

libel. From the commencement of the Anti-Slavery movement to the present time, Mr. Garrison and his friends have been prompt to reprove and commend those who, whether in the legislature or the pulpit, have had the courage to plead for the slave. Their words have been eagerly copied into the Liberator and other journals. Their example earnestly commended to their more timid or less conscientious brethren. Of the two classes of "noble men" thus referred to—pleaders for the slave in the legislature and the pulpit—Mr. Stevens cannot name one, who, if he were interrogated, would not promptly pronounce his statement untrue. Let him ask the venerable Giddings, for example, whether his experience, during a service of twenty years in Congress, affords any warrant for this assault. Let him ask Senators Sumner and Wilson. They will all testify, and while they have received from Mr. Garrison and his friends much of grateful commendation, and somewhat of much criticism, they have not been visited by them with one word of unfriendly "denunciation." They will tell him that while, on some points, they differ widely from Mr. Garrison, they yet rejoice in his friendship, admire his unending integrity and single-hearted devotion to the cause, and desire the unscrupulous calumniators who constantly denounce him as an infidel and disorganizer. Let him resist any of the Abdiels of the press, who have corrupted the title of the American Church, and they will all bear out an accord under a similar testimony.

We have done with Mr. Stevens; and now we ask Dr. Whedon whether it be right, in a religious register, whose pages are not open to controversy, to permit a writer to utter such scandalous libels as those we have now exposed?

We submit that calumny of this sort, aimed at the heads of earnest and devoted anti-slavery men, is inconsistent with the generally improved tone of the Methodist Quarterly, as it is repugnant to Christian principle and correct taste.

THE PRESIDING ELDER OF A CAMP-MEETING MOBBED.

NEWCASTLE, Aug. 25, 1857.
At the close of the camp-meeting at Greensboro', Circuit, Carolina County, N. C., held at Boonsboro', and which closed a few days ago, there was witnessed one of the grossest Pro-Slavery outrages which have ever occurred in the State of Maryland. At many meetings of this kind, it is usual at the close of the camp-meetings for all members of the Church (Methodist Episcopal) to march around the ground, (inside of the circle formed by the tents, and sing some hymn appropriate to the parting of those who have been worshippers together in the tent; and grove of the week or more of the meetings.)

Ordinarily, the colored people, in marching order, and "white" in order, immediately after the meeting, but in some localities, lest offence should be taken by outsiders, the colored people are marched around by themselves, and after the procession of the whites has taken place. To conciliate the Pro-Slavery sentiment in the locality, the latter plan was adopted by the prudent dignitary who had charge of the interests of the meeting.

The Rev. Wm. McCombs, the Presiding Elder, placed himself at the head of the procession of the colored members of the Methodist Episcopal Church, which was made up of slaves and free people of color; and when a mob of more than fifty persons, led on by an ex-dignitary of the county, entered the circle, and came up immediately abreast the procession.

The leader of the mob forbade Mr. McCombs to take another step at his peril, and threatened him with the vengeance of the mob should he dare to advance. The Presiding Elder, intimidated by threats of personal violence, and fearing bloodshed and a general melee, quit his place at the head of the procession, and the mob was triumphant on ground made sacred by the laws of Maryland as is the inside of a church.

A magistrate on the ground, and an officiating member of the Methodist Episcopal Church, was applied to, we learn, for a writ, in order to arrest the leader of the mob. This process was denied the Presiding Elder; and he found, to his chagrin, and in contradiction of former repeated assurances in regard to Methodism in the slaveholding territory of the Philadelphia Annual Conference, that the Methodist people were untrue to Anti-Slavery Methodism, or at least had not the courage to support their Church official when the interests and rights of the colored people were in question.

We are not lovers of strife and bloodshed, yet we can only think of the position of Mr. McCombs as one representing, on this occasion, the whole interests of Anti-Slavery Methodism on the Peninsula, and deeply regret that right, and the prestige of a powerful Church on the right side, should so quietly have been surrendered.

SLAVE SALE.

The following is an extract from a letter of a gentleman in this city, now travelling at the South, written to a friend, without the design of publication. The writer is one who would not be inclined to exaggerate, and his dark lines of the picture falling under his observation, nor to set down aught in malice. His concluding reflection brings to mind the words of the Psalmist:—"When I thought to know this, it was too painful for me."

On the 18th of June, the day we left New-Orleans, we attended a sale of slaves at the Arcade. As we came up, a horse was knocked off at \$40; and then was put up the likely boy, Tom, aged twenty-five, free from tricks and fully warranted. A low looking man, who proved to be a slave speculator, looked over him, and started him at \$100. He was finally sold for \$650.

Next was put upon the block, a Mary Ann, aged about twenty-six, very likely, good cook, washer and ironer—and her three children, Maria, nine years, Susan, five, and Nancy, two years, all fully warranted and warranted. Mary Ann, the mother, was a mulatto, pleasant and quite good looking. The children were white, showing no trace of dark blood. We questioned her, and she told us, with a shame that she could not conceal, that she had two black husbands, but that the father of these children was not her husband. Then came up a cross, coarse man, and told her to show her teeth. She opened her mouth, as we do for dentist's inspection, and he looked at her teeth as one looks at a horse's teeth. She was then handled and examined to the extent of curiosity. The speculator next looked over the property; this young mother and her three beautiful children! His low forehead, under his dirty white hat, corresponding well with his eye and mouth, which indicated perhaps, as low and vulgar a mind as ever lived in a human body. His cool, unfeeling look at the woman, while her lip quivered, and her whole face betrayed the deepest emotion—for she well knew her fate, and the separation from her children, if she was purchased here—proved my spirit; and the words, "Am I not a woman and a sinner?" seemed to call up all my strength to resist forever this outrage upon humanity. No kindness to the slave, from humane masters, can atone for this traffic in bodies and souls, and human hearts. Mary Ann and her children were knocked down for \$1,650 cash, and were led out.

Next were offered Ann, twenty-two years, and her children, Charles, six years, and Thomas, two years. These were black enough, and the objection did not attach to the last family. So they were started at \$1,200, and sold for \$1,600.

Old Lois was started at \$100, and sold for \$300. She began to cry, and was told to "take down her veil, and show her pretty face." I judged her to be about sixty years old.

We also saw men sold. But the sale was "dull." I heard the remark that the high price of fodder had affected the market, so that mules and negroes did not bring so good prices as they did six weeks ago.

I shall never lose the impression that this scene made upon me, and all the glorious magnificence of the "Sunny South" is darkly shaded. Its beauty is crushed. Its perfume is poisoned. Its glory is gone.—Boston Puritan Recorder.

PRICES OF NEGROES.

Millions of money have been disbursed in Richmond during the past five months for negroes, who have, during that time, commanded more exorbitant prices than ever. All negroes are now sold for cash, which is supplied by means of Northern draft drafts, which are disposed of by the brokers. Enough of these sight checks are sold to supply the Richmond market with Northern Exchange. As before remarked, at no period before did this species of property command so exorbitant a figure. Many

sell because of the very high prices obtained. In proof of this, it may be stated that if the market declines, say \$50 or \$100 per head, the receipt of negroes is visibly affected. It is said, by those who are more than counterbalances the number sent from the State.

The following statement of the ruling rates (and which, it is confidently asserted, are likely to prevail for some time to come) is subjoined for the information of the readers of 'The South':—

No. 1 men sell steadily for \$1,300 to \$1,400; something extra, a shade higher. No. 1 girls from \$1,100 to \$1,200. (Both hands.) Likely girls (seamstresses) command from \$1,400 to \$1,500. Boys from twelve to fifteen years of age, \$1,000 to \$1,200. Girls, from twelve to fifteen years old, \$750 to \$1,000. Good blacksmiths, fine size, ranging from twenty-two to thirty years old, sell at \$1,600 to \$2,000. Carpenters command the same rate. Bricklayers bring from \$1,500 to \$1,800. All others in proportion. These prices are for negroes free of defects, and sound and healthy. At the present time, however, it is safe to say that negroes, good or bad, command all they are worth.—The South.

The following items of business follow each other in a South Carolina paper:—

High Prices.—Mules are selling in Missouri at from \$175 to \$180 a head, at two years old. That kind of stock is in great demand, and hence the high prices.

Sale Day.—Very little personal or real estate was sold by our Sheriff on Sale Day last. One negro girl, 12 or 13 years old, was sold for \$900.—Newbury (N. C.) Rising Sun.

BURRITT'S COMPENSATED EMANCIPATION.

The friends of compensated emancipation are invited to meet in Convention at Cleveland on the 25th, 26th, and 27th of August, to discuss and develop a fair and feasible plan of emancipation, by which compensation to the slaveholder for the manumission of his slaves may be realized.

