-AT THE SELECT OF THE PARTY BETS

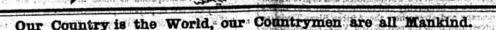
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directed, (POST PAID,) to the General Agent. Advertisements making less than one square inged three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetta. Jennsylvania, Ohio and Michigan Anti-Slavery Boseties are authorised to receive subscriptions for THE LIBERATOR.

The following gentlemen constitute the Financal Committee, but are not responsible for any of the debts of the paper, viz :- PRANOTS JACKSON, ED-ECND QUINCY, EDMUND JACKSON, and WENDELL

WM. LLOYD GARRISON. Editor.



J. B. YERRINTON & SON. Printers.

can be a compensation for taking part in the er

NO UNION WITH SLAVEHOLDERS

that aupports of alayery. We are the judges and energiables of the institution.

There is some excuse for communities, when, under a generous impulse, they exposes the cause of the oppressed in other States, and by force restors their rights; but skey are without

righteous goke. On this subject, our parames, is

We their children, at the end of half a o

PLANTING THE CONSTITUTION, SWEETED PROM SEES

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

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

perpetuated, if experience shall demonstrate that it

- William River Character and la soun court ser

can only continue through our participation in wrong doing. To this conviction the free States are tending

BOSTON, FRIDAY, OCTOBER 5, 1860. WHOLE NUMBER, 1554.

REFUGE OF OPPRESSION.

VOL. XXX. NO. 40.

HEAR MR. J. THOMAS STEVENSON! Extract of a speech made by Mr. J. Thomas Sterenson, of Boston, at the Bell-and-Everett State Con-rention held at Worcester, Sept. 12th :-

It is objected that the party which supports Bell and Everett are pro-elavery men. Whoever makes such a charge must know better hen he is guilty of its utterance. Whoever has enjoyed opportunities of knowing many of the men spoken of, must know that they are, and always have been, opposed to slavery in all its forms, whether it be the slavery of the black man to hi master who cares for him, or the slavery of the corrupts him. We all know that there is but one judgment here

on that subject, and that there is but one line of division which can be drawn. On one side of that line stands those who, sincere in their opposition to the extension of slavery, still feel and acknowledge. and are ready to be controlled by the obligations of the Constitution of our country; while on the other side of it stand those who are prepared to disregard or to break down all barriers in their pursuit of this

Everybody knows that the men who constitute the Union party here, always have looked upon slavery as a dreadful evil; but that it is an evil over which we of Massachusetts have no control. and for which no remedy is suggested, except poisoned taunts and criminations, which have had no other effect than to river fetters that were ready to he unbound, so that they may not be broken for

Whoever, therefore, whatever his purpose may be, deliberately declares that the party, which you o-day represent, is composed of ' pro-slavery men, any regitimate acceptation of the term, is either mothemaniac, or he means to deceive.

John Beil, of Tennessee, an exponent of pro-His record, which is open without a blot on it,

pots to sharne the allegation.

It is pisin that Maryland and Virginia, and probshly Kentucky, would have been rejoicing to-day as ine States in this Union, had it not been for cruel taunts and upbraidings and unjust denunciations which have formed the web and woof Northern abolitionism, and which have been mistaken at the South for expressions of Northern sen-

I would as soon taunt a Northern man for the crime of his father, which he could not have been accessory to, or for the backsliding of his son, over which he was shedding bitter tears as he offered up his prayers to God for his reformation, as I would ment a Southern fellow-citizen on account of the tistence of slavery in the communities in which his lot has been cast.

I would as soon jeer a Northern man for a perconal deformity, for which Heaven has vouches to remedy, as I would a Southern man for the down that is on him of a great social evil, for which no remedy has been devised; But Northern abolitionists have, by their joers

and taunts, interfered with the gradual operation of ioned, and if in the present exist nce of slavery be a sin against humanity and against God, that sin her mainly at the doors of peeudo-philanthropists, and ought to be a weight upon their hearts. Akin to these taunts and denunciations by indi-

siduals, and calculated to produce the same effect, is the passage by partisan legislatures of such laws as that known here by the name of the Personal Liberty Bill. That law ignores the fact that our civil freedom

is secured by a system, double but not complicated, of two distinct governments, each supreme in its own sphere, each limited in its powers by a written constitution. It ignores the fact that each inhabitant of Massachusetts, possesses rights, and is hable to duties, as one of the people of the United States, and that the allegiance which each of us owes to the government of the country in its sphere, is just as complete and just as obligatory as that which he owes to the government of the State in

The dome of the Capitol does not rest upon the pillars of the States. Its foundation is in the will and the loyalty of the people, irrespective of the

States in which they live.

The State has no more right to limit your allegiance to the general government, than any foreign power has to do the same thing. The people of Massachusetts are not nullifiers. Yet this law makes full allegiance to the United States, on the part of the individual, a crime in Massachusetts.

Every Republican has duties to be performed, as well as rights to be enjoyed, and one of the highest of those duties is to facilitate the enforcement of the laws; yet this statute threatens an infamous punishment to the citizen's support of the laws of

Tell it not in Gath! Publish it not in the streets of Askelon! that here, where Otis, and Quincy, and Hancock, and Adams were ready to devote their mighty energies for the establishment of this Union and the support of this Constitution, men should be found, with the same names perhaps, but moved by a widely different spirit, to put upon our statute, book a law, the only purpose of which is to nullify the one, and the only effect of which is to loosen

the bonds of the other.

What would John Adams have said, had any one told him in 1793 that a generation would not have passed over his honored grave, before the statutes of his own State would declare it to be a felony to aid in the execution of a law Congress enacted to carry out a plain provision of the Constitution of the

He would have cried out: ' Cease from your inand her women, too; and they are not capable of baring a progeny to do so base a thing as that.

And he would have said it in tones which would have petrified the bold prophet, as he stood before him, predicting only the realities of to-day.

What would John Haneock have done if such a stook him before him b vote had been sent into the Council chamber for his

He would have returned it to the House in which it originated, with this message: 'I withhold my approval from this bill, because I should be a traitor

The only difference between liberty and anarchy and only difference between liberty and anarchy consists in the enforcement of Lene; and yet the candidate of the Republican party, whose chief duty, if elected, would be to enforce the lawe—whose title would be 'Chief Executive Magistrate,' and who would not be permitted to enter upon his duties until be had held up his hand, and sworn before the people and his God that he will faithfully execute the lawe, talls us in a masse, which he execute the laws, tells us in a speech, which he totale after his nomination to those whose votes he hopes to receive, that he (going further even than the giddy separar) especially objects to our doctrine that the laws ought to be enforced, and denounces that doctrine as a heresy in a Republic, and as worthy only of the rule of despots and tyrants.

declarations as these, and run them out to their pose, to Mr. Stevenson's indignant hisses, legitimate and inevitable results, and they would no . But, as we are told for the ten thousand more vote to make a Governor of Mr. John A. the existence of a great party in the North with Andrew than they would vote for a distinct propo- no adherents in the South is dangerous. So is the sition so to alter our frame of Government that we should have a government of men, instead of a gov-

SELECTIONS.

J. THOMAS STEVENSON. We have read, with the utmost awe, and with a sad sense of our own wickedness, the doings of a Bell-Everett Convention, of the State description, held in Worcester, Massachusetts, on Wednesday last, the prime purpose of which appears to have been the conversion, by judicious severity, of the whole country to piety and patriotism. The weather was nasty; but when such good men are bent upon working the salvation of their erring brethren, by the wholesome chastisement of excommunication, you may open all the windows of heaven, but you cannot thus extinguish the mingled fires of wrath and pity. For a work of wide and wholesale virtue, there were the chosen laborers—these men who, according to the Hon. Thomas Colt, of Pittsfield. respectable and 'enthusiastic,' without caring for 'office' or 'distinction' - these men who, if we may credit the Hon. Osmyn Baker, of stand on the firm ground of settled Upon this momentous occasion, a ticket was nominated which few people will vote for; an address voted which few people will read; and the Hon. John H. Clifford telegraphed in a great trepidation, to entreat the Convention not to nominate him for Governor, which it kindly refrained from doing, Mr. Amos A. Lawrence being subsequently captured and compelled to stand. So much for the work of the Convention. Its diversion was to listen to a speech by the gentleman whose name adorns the beginning of this article. Mr. J. Thomas Stevenson, in eulogizing the party to which he happens at present to belong, felt obliged to say several of his sharpest things of that party to which we have the misery to be attached. And here, in the agony of of our chastisement, may we be permitted, by way of modest extenuation, to suggest that it is not our fault if the Everett-Bellmen have made a lucky hit in the market, and have bought up all the integrity. The supply of virtue in this world is limited; and ty hate Slavery. Then the South, he may be asin order that J. Thomas Stevenson, Esq., may be sured, does not love it, and will not act with it. If the perfect character that he is, at least five hundred the Northern Constitutional Unionities 'hate Slathern Constitutional Unionities 'hat Republicans must consent to be considered totally deprayed. With or without that consent, Mr. J. Thomas Stevenson has no better opinion of them, but regards them as 'senseless wranglers over pure garded as 'sectional,' we advise him not to repeat abstractions '-as 'steering by a weathercock, not by the fixed stars '-as 'wantonly inflicting wounds which are to fester into hate '-as ' mad-cap ex--as mere movers of 'civil discord.' Charles Sumner, in the opinion of J. Thomas, is 'a giddy Senator.' Mr. John A. Andrew will not administer the government according to 'the laws.' The Republicans are rascals; J. Thomas is not. That is the net purport of J. Thomas's speech. Mr.

at a blow or by a breath. He plainly said that profitable cultivation of the soil. there were too many 'time-servers' there, that the Many American and other travellers landing at Legislature was deficient in 'lawyers, doctors, and Kingkon have found the means of communication Legislature was deficient in 'lawyers, doctors, and ministers,' and that, in consequence of this, 'the so bad, and a journey through the island so difficult, statutes are not based on investigation and reflection.' In truth, no unlettered, unreasoning, and the half-crazy man-owner of South Carolina, ready in his cups to slay any infidel denying the Almighty to be a Pro-Slavery Deity; hating the Bay State, her churches, her schools, her commerce, as good men the most idle and deprayed are congregated there, hate irreligion and insolvency, could speak of her half so bitterly as does this her recreant son, to whom she has extended opportunities, which, judging by his head and his heart, he has utterly neglected.

There is something painful in the pertinacity with There is something painful in the pertinacity with which a few men in Massachusetts, whenever any contest may arise to which she is a party, instantly take the side of her opponent, and deal blows, which would be parricidal if they were but effective, at the

speech:—'Our religion is a failure. Our School-system is a failure. We breed in this State only system is a failure. We breed in this State only knaves and fools. We are incapable of maintainand, if he had done so, nobody would have doubted his sincerity. He is a disingenuous bird, after all. If instinct drives him to foul his own nest, he should

lic good and comfort, at once to emigrate.

But without the grace to do this, what does be do? Massachusetts and South Carolina have their differences; and in the adjustment or attempted adjustment of these, this Mr. Stevenson, with ineffishing energonity, leads his raluable support to South Carolina. He forgets all insults. He forgives all injuries. He merely rolls his eyes meekly upward, smiles andly but sweetly, and softly whispers, as beturns the other cheek: 'Hit me again! One more slap, for the sake of the blessed Union! Don't spare me, but save the Constitution! 'And this too, while South Carolina has upon her Statute Book a law aimed at the personal liberty of Massachusetts citizens, which her own Courts, as a well as those of the United States, have pronounced unconstitutional, and which she has only defended by lifegally ordering Mr. Samuel Hoar to harry from Oharleston, if he would ecope the indignities prepared for him. This is all as it should be. Nobody in Massachusetts has a right to be angry. The gagain! They break their plighted word, and repeated for him. This is all as it should be. Nobody in Massachusetts has a right to be angry. They shalf murder a Senator. 'Hit us again!' They break their plighted word, and repeated for him. This is all as it should be. Nobody in Massachusetts has a right to be angry. They shalf murder a Senator. 'Hit us again!' They break their plighted word, and repeated by the management, when placed more the direction of a competent and active attorney, including the place of the direction of a competent and active attorney, including the place of the direction of a competent and active attorney, including the place of the direction of a competent and active attorney, including the place of the direction of a competent and active attorney, including the place of the place of the place of the direction of a competent and active attorney, including the place of the pla

Let the people of Massachusetts ponder on wich ferent tastes, for which they must submit, we sup-But, as we are told for the ten thousandth time,

> lightning; so are the sea storms; so are many nat-ural powers and influences. If Mr. J. Thomas Stevenson would wash open his eyes, and take one honest look at the condition of public affairs, he would see that public exigencies create, and are not created by, parties. If there had been no bad legislation, there would have been no Republican party; and Mr. Stevenson knows as well as we do, and upon more than one occasion has said, that there has been bad legislation; and at the first Whig State Convention held in Massachusetts after the passage of the Nebraska bill, Mr. Stevenson, if we are not mistaken, was as indigmant as anybody. Nay, if our memory honestly serves us, he has been indignant in resolutions and speeches upon many occasions. As an active member of the Whig party, no man in the State did more than he to form that very public opinion which he now deplores. It is very ridiculous for an old Whig to talk as he does, as if people had no memories, as if public bodies kept no records, as if Massachusetts Legislatures, of which Mr. Stevenson was a member, never passed warm resolutions, as if he was not himself as thoroughly Anti-Slavery in speech and action as any Republican of the present time, until in a moment of miserable aspiration, Mr. Webster made a bad bargain, and threw Mr. Stevenson in as a make-weight. Now it appears that the people were in earnest, and meant what they said, while Mr. Edward Everett was pouring out insincere and hollow professions of regard, not for those who are now Republicans, but for Mr. William Lloyd Garrison, for Dr. Charles Follen, for the other chiefs of the ultra Abolition party; while Mr. J. Thomas Stevenson was lamenting the insults offered to John Quincy Adams in Washington; and while no Whig Convention, for State, District, or County, met without recording resolutions, good, solid, Whig resolutions, favorable to Freedom and hostile to Slavery. Speeches were well enough; resolutions did no harm; but honest action scares men of the Stevenson stamp into such folly as we have been considering. 'The existence of a great party in the North with no adherents in the South is dangerous,' quoth J. Thomas. What does be think of the existence of a great party in the South with no adherents in the North? with none that it cares for? He says that his parvery,' they pass at once into the category of 'sectionalism.' Mr. Stevenson's avowal was a slight mistake, and if he would not, nolens volens, be re-

THE LABOR QUESTION IN JAMAICA. No. II.

To the Editors of the Leeds Mercury :

GENTLEMEN, -In the letter I had the honor of addressing you a few days ago, I attempted to show that the unwillingness of free negroes to work on Summer's Senatorial chair 'would be more useful, plantations was not the chief cause of the depressed as well as eloquent, if empty,' and John A. Anstate of the island of Jamaica. I propose to-day to drew, when swearing to support the Constitution, consider the present condition of the Island, in order will do so with a mental reservation. Having thus that the public may more fully understand the diffifinished Messrs. Sumner and Andrew, those disreputualities connected with any attempt to restore its table and degraded characters, Mr. J. Thomas former prosperity, and to show that the cost of lastevenson annihilated the Massachusetts Legislature bor in this colony is not so high as to prevent a

The estates immediately around Kingston are amongst the most unfortunate in the colony. Some should never have been tried as cane land; and other have been abandoned from causes already mentioned would be parricidal if they were but enecure, as this knowledged, that a very large part of the bosom which nurtured them. Such men as this knowledged, that a very large part of the bosom which nurtured them. Such men as this knowledged, that a very large part of the bosom which nurtured them. Such men as this knowledged, that a very large part of the bush. I have attempted to account for this, and at a future time tempted to account for this, and at a future time to the contract of the possibility of bringing it once

Stevenson, in their bigotry, or their wounded self-love, do not see into what dangerous dilemmas their tempted to account for this, and at a future time crudely-conceived and carelessly-uttered diatribes may point out the possibility of bringing it once lead them. They arraign the intelligence and the morality of Massachusetts before the world. Mr.

J. Thomas Stevenson says substantially in this very estates producing sugar. Some of these are slowly speech:— Our religion is a failure. Our School-but steadily sinking into decay and ruin. The boiling house it dilamidated: the laborers are irregular ing house is dilapidated; the laborers are irregular in their work; the land is badly cleared and poorly knaves and fools. We are incapable of maintaining a respectable State Government. We are incapable of voting intelligibly and honestly for a President. We are incapable of electing a Senator fit to show himself in his seat. Two-thirds of the people of Massachusetts are insane or dishonest. So much for Massachusetts are insane or dishonest. So much for Massachusetts! Mr. Stevenson might just as well have said all this in so many words; often called to bear an expense of £630 per annum for management, £500 of which would be saved by and, if he had done so, nobody would have doubted a resident proprietor. Such an expense can easily a resident proprietor. Such an expense can easily be borne on large properties, but becomes a crushing

frankly own his infirmity, and consent, for the pub-lic good and comfort, at once to emigrate.

Whilst we may therefore expect to hear that Ja-But without the grace to do this, what does he maica proprietors are forced to sell or abandon more

prove incontestably that under proper management, connected with the Presidential election is upon us, and with adequate capital, estates may continue to but there is no alternative. It is a question of life flourish in this, unfortunate island.

On inquiry of several planters and other gentlemen well acquainted with the resources of January and the recorded sentiments of our purest statemen; (3.) Because ours is the church of their childhood and youth; (4.) Because it is no fitted in the control of their childhood and youth; (4.) Because it is no fitted in the control of their childhood and youth; (4.) Because ours is the church of their childhood and youth; (4.) Because it is no fitted in the control of their childhood and youth; (4.) Because it is not a sectional church, embiasoned as such on the very title page of its official publications.

