disseminating doctrines of the tendency above referred to, and we take this opportunity of protesting against the dangerous sentiments he has preached to our slaves; and that we take this opportunity of warning him to seek a field where the sentiments of the people are more congenial to his own, and not again attempt to preach in this community.

The meeting then adjourned sine die.
The resolutions were adopted with but one dissenting voice. The reverend gentleman alluded to in the present, and heard the resolutions read. The friends advised him to leave, and intimates very strongly that if he fails to do so, the consequences will be quite unpleasant. Other localities have also, it appears, had Parson McKinney's case under consideration. The citizens of Lancaster held a meeting, and passed resolutions that he should not fill his appointment at that place, and furnished him with a copy. The county, in a word, is getting hot to hold him.

It is situated in the heart of one of the richest and most fertile districts in the State; emphatically the seat of stock-raising region of the South. The present of the land, of almost unexampled fertility, invite settlement and enterprise. Owing to its remoteness from navigation, it has been settled mainly by small farmers, many of whom, coming from the non-slaveholding States, have been supposed to be inimical to Slavery. This country has settled up very rapidly within the last eight years, and is at present the heaviest voting portion of the Congressional District. The exports of flour, wool, and cattle are by no means inconsiderable, and are yearly increasing. Steam flouring mills are established in various localities. There is not a day, scarcely, in the Winter season, but wagons transporting machinery for this region of country, are seen passing through our streets. It is a slow and expensive process to transport by oxen such heavy articles a distance of from 200 to 300 miles. Even under these unfavorable circumstances, hundreds, perhaps thousands, of men are getting rich in this productive region.

The editor of the *Herald*, who is himself, we are persuaded, a thorough Southern State Rightsman, says the 'cow country,' as it is familiarly called, is sound on the Slavery question. It seems, however, that the Abolitionists have taken a very different opinion, inasmuch as this seems to be the opinion in which they have commenced their pioneer movements to sow the seeds of fanaticism. Perhaps they thought the prospect better from the fact that, in the northern counties, there were comparatively few slaves. For this reason (the absence of a considerable slave population), there is no danger to be apprehended of ungodly sentiments getting a foothold. Hence it is, the press and the public men of this section of the State are laboring to inculcate proper sentiments, and to expel those who are seeking political preferment by courting Free-Soil influence.

SELECTIONS.

From the *Leeds (Eng.) Mercury*.
ANTI-SLAVERY MEETING IN LEEDS.
The Rev. S. J. May, one of the earliest founders of the Anti-Slavery movement in America, having made a tour on the Continent of Europe, has recently visited Leeds. On Friday evening last, a highly respectable company of ladies and gentlemen assembled, at the instance of the Leeds Anti-Slavery Society, at the residence of Wilson Armitstead, Esq., Boech Grove, to welcome him, and to hear from him a short account of the American Anti-Slavery movement.

Joseph Lupton, Esq., presided, and, in introducing the Rev. gentleman, informed him that the reason some more public demonstration had not been made was because of the present time of the year being unfavorable to the numerical success of public gatherings.

The Rev. S. J. May thanked the audience for their welcome greeting and presence, and then proceeded to give some information respecting the labors of the American Anti-Slavery Society, and the success which had thus far characterized those labors. He introduced the name of William Lloyd Garrison (as one of the leading members of their Society) with the deepest respect and esteem, and highly applauded his anti-slavery labors. Formerly the subject of slavery was scarcely a question that was debatable in America. Now it was the question which most occupied the attention of the Senate, their justices, and the minds of the people. But they had much to contend with. The present government is wholly opposed to anti-slavery effort; and when it is remembered that they have fifty thousand to sixty thousand officials distributed throughout the States and dependent upon their patronage, it will be immediately seen that the influence they exert must be very considerable.

In Congress, too, the majority party labor under great disadvantages. Representatives from the South continually retained their seats, while the North, delighting in rotation of office, were continually sending new men to Congress. This proved detrimental, as the new representatives have to contend with experienced politicians, who cause them to suffer in every attempt they make to convince the House of the errors and evils of slavery, by a species of political dogbery against which there seems to be no present help. The unity of slaveholders generally in the South is a great power in sustaining slavery, while in the North there exists no perfect unity in laboring to abolish it. Another difficulty arises from the fact that foreigners (more especially Irishmen) coming to America are generally elated on their first arrival, with high inflated notions of Democracy, and unhesitatingly join the Democratic party, not knowing that it is that very party which is most assiduous in support of slavery. For this reason, elections generally prove most adverse to the anti-slavery party.

