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conduct to regard her opinions and her action, seeing the great modern martyr of crime at Harvard's Ferry, as the most utter and pernicious 'hard-ship,' still we were willing to, and did, make amends for having been innocently misled by the statement in the Picayune, which proves to want any foundation.—(Continued.)

In a note to the Editor of the Sentinel, Mrs. Child says that she has been childless—or rather, she has been, up to the date of the note,—thus refuting the charge above referred to.—Journal of Commerce.

The main facts in the article in the Picayune are substantially correct, except that the lady referred to is not a daughter of Mrs. L. Maria Child. But she is a young lady from Massachusetts, and spells her name Childs instead of Child.

I am acquainted with the facts of the case, having myself taught school in the Leigh family (not Mr. Leigh, as printed in the Journal of Commerce) previous to the employment of Miss Childs. I have lived in the vicinity of her school for several years, as shown at the Leigh family in Miss Childs acts of true benevolence, true philanthropy. It is not that misguided, morbid philanthropy exhibited by L. Maria Child when she hastened to the prison of John Brown, who was clearly proved to be guilty of murder, bloodshed and treason, actually to say so by the same morbid philanthropy that sent Mrs. Child to his prison. Abolition philanthropy is not morbid and false, though I do not doubt that Mrs. Child and thousands like her are sincere in their aims. But could not Mrs. Child have found some subjects of benevolence nearer home, in Massachusetts, really needing assistance, who never had raised their hands to shed human blood, and were guilty of no crime, but were reduced to suffering and want by misfortune or the persistence of God? I have seen many such cases in Massachusetts, where I formerly lived and received my education. But all such cases are overlooked by Abolition philanthropy. "Distance lends enchantment to the view." Charity with them begins at home, but it must last for a long time in the South, who has more enjoyment and happiness than his master.

The worst enemy of the slave is the Abolitionist, such as Mrs. Child, Garrison, Giddings, Phillips, and others alike fanatical and misguided. They have done more to 'tighten the chains of the slave' than all the 'pro-slavery' men of the North. Before they commenced their tirades against the South, the negro enjoyed more privileges and liberty than he does now. There was an opportunity to teach them to read and write. But I did not take my publications scattered over the land, inciting the slave to bloodshed, murder and rebellion, closed the door to instructions in this way. What instructions they get now in morals and religion, is verbal.

In my younger and more ignorant days, I was a reader of Garrison's paper, the Liberator. Ignorant days. Yes, I say ignorant, though I had then received a collegiate education. I was as truly ignorant of the system of slavery, socially and morally, as if I had been born in a remote village in Japan. The more I read such papers as the Liberator, the more really ignorant I became. I relied upon a blind, or false guide, and found myself in the ditch. Yet this paper was not them nor ultra and seditious as now; not more so than many Republican papers of the present day. Garrisonism is the advanced guard of Republicanism; certainly as such Republicanism as is represented by Sumner, Wilson, and Leveque. Conservative Republicans will halt there, since we were their advanced guard and leading them. But I did not take my pen to write on politics; I am no politician. I only wished to state that the Miss Childs above referred to was not the daughter of L. Maria Child.

Duck Hill, Miss.

From the New York Journal of Commerce.

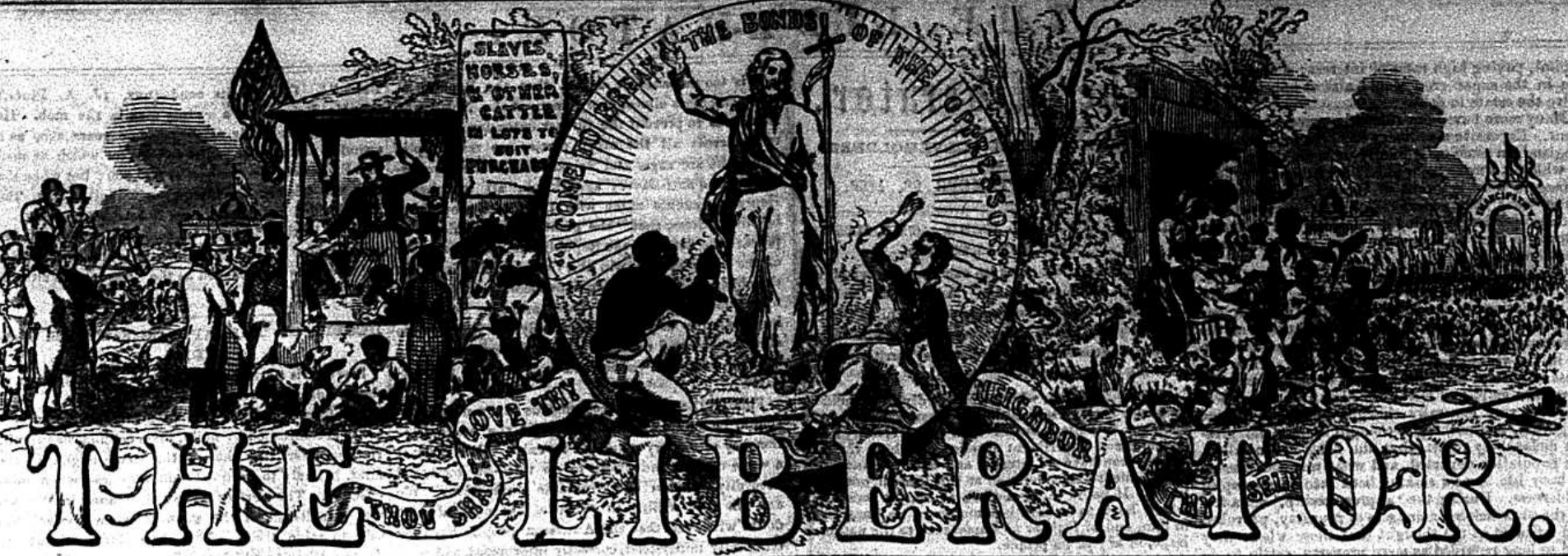
To the Editors.—The life of Abolitionism lies in this: that thousands of honest men do not see the reason why negroes should be legally held to labor and service, and therefore assume that no reason exists, and war against the Constitution and the law for upholding the rights of masters. We shall never have peace on the subject till the reason is pointed out. This I have briefly done in the following article, and I beg you to print it. No man can understand the subject without admitting that our slave laws have a basis of justice, or that a bad use may sometimes be made of them, even as bad land-owners can use their power for the oppression of the poor.

