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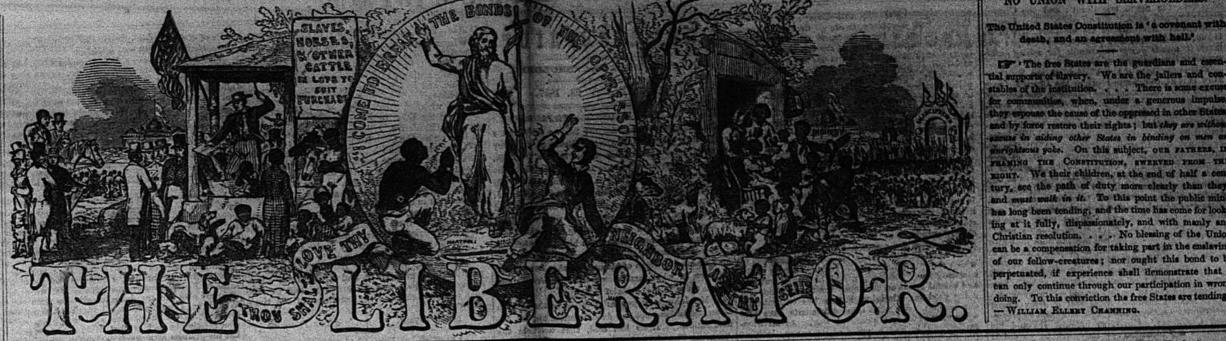
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The following gentlemen constitute the Pinancal Committee, but are not responsible for any of the ales of the paper, viz : - FRANCIS JACKSON, ELLIS GLAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, WENDELL PRILLIPS.



NO UNION WITH SLAVEHOLDERS.

particular yoke. On this subject, our pattern, in particular the Constitution, sweeved place the race. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. — William Edward Commence. - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

WM. LLOYD GARRISON, Editor.

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BOSTON, FRIDAY, AUGUST 28, 1857.

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

WHOLE NUMBER, 1390.

# REFUGE OF OPPRESSION.

PROCEEDINGS OF THE BAPTIST STATE CONVENTION.

The Thirty-seventh Anniversary of the Baptist Same Convention of South Carolina was held at Grenwood, beginning on the 25th, and ending on the The Convention was organized on Saturday by the section of Rev. Dr. Reynolds, as President, Rev. D. Manly, as Vice President, and Rev. J. J. Brant-

on Tuesday, at 11 1-2 A. M., the special order

ras the Report of a Committee to express the views of this Convention in regard to the late action of the American Tract Society, on the subject of Slave
7. The Committee reported through their chair
man, Rev. Dr. Manly, as follows:

#### REPORT.

The Committee to whom it was referred to conside and report on the course proper to be pursued by this body, in regard to the action of the Ameriem Tract Society, on the subject of Slavery, at its Anniversary in May, 1857, beg leave to report, That the declared object of the American Tract Sosetv is ' to diffuse a knowledge of our Lord Jesus Christ, as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, the circulation of religious. tracts, calculated to ive the approbation of all Evangelical Chris-

Among those intended by the term ' Evangelical Christians,' many slaveholders were from the begin-ning included; and the approbation of such was eidently made, by the Constitution, the measure of cidently made, by the Constitution, the measure of day in part for this Society, in its publications. The Society did not decide what 'Evangelical Chris-tians' ought to agree in on controverted points, but what they are agreed in. And they seemed to be effectually restrained from publishing anything on the subject of Slavery, for the reason, that nothing they would say could be approved alike by the slave-holding and the non-slaveholding portion of the

constituents of the Society.

By the late action of the Society, its publishing Committee are instructed that there are ' moral duto promote, condemned in Scripture, much deplored by Evangelical Christians, which undoubtedly do fill within the province of the Society, and can and sught to be discussed in a fraternal and Christian

This entirely changes the position of the Society, and bids the publishing Committee undertake what is simply an impossibility under the Constitution. The Southern people cannot close their eyes to the fact, that the Northern portion of the constituents of this Society, its agents, even its Secretaries, con-sider Slavery to be a sin in itself, and are so imbued with this conviction that it pervades all they say, (in an undertone, at least,) and leaks out when they o not seem to intend or to know it.

From the authorized and permanent documents of the Society, published under the direction of the

the institution of Slavery exists. the statement, an avowed enemy of Slavery, further says that the Colporteurs under his control 'are particularly directed to visit the whole population, show that they have many interviews with the

slaves, and sell many books among them.

In a circular appended to the same Report in which this singular fact is mentioned, it is stated that the Executive officers of the Society, as individals, have no sympathy with slavery; and in ex d trust, they are as strictly bound that to offend Northern Christians by upholding the system, as not to offend Southern Christians by un-palifichle denunciations. They seem to think that the appointment of an anti-slavery Agent, in a slaveholding State, and the avowal of their own anti-slavery sentiments, ought not to be offensive to the South. Page 201. In the Report of the Society for 1857, page 245,

the Rev. Hugh S. Carpenter, one of the speakers, as s, 'what will you do for Africa? Will you been Africa under the lash and under the heel, until it learns to be brave and wise?' This gross and ofensive caricature is incorporated into

heat authorized documents of the Society. In page 226 of the same Report, the Committee of Fiften express the confident expectation that 'this and all other moral evils shall yield to the promised thumphs of the everlasting Gospel.' This expres-

In the Report for 1856, page 201, the chairman of the publishing Committee, Dr. Knox, and the Smior Secretary, Mr. Hallock, issued a circular (by way of appendix) in which the second sentence reads thus, Let us first say the idea that this Society has box silent as to the evil of slavery, can be enter-tained by no one who has read its publications. Its works, like the moral and religious works of our language generally, and the Holy Scriptures, make frequent allusion to the subject, never approving it, or apologizing for it.' A little below the question is asked—how far can the Society go in showing the wills of slavery? The writers answer—its Constievils of slavery?—The writers answer— its Consti-In the Northern and Southern States can approve the publications it may issue, and no farther. In the second Resolution proffered by the Committee of fifteen at the late Anniversary, and adopted by the Society, they class slaveholding with intemperance, papery, &c.

If such sentiments occur in documents wherein

If such sentiments occur in documents wherein they do not profess to attack the lawfulness of holding stares, and which they seem to suppose are con-cliatory—what may we expect, when the new poli-cy shall be inaugurated, under the late instructions discuss ' the moral evils and vices, which slavery is known to promote

known to promote '? It is in vain that the Secretaries of the Society appeal to the 'fathers and brethren in the Ministry, and those who control the religious press, to refrain from projudging the future action of their brethren of the Committee,' while such a record is before us at that it.

A people imbued with such feelings and views as they cherish, and constantly express, if they have access to our people, and especially to our slaves in any form, will inevitably diffuse abolition sentiments. If the Colporteur comes in, appointed by the North, paid by the North, abolition will come in with him, silently and imperceptible at first—but surely.—You can no more keep it out, than you can keep out a frog from your grounds, by posting a notice at the gate, warning off all noxious vapors.

Painful as it is to come to this conclusion, your Committee are profoundly convinced, that it is a matter of simple necessity, and of self-preservation to the South, to exercise a jealous scrutiny, and stem reserve on this subject, even as against men in

whom we thought we had a right to confide. We ourselves are not atraid of the conflict with abolition arguments; we know how to answer them. But shall we discuss these questions with our negroes? Shall we allow doubly-dyed abolitionists to do it? We cannot admit them to circulate among us what we have not ourselves approved; this would open a door, at which they would presently enter with what they have approved, and not we. We have no resource but to lay an absolute interdict on everything connected with the subject, as coming from that quarter. Even the modified co-operation proposed by the S. O. Branch of the American Tract Society, in view of all the facts, comes short; luteness, that we are inaccessible to Northern people on that subject. We do not ask them to approve or apologize for slaveholding. They may surely be any responsibility, duty, or sin in respect of it, that responsibility, duty, or sin is not theirs. If we approve of slaveholding, and think we can defend it to our satisfaction, that is exclusively our concern—

We shall not disturb them with our arguments: We shall not disturb them with our arguments;

cannot, dare not evade, recommend to the convention the adoption of the following resolutions:

1. Resolved, That this Convention regards the

late action of the American Tract Society, on the subject of slavery, as unconstitutional and unjust, and especially offensive, as breathing a rostless, perbelong to them.
2. Resolved, That the members of this body can-

nor recognize its agents or Colporteurs, while the action referred to remains unretracted; and that we advise our Brethren and Friends, throughout the State, to adopt a similar course.

Respectfully submitted, B. MANLY, Chairman.

# The Liberator.

SPEECH OF WM. H. FISH, At the First of August Celebration at Hopedale, Mass.

Phonographically reported by DAN A. COMSTOCK.

It is with great pleasure, Mr. President and friends. selections are made to show the of freedom and humanity. I am specially glad of this But we can afford to acknowledge all its merits, and The Rev. Charles Peabody, a general superintendent of Tract operations in a slaveholding State, (Missouri.) says in his Report for 1856, pages 108, 109,
'unfortunately, in one State comprised in my field,
'unfortunately, in one State comprised in my field,
'the institution of Slavery exists.' The author of the institution of Slavery exists.'

The reverse for the last year or two, I have not participated much in such meetings, and have therefore lost the sympathy, strength and encouragement had in view here to-day. I have come to you, as the age, and undoubtedly means, with a few of his asmany of you know, from central New York, where sociates, to be thoroughly and consistently anti-slavethere is more unmitigated hunkerism, both of a polit- ry; but then, the mass of the party—at least, in that ical and religious character, than even here in New part of New York where I am residing-are quite England. There, there has not been so much light distinguished for arguing the anti-slavery character

> And this is the true spirit of Christianity. He has for the anti-slavery character of the Constitution to not a Christian heart who does not delight to see screen themselves from the charge of pro-slavery. others happy. But if we find it in us sincerely to But as long as they are inconsistent with their profes-God,-though not with the popular Idol of the na- call themselves so. tion. The God generally worshipped in America And, then, as to the Chuncu—that great, boastful m now is a pro-slavery conception; and so far as day would be tolerated for a month; an

which their emancipation was secured. It was a tri- these united. umph of humanity; not, perhaps, really so on the The great and essential need of the times is, then part of the government, but there was a humane an uncompromising party—a party which will compower behind the throne greater than the throne it-self, and that compelled the act. It was only a hand-religious sect. Such a party is represented on this ful of true and faithful men and women who put the platform to-day—a party whose mottoes are, 'No ball in motion. The Word of the Lord which went Union with Slaveholders'—'No Concealment, no not forth in vain, but which accomplished the thing Compromise.' Its members ask no office under govnot forth in vain, but which accomplished the thing whereunto it was sent, was uttered by them. See here a striking illustration of the saying, that 'one shall chase a thousand, and two put ten thousand to flight.' And, in the long 1um, it shall always be so. Let us take this as an encouragement to labor for the church, no position from society, in which they cannot openly maintain and earry out their principles. Of course, it costs something, to many, to stand on this ground, and there is often a heavy cross

of slavery upon its immediate victims, but upon the things that they do.

This party is sowing the seed from which is to come

proposed by the S. U. Branch of the American Tract Society, in view of all the facts, comes short; stitution against which we war? It is often said that it fails to express with sufficient decision and absoluteness, that we are inaccessible to Northern peoples that subject that subject the statement of the stat we shall not disturb them with our arguments; nor shall we ask them to publish our approval or defence. Can they not agree to attend to their own Constitutional business, and let our slaveholding alone? If not, then the case is plainly this; we cannot work with them; neither can we permit them to carry on their work in the sphere that we occupy, if we have any means to prevent it. The Committee, therefore, with profound regret, but under the pressure of an obligation which we destiny hoped for. We shall look in vain to the popular God to save us after the popular church meth-

ods. God within must be our reliance. But what are the special Auman instrumentalities to which we must look? Not to the government, of sistent disposition to meddle with what does not course, for that is practically and even constitutionally a conspiracy against justice and the rights of managainst the rights of a whole race of men, at least. not contribute funds to the American Tract Society, It recognises no Higher Law than its own-no God that is a God. And as for any political party under the government, no one can rationally ask one to be uncompromising for freedom and justice-truly righteous and Christian. The two leading parties, Democratic and Republican, are both pro-slavery-as parties; and though the Republican party is the least pro-slavery of the two, and has the noblest leaders and the highest claim to respect, it must be acknowledged that even some Democrats are far more entitled to the reputation of being anti-slavery than some Republicans. This is particularly the case in localities where the Garrisonian movement has not been. I have found it to be so, in some instances, in Central New York. We cannot judge men by the parties to that I meet with you here to-day, amid these pleas- which they belong, but must judge them by their ant scenes, and to participate with you in this feast of spirit and their fruits, endeavoring to do exact justice true religion and philanthropy, to which we have all to all, awarding honor where it is due, and rebuking been invited, and which we are sharing together. I all who deserve rebuke. Republicanism is constantly am glad to be here, to look once more into the faces of making its compromises with despotism, and should so many personal friends, and to greet so many lovers be sternly criticised for its own and the world's good.

There is but one political party in the land that sets eminated as here, and the church especially walks of the Constitution, and for coting for those who hold greater darkness. It is, in many respects, a hard to its pro-slavery character! In this respect, it is a eld of labor for the reformer; yet true men are found very inconsistent party, to say the least, and cannot be ven there, both in the church and out of it, whose relied upon. If it would carry out its views, it would cearts beat in sympathy with the cause and the friends be virtually a dissolution party, and might do something effectually. And it ought to do this, or re-But we have come here to-day to rejoice with nounce its high professions and join the Republicans hem that rejoice '-to rejoice, not with the more fa- -not assume to be uncompromisingly against desporored of the earth, however, but with those who are tism in words, and in deeds deny it. Sometimes still, in some respects, among the unfortunate races. members of this party have seemed to me to conten ejoice with those who have obtained deliverance from sions, they also should be justly criticised, and called their bonds, in this respect we are at one with the true up higher. If they are only Republicans, let them

lees not rejoice over the improved condition of the religious institution, represented by Catholicism and nillions of the West Indla isles, whose emancipation the various forms of Protestantism, that is made up we have met here to celebrate. If he did, his wor-shippers would be rejoicing also, as we do, for they crats, Whigs, Know-Nothings, Republicans, and would aim to imitate him. But where are their cel-ebrations of this great and glorious event? They are not to be found, for they have no such conceptions of God as lead them to suppose that he cares much about such events; but when they come to see God as this beneficent and beautiful nature around us reveals preach the full Gospel of Christ, without jeopardizing him, and as Jesus revealed him, they will become at least his pulpit and position in the Church. No more like him, and rejoice in the triumphs of human-ity and in the diffusion of joy. Their conception of in Massachusetts in which the truths uppered here toit is pro-slavery, it is the legitimate work of the anti- isters know that if they should open their whole slavery platform to labor to overthrow it. A despotic minds and hearts on this great question of slavery and freedom, they would soon be dismissed. They dea of God necessarily makes despots.

But we rejoice to-day not only for the emancipated are dependent upon all sorts of politicians, and almost housands themselves, but for the peaceful manner in all sorts of characters, and have to study to keep

American emancipation.

But we are here to-day not only to rejoice but to keep—to weep—to weep with those that are still 'in bonds, as bound with them.' And here, too, we manifest the bound with them. And here, too, we manifest the true spirit of Christianity, and our oneness with the true God. They who have no interest in the Anti-Slavery movement—no hearty, practical interest in it—know neither Jesus nor the God whom Jesus preached. Humanity is the fruit and also the proof of the Christian faith and character.

But we are here not only to deplore the influence

world than for themselves; and they have ceased to I believe that if this government would take the sub-do their work when they have become large and ject in hand, the institution of slavery might soon be popular. So must it be with this party; and no one removed. A portion of the vast revenue of our counwho understands the philosophy of reform is discourtry might be annually appropriated for the purchase

aged by its smallness. I see around me to-day many brother ministers, and be removed from our midst. But we want a senti-I would say to them, Let us preach an uncompro-mising gospel or no gospel, and stand in free pulpits is this sentiment to come from? First of all, it is to or none; and if ministers are driven out of their pul- come from a just education of the youth. Fathers pits for their faithfulness in applying Christian truth and mothers, every child God has given you should to slavery and all corrupt institutions and customs, be consecrated to God and the cause of universal they will undoubtedly find themselves endued with liberty. Let the same baptismal vow go with it, and new moral and spiritual power, and exerting a let the same water that sprinkles its forehead, consemightier influence for good than ever before upon so- crating it to the service of God, devote it also to the ciety. I believe they would soon witness a revival of cause of freedom. religion, under their devoted labors, worthy the name -a humane religion, that would bless the world. slavery sentiment incorporated into the hearts of the And many of the common people are waiting for such people. I tell you, friends, that this sentiment is bemovement on the part of ministers; and it is the coming stronger and more active every day we live. only thing that can save multitudes of thinking and Look about us! Fifteen years ago, - and I am glad humane men and women from entire skepticism in our friends have been so hopeful,-fifteen years ago, religious matters. Pro-slavery religion necessarily and where were anti-slavery gatherings like this? makes 'infidels,' for it is worse than no religion.

earnest and eloquent manner in which our sister (Miss more than a million votes were east. Thus we see the would move us to do in all cases what some would do land. from impulse in a case like the one supposed. Today, we would sooner unite with a body of horse thieves than to unite with men who would reduce Miss WATKINS to bondage. But there are undoubtas are thoroughly and uncompromisingly anti-slavery. you have it all before your eyes. Then the blessings of those ready to perish, and the pits, and pleasant positions in society, to be true to the do not attach the same idea of positive sin to alavery

comes round, to see here the same familiar faces,ever 'faithful among the faithless found.' Friends, abide in this work unto the end, and yours will be the satisfaction of knowing that whilst this holy cause was unpopular, and reproached by State and Church, and support, and made you the better prepared even

love, obey and reverence God. If God be the Father of all men, then all men, black or white, bond or free, are brothers, and His children. Our anti-slavery sentiment should commence with an acknowledgment of the duties we owe to God. Let the soul be consecrated to God as a reasonable service : and if we truly rother whom we have seen.

Let us, said Mr. B., return one moment to the sub-

ect which has brought us together. To-day, as has the North—the people of the whole country. een said, there are four millions of our fellow-beings n bondage; and it has also been said, that slavery is the greatest wrong that can be inflicted upon a human ing. Grant it. How is that wrong to be removed? our friends here have inscribed upon their banner. what it is not to have any union with slaveholders, I very. We proclaim it to be folly and m States, by interest, by labor, and by sympathy; and I truth, that we have no union with slaveholders. Does eady and willing to engage in such speculation with retain their slaves in bondage. This is just the reason thern men as with other men. But it is a social why I want Massachusetts, New England, the whole nion-they will have nothing to do with slavehold- North, to be what Canada now is; in which case, we ers as individuals. Here I agree with them. If an individual, who holds his brother in bondage, comes to me, and asks me to grant him certain privileges, I say, 'No! So long as you hold your brother as a slave, I cannot recognize you as a man —therefore, we to separate from the South, in view of the alaveholdanity: preach freedom as engrafted in the Declaraon of Independence, and endeavor to the utmost of
us power to indectrinate the sentiment of freedom

There are some other noticeable points in the reand the minds of those who are here at the North, as marks of our friend, on which some criticisms rell as those in the Southern States, thus causing be made, but the hour is too late to protract a company of the southern states.