These are good reasons, and we have felt it our duty to supply them with the ministry and instruments. Its functions are spiritual and the recorded sentiments of our purest statemen; (3.) Because our is the church of their childhood and youth; (4.) Because it is not a sectional church, embiasoned as such on the very title page of its official publications.

These are good reasons, and we have felt its our duty to supply them with the ministry and instruments. Its functions are spiritual and the recorded sentiments of our purest statemen; (3.) Because our is the church of their childhood and youth; (4.) Because it is not a sectional church, embiasoned as such on the course. replied, that from 10 to 20 per cent, might be count-

capabilities of the island in its present condition, produced by the depressed feeling of many residents, who, accustomed in years gone by to see a profusion of wealth, are so disheartened by the poverty and ruin around them as to discourage all hope of amending the fallen fortunes of the colony, unless the Home Government will either reimpose protective duties, or encourage so vast an immigration as go, under the Canalitation of our country, into any will more than supply the labor market. The other, that real difficulties, of no ordinary kind, do exist to the bringing back into cultivation tracts of land which already for some time have relapsed into the

As I mentioned in my last letter, in such districts, a real want of labor is felt. The negroes have left the valleys or sea coast where they were before located, and are either squatting or have purchased and on the hills.

I will briefly describe the condition of the nagro families which have left the cane-fields, and are now settled in the interior of the island. It is impossible in a few lines to give a fair and thorough description of their condition; but there are several works on the subject, to which your readers may refer. Some of these free negro villages are far from presenting a pleasing picture. Their huts are dirty and badly built, the inhabitants degraded and vicious, fulling back into some of the worst superstitions of Africa. The vices of slavery have not been removed by freedom, as shey have received but little nstruction, and the example of the few Europeans in their neighborhood has not improved their moral sensibility. They are idle and wretched, and the rate of mortality is high amongst them. Marriage, as in the time of slavery, is but lightly regarded.

These I believe might be tempted by good cottages, regular wages, and kind treatment, to return to the cane-fields; but it would require good management and a judicious and forbearing manner. If left for many years without European influence, they will, I fear, fall into as low a position as some of the orst tribes of Africa.

But a far larger number of hill villagers are the cry reverse. Where a good and earnest clergyman missionary has been working amongst them, where schools have been established and the European influence has been moral, these negro villages may compare for cleanliness and a general air of comfort with our English hamlets. The cottages,

tures adorn the walls. The richer and more in-dustrious possess land of their own, and often employ several laborers. They grow provisions, yams, and other bread kinds, which are sold at the neighboring market, and are often carried considerable. It is happens, sir, that I am able to give you the views of our church in Maryland at a somewhat later period. In 1818 Town; and in that district one man, who had been born a slave, raised on his own land no less than one

hundred barrels of sugar in the year.

I think there is hardly a more pleasing sight to be found out of England than one of these villages. on a Sunday morning,—the pretty white cottages, nestled in their groves of palm and cocoa nut, with their gardens of plantains and banana, fragrant with the most beautiful tropical flowers, sending forth a crowd of well-dressed, orderly, and happy people, quietly wending their way to the chapel, (built at their own expense,) on the neighboring hill. To see a congregation of 800 or 1,000 attentive and intelligent listeners, and to see the affection with which they regard the European minister, whom in some cases they, though poor, entirely when it is remembered that these men and women

were either themselves slaves, or are the children of slaves, who during slavery hardly ever attended a place of worship, and were even punished for so do-ng, one feels almost a righteous indignation on hearing emancipation pronounced a failure, and the con-fition of Jamaica held up as a disgrace to England. I venture to say that the most degraded of the free

citizens, under the Constitution, to be protected, or are they held at the pleasure of the mob?

The history of the 'people called Methodists' is not unfamiliar to you, for it is part of the history of the country. We have been among the pioneers of civilization and Christianity. Our clergy have been among the first in the wilderness. They have not waited until roads were made, bridges built, house creeted, and disabilities removed. They have gone with the woodsman, they have camped with the hunter, careched out the cabin of the rountter, followed the hardy minors of the Pacific into their calculations.

W TEXT

1. The Methodist Episcopal Church is no po-itical organization. Its functions are spiritual and ecclesiastical. Men of all political shades are in its ed upon.

Why, then, (it may be asked.) do not men embark their capital in so hopeful a field? This may be accounted for by two opposite facts,—the one, that a such, nor display the names of any candidates at the head of their columns. Thus far, our people have been consolidated into one political organization.

tion, for no denominational interest has dem 2. We have been a loyal people. We have bowed to the majesty of law, both Federal and State. We have counseled no resistance to unjust laws. There is nothing in our doctrines or disci-

go, under the Constitution of our country, into any part of our domain. We claim the right of free speech and free printing. We claim—mark, Mr. President. I do not say we ask, we solicit; no, sir, we demand—equal rights and privileges with other denominations. If our people violate any law, let them be fairly tried, condemned and punished. Give them an impartial jury, an unbribed judge, and compared coupsel.

4. It cannot have escaped your attention, sir, that Mothodism was early remarkably successful in the Southern States, but possibly you may not have observed that it was thus successful as a decided and uncompromising anti-slavery church. The present anti-slavery tone of our Discipline and literature is no new utterance. Our fathers spoke warmer words than we, and the warmest came from slave Territory. You will be struck, sir, with the remarkable agreement of their words with those of Washington, Jefferson, Madison, and Franklin, and, if mistake not, your own earlier spoken or written sentiments. It was know everywhere that John sentiments. was know everywhere that John Wesley abhorred slavery; that he denounced the slave trade as the 'sum of all villanies,' and slavery as a 'complicated crime;' and yet Southern conferences were organized under his direct super vision. In 1780, a conference held, not in Boston or even New York, but in Baltimore, on slave soil, said: 'Slavery is contrary to the law of man and nature, and hurtful to society-contrary to the dictates of conscience and pure religion. You will be told that our church has become abolitionized. Open our Discipline, and read it. It says nothing stronger than was said by that Southern conference in 1780. In 1784, Baltimore again spoke, saying: "We view it (elavery) as contrary to the golden law of God, . . . the inalienable rights of mankind, as well as every principle of the Revolution,"

These are mere specimen quotations, but they exmay compare for cleanliness and a general air of comfort with our English hamlets. The cottages, constantly the property of the occupier, are well built, with three or four rooms, the sitting room neatly furnished, and not unfrequently pictures adorn the walls. The richer and more inno interference with State laws. We stand upon the same platform, and hold similar views.

boring market, and are often carried considerable later period. In 1818, a minister preached a ser-distances to supply those who are working in the mon in Washington county, in which were some cane fields or at some sea-port. Others grow that an accuracy of the mother had been a slave,) had just realized at the time of my visit £140 for the produce of their fields, worked by their own hands the trial was held in Frederick, in March, 1819.

The senior counsel for the supreme Court of the Supreme Court of the sugar cane, but the rude manner of preparing it both diminishes the quantity and lowers the quality of the sugar; but I have seen very fair sugar for exportation, raised on land in the hills near Maroon Town; and in that district one man, who had been seen to the condensed to the Church the law bearing on slavery, which may be thus condensed. A requisition upon such as unite with the church slaves to emancipate their slaves. (3.) Forbidding any slaveholder to be a travelling preacher. (4.) Forbidding the sales of slaves, or their purchase, except for purposes of emancipation. (5.) Admonishing slaves to obedience and industry.

These were read in a Maryland court, to a Maryland in the sales of the sales

land jury, in the presence of a Maryland judge, and the position boldly argued, that there was nothing in them contrary to the peace and safety of the State. The accused was acquitted. Mr. Taney said of the Methodists living under these rules, that they equalled any other people in their moral de-portment, and in their habits of obedience to the laws.' He also said:—

No man can be prosecuted for preaching the articles of his religious creed, unless, indeed, his doctrine is immoral, and calculated to distorb the peace and order of society; and subjects of national peace and order of society; and subjects or national policy may at all times be freely and fully discussed in the pulpit or elsewhere, without limitation or restraint.

It is well known that the gradual and peaceful abolition of slavery in these States is one of the objects which the Methodist society have I venture to say that the most degraded of the free negroes are morally and socially in a better position now than they were as slaves, and that the great proportion of the black population in Jamasica are both happier and far more enlightened than negro slaves have ever been in any part of the world.

I remain, Gentlemen, yours obediently.

ERNEST NOEL.

November 27th, 1859.

TO THE PRESIDENT OF THE UNITED STATES.

Hon. James Buchanan,

President of the United States:

one of the objects which the Methodist society have steadily in view.

There is no law that forbids us to speak of slavery as we think of it. Any man has a right to publish his opinions on that subject of national concern, and may be freely discussed. Mr. Gruber (the defendant) did quote the language of our great act of national independence, and insisted on the principles contained in that venerated instrument. He did rebuke those masters who, in the exercise of power, are deaf to the calls of humanity; and he warned them of the evils they might bring upon themselves. He did speak with abhorrence of those reptiles who live by trading in human flesh, and enrich themselves by tearing the

Hon. James Buchanan,

President of the United States:

Sir.—There are times when the humblest citizen may and should approach the Chief Magistrate with his cause. Such is the present; and I address you, not seeking any office, nor interfering with the ordinary questions which are thrust upon your attention. I write as a member, a minister, an officer of the Methodist Episcopal Church

You, sir, are a 'public functionary,' charged with the highest responsibilities and the weightiest daties. The matters I design to lay before Your Excellency affect the life, the liberty, the property of our people. They affect their rights in the new States and Territories; they affect the destinies of this country; for they must lead to the practical solution of this question,—Are the rights of the citizens, under the Constitution, to be protected, or are they held at the pleasure of the moo?

The history of the 'people called Methodists' is not unfamiliar to you, for it, is part of the history of the country. We have been among the pioneers of civilization and Christianity. Our clergy have been among the first in the wilderness. They have not walted until roads were made, bridges built,

John S. Land M. S. Committee and S. There are many persons residing in the slave States who prefer ber discipline and uninistry to those of the Methodist Episcopal Church Bouth House Jo as, (1.) Because they have a constitutional right for each perference; (2.) Because they think our discipline accords with holy Scripture, with our

tions of their preference. We have invaded no civil rights, have incited no revolt, stirred no sedition. We claim for them the right to prefer us -we claim the right to supply them.

II. What treatment have we received?

Sir, the civilized world has been shocked by the story of the abominations perpetrated by the Druses upon the nominal Christians in Syria, and the cruel dicts which have disgraced the government of Rome, with its clerical head. I am not sure but a chapter of history almost as shocking and harbarou must be written by the historian of Methodism? Our people are under a reign of terror in some por tions of the Southeast and Southwest, From dif-ferent quarters in Virginia, Maryland and Delaware, they have received threats of violence to be inflieted unless there shall be a withdrawal from our church. The mail matter of our members is opened -postmasters claim the authority to break the seals, and degrade themselves into pro-slavery spies! Mr. Buchanan, have you or your Cabinet demanded or sanctioned this far-reaching system of government espionage? Is your Postmaster-General simply or principally the chief of a vast detective force? We of the North support the postal service, and we wish to know something of its character.

The most high-handed outrages have been perpetrated in the Southwest. There violence has been

repeatedly employed, and our people basely mur-dered. In Missouri, bands of ruffians baye interfered with our services, have committed outrages upon our ministers, which hurried them to the grave, while the red hand of murder drenched with blood the grey locks of a venerable man, loved by all who knew him, whose crime was a warm attach-ment to the Methodist Episcopal Church. The high-handed enormities inflicted upon the

ninistry and membership of our church in Kansas need not be re-stated—they have passed into his-

In Texas, Bishop Janes was holding a conference. No man's rights had been invaded ; no nsurrection had been preached; no slave had been incited to revolt. In that conference, there were, no doubt, some who voted for James Bu President of the United States. Yet, sir, those men, with their wives, and shildren, and friends, were surrounded on God's holy day, while in the house of worship, by an armed mob, who demanded an instant and unconditional abandonment of their position! Mr. President, that outrage was perpetrated since you have been our chief executive! What barm had they done? Had they lost the character of American citizens, or is the nation which can resent the outrages of Greytown or Para-Later still has come the word that in Northern Texas, a panic similar to that of Harper's Ferry

has been created. Mobocracy has triumphed over law. Men suspected, have been seized and executed. Among the victims of reckless slaughter we read

the name of Bewley. I knew that man. He was nessee. He was no abolitionist, though an anti-slavery man of the Washington and Jefferson school. Modest and peaceful, he never asserted all the rights mentioned by the author of the Dred Scott decision, quoted above, nor was he accustomed to speak such words as Mr. Taney announced himself prepared to utter in the old court-house in Frederick. He was twice chosen a delegate to our highest exclusional council, and was esteemed for his unobtrusive but

genuine piety.

A large family, one of which was a blind girly was dependent upon him. Yet, without a fair-trial, without a sworn jury without council, without forms of law, this brave man, this good gray-haired man is murdered by a mob!. Tell not this country that American edizenship is a prouder boast than Roman! We left the Methodist Episco pal Church, who refuse a sectional affir, are compelled to say it is a cleat, a sham, something we pay dearly for, but which brings us no protec-tion. Have we, the million of Methodists in this country, no rights which Southern slave-breeders and slave-drivers are bound to respect?

III. What we demand of our country. 1. We insist upon protection in the exercise of our constitutional rights - liberty of conscience. peech and press.

2. We insist upon it that our recorded sentiments

our constitutional rights — liberty of conscience, speech and press.

2. We insist upon it that our recorded sentiments on the subject of slavery shall not work a practical forfeiture of our citizenship. Why this singling out of the Methodist Episcopal Church? Others have borne a strong testimony against the oril—why this war upon us?

3. We demand the protection of the courts. If any of our people offend the majesty of the law, let there be a full, fair and impartial trial, and we will be content. We bow to the laws. If unjust and oppressive, we will attempt in all lawful ways to secure their repeal. It becomes, sir, a question just now of deep interest—Does membership on the Methodist Episcopal Church expose to death at the hands of an uniformed mo? Are we to be hunted like wild beasts? Is our blood to be shed like water to appease the insatiable Moloch of slavery?

I must add, sir, that at this time the question, Can our brethren be protected? is assuming a grave importance. We are in the midst of the arcitement preceding the presidential election, intensified by the character of the questions at issue. Herotofers we have been divided in our votes. Our clergy have been of different parties, and so have been our laity. The church periodicale, with a circulation told by hundreds of thomands, have been sinnt when the questions of platforms and candidates have been sayed. Thus should it be. God forbid that the day shall come when our leading religious denominations shall stand as integers in the computation of political parties?

But, air, appression makeths wise manned. The murder of Bewley has startled us, and the question begins to run through our million of membership. Can an Administration be found which will greefer the rights of conscience and the freedom of worthey? I deprecate the existence of such a state of things, but we are not responsible. We love our brethren, and cannot consent to see them slaughtered by gauge of desperadoes without feeling, without determining solemnly on our threes, and certain

on white the state of the state

NEWFORT, Ky., June 18th, 1860, of the Cleveland Herald: DEAR Sus,—I have just received a paragraph that a friend of mine in Weymouth, Ohio, says was cut from your paper, heading the card of C. M. Clay, in which he recalls his recommendations of me to the friends of liberal opinions, do., thus:—

The following card from Mr. Clay explains itself. So far as the Herald is concerned, we were, two or three years since, led to distrust the moral character of Mr. Balley, and therefore have refrained from com-mending him or his paper."

Now, sir, why you consider that the 'card from Mr. Clay explains itself,' I do not know, nor do I know why you 'were, two or three years since, led to distrust the moral character of Mr. Bailey.' Your article seems to show a desire to coincide with Mr. Clay at all hazards, as though he could CREATE
by his smile, or pastrior by his frown, and that the
Herald was subject to his power. I trust it may
never be my misfortune to direct my pen (in the dark) against any one laboring in the common or of human freedom, or in any other good cause. I did not unite with Mr. Clay in denouncing. Free State men of Berea as 'radical Abolitions

to see myself from harm, or him from expulsion.
Would you consider me immoral for this? If they
were radical, they had a right to express their radiwere restrict, they had a right to express their radical sentiments, and be protected in those rights. They asked nothing more—they transgressed no law.

I could not 'back down' from my Free State platform, as Mr. Clay desired; although many did so, outwardly, for the sake of remaining in the State; others left, rather than sacrifice their principles; but scores of Free State men yet remain, as out-spoken as myself, determined to advocate the freedom of Kentucky and the downfall of alayers.

I hope yet to learn that your caption was a hasty dash of the pen, as it must have been with Mr. Clay; for I cannot think he would, thoughtfully, aim to destroy a FREE PRESS, which he himself was not able to maintain upon Kentucky soil. The mob destroyed about \$3,000 worth of my

The mob destroyed about \$3,000 worth of my type, machinery, &c., and I am now crushed and needy; but, if health is spared me, I shall rise from this stroke of despotism, and again publish the Free South in Newport, Kentucky. I speak not only for my own freedom and elevation, but for thousands of fellow-citizens, who are equally poor and downcast with myself, and upon whom the tongue of slander seldom rests, or the plottings of an overbearing oligarchy ceases to torment. We only ask for the same freedom here that you and yours enjoy upon the Erie shore of free Ohio—shall we not have it? Must we, the poor laboring men of Kentucky, no contend for what you claim to be just and right in Ohio? I think you will say yea! And, trusting you will saffer me to be heard through the Herald, while the heel of despotism is yet upon me, I sub-scribe myself your friend and co-advocate of PREE-WM. S. BAILEY.

J. G. HANSON'S REPLY TO CASSIUS M. CLAY'S APreal.—I told Mr. Clay, as he has stated in his 'Appeal,' that I did not blame him for differing with me politically. Neither do I blame him or any one else who declines to stand by me, if by that he means to use his powers not to aid in the propagation of any creed or theory I may hold.