The Rev. gentleman then dwelt upon the religious aspect of the question, and gave his most emphatic testimony to the truth of the utterance of the Rev. Albert Barnes, when he said, 'The American Churches are the bulwark of American Slavery.' He then concluded his practical and interesting address by asking any gentleman present to make any inquiry which might elucidate any point of interest.

Mr. J. A. Horner asked if the return of a Republican President would have any beneficial influence upon the anti-slavery movement.
In reply it was stated that such an event would only tend to introduce very injurious compromises of principle, and illustrated the fact by reference to the last election, in which, during their endeavors by canvass to secure the return of Fremont, several unwise and very injurious compromises of principle were made. The Republican party were not yet so thoroughly imbued with anti-slavery sentiment as to be safely placed in power. But it must be understood that the American Anti-Slavery Society will ever willing to come to a fair settlement of the question upon a true, secure and honorable basis.

Several other questions having been asked and answered.
Mr. W. Armitstead moved the following resolution which was seconded by Mr. William H. Pullen:—
'That this meeting, consisting of the representatives of the Leeds Anti-Slavery Association, and the Leeds Young Men's Anti-Slavery Society, being desirous of expressing its deep interest in the welfare of the American Anti-Slavery Society, takes this opportunity of tendering to the Rev. S. J. May, of Syracuse, U. S., its warmest sympathies, assuring him that the cause in which he is his indefatigable fellow-laborers are engaged is one which we highly value and appreciate. That in welcoming the Rev. S. J. May to our shores, we wish to acknowledge the long-tried and valuable services which he has rendered to the abolition cause, and we hope and trust that God, in His bountiful mercy, may long spare him and his worthy colleagues, who, amid scornful reproach and open malignity, have proved themselves true and faithful heralds of liberty for the American Slave.'

From the *Manchester (Eng.) Examiner* of Sept. 15.
AMERICAN SLAVERY.
Last evening, the Manchester Athenaeum was crowded—and hundreds unable to obtain admission—on the occasion of a lecture being delivered by Miss Sarah P. Remond, a lady of color, from Salem, Massachusetts, U. S., on American Slavery. The cause of Miss Remond, presided and introduced Miss Remond. She delivered, in good English, an eloquent and touching address. In the early part of her discourse, she gave a general outline of the extent to which slavery prevailed in America. She read extracts from the laws, showing it to be penal to teach the slaves to read, and mentioned the names of persons suffering imprisonment for the violation of such laws. Deep regret was expressed that England had ever given up the right of search, as the African slave trade was fast reviving in consequence. Various details were given, which frequently elicited cries of 'Shame!' from the audience, especially at the fact of slavery being supported by the different religions (?) denominations. She urged her audience to use all their moral influence against the iniquitous system, by speaking strongly against it. Heart-stirring appeals were then made by Mr. Henry Vincent, Rev. S. J. May of New York, and others, in favor of the Society for the Abolition of Slavery. Thanks were voted to Miss Remond and the Rev. Mr. Vincent for their addresses. On the motion of the Rev. Mr. Steinthal, seconded by Mr. Shuttleworth, the following resolution was carried unanimously:—

That this meeting deprecates the continued existence of slavery in the United States, proclaims its sympathy with the anti-slavery cause, and resolves to spare no effort to put an end to an evil, baneful alike to slave and slaveholder, and perilous to the safety of the commonwealth.

His worship, in responding to a vote of thanks for presiding, said there was not one present who felt more strongly than himself for the total abolition of slavery, and he hoped that they would all live to see that iniquity removed from America.

GIDDINGS AND BANKS.