The question recurs, How is this evil to be remov-ed? I could wish, said Mr. B., that the same course

miy of [the future harvests of freedom. It has always been | could be taken here, with reference to the abolition of he fate of all truly reform parties to do more for the slavery, that was adopted by the British government. of our slaves, and by this means, slavery would soon

This, then, is the idea: There should be an anti-Where was this great Anti-Slavery or Republican A few words more, and I will leave you. We have party? In 1840, they polled only two or three thoubeen charmed to-day and also morally thrilled by the sand votes, while in the last presidential campaign, WATKINS) has addressed us. Now, to understand anti-slavery sentiment gradually increasing. Let fifwhat slavery is, let us remember that it would take teen years roll over our heads, and if the progress of her, so nobly endowed, so finely cultivated, and with the cause is as rapid as during the last fifteen or twensuch a persuasive voice, and rob her of her woman- ty-five years, -since the time Mr. Garnison began to hood and humanity, and reduce her to the condition agitate the subject-I ask, where will the anti-slavery of a chattel, a beast! Were this attempted here to- sentiment be? With all the corruption in our govday, we would, indeed, protect her at the hazard of ernment, and all the means of continued corruption, our lives-all of us would, stirred by a humane and it would not be strange if even in twenty-five years, generous impulse. But we ought to have within us the shout of universal liberty should go up from a principle of philanthropy, of Christianity, which the thousands of crushed and down-trodden in our

#### REMARKS OF MR. GARRISON.

Mr. GARRISON rose and said-I listened with interest to the remarks of the friend who has just spoedly many in slavery who are even her equals by na- ken, and was glad to hear from him a frank expresture, if not by culture. The government keeps such sion of his sentiments. I was glad, also, that he in their chains by its army and navy, and the church called your attention to the banners you have suspendsanctions and sanctifies this great in quity! The ed above us, as they embody the sum total of our antitrue doctrine, then, to preach and to practice, in ref. slavery heresies. The motto, Let the oppressed go erence to these bodies, is the coming out of them, that free,' is our 'fanaticism.' ' Our country is the world we be not partakers of their sins. If we have any our countrymen are all mankind'—is our 'infidelity.' political and religious organizations, let us have such 'No Union with Staveholders' is our 'treason.' So

Our friend seemed to labor under some difficulty as blessing of God, will surely be upon us. God is a to the precise meaning of the motto, 'No Union with good paymaster. No matter if it cost us office, pul- Slaveholders.' I think the difficulty lies here :- we slave and to freedom—it is better to be in the right that we do to highway robbery, piracy or adultery. with a handful, than to go with the multitude to do When we say, 'No union with highwaymen,' it means no union with these, to knock down travellers, and ers,' it means that we must not join counterfeiters to circulate counterfeit money. When we say, 'No union with adulterers,' it means that we must not unite with them in promoting the sin of adultery. And by the declaration, 'No union with slaveholders,' we mean and the fashion of the world, it had your sympathy that the compact must be dissolved which enables them to keep their slaves in bondage. We say, no union religiously, because the slaveholders require from us, as a condition of such union, that we ac-SPEECH OF REV. MR. BARBER, of Mendon. knowledge the rightfulness, the religious propriety of Mr. Barnen said that he had been unexpectedly slavery. No union governmentally, because the South called on to speak. He remarked that the Anti-Sla- says to the North, 'You must agree that we shall very cause was one in which he felt a very great in- have a constitutional right to hunt fugitive slaves terest, and one which was near and dear to his heart. upon your soil, and to seize them wherever we find It was a subject upon which he always spoke freely, them; and this we require as an essential condition distinctly and decidedly, not only in private, but also of the Union.' The North answers, 'We must have in public. The freedom of the pulpit had been allu- a union; therefore, if it must be so, hunt and capture ded to. He could say that he always stood in a free your fugitive slaves on our soil.' But,' says the pulpit, and always spoke his own sentiments on this South, 'that is not all; just in proportion to the numgreat subject. He had but one master to serve, and ber of slaves we can breed or steal, our political powhe is Christ; one God to worship, and he our Father er must be augmented in Congress.' Again the North answers, 'We must have a Union; therefore, Of all truths in the New Testament, this great if it must be so, we consent to the formation of a slave truth stands first and foremost—that it is our duty to oligarchy.' 'That is not all,' says the South; 'in case our slaves get too strong for us, and strike for their freedom, you must agree to come down and assist us to subdue them-or there can be no Union.' Once more says the North, 'We must have a Union ; therefore, if it must be so, we agree to this condition also.' I understand these three things to constitute love God whom we have not seen, we shall love our the compact between the North and the South, as pertaining to slavery. It is not merely my own understanding of the matter, but that of the people of therefore take our position outside of the Union, as a matter of conscience, and in fidelity to the slave. Here we stand, and bide our time-God helping us. We hope ultimately to carry the North with us because it possesses reason, intelligence and conscience No Union with Slaveholders.' If they can tell me and because it has no interest in the perpetuity of slaveholders. would be glad to know. We are bound together by of putting down slavery in this land, by any thing we can say or do, while we agree to stand by the slavesee not how it is possible, so long as we remain with-in the borders of the government, for us to say, with

H. Benton said in his lecture, last winter, \* If you bring Canada line down to Maryland and Virginia, mean no civil union ? This, I trust, our friends do the slaves in those States will step over it, and be free. ot mean, because I believe if there is a good specula- -and he conjured the people of the North to adhere on to be made, they who come here would be as to the Union, because it enables the slaveholders to

sust take the ground, not that we will have no union ing conditions of the Union, seems to me absolute and overwhelming. It is sinful to 'strike hands with he circumstances, exert all the powers within us, thieves '-it is sinful to 'consent with adulterers'und do all we can, to remove this evil. Preach Chris-

## SELECTIONS.

THE AWFUL GUILT OF THE AMERICAN CHURCH IN REGARD TO SLAVERY.

The following ' infidel,' speech was delivered before the New England Anti-Slavery Convention, May 26 1836, by Rev. JAMES T. WOODBURY, (brother of the late Hon. LEVI WOODBURY,) then of Acton, now of Milford, (Mass.) As the position of the American Church remains essentially the same in its relations to slavery, this speech is as fearfully applicable now as it was at the time it was made. How thoroughly it unchristianizes that Church, and demonstrates it to be an apostate body!

Rev. JAMES T. WOODBURY, of Acton, offered the following resolutions :-

Resolved, That this Convention do approve of the resolutions which have been adopted by the Presbytery of Chillicothe, and do also urgently recommend the practical enforcement of them, universally, and without further delay:—

1. Resolved, That the buying, selling, or holding a slave for the sake of gain, is a heinous sin and scandal, and requires the cognizance of the judicatories of

2. That giving or bequeathing slaves to children or others, as property, is a great sin, and when commit-ted by church members, ought to subject them to cen-

3. That to sell a slave his own liberty, except when the slave was purchased at his own request, and has failed to remunerate his master for the price paid, is a great injustice, and ought to exclude from our com-

4. That to offer a slave his freedom, only on condi-tion that he will leave his country, and go into a for-eign land, is unjust, and ought to subject a church nember to censure.

5. That when a slave is emancipated, whose services

have been of much value to his master, refusing to give him a reasonable compensation for his labor, when his master is able to do it; or turning him out to the world, when he wishes to stay as a tenant or hireling, is a grievous sin, and when committed by a member of the church, ought to subject him to suspension until he repent.

6. That when a master advertises a reward for a

runaway slave, against whom no other crime is alleged than escaping from slavery, he is gullty of a scanda-lous sin, and forfeits his right to the sealing ordinances

lous sin, and forfeits his right to the sealing ordinances of God's house.

7. That to apprehend a slave, who is endeavoring to escape from slavery, with a view to restore him to his master, is a direct violation of the divine law, and when committed by a church member, ought to subject him to censure.

8. That any member of our church, who shall advocate, or speak in favor of such laws as have been, or may be enacted for the purpose of keeping the slaves in ignorance, or preventing them from learning to read the word of God, is guilty of a great sin, and ought to be dealt with as for other scandalous crimes.

9. That should any member of our church be so wicked as to manifest a desire to exclude colored peo-

wicked as to manifest a desire to exclude colored peo-ple from a seat in the house of God, or at the Lord's table, with white people, he ought, on conviction thereof, to be suspended from the Lord's table, until

tery of Ohio. They come from the right source Why? Because the Church is defiled with the sin o slavery. It is in the power of the Church to do much, by doing its duty. It is in the power of the Church to say, that they will not put their lips to the cup, nor break bread with the slaveholder, while Church to say, that they will not put their lips to the cup, nor break bread with the slaveholder, while his hands are stained with a brother's blood. The work done by this Presbytery is rightfully done.—
They have not meddled with that which was 'none of their business.' It belonged to them to feel deeply, and speak and act decidedly on this matter. It is not merely the cause of suffering humanity, but pre-eminently the cause of the suffering children of God. Among the millions of slaves, many are professed and acknowledged members of the Church. They are those who believe in Jesus Christ—those whom he deigns to call his brethren—and concerning whom he said, 'Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.' The Church has a peculiar duty to perform in this matter, the duty of protecting their own members, not against the world, but against one another—the duty of preventing church members from selling one another, from robbing one another of the Bible, and from compelling one another to work without wages. What is the Church doing? Selling indulgences for sin—the worst of sins—the sin of man-stealing—yea, the sin of stealing and selling a brother in the Church! What do they do? The hammer is lifted over the head of the Christian—yes, the Christian, the child of God—and the cry is, who bids? Brother sells his brother, and the Church says, 'It is all right!' the Christian—yes, the Christian, the child of God—and the cry is, who bids? Brother sells his brother, and the Church says, 'It is all right!' while the watchmen on the walls of Zion pass the word, 'All's well!' Though the auctioneer is a church member, the seller, and the buyer, and the poor slave, all members of the same Church, yet the Church does not censure the deed. It is all right!

Here is the first stone to be turned, and it must be turned in the Church. If the Church does not interfere, if it does not promptly and faithfully

Here is the first stone to be turned, and it must be turned in the Church. If the Church does not interfere, if it does not promptly and faithfully exercise its right of correcting such abuses, then it is dead while it has a name to live. It has been well said, by a member of the Presbyterian church, distinguished as much for his profound learning as for his sound piety, that, if the Church did not abolish slavery, slavery would abolish the Church. Yes, Mr. President, I can see, you can see, all can see, that this great moral maelstrom is fast dragging down into its vortex, not the ark of our political safety only, but the Ark of our God. It is enough to see our Declaration of Independence, the great bill of human rights, trampled on, and sneered at as a mere 'rhetorical flourish;' but it is something more to see this grim monster of oppression placing his iron heel and bloody hand upon the Bible. The patriot may well tremble for his country, but the discerning Christian trembles for the Church. How can we expect men of the world to respect the Church, when they see ministers of the gaspel exchanging their own church members for beasts, and selling them like cattle in the market?

What do we do when slavery cames here, in the shape of a slaveholding minister? Why, sir, slavery tan stand here in the pulpit, and speak from the oractes of God. Slavery can stand here, at the communion table, and break the bread of life with the same hand that fasteus the fetters on a Christian brother who is a slave! Has the Church nothing to do? This they can do. They can say, that slavery shall not here expound the word of God to our churches, nor administer the holy sacraments, till this great sin is repented of. The Church that does not pronounce slavery a sin, and deal with its members who refuse to confess and forsale it, in effect licenses slavery. It slands as the virtual endorser of the crime. If men are robbed of the Bible, and of all knowledge of letters: if parents are panished as felons for teaching their own children

ed off to the negro speculator; and the Church stands by, and says, 'h's all right.' The Church allows this, not only in its members, but in its elders, and deacons, and pastors, and bishops; and hence it stands justly responsible for selling indulgences to license the sin of slavery.

This is the state of the Church at the South.—How is it at the North? Here the Church freely admits to its communion and fellowship, and welcomes to its pulpits, men who make merchandize of souls who hold their fellow-men, their fellow-Christians, as property, as things, as slaves—property to be attached by their creditors, or inherited by their heirs. Does not the Church that accounts all this no ground of reproof to the brother guilty of such enormity in the sight of God, virtually approve it all? The Church here puts its lips to the same cup with these men, and tells the world aloud, that the conduct of these men merits no censure or reproof. They are as good Christians as were the apostles and disciples; and thus the Church HERE LICENSES SLAYERY, and says, 'It is all right—all's well!' Yes, it is well to buy and sell men, to hold your own brother in Christ as a slave, as property, a thing to traffic with! What is it to us, says the Church here, if our brethren at the South do buy and sell church members? Now, sir, if the Church here can be indifferent to the buying and selling of church members, they would be indifferent if Jesus Christ himself were a slave, and bought and sold by professing Christians! Christ so judges. He and his brethren are identified:— Inasmuch as ye did it unto these, my brethren, ye did it unto me.' We cannot plead ignorance; and what the Church unto these, my brethren, ye did it unto me.' We cannot plead ignorance; and what the Church knows to exist among her members, and does not

knows to exist among her members, and does not rebuke, she approves.

Sir, I see the vortex, and I fear that the Church of Christ will be overwhelmed in it, if she does not make haste to escape. The wisdom of the Chillicothe resolves is seen in thus consulting the safety of the Church. How long shall a Christianity, which tolerates the licentiousness and despotism of modern slavery, be better than rank heathenism? How long will Christians be able to beast of more purity than pagans, if Christian Churches allow their members to buy and sell each other to rob each other of the Bible, to compel each other to work without wages? Bible, to compel each other to work without wages What! shall the American Churches form Bibl What! shall the American Churches form Bible societies, and pledge themselves before God that they will give the Bible to the whole world, and then withhold it from twenty-five hundred thousand souls in their very midst? What have we seen here? A Virginia Christian slaveholder comes here, and appeals to us about the Virginia State Bible Society, to send the Bible to the extreme and a first the state of the context. send the Bible to the extreme ends of the earth, Yes, sir. Virginia sends out her eloquent agent, Mr. Plumer, or somebody else, to raise funds from the North, to help them send the Bible to the Chinese and Hindoo; and all the while they refuse to give it to the two and a half millions of souls perishing for the bread of life, at their very thresholds. ng for the bread of life, at their very threshh within their very dwellings! Yes, sir, they not only refuse to do it themselves, but will imprison, mob, and murder us, if we attempt to do it for them!

Sir, the Secretary of this same Virginia Bible Society, which sends to the North for funds to ena-

ble its members to pour forth their Christian benev-olence upon the Chinese and the Hindoo, has boast-ed that he is a great slaveholder. Why don't he give the Bible to his own slaves then, and teach them to read it, before he asks for our money to help him send Bibles to the slaves in sin in distant lands? How does he look-the agent of the Virginia Bibl Society—begging for money to give the Bible to the Chinese men and Hindoo parahs, and re-fusing to give it, or let us give it, to six hundred thousand immortal beings in his own State? Why, what a hypocrite! Is there a being on earth, the most degraded even of the miserable slaves whose souls are left to perish, who cannot see the inconsistency, the absurdity, the hypocrisy of this? Is God a fool to be thus mocked? Sir, I will raise my voice against such hypocrisy as long as I live. It shall ring in the ears of every slaveholder who asks us shall ring in the ears of every slaveholder who asks us to help him give Bibles to the heathen, thousands of miles off, while he withholds them from the slaves at his own door. Why, his very Bibles, which he sends to the Hindoo, are bought with the blood and souls of his slaves. It is dividing the gains of hell with God. I wish it were written on every Bible sent forth by Bible societies of slaveholders—'This was bought with the blood of our slaves, who are not very litted to used it.' What would the heather see permitted to read it! What would the heathen say to it? 'Go home with your Bible, and first learn from it to free your slaves, before you send it here to teach us.' Sir, it is the rankest hypocrisy the world ever witnessed, and I wish it were written on the whole heavens! A Bible society! do they call it? Sir, it is a Bible-robbing society. It begins with robbing the slave of the Bible, and then takes the earnings of the slave to buy Bibles to send to the to send it to the worshipper of Juggernaut in India.

If this is Christianity, well might the heathen say,
God defend us from such Christianity!

Now, sir, this is the naked view of the subject,

stripped of all disguises. It is covered up by the apologists for slavery. They put in the front rank of slaveholders, the ministers, deacons, and church members—they tell you how good and pious these men are, and then ask if slavery can be a bad thing, when it is countenanced by such men. We are made to see only the ministers, and elders, and church members, and so soften down slavery by associating it with their piety and high standing in the Church.

How did a similar plan operate, for a long time, on the temperance reform? What could you do as long as you had drinking ministers, elders, and deacons? The drunkards took shelter behind them, and you were obliged to drive the front rank from their post, before you could make any impression on the main body. It is so with slavery. Of all we can do here, nothing will be felt so much as the direct appeal to the slaveholding professing Christian. Now, the slaveholder is welcomed to our pulpits and our communion table. Stop this—kindly, in a mild and Christian spirit—but, stop it. There is no term that the slave master, may touch his feet, but this touches his head and his heart. Yes, he has entrenched himself in the Church, and there he stands and means to stand, till slavery is driven, out from and you were obliged to drive the front rank from and means to stand, till slavery is driven out from the churches. Sir, I have described things as they are. They may seem different in the eyes of men, but how do they appear in the sight of an impartial, heart-searching Gop?

Subsequently, in the course of the discussi which arose on the Chillicothe resolutions, Mr. Woop-

The resolutions address themselves directly to Christians. There are some of all denominations here, and now, brethren beloved, the gist and marrow of the matter is, that this sin of slavery in the churches, is not that Christians sell men only, but they sell Christians; they sell men who are identi-fied with Christ. If the Bible is true, they barter the body of Christ for gain; for, if they sell Chris-tians, they might as well sell Christ. In the Chris-tian slave, we must not merely see the form of a man, but the face of Christ.

> From the Milford Journal of Aug. 22. A SERMON FOR THE TIMES.

Last Sabbath morning, Rev. J. R. Johnson, of the Pearl St. Church, delivered a sermon occasioned by the discourse of Mr. Garrison at the Town Hall

on Sunday evening, two weeks previous. The reverend preacher selected as his text these words of Holy Writ— God is a spirit, and they that worship him, must worship him in spirit and in truth. He remarked that Mr. G. assailed the Church as an institution — not one denomination, but all denominations. The services were all formalities—meeting houses were useless. But, said Mr. Johnson, the houses were useless. But, said Mr. Johnson, the conduct of Christ in the temple, in driving out the money changers, and in calling it his 'Father's house,' 'a house of prayer,' shows that he had some respect for houses of worship, or meeting-

The doctrine of Mr. Garrison was that formal public worship was to be repudiated. The American Church was the bulwark of American Slavery. Now, said Mr. Johnson, this I cannot accept. He readily granted that the Church in the slave States was pro-slavery, and that we have had and now have pro-slavery ministers in the free States, as the late Prof. Moses Stuart of Andover, and Dr. 'South-Side' Adams of Boston. And he might have added Rev. Dr. Dewey, who is reported to have said, when the Fugitive Slave Law was being carried into effect, that he would execute it, if called upon, though it took the mother that had borne him into slavery. But outside of large mercantile and commercial circles, the churches are almost entirely anti-slavery. Of New England this is pre-eminently true. Even in her metropolis, the anti-slavery sentiment is now largely predominant. All the religious newspapers

are openly and avowedly anti-slavery, and with but three or four exceptions, so are all the secular.

The protest of three thousand ministers of the gospel, as ministers, against the repeal of the Missouri Compromise, although it did not prevent that violation of plighted faith, yet was felt, and felt powerfully, against that enormity. To this day, politicians not opposed to slavery feel the influence of the clergy in that act. Their position was defined, their stand was openly taken before the whole country and the world. No class does the slaveholder and the pro-slavery hunkers of the free States hate so heartily and intensely as the Northern clergy. Would this be so if the American Church were the bulwark of American slavery? Our educational interests, too, are thoroughly imbued with the anti-slavery sentiment. There is not a college in New England, the sentiment of whose students is not strongly in favor of impartial and universal liberty. The sentiment of patriotism is common to man, and in its purest and strongest condition, it is closely entwined in the religious affections. The gospel teaches the common brotherhood of man.—Now, to break and destroy the ordinary methods by which the patriotic and Christian elements meet, commingle and develope, would be laying ruthless and vandal hands on the most beneficent means for doing good our Almighty Father has entrusted to our keeping. See what these sentiments have done when manifested in a practical way. As an illustration of this, and a proof of its power, look at the mission in the city of New York, and then consider the large systems of organized benevolence which prevent or rescue from crime and encourage virtue. the large systems of organized benevolence which prevent or rescue from crime and encourage virtue. Has not religion, as taught and cherished in our

terians, the Orthodox, the Unitarians, the Universalists. Every convention, conference, assembly and association have, at their district, State or national meeting declared their hostility to slavery, and their meeting declared their nostility to slavery, and their duty to labor for its extinction. So general is this feeling, that no fraction of these bodies, except the New School Presbyterians, has ever protested, since the repeal of the Missouri Compromise, against such action. I know, said the speaker, that the Old School Presbyterians and the Episcopal Church, to a great extent, are open to the charge of being pro-slavery. As ecclesiastical bodies, they have always taken a stand against anti-slavery movements, and some of their D. D.'s have uttered sentiments on the subject of slavery perfectly diabolical. No one can utter his abhorrence of such men and their

opinions in too strong or too caustic terms.

But the stronghold of slavery is in the cupidity of the human heart. When slavery becomes unprofitable, or becomes less profitable than free labor, then avarice will begin to loosen its hold upon the subdued and crushed bondman. The strength of this unhallowed thirst for gold is seen in the manufac-

ture and sale of intoxicating drinks.

Have not our churches, yea, has not the American Church, taken a stand, and on the right side, on the subject of Temperance? But has it removed the evil? On the contrary, is it not rife among us, and all over the land, to a fearful extent? But has any one been so foolish as to suggest the abolition of the Christian Ministry, and the destruction of the Church, as a necessary means for the perfect triumph of the cause of Temperance? No; the Church has

thereof will the Church pray and labor. For this I am hopeful, and for this consummation so devoutly to be wished, with my brethren I carnestly and asam hopeign, and to be wished, with my brethren I carnestly and assidously labor to promote. But how is this to be done? Is it to be accomplished by casting the proslavery man and slaveholder beyond the circle of human sympathy and human regards? In listening to our radical friends, one would be led very natural that the pro-slavery portion of comrally to think that the pro-slavery portion of community should be annihilated, and instanter a combitterly hostile to uncompromising abolitionism. We munity of liberty-loving men be created to take their places; and then slavery might be abolished. their places; and then slavery might be abolished.

But he thought that the process was to be simply this: The slaveholder will become converted to free cally) of those who are in bondage. They do not treat by it. The Church and the ministry will become more thoroughly imbued with the spirit of their great Teacher, and the events of God's Providence, acting in harmony with these facts, will aid and nourish the growth of the true idea of human rights

man's individual sovereignty.

Mr. Johnson said that he did not wish to restrict Mr. Johnson said that he did not wish to restrict any one in the expression of their opinion. He would have thought free as the air we breathe. Let truth and error grapple, and God give success to the right. But truth must not be supine and dormant, if she would triumph. He had spoken on this sub-ject from a sense of duty. He believed that the ministry as a body and as an order had been wronged; Christ had been wronged, and therefore, as a minis-Christ had been wronged, and therefore, as a minis-ter of his, he had spoken. Not to have done so would have been to acknowledge that the charges against the Church, as a whole, were true, and to have given infidelity occasion to triumph.

The sketch of the above discourse we are responsi-ble for. When the notes, which were brief, and only noticed some of the leading thoughts, were taken, we intended to have written them out while the discourse was yet fresh in our memory. But here it is Thursday afternoon, and the duties which have occupied our attention have almost entirely effaced the memory and impression of this excellent and timely discourse from our mind. Those of our readers who heard the sermon may smile at the dis-parity between it and the sketch. But if the Rev. preacher does not complain, we shall be satisfied.

THE DISUNION CONVENTION.

The DISUNION CONVENTION.