Negro slavery is not the only slavery, nor the worst. Every act of human government is necessary, so far as it is operative, an abridgement of individual liberty, to be justified only on the score of public necessity, or the lack of wisdom and honesty on the part of individuals to practice self-government; i. e., to do what is wisest and best for themselves and for society without external force. The more 'liberty' the wicked and foolish enjoy, the more slavery they inflict and suffer. Base natures suffer far more from too much liberty than from too little.

These are truisms, but the insanity of the age calls for their frequent utterance. False notions of liberty threaten the destruction of all liberty. We are already wading in the sea of anarchy. To save ourselves would be all slavery would abolish itself, and the Millennium would follow.

SOUTHERN AGGRESSION.

The Southern States of this confederacy have about 4,000,000 negroes, African savages or their descendants, to deal with. To leave these negroes free to follow their own inclinations would be a virtual annexation of the Southern States to Hayti or to Congo; for it would establish the same state of things there that exist in Congo—free polygamy, free lawlessness, free stealing from the nearest neighbor, and free seizure of the most docile slave by the most savage, to be held as slaves. To save these States from such anarchy and barbarism, the civilized whites, by legal enactments, have sought to repress the liberty of idleness. They do not permit their savages to live as savages or as vagabonds, but encourage white men to take them into their folds, and set them at work. To overcome the constitutional laziness of the negro is no easy matter. To make a negro do work enough to pay for his housing and keeping in his old age, is no easy matter. No white man can be expected to do it for nothing. To induce white men to do it, and to do it well, the law allows them a permanent property in every savage whom they rescue from



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

BOSTON, FRIDAY, SEPTEMBER 28, 1860.

WHOLE NUMBER, 1553.

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barbarism and vagabondage, by teaching him to work at any honest or useful calling. The law, while requiring the white man to use his barbarians kindly, and to provide them with all the necessities of life, gives him full power to direct the industry he may rescue from vagabondage, and to dispose of the rice and cotton that, but for him, would have never existed. Such were the laws and usages of every American colony and country, when the Declaration of Independence was written, and of every State South of Massachusetts for fifty years afterwards. Acting according to the laws and policy thus indicated by necessity, thousands of white men became voluntary teachers and guardians of beasty savages, whom they redeemed from all the worst evils of barbarism, and whose industrial energies, from being a waste or a curse, they converted into a mighty source of private and national wealth. The cotton and other products thus rescued from barbarism have always been a chief, if not the sole support of our export trade, and thus an essential prop to our banking system, our domestic trade, and our whole system of commerce. Let this prop be withdrawn, and we should be at once precipitated into such a financial and commercial reversion as we have never yet known. One-half of our Territory would become an African jungle, where free laziness for negroes would result in free stealing for everybody, and civilization and industry would alike perish; while the other half would founder in bankruptcy and anarchy for life time, if not for ever. The Southern States have uniformly resisted all attempts to demoralize and to run off their reclaimed savages, whether by Abolition Societies and negro-stealers, or by demagogues and incendiaries; and it is their resistance to such attempts that constitutes the main staple of what their assailants term 'Southern Aggression.' If they have committed any other aggressions upon us, what are they? They have filled the mails with their vile and malicious attacks on the Northern courts and labor against Northern capitalists? When have they violated the Constitution by passing 'Personal Liberty Bills'? When have they sent fire-brands into our Northern factories, or got up John Brown expeditions to organize our social malefactors into banditti? When did they forward strychnine to Northern servants, that they might poison their evil masters? Let Seward, Weed and Greeley answer.