The lecture last week at Burlington, by Mr. Giddings, was largely attended, and among others by Gov. Banks, who, at the close, was called out and made a speech, in which he paid a high and a warm compliment to Mr. Giddings. We copy from the speech as follows:—

'I am very glad that I have been privileged to hear a part of the discourse of my friend, Mr. Giddings, this evening. I am more pleased that you have heard the whole, for no one knows these scenes who was not present. It is right, we should present the relations of these controversies, not so much for the formation of opinion, as to understand the character of the men who should represent us, the qualities of which enabled them to stand the fire. It is very easy for us to see that a man may be a gentleman, a Christian, and a scholar, and yet not be the best man for a Representative. It is not these qualities alone which enable him to exert a controlling influence in Congress, but the man of indomitable courage, like that of the gentleman who has spoken to us this evening. When you get a good man there, keep him there. The people of Ohio have committed a fault in not returning Mr. Giddings. I rose to say, that the reputation which has been given of Joshua R. Giddings is a wrong one. He has been called a Radical, but no man has been more reasonable, sound and cool than this same gentleman, who has been trumpeted throughout the country as a fanatic. It is impossible for me to represent how much strength such a man may have in the country. When great questions come before Congress, they come up and are decided in an instant; there is not time to make up an opinion. Then those men of long experience and cool judgment gather others around them, and lead to victory. When victory is won, it is not all; you want a man whose name carries with it the idea that the masses are wise, humane and good. Such a man was the gentleman before you. Therefore, as I had occasion to say a short time since, in Massachusetts, it is wrong to take such men from Congress; and I trust their people will improve by this lesson, and hold on to good Representatives.'

The controversy in which the country has been so long a time engaged is one of great importance, and it is still far from being settled; all parties are alike interested in this matter. It changes the civilization of the country, and the policy which has lately been introduced, all men suffer alike. It is not that slavery is to be extended, it is that the adjuncts of slavery change the civilization of the country, and the character of its history.

Wherever slavery exists, it throws a blight upon free labor, and intelligence has to bow to despotism; the rights of men, as individuals, are denied.
It is the fight which we make for the right of man to labor for the support of his family, to make that labor respectable—is the contest of intelligence with non-intelligence; and this contest is not near its end, nor will they allow this controversy to cease. Men may cry, Peace! Peace! after one year, but who ever sees peace? After one great question is settled, new ones are presented, and we are required to surrender.

Contrast this with the fulsome eulogy bestowed by Gov. Banks, recently, upon Daniel Webster, upon the inauguration of his statue! How inconsistent!

SENATOR CRITTENDEN.
The speech of Senator Crittenden at the National Agricultural Fair at Chicago, is chiefly noteworthy for the timidity and feebleness with which it attempts to debauch Northern sentiment. The reckless daring with which Douglas labors to effect the same result, is to be admired when contrasted with the watery weakness of the Kentucky senator. His speech is a dilution of that which Gov. Seymour delivered at St. Pauls a few weeks since; and for rapidity and insipidity it equals the first production of some freshman who has just become saturated with that winning pique which obscures the intellect, and extinguishes whatever manliness he might have possessed.

He says, he 'came from home to avoid politics, and forget there was such a thing in the world'; and then proceeds with a political speech, in which the leading idea is that slaveholders are very good people, and slaveholding not a very bad custom—and that we of the North ought not to endanger the Union by hard talking against the peculiar institution.

These matters of party politics are very transitory affairs; the venerable Kentucky statesman, and therefore we Northern people ought not to attach much importance to them, is the logical inference.

We quote a few sentences from this speech, that the reader may see its general drift, and its wishy-washy character:—
'Preserve the Union, and that is all we want—that is all our people need. Preserve the Union, and the Union will preserve you, and make you the mightiest people in the world. [Great applause.] Now, there are times when the passions of the people are excited, and the people of one section of the country, far removed from another section, get it into their heads that those distant people are their enemies; that they have evil designs and wicked purposes—that they are bad people. Perhaps those distant people have the same sort of prejudices instilled into their minds against you. If we took half as much pains to inculcate and teach good feelings one to another in every section of the country, as is taken to separate the people, and alienate their feelings, what a different state of things would exist in the land! We are prejudiced against each other, and therefore we do not know one another as we ought to do, and, therefore, we are prejudiced. We won't know one another, and, therefore we are prejudiced, and we are prejudiced simply because we do not know one another.'

Then he calls upon us, almost in the precise language of that famous speech delivered by Webster on the steps of the Revere House, to do something with our prejudices. He says:—
'Let us forget our prejudices, and teach our brethren to forget them. Let us endeavor to be rid of all such feelings, and when our brother is accused, demand the testimony, and refuse to believe one word against him until it is proved beyond cavil or dispute. Let us be:—
To their virtues very kind,
To their faults a little blind.'