The proposition to hold a convention of the non-slaveholding States, to discuss the question of Disumion as the ultimate remedy for our great National crime of Slavery, meets with unexpected favor from many of the people. One earnest friend of the measure in this vicinity has already procured upwards of three hundred signatures to the Call, two hundred and thirteen of them legal voters. Over one hundred signatures have been obtained in this place and vicinity, and more can be had for the asking. Of course, most of these do not profess to be Disunionists, they only propose to inquire if they ought not to be. Political partisans, who hate niggers and want office, refuse to sign the Call, as do others, poor timid souls, who secretely approve, but are afraid of the odium of Disunion upon the reputation of themselves, their party, or their candidates. These constitute the bulk of those who decline, so far as our observation extends. There are others who decline from more commendable reasons. We judge all by the excuses they render, for not giving their countenance to a meeting for mere inquiry and discussion on the subject. Well, a rousing convention, called by thousands of their fellow-citizens, will callighten and strengthen all. Let us have it. And we shall vote to have it in Ohio: for Ohio. will enlighten and strengthen all. Let us have it. And we shall vote to have it in Obio; for Obio, with her Constitution, and laws, and courts, and the personal liberty of her citizens, just now trodden under foot by the Union, infamously and tyrannically, beyond all former precedent, ought, at least, to inquire whether she shall not take up her line of march out of the reach of this despotism, if she dare not and will not otherwise resist and overthrow it.—Qhio Anti-Slavery Bugle.

In gospel, then, is to have he power in this case; Christianity is to effect no triumph to risk promulgation; the truth, faithfully proclaims and applied, is to make no power in the proceeding and applied, is to make no impression. When it slaveholder sees he can make more money by find that by slave labor, then he will set the captive free meeting of march out of the reach of this despotism, if she dare not and will not otherwise resist and overthrow it.—Qhio Anti-Slavery Bugle.

S. 'Neither of their names ['Wm. L. Garrison Francis Jackson, Edmund Quiney, and Wendell Philips'] is ever associated with any system of means.

We understand that signatures to the above Call are coming in rapidly. A friend in Massachusetts informs us that from one vicinity in Ohio there has been sent a list of sixty-one legal voters, the majority of whom are Republicans, with a sprinkling of Democrats! We have a letter from a friend in Stark Co., Ohio, who says, 'I sent 106 names to Worcester yesterday, and have a new list of over thirty—a majority of them legal voters.' We urge our friends to be dilligent in circulating the Call and prompt in forwarding the signatures they may obtain to Joseph A. Howland, Worcester, Mass.—National Anti-Slavery Standard.

The Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, AUGUST 28, 1857

GUILT OF THE CHURCH-'INFIDELITY! On Sunday evening, August 2d, we add very large and most attentive audience in the very ceautiful and commodious town hall in Milford, (Mass.,) giving an exposition of our views of Christianity, and of its relations to American slavery. It tianity, and of its relations to American anavery, as appears that we had among our hearers the Rev. J. R. Johnson, a Universalist minister in that place, and that some of the views we presented were distasteful to him; but, instead of confronting us on that occasion, he chose to reply to us from his own pulpit, on a subsequent Sunday. We have copied from the Milford Journal a sketch of his sermon, that our readers may see in what manner we were answered; a also in order to make a brief rejoinder.

1. Mr. Johnson accuses us of 'assailing the Church as an institution—not one denomination, but all de-nominations.' If he had said, that we held the American Church (including in that term all the great religious denominations and an overwhelming maity of religious professors in the land) fearfully sponsible for the continuance of slavery, he would not have conveyed a false impression; and it is not in his power, because it is not in the power of any man, to disprove our charge. We denied, indeed, that the true Church is an outward organization, and affirmed it to be minimal in its minimal in

Has not religion, as taught and cherished in our churches, no connection with these institutions in their inception and growth? Now, are the names of Wm. L. Garrison, Francis Jackson, Edmund Quincy, or that peerless contor, Wendell Phillips, associated with any system of means of practical benevolence? Not one, that the preacher knew of Neither of their names ever appears among those who succor the orphan, who relieve the widow, who support the aged, who raise the fallen. These men? No, none of these! They simply want to destroy; not to reform and build up. These outsiders give us no proof of their love for the race, by any deeds. In words they are profuse; but words are cheap.

But has not the Church done something? Did not the English Church, that hierarchy, do something to bring about the emancipation of the colored people in the West India Islands? And in respect to the question of slavery with us, does not the South, and the Church South, feel and acknowledge that the Church in the free States are the Baptista, the Methodists, the New School Presbyterians, the Orthodox, the Unitarians, the Universalists. Every convention, conference, assembly and must worship him in spirit and in truth.' Read the entire account of the memorable interview of Jesus with the woman of Samaria, on the subject of 'for mal public worship,' and see how he sweeps it al away, and substitutes for it an inward obe the truth. Mr. Johnson, occupying the pulpit as th mouth-piece of a sect, is an interested witness in regard to his performances, and must in such a discus sion be 'ruled out of court.'

3. 'The American Church was the bulwark of American slavery. Now, said Mr. Johnson, this cannot accept.' Well, how does he attempt to disprove it? First, 'he readily granted that the Church in the Slave States was pro-slavery.' If, then, the Church in the Free States is in religious sympathy and fellowship with the Southern Church, it follows undeniably that the American Church (comprehensively speaking) is the bulwark of slavery. That Northern Catholics, Episcopalians, Presbyterians, Or. thodox Congregationalists, Baptists, Methodists, Wes levans excepted,) Universalists, Unitarians, &c., are still found in 'solemn league and covenant' with Southern men-stealers of their own religious persuasion, recognising and treating them as members of the same household of faith, no honest and intelligent person will venture to deny. Yet it is such a Church Mr. Johnson volunteers to defend against our impeachment of its character! What is his anti-slavery done much for Temperance, and will not cease to do, until the cause has a glorious consummation.

So for liberty to the land and all the inhabitants ly deplore, the truth of our allegation, and thank us for our fidelity to the cause of God and bleeding humanity in unmasking a pro-slavery Church?
4. 'Outside of large mercantile and comme

cities, the churches are almost entirely anti-slavery Of New England, this is pre-eminently true.' Th declaration is not true, either in New England or out of it. These churches, with rare exceptions, are in have tested them continually for almost thirty years, the horrible crime of making man the propert

5. Mr. Johnson referred exultingly to the protest of three thousand ministers of the gospel,' (?) against the repeal of the Missouri Compromise, and boast-ingly said, 'Their position was defined, their stand was openly taken, before the whole country and the world'!! This is extremely ludicrous. Why, this very protest, if we do not mistake, was drawn up it was certainly signed, by the Rev. South-side Ap-AMS, of Boston! What did it say condemnatory of slavery at the South? Nothing! It was an effort to save our own free territory to free labor, and to prevent the perfidious repeal of an old compron to abolish slavery, not to question its rightful existence in fifteen States of the Union! Public opinion justified the three thousand clergy in taking this course-and when did they ever disregard public opinion? What has been heard from them since this deed was done? Nothing! Mr. Johnson says that no class do the slaveholders and the pro-slavery hunkers hate so heartily and intensely as the Northern clergy'-not even the 'infidel' Garrisonians! The truth is, they are simply despised for their twaddling course-for the South likes straight-forward action Of course, there are noble exceptions (we wish Mr Johnson was one) among the clergy, 'faithful among the faithless found,' and all such we honor.

slaveholder sees he can make more money by free than by slave labor, then he will set the captive free

Francis Jackson, Edmund Quincy, and Wendell Phil-Francis Jackson, Edmund Quincy, and Wendell Phil-lips'] is ever associated with any system of means of practical benevolence — neither of their names ever appears among those who succor the orphan, who re-lieve the widow, who support the aged, who raise the fallen'! Ourselves out of the question, was there ever a more contemptible fling than this, against men who have perilled their lives, been willing to lose heir reputation, given years of uncompensated and manity, and to relieve every form of human miss Shame on their defamer, who sees nothing of 'pu tical benevolence' in all this!

LEGAL VOTERS.

The question has been asked, 'How many name are wanted to this Call?' Just as many, dear friend, as you can, by any possibility of exertion, obtain. Go far and wide, to every man and woman, and those who ee the necessity of the Convention will sign the Call without any argument; others will need to be enlightened. You cannot do better service to the cause of the slave, and of the whole country, than in this work. Pray do not delay, and spare no expense of either time or money in making this Call a loud one.

Let it be distinctly understood that women as well
as men are desired and expected to sign the Call, and their most zealous efforts are solicited to procure signatures to it, without regard to sex. The cause of freedom demands united action. Lose no time!

#### THE REVILER 'SIGMA!

'The creature 's at his dirty work again!'
We have challenged 'Sigma,' of the Transcript, bring forward a single reliable witness to sustain his stanic falsehood against PARKER PILLSBURY, that, on certain occasion, he publicly baptized sundry dogs, in derision of religion and its ordinances; and the libeller is unable to produce his man. It is all bushfighting and blackguardism with him. He is still ccupying the columns of the Transcript with his filthy diatribes, of which the following is a sample :-

'The infidel Garrison'-the abolition bully, Garrison '- the palpable infidelity of Garrison and his associates'-' both of these bad citizens [Garrison and Pillsbury] are notoriously guilty of blasphemy '-'a more pernicious citizen [than Garrison] never came within the boundaries of Massachusetts'—'on any point touching abolition and abolitionists, or in regard to which his passions are concerned, we should, if upon a jury, reject his testimony under oath '- this man seems to have an almost congenital diathesis to- fect safety to him, and with a prospect of decided im wards falsehood and prevarication '-' he is slimy and provement to his brother also, Eng will be a great alippery'- we find an ample parallel for all this in fool not to try it -c. x. w. the conduct of such a notorious blasphemer as Garrison, when he undertakes the defence of such a notorious blasphemer as Pillsbury'- Garrison has been let loose upon the earth '- the foolish and frantic labors of this man' - when Garrison first commenced his career in this city as the printer's devil, how little Mississippi Railroad Co. Speeches were made, ban could he have anticipated his metamorphosis into the ners fluttered, two-incipient brass bands blated, 'and devil's printer!'- the rayings of Garrison, the wild, all went merry,' &c. The road is projected through senseless, and outrageous talk of Foster and Pillsbury, a magnificent country, and seems in a fair way to be are too infamous for any precinct but that of a mad- built. Its western terminus is to be at Keokuk, on

ter had escaped from the asylum at Worcester'—'his A Dr. Berg, of Parmington, (a thriving town delirious blasphemy.'

shall give one or two specimens of her pernicious the Underground Railroad, he could a tale unfold. twaddle'-'so spake Mott, whose spirit resembled Last winter, he conducted a train with six passen sembly of disorganizers'- that vigorous old woman, were offered for their betrayal or capture. Incretia Matt

Lucretia Mott.'
On one occasion, I am told, two fugitives from 'This Convention assembled at the Melodeon, and 'the dark and bloody ground' stopped at Dr. Berg's was called to order by Garrison; a thing, by the way, station, and being closely followed, the Doctor let jury. For, if their doings did not, again and again, izers offered him a thousand dollars to tell what had the law is not that plain language which we certainly and saw them safe through to monarchy and free soil. believe it to be

· Well-the meeting was organized by the choice of one Benson, of Northampton, for President; six Vice ly pro-slavery. The Congregational church is, nomi-Presidents, and one man and one woman for Secretaries. The Business Committee consisted of five men and two old girls.' a

· We come now to the sayings of Pillsbury himself in this sacrilegious conclave; and no reader of his inin the most perfect keeping and harmony with his pleasantly. blasphemous desecration of the Bible and the Sabbath

What reply can be made to slang like this? 'Sio-MA ' is LUCIUS MANLIUS SARGENT, ' Writ large,'and he affects to be the champion of Christianity!! When a monkey is the god, what must be the worshippers?' What must be the religion which such a man finds it a part of his vocation to defend? Rotten!

LETTER FROM MR. PILLSBURY.

The following timely letter from Mr. PILLSBURY to the Ohio Anti-Slavery-Bugle, with reference to the approaching anniversary of the Western Anti-Slavery Society, will help to give a new impulse to the friends of freedom in that quarter, and elsewhere.

LYNN, (Mass...) Aug. 10, 1857.

Dear Marius:—Not long since, you published a few thoughts of mine on the importance of sustaining the Bugle. The value of our whole enterprise to the cause of Freedom in this country, and the world in general, cannot be told; and none, perhaps, are less awars of it than the abilities awars of it than the statement. ing the Buyle. The value of our whole enterprise to the cause of Freedom in this country, and the world in general, cannot be told; and none, perhaps, are less aware of it than the abolitionists themselves. It matters little what becomes of all else in the land, if that survive. It has in it the germ of all free institutions, political and religious. Nor is it of much importance, that all else exists in the country which now is, should that be lost; for that vital principle is in none of them. The Government, Constitution and Union are exactly the machinery needed by Slavery, to accomplish all its dark designs. The Church is a mighty auxiliary to aid onward and sanctify the system. Its Doctor of Divinity, its Missionary Boards, its Tract and Bible Societies, its Theological Seminaries and Bible Interpretations, are all tuned to harmonize with the great oratorio of woe. Our institutions of learning belong to the same grand movement, and educate the people just up to the stature and type of kidnappers, slave-breeders and slave-brokers.—True, we have schools and school-masters without number. In the schools we learn languages, till we write Hebrew and Arabic, speak Greek and Latin, and think German, and can dream all night long in French, if not Spanish or Italian. We master Science, till we burrow into the bowels of the earth with Humboldt, or ride the Milky Way like a turnpike with Sir Isaac Newton. The Steam demon defies all the fables of the ancients to equal it, on land or sea; while with our ocean Telegraph, we shall sit and whisper the price current, or the election returns from continent to continent, so as to be distinctly and instantaneously heard above the roar and thunder of three thousand miles of ocean.

And what is the grand result of all this beatitude

stantaneously heard above the roar and thunder of three thousand miles of ocean.

And what is the grand result of all this beatitude of books and schools, this Millennium of Learning and of Science? What but Websters and Everetts, with lacqueys and lickspittles to Slavery innumerable—till not a Northern 'tate dares enact a decent Personal Liberty Law, or could execute it if there were one on the Statute book! How true it is, that men may profess to become wise, and yet be fools!

This is the sum total of all our triumphs. To the Anti-Slavery enterprise, they are what the earthquake, the whirlwind and the fire were to the 'still small toice' on Mount Horeb, in the vision of the Hebrew prophet. Truly, the Lord is in none of 'them.

Of these has been born Slavery, with all its over shadowing firmament of curses; through these is

Whereas, it must be obvious to all, that the merican Union is constantly becoming more and ore divided, by Slavery, into two distinct and angonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming angerous;

intensity, on the momentous subject! Then would your meeting be such as that West never yet saw.—
Let the glorious little Bugle peal out as never before.

Yours, ever,

PARKER PILLSBURY.

Among the speakers who are expected at the unual meeting of the Western A. S. Society are Mr. PILLSBURY, Mr. and Mrs. FOSTER, Mr. and Miss Re-MOND, Mr. Foss, and Mrs. COLEMAN.

#### SELF-PRESERVATION

'The South is afflicted with slavery; and if thoose to cherish the disease that is eating out its lithat is none of our affair. When Ephraim is join to his idols, let him alone.—Courier.

Such is the sagacious counsel of the Courier, in regard to Ephraim; and the Journal of Commerce echoes, and tries to enforce it. But if we remember that Ephraim is our room-mate, bed-fellow and part ner in business, so that his disease, disgrace, prodigality and profligacy must, in the nature of the case, very materially affect us, these characteristics of Ephraim become, not merely 'our affair,' but most intimately and urgently ours, and the advice of the old fogies bove-mentioned is seen to be, as Jackey says to the gold-finder in Australia, a good deal dam ridicu-

Even in a case in which the union has hithert been considered so indissoluble as that of the Siamese twins, if Chang really has a disease that is 'eating out his life,' and if he is so foolish and wicked as to cherish' instead of counteracting it, it will clearly be not only the right, but the wisdom of Eng to take measures for his own security, and to hold a convention with the best medical and surgical authorities to consider the practicability and expediency of a separation.

If these authorities decide that a separation is in practicable or inexpedient, Eng is no worse off than he was; if they find that it can be done with per-

### LETTER FROM ILLINOIS.

ELMWOOD, Ill., Aug. 18, 1857.
Our village has been enlivened to-day by a meeting held for the purpose of organizing the Elmwood and the Mississippi river, where Nature had the foresight 'It would be most reasonable to conclude that Fos- to prepare some noble abutments for a bridge.

abominable tirade '- the blasphemous stuff '- this miles south of this,) in his speech at the meeting, said that he did not know much about this sort of "Lucretia was upon her trotters instantly "- we railroads, but if we wanted to know any thing about Moloch's'- Mott was held in high esteem by this as- gers through this place to freedom. Large rewards

which might have been better done by the grand them down into the well; and though the Christianconstitute the crime of blasphemy, the language of become of the passengers, he was true to his trust, We have three religious societies in town, two of which (the Methodist and Presbyterian) are thoroughnally, at least, anti-slavery. The Congregational minister says he saw a man, and that man his own relative, whip a slave to death! He does not say whether he interfered or not, but says he then swore eternal hostility to slavery. From all I have been famous outpourings there can fail to decide that his able to see, I think it would take at least an eternity established reputation, as the John Baptist of dogs, is of such hostility as his to affect the institution un-

The crops were never heavier, it is said, in this section of country, than the present season; but the very heavy rains we have had for a few days past have damaged wheat and barley in the shock considerably. Wheat is swelled and softened, and some barley shocks are grown so as to hang together like one bundle. Men at the meeting to-day from Fort Madison and Keokuk say the rain was equally heavy in that vicinity. It is now clear and cool, and far mers are opening and drying the shocks of grain.

BEWARE OF AN IMPOSTOR.

An esteemed friend, writing from Worcester under late of August 4th, says :--

· Will you have the goodness to caution the public n your paper, this week, against that incorrigible impostor, 'EMILY,' alias MARY ADAMS, who has been for the last ten months imposing upon the good people of Princeton and Westminster, calling herself a fugitive slave, and thereby obtaining board and clothes I happened there last week, and recognised her at a glance. She is at present very thin in flesh, and has acrofula sores, which make her quite ill and feeble. She has lost some of her front teeth, and wears her hair curled in her neck; has on her right hand an anchor, printed with India ink, and the letters E. C. origted on her right arm below the elbow, on the inide of the arm. I came here with her, or, rather, followed her, to expose her. The Spy will advertise her as an impostor, to-morrow; and I hope other pa-pers will do the same. She left here to-day on the Norwich road.'

OPPOSITION TO MR. BANKS.

Hon. J. Z. Goodrich has published a long and able etter, written in a manly and excellent spirit, in oposition to the election of Mr. Banks. He takes the ground that Mr. Banks is not a Republican, and not worthy of Republican support. The Courier says :-

Mr. Goodrich's purpose is to show from Mr. anks's own record, that he is not a Republican in the sense of the Philadelphia platform; that he has a Congress and elsewhere advocated doctrines diametally opposite to the principles of that platform; that e was not elected Speaker as a Republican; that

ANTI-SLAVERY MEETINGS A series of Anti-Slavery meetings was lately beg A series of Anti-Shavery meetings was lately led at Athenœum Hall, in Nantucket, by the Rev. As.

at Athenœum Hall, in Nantucket, by the Rev. As. drew T. Foss and Charles Lenox Remond, again of the Mass. Anti-Slavery Society, the first of which was held on Tuesday evening, Aug. 18,

Mr. C. L. Remond, the first speaker, began by to Mr. C. L. Remond, the life speaker, began by defining his position as a representative of the America Anti-Slavery Society, and the Massachusetts Society Anti-Slavery Society, and the Massachusetta Society auxiliary to it,—or that phase of Anti-Slavery leek nically denominated 'Garrisonianism.' He showed in a convincing manner, that every other organization for the abolition of slavery (from the time Benjumin and Control of the State Advanced as President of the State Advanced as

for the addition as President of the first Abelities & Franklin acted as Alexander of our own time) he ciety to the Republican party of our own time) he failed to make any long-continued, appreciable in pression upon the public mind, from want ofderth of root; that the moral philosophy of the Garisanian party is alone fundamental and comprehensive most to withstand the onslaught against it, in the mainto withstand the diabolical system of Ancien farious phases of the timestal system of Aberica slavery, with its manifold allies. He continued is slavery, with its remarks, in a very eloquent strain, upon the triple wrongs of the American people as manifested in the wrongs of the American proper as manufested in the State, in the Church, and in the impious prejudes State, in the Color, showing in a striking manner the maagainst color, showing in a striking manner the man-ifest inconsistency of the prevailing opinion, that what is glorious for a white man to do, is inglerious

He concluded his remarks by a very eloquest and merited denunciation of the act of inviting Senster
Mason, the father of the nefarious Fugitive Slave Law of 1850, to the Warren celebration at Bunker Hill. on the 17th of June last. Though a slaveholder, he was cordially and honorably invited to participate in the proceedings on that occasion, and insulted the spirit of Freedom by a hollow-hearted, hypocritical culogium of Liberty. Rev. Andrew T. Foss then came forward, and of

fered a free platform to any one who felt disposed to speak on the subject of slavery, remarking that we are not here for any special pleading. He went on to show conclusively that the intrinsic character of antiallayery, as taught by Garrisonians, is one with Christianity; that there is no more important, no more patriotic, no more Christian work, than that involved in the Anti-Slavery mission; that true Christianity is to meet the exigency of the hour; that slavery is the exigency; not slavery of the black man, but slavery of the white man as well. If Christ's declaration be true— That inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me, the Christ of the nineteenth century is on the suction-block in the person of outraged manhood and outraged womanhood. He concluded with a very powerful and impressive appeal to all to withhold their support from slavery, and to labor for its complete and unconditional abolition. While a collection was being taken up to defray

the expenses of the hall, Mr. Remond made a few additional remarks. He said he had been told that the Nantucket people were all anti-slavery in ther views and feelings, but he did not believe it. In his own experience, since his arrival upon the Island, he had had sufficient evidence to the contrary. He remarked briefly upon this subject, and then adjourned the meeting to the same place the next evening Wednesday evening, Aug. 19.

Wednesday evening, Aug. 19.