One point more. When we seek to make the slight necessity for special legislation in regard to negroes that is felt in States where the whites are to the negroes as 100 to 1, the rule whereby Southern legislators shall govern their action, do we not commit an 'aggression' upon the Southern States? Where a single negro is thrown among a hundred white men, there are many chances that the industrial momentum of the hundred may so far overcome the inertia of the one, as to make him earn his support without giving him a special guardian and master. There are many chances that the Southern one of the hundred may learn his own useful employment out of charity, or from a hope of profiting by the teachings given to the negro, when the negro shall have learnt to work. And even should the negro grow up a mere vagrant and parasite, there are so many industrious white men around, for him to prey upon, that his pickings and stealings will not fall ruinously hard upon any one. But the case is very different in those States where negroes are found by the thousand. There is no alternative between the professions of discipline and barbarism. The industrial education of a negro multitude cannot be managed without fixed and responsible masters, endowed with all necessary authority by law, and stimulated by some surer reward than the chance wages to be derived from negro conscientiousness and negro gratitude. No man would house, and clothe, and feed a family of negroes from birth to maturity for such amount of work as they might please to give him after they were grown up; yet the whole tendency of Abolitionism is to require the Southern one of the hundred to do this, and to strip the negroes born at the South of all civilized protection and guidance, save such as the few white capitalists amongst whom they are scattered, may be able and willing to give them for nothing! Men at the North, who rarely allow a poor white family to live in one of their tenanted houses a single month without paying a shilling rent, (often in advance), demand that the Southern planters should harbor whole households of negroes all their life for nothing; for, without their professions and empty promises, Northern molders may be that would be the practical result of their measures. Why do men call such aggression as this, 'Southern Aggression'? J. H. H.

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As citizens of Massachusetts, our duties are identical, but re-inforced by circumstances in her history; so that if, as men or as citizens of the United States, we might hesitate, yet, as citizens of Massachusetts, we are not allowed to hesitate. By the example of our fathers, who laid the foundations of our Commonwealth in knowledge and in justice—who built schools and set their faces against slavery—we are urged to special efforts. As their children, we must strive to develop and extend those principles, which they had so much at heart, and which constitute their true glory.

In the recent conflicts of party, it is common to heap insults upon Massachusetts. Hard words are often employed. Some of her own children turn against her. But it is in vain. From the past, learn the future. See how from the beginning she has led the way. This has been her office. She led in the long battle of argument, which ended in the Declaration of Independence; she led in the struggle for the rights of the colored people, which she called our Revolutionary Fathers simply 'the insurgents of Boston,' and have announced the object of the war as simply 'justice to Boston.' And she has led also in all enterprises of human improvement, especially in the establishment of public schools and the abolition of slavery. We are told that a little heaven shall leave the whole lump, and it is the Massachusetts heaven which is now stirring the whole country. 'Wherever education is organized, the public opinion, or human rights are respected, there is seen the influence of Massachusetts; who has been not only school-master, but chain-breaker. Such are her titles. Men may rail, but they cannot rail these away. Look at them in her history.

In the winter of 1620, the May-Flower landed its precious cargo at Plymouth Rock. This small band, cheered by the valiant prayers of the Puritan pastor, John Robinson, braved sea and wilderness, to the sake of liberty. In this inspiration our Commonwealth began. That same year another cargo of another character, was landed at Jamestown in Virginia. It was nineteen slaves—the first that ever touched and defiled our soil. Never in

history was greater contrast. There was the May-Flower, filled with men, intelligent, conscientious, prayerful—all braced to hardy industry; who, before landing united in a written compact, by which they constituted themselves a 'civil body politic,' bound to frame just and equal laws. And there was the slave ship, with its fetters, its chains, its bludgeons and its whips—with its wretched victims, forerunners of the long agony of the slave-trade, and with its wretched tyrants, rude, ignorant, profane.

... who had learned their only prayers From curses. . . . and who carried in their hold that barbarous slavery, whose single object it is to compel labor without wages, which no just and equal laws can sanction. . . . Thus in the same year began two mighty influences; and these two influences still prevail far and wide throughout the country. But they have met, and in final grapple, and you and I are partakers in the only choice. The question is simply between the May-Flower and the slave-ship; which of the two to choose?