Now concentrate this milk and water stuff into plain, direct, Anglo-Saxon language, and what is it? Just this:—Now Northern men have no just grounds of complaint against the South. Your opinions and your feelings about slavery and its extension, your sentiments concerning slaveholding and its effects, are mere prejudices which you should not only conquer, but entirely forget, and then you will co-operate with, and no longer oppose, those beneficent schemes of your Southern brethren for the extension of Slavery's area. It may be that we are sufficiently demoralized and sufficiently demoralized to endorse such Sunday school statesmanship—but we doubt it.

A CITIZEN OF THE UNITED STATES.

Nothing more strikingly shows the downward progress of Modern Democracy than its efforts to de-citizenize and de-humanize the African. With the leaders of the Democratic party, nothing is more common than to speak of 'persons held to service' under State laws, as being 'property under the Constitution of the United States.' Even the Supreme Court have reached that democratic nadir where it can solemnly adjudicate that not only a slave is not a citizen, but that no African, nor any person having African blood in his veins, can be a citizen of the United States. Not so thought the early judges of that court. Not so thought the early Presidents. It will be recollected, says the *Portsmouth Journal*, 'that in 1806 the celebrated John Randolph, of Roanoke, visited Europe, attended by his slave. In those days, if the principles of the administration were carried out, that slave would have been marked like Randolph's, 'J. R.', or like his dog, with his master's name on his collar, showing whose property it was—and that name would have been claimed to be the same security to that chattel, as to any other. But there was too near an alliance between the property and its owner to be labelled as a chattel, and so the S. A. V. goes abroad bearing his Passport, that is a CITIZEN OF THE UNITED STATES, and in the name of his country all persons are commanded to let him pass freely, without any molestation or hindrance.'

We copy the following Slave's Passport referred to above, from a collection of autographs which we have recently met with. It is headed with a seal, bearing the National Eagle, surrounded by the inscription, 'Legation of the U. S. of America to G. Britain.'

JAMES MONROE, Minister Plenipotentiary of the United States of America to the Court of Great Britain.
These are to desire all whom it may concern to permit James Monroe (a domestic of the Honorable John Randolph, a Member of the House of Representatives of the United States from Virginia), a CITIZEN OF THE UNITED STATES, to pass freely, without giving or suffering any molestation or hindrance to be given to him, but on the contrary affording him all requisite assistance and protection.

The said James Monroe, is three years of age, five feet six inches in height, . . . eyes, . . . nose, . . . forehead, . . . chin, . . . complexion, . . . hair and eyebrows, . . . face . . .
In witness whereof, I have delivered to him this Passport, to be in force for . . .
Given under my hand and Seal of the Legation this fifteenth day of April, in the year of our Lord one thousand eight hundred and six, and of the Independence of the United States the thirtieth.
JAMES MONROE.

Here we have an official protection granted, half a century ago, to a Slave as being 'a citizen of the United States.' Now, by the doctrines of the Democratic party, this slave can only be certified to as a piece of 'property,' and a free colored man or mulatto can receive no 'protection' at all. And yet modern Democracy claims James Monroe as one of its great founders!—Independent Democrat.

GERRIT SMITH'S LETTER.
Some of our readers will be surprised to see the letter from Gerrit Smith which we copy this week. It exhibits a natural disgust for the hollow pretensions of partizans, who, under the monetary impulses of humanity, did a deed, or sanctioned it, unmindful of the disapproval of Church or State; but presently fell down again before the 'Jerry level,' and practically gave their endorsement to the enslavement of many Jerrys. Nor is his tone of dependency to be wondered at, and his distrust of what he would perhaps call the power of truth, but which is in reality his own admixture of truth with false political premises and erroneous conclusions, and which has led him to believe that in this land, the cause of Anti-Slavery and Temperance are both dead. Neither the Anti-Slavery nor the Temperance reform can be killed either by the opposition of enemies, the defection of professed friends, or the misanthropic policy of real ones.