Met according to adjournment. The gathering was small. It is rare at this season of the year, when so many families are away from town, that we are able to convene a respectable number to listen to the first order of speaking, though croseds will collect, and miles be ridden, to attend a vocal concert or a drama ic performance. Rev. Mr. Foss, the first speaker, uttered words of

earnest eloquence and zeal, which could have been inspired and fed only by the spring of abiding love and interest in the cause he advocates, welling up in his own heart,-not having around him the prestige of numbers and apparent sympathy, upon which so many speakers apparently depend. Mr. Remond next came forward to speak, with a

easy elegance and grace of manner seldom surpased. The meeting had somewhat augmented in interest and numbers, and the speech to which we had the privilege of listening would have been highly appreciated by that class of people who attend meetings merely to gratify their artistic tastes as to dramatic effect.

As regards the reaf condition of the colored mania ely called free States he utte sentiments of indignant, burning eloquence, which only he could speak who has felt the corroding iron of prejudice enter his own soul, and the heel of despotism come down upon his own manliness, which proved too great to be crushed.

Thursday evening, Aug. 20. Met according to adjournment. The audience was larger than on any previous occasion. The time was occupied by Messrs. Foss and Remond in a general review of the political parties of the day, especially the Republican party, which they consider to be so far within the reach of principle as to be worthy of critieism. They showed conclusively that the party, in its partial and compromising views, in its complicity with slavery, making its issue on the soil of Kansas instead of Virginia, can not effect any radical change in favor of freedom and the slave, and can only be made available for good as a transition party, leading public sentiment to that culminating point of justice which will adopt the motto of ' No Union with Slave-

The meeting then adjourned, to convene on Sunday afternoon, at half-past 2 o'clock.

holders"

THE NEWPORT 'NEWS! Extract of a letter from the daughter of W. S. Bailey, of the Kentucky News':-

NEWPORT, (Ky.) Aug. 12, 1857. MR. SAMURE MAY, Jr. :

My Dean Sin-We are all well. Father is now on his way to Rochester, N. Y., trying to raise meney to get our home back. Mr. Southgate, the gentleman who held the mortgage on our place, died about three weeks ago, and his heirs, in a short time, will be on us for the money, and we feel anxious to raise it fo them as soon as possible. Father was very poorly when he left home, but was so worried about losing his home, that he started away sick. We got a letter from him yesterday, saying he was a little better. I suppose you heard about the pro-slavery Democracy trying to raise a fuss with father at Alexandria, Kyat a meeting which he went to attend. They three eggs at him, and struck at him, but did not hurt him. They don't like the idea of having an anti-slavery paper printed in a slave State; they say the Abolition ists will take the State, if they don't try and put a top to it. There were only two or three rowdies that were trying to get up a muss, but the citizent were

me problem at to co proc. Hi school with the process of the proces

If we had the means to go on with, we could fight our battle more strongly, but we cannot do much in a alave State without money. If our own family did not work in the office, we could not have printed an anti-slavery paper in a slave State, but there are six girls of us and four brothers that work in the office; that saves a good deal of money which otherwise would have to be spent. We all work hard and late. I wish you could just step in about 10 o'clock some evening, and see us all at work; it looks fine.

It may so happen that father will be in Massachusetts before he returns home; if so, he will see you. Yours, truly, REBECCA BAILEY.

NOTICE .- To the friends in Yarmouth, Breester nd Dennis .- The non-fulfilment of the appointment nade for Charles L. Remond was owing to a sudden and severe attack of illness to which Mr. Remond was subjected, while lecturing on the island of Nan-ucket. He is so far convalescent that he expects to be present at the Harwich Convention.

THE TANEY HUNT AGAINST COLORED AMERICANS.

We hazard nothing by asserting, at the outset, that ninety-nine per cent. of the outrages daily committed against freedom, including the indignities heaped upon he unoffending colored man in these United States. are directly or indirectly the work of those connected with the Administration party-and all, too, in the name of American Democracy.

The infamous decision of Judge Taney, that colored

men have no rights that white men are bound to respect, is already acknowledged as the key-note t which these democratic hunters of men-

Priests, warriors and statesmen, from Georgia to Maine, Are mounting the saddle and grasping the rein; Right merrily hunting the black man, whose sir Is the curl of his hair and the hue of his skin."

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The first blast came from Rhode Island, where, a the Gloucester elections, colored citizens were driven from the ballot-box. To be sure, since then, the city of Providence has, by political chance-not by intent -clected a colored man as Warden-and his fulfilment of the official duties thereby imposed has done omething to offset, and perhaps to rightly settle, the pending question of Rhode Island colored citizenship. In Maine, a colored man has recently been refused by the authorities at Bath, his customary license as skipper of a fishing vessel. He was accompanied by the owner when the application was made, but it availed nothing. King Slavery is on the throne.

The New York Legislature last year advanced step in securing equal suffrage to colored citizens, and unless democratic wire-pulling prevails, the right so long withheld will soon be conceded. But the heavy hand of proscription still presses upon them in the several departments of society, as at the Normal School for Girls, which had a grand exhibition a few days since at the Academy of Music, when the gradnating class received their diplomas amid the cheers of an admiring crowd. Two young women, (Miss Helen Appo and Miss Elizabeth Jennings,) who passed a successful examination, were denied the privilege of appearing with their fellow-pupils, and sharing with them the pleasures and honors of the occadarker complexion than that of their sisters. On this account, they were compelled to receive their diplomas in private. This fact is disgraceful to the Board of Education, and a reproach to the city which does not with one voice protest against it.'

How stands it with Solomon Northup, a colored citizen of the Empire State, as certified by His Excelleney. Washington Hunt? He was kidnapped and carried into slavery, and held for twelve years, but finally found his way back to his family. . He brought suit some time ago against his kidnappers, whom he knew, and who certainly would have fared hard under an investigation; but since the Dred Scott decision. he has been obliged to abandon all hope of bringing them to justice, because he cannot sue in the United States courts. This is democratic equal justice and equal rights.

Even Wisconsin, the State which has given such promise of resisting, to the limit of disunion, all Federal usurpation in Fugitive Slave Law cases, has just been disgraced by the withholding of a Notary Public's commission from a colored citizen, though signed by Governor Bashford, the Secretary of State, Colonel lones refusing to sign it, on the pretext that the appointment was in violation of the Constitution.

In Iowa, where the people are to decide by vo whether colored men shall enjoy the elective franchise, to make it certain that they shall not, all wh do not vote at all are to be considered as if they voted in the negative ! If this is not the concentration of Democratic infernalism, where can it be found?

Ohio yet shoots down the fugitive who seeks he toll en route to freedom-enforces, her black laws stainst voting-and also prohibits the colored citires from equal enrolment in the State militia.

Illinois, too, horribly mangles to death a man wh vas trying to declare his independence from slavery and by Judge McLean's decision in the Mitchell case, concedes the right of colored men to State citizen ship, but affords no defence of their rights as United States citizens.

The first Republican Convention held in Minnesott declared that there should be no civil disabilities on secount of color, birthplace, or religious belief; but the Convention just held for the purpose of amending the Constitution, reveals the fact, that despite all the Democrats, which culminated in retaining the word white, and 'crushing out' the colored man's right to vote. One member, Hon. J. W. NORTH, made a manly speech in favor of equal suffrage, but their disregard of his appeal proves that, as a body, 'No North' exists among them. Southward this free Western State points her political vane.

If report speaks truly, Mr. HALL, who defended the colored man's rights in the California Legislature, has acted with the Democrats; but if consistent with bisself, he will soon leave their ranks for more consenial spirits. But where will he find them, practically, if Republicans are not reliable? In New Hampshire, where just now Buchanan De-

eracy is not in the ascendant, equality of militia rivileges has been granted to colored men.

California is legislating to prevent colored men from becoming residents; Minnesota officials forbid them the exercise of the right of pre-emption, and Free State hen in Kansas deny him a constitutional home; while at Washington, Newfoundland dogs are being trained beary the United States mail-s service from which tolored American citizens are by express regulation prohibited. A more dogmatic development of Demcratic colorphobia the pages of history cannot furnish.

The recent 17th of June demonstration on Bunker Hill, and some associations connected therewith, sug jest the grouping together a few facts and comments, listanical and otherwise, in further illustration of the characteristic crowding out and "crushing out' polky exhibited towards the cause of freedom, sacrificing his men and colored men alike on the same altar o mocratic America's peculiar institution.

Swett, the early historian of Bunker Hill battle, tres a graphic account of the signal act of Peter lem, a colored American, who shot Major Pitcairn, and thus helped essentially to turn the tide of events a that memorable day. A contribution was made in the army for the colored soldier, and he was formally proented to General Washington, with special referace to having performed this feat.

la some engravings of this battle, Salem occupies reminent position, but in more recent editions, his fure is not to be seen a significant, but inglorious ion. On some bills, however, of the Monumenta Bank, Charlestown, and Freeman's Bank, Boston presence is manifest. Yet, when Mr. Frothingum junior editor of the Boston Post, publishes his briton of Bunker Hill battle, no mention is made of leter Salem and his deed, which, had he been a thile man, would have been immortalized by this mocratic writer as the most gallant American of all. But in contradistinction from Democratic acquion of the colored man's patriotism and braer, Hon. Edward Everett, in his oration, gave uttince to the following tribute, which, being loudly tolanded, was evidently appreciated by the multi-

'No name adorns the shaft, but ages hence, though we alphabet may become as obscure as those which we alphabet may become as obscure as those which we alphabet may become as obscure as those which we alphabet may become as obscure as those which is a stancibed surface, on which monarchs might be breat to engrave their titles, will perpetuate the memory of the 17th of June. It is the monument of the sty of the event, of the battle of Bunker Hill, of all as three men who shared its perils—able of Prescott as pulmam and Warren, the chiefs of the day, and he colored seem. Salem, who is reported to have shot as colored seem. Salem, who is reported to have shot as gallant Pitcairn as he mounted the parapet. Cod as the clods on which it rests, still as the silent barres to which it soars, it is yet vocal, eloquent in the maintained presse.

In commemoration of Peter Salem, Titus Coburn, olored Americans who performed duty on Bunker Hill, it was anticipated that a delegation, including that some of the most signal and brilliant examples some descendants of these colored pensioners, would patriotic heroism have been exhibited by colored m the occasion. The banner they intended to display contained the names of the above colored men, with brief mention of their individual positions during the battle, while the reverse read as follows:- Extract battle, while the reverse read as follows:—'Extract Scott decision, 'though the foxes have holes, and the from Gen. Warren's speech, March 5th, 1772, in comyour father's blood cries to you from the ground : My ions, sorn to be slaves!"

Apropos to this extract may be noted the late new from Washington, that Joseph Warren Newcomb, the only lineal descendant and family representative of it is to be found in the faithfulness of word and act from a clerkship, because he was supposed not to recognise the nationality and divinity of slavery, as expounded by the Democratic party and Fugitive Slave that all mankind are bound to respect. Law Mason. Because he will not be a slave, the government will not employ him. And this proscription be it remembered, was coincident with the celebra tion on Bunker Hill. Of what real significance are monuments erected to the dead fathers, when their living sons are ostracised for most remotely imitating the very deeds which emblazoned the name and fame of the fathers with imperishable renown? It is said that when the proposition was made to Mr. Newcomb to deny any affinity with free soil politics, he replied, Tell the Secretary that I will see him in the bottom of the bottomless pit before I will so degrade myself. Answered in the spirit fit for the descendant of him who said, 'My sons, scorn to be slaves!'

Hon. Robert C. Winthrop, in his recent speech a the Musical Festival, referred to the negotiation at Ghent, where the band master, in a dilemma, had recourse to the colored servant of Mr. Clay, who whistled 'Yankee Doodle,' which, being jotted down as he whistled, was then played by the orchestra, thus affording edification to the allied sovereigns, . Whether that boy was bond or free,' continued Mr. Winthrop, 'I know not; but I think both South and North would agree that he earned his liberty, and his citizenship too, on that occasion.' Suppose, in the spirit which seemingly prompted this admission, Mr. Winthrop had, on Bunker Hill, submitted some such extract as the following, from Gen. Warren's speech in Boston, March 5th: 1772 :-

dispose of the persons or acquisitions of any other men or body of men, unless it has arisen from some com-pact between the parties, in which it has been explic-

To be sure, Senator Mason would not have applauded these sentiments to the echo, but the liberty-loving masses would have glorified and gratefully remem bered the deed, which is more than can be predicted of Mr, W's deferential tribute to the slaveholding and slave-hunting Senator.

The Senator from Georgia once threatened to call the roll of his slaves on Bunker Hill. The presence at this celebration of a Senator from Virginia, the author of the Fugitive Slave Law-the menace and the fact-corroborating the predominant influence that slavery exerts over public men at the North, foreshadows what some already prophecy, that instead of Liberty being sacred, even at her shrine on Bunker Hill, this Mason and his accomplines may soon so subjugate white freemen that the monument may give place to the To(a)mbs.

But to return from this digression. The Masonic A veteran anti-slavery man, and, withal, one high in on the extreme and brutal ideas of the Cuban planters on the other.' Masonic authority, informs me that Primus Hall, Boston Smith, Thomas Saunderson, and others, endeav-Massachusetts, but did not succeed. The refusal is said to have been founded on the color of the applicants. This denial prompted them to seek a charter from England, in the year 1683, through the medium of a sea captain by the name of Scott, said to have been a brother-in law of revolutionary John Hancock, Massachusetts, but did not succeed. The refusal is and the said charter, with Constitution, was forwarded from London, Sept. 19, 1784, and signed by Lord Howard. Earl of Effingham, (acting Grand Master violent expressions of feeling in regard to the matunder His Royal Highness, Henry Frederick, Duke of Cumberland, who was then head of the Masonic body in England,) Wm. White as Secretary, and Rolland Holt, D. G. M.; and thus originated the Prince Hall Lodge,-the first colored lodge in the United States. Prince Hall and other colored Americans received their degrees in English lodges, and colored Masons visiting them to this day are always received as Brethren.

tion ; but J. F. Schroeder, D.D., is now pub the life and times of Washington, with Illustrations by Chappel, and in part six has an engraving of the by Chappel, and in part six has an engraving of the Bostom Massacre, from which Attucks has been wholly omitted. Whether any reference will be made to took such a conspicuous part in the late Teachers' Association' in this village, carries out practically her him in subsequent numbers, we have not now the means of judging. And yet Botta, Hewes—of teapparty reminiscences—Goodrich, and other historians, or for the meaner comprehensing allowed to find the page of the page party reminiscences Goodrich, and other historians, in substance concur with John Adams, in his plea for the British soldiers, that 'Attucks appeared to be the hero of the night, and to lead the people;' in ac-knowledgment of which, he was buried with great honor from Faneuil Hall, and John Hancock, on March 5th, 1774, invoked the injured shades of the

mony of my [his] sense of attachment to me, and for his faithful services during the Revolutionary War. In view of these facts, it would seem that there was a constant struggle of his better nature to do that which, neglected, has left

Along one line, with slave and Washington.'

ne one has described that to be a Republic wher Some one has described that to be a Republic where love of freedom and love of country, together with the execration of despotism, are predominant. In this self-styled 'model republic,' 'bright Eden-land of nations,' and 'proud home of liberty,' systematic and persistent measures are put forth to persecute and outrage one seventh of the population, and to ignore every act performed by them which win for white men

his friends, and by them held up before the per that some of the most signal and brilliant example have formed part of the procession from Boston to Charlestown, in the late celebration, but a combination of unlooked-for causes prevented. The colored the war of 1812 exhibit equal evidences of the colored Masons, too, but for independent obstacles, would man's valor and patriotism. Indeed, this last war have augmented the procession. As Gen. Warren was undertaken because of the impressment of three was a Mason, and the celebration was under Masonic seamen, two of whom were colored satisfactory auspices, the whole would have been in harmony with proof, at least, that they were American citizens. And yet, with all these facts written on the page of impartial history, American Democracy, now grown rabid by high judicial encouragement in the Dree ation of the Boston Massacre; "The voice of to lay our heads; for by their bearing are they con-

stantly taunting colored Americans, asking—

What right have they here in the home of the white,
Shadowed o'er by our banner of freedom and right? If there is any remedy for these stupendous wrongs, the revolutionary Warren living, has been turned out of the true-hearted of all parties, whose exertions will be rewarded by a regenerated state of public opinion declaring that colored American citizens have rights

Boston, August, 1857.

A PRETENDED FUGITIVE SLAVE. A colored may was found in the cars of the Fitchburg road, on Monday night, on his way to Concord; and when aske for his ticket above the Waltham station, claimed that he had given it up to the conductor soon after leaving Boston. He was told that he had not done so, and that he was not in the car when the train left Boston. Not finding any tickets in his pockets, and being as he said without money to pay his fare, the conductor told him he had better get out—which he did at the next station. He immediately walked back to Walnext station. He immediately walked back to Wal-tham, and there told a story that the conductor had taken away his ticket for Concord, torn up a letter of introduction to a respectable person in that town, and had compelled him to leave the cars. A benevolent gentleman of Waltham, believing his story, harnessed up his carriage and took the 'fugitive' to Concord, where people were called up, and arrangements made to forward the 'fugitive' to Canada in the morning. In the meantime, he entertained his friends with an In the meantime, he entertained his friends with a with a southerner, who attempted to seize him at Paw-tucket, in which pistols were drawn, but no blood. On Tuesday morning, with a through ticket and mon-ey in his pocket, the fugitive was put on board the cars for Canada. The man is got rid of, but who he is or what he is, nobody knows.—Bunker Hill Aurora.

THE SLAVE TRAFFIC. The Washington correspondent of the New York Tribune, speaking of the Southern Commercial Convention, says-

The deings of the merchant princes, assembled 'That personal freedom is the natural right of every man, and that property, or an exclusive right to dispose of what he has honestly acquired by his own labor, necessarily arises therefrom, are truths which common sense has placed beyond the reach of contradiction. And no man or body of men can, without being guilty of flagrant injustice, claim a right to dispose of the persons or acquisitions of any other men or body of men, unless it has arisen from some company to have. The African squadron is Virginia's Protective Today of men, unless it has arisen from some company to the merchant princes, assembled in Commercial Convention at Knoxville, are received in this latitude with a quiet indifference not many degrees removed from contempt. Virginia is decidedly dispusted with the resolution for removing the African squadron as a preliminary to the renewal of the Young South; for she is herself wet-nurse to as many young Africans as she thinks the South ought to have. The African squadron is Virginia's Protection at Knoxville, are received in this latitude with a quiet indifference not many degrees removed from contempt. Virginia is decidedly dispusted with the resolution for removing the African squadron as a preliminary to the renewal of the Young South; for she is herself wet-nurse to as many young Africans as she thinks the South ought to have. The African squadron is Virginia's Protection. tive Tariff upon young 'niggers.' That mother of States has no notion of entering into an ignoble free-trade competition with Dahomey and Ashanted in the matter of her great staple.'

> SOUTHERN LIBERALITY. In looking over the an-qual statement of the Presbyterian Board of Foreign dissions, we find an astonishing illustration of the of Southern churches. butions of the two Synods of Virginia and North Car-olina, for Foreign Missions, during the past year, do not amount to one-half so much as the united contributions of two single churches in New York cit for the same time. In these two cases, and doubtles in many others, one church in the North is mor than a match for an entire Synod in the South! Thi s a liberality inculcated, we presume, by the preach ing of a 'pure Gospel'!

Book publishes the prospectus of an English news paper, to be called the Manchester Cotton Press, the first number of which will make its appearance in November next. It is intended to represent the cot-ton interest, of which Great Britain is the centre, and order claim to be preëminently a band of brothers, re-cognising, in their mystic tie, all at home or abroad, ous branches of the cotton trade. It will also discus who, by grip, sign or password, give proof of initia-tion; and yet, as an organization, they have never, in the United States, fraternised with colored Masons.

n County, Va., have found a true hill

It is not pretended, we believe, that Mr. Under-wood uttered his sentiments in the hearing of slaves, or in any such way as to produce discontent or insubordination among them. His case affords an illustration of the slavery to which the white race themselves are subjected in the region of slavery, and which allows no more freedom of speech than was permitted under the inquisition, in Spain.

PETER STILL IN TOWN. Many of our readers mus On the last 4th of July, these words were suspended across State street—'Reader, within your view is the sacred spot where fell the first martyrs in the cause of American Independence.' How many passers-by were conscious that among that pioneer party of American revolutionists, Crispus Attucks, a colored man, was the first to attack, and was himself the first martyr? Henry Q. Smith, of Boston, has issued a large and handsome lithograph (executed by Champney) of this scene, which gives due color to the occasion, by assigning Attucks his true and leading position; but J. F. Schroeder, D.D., is now publishing is supposed to the farst martyr. Schroeder, D.D., is now publishing is string a first many of our readers must remember the neat, staid black man, who went about, a few years ago, with quiet and persevering earnest ness, to procure money to redeem his own family from slavery. Peter Still is here once more. He has accomplished his object thro' Northern liberality, and now has his life published in a volume—'The Kidnapped and the Ransomed—Forty Years of Slavery'—and is endeavoring to obtain funds for releasing a grandchild. The work is a verity, and fresh and enhanting as truth. It is to be hoped that our Salem men and women will purchase his book, so far as they can afford to, and, while helping a very worthy black man to rescue his grandchild, also learn what slavery is when it enters the family and grasps the heart-strings.—Salem Register. strings .- Salem Register.

er for the meager compensation allowed to female teachers. She may therefore be called a practical farmer, and her particular line of business may account for the fact that she is such a thorn at our conventions, and to the men in debate.—Broome Repub.

March 5th, 1274, invoked the injured shades of the slain, including Attucks; and Judge Dawes, with a galaxy of successors—Lovell, Church, Austin, Tudot, Mason, Minot, and others—culogised the 5th of March martyrs for thus ushering in the day which history has selected as the dawn of the American Revolution.