True to her origin, Massachusetts began at once that noble system of Public Schools, which continues her 'peculiar institution.' 'After God,' said one of her early preachers in most affecting words, 'had carried us safe to New England, and we had builded our houses, provided necessities for life; while the other half would founder in bankruptcy and anarchy for life time, if not for ever. The Southern States have uniformly resisted all attempts to demoralize and to run off their reclaimed savages, whether by Abolition Societies and negro-stealers, or by demagogues and incendiaries; and it is their resistance to such attempts that constitutes the main staple of what their assailants term 'Southern Aggression.' If they have committed any other aggressions upon us, what are they? They have filled the mails with their vile and malicious attacks on the Northern courts and labor against Northern capitalists? When have they violated the Constitution by passing 'Personal Liberty Bills'? When have they sent fire-brands into our Northern factories, or got up John Brown expeditions to organize our social malefactors into banditti? When did they forward strychnine to Northern servants, that they might poison their evil masters? Let Seward, Weed and Greeley answer.

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In the winter of 1620, the May-Flower landed its precious cargo at Plymouth Rock. This small band, cheered by the valiant prayers of the Puritan pastor, John Robinson, braved sea and wilderness, to the sake of liberty. In this inspiration our Commonwealth began. That same year another cargo of another character, was landed at Jamestown in Virginia. It was nineteen slaves—the first that ever touched and defiled our soil. Never in

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in sending on men as wretched slaves. On this subject, our FATHERS, IN FRAMING THE CONSTITUTION, EVERESTED FROM THE BIBLE. We, their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.—WILLIAM BERRY CHAMBERS.

begun. Or, if begun, it is but in the earliest morning twilight. Members of the church that now is, vote for slave-catching and drum-shop candidates. It is to be seen that the members of the church are not to be driven to it by party frenzy. Nevertheless, they do it; and that, too, in the face of their high pretensions of regard for temperance and freedom. Every church in the large denominations will so vote, at the coming election. Even Dr. Cheever's will. He will not himself, for he is in a good degree outgrown his religion. But the members of his church will, for they still make more account of the doctrinal than the practical. They still judge men more by their doctrines than their practices. He does not, and they bid him not, he does not. As to the government, no more need be said to indicate its character, than that it licenses drum-shops, and is the slaveholder's bond.

I trust that your Convention will make a national ticket, and also a New York State ticket. Not that I suppose either will get many votes; but that I warmly desire that the handful who wish to vote in accordance with the claims of absolute rectitude, of justice and mercy, may have the needed facilities for doing so. A man is made better, and stronger by practice. He does not, and they bid him not, he does not. As to the government, no more need be said to indicate its character, than that it licenses drum-shops, and is the slaveholder's bond.

Long ago did I become convinced that the American people have not virtue enough to impel them to vote against slavery and the drum-shop. The ballot-box, if used to that end, would speedily bring slavery to a peaceful death. But the ballot-box must be left to serve slavery, and slavery must be left to go out in blood. So, too, could the drum-shop be quickly voted to an end. Nevertheless, it is to be seen that the members of the church are not to be driven to it by party frenzy. Nevertheless, they do it; and that, too, in the face of their high pretensions of regard for temperance and freedom. Every church in the large denominations will so vote, at the coming election. Even Dr. Cheever's will. He will not himself, for he is in a good degree outgrown his religion. But the members of his church will, for they still make more account of the doctrinal than the practical. They still judge men more by their doctrines than their practices. He does not, and they bid him not, he does not. As to the government, no more need be said to indicate its character, than that it licenses drum-shops, and is the slaveholder's bond.

As I view things, the Convention will do well to call for any great outlay of time and money to increase the vote for its tickets. I have, from first to last, spent much time, and tens of thousands of dollars, in endeavors to increase our abolition and temperance vote. A little done in that way would have been well. But I did much more than was called for. Two years ago, I was simple enough to hope that, by great effort, we could carry our abolition and temperance vote in this State up to thirty or forty, or even fifty thousand. I expended between four and five thousand dollars in hiring halls, and in paying printers and lecturers, &c.; and I went to fifty-four meetings, and begged, as on my knees, for votes. But, instead of getting so many as would encourage us to try the ballot-box again, we got so few (but five to six thousand) as to leave us but little hope of soon, if indeed at all, getting more. I got into a world of grief, and was able to find a single man to vote our ticket. I was everywhere met by old fellow-laborers in the cause of freedom and temperance, who, instead of giving me their co-operation, told me that I was ruining the Republican party. It seemed not to have occurred to them that the Republican party had ruined them. Nor did it seem to have occurred to them that freedom and temperance were better worth saving than the Republican party.

We do not need to employ process and lectures to convert the masses of the people.

The Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, SEPTEMBER 28, 1860.

THE TERRITORIAL ISSUE—THE REPUBLICAN PARTY, &c.

We promised, last week, to examine the remaining postulates contained in the 'Address of the Free Constitutionalists to the People of the United States,' recently published in this city by Thayer & Eldridge.

Whether a man, who is confessedly to be held as property, shall be so held in one place, rather than in another, is a State, rather than a Territory? It is a frivolous and impertinent question, in which the man himself can have no interest, and which is unworthy of a moment's consideration at this time, if not at all times.