While we rejoice that the friends of human liberty are every where moving upon the subject of slavery, and earnestly asking themselves how this system may be extinguished, still, we, in the first place, cannot see how Mr. Burritt's plan can be made practicable, or how, under the present condition of our country, it can ever achieve the object so much desired by its friends. The abolition of the Compromise line has opened the gates for the introduction of slavery into all the extensive and fertile territory of the North, once consecrated to Freedom—and the late Supreme Court Decision has freed the legis of protection around the monster, so that it not only feels safe, but much encouraged, and her votaries will ignore all propositions for emancipation, whether by compensation or any other mode, so long as new fields are open, and legal protection is given them, to encourage a hope of further political power, or a prospect of more pecuniary gain to the slaveholder.

Under such a state of affairs, so favorable to the spread of slavery, we can never hope that the slaveholders, in whom all Southern power is concentrated, will consent to emancipation of any kind. Moral considerations can have no effect; for with them this is the 'Age of Lucre'; wealth is their god, and will vanquish Morality in the contest for supremacy. In the second place, we do not believe that the majority of either the slaveholders or non-slaveholders will agree to the plan proposed; the terms, for an additional reason to the one given. Mr. Burritt's plan is to compensate the slaveholder for the proceeds of the sales of the public domain. To this some of the Southern journals have already pertinently asked, "Does the North expect to compensate us with the proceeds of the public domain, a part of which is our own?" And many of the North are unwilling that their share should go into the pockets of those who have already fleeced fortunes from the labor of the hush-dried slave.

Again, we have many 'white slaves' in the South, who in regard to their labor and respect, are brought to a level with the black slave, but who constitutionally own a share in the public domain, and would be the last to contribute to the ill-gotten gain of their oppressors. Indeed, it would seem that if any class should be 'compensated,' it should be those who have been allowed by the laws of the country to have their sacred honors and the profits of their labor violated and embezzled by a slave aristocracy.

It will be seen, then, that those whom we have numbered together with land monopolists and their dependencies, and a host of other obstacles, would render this compensation plan entirely futile. We would not oppose any feasible or practical plan for the extirpation of slavery. We believe, however, that the plan that would command the attention and aid of most of our people, is first to restrict, by law of Congress, the slave institution to its present bounds. And having it thus confined, with all its prospects of extension cut off, we can turn the wrath of their own 'god' against them. Our present binary statistics are unimpeachable, and it is only by considering the improving tendency of the system that they can be made to feel and reflect. Besides, the non-slaveholders in the South are in the majority, and as 'Sovereignty is inherent in the people, and not in property,' these non-slaveholders shall be allowed to vote equally with property-holders, and if in so doing they vote according to their own interests, slavery will be 'stabled in the house of its friends.'—Newport (Ky.) News.

THE EMANCIPATION CONVENTION.

Messrs. Editors:—I observe by the papers a convention has been called, to assemble in Cleveland, Ohio, during this month, to consider the policy of urging the early emancipation of all the slaves in the United States, upon the principle that the North shall bear her proportion equally with the South, in paying to the owners in money the full value of the slaves. As I shall not attend the convention, and wish to attempt to discuss the propriety of this measure, (while I deem it unwise, and, as to compelling the object desired, utterly impracticable,) I beg leave, as one of the twenty-five millions to be affected by it, thus early to enter my protest against the whole scheme, except upon this condition:—

It is, I believe, a rule of the law of partnership, that a participation of the profits implies a liability to share also in the losses; and vice versa, of course.

If, then, the North is to be taxed to help to pay for the slaves in the Southern States, it is but fair and equitable that we should share also in the profits arising from the enhanced value of lands in those States, as the result of such emancipation.

If in the State of Missouri the mere anticipation of her becoming ere long a free State, causes such a rush of population as has been witnessed within the last twelve months, entering all the vacant land in the State, and buying up old improvements,—is it not perfectly evident that Missouri could pay the full value of her lands, and still not exhaust the profits on the growing value of her lands in the next five years, and have some millions to spare towards helping out her possibly less favored Southern neighbors?

That Missouri will become a free State within five years, I regard equally certain—and all as the direct result of the repeal of the Missouri Compromise; and in my humble judgment, this is as fair venturing towards general emancipation as may consist with the wisest charity towards either the white or colored people of the Southern States. With ample provision for them, in the articles of agreement for equitable participation in the profits of this liberty scheme, I might be willing to take something over my due proportion of stock in such hybrid-partnership. Otherwise, I should earnestly object.

S. P. C.

NEGROES TOO EXPENSIVE TO BE HUNG. The Charleston Courier mentions several curious facts in relation to the administration of penal laws in South Carolina. It says that a negro killing a negro is less liable to capital punishment than a white man who has killed a white. The Courier ascribes these facts to mercenary motives, discriminating in his favor in preference to the white. Nonsense! It is the commercial value of the negro. It is hard for a Southern judge and jury to order the annihilation of a thousand dollars of capital by stringing up a negro culprit. That is the extent of the mercy to a negro. The neck of such murderers are not so valuable.—Springfield Republican.

This reminds us of an incident of our own observation. A Missouri man, some time ago, noticed the singular proponderance of mulatto children over the white, and making inquiry as to the cause of the phenomenon, was gravely informed that mulatto children were worth two hundred and fifty dollars apiece.—Missouri Free Press.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 4, 1857.

'LET THE UNION ELIDE.'

The time for issuing the Call—appended below—in an official form, with the signatures annexed thereto, for a Convention of the People of the Free States, to consider the expediency of separating the North from the South, is near at hand; so that those who intend signing it, and have not done so, are admonished that they must act with promptitude. Thousands of names might be easily obtained by a little concert of action, especially as none will be committed to the doctrine or measure of Disunion by signing the Call.

CALL FOR A NORTHERN CONVENTION.

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

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects, be different from the past, under existing State relations;

The undersigned respectfully invite their fellow-citizens of the Free States to meet in Convention, at Newburyport, in October, 1857, to consider the practicability, probability, and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

LEGAL VOTERS. | OTHER PERSONS.

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. *Loss no time!*

It gives us much pleasure to publish the following official endorsement of the Convention by the 'Clarkson Anti-Slavery Society':—

WOOD LAWN, (Pa.) Aug. 27, 1857.
DEAR SIR:—The following resolution was adopted at a meeting of the Clarkson Anti-Slavery Society, held August 22d, and the Secretary directed to forward it to the Liberator for publication:—

Resolved, That we hear, with emotions of pleasure, the call for a National Convention, to consider the practicability and expediency of a separation between the Free and Slave States; and that we view the holding of said Convention to be an efficient instrumentality in the Anti-Slavery cause.

ELIZABETH COATES, Sec.

REMONSTRANCE AND REPLY.

A friend, whose principles are obviously good, and whose heart is in the right place, both in relation to the slave and to the abolitionists, has sent to THE LIBERATOR the following communication, to which we append some comments. If this friend has access to a complete file of THE LIBERATOR, and will turn to the number for Dec. 27th, 1854, she will find a letter of remonstrance very much like her own, addressed to Mr. Garrison by the writer of this article, and signed 'A LITTLE OF TRUTH AND PACE.' It was very slowly, and only after many doubts and scruples, much examination, and a diligent searching of the Scriptures in connection with the words of the abolitionists 'to see if these things were so,' that the mistakes of that letter became clear to us. But the more thoroughly we examined, the more manifest it became to both that the principles of the abolitionists were right, and that their measures were wise and prudent; and if our friend will add to her patience perseverance, we confidently predict that she will arrive at a similar conclusion.

The first preachers of Christianity had occasion to make heavy charges against the people to whom they preached, both Jews and Gentiles. Their accusations, being against men of good repute both for respectability and piety, were thought very unjust, and they were everywhere called calumniators and revilers. They were obliged to speak against the religious ideas and observances both of Jews and Gentiles, and these, in revenge, called them infidels and atheists. They were obliged to speak against the Rulers and Governors of their time, and so they were called traitors, anarchists, turners of the world upside down.—Through all these discouragements and obstructions, they trusted in the force of truth, and continued to preach the same things, in the same manner, without stopping to defend themselves, or changing their course, either for policy or interest. In all these particulars, at least, the abolitionists of the present day resemble them; and we seriously propose, to the friend who has written the letter below, this question: If you assume that the persons who made these objections against Paul and Silas, Peter, James and John, were in the wrong, why do you take for granted that the people who make just such objections, under just such circumstances, against the abolitionists, are in the right?—C. K. W.

AN APPEAL.

HART'S VILLAGE, DUTCH COUNTY, N. Y., 8th month, 20th, 1857.

To the Lecturers and Agents of the American Anti-Slavery Society.

DEAR FRIENDS:—

In the love of truth, in an ardent love for the cause in which you are engaged, I have long felt it my duty to address you; but an ever present sense of weakness, a consciousness of my own littleness and unworthiness, has caused me to defer doing so until the present time.