But I do blame Mr. Clay for his willingness to

surrender in my person God-given rights and con-stitutional liberty. Mr. Clay boasts that he stands on the Constitution and the Laws. The Constitusion says, 'No person shall be deprived of life, lib-orty or property without due present of law.' In the constitutional provision—but told me to leave my native State and business, and go into exile. that he and his friends might not be disturbed.

In my hour of greatest peril, when he should nave been a father, friend and counsellor to me in my youth, he left his home, twenty miles distant, and came to my maintain. and came to my neighbors-for whose benefit I had left a higher civilization that I might do them and their children good, and at whose entreaties I had prolonged my stay week after week—and told these,

In thinking of this conduct on the part of him who has been called 'The gallant Kentuckian,' I cannot but exclaim, Oh! horrid cruelty!

How different this from the conduct of citizens in Jackson County, as shown by the following letter

McKen, Jackson Co., Ky., March 29th, 1860. 'MR. JOHN HANSON:—Dear Sir,—We cordially invite you to come to Jackson County, and bring your mill fixtures, and we pledge our lives. our property, and our sacred honor to stand by and defend you in your constitutional right against all lawless mobs.'

But I blame Mr. Clay for being, what he show himself to be, 'one of the worst enemies of true liberty.' For he says, 'I regard him as the worst enemy of true liberty, who acquiesces in any usur-pation, on the part of any man or set of men, of the he says, 'I told G. W. Maupin, who was one of the revolutionary Committee, that I (Clay) should not interfere with their action, if they confined them-selves to the expulsion of the Radicals'—thus ac-quiescing in our expulsion, and thus, according to his own showing, proving himself to be 'one of the worst enemies of true liberty.'

J. G. HANSON.

REPUBLICANS BANISHED FROM MADISON COUNTY .-Cassius M. Clay has made repeated boasts that he would stand by and protect Republicans, but that he would stand by and protect Republicans, but that he would give no aid or comfort to the radical Abolitionists. If Madison County is really such a dangerous place as has been represented, we hope no Republican will feel emboldened by this promise of protection to go there, and avow Republican principles.

Of the ninety-seven who have been driven out of

Madison County, only two pretended to hold to the doctrine of the radical Abolitionists—all the rest were Republicans, and nothing else. And notwith-standing the much vaunted boast of Mr. Clay that as would protect Republicans, we have not yet heard of his making common cause with any one of this party who had been ordered to leave.—World

The mobbites here, after having destroyed our of-fice, on hearing that C. M. Clay had been forced to back down' from his former position to retain his residence in Madison, swore that 'the Boys of Campbell had as good pluck as the Madison Boys, and that 'by G-d we should leave the State, or do the same thing,' ('back down.') After which, much additional ferocity was displayed by the mobbites here against us, and threats were made that we should leave the State, 'dead or alive.' Twice we were shot at through our window in the night the balls passing near us but without effect, renderi necessary to make additional preparation for elence, which was done at much cost. Prowlsell-defence, which was done at much cost. Prowling rowdies were about our house weekly in the night time for months, but failed to accomplish any serious act of violence, save to harass and torment.

The Cincinnati Gazette, in speaking of the Newport mob, says :--

If these gentlemen (the mobbites) expect to put of these gentlemen (the mobbites) expect to put down newspapers which don't happen to suit them in this way, they will find they have undertaken a contract whose magnitude will increase from year to year. If the "peculiar institution" can't stand the legitimate "liberty of the press," then they may as well set it down as a "foregone conclusion" that the "peculiar institution" must give way. The day is past when freedom of opinion and expression can be long tent down by a mob however re-The day is past when freedom of opinion and expression can be long kept down by a mob, however respectable. It is a disgraceful affair to all engaged in it, and the citizens of Newport who do not countenance it should relieve themselves of the stigma thus east upon their city, by a public repudiation of all responsibility for, or sympathy with, the participators in this high-handed outrage.

Charles Stricker.—This gentleman was one of the 'prominent men' engaged with the mob in de-stroying our office, and on Monday, 5th inst., he was a candidate for the office of Sheriff of Campbell

stroying our office, and on Monday, 5th inst., he was a candidate for the office of Sheriff of Campbell County against Mr. James Rardin, who, though an inexperienced man in any official matters, beat him over five hundred rotes, even by sice near voting.

It is reported that Mr. Stricker stated, some time after the mob, that, if any one would furnish him a rope, he would put it round our neck, drag us to the river, and throw us in. This, in connection with the mobbing, does not seem to have added any strength to his popularity, but (considering his former vote) lost him from one thousand to fifteen kendred friends.

We are glad to see that the citizens of Campbell prefer a Sheriff who would anstain the laws and preserve order, to one who would units with a mob in disregard of both.

White Transfer County

To the Friends of Friends in the South—is the North—Evert Where—Do you amotion our position and firmness in the great cause of American freedom? Is not 'eternal vigilance the price of liberty'? If all Friendstramment run away at the bid ding of Slaveholding propagators, or crosses is silence at their feet, what will become of Kentnety silence at their feet, what will become of Kentneky? Would not her rulers become ashamed of their measure of ruling? Vice President Breekinridge could hoast no more in waxa Ouro about Kentnekians tolegating a Free State press in Newport. And when asked by what right he, as a politician from a term and feather State, expected the privilege of speaking in Ohio as a pro-slavery man, he could not respond and eay that Kentnekians and citizens of Ohio were permitted to advocate Free State centiments in Kentneky, and that hence the opposite sentiment might be tolegated in Ohio. If Me. Benchest permitted to advocate Free State continents in Ken-tucky, and that hence the opposite sentiment might be tolerated in Ohio. If Mr. Breekinridge consid-ered it an honor to tolerate the freedom of speech, may not the citizens of Newport also and the State

at large?
Then, if we are right in maintaining the freedom. of speech and the liberty of the press upon Southern soil, let the friends of liberty step forward and help to sustain us. Our cause is the cause of the people of America—the perpetuation of a free representa-tive government, and the Union of the States.

Will the levers of freedom let us know that they

are with us in this expensive and fearful struggle, and will they help us to give vent to a mobbed-down, smothered and suppressed sentiment?

and thirty odd citizens of Newport have given their names to express publicly their sentiments with regard to ourself, and the action of the mob that destroyed our type and presses last fall. Such an expression of sentiment against mobs does honor to the good people of Newport at home and abroad. And should our citizens call a public meeting, as the Cin-cinnati Gazette advised, soon after the outrage, it would do still more to rid Newport of the odium cast upon her by that overbearing act .- ' The Free South,' of August 20th.

THE EPISCOPALIANS AND THE SLAVE TRADE.

We print in another part of this morning's paper the sound, forcible, and modest speech which Mr. John Jay was at length enabled to make before the Episcopal Convention on Thursday evening. Com-pelled in the morning by the enforcement of a point of order to forego the statement of reasons which impelled him to bring the subject of the Foreign Slave Trade before the Convention, he availed him self in the evening of the ruling of the Chair to present those reasons at length. The action asked for by him was little more than a declaration on the part of the Convention that the Church regarded the Slave Trade as a crime. There was certainly nothing unreasonable in such a proposition, and it was urged on the ground that the Slave Trade had been illegally revived within the jurisdiction of the Convention, and that its permanent re-establishment was advocated under the plea of Christian benevo-lence, and was claimed to be cantioned by the doc-trines of the Bishops and Clergy of the South; that the Church from the time of St. Cyprian down to the Christian Council of Lendon in 1102, had condemned the trade; that the last Council had abolished the traffic in England by a brief mandate; and that a reaffirmation of that canon by the Church here would put the Church in her true position, would purify public opinion, and leave the Slave Trade in its naked infamy, a thing to be executed by every honest man. A request so moderate as this, respectfully and earnestly made on behalf of the hundreds of thousands of the poor victims of this trade, was received in a manner unworthy of any body of Christian men. Instead of recognizing the gravity of the question, and listening composedly to the arguments to be advanced, they resented this attack upon the Slave Trade, as if the members had s personal interest in keeping silence upon the sub-ect. The most absurd points of order were put forth with learned assumption, but without the slightest regard to Parliamentary rules, constitutional rights, or Parliamentary courtesy. Reverend gentlemen sprang to their feet, and, with fierce gesticulation and excited speech, attempted to silence the gentleman who had the floor. Insolent attempts of even gray-haired men were made to bully the Chair into a reversal of his decision; and the speaker was again and again interrupted when declared by the Bishop to be in order. And when these at-tempts to get rid of the subject failed, they were succeeded by a stampede of angry men from the Church, shuffling down the aisles of what they pro-fees to consider a holy place with intentional tumult young and old, Clergy and Laity, uniting to turn what the Prayer-Book calls 'the Council of the Church here assembled in God's name and presence into a disorderly meeting, by conduct more befitting an excited political caucus than a religious assembly. took the chair) moved that the Convention adjourn The gentle presence of the Bishop, exercising a mild sine die, after the reading of the minutes and the but firm and impartial authority, feeling evidently usual religious exercises.

This motion was accorded by three or four, and nis flock, and urging them by look and voice to silence and decency, and the dignity of the speaker himself, were the only redeeming features of this

melancholy spectacle.

The Convention has adjourned, and if the diocesan Slave Trade shall flourish under its protecting silenge this year, as it did last, the members who, to shield the trade from rebuke, voted down every proposition to condemn it, may see the result of their labors in the reports of the daily journals. On the very day that the Episcopal Church of this diocese refused to utter a cor demnation of this unhallowed trade, it is announced that two New York slavers had been seized, with 1,500 slaves on board, in foreign waters

We know on what plea these gentleman half de-ceive themselves into the belief that it is not their business to condemn the trade; but they cannot long delude themselves in the face of facts with ac groundless an excess. To stop the trade, to strengthen the palsied hands of the Federal authorities, to purify public opinion, to make the Church, as it ught to be, the standard of truth and the shield o the oppressed, they had only to speak the word. Then their consciences would have been clear. They have permitted the opportunity to escape them. But when these honorable and reverend men awaken, as they some time will, from their delusion, they will realize the awful responsibility they have acsumed. The time may come when they will remember with regret their cowardly and criminal silence, and will shrink from contemplating their work. The voice of conscience may then sternly declare to each of them, in tones to which they must listen. Thou art the man.'-N. Y. Tribune, Sept. 29th.

The following is the resolution offered by John Jay, Esq. to the Episcopal Diocesan Convention at New York :-

Africa, and this Convention feels a strong interest in the success of the said Mission as the means for the ng in the diocese of New York are engaged in sendng vessels to the Western Coast of Africa with the said trade will interfere materially with the said Mis-sion, and that a belief on the part of the Africans that

During the delivery of his dispositionate but cogent speech, Mr. Iny was frequently interrupted by the raising of points of order, which the Bishop uniformly decided in Mr. Juy's invor. Rev. Dr. Visites appeared to Mr. Juy to withdraw his revolution! This Mr. Juy distinctly declined to do. Boy. Mr. Leonard then

Diocese, in refusing to refer a petition there present praying an inquiry into 'the duty of the Convent touching the prosecution of the African Slave Tr from the port of New York, within the limits jurisdiction of the diocese,' has excited much rem

Even the Bejacopal Convention there is quite pre-pared not merely to justify "men-stealers." but to add the weight of its authority to their hideous cause. And, Whereas, Sush an interpretation of the action of the said Convention, from so respectable a source, is calculated, if uncontradicted by this body, not simply to bring represch and odium on the Protestant Epis-copal Church in the United States, and to give a great immune to immedite and infidality has copal Church in the United States, and to give a great re with us in this expensive and fearful struggle, and will they help us to give vent to a mobbed-down, mothered and suppressed sentiment?

COMMENDATION.—It will be seen that two hundred and thirty odd citizens of Newport have given their asid trade in their fellow-creatures. Therefore, aside to express publicly their sentiments with re-

Resolved, That this Convention, for the purpose of preventing all such misapprehension and evil consequences, doth hereby unanimously declare that, so far from approving or tolerating the said trade, or regarding it as one that may be innocently prosecuted under any circumstances whatsoever, doth reprobate and condemn the buying and selling of human beings, or the holding of them in slavery after they have been so bought and sold, as contrary to the doctrines of the Church and to the World of God, and as constituting a very fearful and wicked crime. And this Convention doth call upon all members of the Church in this diocese, by the authority of the Church and in the name of God, to set their face against all traffic in humans of God, to set their face against all traffic in humans. name of God, to set their face against all traffic in hu man beings—to remember that the victims of said trade, and all human beings whatsoever, are equally with themselves, the children of Our Father who is in Heaven, and that if they fail to do unto these, their brethren, as they would be done by, and continue to make merchandise of the sons of God, they may just-ly fear His wrath, which of old He visited on those ho, in the words of Scripture, dealt in 'slaves and

Mr. SILKMAN had not proceeded far when he wa called to order by Mr. WEAVER, of Fordham. Mr. WEAVER said this was not the place and time to legislate upon slavery; it was their duty to consider matters of the Church. (!!)

A delegate from his left also called Mr. Silkhan

to order, and the ground was that this subject had been considered and already acted upon by the present Convention, and that by one of the resolution

of order, it could not be reproduced.

Mr. Silkman was about proceeding with the reading, but Mr. Whaver insisted on his point of order.

Calls of 'order' came from nearly all parts of the Church.

The CHAIR (temporarily occupied by Dr. CREIGHTON) was undecided and hesitated, during which Mr. Silkman again read on, but was, in consequence of repeated calls for order and confusion, interrupted by the CHAIR. The CHAIRMAN still hesitated, and said he was not prepared to say Mr. SILKHAN was out of order. Dr. VINTON's point of order, which was quite en-

ergetically stated, represented that it was not necessary, in offering a resolution, to read what the London Christian Observer had said or written. The CHAIR here decided Mr. SILKHAN to be in or-

Mr. EIGENBRODT appealed from the decision of the

CHAIR.

Mr. SILKMAN hoped the gentlemen would hear the resolution read before voting as to its merits.

A vote was taken, and the majority seemed to go with the Chair, in favor of allowing the resolution

o be read.

Mr. Sileman presuming that the Chair had pro nounced in his favor as to the majority, again reumed the reading of the resolution.

A division was called for, but the CHAIRMAN re-

quested the vote to be repeated, which was done.
Division was again called for. The Charman,
however, decided that he was not sustained, and Mr. SHEMAN was therefore compelled to sit down.

A division on this last vote was now called for by several gentlemen of the other side, while (some

saying 'adjourn till evening,' and others saying, 'the subject will then come up again,' 'better adjourn sine die,') Dr. VINTON at the same time (Bishop Potter here

carried by a large majority.

Mr. Silkman said be would move a reconsider

Dr. Vinyon, turning to Mr. S., said, did you vote in the affirmative? Mr. S. replied he did. The motion to reconsider was seconded by several persons,

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, OCTOBER 5, 1860.

A NEW METHOD OF ABOLISHING SLAVE-

RY, BY 'INORGANIC FORCES'! We have received a pamphlet, entitled 'Ixongan-FORCES ORDAINED TO SUPERSEDE HUMAN SLAVERY. By Thomas Ewbank, Author of "Hydraulics and Mechanics." "The World a Workshop," "Thoughts on Matter and Porce," &c. New York: William Everdell S Cons, 104 Pulton street. 1860."

This essay, -originally read before the American Ethnological Society, -consists of

I. Thoughts on Slavery, irrespective of its political and moral relations; and II. On the plenitude of the earth's store of cheap

inorganic forces for superseding it, and meeting at every stage of progressive civilization fresh demands for agricultural and mechanical motors.

To treat of Slavery 'irrespective of its political and moral relations,' is to treat of the body without the Whereas, The Protestant Episcopal Church in the soul; for when these are ignored, Slavery is simply United States have, through their Board of Foreign a part of the physical or mechanical phenomena of Missions, established various missions on the cust of the world, subject only to the laws which covern the world, subject only to the laws which govern these phenomena. Hence, we are not surprised to conversion of Africa to the principles and practices of find in this essay,—which contains some valuable Christianity. And whereas, it has been made to appear to this Convention that a class of persons resid- of reasoning which indicates a confusion of ideas. of reasoning which indicates a confusion of ideas Thus, the radical anti-slavery sentiment is expressed view of kidnapping and seducing to alavery large numbers of the said people; and it is publicly pretended and asserted that the doctrine of Christianity in the scale of humanity masses of them may be. in the scale of humanity masses of them may be'; justifies and approves of the enslaving of men, women and children, and reducing them to the condition of yet this is preceded by the assertion, that 'natural juschattels; and there is good reason to believe that the cent anywhere, can only be so in climes congenial sion, and that a cener on the part of the Africans that those who engage in the African Slave Trade are those who engage in the Africans so believing to py 'natural justice' for one moment, and an absurdembrace Christianity, and lead them to reject with ity if negroes 'should be recognized and treated as soon and indignation the teachings of our missions.' Then, the doctrine is laid down; that 'human Resolved. That this Convention, in order to prevent all misspprehension in regard to the position of the Church in this Diocese on the subject of the Slave Trade, do hereby declare and announce that the Convention do atterfy reject the dottrine that men may be lawfully kidnapped and held in slavery by any other person, and do utterfy condemn the said practice as a great sin against God said man. And do adopt, in regard thereto, the words of St. Oyprian, in writing to the Bishop of Numidia: 'Both religion and humanity make it a duty for us to work for the deliverance of the captive. ' It is Jesus Christ, himself, of whom we ought to consider in our captive brother. It is Him whom we should deliver from aptivity—Him who bein delivered as from death.'

During the delivery of his dispanies to the same and announce that the Convention of the Course, takes it out of the category of human responsibility! This effected, we are next completely told, 'that it is intended to accomplish a wise and beneficent purpose, and to be mutually advantageous to enslavers and enslaved, cannot be questioned'! Why, then, should there be any controversy with it? And why this easay to show that 'inorganie forces are ordained to supersede human lawery'?