We most strongly dissent from this reasoning. It is true, it may be a matter of little consequence to the slave, whether he is held in one locality or another; but it is a matter of the gravest concern to the South, whether the Territories shall be consecrated to freedom or to slavery—whether her slave system shall be kept within its present limits, or be permitted to extend indefinitely.

Moreover, with the acquisition of new Territories out of which to carve additional slave States ad libitum, comes not only a vast augmentation of value in existing slave property, but an essential and indispensable increase of political power in the hands of the slave oligarchy, to be wielded in Congress against whatever relates to the interests of the North.

If, therefore, the Republican party shall succeed in getting the reins of government into its own hands, and preserving the Territories absolutely and beyond a peradventure from the designs of the Slave Power, it will do no slight service to the cause of freedom; and to that extent, and for that reason, it has our sympathies and best wishes as against its three antagonistic and thoroughly pro-slavery rivals.

If this is our view of the present political struggle, it may be asked why we do not espouse the Republican party, and urge abolitionists to vote for its candidates. Our answer is, that the greater includes the less, and the immediate abolition of slavery is a matter of incomparably greater concern than an effort simply to prevent its extension; that 'an ounce of remedy is worth a pound of cure'; that the slaveholding guarantees of the Constitution are such as morally to vitiate that instrument, and no party can be justified on any pretence in swearing to uphold it; that the North ought to take disunion ground at once, in order to clear her skirts of blood-guiltiness, instead of remaining an accomplice in slaveholding where it how exists; that the result of such extinction would inevitably and speedily be the destruction of the slave system universally; and that to make no compromise with oppressors is to do the highest service to all classes and all interests in the land.

It is not necessary for us to elucidate these points in this connection, as it is our constant aim to show that upon the Northern banner should be inscribed the motto, 'NO UNION WITH SLAVEHOLDERS!' and the battle carried to the gate.

The next position laid down in the pamphlet under consideration is, that, of all the contending political parties, 'the Republican is the most thoroughly senseless, baseless, aimless, inconsistent and insincere.' Certainly, we are not called upon to be the defender or apologist of the Republican party; but we do not hesitate to say that such an imputation is lacking in discrimination and justice. Should it succeed, it will be in the power of the Republican party to secure every Territory to the service of free labor and free institutions, in accordance with its platform; so that, to this extent, it is neither aimless nor baseless, and we trust it is not insincere.

That the party is inconsistent, and morally condemned out of its own mouth, in resisting the extension of slavery on the ground of its being a curse and crime, and then supporting it where it exists and as it exists by constitutional agreement, is what we are constantly affirming; nevertheless, heterogeneous as it is in its materials, conflicting as are the utterances of its prominent supporters, it so speaks and so acts as to cause the slave-traders to gnash their teeth, and the entire body of Southern ruffians to desire to administer lynch law to all who are connected with it.

Even its Presidential candidate is an outlaw to the South, and avows that he cannot safely visit the graves of his relatives in that section! What if Mr. Seward, Mr. Sumner, Mr. Wilson, Mr. Burlingame, Mr. Hale, or any other leading Republican, should presume to advocate Mr. Lincoln's election at Richmond, Savannah, Mobile, or New Orleans? In all probability, death would be the consequence! (1)

(1) The spirit of the whole South, in reference to the Republican party, is comprehensively evinced in the following paragraph from the New Orleans Commercial Bulletin:—'The first object of the Constitutional Union men of the South is to defeat Lincoln. This is the object of all of them, without a single exception; and it is so, because they know the danger that would attend his election; they know that his election would be a great national calamity, to be deplored and dreaded by every lover of his country. Hence, their intention is to defeat him. They will leave no stone unturned to accomplish that object; and what is more, they expect to succeed in their patriotic work.'

When they can know that the election of Lincoln would be a curse, an unmitigated curse to the country, and they will do it. That is the logic of the whole discussion in a nutshell.

It is too palpable for denial, that the Republican party embraces almost every man at the North who is anxious to prevent the further extension of slavery; whereas all the other parties are made up of those who are eager and zealous for the suppression of the anti-slavery agitation in all its phases. Hence, we cannot agree with the fourth proposition in this Address, that 'the great object should be to secure the defeat of the Republicans,' and let either of the other parties win the victory! For it is not the object of the political movement to put up or to put down any political party as such; but holding the scales of justice impartially, it is to create such a moral and religious sentiment against slavery as shall mould all parties and sects to effect its overthrow.

Finally, the Address recommends that a new party should be organized on the basis of the unconstitutionality of slavery wherever it exists. We deem it a waste of time and effort to do this—an historical absurdity, and an unwarrantable assumption. We are not only willing to concede, but entertain no doubt whatever, that the American people have intelligently understood, correctly interpreted, and consistently applied their own Constitution, ever since its adoption till now, in its relation to slavery; and therefore we shall not try to convict them of ignorance or delusion in this matter, but, taking them at their word, and pointing to their pro-slavery deeds, shall continue to show them their guilt, and call upon them to repent, by annulling their 'covenant with death,' and instituting a new government based upon universal liberty.