I feel that your object, that of immediate emancipation, is a most just and holy one; that your position of 'No Union with Slaveholders,' is the right one, and the only one, it may be, which a true friend of the slave can occupy in this enlightened day.

I know that many of you have labored long and earnestly, have made great sacrifices, and suffered persecution, even, for the sake of the oppressed and down-trodden African; yes, your very souls, as it were, have been laid upon the altar of freedom; for which, may the Judge of all the earth, and your own consciences, reward you, and may future generations rise up and call you blessed!

You will readily conclude that your humble correspondent, (though personally a stranger to most of those whom she ventures to address,) is herself an Abolitionist. Yes, and I am not ashamed of the name, whenever or wherever applied, but am rather ashamed that my works have not kept pace with knowledge; for little have I ever done, except in a very small and private way, to show my interest in the cause which you so ably and faithfully represent.

Though inheriting from my now sainted father an intense hatred of slavery—an instinct which has never left me even for a moment in my life—yet have I, like thousands of others, in theory, had to pass through all the various stages, from an 'abstract moral Abolitionist' through 'Free Soil Whiggism,' and 'modern Republicanism,' to this 'ultra Disunionism.'—Here, on the threshold of the American Anti-Slavery Society, I pause, not having fully enlisted under the banner of Garrison. And why? Because I cannot dare go farther. There is a stumbling-block in the way.

Neither my conscience nor inclination will permit me to identify myself with those who (1.) appear to trample my religion under foot, and use their utmost endeavors to break up and sweep away (2.) all church organizations and church discipline; things which the best men of all ages have honored and revered, and which I consider essential, so long as we remain in the body, and are subject to sin.

Permit me, dear friends, to tell you that you do thus 'offend many little ones who believe in Jesus,' thus scattering the sheep abroad, instead of gathering them into His fold.

What though some church-members are hypocrites? What though a majority of them, even, are unconsciously embracing the shadow instead of the substance, keeping up the form, but losing sight of the spirit, and falling to perform the works of righteousness? They are not all such. (3.)

There are still many true-hearted Christians left, (4.) enough to take the cross from the Church, as ten righteous men, we are told, may save a whole city.—Pray do not then denounce her, since she is not wholly corrupt. (5.)

You must, as a body, certainly acknowledge the existence of a Deity—then why assert your first principle to be 'loyalty to man'? (6.) Should not the Creator come before the creature? Is not the parent first entitled to honor, and then the children? Can we not afford to devote one day in seven to His service, if we spend most of the remaining six in trying to benefit them?

You are not, I presume, either atheists or infidels; then why do you not 'avoid the appearance of evil'? Why are you not more guarded in your expressions, that 'your moderation may be known unto all men'?

(1.) This is one of the cases in which 'appearances are deceitful.'

(2.) The abolitionists have never sought to do this.

(3.) The abolitionists have never declared them all to be such. Our friend has formed another hasty judgment.

(4.) We freely admit, we have always admitted, and never denied, the existence of a considerable minority of good men and good women in the Church. But they are a minority. They do not control, they scarcely suffice to modify the action of the main body. But the main body, the controlling agency, constitutes the Church, and it is that which the abolitionists are concerned, and the action and influence of that main body, which are the action and influence of the Church, have always been (either actively or passively) favorable to slavery, and thus an efficient 'bulwark of slavery.'

(5.) Here our friend makes what the logicians call a non sequitur. It does not follow, because the Church is not 'wholly' corrupt, that she should not be denounced or rebuked, and we doubt not to be able to make this clear to a person so candid as our correspondent.

Abolitionists are accustomed to speak of the State, as well as the Church, as one of the bulwarks of slavery; meaning that the action and influence of that great institution, all things considered, are favorable to the slaveholder and adverse to the slave. The weight of numbers and influence, and wealth and power, on the pro-slavery side, in the national councils, is sufficient to control the action of the whole, and make it nearly, if not altogether, what it would be if there were no minority. And the action thus directed by the majority is the action of the State, and by this the character of the State is to be judged.

But is the State 'wholly' corrupt? Not at all. The Constitution contains liberty as well as slavery. Nay! it contains far more of liberty than of slavery; for the former was its original ground-work and staple-material, while the latter has been merely veneered upon it, or at most inlaid into it. Even the administration includes men who would be glad to have slavery overthrown; but they are a small minority, and can no more control and direct the action of the State than the 'ten righteous men' of whom our friend speaks, can control and direct the action of the Church. In both cases, the majority rules, and thus the action of the majority is the action of the body, and the character of the majority becomes the character of the body. And while the action of the body is thus efficiently directed to the sustenance and perpetuation of evil, are we to refrain from rebuking the body, exposing its evil deeds, and warning the public to come out and be separate from it, because it is not 'wholly' corrupt? Nay! verily!

(6.) Our friend seems to us here to be an example of the truth of the saying—'The letter killeth, but the spirit giveth life.' She venerates the letter so highly, that when the spirit comes to her attired in a different form of expression, she doubts and hesitates to recognize him. We doubt not she will yet perceive his complete identity, and say with Cleopas—'Did not our heart burn within us, while he talked with us by the way?'

If we could send a Roman Catholic priest to urge our friend to retire into the cell of some convent, and there spend the rest of her life in serving God by prayer and fasting, her answer to that proposition would be all that we should want for a satisfactory reply to the position she takes in the above paragraph. She would prove to such a person, alike from Scripture and reason, that no life is pleasing to God which is not useful to man. She would require beneficence to man as the evidence of love to God.

If he should accuse her of giving to God only one day out of the seven, she would prove to him, alike by Scripture and reason, that her works of charity, or assistance of any kind to her fellow-creatures, during the six working days, were a service to God as real, a doing of his will as actual and as much required, as prayer or sacrament; nay, she could prove to him from Scripture that the abolitionist, who spent the whole seven days in doing good to his neighbor, served God more acceptably than the priest or the nun who had spent the whole of the same time in prayer.

She would quote to him the parable of the Good Samaritan, in which the men of prayer are rebuked for their want of beneficence, while the man of beneficence is commended, and urged upon us as an example, though we are not informed that he made any prayer at all.

She would read to him the account of the last judgment, in which acceptance or rejection is awarded according to the giving or not giving of help to those in need, without the slightest reference to forms of worship or articles of belief.

In short, she would thoroughly confute such an antagonist by proving that 'Obedience is better than sacrifice'—that what God requires of man is 'mercy, and not sacrifice'—and that pure religion and undefiled (as the apostle James says) consists of just these two things, helping those who are in need, and keeping one's self unpolluted from the world.

Now this double statement, in which St. James expressed his idea of true religion, has been condensed into a single statement by an acute thinker of modern times, who declares man's duty to be 'LOYALTY TO MAN.' This obviously comprises, first, loyalty to himself—striving to keep himself pure from sin and in progress towards holiness—and next, loyalty to his fellow-men, helping them wherein they need.

Will any one say that this is leaving God out of the question? Why, these are the very things that God requires, and requires in a two-fold character, as being good in themselves, and also the very best evidence of our allegiance to him!

We cannot bestow anything upon God. But if we love Him, and wish to manifest our love, the very best way is to obey Him; and every possible mode of obedience to Him is contained in these two—improving ourselves, and helping our fellow-men—and both are comprised in this one 'Loyalty to man.'

Why do you, at times, seem (7.) to ignore all religion but anti-slavery, thus 'causing your good to be evil spoken of'?

Why not boldly and openly, as well as reverently, acknowledge what you must and do know to be true, that there is such a thing as a genuine, living, vital Christianity, naturally flowing out of the relations between man and his Maker (8.)—a sort of spiritual essence essential to the life and growth of the inner essence? Why not privately and publicly confess, if need be, that this true Christianity lies before, beyond, and yet underneath all true anti-slavery principle, and that it also embraces every other good thing?

Why bring reproach upon yourselves, and dishonor upon the Society you profess to represent, by seeming to be what you are not?

But who am I? What am I? That I should thus presume to dictate to you, who are so much my superiors in wisdom, age, and experience!—A pigmy among giants!

Yet, like a fly beside a cart-wheel, I can see and criticize your movements, though, if placed in your stead, I might not move at all.

Pardon my presumption, I treat you, (9.) and accept the proffered advice, forgetting its source.

But my whole duty is not yet performed, my mind is not yet easy. I have desired strongly to recommend to you the exercise of that chiefest of Christian virtues—charity—which suffereth long and is kind, 'which thinketh no evil,' &c. (10.)

We may not know the motives which actuate a brother or a sister, (11.) and we should beware of judging them harshly. We know not all the temptations which surround them, or the circumstances which may have influenced their action.

We know that we are often judged unjustly, misrepresented, and misunderstood, and this should teach us a lesson of charity.