With such a shuffling morality, the author neutrally intimates that he has 'no faith in the extinction of allowery by moral sussion or neutral states.

With such a shuffling morality, the author naturally intimates that he has 'no faith in the extinction of alarery by moral sussion or penal statutes." Of source not I 'There are moral disease,' he says, which yield only to physical remedies. By overlooking this fact, wast amounts of philanthropy are expended to little purpose. The trade in ardent spirits, also, wine, tobasco, optuse, and all kindred things has not been diminished by temperator crusades."

ng the application of inanimate for

sought to take the slave from his work, but simply to make him a free workman. Be it so. That may be partially carried out. It cannot become general, till the material world, of the human body, and of the moral organs everywhere preponders over the smimal ones (!) We think not then, were even that to come to pass. This is a most ridiculous assumption is corroborated by the immortality of the soul, and by tion, unwarranted by the facts of human nature, unsupported by any historical evidence. The abolition- show what were the necessary characteristics of the late, in proposing to substitute free labor for slave is. rule which seemed thus indispensable for the due bor by the emancipation of those in bondage, are gegulation of the voluntary will. guided by the law of physical productiveness as much as by a sound moral philosophy. They overlook to violate the law imposes the necessity of establishnothing organic or inorganic—and are as invincible in ing rewards for obedience and punishments for disc the arena of political economy as they are in the bedience, which must, at any cost, be made effectual sphere of ethical science. The results of West India It must be a unit, applying alike to all moral be emancipation (so wickedly falsified) prove that if ings, and more or less distinctly recognized by all. eight hundred thousand slaves may be liberated to advantage, so may four millions in the United States. for which it exists. Nothing can justify their enslavement for an bour. Human rights are not to be determined by the quantity of steam that can be generated, or of coal that can be excavated for mechanical uses; and though we do not doubt that the forces of nature will i time subvert every system of oppression-i. e., we do not doubt that every such system contains within itself the elements of final destruction, whether didom-still, we hold it to be a moral duty when we evident. Jesus of Nazareth only re-affirmed it. see injustice to plead for equity, when we behold tyranny to demand its immediate abandonment. In spite of the materialistic theory of redemption propounded in this essay, we still believe in the superior efficacy of the foolishness of preaching, and are of human beings with each other. persuaded that the labors of prophets, spostles, martyrs and patriots have had much to do with human regeneration. Nor would we undervalue the agency of physical science in promoting the welfare of mankind: as an auxiliary, it possesses great potency. But it is the power of mind, nourished by freedom, which alone gives to physical science its real impor-

Of negro alavery, our essayist says- Neither it, nor its worst features, can be suppressed till other agents of labor are ready to take its place '-meaning the substitution of machinery for human muscles. But this assertion is disproved by the abolition of slavery in all the British, French, and Danish Colonies, and by its abolition in various States of this Union. Without a resolute, persistent, unconquerable moral cruelty and sinfulness, it would have continued to this indicates moral stultification. Slavery needs no new work. discovery of 'peat; turf, coal, wood, and other fuels' -or of the boundless capacity of steam and electricreligious sanction, and it would soon ignominiously a free press be tolerated in the South, and its doom would speedily be sealed. This she clearly under-

with torment, and foreshadows her inevitable doom. 'THE FREE SOUTH'

In the Liberator, last week, we alluded to the heroic and martyr-like stand maintained by WILLIAM S. BAILEY, Req., in the cause of impartial liberty, as the editor of 'The Free South.' His printing materials were thrown into the river by a pro-slavery mob. How he contrived to issue another number of his paper, dated August 20th, he tells the public in the following paragraph :-

· We hope our friends will not suffer us to issu another paper upon the old, second hand type that this number is printed upon. It has been with the greatest difficulty we could even procure this. It had been thrown into a box intended for the furnace to melt over again, and we have to return as many pounds of old type to the foundry when we get the new. The labor upon this old type has cost more than new type, but not having the means to buy the new, we had to do the best we could; and indeed are glad to have a little talk with our patrons as it is."

Surely, such untiring perseverance and indomitable courage deserve not only high praise, but generous assistance. Mr. Bailey is still in the vicinity of Boston, endeavoring to obtain the means necessary to procure new type. Though, in consequence of the exhausting pecuniary drain growing out of the Presidential election, it is a very unfavorable time to raise money for any other purpose, we are glad to learn he is meeting with encouraging success.

POSTRAITS OF CHARLES SUMMER AND WENDELL PHILLIPS. A life-size crayon portrait of Mr. Sumner has just been finished by Thomas M. Johnston, who received an order for the picture from Thaddeus Hyatt. All who have seen it pronounce it the very best, and only good likeness ever made of Mr. Sumner. It gives not only a faithful representation of the features of the original, but the very semblance of his moral and intellectual character. It will be on public exhibition in a few days.

Mr. Johnston has received a commission from C. H. Brainard to execute a life-size bead of Wandall PHILLIPS in the same style as that of Mr. Sumner. The work will be commenced immediately, and we judge of what Republicanism is, declares respecting predict that the result will be the most satisfactory it, in that very paper, that likeness yet made of our faithful and eloquent coadjutor. Mr. Johnston is the young artist who drew the beautiful picture, entitled 'The Light of Our Home.' which has been noticed in our columns, and which is one of the finest portraits of a child we have ever

The portraits of Sumner and Phillips will be published by Mr. Brainard, and furnished to subscribers at one \$1 per copy.

REV. MR. HARRING AT THE MUSIC

preached before the 28th Congregational Society of Boston, which is noteworthy as containing some merits hardly to be expected from a minister of the Old South, and a colleague of its pro-slavery stujot

It must be suited to free agents; and their freedor It must be unending in its operation, like the soul

It must have its application everywhere through out the universe, to God, man, and all spiritual beings.

Finally, it must not proceed from the capricio appointment of any being, but must have an independent existence, and a basis in the nature of things. The preacher knew of but one law that combined all these characteristics-the Law of Love; and this rectly assailed or not by the friends of universal free is the universally obligatory law. Its claims are self-What is required of us-of each of us-by this Law of Love?

It should be active; bearing fruit in the daily life and entering into every department of the intercours

It should be progressive; seeking constantly wide and more numerous opportunities to manifest itself. It should be universal; causing each to seek the welfare of every other, and overlooking all those acci dental and incidental circumstances which are commonly suffered to interfere with friendly sympathy and co-operation. Heresy or no heresy, those who tance by discovering its uses, and the laws whereby have this feeling in their hearts will bid each other God speed.

What lessons are taught by this subject? To me it teaches the need of a personal Saviour.

have wandered. I need to be restored. Who shall restore me? Christ meets this want. I am no bib liolater. But I need the book that tells me the his tory of this Saviour and his method of salvation.

Lastly, I have here an ample basis for assaultin all forms of iniquity, and for advocating all forms o resistance to the system, on the ground of its inherent philanthropy. The Law of Love not only warrant but requires me to oppose slavery and all other forms day. The attempt to decry such resistance, and to of injustice and oppression, and to help all, of every exalt 'the simple expansion of aqueous vapor' or class, kind and condition, who are in need of help. some other mechanical force above it, it seems to us, We follow Christ. He has gone before us in thi

The glory and excellence of this Law of Love con sist in the thoroughness of its application to work, to ity-to effect its overthrow. Take away from it all life, to daily duty. I will not agree to the infamou doctrine proclaimed in this city not many years ago, perish; for, in the language of Dr. Albert Barnes, that religion is to be separated from common life, that it could not exist one hour outside of the Church, if the Sunday is to be separated from the week, and it were not sustained by the Church.' Take away that a sinner may find rest and peace in his pew on from it all Northern complicity, and it would instant- that day without thinking, or being led by his minisly receive its death-wound. Let but free speech and ter to think, of the transgressions that have filled up the six previous days.

The energetic emphasis of Mr. Manning, in attering stands, and therefore suppresses them by the terrors of this last sentence, seemed to show his satisfaction is lynch law. But when has she been thrown into any getting into an atmosphere free enough for the utter paroxysms of fear and desperation by the progress of ance of such a truth. A hundred orthodox ministers mechanical discovery? To what does she owe her were said to have been present at that festival in tenscity to her slave system so much as to the inven- honor of Dr. South-side Adams, when Rufus Choate tion of the cotton gin? What effect have the mar- paid him the equivocal compliment alluded to: when vellous inventions of the North, for the last thirty that unscrupulous lawyer had the assurance, not only years, had upon her slave policy? Has she not been to praise his pastor for having invariably led him more rampant than ever in defence of her 'peculiar' among green pastures and still waters,-for having institution ? And what has caused this state of mind given him (even him !) perfect rest and peace in his the assaults of Northern Abolitionism? Therefore it by prayer, pealm or sermon, reminded him of the is she instinctively and passionately demands its sup- sins of the previous week-but to lecture the Reverend pression as essential to the security of that terrible gentlemen around him on the expediency of followsystem. It is the exposure of her unparalleled guilt ing that infamous example. And those gentlemen -the horror of an indignant world-the conscious- not only took the lecture meekly, without uttering ness that she is without excuse—that fills her breast any protest then or since, but their whole demeanor towards South-side Adams himself, ever since the publication of his notorious book, has seemed intended to defend and honor him, and to oppose the idea that a man is to be deemed any less Christian for actively upholding slavery.

It will be remembered that Mr. Manning spoke nobly (in connection with Mesers. Andrew, Phillips, Emerson and others,) at the meeting held in Tremon Temple, to sympathize with the bereaved family of John Brown.

To his influence also, (sided by the humanity and liberality of George Homer, Esq., a member of the Standing Committee of the Old South Society,) is probably owing the recent enlargement and improve ment of an enterprise commenced some years since by that Society on a narrower basis. This enterprise originally proposed only gratuitou

preaching and Sabbath School instruction for the poor of the western part of the city. But in April last i was voted that the plan be enlarged, by adding to it some of the methods and instrumentalities which have long been in use in the Warren Street Chapel under the superintendence of Mr. Barnard, and in July the work was actually commenced. Besides the religious instruction to which the plan was originally confined, they now have evening schools for instruction in the ordinary branches of an English education, a library, provision of clothing for the destitute, and a more commodious and satisfactory building than before, and they have held, during the past summer, a vacation school, at which seventy-five or eighty children have daily attended .- o. x. w.

BEAUTIES OF REPUBLICANISM. The Independent says-Sept. 27th-

*Even so enlightened and liberal a statesman as Mr. Seward argues that this great country is for white men; and a Republican address issued in Baltimore claims that the Republican party is formed to secure for white men the great inheritance of the national domain. Such a doctrine would brand Republicanism with informer. publicanism with infamy."

The Independent may as well say that this doctris does brand Republicanism with infamy. For its Special Contributor, Horace Greeley, a competen it, in that very paper, that-

'It contemplates FRIMARILY the interest of Press White Labor, for which it struggles to secure the un-occupied territory of the Union.' Horsen Greeley knows, as well as anybody, the de-

testableness of that cant which puts forward prayer a substitute for work; he knows, as well as any body, that the truly religious man works for the very things for which he prays, and works most ener getically for the very things for which he prays most heartily. Being not a 'professor' of religion, but a genuine believer in the efficacy of working for the of this gentlemen, in another column, addressed to Gerrit Smith, is written in a friendly spirit, and we have no doubt with an anti-slavery purpose; but it assumes for the Republican party what the party will certainly full to endone. Perhaps Mr. Smith will those to reply to it, and we therefore refrain from make it a point sof to work, and which Mr. Greeley drillesing it. accomplishment of the things that he really wants done, he heartly works against the extension of also very, and exhorts others to work for it, saying nothing about prayer; but when the electrics of slavery here touches upon only in the attempt to evade a well-

founded objection to his party.) he says, in this my article—falling into the dislect of the paper is when

• We pray God, in His own good time, to make a end of it everywhere, and would gladly, gratefully, have that time come in our day." And he further says, by way of excuse for he

working to this end-We, citizens of New York or New England, has no power over the laws of Virginia or Alabana.

And he takes care not to remind them of the pa. And no taken and the deliverance of the sirred stibility of working the states, by numerous other means beside the attempt at a formal repeal of those wicked law. He attempt at a formal repeal of anose wicked law. He actively helps forward 'God's good time' for the non-extension of slavery; as to its abolition, he lam God to take care of it alone .- c. x. w.

HISTORICAL PICTURES RETOUCHED: A Volume of Miscellanies. In Two Parts, Part I States Part II. Pancies. By Mrs. Dall, Author of W. man's Right to Labor.' Boston : Walter, Wa and Company. London : Edward S. Whiteld 1860.-pp. 402.

A second edition, and a tolerably wide circle. tion, of 'Woman's Right to Labor,' and a hearty to cognition of the great merits of that little book is the periodical publications most competent to judge at personnes properties a considerable porties of the public to welcome another work by the une to ther. This also is designed, and well suited to promote the best interests of woman,

Recognizing the fact that until women are wholy free, until man leaves open to them all that Gat permits, it is inevitable that they should do a per deal of poor work-and recognizing the daty of ad woman to the present crisis in human interes, of giving proof of her capacity by diligence and lathled ness in that work, of whatever kind, to which here, sity or attraction has called her-Mrs. Dall has uring to make her department of labor conducive to the best welfare of her sisters, (and thus of society,) and to do this work well. It is due to her to my that she has succeeded in both purposes. Part I., 'Studies,' occupies by far the larger pa-

tion of the book. It contains, 1. 'Aspans; what may truly be said for her, rather than what has been said against her ':- 2. 'Hypatia; a sketch and a nview : the historical fact, and a protest against the fictitious aspersions ' :- 3. 'The Countess Matika':-4. Cassandra Pedele':-5. The Women of the House of Montefeltro :- 6. 'The Women of Bologna; sketches of seventeen women who were at only distinguished but eminent in literature, at or science, in that city, so renowned for its high schole, ship and intellectual culture :- 7. 'The contribution of women to Medical Science'; statements more less minute respecting thirty-eight women of rades and modern times, who have rendered important sevices to their own times in this branch of knowledge :- 8. 'The duties and influence of women's giving many distinguished examples of the next made by women, for good or evil, upon the age is which they lived :- 9. ' Marie Cunits, the Mathens. tician' :- 10. ' Madame de Stael' :- 11. ' Margaretel ler ':-- 12. 'The Great Lawsuit ; Mary Astell ; Mary ry Wollstonecraft; Margaret Puller.'

Part II. ' Pancies,' contains-1. 'Long Lane'; 2. 'Pepperell House' :- 3. 'How to make Children happy ':- 4. 'A Sketch from real tife ':-4. 'A Country Parish ':-- 6. 'Autumn leaves.'

The book ends with a tribute of hearty effection and reverence, entitled- Dr. Lowell and his Mini-

The ordinary reader of this book-and its intent. as well as its value, must attract many readen-vil not recognize the great amount of labor required by Mrs. Dall's recognition of the duty of doing her well faithfully. Long time and hard work, as well as wide previous culture, are needed to second to the original sources of information, to seek out, amids mcient or medieval literature, the fragments, che scanty, which give the whole remaining record of some valuable life, and to weigh, intelligently ad justly, the comparative values of accounts that diffr from each other. Especially is a wise faithfaltes required in distinguishing between whatwarthoughtly contemporary judgment, and what should have been thought : between the verdict of popular prejudice or professional jealousy in an unenlightened aga, and the decision of intelligent lations and results as well as isolated facts. This work, let it be repeated, Mrs. Dall has done sell

The book is printed in the customery beautiful tyle of John Wilson and Son .- c. L. W.

BAPTISM OF SLAVES. During the last meeting of the Union Presbytery, which convened at Stavier Plains church, Jefferson county, on the 31st of Asfour young negroes were received into that church a profession of their faith. The rite of baptan vs administered to them by Dr. Minnis, who explained administered to them by Dr. Minnis, who explains
the meaning of the ordinance, and exhorted then be
a faithful discharge of their Christian dates. It
began by saying he would make one remark for the
benefit of Christianumasters present, in reference to
the duty of promoting the spiritual interests of his
servants. He and the pastor of that church his
spent a night some time previously at the house it
spant a night some time previously at the house it
slaveholder in the resignborhood, who had his serms slaveholder in the neighborhood, who had his series brought in, and the ministers conversed and pure with them. Out of that company, four were net present to make a profession of religion, and be received into the church. In view of this intensit, and encouraging fact, he would urge master to first apportunity to missisten of the Church to hold onopportunity to ministers of the Gospel to hold on-versation and religious exercises with their slave-Cen. Presbyterian Witness.

The foregoing, clipped from the department of Beligious Intelligence' in the Independent, shows the practical influence of the discrimination so perist ciously made by that paper-in opposition to Dr. Cheever and the Abolitionists-between the condennation of 'slaveholding' and of 'treating humas be ings as property.' To condemn 'slaveholding' is uschristian would be a condemnation of the Rev. Dr. Minnis, and of the oppressors whom he publicly conplimented as 'Christian masters,' and of the Streeberry Plains Church, to which those oppressors to long, and of the Union Presbytery, a conglomeration of alaveholding Churches in Tennessee, and of the Central Presbyterian Witness, an intensely pro-start "religious" newspaper; all of whom the ladgealed

is determined to retain on its list of Christians.

Moreover, to retain the honor and profit of being rated on that list, it is not even necessary for these parties to increase their list of lies by declaring that they do not hold as property the slaves whom they bought last week in the market, and whom they as, if they choose, sell next week. Nobody ssks then the question! And, until it is asked, and negatively answered, the Independent charitably takes for grand that all members of pro-slavery churches in South buy and sell, hold and work, flog and bred slaves in some other way than 'as property' - C.L.T.