Much as we honor Gerrit Smith for his great and good heart, for his generous impulses which are always seeking out and striving to save the down-trodden of God's children, we do not regard his intellectual perception, his clearness of mental vision, as comparable with his philanthropic instincts. The first we knew of him, he was endeavoring to so arrange the moral machinery of the American Colonization, and the American Anti-Slavery Societies, that they would work harmoniously together; and from that day to this he has assiduously endeavored to some such harmonizing of moral antagonisms. His theory of the Federal Constitution is something of this kind; and the fact that the common sense of nine hundred and ninety-nine men out of a thousand rejects as false what seems to him to be true, not only did not men think his theory wrong, but when they saw Gerrit Smith himself associate upon terms of gentlemanly courtesy with those whom he had denounced as robbers and pirates, when they saw him sitting in the Legislative Hall, and recognizing as lawyers under the Constitution those whom he declared to be traitors to it, when in all his Congressional life they could find no evidence that he designed to act as he had theorized, it is no wonder that conversions were few and far between. He has preached both the ballot and the bullet as the means by which slavery is to be destroyed, and men have tended to employ either the one or the other, and the preacher has become discouraged. Let us discard both the ballot and the bullet, and as the best agent for the enfranchisement of man, wield the sword of the spirit, which divides Truth from Error, which separates between the Right and the Wrong. Then, when the weapon falls from his hand in death, he will be able to say with a cheerful tone and exulting heart, 'By this have I conquered.'—Ohio Anti-Slavery Bugle.

ONE THOUSAND DOLLARS REWARD.
I will pay the above reward to any person who will return to me, or lodge safely in jail, giving me notice thereof, a NEGRO WOMAN AND FIVE CHILDREN (15). The woman is black, heavy set, weighing about 160 pounds, and has a black spot between the eyebrows. The children are as follows: Lewis, a boy about nine years old, a mulatto; Limus and Cyrus, both black, and younger; Ellen and Ann—one of them, Ellen, about two years old, the other about five months old—both mulattos.
Lecompton, Sept. 2. E. D. ROBERTS, M. D.

Another fact we call attention to: There is this black negro woman, with three half white, and two black children by her side. She has been the slave of this Roberts for years. Now, how happens it that so large a portion of her children are half white? Is it not because the institution of slavery is a practical amalgamating negro equality system? And it was just this system that the Democracy of the Wyandot Convention sought to fasten on Kansas for at least one year, and which one Democrat wanted to entail upon us for all time.

We give Mr. Roberts the benefit of a wide circulation of his anxiety to lodge in jail his black woman and three half-white and two black children. The advertisement is gratis, and we doubt not some

constitution upon a free people.

Twenty-one negroes represented, but not negro-elected. Democratic votes can always be had to aid any foul design upon the rights of a free people! And yet this party, which profits so largely by this negro vote, which uses that vote, relies upon it, gets its Southern strength by it, is foisted into power by it, dares to charge its opponents with 'negro equality.' This party, that represents in Congress Sumbo and Cuffey, without letting Sumbo and Cuffey possess any rights or privileges which 'they are bound to respect,' seeks to flood the country with these human chattels, who can be represented without voting. More wild Africans, cheaper negroes, more members in Congress representing a sable, hand-cuffed constituency, is the Southern war cry to-day. The stump paper, magazine and essay, swell the loud and imperious demand: 'Repeal the restrictive Slave Trade laws, shout they. Why? answer our indignant free people. For two reasons, is the reply. 1. Negroes, slaves can be represented in Congress as well as free men. We get our Congressional seats without being voted for. 2. We want cheaper and more negroes.

To this arrogant demand, many a Northern Democrat will bow in humble submission. Many of them are already preparing to take this last deep and disgraceful plunge into the ever dark pool of slavery's demands. Some of them are already inventing excuses for their contemplated disgrace. But what we wish to note is the utter hypocrisy of the Democratic party who profit by all the negro equality there is in this country, who hold twenty-one Congressional seats, as many as Indiana, Illinois and Iowa have, as the Representatives of the imbedded and chattelised slave, in charging African equality upon their opponents. Was there ever anything so brazen, so boldly and badly base?