Some of you are wont to denounce with bitter invective, those who do not agree with you, (12.) and many who go to your meeting predisposed in your favor, turn away sorrowful and discouraged. (13.) To return no more; while others, who are open to conviction, and might have been persuaded, by dint of sound argument (14.) and gentle reasoning, to unite

(7.) Our friend must learn to look through seeming to realities. If an anti-slavery man, speaking to an audience who not only omit, but deny, reject and scoff at one of the chief duties of religion, urges the performance of that as the indispensable evidence of a Christian character, it is right to say that he puts anti-slavery in the place of religion, or ignores all religion but anti-slavery?

A man whose age had borne rich fruit of wisdom, and who was known through all the region for his piety and excellence, was one day chopping wood before his own door. A neighbor who stopped to salute him inquired—'What do you consider the most important duty of life?'—and the venerable man replied, 'Chopping wood.' The duty of the present moment was, to him, the most important duty of life.

(8.) How can you, good friend, be so blind as not to see that the whole Anti-Slavery movement is such an acknowledgment, apart from the hundreds of thousands of times in which, in speech and print, abolitionists have made special appeal to those considerations?

(9.) No pardon is needed. All criticism that proves sound, all advice that proves wise, are welcome to abolitionists.

(10.) Before speaking of charity, it is well to understand precisely what one means by that word. We understand it to mean a judgment of our opponent as favorable as facts will allow; not one which ignores, or misinterprets, or reverses facts.

(11.) There should be careful to use the safest method of judging—by their fruits—by their lives. Truth sometimes compels us to form a harsh judgment; our care should be never to form an unjust one.

(12.) This is a half-truth, which often misleads and misrepresents as much as a lie would.

Certainly the abettors of slavery, active and passive, do not agree with us; but we denounce them, not for that, but because they are, practically, abettors of slavery. In whatever guise they may present themselves, we think it wisest and best to call oppressors and oppressors by their right names.

(13.) Just as such persons did from the preaching of Jesus and his apostles.

(14.) Herein you imply that our arguments are unsound, as well as our reasoning ungentle, and that, but for these defects in us, many more persons would have become abolitionists. Let us look at it.

To say that every part of every speech of every anti-slavery lecturer has been faultless, alike in form and substance, would be to claim for them superhuman wisdom and prudence. We have never made any such claim.

On the other hand, to say that there have sometimes been errors of judgment on the part of some of these persons, is merely to say that they are human and fallible. We have never denied or doubted it.

It is, then, neither a serious charge, nor a fact in any wise peculiar or remarkable, if individual abolitionists have sometimes spoken imprudently. It would indicate unparalleled discretion and self-control, if persons hated, calumniated and abused as they have been, had in no case given occasion for such a charge. On the other hand, we challenge our friend to refute a single argument, or disprove a single statement, or inference, which can justly be ascribed to the abolitionists, or shown to belong to their system of operations.

But it seems to be further implied, in the sentence upon which we have been commenting, that persons who, going to anti-slavery meetings with minds apparently 'open to conviction,' come away from them in a 'position of hateful antagonism,' are 'driven' into that position by the speakers, and through their fault. We deny the correctness of this implication, and hold that our friend has here committed a breach of charity against us. A single glance at the facts and probabilities concerning in this matter will show that the fault is likely to be on the other side.

We have in this country a system of enormous injustice and oppression, called slavery. Since it existed before we were born, and since it has intervened itself with all the great institutions and interests of the country, so that commerce and manufactures, fashion and family connections, religion and politics, are all enlisted in its support, we have all grown up in the habit, if not of approving it as right, of acquiescing in it as a thing inevitable, and certainly of not taking any particular pains to oppose it, or making any particular sacrifice to escape from our complicity with it, in the various relations above-mentioned.

In this state of things, a few persons, originally obscure, and of small consideration in the community, commence a public and persistent attack upon this national institution. They get to be much talked of, praised by some, censured by more, and treated with slight regard by the fashion, respectability and piety of the community. They are reported to say very hard things about slaveholders, even those who are members of the church, and sometimes to be really eloquent and impressive in their manner of presenting the subject.

These things being so, an anti-slavery agent commences his lecture. His audience is a promiscuous one, and any attempt to adapt his statement of the case to the prepossessions or prejudices of any particular class would be a certain failure. He therefore proceeds strictly on the merits, or demerits, of the case, portrays the character of slavery, traces its connection with the politics, business, religion, morals and social life of the country, and shows every man

with you, are driven into a position of hateful antagonism, being steeled against the reception of the noble truths you teach, by the harsh, stern, and ungenial manner in which they are uttered. Thunder and lightning may purify the air, and prove, to a certain extent, beneficial, but warm and gentle showers would satisfy those who are thirsting after truth, and start, at the same time, the buds of conviction in minds before clouded and cold.

The course pursued in some of your conventions reminds me of a certain precursor, who, on the first day of school, went round and gave each pupil a sound flogging in advance, (16.) taking it for granted that they were all disposed to evil, which he must check on the start,—thus inspiring fear, perhaps, but not love, or confidence, or respect.

This is, in my humble opinion, mistaken policy. It humbles the learner's pride, and diminishes his self-respect, so that there is nothing left to work upon. People do not love to be told that they are wrong. (16.) All wrong, corrupt, all corrupt, and devoid of principle, because they have not ascended the hill of truth as far as yourselves, or seen your full measure of light.—Some spirits will bear this, but more will rise in rebellion against you and the doctrines you teach in consequence.

It were better, I fancy, much better, to take good motives for granted, and sterling principles, too, (17.) giving your hearers credit for a vast amount of good, and they will then be in a condition to receive from your teachings a vast amount more.

I would not ask you to forsake the path of right, not even for a moment. I would not dare to ask you to drop one iota of principle for the sake of becoming more popular, and making more converts; but I will ask and entreat you to manifest—if you feel it—(18.) more reverence, more charity, and more respect for the views and feelings of those who may differ from you, and do not abuse that freedom of speech, (which we deem our right,) by personally defaming, slandering, (19.) and condemning, not even the slaveholders themselves. May we all remember our own weakness, our own frailty, and beware of indulging any thing like a spirit of intolerance toward others, but allow to every man the liberty we would ask for ourselves; is the sincere desire of one, whose sympathies are with you, and who would bid you God-speed in the work of reform.

L. A. SWAN.

to be guilty, and responsible, in exact proportion to his connection with it.

A group of young men, for want of other amusement, have strolled in, to hear the anti-slavery lecturer. Having never thought or cared whether slavery is right or wrong, they are in the state which is sometimes called 'candid,' 'unprejudiced,' 'open to conviction,' and they are quite interested to know what is to be said about the Southernmen, some of whom, to their personal knowledge, are very clear headed.

One of these young men is a Whig, one a Democrat, one a church-member, one interested in Southern trade, one 'engaged' to a Southern heiress. They find that they have a deeper interest in the lecture than they had expected. They find their own connection with the wickedness of slavery clearly traced, and their duty to break off from it plainly and faithfully set forth. They are not ready for this scrutiny. They feel no disposition either to cut off a right hand, or pluck out a right eye, or sacrifice one of their worldly interests for the truth's sake; and going away, guilty and self-condemned, but impatient, they report that the lecturer shamefully abused the political parties and the church, and they are therefore set down as persons

BARNSTABLE COUNTY ANTI-SLAVERY CONVENTION.

Agreeably to public notice, the annual Barnstable County Anti-Slavery Convention was held at Haverhill on Saturday and Sunday last, August 29th and 30th.

Mr. GARRISON submitted the following resolutions to the consideration of the Convention:—

1. Resolved, That whoever brands the anti-slavery movement, in its most radical form, as being fanatical, extravagant or unreasonable, either in its principles or its measures, stands convicted of gross ignorance or wilful misrepresentation; for it is the sole object of that movement, by appeals to the conscience and understanding, to break every yoke and let the oppressed go free, that they may glorify God in their bodies and spirits which are his, and no longer be held and treated as perishable property.

2. Resolved, That as no man can, in reason, show a better title to be a freeman than any slave at the South—so, he who maintains the rectitude of slavery, in any instance, strikes a blow at the freedom of all mankind, and becomes an oppressor on a world-wide scale.

3. Resolved, That as nothing can be of God which conflicts with the rights of man, and as the preservation of those rights is of paramount importance, the church which sanctions human bondage must be rotten to the core, and therefore an apostate church—the religion which recognizes as rightful, the act of making man the property of man, must be a spurious religion—the government which takes sides with the oppressor against the oppressed must be deserving of immediate extinction.

4. Resolved, That it is for this reason we register our testimony against the American Church, the popular religion, and the government of the United States—because by their deliberate consent and active co-operation, four millions of our countrymen are held in the galling chains of bondage, whose emancipation is resisted by them with exceeding odiousness of spirit and malignity of purpose.

5. Resolved, That in thus testifying, we thereby vindicate the true church, honor and uphold true religion, and maintain righteous government; for where these prevail, the existence of slavery is not possible.