NEW GYMNASIUM. Dr. Lewis's new Gymnasiu in Beer Street, nearly opposite Harrison Avenue, 18 inaugurated on Tuesday evening last, by a very plant ing and satisfactory display of gymnastic exercise A class of fifty ladies and gentlemen, belonging West Newton, all in appropriate costume, gave at the hibition of Dr. L.'s system, which was highly applicated by a select and highly respectable audient Complimentary and encouraging speeches were made by Rev. Dr. Kirk, Rev. Edward Hale, Rev. Jack Manning, Bev. James Preeman Clarke, Dr. J. V. Smith, John D. Philbrick, Esq., Superinted at the Boston Public Schools, and others. Laureles under such favorable auspices, this new enterprise (s deserving of patronage) is a bound to succeed.

We cannot keep pace with the favors of corp-pondents. A letter from George Sunter, in 1891 is T. W. Higginson, next week.

DELE SIR: Is your letter of the 13th ultimo, you deplote the Is your Mr. Birney, the Abolition candidate for the Presidency in 1844, and infer that the Anti-Slavery President) sertiment and number so many votes as it did at that

With the highest regard for your moral and intel-Mill powers, I beg leave to point out a few facts which you seem to have overlooked.

It is true that sixty thousand men cast their votes for Mr. Birney in 1844, and did so from a sense duty growing out of the conviction that alaer was wrong in the abstract, and it was therefore rely to adopt measures for its abolition, as well as greent its extension by opposing the admission of But while they all agreed upon the two facts, the wrong of slavery and the right of abolition, they and not agree upon any general plan of opera-Congressional enactments, some proposed dissaion, and others insurrection. As these means were par with the principles of our institutions and the guit of a Christian civilization, the Clay Whiga, who were mainly opposed to the extension of slavery clong to their organization, and hoped for the best while the Democratic party, pretending that Texas would be an outlet for slavery in the old States, and thereby become a means of its final extinction, triunphed, and added another link to its chain. The Whigs, smarting under their defeat, charged the Birmanger with having caused it, while the Slave Powstill in the garb of Democracy, grew bold and de

in arrogance and aggressions have gradually pened the eyes of the people in the Free States, and they are now ready to adopt any Constitutional measures ure to break its force; but they are as loth to accept any which are illegal or impracticable as they were 1844, and more so, for they now see more clearthe necessity of prompt and effective action. Those of the sixty thousand who are not co-operating with you may be found in the Republican party, doing good ervice. They have been engaged for many years in scattering the seeds of truth among the masses, until plurality, if not a majority, of the voters in the Free States are fired with the true spirit of freedom. and animated by a fixed purpose, not only to prevent the further growth of the Slave Power, but to beard the lion in his den.

How can this be done, it may be asked, without interfering with State rights? I answer, by placing Mr. Lincoln in the Presidential chair, and holding his administration to the letter of the Constitution and the Republican platform. In other words, it may be done by placing the government in the hands of men who will have the courage to ' defend the freedom of speech and of the press' in the Slave States. Let the Constitutional right be defined by the Execuuve, and slavery would soon be on the wane. Agitanon, which is another name for Pree Speech, is all the wends of liberty can rely on for success. It to the pionert - Age. which hows down ignorance until projufire, and openishe way for the entrance of truth, and the exercise of those powers which God has given His children for the working out of their own silvation ; where laws are but mile-stones by the way side, showing how far the race has advanced ward self-government.

Every political party since the Revolution has professed, during some period of its history, to be opposed to the extension of slavery, and yet this monster has been stealthily fastening its fangs on new territory, poisoning the soil, and blighting every green thing with its hellish breath. The reason is very obvious. It is because the South, by its adroit manœuvering, has diverted the North from its Constitutional nghts to meet new issues yearly put forth to divide the Free, and consolidate the Slave States. It is absurd to think of staying the march of this

demon by resorting to unconstitutional means, or by carrying on a guerrilla war in the outskirts of the country, or even by attempting to smother it by fencing it in. It will either contract or continue to expand. It will never cease to be aggressive until it is forced into a defensive position. Shall we continue to waste our breath by chasing false lights: Must we be satisfied with capturing, now and then, one of the picket-guard, or a stray mule? Is it wise to let the army that has won a victory in every contest remain quietly entrenched behind its bulwark of booty, ready to make fresh attacks on the nghts of the people the first opportunity that offers? Or shall we send the American flag, with Free Speech and a Free Press emblazoned on every fold, into their camp, accompanied with a proclamation by the President, that it 'must and shall be maintained'? Should the latter course be pursued, we should hear no more about Congressional slave codes, or of Popular Sovereignty in the Territories, for the oligarchy would have no time to attend to these outside arrangements, but would be busy in defending the ' divine institution ' at home.

But, suppose the Republican party gets control of the government, what then?

Have we any evidence that these Constitutional rights will be defended? In order to answer this question correctly, we must first examine the platform, and then analyze the sentiment of the party. We shall then be able to ascertain what its predominant idea is. Platforms do, not always represent the men who control the party. They are too often used as a means to an end-a stage on which men of various shades of opinions and degrees of influence play the parts a signed them during a Presidential campaign, but when the performance is over, and the President is inaugurated, the managers take control of him, while the people are left to see that the scenery and costume are taken care of for future use. First, then, what are the principles embodied in the platform? Second, what is the prevailing idea of

the party? Do they harmonize? The following resolution of the Chicago Platform contains the principles of the party. The rest relate to measures and generalities :-

2d. That the maintenance of the principles promulgated in the Declaration of Independence, and embodied in the Federal Constitution, is essential to the preservation of our Republican institutions, and that the Federal Constitution, the rights of the States, and the Union of the States, must and shall be pre-

In the Declaration of Independence, to which the above resolution refers, we find the following:-

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the cussont of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolpovernment, laying its foundations on such principles, and organising its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Now, what says the Constitution?

Congress shall make no law respecting an estabishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people rescently to assemble, and to petition the government for a reduced of the property of the property of the property of the people rescently to assemble, and to petition the government for a reduced of the period of the people rescently. dress of grievances.

Again it says:-

This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, snything to the contrary not with-standing.

anding.
The Senators and Representatives before me ed, and the members of the several State Legislatuire

and all executive and judicial officers, both of the tates and of the several States, shall out or affirmation to support this Com

Again :

The citizens of each State shall be entitled to al privileges and immunities of citizens in the several Here are rights so clearly set forth that they can be understood by all, without an interpretation from the

If Mr. Garrison desires to publish an anti-al paper in Richmond, the President is bound by his oath of office to defend him against mobe or State laws. Should Wendell Phillips take it into his head to stump the South, he must be protected, if necessar

ry, by the army and navy.

It seems to me that this platform is broad end to hold all who regard slavery as an evil, and yet high enough in its tone to satisfy the most radical anti-slavery men who desire to see slavery abolished in the most speedy and at the same time Constitutional manner: and the only question is, will the Republican party come up to the standard which it has itself erected? Why should it not? The government will be in the hands of men who regard slavery as a curse and a crime, and they will have the means necessary to accomplish their purpose. The leading ides of the fathers was Liberty, and they sgitated the subject until the people were ready to revolutionize the government, and to lay down their lives to attain their ends.

Jefferson went, to the verge of Constitutional power to break down Federalism, and build up Republican-

The controlling idea of Jackson was individual equality against a moneyed monopoly, and, in order to throttle the United States Bank, he trampled the Constitution, as construed by the Supreme Court, under his feet.

Since his Administration, the powers of the gov ernment have been wielded to sustain, consolidate and extend a moneyed monopoly based on human flesh, amounting to two thousand millions of dollars and, to accomplish this masterpiece of despotism, the Constitution has been misinterpreted and grossly vio-

The Republican party is made up of Northern men with Northern sentiments, and we have a right the Democracy is pledged to carry slavery and to to infer that the controlling influence of the Lincoln administration will be in favor of Liberty and Equality, founded on natural and Constitutional rights, and knew that the Supreme Court had so decided, before to secure these rights to every individual, they will it adopted this resolution. have to employ such means as the Constitution has placed in their hands, and which, if used, will lead to the following results :-

1st. The prohibition of the employment of slaves in the dockyards and Executive Departments. 2d. The abolition of slavery in the District of Co-

3d. Ultimate emancipation in the Slave States by the introduction of Free Speech and a Free Press. 4th. The exclusion of slavery from the Territories

by the same agencies, or by Congressional interven-

tion as the last resort. This is the Republican Platform when stripped to its naked framework, and is in harmony with the leading sentiment of the party. Why, then, cannot and Mr. Garrison and his associates, join the only organization that can lift the yoke from the necks of the down-trodden and oppressed? We do not need your votes to secure the election of Mr. Lincoln, for protected there; that it is the duty of the Federa suppose it is regarded, if not conceded by all intelligent politicians, that he is to be the next President. But you would add strength to the positive men of the party, and assist in inaugurating the new civilization in the South, while we in turn would smooth

into a Constitutional and Christian warfare. You have fought a good fight, and have fulfilled your mission. You struck out in the night of our history, and pushed forward through the dark wilderness of bigotry and prejudice, and with your engineering implements cleared the way for the great army of progress, and now, instead of sharing in the victory, you stand hacking away at the old stumps, and censuring the friends of human rights because they gard to color or condition. are not armed with the kind of weapons which you

with Sharp's rifles, John Brown pikes and Disunion,

DANIEL B. SOMES. Hon. GERRIT SMITH.

THE DEMOCRACY OF 1849 AND OF 1860. The Moral Power of a Party whose Object is Majority rather than Principle.

WEST GOLDSBORO', (Me.,) Sept. 15, 1860. DRAB GARRISON.-In June, 1849, the Democratic State Convention, consisting of six hundred delegates, was held in Portland. The most emphatic resolutions in favor of freedom, and against slavery and its extension into free territory, were adopted by that Convention in the name of the Democracy of Maine, and the Democracy of Maine endorsed the decisions of the Convention on the subject of slavery and its extension by electing the ticket for State officers pre-

sented by it. Before me is a list of the names of all the delegates composing that Convention; and among them are the names of those who have led the Democracy of Maine in the recent struggle, whether under Douglas or Breckinridge.

The following are the resolutions:—

'Resolved, That the institution of human slavery is at variance with the theory of our government, abhorrent to the common sentiment of mankind, and fraught with danger to all who come within the sphere of its influence; that the Federal Government possesses adequate power to inhibit its existence in the territories of the Union; that the constitutionality of this power has been settled by judicial construction, by contemporaneous expositions, and by repeated acts of legislation; and that we enjoin upon our Senators and Representatives in Congress to make our Senators and Representatives in Congress to make every exertion and employ all their influence to procure the passage of a law forever excluding slavery from the territories of California and New Mexico.

to our Southern brethren the right on all occasions to speak and act with entire freedom on questions con-nected with slavery in the territories, we claim the exercise of the same right for ourselves; and any attempt, from any quarter, to stigmatize us or our Representatives for advocating or defending the opinions of our people upon this subject, will be repelled as an unwarrantable act of aggression upon the rights of the citizens of this State."

These resolutions were adopted with but one dissenting voice-BION BRADBURY, of Bastport.

The Democracy thus declared salavery to be at variance, with the theory of our government, abhorrent to not, and have no need to care, what are the principles the common sentiment of mankind, and fraught with of their adherents on any subject; they care only for danger to all who come within the sphere of its influ- their cores; and if they can get them, they have got

racy of Maine. It says, 'The true Democracy truth can never be sustained and perpetuated by should everywhere units in opposition to the extension party whose sole and single and of existence is me ourselves to give no countenance to slavery props- such a party, that majority will become param ritories the provisions of the ordinance of 1787 - 1. e., ty, since the formation of this government

ritories the provisions of the ordinance of 1787 '-i.e., if the territories would not inhibit alsoery, it is 'the imperative duty of Congress' to inhibit it for them.

The address says, 'A great majority of the people of these United States, we are confident, will stand by this doctrine. In the attempt to extend the blight of blavery over the free lands of the mation, the attempt to consider the people of the people of the providence of Maine, [Democrats called themselves storey Republicans of Maine, [Democrats called themselves storey Republicans in 1869.] In common with the patriotic of the whole nation, will democrate a help. In common with the patriotic of the whole nation, will democrate a help. In some the formation of this government, but illustrates in this position.

How absurd, then, for abolitionists to attempt to abolish alsoery through a political party whose sole object of existence is a separity of numbers! Slavery can be abolished only by abolitications the ideas, the conscience, and the moral and social nature of the poople. Abolitionists are shown of their power when, in connexion with a political party, they begin to strive for a statement of the moral and social nature of the patriotic of the whole nation, will democrate a heart. In connexion with a political party, they begin to strive for a statement of the moral and social nature of the connexion with a political party, they begin to strive for a statement of the moral and social nature of the connexion.

The name of Everage K. Smann, the Douglas idets for Governor in last Monday's election, is af-

ixed to this address. John Hubbard, the nominee for Governor of the Convention, and the successful candidate, in his lett

ional jurisdiction over the whole subject of si-the territories of the United States.

2d. I am opposed to slavery in all its moral, social and political, and especially am

3d. I would adopt all constitutional and equi means to prevent the extension of alarmy into tories now free.

Thus spake the Democracy of Maine, in behalf of he entire Democracy of the nation, in 1849, denonneing slavery as 'at variance with the theory ment of mankind, 'and fraught with danger to al who come within the sphere of its influe declaring it to be the imperative duty of Congress to inhibit slavery in all the territories, if the people therein do not themselves inhibit it.

Ten years have passed. The Anti-Slavery movement, as inaugurated by Wm. Lloyd Garrison, ha dashed in pieces and consumed forever the great Democratic party, as it did the great Whig party. That shattered old slave-trading Democratic ship being gathered together by fragments-one party under the leadership of Douglas, one of Breckintidge and one of Bell-Everett. I love to give the whole cognomen of the latter, for the name of Everett, a applied to Edward Everett, is fit, now, only to stand thus connected—at the tail-end of the name of

alaye-breeder and a slave-trader. Where now stands the Democracy of Maine and the nation? The fragment that rallies under Douglas declare in their platform, adopted June 23, 1860

That, insamuch as differences of opinion exist the Democratic party, as to the nature and extent of the powers of a Territorial Legislature, and as to the powers and duties of Congress, under the Constitu-tion of the United States, over the institution of alavery in the territories, therefore—

Resolved, That the Democratic party will abide b

This simply means that the Douglas fragment of protect it, in every State and Territory where the Constitution holds jurisdiction; for that fragment The fragment of the wrecked Democracy that

rallies under Breckinridge declare in their platform, adopted June 23d, 1860-That all the citizens of the United States have an equal right to settle, with their property, in the territo-ries, without their rights, either of person or property, being destroyed or injured by Congressional or Terri-

torial legislation.

That it is the duty of the Federal Government, in all its departments, to protect the rights of persons and property in the territories, and wherever else its constitutional authority extends.

That any new State ought to be admitted into the Pederal Union, whether its constitution prohibits or recognizes the institution of alavery.

That the Democratic party is in favor of the acquisition of the island of Cuba.

That all efforts of State Legislatures to defeat the

you vote as cheerfully for Mr. Lincoln as you did for faithful execution of the Fugitive Slave Law are hos-Mr. Birney? Why should not you and your party, tile in character, subversive of the Constitution, and

All this simply means that slavery has a constitu tional right to go into any territory or State, and be Government to protect the slave-trade in all the territories, between the States, and on the high seas-i. e the African slave-trade; to acquire and annex Cuba as a slave State, and to put down all enactments of Northern Legislatures designed to protect the citizens of Northern States against Southern kidnappers and your little army of brave men, who are now bristling alaye-hunters.

MARK!! One item in the platform of this fragment of Democracy is worthy of special attention all Republicans-i. c., 'It is the duty of the Pederal Government to protect the rights of persons and property, &c. Slaves are 'persons,' in the language of the Constitution. The Breckinridge fragment of Democracy declare that the Federal Government is bound to protect the 'rights of persons,' without re-

The Bell-Everett fragment of the Democracy, far as their platform is concerned, is for letting slaery and alaveholders go on as they have ever since the government was formed-i. c., making the preservation, propagation, and perpetuation of slavery' the animating spirit of the Federal Government; allowing slavery to go into all the territories and States, and be protected there; the African slavetrade to be revived and protected; citizens of Northern States to be kidnapped and dragged into Southern alayery; and all the laborers of the nation to be enslaved and owned by the capitalists," as the candidate of the Douglas fragment asserts. All this the Bell-Everett fragment is pledged to allow slaveholders to do, without rebuke and without opposition. Their practical party watchword is, The will of the slaveholder the supreme law of the land.

To such an end has the Democracy come, which in 1849, adopted the above resolutions and issued the above address against slavery and its extension. This same Democracy, also, -which now thus comes before the nation under Douglas, Breckinridge and Bell-Everett,-in 1849, in the Legislature of Maine, adopted the following resolutions, in the Senate unanimously and in the House by only two nays

The names of all who voted for these resolution Resolved, That while we most cheerfully concede are before me. Among them are many who now labor, most gealously, to have all the National Territorice and all the States opened for the admission and protection of slavery, under sanction of the Federal Government.