General Washington had none of this Democratic squeamishness about colored men and their patriotism. He not only slept under the same blanket with Primus Hall, but throughout the war, he specially rewarded the valor and integrity of many other colored soldiers; and to William Lee he left an annuity, 'as a testimony of my [his] sense of attachment to me, and for his faithful services during the Revolutionary War.' New Music Store. Our enterprising fellow

Washington, August 19.—The President, a short time ago, received a letter from Prof. Silliman and others, including several Doctors of Divinity, objecting to the employment by him of the United States military forces to execute the so-called laws of Kansas, and assuring him that they would not cease to pray that he might have the proper course of duty pointed out to him, or something to that effect. To this letter the President has just replied, briefly but pointedly, denying their premises, questioning their knowledge of those laws, and after so-knowledging their validity, he calmly assures them that, by the help of God, (!) he will enforce them, in accordance with his oath of office.

Tookey on Spiritualism.—The Rev. J. H. W. T. hey, who has been preaching very acceptably to Spiritualists of Salem during a year past, has pulished a discourse in Review of the Rev. I. B. Dunell's late sermon against the new doctrines. It two discourses, if read together, would afford a weight of the present state of the argument for a against the spiritualistic views. Mr. Toohey writin a philosophical and religious spirit, and seems aim to be candid and charitable in tone and temp

discontinued their operations, after having expended \$250,000. They have penetrated the mountain 720 feet from the eastern side, and 310 from the western.

Returned Filibusters and Gen. Walker.—The sum of \$268, about a dollar a man, was collected in New York on Tuesday for the wretched filibusters returned from Nicaragua in the Tennessee. They mostly belong to the Western States, are emaciated, ragged and forlorn, and all denounce Walker as a miserable little tyrant, while they speak well of the Costa Ricans, who befriended and sent them home.

In Pittsylvania county, Ky., a free negro named Tom Long, whose wife and children were slaves, started them off for Canada on a recent dark night, and then shot their master, wounding him badly, to keep him from following them.

The total amount of specie in the United States is placed in round numbers at \$200,000,000. This gives about \$6.50 to every man, woman and child in the

The township of Grattan, in Canada Weet, was the theatre of a most diabolical murder on the 8th inst. Three ruffians entered the house of Alexander Simpson, a farmer, and before leaving, murdered all its inmates, comprising Mr. Simpson, a Mrs. Noble, and her two daughters. A young man named Bossie, who was attracted to the house by their cries, was also butchered. No clue to the assassins had been obtained.

The Fxeter (N. H.) News Letter says that a slave named Jacob left his master at Rye Beach, on the 5th inst., and made tracks for parts unknown. His master resides at Charleston,

EF Ex-Senator Keyes, of Norfolk county, who was committed to the House of Correction for disturbing the peace the other day, has been removed to the Insane Asylum. Rum did the business. He was a man of fine talents and many estimable traits of character, but rum, that curses and injures all who use it, did the business for him, as it is doing it for thousands of others.—Traveller.

mond, Va., the centre of government for the Old Do-minion, there is but one newspaper depot; in Wash-ington, N. C., not one; in Charleston, S. C., there is ington, N. C., not one; in Charleston, S. C., there is only one store for the sale of newspapers; in Savannah, Augusta, Columbus and Macon, Ga., there is not a single place for the retailing of public journals, nor is there one in Columbia, S. C., Montgomery, Ala., in Natchez or Vicksburg, Miss., or in Memphis, Tenn., and many other equally important cities in the slaveholding States.

An Appropriate Inauguration.—' Glory be to God on high, and on earth peace and good-will towards men.' These words are to be the first message transmitted over the Atlantic telegraph.

An Abolition Preacher Expelled .- A correspondent of the New York Express says that a preacher named J. C. Richardson has been expelled from Tazewell, Tennessee. He gave up 'several thousand abolition tracts,' which were burned in the street.

N. C., a few days since. A woman fifty-three years old brought \$415; a woman fifty years old, \$551; a boy twenty years old, \$1320; a boy eighteen years old, \$1316; a boy fifteen years old, \$1075; a boy ten years old, \$910; a boy six years old, \$460.

A sale of negroes took place near Greensboro

At Dartmouth College, G. W. Curtis's oration is said to have had such an effect upon the nerves of the conservative President of that institution, the Rev. Dr. Lord, that he found himself unable to sit it out, and so left the platform in a huff,

The white mechanics of Wilmington, N. C. have made a riotous demonstration of their opposition to negro mechanics. A house which had been partially erected by negro carpenters was torn down. A town meeting was held, at which their conduct was denounced, and a reward offered for the arrest of the ringleaders.

IF From the English papers, we learn that at the Conference of the Wesleyan Societies, in session at Manchester, the Ladies' Anti-Slavery Society protested against the reception of Bishop Simpson and Dr. McClintock, from the Methodist Episcopal Church of America, for their alleged complicity with slavery.

John Bright has been returned to Parliament a Birmingham, without opposition.

Lord John Russell, from a Select Committee appointed by Parliament to consider the subject, has reported that Jews can be admitted as members of tofore aided us by literary or pecuniary contributions, Parliament under the existing act for the modification to let us hear from them once again, as speedily as

A new locomotive named the Preston S. Brooks, and ornamented with likenesses of Mr. Brooks and Judge Butler, has lately been added to the rolling stock of the South Carolina Railroad.

The Trustees of Mississippi College, on the 2d of July last, 'qualified' for their situation as public instructors by the adoption of the following resolu-

\*Resolved, That the Trustees of Mississippi College do hereby condemn the teachings of Dr. Wayland, in his "Moral Science," on the subject of African slavery, and that the Faculty of the College be request-ed to discontinue the use of Wayland's Moral Science as a text book.

Very Small Business.—There is a town in Kansas called Greeley, in honor of the well known editor of the New York Tribune. The inhabitants recently applied to the post office department to establish there a post office, which the department graciously consented to do, if the inhabitants would call it Walker! So, any body having friends in Greeley, Kansas, must write to 'Walker,' the arbitrary name of its post-office, or their missives will go to the dead-letter office.

\$500 to the Wilberforce University, of Ohio. This institution is for the colored people, and this is the first bequest.

The schooner Jupiter, under American colors, was seized in the Bight of Benin, Africa, on the 15th June, and condemned. She had seventy slaves on board, and there were many more awaiting shipment on the beach. The captain threw the Jupi-

All Printers.—It is a singular fact, that not only the U. S. Senators from Pennsylvania, and the State Supreme Judge, but the present Speaker, Clerk and Assistant Clerk of the House, the Clerk of the Sen-ate of Pennsylvania, and the Democratic candidates for Governor and Canal Commissioner, are all practi-cal printers. The Buffalo Commercial of the 12th inst. says

A perfect avalanche of corn may soon be expected. By reference to our marine column it will be seen, that 630,000 bushels are now on the way from Chicago,—the largest amount ever known at one time,-

Portrait of Mr. Phillips.—The Traceller says: 'One of the best lithographic portraits we ever saw is that of the late Stephen C. Phillips, of Salem, done by Grozelier of Boston, published by J. E. Tilton of Salem, and for sale at the print shops. The likeness seems perfect, and the finish of the picture is admirable.' The Journal says: 'It is one of the best lithograph portraits that we have ever seen, every lineament of the noble face being given with fidelity and exactness, while the expression is such as his friends and acquaintances will dwell upon with pleasure.'

Important Decision. Washington, August 20.— The General Land Office to-day decided against the pre-emption claim of a colored man to three hundred and sixty acres of land in Wisconsin, taking the ground of the decision of the Court in the Dred Scott case, that a negro is not a citizen. This decision applies to other similar cases pending.

Fatal Accident on the Michigan Central Railroad. The morning train from this city, going westway yesterday ont he Michigan Central Railroad, ran over and instantly killed a man at the crossing, ten mile east of Marshall. The man was driving a horse before when just fairly upon the track, the horse became frightened and stopped short; the train coming up a speed, of course dashed man, horse and vehicle in one mass of rains. The remains of the man we taken to Marshall, but up to yesterday afternoon the had not been identified.—Detroit Adv., 20th.

THE TWENTY-POURTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in their use,—the cause of Freedom, so deeply important of only to the three millions of American slaves, bu not only to the three millions of American slaves, but to the American nation and to entire humanity,—for immediate aid, by contributions of money and materials, and by purchase at the next Bazzar; to be opened in Boston,

Contributions of money at the present time will add to the attractions of the exhibition still further, and, in consequence, to increase the funds; which are Slavery Society, in awakening the whole country, through its newspapers, books and various agencies, to the necessity of extinguishing slavery. Our principle is too well known to need more than

mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the justice and necessity of this work, for the good and honor of all concerned, every measure possible to be taken will inevitably spring without delay. Our funds, there-fore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it wakens, never fails to find a way to work its will, through church action, by agitation and withdrawal,— by state action, through the customary political chan nels, or by the profounder policy of creating others,by legislative and judicial changes,-by individual efforts in the manumission of slaves and the protection of fugitives,-by economical measures prompted by the greater advantages of free labor, -by humane feelings creating a preference for its products.

What we ask of the citizens around us, ju wakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire

Let those who labor for an Anti-Slavery nations nd State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by work ing with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery wherever it meets him.

Let them that pity the hunted fugitive, who see in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betray er into the protector, by helping us every where to awaken a stronger sentiment than compassion for the millions who cannot fly: of whose case it was so truly said by a New England poet of the earlier time, efore school-books were expurgated by slavery-Their wrongs compassion cannot speak.'

Let all take warning to co-operate with us, from thos earlier days when slavery, instead of dying out, a was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to-

· We do not make this appeal in a sectional spirit Northern-born, interfering with matters that do no concern us. We make it in grateful acknowledgment of the benefits we have received from the anti-slavery cause, desiring to communicate them to others. W have all been connected personally with the system of slavery. One has known the evil power of its money temptations; another has felt its political despotism; another its perverting social influence; another its corrupting ecclesiastical bondage; another yet has en identified by Southern birth and education with the slaveholders, and sustained the legal relation of ownership to the slaves; while not unfrequently among our most efficient members have been the wives slaves, driven from us by the operation of laws from which we cannot protect them, and which make us liable to ruinous fine and crushing imprisonment, as they have done our associates erewhile. But we all, with one accord, testify to the truth of the anti-slavery principles, and entreat the aid of all whom this appeal reaches, to deliver the country from such a despotism, by their promulgation.

THE LIBERTY BELL will be published as possible.

Our friends in Europe will not fail to take notice that the Bazaar is to open a seek earlier than

Contributions may be addressed to Mrs. CHAPMAN 21 Cornhill, Boston, or to the other members of the Committee, at their respective homes. MARIA WESTON CHAPMAN,

MARY MAY, ABBY KELLEY POSTER, LOUISA LORING, L. MARIA CHILD. ELIZA LEE FOLLEN. ANNE WARREN WESTON. ANN GREENE PHILLIPS, SARAH SHAW RUSSELL FRANCES MARY ROBBINS: HELEN E. GARRISON. ANN REBECCA BRAMHALL. SARAH H. SOUTHWICK. MARY WILLEY, ABBY FRANCIS, ANNA SHAW GREENE. MARY GRAY CHAPMAN. ELIZABETH GAY. HENRIETTA SARGENT. SARAH RUSSELL MAY, CAROLINE WESTON, BUSAN C. CABOT, MARY H. JACKSON. SARAH BLAKE SHAW. LYDIA D. PARKER. ELIZA F. EDDY, EVELINA A. S. SMITH. ELIZABETH VON ARNIM. AUGUSTA KING. ELIZA H. APTHORP.

THE NINTH Worcester Anti-Slavery Bazaar.

MATTIE GRIFFITH.

JUSTINE DE PEYSTER HOVEY,

To be held in Worcester, during Cattle Show Week, September 21-25, 1857.

The eight years during which this Bazarr has been held in this city have witnessed continued developments of the Slave Power more startling in their character than any that have preceded them. The Fugitive Slave Law, the revolting scenes attendant upon its repeated execution in this State, the repeal of the Missouri Compromise, and the decision of Judge Taney, though the legitimate results of the accursed system whence they sprung, have sppalled us by the rapidity with which they have pressed the question nearer to our own homes and firesides.

Whatever product of taste, ingenuity or labor, whatever of money or refreshment any one will be disposed to give, will be thankfully received and judiciously appropriated. Communications may be sent to any member of the Committee.

SARAH H. EARLE,

SARAH H. EARLE, EMILY BARRETT,

EMILY BARRETT,
LUCY CHASE,
ADELINE H. HOWLAND,
HANNAH M. ROGERS,
ABBY W. WYMAN,
SARAH L. BUTMAN,
HANNAH RICE,
OLIVE LOVELAND, MARY C. HIGGINSON, of Worcester; ELIZA A. STOWELL, of Warren; SARAH R. MAY, of Leicester;—and oth ANNUAL MEETING.

The fifteenth Anniversary of the Western Anti-Slavery Society will be held at ALLIANCE, Stark Coun-ty, Ohio, commencing at 10 o'clock, A. M., on Satur-day, the 5th of September, and remaining in session

day, the our of the several days.

Every succeeding year brings with it new evidence of the strength of the Slave Power, and records ner instances of its manifold aggressions. And this, no because there is not at the North power enough the strength of the several days. because there is not at the North power enough to successfully resist its encroachments, but because the anti-slavery feeling of the people has been made to subserve the purposes of those whose measure of moral duty has been limited by mistaken views of political expediency. State rights are here utterly ignored, and State laws are here trampled under foot by authority of United States Judges. If Ohio and the entire West are ever to be restored to freedom, if the doctrine of State sovereignty is ever again to live, and general usurpation die, all this must be wrought out, not by the effort of compromising, Union-saving politicians, but by the labor of uncompromising, radical Abolitionists.

We invite all the

We invite all those who love the slave better than we invite all those who love the slave better than party, who reverence principle more than power, to meet with us at Alliance for the accomplishment of this great purpose. Not only do we hope that the West will come up in its strength, but we also have an expectation that Arby K. and Stremen S. Foster, together with other of our Eastern friends, will be

BENJAMIN S. JONES, Rec. Sec.

THE MICHIGAN YEARLY MEETING of

the friends of Human Progress will convene at Battle Creek, commencing at half past 10 o'clock, on Saturday, the 10th of October, 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no chorished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they 'seek not uniformity of belief in theological affairs,' 'but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade,'—they would meet on the broad and universal platform of the 'Fatherhood of God and the Brotherhood of man,' fearing not for truth, so long as our platform is free,—and they invite the co-operation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes and perplexities which bewilder and stupefy the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order more effectually to combat the giant wrongs and er-

rors of the age.

J. P. AVERILL,
R. B. MERRITT,
R. MANCHES

E. C. MANCHESTER, J. WALTON, Jr., H. D. G. FULLER, E. C. COCHRAN, MEETING OF FRIENDS OF PROGRESS —The Friends of Progress will hold a three days' meeting at Richmond, Wayne county, Indiana, commencing on the 4th of September. The object of the mencing on the 4th of September. The object meeting is to elicit truth on all subjects pertain

the Mental, Physical and Spiritual education of the race. A general invitation is extended to speakers and others interested in the various reforms of the day. ANTI-SLAVERY CONVENTION FOR THE CAPE.—The annual Barnstable County Anti-Slavery Convention will be held in Exchange Hall, HARWICH, on Saturday and Sunday, August 29

we invite the friends of freedom, without distinct We invite the friends of freedom, without distinc-tion of party or of sect, all who believe in a practi-cal democracy and republicanism, and a vital Chris-tianity, all who desire to see the country saved from the disgrace and damning guilt of slavery, to come from every town in the county, and elsewhere, and swell the Convention to an unprecedented number, and make it tell mightily on the cause of the slave's deliverance and our country's redesention.

NATHANIEL ROBBINS, WATSON B. KELLEY, Z. H. SMALL, CYRUS CAHOON, JOSHUA H. ROBBINS,

FRANCES E. WATKINS, of Baltimore, an Agent of the American Anti-Slavery Society, will hold a number of meetings in Vermont, as follows:

Friday, Aug. 28. Saturday, 29. These meetings will commence at 1 o'clock, P. M.

WM. WELLS BROWN, an Agent American Anti-Slavery Society, will lecture on Slavery at the following places:

Warren, Mass., Sunday, Aug. 30. Pittsfield, Monday, 31. Binghampton, N. Y. Wednesday, Sept. 2.

PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will lecture in Feltonville on Saturday evening, Aug. 29, and Marlborough, on Sunday evening, Aug. 30, at the West Church, at 7 o'clock.

DIED—In Marlborough, on the 10th inst., of consumption, Dea. DENNIS WITHERBER, aged 14.

In the death of Mr. Witherbee, his family and the community in which he lived have sustained a severe loss. He was a man of strict integrity and high moral principle, greatly respected and trusted by his fellow-citizens, faithful in all the relations of life, a good neighbor, a kind friend, a promoter of all good causes, an advocate of impartial and universal freedom. The cause of Anti-Slavery, Temperance, and of moral reform generally, found in him an active friend. May his spirit abide with and animate those whom he has left behind!—Com.

HOPEDALE HOME SCHOOL.

THE next (Fall) Term of this Institution will com-mence on Wednesday, Sept. 2d, and continue fifteen weeks. Applications for admissions must be made at an early date to insure acceptance. For in-

WM. S. HAYWOOD, ABBIE S. HAYWOOD, Hopedale, Milford, Mass. July 31, 1867.

Palmer's Artificial Leg. REMOVAL OF THE SPRINGPIELD ESTAB-LISHMENT TO BOSTON.

AT the urgent solicitation of the most eminent Surgeons and Physicians of Boston and New England, the manufacture of this unequalled American invention has been removed to Boston. The PALMER ARTIFICIAL LEG is without a riva can invention has been removed to Boston. The 'PALMER ARTIFICIAL LEG' is without a riva either in Europe or America, and is now worn by nearly Three Thousand Persons! with astonishing success, upwards of two hundred of whom are ladies, and we have thirty individuals each walking upon two Artificial Legs. It so nearly resembles the natural leg, in appearance and action, that the nicest observation often fails to detect Art from Nature. The 'Palmer Leg' took the 'Great Prize Medal' at the World's Pair in London, over thirty competitors from all parts of Europe. No other Artificial Leg is recommended by intelligent Surgeons and Physicians, as the 'Palmer Leg' is regarded as the ne plus ultra of Surgical Mechanism. They are very durable, yet light, the average weight being four pounds. They are applied to the shortest and tenderest stumps with entire success. The 'Leg' is finely rentilated. In this country, it has been exhibited thirty-five times, and in every instance, received the award of the highest or first premises! The patient is enabled to walk immediately upon its application, with remorkable case, comfort and naturalness.

Pamphlets giving full information sent gratis to every applicant. General Office and Manufactories for the New England States, including New York and the British Provinces, 19 Green street, Boston, Mass., and 378 Broadway, New York, Patients can be served at Boston or New York, as is most convenient to them.

Address PALMER & CO., Sm. Jy3

BOARDING-HOUSE. ROBERT R. CROSBY, formerly of the Gr House, 10 Sudbury street, has taken house Alden street, a few doors from Court street, w be can accommodate a few transient and perma

#### POETRY.

APOSTROPHE TO AMERICA. 'If thy hand offend thee, cut it off.'
Oh, 'what a noble destiny were thine, America! hadst thou been just and brave! No old traditions to enfetter thee, Young, fresh and vigorous, full of life and health, A broad, unfettered field for noble deeds Before thee lay. The old world looked to thee And trembled at thy name, thinking of old

With anxious eyes; her ancient despots frowned, Republics, and their freedom-felt their thrones Stood on a precipice, soon to slide down, And be no more; the oppressed peoples dreamt Of glorious times: of the famed golden ago, When all beneath their homes' o'ershadowing roof Should dwell screne, no tyrant dare oppress; The world, throughout her realms, should learn from

To what vast height freedom can raise mankind.

But, oh, young State! thou hadst in thee the germ Of foul disease, tainting thy else strong life! And with thy growth it grew, and with thy strength The malady waxed stronger, till it spreads Through all the land its venom. Now, alas! Thou art no longer Freedom's favorite State. Thy subjects now dare not give utterance free To frank abhorrence of thy monster crime, Lest, marked for persecution, even their lives Become the prey of violence. And yet, O, self-deceived! thou sayest, 'I am whole And great, and free, the model of the earth.'
Thou art not free, till freemen dare to speak Uninjured their free thoughts; thou art not whole While Slavery's disease taints any limb. Cast off the offending member, ere it spreads That subtle venom throughout thy whole frame. Fearest thou loss of wealth? Is slavery gain? Are not her favorite States becoming waste? Fearest thou loss of power? They cripple thee. Lovest thou fame? They make thee a by-word To all the world's nations. If a limb, an eye, Endanger human life, we part with that, Howe'er reluctant, and preserve the life. Tenterden, (Eng.)

BERANGER'S 'ENTENTE CORDIALE' I saw fair Peace descending from on high, Strewing the earth with gold, and corn, and flowers The air was calm, and hush'd all soothingly The last faint thunder of the War-god's powers. The goddess spoke : ' Equal in worth and might, Sons of French, German, Russ, or British lands,

Form an alliance, Peoples, and unite, In friendship firm, your hands.

Poor mortals! wearied out with strife and toil, But vex'd and broken slumbers are your doom; More wisely share your crowded planet's soil, And 'neath the sun, for all there would be room You quit the paths of happiness and light, Lashed to the car of Power with galling hands Form an alliance, Peoples, and unite, In friendship firm, your hands.

You light the torch to burn your neighbor's field :" A gust of wind-and, lo ! your own crops blaze. And, when the earth grows cold, a spade to wield Where is the hand uncrippled by the frays? Of ev'ry nation's boundaries, in sight, No ear of corn by blood unsullied stands. Form an alliance, Peoples, and unite,

In friendship firm, your hands. Kings, seated on your smould'ring city-walls, Dare with insulting sceptre's point to tell, Count and recount (with calmness that appals) The human souls whose lists their triumphs swell. Poor helpless lambs ! of all your tears in spite, You quit your pens but for the shamble-stands. Form an alliance, Peoples, and unite,

In friendship firm, your hands.