6. Resolved, That they are the real incendiaries, disorganizers, fanatics, madmen, infidels, traitors, and disturbers of the peace universally, who enslave their fellow-creatures, or who connive at such enslavement; that the charges which they falsely bring against the uncompromising friends of freedom are exactly descriptive of their own character; that they are the literal descendants of those who slew the prophets, nailed Jesus to the cross, and put the apostles to an ignominious death; and their existence is a curse to the earth, and the opprobrium of the human race.

7. Resolved, That in this conflict with the powers of darkness for the overthrow of slavery in our land, no half way measures are to be tolerated—no side issues allowed—no compromise of principles winked at—no truce granted; but it is our duty to lay the axe at the root of the tree, to strike at every fetter, and to grapple directly with the Slave Power for its eternal discomfiture.

8. Resolved, That chattel slavery is delineated in its whips and chains, its yokes and thumb-screws, its paddles and branding-irons, its drivers and bloodhounds, its scourgings and mutilations, its bloody persecutions and horrible cruelties, its abrogation of the marriage institution and enforced licentiousness, its abject assumptions of power above all that is called God, its devilish nature and accursed aim, its thronging perjuries and roeking blasphemies; and the steady growth and constant expansion of a system so frightful as demonstrative proof, that to this nation most justly applies the description of the prophet—'a people laden with iniquity; a seed of evil-doers; from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores'—their feet run to evil, and they make haste to shed innocent blood—judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter; and he that departeth from evil maketh himself a prey.'

9. Resolved, That while the people of Massachusetts, of New England, of the North, continue in religious fellowship with the slaveholders and flesh-mongers of the South, they are equally guilty, and cannot consistently or effectively raise a single note of remonstrance against their hideous slave-system; and will be sure to be visited with the severest retributions of an overruling Providence; hence, their first duty is, to cut the existing religious connection, and to declare the utter incompatibility of Christianity and slavery with each other.

10. Resolved, That the next, and immediate duty of the people of the North is, to declare the American Union at an end, and themselves free and independent, because of the intrinsic wickedness of the compact in its slaveholding compromises, whereby slavery is cherished and upheld by the whole strength of the government; because it is an insane experiment to attempt to unite the eternally conflicting elements of freedom and slavery in the same government; and because, divided from the North, the South will be compelled, for self-preservation, to emancipate all her slaves.

11. Resolved, That we heartily respond to the call which has been put forth for a Convention of the People of the Free States, 'to consider the practicability, probability and expediency of a separation of the Free and Slave States,' believing it to be demanded by every consideration of justice, humanity, self-respect, and self-preservation; and trusting that the result of the Convention will be the unanimous conviction, that it is not only expedient, but the solemn duty of the North, to sever its connection with the South; and to declare its unwillingness to be bound by that covenant with death, and agreement with hell, the Constitution of the United States.

These resolutions—covering, it will be seen, very broad ground—were carried and impressively advocated by W. L. GARRISON and C. L. REMOND, at three sessions of the Convention held on Sunday; and in all the large assembly expressed or exhibited any dissent from them. The most attentive hearing was granted to the speakers, and it is believed our cause in that quarter will derive a fresh impetus from this Convention. The proverbial hospitality of the Cape was generally manifested on the occasion to strangers from abroad.

ACKNOWLEDGMENT. The undersigned acknowledge the receipt of THIRTY DOLLARS for the Anti-Slavery cause, from 'Friends' in Portsmouth, N. H. SAMUEL MAY, Jr.

Governor Robinson of Kansas Acquitted. A telegraphic dispatch from Kansas announces the acquittal of Gov. Robinson of Kansas, on the charge of usurping the powers of the gubernatorial office.

TO THOSE WHO LOVE FREEDOM IN BARNSTABLE.

It is now over seven years since my bread has been cast upon the waters in the cause of Freedom in Kentucky; in which time I have suffered much abuse from desperadoes, and lost my machine shop and printing office by incendiaries. Since then, the printing office has been rebuilt, and is more secure from fire. Feeble as has been my pen, with the aid of my family, (six girls and four boys), we have outlived nine pro-Slavery presses arrayed against us, in regular succession, in Newport and Covington, viz.: the Democratic Union, Kentucky Flag, Messenger, Star, Garland, Kentuckian, American Sentinel, The Roll and Kentuckian, revived by new men, besides three dailies, of short duration, not reckoned in the number. These papers had the sympathies of the Slave Power, and were aided, pecuniarily and intellectually, by the wealth and intelligence around us. The best pens of the cities of Newport and Covington were turned against us through these journals, as they came into existence, and vanished before us; yet we, in poverty and tribulation, harassed with the law by day and way-laid by desperadoes by night, have lived to see these advocates of despotism silenced by the pen of one whom the aristocracy of Slavery have always stigmatized as a 'mere mechanic.'

Until the last press that was arrayed against us had gone down, we received no aid from the friends of Freedom in this unequal conflict, save those of the working men around us, although we had sacrificed money and property, amounting to over twenty thousand dollars.

We have been free from an opposing press now more than two years, and there is none but our own Daily and Weekly News in Newport.

Now, could we but receive the aid that might seem due to our efforts, we could restore to us our home, (which was sold to satisfy unjust claims and the costs of vexatious prosecutions), procure a power press, and plant upon Southern soil a battery that would effectively aid in sweeping the 'peculiar institution' from our country, destined for FREE MEN—not for slaves.

I shall visit New York and Boston, and other cities in the East, on my present tour. Letters directed to 'WILLIAM SHREVE BAILEY,' care of SAMUEL WILDS, Esq., 7 Dutch street, New York, or to WARREN SAWYER, Esq., 3 Blackstone street, Boston, Mass., will be received by me during the coming six weeks; after which time, direct 'Newport, Kentucky.'

Editors favorable to our cause and position will please give this insertion, and encourage the great work from which so many shrink upon Southern soil. WM. S. BAILEY.

We append the card from CASSIUS M. CLAY, of Kentucky, who, being aware of Mr. BAILEY'S sacrifices and necessities, says:—

'To all whom these presents shall come—Wm. S. BAILEY, of the Newport News, Newport, Kentucky, has made great pecuniary sacrifices in the cause of our common liberties, and is still making sacrifices. His paper, daily and weekly, is doing good service in Kentucky, and encouraging others in all the Slave States to do the same. All the friends of the Republican cause would do well to aid him, as a little money from each one would place his paper upon a basis of stability and usefulness. C. M. CLAY.'

In publishing the foregoing Appeal, the Albany Evening Journal says:—

MR. BAILEY'S APPEAL.—We invite the attention of our readers to the Card of Mr. Bailey of Newport, Kentucky, in another column. He has a strong claim upon the earnest Emancipationists every where. He is battling Slavery upon its own soil, and with a discretion, fearlessness and efficiency which promise abundant results. We hope his appeal may not be in vain. A few dollars from those who sympathize with him, and can afford the donation, would materially aid the cause of justice and humanity in Kentucky, and encourage the heart and hand of a true man, laboring in a good cause with perseverance and firmness, and under circumstances, which approach the sublime.

MR. BAILEY is now at the ADAMS HOUSE in Boston, where he will remain for some days, hoping to obtain the aid which he so much needs, and, we will add, which he so richly deserves, at the hands of the friends of freedom at the North. His position in Kentucky is one of very great importance to the anti-slavery cause, not only in that State, but throughout the South; and most bravely and unflinchingly has he maintained it, at great peril to himself and his heroic family, and with wonderful self-denial and perseverance. Talk of the heroism of the battle-field in comparison with the courage necessary for such an enterprise! It is child's play. Those 'six girls and four boys,' who have so nobly seconded their father's efforts, deserve the highest commendation. Read, and generously respond to the Appeal.

COMPENSATION EMANCIPATION CONVENTION.

The first session of this Convention was held in Cleveland, Ohio, Aug. 25, at 3 o'clock, P. M. Delegates were present from Illinois, Indiana, Ohio, New York, Missouri, Michigan, and other States. Dr. Elliott, of Indianapolis, was appointed Chairman, pro tem., and the Rev. C. W. DENNISON, of Buffalo, Secretary. The session was occupied with preliminary arrangements, such as the appointment of committees, &c. Some discussion took place in reference to the construction of certain passages in the Call, especially in regard to the term compensation. There were two or three gentlemen present who wished to become members of the Convention, but were opposed to the principle of compensation. It was decided that no one could be admitted to take part in the proceedings, who did not fully approve and adopt this principle upon which they are to be based.

Letters were read from Rev. Dr. Pratt and Rev. Dr. Abel Stevens, of New York; Prof. Silliman and Rev. Dr. Hayes, Conn.; Rev. Dr. Timothy Cooley, Mass.; Prof. T. C. Upham, Me.; Rev. F. M. Post, St. Louis, Mo.; Hon. Erasmus Fairbanks, Vt.; John W. Tatum, Esq., Wilmington, Del.; and other gentlemen from different parts of the country, expressing their hearty concurrence with the proposed objects of the Convention.