WILLIAM S. BAILEY, ESQ. This indomitable, true-hearted, untiring friend of impartial freedom is now in this city, hoping to receive such 'material aid' as will enable him to resume the publication of his fearless and well-conducted paper, 'The Free South,' in Newport, Kentucky. Again and again has his printing-office been destroyed by the mob—the lives of himself and family put in imminent peril—and every device of satanic, pro-slavery malignity resorted to, in order to suppress his paper, and drive him from the State. But he has maintained his ground, with heroic courage, martyr-like endurance, and noble self-sacrifice; and he will still keep at his post, provided he can obtain new printing materials for those the mob threw into the Ohio river. These he ought to have without delay. Help him generously, friends of humanity!

Character of a Postmaster, and Sheriff of Newport, Ky., by their own showing.—Advocates of mobbing Free State Printing Presses. From the Cincinnati Commercial of July 30, 1860. RICH DEVELOPMENT—THE CASE OF CHARLES WAGGONER. Attention is directed to the card from Dr. J. Q. A. Foster, of Newport, Ky., under the head of 'Personal,' in our advertising columns. It appears to certain matters interesting to himself, to Sheriff Helm of Campbell county, and to the public. Dr. Foster tells us that he has the 'blood-money' which was realized in the sale of the kidnapped negro, Charles Waggoner. The card requires no comment. It is sworn to, and it speaks for itself.

A CARD. Newport, Ky., July 29, 1860. My apology for giving publicity to the following facts concerning some of the acts of H. D. Helm is that I consider the manner in which he has treated me has absolved me from any obligation longer to shield him or his doings from the public view. I made a verbal statement of some of these matters, a few days since, to some of my friends, and I should not now have published them, had I not heard that he has, when I was not present, denied the truth of some of my statements.

I have, as is well known, been a firm supporter of him for office ever since he first ran for one, and now, because I was unwilling to go around endorsing his election in betraying his constituents at Charleston and Baltimore, he makes, as he declares, a personal matter of it.

Some two years since, this H. D. Helm originated a secret organization, to be composed of several influential Democrats in each precinct, who were bound by a written compact to abide the will of a majority of the members in all cases; and it was their business to see that the convention in the county were packed so as to insure the nomination of the person previously agreed on, and they were pledged to stand by each other, and keep one another in office. This clique is still in existence, nearly all the members are now in office, and all, except perhaps two, are supporting the same candidates for office at the coming election.

Any one desirous of seeing who were members of this body will find the compact in possession of Helm, in his own hand-writing, and his is the first signature to it, unless he has very recently disposed of it. Again, every one in this community knows that I purchased the colored boy known as Charles Waggoner, who was sold by the Sheriff of Helm, in the first of June last; but it has not been known until now, that the Sheriff was in partnership with me in that purchase; yet such was the fact, and we were so equal partners in the transaction. This will account for some things that before were not understood by the public.

J. Q. A. FOSTER. STATE OF KENTUCKY, CAMPBELL CO. Sworn to before me, by J. Q. A. Foster, this 20th day of July, 1860. I. B. PATNE, J. P. C. C.

We learn from the Free South of August 20th, published by Wm. Shreve Bailey, at Newport, Ky., that this J. Q. A. Foster, Postmaster at Newport, was one of the leading men in mobbing Mr. Bailey's office, and advertised in some of the Cincinnati papers as one of the respectable citizens of Newport. And we learn from the same paper that Sheriff Helm, whom Postmaster Foster exposes, above, absented himself from the mobbing of Mr. Bailey's office, that Foster and other respectable citizens might accomplish the destruction of the Free South without official hindrance.

The following is an extract from Sheriff Helm's reply to Postmaster Foster:— NEWPORT, KY., July 30. To the Editor of the Commercial: J. Q. A. Foster, Postmaster at this place, in a card dated on yesterday, and published by you to-day, makes certain charges against me which I deem necessary I should notice, only because his statement may be read by persons who do not know that individual, and might construe my silence into an admission of his false charges.

J. Q. A. Foster prefaces his statement by an apology which could have better made for him by those who have witnessed the gradual self-destruction of that once gentleman, but now almost adrift inebriate, in the fact that he is not responsible for his statement.

If the testimony of these men is worth anything against each other, they are both bad characters. If their word is of no account, they are unworthy of notice. Again: Mr. J. R. Hallam (not Helm) was the chosen leader of the mob, and directed the attack upon Mr. Bailey's office, and consequent destruction. After this chivalrous feat of Mr. Hallam, the Governor of Kentucky appointed him Magistrate to fill a vacancy in Newport. When the Free South was revived, on the appearance of the first issue, this Mr. Hallam caused the arrest of Mr. Bailey, charging him with issuing an incendiary paper, and, sitting as one of the two Justices of the examining Court, held him in the sum of \$1000, to appear at the next November term of the Circuit Court.