Let not Mars vainly stay his murd'rous course; Found binding laws that tyrants may not burst; Of your heart's blood no longer yield the source To ingrate kings and conqu'rors still athirst. Fear no false stars! The terrors of a night, The morning sees them pale, like flick'ring brands. Form an alliance, Peoples, and unite

In friendship firm, your hands. Yes, free at length, the world may breathe and rest Throw o'er the past a veil that none may turn, Till the glad plain to dance and song and jest;

On Peace's altars let Art's incense burn. Hope, smiling on the breast of Plenty bright, Awaits the fruit of such a union's bands. Form an alliance, Peoples, and unite, In friendship firm, your hands.

Thus spoke the sainted nymph; and many a king, Taught by the past, took up the cheering tale; The earth was deck'd as in the early spring; Old Autumn flower'd, the advent bless'd to hail. Vineyards of France, pour out your treasures bright, To cheer the strangers tow'rds their mother-lands. Form an alliance, Peoples, and unite, In friendship firm, your hands.

> LIVE FOR SOMETHING. Live for something; be not idle-Look about thee for employ; Sit not down to useless dreaming-Labor, and the sweets enjoy. Folded hands are ever weary, Selfish hearts are never gay : Life for thee hath many duties-Active be, then, while you may. Scatter blessings in thy pathway;

Gentle words and cheering smile Better are than gold or silver, With their grief-dispelling wiles. As the pleasant sunshine falleth Ever on the grateful earth, So let sympathy and kindness Gladden well the darkened earth.

Hearts there are oppressed and weary; Drop the tear of sympathy, Whisper words of hope and comfort. Give, and thy reward shall be Joy unto thy soul returning From this perfect fountain head; Freely, as thou freely givest, Shall the grateful light be shed.

From the Home Journal LOVE, HONOR, AND OBEY. BY PHOEBE CAREY.

Promise to love! why, woman thinks To love a privilege, not a task! If thou wilt truly take my heart, And keep it, this is all I ask.

Honor thee ! yes, if thou wilt live A life of truth and purity: When I have seen thy worthiness I cannot choose but honor thee.

Obey! when I have fully learned Each want and wish to understand, I'll learn the wisdom to obey, If thou hast wisdom to con

So, if I fail to live with thee In duty, love and lowliness, 'Tis Nature's fault, or thine, or both ; The greater must control the less.

Who lives, and is not weary of a life Exposed to manacles, deserves them well.

# The Liberator

'SIGMA' ON THE SABBATH.

Chancing to look into the Transcript of the 8th inst., we found that Sigma, (who is to that paper what the Old Man of the Sea formerly was to Sindbad,) in pursuing his late avocation of running a muck at the Metropolitan railroad, had reached that excellent point for the display of rhetoric-the desceration of the Sabbath. The vigor with which he proceeds to avail himself of this opportunity may be judged from the following specimens. The running of the rail-cars on Sunday is, in his view—the most imprudent and outrageous violation of the Sabbath; he anticipates that, if not stopped, it will cause—the ship of State to wallow back, through a sea of blood, to some secure former haven; then going back to the Anti-Sabbath Convention, many years ago, he characterizes the remarks of Mr. Foster on that occasion as a-clotted mass of stupidity and sacrilege; and he concludes by calling the Metropolitan Railroad Company -a petty trading corporation, and Boston itself a venerable jackass.

As to the running of the horse-cars on Sur there are, of course, two sides to the question, and two classes of opinions as to the advantage of it. Every change incommodes and displeases somebody; every great change incommodes and displeases several somebodies; and, just as Mr. Weller, senior, found fault with the steam-cars when they were first introduced, so his successors will be sure to find fault with the horse-cars now, and with every innovation, however beneficial to the community, as it shall successively sppear. What we know of the matter is, that as many persons ride in the Roxbury cars on Sundays as on other days, and that this large number of people receive accommodation, and receive it with more speed and less noise than by the same number of omnibuses, and that we see no reason for trying to prevent their being thus accommodated.

But the main purpose for which we notice this article is the ridiculous and unfounded pretence, which is taken for granted through the whole of it, that the travel referred to, between Boston and Roxbury, is a violation of the laws of God.'

'Sigma' would be glad to see a certain law, which he represents as unrepealed, and thus 'in full force,' on the statute-book of Massachusetts, applied to stop this Sunday travel between Boston and Roxbury. It is as follows :-

No person shall travel on the Lord's day, excep from necessity or charity; and every person so offend-ing shall be punished by a fine, not exceeding ten dol-lars, for every offence. R. S., ch. 50, sec. 2.

It is evidence of progress in the right direction since the days of the pilgrims, that so preposterous a law as this is 'in full force' nowhere, except on the statute-book. It sleeps undisturbed there, because nobody regards its prohibition, and nobody is foolish enough to undertake its enforcement. But if 'Sigma' will undertake this latter task, no longer

Letting I dare not wait upon I would, Like the poor cat in the adage '-

and undertake to stop the people that pass between Boston and Roxbury on Sunday, and collect the ten dollars fine from each, we shall soon have the statutebook cleared from such antiquated lumber.

But the pretence is, that this infraction of a Puri tanic State law, which the people have outgrown, (as

. Remember that thou keep holy the Sabbath day, days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord, thy God. In it thou shalt do no manner of work: thou and thy son and thy daughter, thy man-servant and thy maid-servant, and the stranger that is within thy gates.

The substance of this-we must allow for some inaccuracy of quotation in a man who writes about clotted stupidity '-is found in an old work in the Athenaum library, though it is difficult to see why any one should quote it as authority to the readers of any one should quote it as authority to the readers of the Transcript, who are not, generally, of the Hebrew persuasion. This 'old work' is an account of the early history, laws and religion of the Jews; and it commandments of men, for which the Savior, in the early history, laws and religion of the Jews; and it command with a very different and much more valuable workan account of the early history, laws and religion of

Why should 'Sigma' quote this old law of the Jews-the fourth commandment of their Decalogueas binding upon himself or any of us? He has not himself become a Jew, because in this very article, in speaking of PARKER PILLSBURY, he violates the ninth commandment of that code without the slightest scruple; and he knows that the people to whom he is speaking regard the passover and the new moon with as little religious veneration as the Sabbath it-

Equally puzzling is his reference to the two laws above quoted, one from the Jewish Decalogue, and the other from the Revised Statutes of Massachusetts, in connection, as if they referred to the same day, when it is plain as daylight that 'the Lord's day,' mentioned in the latter, is Sunday, the first day of the week, while the festival called the Sabbath, mentioned in the latter, is expressly assigned to the seventh day of the week, which we call Saturday, and which 'Sigma' uses for his own purposes as unscrupulously as any other Gentile. Yet he says 'it has been conjectured by antiquarians' (sextons of the old school, probably,) that the latter of these laws was founded

perfectly clear, and the assumption is not very complimentary, either to the skill of the rector of St. Paul's or to the tendencies of rural scenery; but Sigma has scrutinized the matter sufficiently to

tion' from any further Sunday accommodation to the public. We await the result with interest.—c, x, w,

From the Cincinnati Daily Com THE SABBATH-AN ERBOR AND AN ATONEMENT.

We are informed that we have 'lost caste,' not tank with pious people, but with professing Christians—members of the Church—by our articles on the Sabbath. Very likely. Whoever meddles with what the Church desires should be believed, will be certain to lose caste wherever the voice of the Christian corporation is holden to be infallible. The author of Christian is holden to be infallible. tian corporation is holden to be infallible. The author of Christianity himself 'lost caste,' was outlawed by 'the Establishment,' and done to death through the instigation of its exemplary and conservative priesthood. The persecutors of the Savior were not ruffians, outlaws and vagabonds. They were not even men low in social rank, in moral standing, or in public esteem. They were the learned, the wise, the plous and the virtuous—men who knew they were good, and whose claims to reverence on account of their goodness were universally admitted in a nation by no means deficient in learn-

ing or acuteness. So it has always been, and so it will continue to be, probably, for some time to come. For the faithful apostle of truth, some kind of martyrdom is always in reserve; and it is doubtless to the preaching more than to the preachers of the gospel that we are indebted for the fact that, in the place of merely losing caste, we have not already ornamented a cross, or formed the central figure in a punitory illumination.

The preachers of truth have, in all ages, been looked upon as conspirators against the peace of so-

The preachers of truth have, in all ages, been looked upon as conspirators against the peace of society. The great majority of mankind have no conception of safety, except as it exists under the auspices of the established order. They who have a private interest in the established order are prone to identify their own particular cause with the more important general one, and to forget the difference between a sin against God and an act of disobedience to themselves. Mankind at large find the established order a refuge from the fatigue of judgment, and love to discover in the fact that a thing it, a conclusive proof that it should be. He, therefore, who advances a new traith, or essays to dig an old one from the rubbish that has been accumulating around it, although he may here and there find a spirit free enough to give him a word of encouragement, will, in most cases, discover those who are esteemed the very good—the learned Scribes and pious Pharisees,—the externally exemplary and profoundly serious, arrayed against him with a general assortment of hard names as the best substitute the law allows for the stones and crosses of former dislaw allows for the stones and crosses of former dis

ensations.

We never read a Sabbatarian argument withou We never read a Sabbatarian argument without feeling that the author, or those whom he represented, stood in the same relation to the Sabbath that the silversmiths of Ephesus did to the great image which the people of that city were wont to worship: 'Sirs, ye know that by this craft we have our wealth.' Hence the spirit of persecution and the tendency of all their arguments to end with the declaration, that 'If there is no Sabbath under the Christian polity, there ought to be, and there shall be one.' And here is actually the doctrinal position of the modern Sabbatarian—an avowed mender of the defects in the government of the Almighty. From his opinion of the necessity of a Sabbath, he argues the moral obligation of God to create one. Assuming that God is in the habit of discharging Assuming that God is in the habit of discharging his moral obligations, he feels justified in distorting every thing that he finds in the Bible into testimo-ny that he has done so; and in the end, if he does nothing else, succeeds in demonstrating that he is one of the most illogical and unfair of controver-

sialists.

God made the Hebrew Sabbath a thing of positive command, both in regard to time and observance.

There is not only no positive command in regard to
the 'Christian Sabbath,' but nothing that can rationally be construed into a command, injunction, or even recommendation. Here the author of Chris-tianity left the subject. We will not say that the Jewish Sabbath was abrogated. That is a matter upon which there may be differences of opinion: out proof that the Christian Sabbath was created by competent authority, there is none. Admit that ion, and giving to it its full force as such, and it does not supply a particle of that which, under the ordinary rules of human evidence, would be considered testimony. It all needs official interpretation—the pretence of infallibility—to give it any force

Now we hold that the limits of God's moral gov ernment are best defined, and its necessities best un-derstood by himself; and when men, in his name, attempt to improve it by a patch-work of their own devices, we esteem them nothing better than a horde of blasphemous tinkers, who, wanting the power to amend, labor to obscure and deface. There was a time when it was holden to be right in principle to cheat the people with 'Thus saith the Lord.' Then, to make that wrong which God had not forbidden, tanic State law, which the people have outgrown, (as they have the laws against witcheraft,) is also an infraction of a law of God, and a law addressed to and binding upon Christians. And 'Sigma' quotes this assumed law of God to the people of Roxbury and Boston, from an old work in the Boston Athenaum,' as follows:—

\*\*Remember that they keep holy the Sabbath day.\*\* Six little better than foregrees.\*\*

\*\*Remember that they keep holy the Sabbath day.\*\*

\*\*Six little better than foregrees.\*\*

\*\*In the better light of reason and religion, stands condemned; but the practice is not yet abandoned. The servant is prone to forget that he is not a legislator; and his messages are, far too frequently, but little better than foregrees.\*\*

lator; and his messages are, far too frequently, but little better than forgeries.

'If there is,' says the sabbatarian, 'no Sabbath under the Christian polity, there ought to be one. It is necessary to man's physical constitution, and, therefore, in the absence of a command to the con-frary, the moral obligation of the Sabbath is to be inferred. Upon this basis he proceeds to preach, denouncing Sabbath-breakers as special offenders against the Majesty of Heaven, and endeavoring, by the intensity of his condemnation, to make up for or conceal the want of actual authority for his tercase of the Scribes and the Pharisees, reserved his bitterest censure—that addition to the things which God has enjoined, for the commission of which so terrible a punishment was promised by the angel of the Apocalypse.

There are many who appear to receive real enjoy-ment in painting to themselves and others the awful consequences that would ensure were the legal obliconsequences that would ensure were the legal obli-gation to observe the Sabbath repealed. They seem, in all they say, to admit that the validity of the moral rule depends entirely upon the existence of the legal one—that is to say, the law of God, and its power to control the actions of men, is contingent upon the acts of a State legislature or the ordinance of a city council. This state of mind grows out of the fact, that they have no real confidence in the di-vine origin of the Sabbath obligation. Their belief is conventional—the result of the acceptance of a prescribed creed, and not of a sincere and rational conviction. Such articles of faith always need the supporting hand of the civil magistrate; and those who profess to believe them are perpetually demand-ing their enforcement as matters of civil duty. Now, if the Sabbath is, in reality, an organic rule of God's earthly kingdom, whence this irreligious want of faith in its self-sustaining and self-vindicating power? Does not the Christian know-has he no say the least, good grounds to believe, that not one jot nor one tittle of that which is really law shall fail, until all be fulfilled? God has never required it of man to enforce the laws of his kingdom; nor has he ever, except when he himself was the civil probably,) that the latter of these laws was founded upon the former.

'Sigma' assumes to be writing in the interest of the Christian religion. His way of showing the connection between religion and his subject is to assume, as a thing perfectly settled by the pages of history, that if a Roxbury man forms the habit of coming from Mt. Pleasant to St. Paul's church in the cars every Sunday morning, and going back every Sunday noon, and if a Boston man forms the habit of taking the same conveyance out and in, for the sake of a walk in Dorchester or Milton every Sunday afternoon, both these will probably come to disbelieve the existence of a God. How this will come about is not made perfectly clear and the assumption is not made perfectly clear and the assumption is not made perfectly clear and the assumption is not made will arrive when he himself was the civil head of the State, affixed temporary penalties to their infraction. He has ever acted upon the principle that his laws were higher than human laws, and, in all cases, capable to secure their own observance, or by their own operation inflict, for their breach, the appropriate penalty. The Sabbatarian, therefore, is one who denies the efficacy of that which be professes to believe is God's law, unless it is sustained and supported by human statutes. He wants religion and morality to be enacted by a General Assembly, or decreed by a Board of Aldermen, and carried into effect by sheriffs, mayors, and policemen. His deity, like a Roman Consul, is the centre of a group of lictors; and his millennium will arrive when ne himself was the civil their infraction. He has ever acted upon the principle that his laws were higher than human laws, and, in all cases, capable to secure their own observance, or by their own operation inflict, for their breach, the appropriate penalty. The Sabbatarian, therefore, is one who denies the civil that his laws were higher than human laws, and, in all cases, capable to secure higher than human laws, and, in all cases, capable to secur be required to choose peremptorily between piety and

the penitentiary.

If it is a fact that the question, whether or n the world is turned topsy-turvy, society torn up by the roots, and humanity checked in its progress up ssure us that such is the tendency, and that after this has gone on to a certain extent, the ship of state will begin to wallow through a sea of blood.

The only method yet visible for the prevention of these impending dangers is 'Sigma's' appeal to the Mayor of Boston to stop the 'petty trading corporaempire does not depend for its existence upon any such slender invention. It can be neither strengthened nor protected, nor its progress accelerated, by human assistance. The law of God, if any thing, is the paramount law of the universe. If the Sabbath obligation is a part of this, it needs no aid from man; if it is not a part, the unanimous consent of all mankind, in every imaginable capacity, cannot confer upon it the slightest possible degree of moral power. When, therefore, we are asked, 'What is to stay the tide of human wickedness when the Sunday ordinances are repealed?' we answer, we don't know. We don't assume that there will be any tide of human wickedness; and, until the tide is proved, we don't hold ourselves under any obligation to stop it. Do away with the Sabbath as a thing of duty, and the sin of Sabbath-breaking is at an end; so much is certain. If innocent public amusements were not made disreputable by arbitrary laws and equally arbitrary canons of religious society, tippling and other private and improper practices would not be half so prevalent on Sunday as they are now. We gain an external appearance of propriety at an expense of much real sin. The tide that religionists dread will come, actually flows now, but it is decently covered with closed doors. Umble to go abroad to seek recreation, man creeps demurely in at the tack entrance to sin. Naughti-

riety chuckles over the excellence of his own example, and the effect that it is producing, and really thinks that Naughtiness is in a fair way of becoming converted, while all this time the reprobate is only making use of the constraints of the die to be a little more wicked than usual. This is the rule throughout society. The conduct of all, good and bad, is a perpetual protest against laws professedly to enforce moral obligations. Nothing of good, and much of evil, have they done; nor is there ground to suppose that their future will be an improvement on the past.

LETTER FROM REV. JAMES FREEMAN CLARKE.

To the Editor of the Boston Courier

In your paper of Thursday last, you noticed some remarks made by me at the celebration at Abington of the 1st of August. I should suppose my views would have very little interest for your readers. But, since you have referred to them, you seem to think differently; and, as Editor of the paper, you ought to know best. Presuming, however, that if your readers care anything about my views, they will wish to know them as they really are, I write to correct some misapprehension which I think your article would be apt to occasion.

I do not complain that my views were misrepresented in your notice, which seems to me, on the contrary, fair in the main, and candid. But there may be an unintentional injustice done to one's position,

trary, fair in the main, and candid. But there may be an unintentional injustice done to one's position, negatively: by stating only one side. Half-truths sometimes do as much injustice as falsehoods.

The impression left by your article would be, that I acted inconsistently in joining the disunionists in their celebration, while opposed to the dissolution of the Union. But you failed to notice the fact, that I took occasion while there to express my dissent from their methods, while agreeing with them in their aim.

It is an honor to be invited by such men to their meetings, and a privilege to go; for they give full freedom of speech to their guests, and are as wil-ling to be criticised as to criticise. This, therefore, is what I said to them in the way of criticism. I dissuaded them from sweeping censure of classes. I asked them to distinguish between true and false Democracy, true and false Republicanism, true and false Christianity. I dissuaded them from sweeping censure of slaveholders, because I knew that 'among the development. the slaveholders are some of the most generous and noble souls in the world.' I said I had lived among them, and 'knew there were men among them who, while technically and nominally slaveholders, were yet, in the whole influence of heart and life, anything but slaveholders.' I said I had never made it my object to preach the dissolution of the Union, and for this simple reason: that in order to dissolve the Union, you must first convince the people of the free States that Liberty is of more value than the Union; and when that is done, slavery will be abolished. I told them that they never could abolish the Union. I said, 'Your work is to show that slavery is wrong. You think, perhaps, you are doing your great work by trying to effect the dissolution of the Union. You will never do that, but you will do something better than that. You will keep the moral question of right and wrong before the people; and in doing that, you will do your

I said: 'I believe the great influence that is to overthrow slavery is Christ and his Church. I believe Christ is present where two or three meet together to do any act of righteousness, any act of generosity, any act of humanity. I find my church, whether it is called a church or not, wherever I find men with whom I can work in the cause of God on

earth, which is the cause of man.'

But if I do not believe in the dissolution of the Union, why encourage those who are seeking to dis-solve it? Because I think the Union is in less danger from them than from those who are trying to save it by conceding everything to the slaveholders. The Abolitionists will not do the Union any harm.

When one part breaks, the whole will fly, And wits are cracked to find out why.' And wits are cracked to find out why.

The Union is in more danger from those who are in a perpetual panic about it, than it is from the Abolitionists. There are some first-rate Latin scholars in your office. In the midst of a Union-saving panic, when it was thought the Union would tumble apart unless some fugitive could be sent back, whoever receives these parents and their children, some Abolitionist beaten, or some Southern gentleman complimented, did it never occur to any of you Long as TREY LIVE. that you resembled not a little the timid old gentleman in Plantus, who cried out: 'I am killed, I offer of their Democratic pro-slavery leaders? These am dead, I am murdered! Where shall I run? 'leaders' assert that as there must of necessity be

en us so easily by threatening to dissolve the Union, that they continue to utter the threat. As they can always gain their object in this way, they would be foolish not to do it. By always yieding to this threat, you ensure its repetition. For the South is like the petted boy in Horace, who refuses the apple which is offered him, but begins to wish for it as soon as it is denied. The South is angry with us, and wishes to separate. You come humbly, and offer it the apple called Union. 'I won't have it,' it says. You think yourselves the true Union-savers, because you flatter the slaveholders, and concede the south is adversaled by the Democratic pro-slavery party, and without whose votes that party would have been buried years ago, propose much longer tamely and plantly to uphold a party whose very principles recognize homes labor as a capacity for servitude? A party whose organs brazenly propose to a Republican nation, to enslave them and 'their children foreyer'?

People who 'read the papers,' know that this doctrine of enslaving the 'poor white trash,' (as all white laborers are called by the Democratic slave-propose much longer tamely and plantly to uphold a party whose very principles recognize homes labor as a capacity for servitude? A party whose organs brazenly propose to a Republican nation, to enslave them and 'their children foreyer'?

People who 'read the papers,' know that this doctrine of enslaving the 'poor white trash,' (as all others) are called by the Democratic slave-propose much longer tamely and plantly to uphold a party whose very principles recognize homes labor as a capacity for servitude? A party whose organs brazenly propose to a Republican nation, to enslave them and 'their children foreyer'?

People who 'read the papers,' know that this doctrine of enslaving the 'poor white trash,' (as all others) are called by the Democratic slave-propose much longer tamely propose to a Republican nation, to enslave the manufacture of the papers, and which is always and the papers are called by the because you flatter the slaveholders, and concede all they demand. This is not to save the Union, but

Do you remember, Messrs. Editors, those fine old

I should not love thee, dear, so much

So I think it is with love of the Union. only really love it well, who love justice and freedom more. A Union based on wrong is no true Union. A Union between arrogant tyrants and

mean sycophants is not worth preserving.