Subsequently, a NATIONAL COMPENSATION EMANCIPATION SOCIETY was organized. We give below the Constitution and a list of its officers:—

Article 1. The name of this association shall be 'The National Compensation Emancipation Society.' Article 2. The object of this society shall be the extinction of slavery by a system of compensation to the slaveholder.

Article 3. The officers shall consist of a President, five Vice Presidents, a Corresponding Secretary, Recording Secretary, and a Treasurer. Article 4. The office of the Society shall be kept in the city of New York.

Article 5. The first annual meeting shall be held in New York on the second Wednesday in May, 1855, and that meeting shall have full power to amend this constitution.

Officers.—President—Professor Benjamin Silliman of New Haven. Vice President—Rev. Mark Hooker of Williams College, Mass., J. B. Williams, New York, Erasmus Fairbanks, Vermont, Rev. Dr. Post, Missouri. Corresponding Secretary—Elihu Burritt, Recording Secretary—Robert Sears, Treasurer—R. L. Murray.

ated also. No measure of aid in this direction could exceed our wishes. Nevertheless, the small sum of twenty-five dollars to each of these wronged and destitute ones would go far toward supplying them with humble homes upon this continent, or upon another, should they prefer so wide a removal from the land of their birth.

Resolved, That the temporary derangement which the substitution of free for slave labor would bring upon a State, would be more than compensated in the enhanced value of her soil, and in numerous other great advantages which would be certain to ensue. We are Virginia to her slaves the present year, her wealth in ten years would be far more than double what it is now. A let her emancipate her slaves this year, and her vacant land could be sold the next year for several times as much as it can now.

Resolved, That in proposing the payment of a vast sum of money to the Southern States, we are actuated by the earnest desire, which we feel in common with millions of our countrymen, that all the slaves in this land shall be lifted from the degradation of their chattelhood and bondage at the earliest possible day that it can be effected by peaceable means, as the first act in that full redress of their wrongs which the nation owes them.

Resolved, That in making this offer of co-operation to the part of the Federal Government, Congress would not, in the slightest degree, infringe upon the sovereignty of any State, as it is regarded in the South; as the offer, the apportionment of the money, and the subsequent operation of persons of all parties and professions, North and South, so that the movement may not assume an apparent connection with any particular political party.

Resolved, That notwithstanding the press of the South condemns as unauthorized, and improper, our taking this subject in hand, we nevertheless, justify ourselves on the ground—1st, that what vitally concerns our part, vitally concerns every other part of the human brotherhood; and 2d, that the North has as much right to save from, as the South has to hurry to, destruction the ship of State, which carries the North and the South together, and the interests of the one as well as the dearest interests of the other.

Resolved, That the declaration that our undertaking involves the recognition of the right of property in man, is as groundless as it is astounding; and that this undertaking, so far from precluding those who embark in it from inculcating, and should be the unconditional duty of all abolitionists to set the example, and to discuss the propriety of their own special fitness for such inculcation, and a special power to make it effectual.

Resolved, That through petitions to Congress and personal communications with members, the proposition of Mr. Troward, and discussed the following session; and that all other proper and judicious measures be taken to press the subject upon the attention of the Government and people of this country.

Resolved, That in order to prosecute with vigor and without suspension of effort the movement in favor of the compensation of slaveholders, a National Compensation Emancipation Society.

Among the most prominent speakers at this Convention were Elihu Burritt, Rev. John Rankin of Ohio, and Gerrit Smith. This is the latest (not the last) of the eccentricities, gyrations and somersets of Mr. Smith, whose powers of reasoning and of moral discrimination seem to be getting more and more obtuse. His step from 'the Jerry rescue level,' and also from the position that slaveholders are 'pre-emptive pirates,' to the compensation of the Southern men-stealers as a just and obligatory act on the part of the North, exceeds the stride from 'the sublime to the ridiculous.' What the next turn of his kaleidoscope may present, it is impossible to conjecture. For many grave considerations, we protest against this Compensation movement.

BURNING CRITICISM. In the last number of the Quarterly Review, the Rev. of the 'Dred,' a few dollars from those who sympathize with him, and can afford the donation, would materially aid the cause of justice and humanity in Kentucky, and encourage the heart and hand of a true man, laboring in a good cause with perseverance and firmness, and under circumstances, which approach the sublime.

MR. BAILEY is now at the ADAMS HOUSE in Boston, where he will remain for some days, hoping to obtain the aid which he so much needs, and, we will add, which he so richly deserves, at the hands of the friends of freedom at the North. His position in Kentucky is one of very great importance to the anti-slavery cause, not only in that State, but throughout the South; and most bravely and unflinchingly has he maintained it, at great peril to himself and his heroic family, and with wonderful self-denial and perseverance. Talk of the heroism of the battle-field in comparison with the courage necessary for such an enterprise! It is child's play. Those 'six girls and four boys,' who have so nobly seconded their father's efforts, deserve the highest commendation. Read, and generously respond to the Appeal.

TEN YEARS IN THE PENITENTIARY FOR READING 'UNCLE TOM'S CABIN.' A Baltimore correspondent of Zion's Herald, whose veracity Dr. Haven vouches for, furnishes the following in a late letter from Baltimore to that paper:—

'A colored man, of very considerable respectability for one living in a slaveholding community, was, a few days ago, in Cambridge, Dorchester County, Maryland, sentenced to ten years in the State Penitentiary, for reading Samuel Green's 'Uncle Tom's Cabin.' He was indicted, tried, and convicted for having 'incendiary publications.' When the officers of the law had their attention directed to poor Green's house, as one containing evidence of complicity with Abolitionists, and when search was instituted, they found a copy of 'Uncle Tom's Cabin' in his possession. It was not proved that he read it to any other colored people in the neighborhood; indeed, we do not know that he could read himself; yet, for having that book, he was torn from his family and consigned for ten years to prison! Is this the spirit of the laws of a Christian State? Yes, thus it is where slavery reigns, and gentleness is the name of the tiger are drawn, and the claws clipped so short that some of our preachers see nothing but beauty, and feel nothing but velvet, when they talk of slavery as it exists within the territorial limits of the Philadelphia Conference!'

THE RIGHTS OF FREE NEGROES IN MAINE. The Senate of Maine, in March last, addressed to the Supreme Judicial Court of that State, an interrogatory as to the rights of negroes to vote. This interrogatory has been answered affirmatively. After a full and complete hearing, the Justices conclude as follows:—

'In view of these facts and considerations, we are of the opinion that our Constitution does not discriminate between the different races of people which constitute the inhabitants of our State; but that the term "citizens of the United States," used in that instrument, applies as well to free colored persons of African descent, as to those descended from white ancestors. Our answer, therefore, is that

Free colored male persons of African descent, of the age of 21 years and upwards, having a residence established in some town or plantation in this State, three months next preceding any election, and who are not paupers, aliens, nor persons under guardianship of the State, and who are not excluded under the provisions of the Constitution of this State to be electors for Governor, Senators and Representatives.'

DELAWARE AS A SLAVE STATE. The Independent has investigated the history and statistics of slavery in Delaware. It is found that the percentage of slaves in the population of that State, not half that of other Southern States at any period, has steadily diminished at every census, from 15 per cent. in 1790, to two and a half per cent. in 1850. The whole number of slaveholders in the State is now only 809, and of these only twenty possess from ten to twenty slaves, and 672 have less than five! The pro-slavery attitude of the State, and the existence of slavery in Delaware, are all due solely to the corrupt combination of political parties.

BY WHAT RIGHT? The Sheriff of Mississippi county, Missouri, is advertising a negro who was arrested in Cairo, Illinois, and is now in jail at Charleston, in that county, awaiting somebody to claim him as a slave, and in case he is not claimed as such, announces that he will be sold at auction to the highest bidder. We should like to know what right the Sheriff of Missouri county has to arrest a negro in the State of Illinois without process of law, or without having even good ground of suspicion that he is a slave, or by what right he holds him in jail, or advertises to sell him into slavery? Can he lawfully deprive any man of his liberty, and of the rights of citizens of Illinois, thus outraged with impunity?—Chicago Spectator.

Resolved, That the American people, when helping the emancipators, should help the emancipated also. No measure of aid in this direction could exceed our wishes. Nevertheless, the small sum of twenty-five dollars to each of these wronged and destitute ones would go far toward supplying them with humble homes upon this continent, or upon another, should they prefer so wide a removal from the land of their birth.