MALIGNANT DEMOCRACY.
It throws the Democratic papers into ecstasies whenever they find a case of marked cruelty outside of slaverydom. If they stumble upon such an occurrence whose locality lies North of that historic line which separates the two civilizations of this country, or which has transpired in England, forthwith they embellish it with their intense rhetoric, and present it as an unanswerable argument against anti-slavery agitation. Yesterday's *Post* furnishes an example of this kind of pro-slavery argument. Copying an account of the cruel chastisement inflicted at Woolwich, England, upon two deserters from the British army, the *Post* exultingly exclaims:—How does this strike the negro philanthropists of England or America? 'We'll tell the *Post*. It strikes them in the same manner as do the inhumanities and brutalities of that Southern slave system which the *Post* so heartily upholds. The truth of this statement is a matter of unquestionable history. The leading anti-slavery men and women of England, and the leading anti-slavery men and women of this country, have been foremost, earnest and unwavering in their efforts not only to ameliorate the condition of the suffering victims of social wrongs, but to reform the systems out of which they grow. Indeed, their labors in this department of philanthropy have been equalled only by their devotedness to the American slave. These men have stood forth so conspicuously for the poor and unprotected, that the conservatism of the world has denounced them as wild visionaries and sentimental fanatics. The Duchess of Sutherland, the Southern Democratic journal, the *Free Press*, Phillips and Sumner, of England, Garrison, Phillips and Sumner, of America, are well known in modern history as eminent laborers in every species of philanthropy.

But suppose these men, as the *Post* insinuates, overlooked or disregarded the sufferings of those outside of American slavery—what then? Does it follow that they should be either condemned or ridiculed for confining their labors to this one sphere of philanthropy? If an excuse were needed for the limitation of their sympathies and their labors to this sphere, it is easily found in the fact that slavery is the mightiest enormity of the age, inflicting on humanity more woe and wretchedness than all other oppressions combined. But the truth is, that these men and women, upon whom he strives to fix the charge of hypocrisy as well as inconsistency, are not 'deaf as marble images to the cries of agony and despair that go up to heaven from Woolwich.'

If the *Post* desires cases of cruelty to describe, or if human rosaries to rebuke, we refer him to Southern Democratic journals, where he will find horrors and atrocities enough recorded in one week to fill a page or two of his paper. Suppose he should treat his readers, now and then, to a Democratic chopping up of a live negro in Kentucky, or the Democratic slow roasting of another in Mississippi, or the Democratic murders in behalf of slavery in Kansas, and then exclaim:—How does this strike the defenders of the American slave system?—*Providence Tribune*.

KANSAS A SLAVE STATE.
'Kansas is to-day, by virtue of the Constitution, a slave State as much as Georgia or South Carolina.'—JAMES BUCHANAN, Democratic President.

When this startling proposition was announced, many Northern Democrats repudiated it, and scoffed at it—many men to-day who are locked in 'foul embraces' with the bitter pro-slavery faction of the Democratic party utterly scout this assertion of the Democratic head and chieftain. These men insist that Kansas is a Free State, that slavery does not exist upon her soil. How do they reconcile this with the fact slavery is already here—exists in fact, whether legal or not, in Douglas county, 'the hot-bed of abolitionism,' as the pro-slavery men term it? A friend has just handed us the following hand-bill, issued by a Dr. Roberts of Lecompton, in which it will be seen he advertises his human chattels in real slave-driving language:—

ONE THOUSAND DOLLARS REWARD.
I will pay the above reward to any person who will return to me, or lodge safely in jail, giving me notice thereof, a NEGRO WOMAN AND FIVE CHILDREN (15). The woman is black, heavy set, weighing about 160 pounds, and has a black spot between the eyebrows. The children are as follows: Lewis, a boy about nine years old, a mulatto; Limus and Cyrus, both black, and younger; Ellen and Ann—one of them, Ellen, about two years old, the other about five months old—both mulattos.
Lecompton, Sept. 2. E. D. ROBERTS, M. D.

Another fact we call attention to: There is this black negro woman, with three half white, and two black children by her side. She has been the slave of this Roberts for years. Now, how happens it that so large a portion of her children are half white? Is it not because the institution of slavery is a practical amalgamating negro equality system? And it was just this system that the Democracy of the Wyandot Convention sought to fasten on Kansas for at least one year, and which one Democrat wanted to entail upon us for all time.

We give Mr. Roberts the benefit of a wide circulation of his anxiety to lodge in jail his black woman and three half-white and two black children. The advertisement is gratis, and we doubt not some

valiant woman-hunter will soon be in full pursuit of this extraordinary human chattel, that has the audacity to take herself and five children towards a land of freedom.
One thousand dollars is a tempting bait. From the price of slaves, however, we presume Mr. Roberts, runaway children with their black mother are worth four times that amount.—*Kansas Republican*.