Gentlemen, slavery is the great evil of our country. All our danger comes from it. Apparently, however, you think the danger to consist in the discussion of slavery, rather than in slavery itself. This cussion of slavery, rather than in slavery itself. This is about as wise as it would be to suppose that the chief danger in a conflagration comes from springing the rattles, ringing the bells, and getting out the engine. A drowsy citizen, sleeping comfortably, sunk deep in feathers, may think the noise the chief evil. But in the noise may be his salvation.

Slavery is the one dark, deep, poisonous plague-spot of the land. The Abolitionists, in their way, are trying to do something to remove it. You think their way a had one. Why then do you not show them a better way? But you prefer to do nothing, and find fault with those who are at work. Is this right? Is it wise?

right? Is it wise?
You blame me for speaking severely of such re-

You blame me for speaking severely of such respectable gentlemen as Dr. Nehemiah Adams, President Lord, and Bishop Hopkins. I speak severely of them because they are Northern men and Christian ministers, and therefore ought to know better. When they argue that slavery is right, they crucify Christ afresh, and put him to open shame. There are many excuses for the Southern slaveholder; none for the Northern defender of that system. for the Northern defender of that system. I had

A Pagan, sucked in a creed outworn, than to receive as Christianity a system that de-grades man, and tramples on all his rights. Such Christianity as this is another gospel, not the gos-pel of Him who came to let the oppressed go free, and to break every yoke.

and to break every yoke.

If, twenty-five years ago, when the Anti-Slavery movement in this community first began, all classes at the North had taken hold of it, they might have saved it from extravagance. But, instead of doing this, the greater part denounced it altogether, and shunned it. You have no right to find fault with extravagances which you took no pains to prevent. If this movement is in the hands of ultraists and extravagance when it is because those who are wise. If this movement is in the hands of ultraists and extravagant men, it is because those who are wiser and more prudent have refused to have anything to do with it. If, instead of denouncing and ridiculing all Anti-Slavery action, you had gone among these men to help them, they would willingly have listened to you. They would willingly listen to you now. Why stand aloof? Why stand on your dignity? If you think them wrong, go and tell them so, instead of denouncing the only persons who are endeavoring to do something toward the solution of this great problem—who are really working and making sacrifices in the greatest cause of the age.

JAMES FREEMAN CLARKE JAMES FREEMAN CLARKE.

It is said that Bunker Hill Mo on a clear day, with a good glass, from the top nachock, in Jeffrey and Fitzwilliam, N. H., about

NATIONAL EMANCIPATION CONVEN-TION.

We have recently received a printed copy of what purports to be a 'Call for a National Emancipation Convention,' to which are attached the signatures of gentlemen belonging to different political parties, and embracing in their number many of the highest respectability and intelligence. This paper is transmitted to us by a distinguished citizen of one of the New England States, who accompanies it with the request that we should give it an insertion in our columns, with the names annexed of those with the request that we should give it an insertion in our columns, with the names annexed of those who join in the call, and who, he thinks, by their character as well as number, 'would convey some approximate idea of the sympathy which this pacific and brotherly movement has excited in all sections and among all parties.'

Without researches to execute the philanthy role.

tions and among all parties.'
Without presuming to question the philanthropic purpose of those who have embarked in this enterprise, we must take the liberty, in consistency with our long-established habit and convictions, of declining to give a place in our columns to this new, if in theory and aim more benignant, form of anti-slavery agritation, which program to design our if in theory and aim more benignant, form of antislavery agitation, which proposes to devise some
practicable and equitable plan of emancipation, by
which the people of the North may co-operate in a
generous and brotherly spirit with the people of the
South, and share with them the expense necessary
to the extinction of slavery. For, however just and
generous may be the plan which it is proposed to
discuss and develop, upon the basis of 'recognising
the principle and policy of a fair and honorable
compensation to the slaveholders for the manumission of their slaves,' we cannot forbear to remark,
that propriety would seem at least to dictate that
the privilege of taking the initiative in this matter
should be left to the class who are the most immediately concerned in its realization, and without whose
consent and co-operation nothing whatever can be
effected.

effected.

When the slaveholders themselves shall issue a 'call' to their countrymen of the North, similar in its aim and spirit to that now before us, we shall its aim and spirit to that now before us, we shall be ready to give it our attention and our respect. But, until that time comes, we are satisfied that any extraneous movement, however benevolent in design, which aims to confer on the people of the South a 'boon' which, in the present state of public sentiment in that quarter, can be regarded only in the light of a gratuitous intrusion and intermeddling in their domestic affairs, will be equally immature in conception and abortive in execution. The subject of slavery has been wisely left by our The subject of slavery has been wisely left by our National Constitution to the regulation of the people in the States where it exists, and it therefore become no less the dictate of duty than of policy, on the part of those not implicated in it, to abstain from cumbering themselves with a solicitude in re-gard to its extinction, which, however honorable to their philanthropy, is not morally incumbent upon

While, therefore, we respect the purity of the mo-tives which have prompted this philanthropic ten-der on the part of those who united in a 'call for a National Emancipation Convention,' to be assem-bled in the city of Cleveland, Ohio, on the 25th of the present month, we must, for the reasons thus assigned, forbear to aid in the furtherance of a move-ment which we regard as ill-timed in its inception, and as proceeding from a source liable to subject its friendly purpose to misconstructions, which, even if that purpose were proved to be feasible, would re-tard rather than advance its accomplishment. Until the 'evils of slavery' are more sensibly felt than they are at present in the South, any agitation like that which is contemplated can hardly fail to be deemed gratuitous and officious by those whose good will in the matter must first be manifested, as it is an essential pre-requisite to any serious consideration

From the Keokuk Gate City.

POOR AMERICANS, GERMANS AND TRISH The New York Day Book is a strong Buchanan The Abolitionists will not do the Union any harm.

Its chief danger is from those who think it made of spun glass, or who regard it as a kind of Prince South Carolina and Louisiana, it boldly advocates Rupert's bubble the enslavement of all the colored race, and 'all poo white people.' Of the latter class it recently said:

Where shan't I run? Catch him! Hold him! Who two great classes in community, those who are rich will catch? Whom will he catch? I don't know. and not dependent on labor, and those who are poor I see nothing. the slaveholders find they can fright- arises the relation of master and slave. Do the Irisl en us so easily by threatening to dissolve the Union, laborers of the North, who are the back-bone of this

> ocracy of the South,) is advocated by nearly half score of Democratic papers. And yet, four-fifths of the Irish-born voters of the North sustain the policy of these Southern slave-driving aristocrats, because it is called Democracy! By voting as these 'mabobs of the lash' direct them, they deny, as \*nabobs of the lash direct them, they deny, as their political leaders openly deny, the grand asser-tion of the Declaration of Independence, that dell men are created free and equal; and they are forg-ing for themselves the same chains now worn by the

black 'laborers' of the South.

Let all 'poor white people' ponder over this feature of 'Democracy,' which, for months past, the strongest paper of New York has so boldly advocated.

A JEFFERSONIAN DEMOCRAT.

A mulatto slave named John Massenburg put ou A mulactor state a med 30nn massenburg put out from Petersburg, (Va.) lately, and, 'with the assistance of some Abolition scoundrel,' says the Daily Express, of Petersburg, found his way to Wheeling, His owners, McEnery & M'Culloch, telegraphed to Wheeling, describing him, and offering \$200 for his apprehension, but to no purpose; for, says the

'This dispatch arrived too late, as the parties had full time to have passed over into Ohio or Pennsylvania, where neither law nor lucre would have proved efficient for their apprehension. This is but another instance of Northern honesty and Yankee influence, which sundry snobbish jackanapes, interested doubtless, persist in screening to the defence of the thievish, tricking, detestable "Yankee" character. We must consider the above a very liberal allow

ance of vituperation for the slender substratum of fact; and we are sorry to add that it does more than justice to the Yankee character. There are Yankees -a good many of them-who would scorn to earn the dirty dollars of the slaveholders by catching their runaway chattels; but there are others among them so base that they will, for the chance of a fat office, even upheld Fugitive Slave laws and Dred Scott decisions. We are happy to add, however, that this breed of Yankees is fast running out.—Tribune.

DESPOTISM OF SLAVERY. The Boston Traveller forcibly says that the latest development of the spirit
of slavery is always its meanest development. Every
thing 'progresses' and according to its nature; and
slavery's nature being hideous, all that flows from
it is desperately wicked. Every step that it takes is
downward, and in the cause of darkness. The public are aware that there is a free negro School in the
city of Washington. Among the trustees is Dr. L.
D. Gale, who is the oldest examiner in the Patent
Office, with a salary of \$2500. This office he has
been obliged to resign, in order to avoid removal,
because he is a trustee of the negro school! The
Buchanan administration thus announces to the
world that it will not allow free colored children to
be educated, if it can prevent it, in the capital of DESPOTISM OF SLAVERY. The Boston Traveller forbe educated, if it can prevent it, in the capital the nation, a place taking the name of Washington

Ward Beecher has accepted an invitation to deliver an address before the Massachusetts Horticultural Society at the close of the annual exhibition of fruits and flowers at the Music Hall, the last week in September. Mr. Beecher is quite a horticulturist and floriculturist, and while a resident at the West, conducted a magazine devoted to those subjects.

Eagleswood School.

PERTH AMBOY, NEW JERSEY. THIS School opens on the 1st of October, and closes on the 21st of July. The School consists of four quarters, of ten weeks each. There are three vacations—a week at Christmas, a week at the end of the third quarter, a from the close of the School year to the 1st of October.

The general design of this School is to combine the advantages of home nurture, in physical, mental, and moral training, with instruction in Literature, Science and Art.

The definite aim is to teach, first, the branches necessary for the prosecution of those general designs.

The definite aim is to teach, first, the branches hecessary for the prosecution of those general duties of life which none can escape; then the Sciences of Nature, Intellectual and Material; the usual Ancent and Modern Languages; History, Drawing, Paining

and Modern Languages; History, Drawing, Painting and Music.

The intellectual and moral training and instruction of the pupils is conducted, and their out-of-school life, amusements and general behavior regulated by the Principal, assisted by competent teachers.

the Principal, assisted by competent teachers.

When the mind receives its appropriate nutriment, at the natural crises of its intellectual appetites, every artificial stimulus is a hindrance to true development. Such incentives, by exciting to unnatural action, not only defeat, in the end, their own object, but reat, with distorting force, upon the whole mind and character. Since there is in the constitution of the sexes a law

Since there is in the constitution of the sexes a law of incessant reciprocal action, involving the highest weal of both, that public sentiment which restricts each sex to schools exclusive of the other, subvertithe Divine order, and robs development of a ministration essential to its best conditions and highest results. In testimony to this truth, we institute our educational processes upon the besis of God's model school, the family, and receive, as pupils, children and youth of both sexes. both sexes.

The education of the sexes together, under a wise

The education of the sexes together, under a wise and watchful supervision, conduces eminently to simplicity, modesty, purity, and general elevation of character; quickens the perception of those nameless proprieties which adorn mutual relations; excites attention to personal habits; gives refinement of feeling, gentleness, grace and courtesy to manners, and symmetry to mental and moral development.

To provide for the children and youth, reserving hither for education, such conditions of development as may be conducive to their innocence and growth in virtue, is a sacred and paramount aim. It is adopt-

as may be conductive to their innocence and growth in virtue, is a sacred and paramount aim. It is adopted as an inflexible condition of admission to the School, that no pupil of vicious habits shall be received. Prothat no pupil of vicious nables shall be received. Pro-faneness, impure language, indecent actions, rekless violence, impracticable tempers, or habits of any kind, tending directly to counteract the processes of nuture in others, will as effectually exclude their subject as an infectious disease. To such, and to these using to-bacco in any form, or intoxicating drinks as a bever-age, the doors of our school caunot be opened.

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Languages, each. \$5 00 a quarter.

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Violin, Terms regulated by number of pupils.

Pupils can be admitted at any time, and will be

Pupils can be admitted at any time, and will be charged from the date of entrance; but none will be received for a less period than two full quarters.

The terms are Sixty Dollars a quarter, payable in advance. There will be no deviation from these terms, except in cases provided for by special arrangement. This amount defrays the expense of tuition in all branches not included in the list of 'extra charges,'washing, to the extent of one dozen pieces per week, bed, bedding, room, furniture, heat, lights, use of library, apparatus, gymnasium, and work-shop.

Eagleswood School is situated at the head of Ran-

tan Bay, one mile from Perth Amboy, New Jersy, on the route of the Camden and Amboy Line, from New York to Philadelphia.

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The Eagleswood Omnibus takes passengers to and from the steamer, morning and evening.

Application for admission of pupils, or for further

mation, may be made to THEODORE D. WELD. PRINCIPAL OF EAGLESWOOD SCHOOL,

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think very highly of your preparations, &c. REV. B. C. SMITH, Prattsburgh, N. Y. surprised to find my grey hair turn as when I was REV. JOS. McKEE, Pastor of the West D. B.

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Female Seminary. Boston, May 1, 1857. PROSPECTUS.

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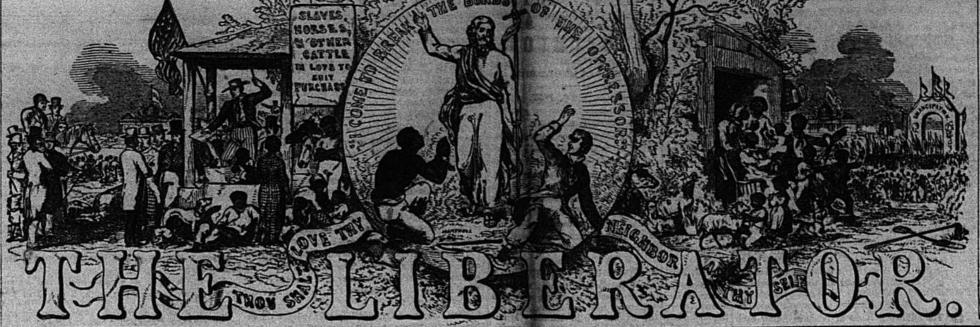
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WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

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

stables of the institution. . . There is some excus

they espouse the cause of the oppressed in other States and by force restore their rights; but they are seithes

excuse in aiding other States in binding on men ar

mrighteous yoke. On this subject, our PATHERS, IK

FRAMING THE CONSTITUTION, SWERVED FROM THE

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind

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

has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

VOL. XXVII. NO. 36.

BOSTON, FRIDAY, SEPTEMBER 4, 1857.

WHOLE NUMBER, 1391.

- WILLIAM ELLERY CHANNING.

### REFUGE OF OPPRESSION.

SPIRIT OF THE BOSTON COURIER. In last week's Liberator, we published a spirited and regent letter from Rev. JAMES FREEMAN CLARKE, in roly to some impertinent criticisms of the Boston

Courier upon his speech at the Abington celebration, on the 1st of August. The Courier has made a long rejoinder -characterised, as usual, by moral imbecility, contemptible sophistry, and personal defamationfrom which we take the following extracts :-What is the Christian charity of these men fthe

abilitionists]? They do not even pretend to love the black man particularly, as such—if they did, their conduct towards him, as individuals, would entradict them at every step. His best friends, those who render him the most substantial service, who afford him support and relieve his necessities, are not generally of their way of thinking. Neither do they love white men in general more than those who differ with them in regard to slavery—for these who differ with them in regard to slavery—for these who hold slaves, being, according to them, the chief of sinners, are their chief aversion, in-stead of objects of Christian compassion and kindly sympathy. In what, then, does their philanthropy, their Christian charity consist? We can only an sympathy. In what, then, does their parameteropy, their Christian charity consist? We can only an-ewer, in hating slaveholders—in doing their best to imitate their feelings, interfere with their rights, and despoil them of that, be it property or privilege, which the laws of the country protect. Is this too strong a statement? Let candid reason answer, and say what are the claims of those to the pretence of universal benevolence, who make it their constant business to denounce slaveholders and the personal friends of slaveholders, often in languige of unparalleled rancor and vituperation and who declare the very civil compact, which guards the legal rights of them as well as others, is nothing less than 'a covenant with hell!'

If the people of all the free States should become

silly enough to conceive that liberty means nothing but negro-emancipation, and, acting upon this rither narrow dectrine, should proceed to dissolve the Union, in the only way they could effect it, that is, by separating themselves from the South,—then slavery, so far from being abolished, would become concentrated and fixed, probably forever; and the new Northern nation would retain no longer advent pretext of moral influence, for its amelioration even, much less for its eventual extinction. But we sincerely hope and believe that the day is very far distant when Mr. Clarke will find reason to exert himself for the dissolution, which is to de-pend upon the contingency so naively and so illogi-cally suggested by him. It will be a dark day in-ded, for this country and the world, when the people of the North become so mad as to break i es the temple of their own freedom, with the elusive expectation of erecting on its ruins a pecufar and exclusive sanctuary for another race, unfit to be the depositories of the ark of civil liberty, and aferior, by the order of nature and of Providence,

whether they are bond or free.

Indeed, the talk of all this class of persons, on the subject of the Union, is always arrant nonsense. Besides their prejudices, their ill-trained reason, their of their element on questions of State. They seem to have got the megrim somehow into their heads, that those who cling the most devotedly to the idea of the Union-that stable foundation of al power, glory and honor—that pledge to future guerations, throughout the world, of future rational liberty and of substantial human improve-ment—are altogether in the wrong! That the most gnerous and noble patriots of our country, and its wisest statesmen—from Washington and Ham-Constitution, and our worthiest citizens, from the earliest time till now,—who have anxiously watch-el the growing strength of this country and the maturing stability of its institutions, and have toilel and longed and prayed for the permanence of the Union and all the blessings it entails—that all these men would have rendered much more aid in securing its maintenance, if they would only have been wil ling to be entirely careless and indifferent as to the object or the means! Mr. Clarke and his friends have the indecency and the hardihood really to sneer at such persons as 'Union-savers,' and assure us they ould point out a much better way—at least to promite their mote their own objects. We need not say, that my and deify, in the midst of the confusion of all hif and deify, in the midst of the confusion of all tangs, an abstract idea, which they call 'Liberty,' maining an equalization of the negro race, which can never be realized, and which they declare is of 'mire value than the Union'! This is the reasoning of madmen, if reasoning it can be called; and under the guidance of such men, the fairest country upon which true Liberty, attended by her restrained handward. Passage are smiled would be ng handmaid, Reason, ever smiled, would be quickly converted into a pandemonium. We, too, want of danger, but because of care and resolution, and a reviving public spirit, which we are glad to see and welcome; not because similar civil ca-lamities have not often occurred in the history of makind, but because, for the first time in the annals of the race, this country has the advantage of a wise and just Constitution, which is the security of our liberties, and worthy the devoted adherence of masonable and liberty-loving men; and because there are, and will be, people enough of sense, and right feeling, and determined courage, at the North and the South, who are of an entirely different

and the South, who are of an entirely different spirit, and, as we believe, not only wiser, but of a far more enlightened and generous charity, than Mr. Clarke and his valued associates at Abington.

Nor it is safe to apply the metaphorical language of Scripture, as Mr. Clarke does, and as many others do, in the passage which he quotes. The people of the South by no means would admit that their same, in any fair areas could be included under the sares, in any fair sense, could be included under the lead of the 'oppressed,'—and shall we allow that the appression, 'to break every yoke,' noble and chering as it is in spirit and in its appropriate application, is to be literally taken? The Scriptures

lacking only the power to do irreparable mischief; the same foes to the Constitution, the same advocates of the dissolution of the Union, so far as they dared give utterance to their incendiary and permicious sentiments. It was then of no use to attempt to restrain their headlong folly, and itemoves in the langifier to the first of the country of Missouri before her, how can she, in justice to the tempt to restrain their headlong folly, and itemoves in to langifier to the first of the country of Missouri before her, how can she, in justice to the rest of the South, encourage an enterprize, the avowed object of which is to undermine and eventually destroy the institution of slavery? Is any man of common intelligence or sagacity so blind as not to see what will be the inevitable result of such encouragement to these free-labor organizations? Let it be generally understood that Virginia invites them to is of higher authority. He may hold it 'an honor' to be invited by such men to their meetings, and 'a privilege to go'—he may style their insance ravings 'freedom of speech'—their railing accusations against the best men of the land,—their in decent, shallow, idle imprecations upon the Constitution and the Union—their blasphemous assaults upon the Bible and the impregnable bulwarks of Christianity; and the love of some for such freedom may make them keep that silence, which amounts to criminal assent. But it is the freedom induged in by those, whose habitations are upon the ruins of civilization and enlightened liberty. It is the sort of freedom described by the prophet, enjoyed by 'wild beasts' of the desort, and 'doleful creatures,' who howl responsive and without stint to one another. We prefer the company of gentlemen, men of sense, and Christians, lovers of law and order, of a conversation and demeanor a little more conformable to the recognized usages of civilized society—lovers of their country, respecters of religion, respecters of others, and thus proving their respect for themselves, and thus proving their their country, respecters of religion, respecters of others, and thus proving their respect for themselves, and their own title to decent deference.