NO ATLANTIC TELEGRAPH AT PRESENT. The first attempt to realize the gigantic project of a telegraph beneath the ocean, has failed. The cable broke at the quarter past one o'clock on Tuesday morning, 11th ult., after having paid out successfully 335 nautical miles of cable, and the last 100 miles of it in water over two miles in depth, and the greater part of it at rather more than five knots an hour. At the time of the accident there was a heavy swell on the sea, and the rate of four knots an hour, and as the engineer found that the cable was running out in too great a proportion to the speed of the ship, he considered it necessary to direct the brakes to be applied more firmly, when unfortunately the cable parted at some distance from the stern of the vessel. Those who were engaged in the work are confident of ultimate success. A meeting of the Directors of the Company was to be held in London, to determine whether to make another trial in October, after the equinoctial gales, or to postpone it to another season. There are 2000 miles yet left aboard the ship, and as the whole distance between the termini in Ireland and Newfoundland is only about 1700 miles, there is enough remaining to serve for another trial.

A KIDNAPING CASE. A case of kidnaping has been tried this week in the Lancaster Quarter Sessions, which excited considerable public interest. A colored woman named Anna Brown was charged with abducting a mulatto girl, named Mary Adelaide Jane Bailey, from her home in Philadelphia for \$250, and compelling her to marry a Mr. Crause for \$250, to be taken to Baltimore. Mr. Crause testified to this effect, but declined the offer, saying 'that job didn't suit him.' The accused claimed that the child was her own; that she had put it to Philadelphia with the Baileys to live six years ago; that they abused it, and she had to steal it to get it away from them. The child was her own, which was corroborated by other witnesses. The jury returned a verdict of 'guilty' against the accused.—Phil. Bulletin.

W. H. Sneed, member of the last Congress from Tennessee, publishes a card in the Knoxville Whip, indignantly disavowing any participation in the passage of a resolution at the public meeting in Knoxville, complimentary to Edward Everett. Mr. Sneed bases his ill-will towards Mr. Everett on this statement:—

'I understand Mr. Everett to have publicly and voluntarily endorsed and lauded the course of Senator Sumner, and especially the speech which disgraced the American Senate, and which brought down upon him the merited chastisement by Brooks.'

IMPORTANT FROM MR. DALLAS. A letter in the South Carolina from London, in alluding to Senator Sumner, who is now in England, says: 'It gives me real pleasure, that Mr. Dallas repudiates him utterly. I assert this on my own knowledge.'

SLAVERY IN THE DUTCH COLONIES. The abolition of slavery in the Dutch colonies appears to be determined upon by the Government of the Netherlands. The Dutch journals are publishing plans for emancipation in Surinam, Curacao, Bonaire, Aruba, St. Eustace and Saba. The matter will probably be decided in the next session of the States General.

MORE SLAVES MANUMITTED. Wm. H. Smart, of New York, Mississippi, manumitted in the Probate Court, yesterday, by attorneys Joffie and Githell, Ellen Smart, a mulatto woman, aged 23, and Edward, her son, aged 2 years. Both, as usual, had more Caucasian than African blood.

George W. Westbrook, of Lafourche Parish, La., liberated Catharine, a mulatto woman, about three years ago, aged 45 years. Mr. W. came to this city in person, for the purpose of giving Catharine freedom, as he could not emancipate her in Louisiana, where a prohibitory law has been recently passed by the Legislature.—Cin. Gaz., Aug. 13.

A Noble Woman.—A young lady, nineteen years of age, named Mary Mikese, moved with some friends, two years ago, from Wauseon, Fulton county, Ohio, to Maple Rapids, Grand county, Michigan. During the famine of last winter she and her friends, Miss Mikese and her mother, made black salts, which she sold to procure food for herself and friends, thus saving them and herself from the perils of starvation. A few weeks ago, she found it necessary to return to Wauseon. Having no money with which to pay her passage, she resolutely started on foot, and walked the entire distance, with good success. She carried fifty miles per day! Such a girl as that would head a division to storm the Malakoff.

We have these facts from two gentlemen of Wauseon, and can vouch for their accuracy.—Adrian Watchtower.

Rev. Mr. Porteus, of the Methodist Episcopal Church, Stanwich, Conn., is reported to have loved with a Miss Pine, daughter of James Pine, of Worcester county, N. Y., a young lady of about nineteen years of age, and possessing appearance. They were married in N. Y. City without the consent of the girl's father, who received the first announcement of the fact through the city papers.

Railroad Decision.—It was recently decided in Buffalo, before Justice Davis, that railroad companies are bound to keep ticket offices open at places where they are established, one hour before the departure of passenger trains; and a passenger, who had paid five cents extra in the cars, not having a ticket, and the conductors not having been open to enable him to pass in addition.

John Mitchell, the Irish exile, who, while in New York, desired 'a cotton plantation in Alabama, well watered with good fat negroes.' He has been taken from his present location (Tennessee) as follows: 'Now that I have seen much of the South, and lived in it eight and twenty months, I wish for two plantations in that respectable portion of the country.'

It is said that codfish is served up to the inmates of Sing Sing every Friday, to accommodate the religious scruples of the inmates! How commendable!

A new and beautiful edition of the Memoirs of Rev. Dr. Channing has lately been published in Fitch at Paris, with a highly appreciative notice of his works by M. Remusat.

The Rockville (Indiana) Republican says that some fellow entered the house of one Wright of that county, and robbed the room of Mr. W.'s daughter, who was sleeping in her bed. After plundering as much as he could, he proceeded very coolly to steal the ear-rings out of the ears of the drowsy damsel. Then he pulled the rings off her fingers, and thinking still that he had not made the robbery complete, he cut the hair off of one side of her head. And he accomplished it all without waking the girl.

St. Louis, Aug. 29. The following is the official vote of Missouri for Governor: Stewart, Democrat, 47,975; Rollins, Independent, 47,651. Majority for Stewart, 324.

A terrific hurricane passed over a portion of the State of Wisconsin, on Friday last, which did great damage to buildings, &c., entirely destroying some of them—and what is more melancholy, many lives were lost.

On Saturday night, about fifteen slaves left Georgetown, D. C., in a covered wagon under the pretence of going to a camp-meeting, but as they have not since been heard from, it is supposed they have made tracks for a free State. Officers have gone in pursuit.

THE TWENTY-FOURTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in their cause—the cause of Freedom, so deeply important, 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 Bazaar to be opened in Boston.

ON THE 17TH OF DECEMBER. Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition still further, and, in consequence, to increase the funds; which are to be expended, as heretofore, by the American Anti-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 a 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, therefore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will,—through church action, by agitation and withdrawal,—by state action, through the customary political channels, 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, just awakening 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 to promote.

Let those who labor for an Anti-Slavery national and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working 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 sees 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 betrayer 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, before school-books were expurgated by slavery—

'Their wrongs compassion cannot speak.' Let all take warning to co-operate with us, from those earlier days when slavery, instead of dying out, was prophesied, bound 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-day.

We do not make this appeal in a sectional spirit as Northern-born, interfering with matters that do not 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. We 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 been 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 of 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 elsewhere. 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 usual; and we entreat all our friends who have heretofore aided us by literary or pecuniary contributions, to let us hear from them once again, as speedily as possible.

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

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 FOSTER, LOUISA LOHING, 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, SUSAN 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. APPOINT, JUSTINE DE PEYSTER HOVEY, MATTIE GRIFFITH.

THE NINTH Worcester Anti-Slavery Bazaar.

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

The eight years during which this Bazaar 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 spring, have appalled 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, whatsoever 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, EMILY BARRETT, LUCY CHASE, ADELINA H. HOWLAND, HANNAH M. ROGERS, ANN W. WYMAN, SARAH J. BUTMAN, HANNAH RICE, OLIVIA LOVELAND, MARY C. HIGGINSON, of Worcester; ELIZA A. STOWELL, of Warren; SARAH B. MAY, of Leicester;—and others.

ANNUAL MEETING.

The fifteenth Anniversary of the Western Anti-Slavery Society will be held at ALLIANCE, Stark County, Ohio, commencing at 10 o'clock, A. M., on Saturday, the 6th of September, and remaining in session several days.

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 entertain an expectation that Amos K. and Francis S. Foster, together with other of our Eastern friends, will be present.

BENJAMIN S. JONES, Sec. Gen.

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 cherished 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 denouncing and discouraging whatever tends to degrade,—they would, in the broad and universal platform of the Fatherhood of God and the Brotherhood of man, feeling 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 race, in the duty of illustrating their 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 strife and perplexities which bewilder and stupefy the popular ecclesiastics 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 errors of the age.

J. P. AVERILL, R. B. MERRITT, E. C. MANCHESTER, J. WALTON, JR., H. D. G. FULLER, E. C. COCHRAN, Executive Committee.

CONVENTION AT BERLIN.