Do party politics necessarily lead to moral corruption? Must all political parties necessarily sacrifice principle to availability? Can they do otherwise, if principle stands in the way of majority? All political parties are based, not on the supremacy of principle, but solely on the supremacy of majority. They care all they need of them. The triumph of numbers, not An address to the people of Maine was put forth by of principle, is the one essential element of existence An address to the propie of Atalie was put form by of principle, is the one casential element of existence that Convention, entitled, 'The Duty of the Democ- to all political parties. Life, liberty, justice and of slavery into territory now free; that 'we owe it to jority of numbers; for it must inevitably result to gandism; and unless the people of California and life, liberty, justice and truth. All questions of New Mexico shall form State governments inhibiting morals, of justice, of mercy, and of humanity, must slavery, the Democracy of Maine will consider it the necessarily become secondary to the one great quesimperative duty of Congress to extend over those ter- tion of MATORIXI. The history of every political par-

teresting see chore someries between the Bay of Fun-dy and the Gulf of Mexico, spending a few days in the family of Berney S. Hill. From my chamber window, where I now sit, Frenchman's Bay, with the lofty mountain range of Mount Desert Island in the some ten miles off, is all open before me rith its islands and many capes and points of l I have never acen a sea coast more worthy a visit-even at much expense. But I am here to lecture is

down to the shore of the bay—a great place for clams and clam chowders. I wish you and your family could visit this beautiful and health-giving coast. Mr. Barney S. Hill, in whose family I am, with his

three sons, was devoted to Democracy, in 1849, when it meant anti-slavery to the extent set forth in the above resolutions and address, from which I have quoted. When Democracy came to mean, openly and svowedly, slaveholding, slave-hunting, slavery-extension into all the States and territories, and the revival of the foreign alays trade—in a word, when Democracy came to be avowedly identical with the sum of all villamy!" they came into the Republican party, where they find the same principles embodied that the Democratic party put forth in 1849. Very many of the Democrats of 1849 are with the Republicans of 1860. Whether they will do any more for freedom and against slavery, than the poor wretched Democrate have done, time will show.

Party politics have swept over the State like a des plating tornado, leaving on one side hurrahs and hallelujaks, and on the other, weepings, wailings and gnashings. Seven weeks more the conflict must last. Query-How much Humanity will remain, when the sun of November 8th shall set? Will the sun of Hope that shall arise in the heart of the slave, November 9th, shine any brighter? If salvation to the slave can come from this Nazareth of Republicanism let it come. Otherwise, Republicanism must go where Democracy and Whiggery have gone-to its own H. C. W.

CHARLES SUMNER'S TRIBUTE TO THEO. DORE PARKER.

On Monday evening last, the third course of lecture before the 'Praternity' connected with the Music Hall Religious Society was opened at Tremont Temple by Hon. Charles Sumner. The hall was densely packed by a most intelligent audience, many towns in the vicinity of Boston being represented on the occasion. Mr. Sumner was received in a very enthusiastic manner; and in his exordium, he paid the following tribute to the memory of Theodore Parker :-

In opening this course of lectures, devoted to Human Improvement, I cannot forget that noble spirit, especially dear to many of you as a pastor, whom we had hoped to welcome at this time in restored health, instead of mourning dead in a distant land. I knew him well, and never came within his influence without confessing his many-sided powers, his marvellous acquirements, his rare elequence, his soul touched to so many generous sympathies, and his heart beating warm for his fellow-man. To the cause of Human Improvement in every form, his life was given. Por this he labored; for this he died.

It was my fortune to see him during several days in Paris, sometime after he had parted from you. He Newbury, had recently arrived from the West Indies. I feel that I cannot err in offering a slight reminiscence of Peacham, that meeting. I found him the same in purpose and Ryegate, aspiration as I had always known him - earnest, Topsham, thoughtful, and intent on all that helped the good of man, with the same completeness of intelligence, and the same large, loving heart. We visited together ancient byeways and historic scenes of that wonderful metropolis, which no person was more forward to appreciate and to enjoy; but, turning from these fascinating objects, his conversation took the wings of the morning, and, traversing the Atlantic, rested on our own country; on friends at home, on his relations to his parishioners, on his unfinished labors, and on Subject—The Heroes of Insurrection. that great cause of Liberty which contains all other causes, as the greatest contains the less; for where liberty is not, what is man, whether slave or master? Observing him carefully, with the fellow-feeling of a convalescent, I was glad and surprised to find in him so many signs of health. At the time, he was stronger than I was; but he has been taken, and I have been Indeed it was only in the husky whisper of his voice that he seemed weak. I envied him much his active step and his power to walk. But he had measured his forces, and he calmly revealed to me his doubt whether he should live to see home again. If this was permitted, he did not expect to resume his old activities, but thought that in some quiet retreat, sway from paved streets, surrounded by his books, he might perhaps have strength to continue some of his labors, to bind up some of his sheaves, and occasionally to speak with his pen. But it was ordered otherwise. Not even this moderate anticipation was gratified. The fatal disease had fastened too surely upon him, and was slowly mastering all resistance. The devotion of friends, travel, change of scene, the charms of Switzerland, the classic breath of Italyall were in vain. It was his wish that he should be buried where he fell; and this child of New England, the well-ripened product of her peculiar life, now sleeps in Tuscan earth, on the banks of the Arno, near the sepulchres of Michael Angelo and Galileo But I know not if even this historic association can make us content to renounce the pious privilege of laying him in one of our own tombs, among the peo-

ple that he loved so well. that I could not address you on any other subject until I had mingled my feelings with yours, and our hearts had met in sympathy for our great bereave-

It was by an easy transition, Mr. Sumner said, that he turned to another who had done much for human improvement and the cause of liberty-Lavaverre. He then proceeded to give a most interesting biographical sketch of this world-honored patriot, showing him to have been, from youth to old age, the consistent and unswerving champion of universal freedom without regard to race or color.

Miss Sally Holly. Blessed are the ears that hear Miss Sally Holly. Blessed are the ears that hear this eloquent advocate of the down-trodden slave; for wherever she speaks, she wins the hearts of all honest and loving souls. She spoke at Parker's Hall in this place last Thursday evening, and her simple and thrilling eloquence touched all who have hearts to feel for God's oppressed and suffering four millions. She also spoke in Centreville on Sanday last, at Liberty Hall. A crowded house of interested hearers of the Gospel of human freedom were present, and heard the word with joy. The meeting-house, though unceting the day, (the pastor being absent,) COULD NOT BE OBTAINED! This fact is sadly significant of the moral condition of the church in that place, of the moral condition of the church in that place which can close its doors against Anti-Slavery lecturers in this day of the nineteenth century !—Hyans

A. Mr. Ralph Farnham, the last survivor of the Battle of Bunker Hill, has accepted an invitation from Gov. Banks and other gentlemen of Boston, to visit that city on the 5th of October. He will be entertained at the Revere House. On the 5th he will have a reception at the Masic Hall. The Ancient and Honorable Artillery will do escort duty, and Edward Byerst and others have been invited to speak on the occasion. Mr. Farnham is 104 years old, and we hope they will not me him up, but we regard this as the last suchibition of the last Bunker Hill soldier.

MASSACHSETTS A. S. SOCIETY. D. F. Goddard, to redeem pledge, 1 0

Oblications by E. H. Heyecool. rwich, Mass., \$17-21; Great Palls, N. H. 2-58; A. Folson, Dover, N. H., 8; A. A. Higgins, West Milan, 60., 50c. Collections by C. C. Burleigh.

Littleville, Mass., 35c; Norwich Hill, 25c Chester Factorics, N. Y., \$2 72; Knights Chester Factories, N. Y., \$2 72; Knighta-ville, do., 39a; Cansan Four Corners, do., 8c; Austerlitz, do., 1 91; Red Rock, (Ca-naan,) do. 93c; Spencertown, do., 15c; New Concord, do., 1 37c; Canterbury, Ct., 1 45; Mossup, do., 53c; Sterling, do., 68c; N. Societz, (Conterbury,) do., 49c; Westminster, do., 1 68; Weuregan, do., 3 28; Central Village, 6 11; Holyoko, Mass., 1 75; Georgetown, Mass., 9 06. EDMUND JACKSON, Treasurer

Boston, Oct. 1, 1860.

A CARD—The subscriber, a practical Chemist and Manufacturer of Chemical Preparations, French Cosmetics, Fine Perfuses, &c., for the past seventeen years, now offers (free of charge) to all who desire it, the Recipe and directions for making a simple Vigetable Balm, that will, in from two to eight days, remove Pimples, Blotches, Tan, Frackles, Sallowness, and all impurities and roughness of the Skin, leaving the same—as Nature intended it should be eaving the same—as Nature intended it should be-off, clear, smooth and beautiful. This is no humbus r catch-penny affair, and those who think it such will please not notice the advertisement. Those de-siring the Recipe, with full instructions, directions and advice, will please call on or address (with return postage). JAS. S. MARSHALL, postage).

No. 32 City Buildings, New York. New York, June 6. 3m

STATE CONVENTION.

The Fourth Annual Meeting of the Vermont Anti-Slavery Convention will be held at BRADFORD, on Wednesday and Thursday, the 17th and 18th of Oc-

The enslavement of four millions in our land, the The enslavement of four millions in our land, the indescribable wrongs done to the oppressed, the continued refusal of political parties and of many religious sects to demand the abolition of slavery, the increase of the slave trade, the strength and daring attempts of the Slave Power in the Federal Government; and the new reign of terror in the South, as well as the persecuting spirit manifested in the North, all call for a large and enthusiastic assemblage of the friends of freedom without distinction.

Seeking the emancipation of the enalayed, and the

highest good of our common country. let the earnes friends of human rights, in obedience to the voice of God, of humanity and of patriotism, come together fo a full and free discussion of the great questions now

pefore the people.

The friends of freedom in other States are invited to attend, and join in the deliberations of the Conven

CHARLES LENOX REMOND of Salem, Mass., B. H. HEYWOOD of Boston, and H. Ford Douglass of Chi-cago, Ill., eloquent champions of freedom, besides others in our own State, will address the meeting. The sessions of the Convention will open on Wednes-The sessions of the Convention will open o day, at 10 o'clock, and continue through the two days

and evenings.

In behalf of the State Committee, J. M. COBURN, JEHIEL CLAPLIN, JAS. HUTCHINSON, Jr.,

CHARLES L. REMOND and H. FORD DOUGLASS will speak in Vermont as follows: Oct. 19 Friday, Saturday and Sunday, 20 and 21 Bt. Johnsbury. Tuesday, Wednesday, Thursday, Friday, Sat. and Sun., 27, 28. Washington, West Brookfield,

Remond and Douglass will speak are requested to make the requisite arrangements for the meetings. MARLBORO'.-WM. WELLS BROWN WIL

The friends in the several towns where Mesers.

E. H. HEYWOOD will speak at Milford, Mass., Sunday after- Oct. 14

C. L. REMOND and E. H. HEYWOOD will speak at Topsham, Vt., Tuesday evening, Oct. 16.

HENRY C. WRIGHT will lecture in Ells worth, and other places in Maine, during September, and the first three Sundays in October. Address-Care BELA MARSH, Boston, Mass. EF EMPLOYMENT WANTED ON A SEW-

ING MACHINE.—A young lady, skilled in the use of Grover & Baker's sewing machines, wishes employment either at her residence, No. 9 Columbia street, or in families in the city or vicinity where the machine is used, or taking her own with her, if

LITTLE CHILDREN can be furnished with board and kindly cared for at No. 1 Newland (out of Dedham) street, by Mrs. J. M. SPEAR.

MARRIED—In this city, Sept. 30, at St. Paul's Church, by Rev. W. R. Nicholson, Mr. LEONARD L. Hodors of Birmingham, Eng., to Miss A. Maria, daughter of R. W. Henshaw, of Boston.

LADIES' MEDICAL ACADEMY. 274 WASHINGTON STREET, BOSTON. THE Second Annual Course of Lectures will commence on Thursday, Nov. 8, 1860.

LECTURERS. Pardon me for thus renewing your grief. But I felt | WALTER BURNHAM, M. D., on Practice of Medicine and Surgery.
SUSAN R. CAPEN, M. D., Obstetrics and Diseases of

Wm, Symmoton Brown, M. D., Surgical Austo my, Physiology; and Materia Medica. Saran W. Salisnury, M. D., Anstomy and Hygiene. Intending students will apply to Dr. W. S. BROWN, 15 Congress Street, Boston. 4 wis

ANTI-SLAVERY OPPICE AND BOOK DE-POSITORY.

A N Office, for the sale of Anti-Slavery, Temperance, Woman's Rights, Anti-Capital Punishment, Peace, Spiritual and other Publications, has been established at 15 Steuben street, near the Dele-

van House, Albany, N. Y. A general assortment of stationery will be kept on hand, for sale on the most favorable terms.

Subscriptions for the Liberator, National Anti-Statery Standard, (Ohio) Anti-Stavery Bugle, London Anti-Stavery Advocate, and Herald of Progress, will be received.

Denstions, orders for Books, Treets, and communi-cations relative to Anti-Slavery and other Reform meetings in different parts of the State, should be ad-dressed to the General Agent, Lynia Morz, Albany, S. J. MAT. P. H. JOHES, S. B. ANTRONT, M. C. WRIGHT, G. E. BARRE, E. C. STARTON, A. M. POWELL, L. MOTT, Committee.

WALERS, THE PILLEUSTER, SHOT.—We have definited TENTH NATIONAL WOMAN'S RIGHTS

WALKER, THE PILIEUSTER, SHOT.—We have definite information of the execution of Walker on the 12th ult. Ten shots were fired at him amid the cheens of the natives, who afterward refused to take any part in his burial. He was buried by foreigners. Col. Radier had been sentenced to four years imprisonment. The remnant of Walker's force has reached New Orleans on the British was steamer Gladiator.

EF Mr. Ralph Farnham, the last survivor of the Battle of Bunker Hill, has accepted an invitation from Gov. Banks and other gentlemen of Roston, to visit that city on the 5th of October. He will be entertained at the Revers House. On the 5th he will have a reception at the Moste Hall. The Amelent and Bonorable Artillery will do excert duty, and Edward Reverst and others have been invited to speak on the conston. Mr. Farnham is 105 years old, and we hope they will not me him up, but we regard this as the

IT IS NOT A DEE NUTS. S. A. ATT. SIN'S

WORLD'S HAIR RESTORER.

The only preparation that has a

BUROPHAN BBPUTATION.

Warranted not to contain deleterious substances.

his pleasant and valuable preparation has been used for many years by hundreds of the most distinguished and wealthy persons, who have previously tried all the nostrums of the day. thout success, some even injuring their hair and health. This is all others

IS THERE ANY VIRTUE IN Mrs. S. A. Allen's Hair Restorative ?

We can shower this question by saying that we have already seen persons who have derived benefit from it. from it.

Persons personally known to us have come voluntarily, and told us of good results to either themselves
or friends, who have used it before it became known
a St. Louis.

St. Louis Presbyterian.

in St. Louis. MRS. S. A. ALLEN'S HAIR RESTORATIVE ha

given universal satisfaction, wherever it has been used. It can be used with perfect ratery, and its perfect freeness from all soiling, renders it a very desirable article for the toilet.

Ch'n Witness and Ch. Adoccate, Boston, Mass.

MRS. S. A. ALLEN'S WORLD'S HAIR DE. STORER is worthy of confidence. Philadelphia Christian Chronicle.

Incomparably the best preparation we have ever used. N. Y. Bonngelist. All are compelled to acknowledge Mas. S. A. AL

MRS. S. A. ALLEN'S WORLD'S HATE RESTORER has taken its place at the head of all articles of the kind. Michigan Christian Herald. Dispel all doubts as to its efficacy.

Knozville Presbyterian Witness.

There never has been a prescription or remedy for improving the hair, published in the Advocate, which was so fully endorsed by men of unquestioned standing, as in that of Mrs. S. A. ALLEY S. Buffalo Christian Advocate

Another objection to dyes is the unlife-like color and appearance they cause the hair to assume, and the only way to have grey hair assume its MATURAL TOUTHFUL COLOR, is to use that which will be effectual and yet not a dye—Mrs. S. A. Allen's World's HAIR RESTORER will do this. U. S. Journal.

In these times, when every cosmetic is warranted as the greatest discovery of the present day, it is reg freshing to come across that, which is what it PRE-TENDS to be. A really excellent article is Mrs. 8 A. ALLEN'S WORLD'S HAIR RESTORER. As an assistant to nature, it is of great service; and a man by using it often prevents a serious and unnecessary loss of hair. Its properties are perfectly harmless, it being a chemical compound of ingredients calculated to facilitate the natural growth of hair.

Saturday Evening Gazette, Boston,

Those of our readers whose hair is turning grey or losing its color, and who are opposed to using a dye, will find in Mrs. S. A. ALLEN's World's Hark RESTORER & proparation that will speedily change the hair to its natural color, and at the same time render it soft. It is superior to any heretofore pro-educed for restoring and beautifying the hair, ros-sessing NONE OF THE SURNING QUALITIES OF A DYE.

There is no Hair preparation, we believe, that has There is no Hair preparation, we believe, that has acquired more popularity than Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORRE. Why is this? Simply because it is a preparation of real merit, and has never failed, in a single instance, to produce the good effects ascribed to it on the part of its proprietor. Its sales are constant and most extensive, and we begin to think that it is denominated most appropriately the 'World's Hair Restorer.'

We have reason to be assured that Mrs. S. A. AL-LEN'S WORLD'S HAIR RESTORMS is among the best articles of its kind ever discovered; indeed the wide circulation and immense sales it has achieved, fully demonstrate that its efficacy is generally appreciated. Rahway Register.

Mrs. S. A. Allen's World's Hair Response. The most successful remedy of the day. We know of instances where its good effects have been remarkable. Weekly Visitor, Franklin N. Y.

From individual cases that have come under our own observation, we are satisfied that 'Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORMS performs all that it promises, and that instead (as is the case with other restoratives extensively used and highly rec-ommended) of being a useless waste of time and money, it is just what it is represented to be, and will perform all its proprietor engages it to perform. We therefore most cordially commend it to the no-tice and use of those of our readers who need a remedial agent of this character.

St. Louis Ledger.