On the same day of the arrest, before the trial, 'Squire Hallam expressed an opinion against the right to suffer the publication of the Free South, and in favor of prosecuting Mr. B. Upon this ground, together with his being the leader of the mob as above named, Mr. Bailey made oath that he did not believe Mr. Hallam would or could do him justice; but, in the face of this, he persisted in affixing to the case, and of course decided that Mr. Bailey was guilty of publishing an incendiary paper. Let it be remembered that the Bank charters granted by the Legislature last winter to certain parties in Newport, was on condition that the Free South newspaper be destroyed. Hence it has the name of the 'Mob-Law Destroyer Bank.'

One of its conductors, (J. A. Piner,) says Mr. Bailey was a leading man in the mob. He was mobbed by Mr. Bailey, some years ago, as a swindler and man of bad character, for which he sued Mr. B., and his damages at \$20,000; but when the case was tried in the Covington Circuit Court, the jury decided his character not to be worth one cent.

Such is the character of some of those who denounce Mr. Bailey, and then, to injure him abroad, get themselves published as the 'respectable citizens of Newport.'

DEBTS OF THE APOLOGISTS FOR SLAVERY. Slavery is carried on by force. The defence of slaveholding is carried on by fraud. The force which keeps men enslaved is not necessarily accompanied by noise, open conflict, or tumult. Its operation, like that of the steam-engine in the mill, is likely to be quiet and noiseless when most effective. The perfect success of tyranny in Warsaw was established at the moment when 'order' was said to reign there. The slow plantations at the South—those to which visitors like person Adams are invited to see the 'patriarchal' character of slavery, and its adaptation to the best interests of the slave—those in which resistance or escape is felt to be hopeless for the present, and the slave has no alternative except to die under the lash or put on the appearance of acquiescence in his condition, and say 'yes' to all the villainous leading questions by which his master's visitors extract their evidence of his 'perfect contentment.'

The statements made in justification of slavery consist mainly of direct and enormous falsehood, though a little truth is generally mixed in, like hair with mortar, to give it coherence. The fraud is most enormous, and most unblushing, in the pious defences of slavery, and in the statements, generally respecting it, made by the organs of piety. Such is the article from the Journal of Commerce headed 'Southern Aggression,' which will be found on our first page in the 'Refuge of Oppression.'

The profane to this article assumes the slave's privation of liberty to be the same in kind with the concessions made by every man in society, of some fractional parts of his individual liberty and convenience for the common good. The apprentice or journeyman in a carpenter's shop is not allowed to throw his lighted cigar among the shavings. The truckman, in a city, is required to keep on the right side of the street, and forbidden to keep on the left. Their natural liberty is, to this extent, abridged. But their consent to this abridgment is shown by their remaining in the particular society in question, when they are perfectly free to go into some other, or into solitude. When the slave shall have perfect freedom of removal, with his father and mother, his wife and children, we shall be able to judge of his 'contentment.' Until then, a classification of his bondage with the limitations inherent in free society is one of the most monstrous of heresies.

The body of this article proceeds to assume, as not only true but obvious, the following utterly false positions:— That a removal of the restraints of slavery would leave the slaves absolutely without restraint;— That the motive for holding the slave in bondage is a virtuous horror of indolence felt by the master;— That the negro has a 'constitutional laziness' entirely different from the indisposition of the white man to work at unprofitable labor;— That abolitionists demands of Southern landholders a gratuitous housing, clothing and feeding of negroes, from birth to maturity—a harboring of them all their lives for nothing;— That the provisions of the slave-code are designed, primarily, for the benefit of the slave;— That they are really suited to promote the welfare of the slave;— That these arrangements are a voluntary beneficence on the part of slaveholders;— That they are also an imperative social necessity, the only remedy against worse evils;— That the slave-code requires kind usage of the slave;— That the master actually bestows upon him kind usage;— That civilization and industry in the South require the continuance of slavery;— That bankruptcy and anarchy would be insured, for a life-time, to the whites, and free laziness and free stealing, for a like period, to the blacks, by the abolition of slavery;— That the negro is 'reclaimed' by slavery, 'demoralized' by freedom;— That the helping of the negro to what he seeks as an improved condition is Northern aggression—and that the intimation, in speech, writing or printing, of his rights to seek for himself an improved condition, is also Northern aggression;— That the forbearance of the South to circulate 'incendiary' cuts and placards, inciting the Northern laborer against his employer, is a benevolent and beneficent forbearance;— That help sent from the South to Northern laborers who need help, or suggestions to them of methods whereby their condition could be improved, would be an injury to Northern employers, and would be resented and opposed as such;— Finally;— That the existing system of slavery is fairly called 'an industrial education' of the negro race: that it 'meant for education, in the ordinary meaning of that word' that it promotes industry, in the ordinary meaning of that word; that its jurisdiction includes only negroes! and that the laziness of 'free' white men is harmless, working no such evils, and needing no such interference, as that of the slaves, including those who—as numerous advertisements in the Southern papers tell us—try to pass themselves off for white!—c. x. w.