THE REIGN OF DIABOLISM.
We see it stated in several of our exchanges, that at the recent session of the general Assembly of the Cumberland Presbyterian Church, held in Evansville, Indiana, 'an official report was made of the sale of a lot of negroes, under an execution to satisfy a judgment in behalf of the Missionary Society of the Cumberland!' THE MONEY OBTAINED IS TO GO INTO THE MISSIONARY TREASURY!! Thus slavery Christianizes twice at once. It Christianizes the negro by bringing him under the influence of the Gospel—(such a Gospel!)—and then by selling Christian negroes, (the grace of God in a negro is always meretricious and saleable; a converted negro sells for more than an unconverted one.) money can be raised to convert heathen negroes and heathen white folks!

Is it possible that such an example of absolute heathenism has been exhibited by a professed Christian assembly as is here stated? Although the statement seems to be reliable, we hope there may be a mistake, favorable to the Assembly concerned. Such a transaction has so much of old-heathen and unchristianity in it, that we could hardly expect an act like it from the most depraved wretches that live. There are no doubt graceless robbers, that would pocket the money from such a source. But to use it for Missionary purposes is too monstrous to be thought of.—*Wesleyan*.

WILL THEY BE FAITHFUL?
The Rev. Dr. Edgar and an associate from Ireland are now making their appeals to the American evangelical churches for aid to promote the cause of Protestantism in their own country. Alluding to this fact, the *New York Independent* says:—
In thus seconding the appeal of the Deputation, we may be pardoned a suggestion to the respected brethren who compose it. The Presbyterian Church in Ireland has often lifted up the voice of affectionate and earnest remonstrance against American slavery. Indeed, if we mistake not, it was the fidelity with which the Irish Church reproved this sin, which led the Old School Presbyterian Church to threaten a suspension of correspondence between the bodies. There is even greater need of such fidelity now than there was ten years ago; and words of affectionate remonstrance from human lips are far more effective than the formal and elaborate appeals of the pen. We trust, therefore, that these brethren will remember that they now stand in the presence of that giant iniquity which they have denounced from a distance of three thousand miles. There is little danger from Popery in a country which does not yet boast a single cardinal; and since certain religious and secular journals have monopolized the cheap and easy denunciation of 'the Man of Sin,' our Irish brethren may well spare themselves any effort in that direction. Let us hear from them in America upon our country, as they so readily are accustomed to speak of it in Ireland.

The amiable and excellent Frederick Monod, a little while before his visit to this country, signed an address of the Protestant Christians of France to all their brethren in the United States, which declared that 'there was not in France a solitary Christian who could reconcile with the law of love and of piety the holding of man by man as property'; which pronounced slavery to be 'a stain which the age could not endure, and which called upon all American Christians, to hasten the abolition of slavery.' This worthy brother, in seeking aid for his chapel in Paris, led chiefly among the apostates and supporters of slavery; and though he witnessed the shameful riot of 'evangelical Christians' incited by the Tract Administration at Lafayette Place, he became an apologist for the Nassau street Society, and has recently in Edinburgh apologized for 'Christian slaveholders.' We fear Mr. Monod has lost the respect of many a true and earnest Christian, and has greatly damaged the financial prospects of his cause, should he return to prosecute it here. We trust that Irish Christianity is made of sterner stuff; that the Deputation will not come under the moral obscuration of this system of iniquity, and be dumb before that moneyed power which so largely does its bidding. Better go back without a dollar, than go back with the wages of oppression purchased by a silent connivance with crime.