Mr. Clarke asks us why we stand aloof from these men. Have we not given him a sufficient and the standard of the standar

swer? Let us open his mind a little more. Had it not been for a weak disposition to tamper with them, and to conciliate them, never to any effectual end, they would have continued as powerless as they were twenty years ago. Their indirect influence would have been as unfelt, as their direct agency now is-and then, a united North might have successfully resisted every projected extension of slavery. But first, the Whig party courted them, and never gained a vote, but lost, from year to year, de-serters to their side, and finally by its own act placed itself in a position to be destroyed. Then the Democracy, taking advantage of this weakness, tampered with them for the overthrow of the Whig party, destroyed that and themselves, and almost the Commonwealth,—and Massachusetts, which is not and never has been an abolition State, in connot and never has been an abolition State, in con-sequence of tampering with abolitionists, has been where we have seen her for some years past. No party has ever tampered with them, but to its own ruin and the public injury. Would it not have been better to 'stand aloof'? No, Mr. Clarke, the time is not yet past to retrace our steps. A gleam of sunshine is at length breaking through the darkness. We frequently thank God for its re-turning beams. And when it once more bursts into the fulfilment of a clorious day, let us trust that the fulfilment of a glorious day, let us trust that Mr. Clarke, and many like him, will look back with horror upon the croaking, stagnant and ma-lignant pool, from which they have been rescued— certainly by no wit, or strength, or prudence of their

#### From the Richmond South. THE BEGINNING OF THE END.

It is now very generally conceded that Rollins, expected. It had been foreshadowed in the indications of public sentiment, as gathered from previous Congressional and State elections, the spirit of the press, and outspoken opinions of leading politicians.

But notwithstanding the event was foreseen as your content of the South. South the brute instinct of self-pressrvation, places before the South that the mastery must be with the North. The mastery of the North in the Union must be the ruin of the South. Not only every principle of liberty and of manhood, but the brute instinct of self-pressrvation, places before the South that the master. The inevitable course of things proclaims that the mastery must be with the North. The mastery of the North in the Union must be the ruin of the South. Not only every principle of liberty and of manhood, but the brute instinct of self-pressrvation, places before the South. But notwithstanding the event was foreseen as very likely to happen, it is not on that account invested with less significance in the eyes of southern men. It is well calculated to inspire them with the deep-It is well calculated to inspire them with the deep-est solicitude and concern for the permanent wel. South. The Constitution is now weaker, and secare and security of their great domestic institution.

We regard the election of Rollins to be the most

cause since the formation of the Federal Union. The question of the perpetuity of African slavery in the question of the perpetuity of African slavery in the state of Missouri has been thereby determined. It is now no longer debatable. A considerable majority of the people are violently opposed to the system, and it cannot long survive the terrible shock of an adverse public sentiment. There is no danger of immediate and unconditional abolition. That is decided to be impracticable. But that a plan of gradual emancipation will be proposed and adopted by the next Legislature, there is little room to doubt. The constitution until it was too late—too late. cided to be impracticable. But that a plan of grad-ual emancipation will be proposed and adopted by the next Legislature, there is little room to doubt. To the other States of the South, the effect in either case is the same.

In the present condition of things, with South not to advance is to recede. Already she has lost her equality of political power and influence in the confederacy, and every day's developments serve to show the rapid advance of abolitionism. The non-slaveholding States have acquired complete ascendancy in both branches of the federal legislature, and we confess there seems to be little encouragement to hope for the restoration of the equilibrium in the Senate. To accomplish this result, which has hitherto been considered as absolutely indispending the control of the control sable to the preservation of her equal constitutional rights and the protection of her social system from the dangerous inroads of abolitionism, the South has oeen constantly struggling in the face of the most

formidable difficulties.

Now, however, an entirely new phase is given to
the future of southern development. Missouri surrendered to the anti-slavery power, the question of the further extension of our system in the present limits of the Union is absorbed in anxiety for the

der the guise of free labor colonization.

The fact that Ell Thayer's scheme has been favorable received in the northwestern portion of the State, is seized upon by the abolition press as an unistable indication of the progress of 'freedom' in the Old Dominion. The St. Louis Democrat, in its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon and discipline of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of irregular and vicious members of sciety—shall their yoke be broken? It will be seen, therefore, that multiplied considerations of its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon having overcome her hereditary prejudices, abandon-seen and philanthropy itself, come up, and inevitable of the first embrace of Black Republicanism. A year ago, John C. Underwood was compelled to fiee her soil for having dared to assail publicly the institution of slavery. Now, Eli Thayer and his abolition colony are greeted by her citizens with every demonstration of affection, and even gratitade, for undertaking to release her from degradation and decay!

These events are eminently significant. If they do not conclusively demonstrate that the worst predictions of our enemies are in process of fulfilment, they are at least sufficient to awaken apprehension, and to open the eyes of our people to the true character of these emigration move

The Charleston Mercury thus gives vent to its agonized feelings on the continuance of the Union :-

'We have never anticipated a dissolution of the Union "as a thing lovely in itself." We are not so ignorant of the position of the United States in the world as not to understand its external grandeur, its prospective glory, its mighty example for good among the despotisms of the old world. Give us the Union of the Constitution in its plain, simple truthfulness, with the rights and protection it wo afford—just and equal in its taxation and its expendi-ture, observing the limitations the Constitution pre-scribes—letting us alone with our instutions, excepting to fulfil its plain duty in regard to them-securing us equality with our confederated States, in Washington, in our Territories—everywhere, as our rights and their obligations demand, and there is none in and their soligations demand, and there is none in the broad expanse of the broad lands which stretch from ocean to ocean beneath the Union, who will more devoutly pray and fight for its continuance. Such was the Union our fathers supposed they had bequeathed to us. Is this the Union which now prevails over the South?

Turn to the North, and see the angry sectional-

ism which lifts its stern and deadly menace of our institutions. Listen to their pulpits, proscribing us as unworthy of Christian fellowship and association. Read their papers, pouring out bitterness and scorn upon our pretensions of equality with them. Look at the General Government—cheated, stripped of a common participation in our Territories—plundered by tariffs and their expenditures—vilified, hated, degraded. We are no longer equals with the North. We are no longer one people. The people of the slave and free States are as distinct and separate peoples as exist on the globe. It is not possible, in our judgment, to keep them together, under one government, on terms of equality. One of them must be the master. The inevitable course of things

For ourselves, we have despaired of reforming it. For thirty years, this paper has struggled to make tionalism more potent and furious than ever. The We regard the election of Rollins to be the most fate of the Union, in our judgment, is sealed. It serious blow which has been given to the southern must be dissolved. We bow to the necessity, and mourn the catastrophe, but cannot prevent a cer-tainty as inevitable as the rolling of the seasons. force the Constitution until it was too late-too late for the Union, but not too late, we trust, for her salvation. Upon which section of the Union will rest the deepest scorn of future generations, it is not for us to anticipate.'

### THE AMERICAN TRACT SOCIETY.

No one has witnessed with greater pain than our-No one has witnessed with greater pain than ourself the gradual lapsing of the great religious organization of the Northern United States, that were
formerly national, the abolitionism, which, by the
by, has been strictly pari passu with the spr ad of
infidelity and the growth of the delification of their
passions and prejudices among the 'new light' or
very progressive Christians at the North. One by
one, church after church, and society after society,
has taken such positions on the slavery question as
to force a sectional division in its organization.
We have mourned in our own heart over this state

We have mourned in our own heart over this state of popular 'Christian' sentiment at the North, as doing more than aught else in the work of making the people of the United States two nations in feellimits of the Union is absorbed in anxiety for the safety of the institution in many of the states where it now holds a precarious existence. The tide of southern advancement will have commenced to ebb; Kentucky will most probably soon follow in the wake of Missouri; and Maryland and Delaware will not be far behind. The anticipated revolution does not end here. Virginia, too, is claimed as an easy prey by the leaders of this abolition movement, under the guise of free labor colonization.

The fact that Eli Thayer's scheme has been favorably received in the northwestern portion of the State, is soized upon by the abolition press as an unmistakable indication of the progress of 'freedom' in the Old Dominion. The St. Louis Democrat, in its glorification over the election of Rollins in Missouri, takes occasion to congratulate Virginia upon to the states where it has been identified of the United States two nations in feeling—towards producing that state of mind between the two great sections of the confederacy, which must sooner or later bring about its dissolution. For as religious antipathies are stronger than all others, so religious antipathies are more undying, bitter, unreasonable, cruel, vindictive, and unappeasable, or there is no truth in the written history of civilization since the fall of the Roman Empire. Right of the Roman Empire. Right are we, therefore, that at length one great Christian association at the North appears to be able to withstand the tendency of the times there. We refer to the American Tract Society: the only great organization with which up to this time every branch of the American Protestant Church has been identified, directly or indirectly. It seems about to be able to rival the Catholic Churches of the been identified, directly of hadrectly. It seems about to be able to rival the Catholic Churches of the United States in withstanding the pressure of dem-agogism which so distinguishes the era in which we live, in all countries claiming to be free.

US 'We believe the negro is human—he has a coul—he has an intellect—and as far as the right of uffrage, or any other right of citizens is concerned, to should be placed on an EQUALITY with the rest of mankind.'—State Journal.

### SELECTIONS.

A THRILLING STATEMENT. THE CRUEL MASTER PROTECTED BY THE CHURCH-MINISTER WHO EXPOSED HIM EXPELLED FROM THE

ished at the office of The Presbyterian Witness, Knoxville, Tennessee, by the Rev. Samuel Sawter, a graduate (in 1848) of the Union Theological Seminary in New York, and subsequently pastor of the Presbyte-rian Church in Rogersville, Tenn.:—

A member of our church, connected with an influential family, the members of which I had always esteemed and loved, was understood to be concerned in the extreme whipping of a slave he had sold to a negro-trader, but respecting which sale, a suit was to be or had been instituted by the trader. The serto be or had been instituted by the trader. The servant had belonged to the children of Rev. F. A. Ross, D.D., and their claims to him having been relinquished, he was sold to meet a claim of \$1,000 or more, which this church member had against their esteemed father. The negro had been sold now to be sent to Mississippi, and rather than be separated from his wife and children, with no prospect of seeing them again, he escaped to the woods, and lay hid for more than a year. He was found by some hunters, brought in, and delivered to the trader. It was supposed that he would be sent without any parade to the cotton-fields of a more southern State. But the church member agreed that he ern State. But the church member agreed that he should be openly and publicly whipped. With his chains on, he was taken by the parsonage, the minister's house, to a field just back of the church, where he was stripped naked, tied to four saplings, each arm and each foot tied to a sapling, blindfolded, so that he could not see when the blows were coming, and pinned to the earth. It was said he where he was stripped naked, tied to four saplings, each arm and each foot tied to a sapling, blindfolded, so that he could not see when the blows were coming, and pinned to the earth. It was said he needed but the yoke, or a two-tined fork over his neck, to finish this Mississippi scene. A bystander, from motives of humanity, spread his clothes under his stomach, to keep him from the rocks and the bare ground. A leather strap had been nailed to a wooden handle for the occasion. Thus far, there had been various spectators. The crowd was now requested to stand some distance off, as they wanted to get some confession from the boy as to who harbored him, &c. They retired a little distance, but where they could still hear the blows, and witness the scene, and hear the negro's cries. It was understood that the trader told him he would not strike him a blow if he would tell who fed and harbored him; if not, that he would give him nine hundred lashes, or whip him till Saturday night, to make him tell. The whipping commenced. It was administered by a man too often under the influence of intoxication, with revengeful feeling because the regret had escaped him once before, and with proand the whipped on till be gave him there have any bare and the strap. All this, too, was public—witnessed by a number of the citizens, and a number of the college students. Some counted the blows, and waited lege students. Some counted the blows, and then the college students are considered to represent the Church in the approach to represent the Church in the approach to represent the Church in the approach to the church in the approach to represent the Church in th

the next day, and the balance of the mine means the next day, and the balance of the mine man blows given him with a saw, or at least, that he should be whipped until credible testimony should in the following comment of the Knoxville Whig upon his circular, which we recommend to the ed, that from all he could gather, such was the sel-ing of the community, that if they had undertaken it the second day, they would not have got through

with it.

It is difficult for persons at a distance to understand the extent of the excitement produced by all these circumstances. Had it been an ordinary punishment, little might have been said about it. Had it been done in private, it would have attracted less notice. One citizen, whose heart ached as he saw the whole scene, remarked, that could the county have been assembled there, it would have made five hundred life-long enemies to the institution of slavery. Another said he would not witness it again for \$500. It was rumored through the community, on the authority of his brother-in-law, that the church member was equally responsible for the whipping with the trader. Many regarded it as an insult to the citizens of the town to bring Mississippi brutalities so close to our doors.

The community had not recovered from the shock, before they were agitated again by a rumor of a still It is difficult for persons at a distance to under

insult to the citizens of the town to bring Mississpipic intellities so close to our doors.

The community had not recovered from the shock before they were agitated again by a rumor of a still more melancholy instance of cruelty. The same church nember referred to had taken an old grayheaded servant that had helped to nurse bim in childhood, and on mere suspicion, it was said, that he knew the hiding place of the rumavay, he had given him to the same negro-trader to be ironed, taken to a neighboring county, and whipped at discretion. It was reported that this trader had stopped with the servant at Bean's Station—that be took him to a stable on the public highway, and in the left stripped him maked, stretched him on a plank, tied his arms together under the plank; strapped his feet to a poet, and tied his head forward to a brace, so that he could not move, or in the slightest degree erade the hlows—that he whipped him with a carpenter's hand-saw—a Mississippi way of whipping, which raises large blisters and bursts them, cutting the hide in pieces—that he whipped him one Standay—whipped him ill the neighbors closed their doors, shut down their windows, and dropped their curtains, to keep from hearing the blows and the negro's cries for mercy—whipped him it had not continued the saw of the saw of the same and to it—that he himself was list be to indictment for suffering such things on his premises, and that he was unable and unwilling to bear it any longer—that the trader held a little boy to get him a handle of whips, with which he intended to vhip him over the raw flesh, after his back abould be blistered and cut with the saw. It was not stopped when were not Raitedge—that the slave has been anxiously laboring on the one stranger of the adventure of the convenence of the prevalence of the church of the christian Adocate and Journal by the saw of the place cried out against it—till one man said if it was not stopped the was likely to the prevalence of the church of the christian Adocate and Journal by the pr

and of course could not tell-and that in this rethat, not satisfied with his confessions, he gave out word that he would whip him again the next day—that the jailor resolved to prevent the jail being used any more for such a purpose, and the inspectors instructed him not to suffer it—and that most of these particulars of the whipping the trader acknowledged in the statements he made to various individuals.

individuals.

After remaining at Rutledge nearly a week to heal up his back, the gray-headed old servant, the Sabbath evening after the whipping of the runaway, returned home.

The horrible details of this whipping of Anthony but inflamed the public feeling of indignation against slave-trading cruelties. Yet it was whispered that the owner was responsible for it all, and justified it all. This was too much to be believed. It seemed a matter of astonishment, however, to many, that a respectable man, and a professing Christian man, should give his slave, who could dechristian man, should give his siave, who could de-pend upon his master alone for protection, to the tender mercies of a negro-trader, and tell him to whip him at his discretion—a gray-headed servant, too, that had nursed him in boylood, a servant re-puted as generally dutiful and exemplary, and a member also of the Presbyterian church in common ped to the woods,
He was found by
livered to the trulivered to the trulivered to the tru-

Commenting on this horrible case, the New York Independent says :-

administered by a man too often under the influence of intoxication, with revengeful feeling because the negro had escaped him once before, and with protected his resignation of the office he had filled fane words; that the negro cried in vain for mercy; most acceptably for nine years, and this resignation that he whipped on till he gave him three hundred was accepted. Such are the leading facts of his

Convention at Richmond to organize about two hours, till the whole was over, and then went up and looked at the body, and the bloody in which slavery shall have perpetual quiet: and strap with which he had been beaten. Others, sick his colleague from the congregation is an ungody went to their homes.

It was reported that the boy was to be taken out the next day, and the balance of the nine hundred blows given him with a saw, or at least, that he should be whinned until gradible testimony should be whinned until gradible testimony should be whinned until gradible testimony should be well as the face of the Knewille Wise.

Now this is beautiful language to be used in publication to be thrown out in a slaveholding com-munity! It is an outrage that ought not to be tolerated. And Mr. Sawver, if such are his feelings and

We do not propose to review this article, or to point out its numerous misrepresentations and sophisms; but it contains one passage so atterly mendacious as to challenge a prompt exposure. Mr. Stevens, affecting to speak as an anti-slavery man above local or partisan influence, and 'for the purpose of doing what little [he] can to place the subject in its real and practicable attitude before considerate men of all parties,' is moved to 'candidly acknowledge that there have been many evils connected with our northern discussions of slavery'! What charming candor, to be sure! 'Considerate men of all parties' must of course be delighted. The confession, however, does not stop in a generality, but comes to particulars, as follows:— We do not propose to review this article, or to

'Acknowledging that the control of slavery is chiefly in the hands of Southern men, we have not conformed our policy to that fact, but have too habitually addressed them in language which could only provoke their hostility against our arguments and their persistence in the evil. Churches have been rent asunder, tence in the evil. Churches have been rent asunder, not merely on the border, but in the North, not through any wide differences of opinion, but by the reckless manner in which we have discussed those differences. Men of genuine talents for discussion and leadership have been thrown, by their inconsiderate zeal, out of the ranks of the movement, to lead only Bedouin detachments in attacks as much upon the general Northern movement as upon the South itself. One man alone, to whom history will justly award the honor of beginning that movement, and who, if he had maintained the Christian and prudent character of Wilberforce, would have been the Wilberforce of the New World, and, it might be, the second character in American history, has cast away the noble honor, and, sustained by a handful of misled followers, spends his rare energies in editing a paper which is or, and, sustained by a handful of misled followers, spends his rare energies in editing a paper which is devoted more to the overthrow of the Bible, the Church, and civil order, than to the overthrow of slavery. The noblest men who plead for the slave in the legislature or the pulpit, are the most denounced by him and his associates. Infidelity in religion, schism in the Church, and radioalism in politics, have unquestionably marred, to a considerable extent, the most national of our philanthropies. Let us not deny the undeniable fact—let us reform it.

It is quite natural that a writer whose heart has never felt the throb of an earnest anti-slavery purose, and who has always subordinated the qu freedom to his own ambition and the interests o nis sect, should talk in this strain of the faithful his sect, should talk in this strain of the faithful men who perilled reputation, property and life in uttering their testimony against slavery; and so long as he confines himself to vague impeachment, it is not worth while to answer him. When, however, he becomes personal in his detraction, and, professing to state only acknowledged facts, utters malicious untruths, seeking to injure the cause by libelling one of its prominent champions, it may be well to call him to account for his mendacity.

We have no anxiety as to the judgment which impartial history will pronounce upon the 'Chris-

mpartial history will pronounce upon the 'Chrisit we are not indifferent to the misrepresentations by which ignorant or unscrupulous men would diminish his influence upon his own age and generation. We therefore declare that Mr. Stevens, in his allusion to Mr. Garrison and The Liberator, has promulgated downright and venomous falsehood. It is true that Mr. G. does not hold the Orthodox view of the inspiration of the Bible, but that he has over sought to 'overthrow' that book, in any sense of the word, is a priestly lie. On the contrary, he honors the book by constantly quoting it in behalf of the cause of freedom and humanity, as every one acquainted with his writings well knows. He honors it also in fearlessly exposing the dishonesty of those who seek in its pages a war-rant for enslaving their fellow-men. He honors it, moreover, in cherishing the spirit and imitating the example of those servants of God whose words and acts its records, especially the spirit and example of Him who came to proclaim liberty to the captives and the opening of the prison to them that are bound. It is equally false that he has sought to overthrow 'the Church,' unless the term is pererted to include those bodies which, baptizing nemselves in the name of Christ, yet sanction the holding of human beings in slavery. On this sub-ect, Mr. Garrison has recorded his sentiments in lines which will live when Mr. Stevens and his libels re remembered no more :-

THE TRUE CHURCH.

hurch of the living God! in vain thy foes Church of the living God! in vain thy foes
Make thee, in impious mirth, their laughing-stock,
Contemn thy strength, thy radiant beauty mock;
In vain their threats, and impotent their blows—
Satan's assaults—Hell's agonizing throes!
For thou art built upon th' Eternal Rock,
Nor fear'st the thunder-storm, the earthquake shock,
And nothing shall disturb thy calm repose.
All human combinations change and die,
Whate'er their origin, name, form, design;
But, firmer than the pillars of the sky,
Thou standest ever by a power Divine:
Thou art endowed with Immortality,
And canst not perish—Gon's own LIFE IS THINE.

And canst not perish—God's own LIFE is THINE.

Is this the language of a man whose chief object is the overthrow of 'the Church'? The writings of Mr. Garrison—including all his contributions to The Liberator—will be searched in vain for a single line inconsistent with the above. In all that he has said of pro-slavery churches, he has been careful to discriminate between them and the 'True Church,' and his denunciations of the former have ever been inspired by his reverence for the latter.

What Mr. Stevens means by 'civil order,' we do not know; but, if he uses these words in their legitimate sense, there is as little truth in this branch of the indictment as in the others. Mr. Garrison

of the indictment as in the others. Mr. Garrison does not believe that this slaveholding Union is Divine, nor that the Constitution of the United States is worthy to be 'exalted above all that is called God is worthy to be 'existed above all that is called void or worshipped'; but if 'civil order' means justice between men, the protection of the weak against the strong, the enforcement of the Golden Rule by Christian means, then has he done nothing to 'overthe strong, the enforcement of the Golden Rule by Christian means, then has he done nothing to 'overthrow,' but much to support it. Whatever may be his views upon the subjects thus alluded to, the assertion that The Liberator is 'devoted more' to their promulgation than to the overthrow of elavery is a falschood patent to all who read that paper. It is but a small part of its space that is devoted to other subjects than slavery, and even of that molety the opponents of Mr. Garrison's views are permitted to occupy their full share. There is not, in the history of philanthropic enterprises, a more marked example of single-eyed devotion to one great absorbing purpose than is presented in the example of the man who is thus meanly traduced. Mr. Garrison's 'rare energies,' whether as an editor or a public speaker, have been given so exclusively to 'that movement' which this traducer admits he had 'the honor of beginning,' that his assailants have constantly stigmatized him as 'a man of one idea,' a fanatio who could see nothing and talk of nothing under the sun but slavery.

Mr. Stevens further exhibits his disregard of truth in the assertion, that 'the noblest men who plead for the slave in the legislature or the pulpit are the most denounced by him [Mr. Garrison] and his associates.' There is no shadow of foundation for