Mrs. S. A. Allen's World's HAIR RESTORER. - As we were travelling in Massachusetts a short time since, we met a lady whose appearance indicated that she had attained the age of sixty. So we in-ferred, and but for her beautiful hair we should have added several years. After some conversation she spoke of her hair, informing us that two years ago, at least one half of it was grey, and that she ago, at least one half of it was grey, and that she had feared that before then the whole would have turned or fallen off. But our friend read the papers, and acquinted herself with the various remedies for decaying hair, and at length determined to obtain Mrs. Allen's Ressurer. She did so, and applied it according to directions, and before a year had passed, she assured us that she had as luxurious, even and beautiful head of hair, as when she ous, even and beautiful near of hair, as when she was but sixteen years old. Her statement was confirmed by other members of the family, while we were informed that in the same neighborhood there were other instances where the same happy and signal effect had been produced by applying Mrs. S. A. Allen's World's Hair Restorer.

Providence Daily Tribune. We are satisfied that the statements made in advertisement of Mrs. S. A. ALIEN'S WORLD'S HAIR RESTORM are correct. Boston Olive Branch. Its remarkable recess is satisfactory evidence.

Among the very few preparations that we deem deamong the very tew preparations that we deem de-serving of mention, we are by no means inclined to omit Mrs. S. A. ALLEK's WORLD's HATE RESTOR-RE. It has been thoroughly tested, and found to be all its inventor claims for it; and to deny its excellence would be so deny the assertions made in its favor by scores and hundreds of the most respectable persons.

Rakeey Advocate and Register

Mrs. S. A. ALLEN'S WORLD'S AIR RESTORER IS the drs. S. A. Allen's World's AIR RESTORER is the best preparation extant for the various diseases incident to the bair and scalp, and is warranted to restore the hair and whiskers, however grey, to their natural color. It having been before the public for many years, and its efficacy in restoring, invigorating, and beautifying the hair fully established, by hosts of persons throughout the country, has led to the manufacture of many worthless imitations, which have been successfully palmed off in numerous instances, upon the public as genuine.

Brooklyn Morning Journal.

Brooklyn Morning Journal.

This preparation is superior to any heretofore produced for restoring and beautifying the hair. It possesses none of the burning, cauterising powers of the old dyes, but gives the hair a healthy, glossy appearance almost instantaneously. The Restorar is easily applied, and will not stoom the facet linen. The effect is sure in every instance, if applied according to the directions. Mercery, Philadelphia. Those unsuccessful with other articles can try this with success.

Boston Transcript.

It is just what it purports to be. Clees Leader. We might swell this list, but if not convinced.

We export these preparations to Europe even, and they are superseding all others there as well as in the United States.

It does not soil or stain. Sold by, all the principal wholesale and retail merchants in the U. S., Cubs. or

where address all letters and inquiries.

If Some designs try to sell articles instead of this, m which they make more wront. Write to Depot or circular, terms and information. Genuine lasign d. Mrs. S. A. Aller, written in its. Bev are of country.

EF See next tame of this Paper for unre information or send to Depot for Circulars.

POR SALE EVERY WHERE.

POETRY.

Porthe Liberatoria.

Dear Bell, so near in thought, your loving kiss] Thrills through my soul, and yet so fer away, I needs must tell you where I am : homesick At home, with longing for the homes far off In loving human hearts. No, I mistake: 'Tis health, 'tis heavenly happiness; these tears Are tears of joy ;- I see the far-off stars : What glorious things they tell of the eternal time Wondrous bright these flowers are, here and now! Oh yes! we had a grand time, Bell : you want A picture of one brilliant day—that vast, Glorious sky above—the bewildering Beauty of that summer morn, the raint Coloring of that sunset sky the soft shadow Of that moon lit over with all the power And awful grandeur of the thundering waters: No | Leannot, Bell | I have it somewhere, For a great joy, but 'tis where I cannot Give it you :- perhaps I may hereafter. Oh for an angel's power, to show you, Now, another memory, that lives Within my soul—a burning light—a far Intenser joy than all Niagara's glory-The sublimest work of the great God-A human soul divinely luminous A true woman, Bell! The world is full Of slaves and toys: oh, what a glory Will it one day wear, when men want more Than playthings!

. A mighty revolution We have made since yester eve; but I have been So busy, by the way, that never once I thought to heed the grand performance, or Take note of the amazing speed at which We journey-till I find myself round here In the same spot again, thinking of you; And your words that came this morn have brought you Nearer still. God keep you, darling, in your heave Of love! I see it all; the picture suits me well: Most beautiful it is to look upon ? It does me good, Bell !-let no time efface Its coloring! God fashioned it to grow Richer, deeper, and more beautiful forever. Exquisite thought I how grand is life with Him! Is not a glimpse of its exceeding wealth Enough to make us haste to brush away All rude defects, caused by our ignorance And short-sightedness

It is a calm, beautiful night Do you see the stars, Bell? No moon to hide Their wondrous splendor-let me fold my arms About you; it's too glorious for words-The soul stands still with God.

From the Atlantic Monthly for October. THE SUMMONS. BY JOHN O. WHITTIER. My ear is full of summer sounds, With summer sights my languid eye; Beyond the dusty village bounds

And in the noontime shadown lie. The wild bee winds his drows; horn, The bird swings on the ripened wheat, The long, green lances of the corn Are tilting in the winds of morn.

I loiter in my daily rounds,

Another sound my spirit hears, A deeper sound that drowns them all,-A voice of pleading choked with tears, The call of human hopes and fears, The Macedonian cry to Paul!

The locust shrills his song of heat.

The storm-bell rings, the trumpet blows : I know the word and countersign; Wherever Freedom's vanguard goes, Where stand or fall her friends or foes. I know the place that should be mine.

Shame be the hands that idly fold. And lips that woo the reed's accord. When laggard Time the hour has tolied For true with false, and new with old, To fight the battles of the Lord!

Ofbrothers ! blest by partial Fate To him your summons comes too late. Who sinks beneath his armor's weight, And has no answer but God-speed !

KIND HEARTS. Let but the heart be beautiful, And I care not for the face: I heed not that the form may want Pride, dignity, or grace; Let the mind be filled with glowing thoughts, And the soul with sympathy, And I care not if the cheek be pale. Or the eye lack brilliancy.

What though the cheek be beautiful. It soon must lose its bloom : The eye's bright lustre soon will fade In the dark and silent tomb : But the glory of the mind will live Though the joyous life depart, And the magic charm can never die, Of a true and noble heart.

The lips that utter gentle words Have a beauty all their own, And more I prize a kindly voice Than music's sweetest tone: And though its sounds are harsh or shrill. If the heart within beats free, And cohoes back each glad impulse, 'Tis all the world to me!

BOTH SIDES. A man in his carriage was riding along, A gaily dressed wife by his side; In satin and laces, she looked like a queen, And he like a king in his pride.

A wood-sawyer stood on the street as they passed, The carriage and couple he eyed, And said, as he worked wish his saw on a log, 'I wish I was rich, and could ride."

The man in the carriage remarked to his wife-One thing I would give, if I could-I would give all my wealth for the strength and the

Of the man who saweth the wood.' A pretty young maid, with a bundle of work.

Whose face as the morning was fair, Went tripping along with a smile of delight, While humming a love-breathing air.

She looked on the carriage—the lady she saw, Arrayed in apparel to fine, you it had

And said in a whisper, "I wish from my heart. Those satins and laces were mine." The lady looked out on the maid with her work S8 fair in her calico dress,

And said, 'I'd relinquish possession and a Her beauty and youth to possess.' The thus in this world, whatever our lot,
Our minds and our time we employ.
In longing and sighing for what we have not.
Ungrataful for what we enjoy.

We welcome the pleasure for which we have sighed. The heart has a void in it still, Growing deeper and wider the longer we That nothing but housen can fill

The rearrangement

THE LIBERATOR.

SELF-CORTRADIOTIONS OF THE BUSINESS DEAR Mr. GARDBOW! It seems to me that the pamphlet with the above title (noticed in the Liberator of the 14th ult.) is a well conceived, well executed and highly valuable work. Yet I think is usefulness might be greatly increased by one profutory ex-

planation by the compiler.

Of the commendatory Notices by the Press, printed on the second page of the cover of this pumph. let (third edition.) one says—"It is the Bible subvert-ing itself;" another declares that it shows the contents of the Bible to be 'a stupendous compor contradiction and error.

It seems to me that these ideas are not less ous than the popular superstitious respecting the Bi ble which have caused this work to be prepared and ble which have caused this work to be prepared and printed. It teems to me, on the other hand, that tees, essays and discussions, ending with the celebr your notice of the work in the Liberator, (above referred to,)—calling it an exhibition of the utter abtraction of the lord's supper. Its Constitution twenty articles, and its thirteen By-Laws, (unar surdity of the dogma of plenary inspiration '-is a correct expression of its meaning and its true value. ing of any practical reform, not even for cleansin it subverts, not the Bible, but the false and absurd their own pulpits, and churches, and eccleaiastic theory, manufactured and perpetuated by the clergy, respecting the authorship and authority of the Bible.

Next to the blind acceptance of their professions dogma of the absolute Inspiration of the Bible, nothing pleases the clergy better than a rushing into the influence pernicious. Nay, they have set this trap for their opponents, by proclaiming and giving cur- Christian Uses of Property. rency to the equally absurd dogma, that the Bible must be accepted as a whole, or rejected as a whole accepted entire, as the work of perfect and infallible wisdom, or rejected entire, as a compound of con tradiction and error. They seek to persuade the people that there is no middle course, but that one o the other of these alternatives must be taken. Our wisdom is to follow the excellent counsel given by fast only that which is good-and thus to sift out the truth, in regard both to the book itself, and to the pretensions of the clergy respecting it.

If-as the pamphlet before us most clearly proves the volume called The Bible contains some erroneou statements, some statements irreconcilably contradic tory to each other, and some false and perniciou ideas, it is not less true that it contains valuable historical facts, noble and glorious truths, and precepts of the highest practical value, suited to refine and improve those who give heed to them, and to elevate the community of which such individuals form a part.

How comes it that one volume contains such widely differing materials? The answer to this question will not only clear up this difficulty, but will show the falsehood and folly of the two clerical assumptions above referred to.

It would be a great piece of folly to answer either Yes' or 'No' to the question-'Do you believe the statements and ideas contained in the library of Harvard University?' Yet the same folly is committed by the person who answers either 'Yes' or 'No' to the question- Do you believe the Bible?

The clergy have accustomed this community t think and speak of the Bible as one book, and of its contents as unitary and homogeneous. Both these ideas are absolutely incorrect.

The Bible is a combination in one volume of two collections of books, the historical records and miscellaneous literature of two religions.

These two religions, coincident in some of their ideas, were widely different, and even opposite, in others. The constituent parts of each of these two collec-

tions were written and published separately, without the slightest idea on the part of their numerous authors that they would ever be brought together in one volume, or represented as proceeding from one

Several hundred years before Jesus of Nazareth some Jews, we know not whom, selected from the mass of Jewish writings then extant, those which they thought best suited to perpetuate the civil and religious history of their nation, and kept them separate from others, as works of special interest and value. This collection comprised thirty-nine books, written by thirty or more persons, on various subjects, at intervals extending over a period of many hundred

In process of time, the Jews were taught to look FREE INQUIRY AT ELLENVILLE, to this day, in their worship; and the volume containing them is called, among Christians, The Old

Some centuries after the death of Jesus of Nazareth, some of his followers, we know not whom, selected, from the mass of Christian writings then extunt, those which they thought best suited to perpetuate the history of Jesus and of the religious system which he taught. These books were twenty-seven in number. They had been written by twelve or fifteen persons, at various places, and at various imperfectly known intervals of time. The clergy of that period taught the Christians to regard them as sacred books. They have ever since been thus represented by the clergy, and we now have them under the name of the New Testament. They are frequently bound in one volume with the Jewish collection previously spoken of, and the two collections together are called The Bible

These histories, the earliest extant of the Jewish and Christian religious, are of course highly valuable, worthy of preservation and of careful study. The claims made by two religions not only diverse

but in some respects opposite to each other, will of course give rise to confileting statements. If the records of these two religions are, bound together in one volume, that volume will contain conflicting statements. What then?

If the writings of forty or fifty men, belonging not only to different religions, but to different nations and ages of the world, are brought together in one volume, that volume may be expected, of course, to contain statements and ideas discordant with one another. Such discrepancy is inevitable, What then? bling as a Congress at Washington, to call a Convention Such are the diverse things brought together under the name of The Rible.

When discrepancies, contradictions, obvious errors of fact, and obvious errors of doctrine are there before our eyes, is it reasonable to tell us, as the elergy do, that every portion of it must be received and believed as the Word of God?

When glorious and precious truths, elevating sentiments, and admirable precepts are equally there before our eyes, is it reasonable to tell us, as the clergy do, that unless we accept the whole, we must reject the whole?

The existence of such discrepancies and inequalities, in a book so formed, bears not at all against the credit or the value of the Bible, however it may bear, with crushing weight, squinst the clerical hypothesis of its Divine Inspiration.

The right course seems to be, with this as with all

other books, to exercise the just discrimination recommended by Paul : to use, for the improvement of our characters and lives, such things in this library of Jewish and Christian writings as we find to be just and true; and to mark for avoidance, so divors, those things in them which we find to be erroneous. It is utterly absurd to say that there is a necessity for ac-

copting all, or else rejecting all.

There are some people who seem to hate the Bible; who call it is a suppossions compound of contrawho call is a suppostone compound of contra-tion and error; and who represent he undersor-ternations. Such societies the sum to me at errors. that endicariminating reve gainst which I have been t

ting it clear that his efforts are directed, not against hat important and most valuable collection of Jew ish and Christian writings, The Bible, but again the absurd ciercul hypothesis of miraculous insp tion in these writings. - c. w. w.

MINISTERS 'OF THE GOSPEL. seld its first meeting in Springfield.

This is a new Society, composed of orthodox min-isters and church-members, whose object is to hold an annual meeting, and compare notes, and make mutual suggestions, for the more successful propagation of their theological system. The exercises of this Commously adopted,) make no provision for the forward meetings, from complicity with alavery. Rev. Dr. Sweetser, of Worcester, was

rator, and Rev. Mr. Wellman, of Newton, Rec Secretary. The Report of the meeting (which I find cupying two columns of the Boston Recorder of the opposite extreme, and calling the book evil, and its 20th inst.) includes an abstract of a remarkable essay read by Rev. Mr. Thurston, of Waltham, on 'The

This Report informs us that Rev. Mr. Thurs gave a comprehensive and exhaustive view of the whole subject, in which the following, among other points, was 'happily, amplified and illustrated After enumerating the legitimate uses of prope

ty, among which were mentioned investme with the accumulation of wealth as an object -the speaker deprecated the common practice of the pulpit Paul of Tarsus-to prove (or try) all things, but hold in the depreciation of the world, its wealth and its enjoyments, and added-

'It is a great and noble thing to acquire property, and to use this world as not abusing it.'

It was of course impossible for the speaker to proceed in this strain without thinking, and causing his clerical hearers to think, of the precisely opposite directions of that Jesus whom they pretend to follow,

Lay not up for yourselves treasures on earth! or what ye shall drink; nor yet for your body, what ye shall put on !' Take no thought for the morrow! for the morrow

shall take thought for the things of itself! Sufficient unto the day is the evil thereof! Labor not for the mest that perisheth ! Why take ye thought for raiment? Consider the lilies of the field! they toil not, they spin not! If God so clothe the grass of the field, shall he not much

ore clothe you, O ye of little faith?'
'Your Heavenly Father knoweth that ye have need of all these things. Seek ye first the kingdom of God, and His right-

s, and all these things shall be added unto you.

Here was an awkward gap to be stopped, and the speaker proceeded to stop it, laying down the following concise, yet comprehensive rule for squeezing through tight places in Scripture:-Religious instructors must not set at defiance the

do this we are compelled to interpret so as to agree with common sense. Preaching in abuse of wealth and enterprise in its acquisition has no good effect; the hearer says to himself that the preacher knows not what he is talking about, and if all men should follow his maxims, the preacher himself would not obtain the means of living. The Report further informs us that remarks in ap-

proval of the doctrines of the essay, and in further application of them, were made by Rev. Mr. Grattan of Millbury, Rev. Mr. Angier, Rev. Dr. Sweetser of Worcester, and others.

Query .- Will these Reverend gentlemen, and the other ministers of the Conference, henceforth agree with the Universalists, when they interpret! the texts speaking of hell in such a manner as to declare that there is no hell-tso as to agree with common sense '? Or is this appeal to common sense to reverse the meaning of Scripture only to be used in cases where a more honest interpretation would deprive 'the preacher himself' of 'the means of living'?-

A Convention of Free Inquiry in matters of Religion and Reform was held at this place,-Ellenville. Ulster Co., N. Y ., - beginning on Friday evening, September 7th, and continuing through the following Saturday and Sunday.

The meetings, which were large and spirited, were attended by a number of prominent agitators and reform champions from abroad, among whom were Parker Pillsbury, Aaron M. Powell, Mrs. Colman, and Susan B. Anthony.

The following out-spoken testimonials on slavery were adopted after earnest discussion :-

Resolved. That American slavery, in the language of Senator Sumner of Massachusetts, is a Fiveheaded barbarism,' and, being such, its upholde and abettors are five-fold barbarians.

Resolved, That a governmental Union with such barbarians, under the name of Democracy, which enables half the States to live by plundering slaves of the avails of their toil, and binds the other half to assist in the plunder, and to catch and return the robbed victims, should they escape to or towards Canada, must ever be a sin and crime against high Heaven, of too atrocious a character to be long endured, however strongly its supporters may seek to fortify themselves against a deserved destruction.

Resolved, That the governments of the Slave States are but organized bands of robbers, living by plundering the enslaved of the avails of their most unpitied toil.

Resolved, therefore, That it is the solemn and im perative duty of the Senators and Representatives of the non-slavholding States, instead of again assem to take measures for the formation of a new Northern Republic that shall be indeed free an asylum for the oppressed of all nations—nupolluted and un-cursed by the tread of slaveholders, and untainted by the blood of slaves.