The undersigned, to their Brother Socialists all over the country: FRIENDS IN A COMMON CAUSE.—Ourselves, who send you this greeting, appoint to meet in Convention, at Berlin Heights, Erie Co., Ohio, on Saturday and Sunday, the 28th and 29th of September instant, and plan, in our view, to inaugurate a practical and successful effort at Social re-construction; and we hereby invite you to meet with us, to combine your wisdom and action with our own, that by so much as the union of endeavor is more wide-spread and universal, the result may be the more surely and speedily reached. The

POETRY.

The Liberator.

For the Liberator.
SIGNS OF THE TIMES.
Among the old Greek legends was a tale
Whose thrilling interest made the listeners pale;

LETTER FROM HENRY C. WRIGHT.
Union-Saver synonymous with Kidnapper.—A growing
disrespect for the Union.—Thank God!
CHERRY VALLEY, Ohio, Aug. 22, 1857.
DEAR GARRISON:
I am in the family of EDWIN KING, a leading man
in this place, and engaged heart and soul in the great

questions of life. At the close of the forenoon and
afternoon sessions, seventy-five names, mostly voters,
were appended to the Call for the Convention to
'calculate the value of the Union,' or 'to advocate
Dissolution,' as the 'Union-savers,' alias the kidnappers

sleeping, lying down, loving to slumber. Yes, they
are greedy dogs, which can never have enough, (even
if it be a thousand dollars), and they are shepherds
that cannot understand; they all look to their own
way, every one for his gain [salary] from his quarter.

as wholly incompatible with the religion of the gos-
pel, as polygamy. He replied in his plain vernacu-
lar—the Sign-man loose version will be a great im-
provement in pith and point—
'I hope you will not consider me disingenuous, if I
venture to express the opinion that none of you do, in
reality, believe that. I came among you, from Geor-
gia, and my connection with you, was as a secret
You received me with kindness, and Christian kindness
and courtesy; you admitted me as your body as a col-
league in the ministry of the gospel; you invited me
to a participation in all the religious privileges of the
occasion; and you introduced me as a guest into a
very intelligent and refined Christian family, where I
have been treated with the greatest kindness and hos-
pitality. Now, brethren, said he, if I had left at
home a half a dozen wives, instead of as many ser-
vants, you would not have done all this.'

Eagleswood School,
PERTH AMBOY, NEW JERSEY.
THIS SCHOOL opens on the 1st of October, and
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
at the 1st of October.
The general design of this School is to combine the
advantages of home tuition, in physical, mental, and
moral training, with instruction in Literature, Science
and Art.
The definite aim is to teach, first, the branches nec-
essary for the promotion of those general duties of
life which none can escape; then the Science of Na-
ture, Intellectual and Material; the Science of Social
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.
When a pupil receives his appropriate education
at the natural crisis of his intellectual aptitudes, every
artificial stimulus is a hindrance to true education,
such incentives, by exciting to moral action, not
only defeat, in the end, their own object, but, by
disturbing force, upon the whole mind and char-
acter.
Since there is in the constitution of the sexes a
degree of reciprocal sympathy, involving the highest
well of both, that public instruction which restricts
each sex to schools exclusive of the other, subverts the
Divine order, and robs development of a man's
essential to its best conditions and highest results.
In process of time, the sexes, by their mutual
testimony to this truth, we institute our moral
family, upon the basis of God's model school, the
family, and receive, as pupils, children and youth
of both sexes.
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 relations
of nature to personal habits; excites attention to
gentleness, grace and courtesy to manners, and sym-
metry to mental and moral development.
To provide for the children and youth, residing
hither for education, such conditions of education
as may be conducive to their innocence and growth
in virtue, is a sacred and paramount aim. It is ad-
opted as an inflexible condition of admission to the
School, that no pupil of vicious habits be received.
Prudence, industry, temperance, industry, neatness,
violence, impracticable temper, or habits of any kind,
tending directly to counteract the progress of study
in others, will be effectually excluded their subject
to an infectious disease. To such, and to those using
in bad, or intoxicating drinks as a beverage,
the doors of our school cannot be opened.
EXTRA CHARGES.
Languages, each..... \$5 00 a quarter.
Music..... \$10 and \$15
Use of Instrument..... \$2 50
Violin..... Terms regulated by number
Drawing and Painting..... of pupils.
Pupils can be admitted at any time, and will be
charged from the date of entrance; but 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 includes 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 li-
brary, apparatus, gymnasium, and work-shop.
Eagleswood School is situated at the head of East-
ern Bay, one mile from Perth Amboy, New Jersey,
on the line between Camden and Amboy Line, from
New York to Philadelphia.
Perth Amboy is twenty miles from New York, and
has daily communication with it by steamer.
The Eagleswood Omnibus takes passengers to and
from the steamer, morning and evening.
Application for admission of pupils, or for further
information, may be made to—
THEODORE D. WELD,
PRINCIPAL OF EAGLESWOOD SCHOOL,
Perth Amboy, New Jersey.
IT IS NOT A DYE!
PRESIDENT J. H. EATON, L. L. D.,
Union University, Marquette, Tennessee,
Says: 'Notwithstanding the irregular use of Mrs.
S. A. Allen's World's Hair Restorer, &c., the falling
off of hair ceased, and my grey locks were restored
to their original color.'
REV. M. THACHER (60 years of age), Fitcher,
Chenango Co. N. Y. 'My hair is now restored to its
natural color, and ceases to fall out.'
REV. W. W. CUTLER, Editor, Mother's Magazine,
N. Y. 'My hair is changed to its natural color, &c.'
REV. B. P. STONE, D. D., Concord, N. H. 'My
hair which was grey, is now restored to its natural
color, &c.'
REV. D. CLENDENIN, Chicago, Ill. 'I can add
150 testimony, and recommendations to my friends.'
REV. D. W. WOOD, Middlebury, Vt. 'My hair
has greatly thickened, also that of one of my
nephews who was becoming bald.'
REV. J. P. TUSTIN, Charleston, S. C. 'The
white hair is becoming obliterated, and new hair
forms, &c.'
REV. A. FRANK, Silver Creek, N. Y. 'It has
restored a good effect on my hair, and I can and have
commended it.'
REV. A. BLANCHARD, Meriden, N. H. 'We
think very highly of your preparations, &c.'
REV. B. C. SMITH, Prattsburgh, N. Y. 'I was
surprised to find my grey hair turn as when I was
young.'
REV. J. MCKEE, Pastor of the West D. R.
Church, N. Y. REV. D. MORRIS, Cross River,
N. Y. REV. H. A. PRATT, Hamden, N. Y.
'We might swell this list, but, if not convinced,
TRY IT. MRS. S. A. ALLEN'S ZYLOBA-
SAMUM.
World's Hair Dressing, is essential to use with
the restorer, and is the best Hair Dressing for old or
young, being often efficacious in cases of hair
falling, &c., without the Restorer.
Grey-haired, Bald, or persons afflicted with disease
of the hair or scalp, read the above, and judge of
MRS. S. A. ALLEN'S WORLD'S HAIR RE-
STORER.
It does not soil or stain. Sold by all the principal
Wholesale and Retail Merchants in the United States,
Ipsa, or Canada.
DEPOT, 365 BROOM-STREET, New-York.
Some dealers try to sell articles instead of this,
which will do no more profit. Write to Depot for
circular and information.
Wholesale Agents. Boston.—ORLANDO TORRETTA
1 Washington Street. Madam DEMAREST, 232 do.
C. W. FOSTER & Co. Geo. C. GOODWIN,
March 27 6m
ELOCUTION
S rapidly rising in favor, and a competent teacher
of this art will supply a long-felt want. Miss H.
GUNDERSON, 16 Broadway street, offers her ser-
vices in this department to Colleges, Academies,
schools, professional gentlemen, ladies, and all who
desire to acquire a correct style of reading and speak-
ing. Miss G. has permission to refer to the following
attestments.
G. F. TRAYER, Esq., late Principal of the Chauncy
School.
AMOS BAKER, Esq., Principal of Chapman Hall
School.
REV. J. W. OLMSTEAD, Editor of the Watchman
and Deflector.
REV. C. F. BARNARD, Warden St. Chapel.
Prof. H. B. HACKETT, Newton Theological Seminary.
Prof. ALVAR HOYT,
REV. O. S. STEARNS, Newton, D. C.
REV. J. NEWTON BROWN, D. C., Philadelphia.
REV. L. F. BECHER, D. D., Principal of Saratoga
emale Seminary.
Boston, May 1, 1857.
ROPEDALE
HOME SCHOOL.
THE next (Fall) Term of this Institution will com-
mence on WEDNESDAY, Sept. 24, and continue
seven weeks. Applications for admissions may be
made at an early date to insure acceptance. For in-
formation, please address
WM. S. HAYWOOD, Principal.
ROPEDALE, Mass. July 31, 1857.
J. B. YERRINTON & SON,
PRINTERS,
21 Cornhill..... Boston.