From the *Wakefield (Eng.) Freeman*.
THE REV. BARON STOW AND SLAVERY.
To the Editors of the *Freeman*: GENTLEMEN,—The American Abolitionists have long complained of the reception given by Englishmen to Ministers of Religion from the United States, who, as you aptly phrase it in this week's *Freeman*, 'have roundly denounced Slavery in general terms, but who have sympathy with its practices and views very painful to us.' William Chambers, one of the ablest and most philosophic writers on the subject, has remarked that, 'but for the selfish compromises of the North, Slavery would have long since been extinct.' This opinion is shared by all the leading Abolitionists in Europe and America; and it is a matter of which there can be no doubt, that if the ministers and churches of the Free States were to disavow all slaveholders, the advent of Freedom would not long be delayed in the South. There may be some palliation for the man who has been bred and born a slaveholder, and who resides in a Slave State, whose opportunities of discussing the merits of the 'peculiar institution' are rare and hazardous; but there can be no excuse for him who, living in a Free State, where light and knowledge are widely disseminated, and the wickedness to shut his eyes to the truth. Holding these views, which I have from time to time represented in your columns, I was exceedingly surprised to find, in your issue of the 10th inst., a recommendation to English Baptists to hold out 'the right hand of fellowship' to the Rev. Dr. Baron Stow, of Boston, U. S. Surely you cannot but be aware that this man presides over a church which, in order to exclude the black man from participating in its devotions, has inserted in its Pew Deeds a clause which provides that they shall be held 'by none but respectable white persons.' Let a man be ever so accomplished, or eloquent, or learned, still the Rev. Baron Stow, D. D., finds him 'guilty of a skin not colored like his own,' he shuts what he (Dr. Stow) calls 'the gate of heaven' in his face, and tells him that 'none but respectable white persons' are allowed to enter. This may be considered eminently Christian conduct in America; but as an Englishman, I do not hesitate to characterize it as base in the extreme; and I hope the great Baptist dominion can hold aloof from intercourse with men who thus disgrace the religious professions they make.

JOSEPH A. HORNOR.
Wakefield, July 23, 1859.

THE TIMES AND THE MEN.

A SERMON. Preached September 18th, 1859, by SAMUEL JOHNSON, Minister of the Free Church at Lynn, Mass.

What, then, shall be said of these retrograde steps and glances, so manifest to all those who have stood forth as representatives of Liberal Christianity...

But in a 'Suspense of Faith'? Do they imagine others have found no foothold in the waters of Progress, because they have not dared to go out thither...

THE TROJAN HORSE. The statue of Mr. Webster is likely to prove a Trojan horse to those who voted in favor of placing it on the State House grounds...

WOMAN'S RIGHT TO LABOR. Mrs. DALL'S LECTURES. MERCANTILE HALL. Mrs. Dall will deliver a course of Lectures at Mercantile Hall, Summer street, on three successive Monday evenings...

THE ORIGIN OF MANKIND. One First Pair, or Many? Dr. WM. SYMINGTON BROWN has prepared a Lecture on the above subject, to which he would direct the attention of liberal Christians...

IT IS NOT A DYE! MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER. The only preparation that has a EUROPEAN REPUTATION. Warranted not to contain deleterious substances...



GET THE BEST! WEBSTER'S UNABRIDGED PICTORIAL EDITION. 1500 Pictorial Illustrations. GET THE BEST. WEBSTER'S UNABRIDGED DICTIONARY. NEW PICTORIAL EDITION. 1500 PICTORIAL ILLUSTRATIONS.

CARPETING. 'All the Year Round.' JOHN H. PRAY, SONS & CO. IMPORTERS AND DEALERS IN CARPETING, 285 WASHINGTON STREET, (NEAR WINTER STREET).

RECEIVE, by Steamers and Packets from England, India, and the East, all styles and qualities of Carpets, comprising Wiltons, Velvets, best qualities of Brussels, Tapestries, Three-plys, Kidderminsters, &c., Painted Floor Cloths (of all widths and qualities), Rugs, Mats, Bookings, Feltings, Canton and Cocoa Mattings.

NEW ENGLAND Female Medical College, SPRINGFIELD STREET, BOSTON. THE Twelfth Annual Term will commence on WEDNESDAY, Nov. 2, 1859, and continue seven weeks.

BOARDING-HOUSE. ROBERT R. CROSBY would inform his anti-slavery friends, and such others as desire pleasant rooms and good board, that having opened house No. 23 Eliot street, a few doors from Washington street, he will be happy to entertain such as may be pleased to favor him with their patronage.

SALEM STREET CHURCH, AGAIN. WORCESTER, Oct. 3, 1859.

LETTER FROM MISS HOLLEY. ELSTPORT, (Me.) Sept. 26, 1859.

THE WYOMOUTH ANTI-SLAVERY FAIR. WILL OPEN AT Mr. Wales's Hall, Wyomouth Landing, on the afternoon of OCTOBER 25th.

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