Resolved. That the grand cause of the continue of slavery in our country is the subjecting of individual conscience to the authority of institutions and laws, foreign to and outside of itself, making that right and respectable which States enact and sanction, and the recognized Religion accepts and sanctifica; be it the gallows or the guillotine, or war with its murders, or slavery with its numeless crimes and numberless cruelties.

Resolved. That the great want of the present hor not only for the overthrow of Slavery, but for reals ing every other evil, is a class of men and wome who, comprehending in themselves the great laws of Life, Liberty and Love, and daring to seers the indi vidual sovereignty of the soul over all human autho-rity, will plant themselves screnely but sternly on the great principles and laws of that sovereignty, and mover more ask leave to be, to do, or to suffer, of any State or Church, party or priest, book or creed, o husband or wife, or any human authority whataoever Resolved, That the American Church is engage in prostituting and demoralizing the religious senti

ment of the community, by spologising for, and emporting and defending, directly and indirectly, that sam of all villances, American slavery. custon was also had on the fol

lithough no definite action was taken

full, free and ample exercise of her-

tions of dependence and inferiority, we call up sisters throughout the country to cultivate in themselves a firmer self-reliance, and a hold practical es-sertion of their right to an equal voice with man in the making and executing of all the laws, and to engage in any and every useful vocation, to which they

are demonstratively adapted.

Resolved, That in meeting together, from year to year, under the style and title of an Annual Couvention of Prec Inquiry in matters of Religion and Reform, freely uttering and faithfully rec stringent testimonies against various forms of wrong, slave in the land. we wholly disclaim all purpose to add another to the Dr. Calvin Cutter of Warren thought it not so clear already too long list of sectarian denominations; and that the Constitution was anti-slavery; if it was so, we here and now declars our present meeting a disit is neither bound by the past, nor presumes to make matter at rest beyond all peradventure. its proceedings a criterion for future meetings.

Resolved, That first among the prevailing evils of our country and the world, against which this Convention of the friends of Progress and Reform would register its carnest and solemn protest, is that malign and selfish spirit at the bottom of all our religious organizations, by which a peculiar type of religious opinion is made to override and blot out the great principle of Human Brotherhood, making opinion superior to character, and thus offering a bounty to hypocriay, and a bribe to conformity.

A Convention of a similar character was held at Ellenville one year previously. It encountered strong opposition from the sectarian press and pulpit, and the same influences were brought to bear against this Convention. The only suitable public hall in the village, being owned by a member of the Methodist Church, was applied for in behalf of the Convention, but the application was denied, although the hall has heretofore been opened to all manner of lectures, concerts, political meetings, &c. Against this glaring outrage upon the right of Free Speech, the Convention unanimously adopted a strong resolution of protest. This Convention is now among the institutions of the place. It will be held here next year, we doubt not, under yet more encouraging auspices. Radical ideas are gaining ground in this region, and may their spread be universal, until all victims of civil, social and spiritual despotism shall be permitted to rejoice in the freedom wherewith the truth maketh free ' ! J. A. B. Ellenville, Sept. 18, 1860.

POLITICAL ANTI-SLAVERY CONVENTION. An adjourned meeting of the Political Anti-Slavery Convention, which met in Boston, May 29th, was commenced in Worcester, Sept. 19th, at Washburn Hall. The object of the Convention was to consider the propriety of organizing a political party upon the basis of an anti-slavery interpretation of the United States Constitution, with the avowed purpose of abolishing slavery in the States, as well as in the Territories of the Union.' The meeting was called to order at 10 o'clock by Mr. Stephen S. Foster of Worcester. Mr. Wm. Coe of Worcester was chosen President pro tem., and A. P. Brown, Secretary. Mr. Poster read the call for the Convention. He was followed by Mr. Frederick Douglass of Rochester, N. Y., who addressed the Convention on the necessity of a return to the radical anti-slavery ideas for which the originators of the Anti-Slavery movement in this country contended, and their advancement by politi-

cal means. Mr. Foster reviewed the position of the American A. S. Society at some length. Mr. Douglass, and Mr. B. T. Hutchins of Killingly, Conn., and Mr. Locke of Athol, followed in remarks upon the principles to be adopted by the new Society; the last defence of the American Anti-Slavery Society. The meeting then adjourned for dinner.

At the commencement of the afternoon session, Mr. Poster again spoke, in continuation of his remarks in the forenoon. He concluded by offering the following series of resolutions, as embodying the principles and platform on which it is proposed to organize the

Resolved, That we, the friends of freedom, Resolved, That we, the friends of Worcester, on sembled in Convention, in the city of Worcester, on the 20th day of September, 1860, do hereby organiza curselves into a political association, to be known as the Union Democratic Party of the United States of America, upon the following basis and platform of principles:—

1. All men, irrespective of color, condition, sex,

or nationality, have a natural and indeleasible right to themselves, and no government, association, or combination of men on earth, can, by any possibility, give to one man any right of property in the person or labor of another, except by his own vol-

2. It is the right and duty of all men to defend their own liberty by the most potent means which God and nature have placed in their power, at whatever cost to their oppressors. Resistance to tyrants is obedience to God, in black as well as white-in

bond as well as free.

3. It is the imperative duty of our National Government to protect, impartially, all the inhabitants of the country in the full enjoyment of all their natural rights; and any administration which, under any pretext whatever, seeks to evade this duty, is false to the fundamental principles of democracy, false to the Constitution, false to every principle of moral obligation which binds us together as a civil community, a dishonor to the country, and utterly unworthy of the confidence and support of any genuine friend of freedom.

genuine friend of freedom.

4. The people of the United States, and not the Supreme Court, are the ultimate arbiter in all questions involving the interpretation of the Con tion. By our theory of government, the people are the only rightful rulers of the country; the courts, as well as the legislature and the executive, beir mere agents entrusted with authority to execute the popular will; and hence, it is their right and duty decisions of their courts; and any court which should refuse to obey the clearly expressed will of a popular majority would be an intolerable despotism

5. The United States Constitution, fairly inte 5. The United States Constitution, fairly interpreted, is entirely and unequivocally on the side of freedom. It prohibits the existence of slavery in the States, and invests the Federal Government with ample powers for its overthrow, wherever found, whether under territorial or State legislation; and the friends of freedom ought everywhere to insist upon the immediate application of those powers to the removal of an eril which has already made our country a reproach to the cause of freedom throughout the civilized world.

6. As joution is impartial, and all more are being

6. As justice is impartial, and all men are by us ture equal, all laws, to secure our respect and sup-port, must be based upon general principles, operat-ing equally upon all classes of society, securing a each an equal share in all the natural gifts of

each an equal share in all the natural gifts of a common Orestor.

7. Slavery is organized piracy, with many features of barbarism and infamy unknown to any system of piracy ever practized upon the high seas; and any Administration, by whatever name it may be called, which sanctions or tolerates it, in any of the States or territories of the Union, is not only guilty of all the crimes inherent in the share system, but is also guilty of treason to the Constitution which it has sworn to support. Consequently, we shall recognize no such Administration as the legitimate government to support. Consequently, we shall recognize no such Administration as the legitimate government of the Ropublic; we shall not act with it; nor shall we recognize any of its acts as having any legal or binding force other than that which traitons can give to the statutes which they omet; and is all the powers of the government are dependent upon the powers of the government are dependent upon the pursue, we shall consent to me an

Recognizing in woman the same capacit at which we find in man, and the sam for government which we find in man, and the same necessity for its protecting care, we invoke her aid and co-operation in this sublime moral effort to transform, by peaceful political means, a slavehold-ing despotism into a model of republican liberty, justice, and conality. ce, and equality,

Mr. F. spoke at some length, in explanation and defence of these resolutions, taking the ground that the United States Constitution is emissibly an antilarery instrument, which, if carried out in its letter and spirit, as it should be, would set at liberty every

there were some features in it which might possible tinct individual and independent fact, responsible be construed otherwise. He thought it might be wel only for ils own opinions and proceedings, and that to amend the Constitution in some respect; to set the The Chairman, Mr. Poeter, and Mr. Douglas

thought the Constitution well enough as it was; it was in letter and spirit thoroughly anti-slavery, if strictly carried out. Mr. Douglass made an eloquent speech in deferee of the principle of organizing a political party on the basis of an anti-slavery interpretation of the Constitution.

In the evening, (Dr. Mann in the chair,) Mr. Poster offered the following resolutions:-

Resolved, That it is neither consistent nor possible for a people who depend upon government for the protection of their liberty and rights, to abolish the institution of slavery, and defend the liberty and rights of its victims, by moral power alone; and hence, any scheme of emancipation which eithe ignores political action altogether, or depends upon pro-slavery political parties to do its work, is radically defective in principle, and must inevitably end in failure and bitter disappointment.

Resolved. That Alexander is the property of the property of

Resolved, That the great want of our country, at the present time, is a National Political Education Society, whose object shall be to educate the people, the rulers of the country, in a thorough wledge of the fundamental principles of cratic government, and of their duty to defend and enforce those principles in every part of the Union, for the impartial protection of its inhabitants, irrespective of color, condition, sex or nationality.

Resolved, That a Committee of five be appoint

by this Convention to correspond with prominent friends of freedom in different sections of the country upon this subject, with power to call a Convention for the purpose of organizing such an associa-tion at such time and place as they may deem expe-

Resolved. That in this sublime moral effort to arrest the downward tendency of our government, and transform a slaveholding despotism into a model of justice, simplicity and equality, by the only means which afford any rational hope of success, vis., the education of the people in the science of government, we invoke the aid of all classes of our fellow-citizens, but especially do we solicit the co-operation of those manufacturers of public sen-timent, the clergy and the conductors of our periodical press, without whose ultimate sanction and aid no work of national reform can ever succeed.

Lucy Stone made a short speech in defence of the American Anti-Slavery Society, and contended that the U. S. Constitution is not anti-slavery, and thought it should be so amended before action under it, that t could not be construed in favor of slavery. Mr. Poster defended his position. Adjourned.

THURSDAY, Sept. 20. Met at 10 o'clock. The Committee on Nominations reported the name of Dr. Daniel Mann of Ohio for President, and Wm. A. Wilson for Secretary. Lucy Stone, A. P. Brown, and Dr. Calvin Cutter

were added to the Business Committee Dr. Mann spoke in favor of the new party move ment.

Mr. Higginson was opposed to the whole movemen believing it to be uncalled for and unpractical. Messrs. Douglass and Foster spoke in answer t

In the afternoon, after the reading of the variou esolutions before the Convention, Mr. B. D. Draper. of Hopedale, made a speech, opposed to Mr. Foster's position, and in defence of the American Anti-Slavery Society. He criticised Mr. Foster's position as a nonsistent with his practice.

Mr. J. A. Howland spoke in defence of the American Anti-Slavery Society, and against the anti-slavery construction of the U.S. Constitution.

Messra. Douglass and Foster spoke in answer to Mr. H., Mr. Foster defending his position as a non-resistant. In the evening, on motion of Mr. Poster, the resc

lutions in favor of an Anti-Slavery Educational Society were adopted. Mr. Foster moved the adoption of the platform, and the formation of an Executive Committee to make nominations, and call another Convention, if they shall see fit.

Mr. Foster and Mr. Douglass made addresses in faor of the motion. After Mr. Howland had critidied their remarks, Mr. Poster's motion was adopted. The chairman of the Nominating Committee reported :-

For the Anti-Slavery Educational Society's Committee-S. S. Foster, J. H. Stephenson of Boston A. P. Brown, Frederick Douglass, J. H. Fowler.

For Executive Committee-S. S. Foster, of Worces ter; J. H. Stephenson, of Boston; A. P. Brown, of Worcester; Frederick Douglass, of Rochester, N. Y. J. H. Fowler, of Cambridge; Ernestine L. Rose, of New York; Blizabeth C. Stanton, John Pierpont. The report was accepted, and the nominees elected

On motion of Mr. Douglass, the following resolution was adopted :--Resolved, That the members of this Convention

called to consider the proposition to form a sound Abolition Political Party, extend their earnest sympareview, and for sufficient reasons to reverse the thy and their hearty God-speed to the little band of cisions of their courts; and any court which saithful Abolitionists which has nominated Gerrit ould refuse to obey the clearly expressed will of a faithful Abolitionists which has nominated Gerrit Smith as their candidate to be supported for the Presidency in the coming election. After remarks by Mr. Douglass and Mr. Poster.

the Convention adjourned, subject to the call of the Executive Committe DANIBL MANN, President. WM. A. WILSON, Secretary.

From the Boston Traveller. LETTER PROM JAMES REDPATH. TERVIEW WITH THE PRESIDENT -THE JOHN BROWN BUST --- MADAME GEFFRARD

Pour av Prince, August 18, 1860.

[The following extracts are from a private letter received in this city by the 'Sarah Burton']:—

I arrived here safely and in good health Friday before last; on the following Tuesday, I had an inserview with the President. I went up to the palace with Mr. Ackermann, at whose wife a house I stay (for he being a white man can hold no real estate), and arriving there, we sent in our cards. We were invited into the Coronation Room (of which you may possibly remember that I spoke in my letters), and had not waited long before the President entered. He is a slightly built man, a little taller than I am, nearly black, although he has one-quarter white blood. He was dressed with good taste, and wore on his head a blue velvet smoking cap richly decorated with gilt embroidery. He recognised me at once, and came forward and shook hands with great cordiality. He saked if I had received the latter in which the Government offered me an asylum in Hayti, in case I should be obliged to leave PORT AU PRINCE August 18, 1860. the letter in which the Government offered me saylum in Hayti, in case I should be obliged to lead the United States for a time. I thanked him if that honor, at the same time intimating that it has of the Senate had been removed. He cordial welcomed me to Hayti. I told him my double of

ject in visiting the country at this time: to press the portrait of John Brown, and to gain account information, and perhaps offer propositions, in which the fact of the false of Hayti. He gas use directions how to proceed with respect to the he object, personally charging himself with the bas of seeing my propositions entertained. of seeing my propositions entertained. We had to been there ten minutes before an officer entered, at said that some one was writing for an interior, at the President replied that he would be entered as an hour or two. I expected, therefore, that he would be the length of the interview; but it had would be the length of the interview; but it had from 3 P. M. till 9 or 10. We repeatedly offered beave, not wishing to occupy so much of the leave, not wishing to occupy so much of the leave, but, with that politicness of phrase which all personness and laytions possess, he insisted that a should stay. After talking an hour or two layers. Frenchmen and Haystens possess, he insisted that as should stay. After talking an hour or two, I had him I had two favors to ask of him: first, has that the proper officers acknowledged the roots of John Brown, that Mrs. Steams had seened. to offer to Mrs. Leavest the base of John Brown, the Mrs. Steams had seened. the bust of sonn prown, the bust of sonn business business to him; and second, to offer to Mr. Lery (to wife of the colored man who fell at Harper's [w]. wife of the colored man who fell at Harper's [cor] a special invitation to make her home in Hard. said that I hardly knew her, but thought it wall be rendering a deserved honor to the memory of le. Leary to make the offer to his wife. His town the North, he said, had only prevented the actual edgment of the bust of John Brown, which he his ly prized, and had placed in his private along (particle); for the second, he would be happy to meanize, by such an invitation, his appreciation of the lur); for the second, he would be happy to now nize, by such an invitation, his appreciation of the devotion to the cause of liberty which led Mr. Lary to an untimely end. I don't pretend to give his exact phrases, but the substance only; for he subvery fast, and I only understand French when size, ly promounced. Talking about emigration, the pullidice of color (not only in the United State he Hayti), the condition of the country, the Fetichian of the rural population, the difficulties which has the work of reform here, his own history, the state of the rural population, the difficulties which had the work of reform here, his own history, the state of affairs in America, the policy of the Republian party, as to whether it would recognize the indeparty, as to waterner it would be be not be be be be be be bendence of Hayti, and other topics, it was be pendence of Hayst, maked us to dine with his We went into the main body of the palace pand through the 'Hall of the Generals' (where the palace pand through the 'Hall of the Generals') through the eminent soldiers of Harti are), as traits or the eminent should be may are, set then entered the private salos. Under a rea mirror, on a marble slab, was Brackett's best of John Brown, crowned with a laurel wrenth. It may John Brown, crowned with a tauret wreets. It ru one of the wreaths brought by the girls attending the public schools when they came to lelicitate im on his return from the North; it had been pet us the head of the bust, he said, 'in honor of

woman, but so white that no one would susper that she has African blood in her reins; she loots libra English woman in her build. She did not dise air us; this is one of the peculiarities of Haytim new os; this is one of the peculiarities of mayors seaty. Two of the aides de camp, drissed in hardens military costumes, sat at table, staking fire of u is all. We remained till about nine. Orfine ha fine conversational powers, and delights in the case pany of intelligent foreigners. The President very anxious to promote an educated emanciation from the Northern States, and his ministen p about to initiate vigorous measures to inform the colored people of America of the advantage of Hayti as a home for the African race. I had as terview with Lamathe and Plaiscance, Secretaries State, and both of them, also, spoke with intent on the same subject. I drew up a programs to them, of measures necessary to be adopted, and pledges and guarantees to be given, and they will They have raised about \$4,000 (American) in Port an Prince for the John Brown fund, betitvil

martyr.' The dining-room adjoins the parker. It introduced us to Madame Geffrard, who is a colored

be impossible to discover how much has been nied in the Republic for a week or two. The portning John Brown, sent by Mr. Hyatt, has charmed en one; it is placed in the palace, and the Proise has expressed his intention of having portain of Ogo and Chevanne, the first martin of light painted in a corresponding style. I am in dates of being lionized here: I hear it is proposed to se me a public dinner in honor of the John Rown American Committee. But they will have to sed out some other representative, for I shall not some any honor until I think I have deserved it.

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