THE FRATERNITY LECTURES. The series of Lectures established by 'The Fraternity' of the 28th Congregational Society of Boston has for two years past been the best, as well as the cheapest, that has been offered to the Boston public; and their audiences, filling the Tremont Temple at an early hour, have given the highest proof of their attractiveness.

The programme for the present season (which has heretofore appeared in the Liberator) is not inferior in excellence, or in variety, to either of its predecessors. It comprises thirteen lectures, the first to be given by Charles Sumner on the first Monday in October. The tickets were actively called for as soon as they were announced, and probably all are already taken up.

'The Fraternity' (an Association for recreation, social culture, and development in manly and womanly excellence of every kind, composed of such members of the 28th Congregational Society as wish to join it) is one of many monuments of the high and noble influence exercised by Theodore Parker upon those around him. It was formed, not at his request, but by the spontaneous action of those who had been accustomed to hear him preach, and to feel the force of his oft repeated declaration that the business of the human being in this world was to use, develop and improve all parts of the nature which God has given him. With the increased numbers of this Society has come a widening of the sphere of their operations, and this series of Lectures, the richest in noble and suggestive thoughts ever given to the people of Boston, is only one of the methods by which their cooperation is made a blessing to the community.

The last weekly meeting of the Fraternity was made even more than usually attractive by the presentation of some tokens of their regard to Mr. John R. M'Elroy, a gentleman whose active and constant services, gratuitously given, have been most helpful towards the prosperity and usefulness of that Association, and also of the 28th Congregational Society, from the commencement of each. These gifts, which were made a surprise as well as a pleasure to the recipients, consisted of beautiful pictures, valuable books, (one of course of publication, of which but few volumes are left a third part of the whole, have been withdrawn, and a most elegant and commodious chair, capable of various convenient modifications, and suited to promote the comfort of Mr. Manley's invalid wife, as a proper acknowledgment (and the Fraternity meeting, they were carried in procession to the house of Mr. Manley, where the presence of them were invited to another festive meeting, of agreeable character.—c. x. w.

'SOUTHERN LITERATURE.' The Journal of Commerce, seeming to think that Southern Literature needs to be 'cracked up' into an article enumerating its recent and prospective triumphs, commencing with the declaration:—'The Southern mind is prolific of books.' Since we have often to notice deficiencies and imperfections in the South, it is but candid to distinguish and to praise. We therefore give, in the low, the entire catalogue of works actually published within the year, and set forth under the title of 'Southern Literature' by the Journal of Commerce. Our space does not suffice for the review of the books with which the writer profusely bespatters the books and their authors.

The books in question are all novels, with the following titles, namely:— Beulah, Rutledge, The Actress in High Life, The Household of Bourne, Nemesis.

All these, the excellent writer remarks, representing his fact with a note of admiration—'are from the pen of Southern women!' 'And,' he proceeds, 'the chronicle does not end here.' We should hope not, after such a blowing of trumpets at the beginning. In fact, he mentions the titles of several other books. But as none of them are yet before the public, the writer claiming only that some are in press, some about to be published, and others about to be written, we postpone the remainder of the catalogue to another opportunity.—c. x. w.

COOL AS A CUCUMBER. Readers of the Liberator may remember that at the Annual Meeting of the American Board of Commissioners for Foreign Missions a year ago, in the city of Philadelphia, the efforts of Dr. Cheever to secure some modification in the pro-slavery policy of that body were opposed, not only by the accustomed detractors of that policy, but by an English clergyman, Rev. Dr. Waddington of London, who claimed the right to be in our country. On his return to England, he was called to account for this treachery to negroes and humanity. He replied by gross calumnies against the abolitionists, both in London newspapers and in the Observer and Independent in this country, but was put to open shame by the exposure of his intercourse with the most thorough clerical defender of slavery (for pecuniary purposes) during the whole of his American tour.

The visit of Dr. Cheever to England has compelled the clerical opposers of anti-slavery, there as well as here, to adopt new tactics, since their calumnies against the friends of the American Anti-Slavery Society would be as destitute of plausibility as a truth if applied to Dr. Cheever, and they must therefore confine themselves to countering, instead of directly opposing him. The Independent has for some time been diligent in this work, and its efforts were aided by a letter from the very Dr. Waddington, who referred to, who is called by that paper (28th Dec. 'an English emancipator!')

In this letter, Dr. Waddington represents the reception of Dr. Cheever by the Congregational Society in London as a 'cautious' one. He says:—'They were evidently unprepared to fraternize with the Africanist American, though ready to welcome the Africanist of America'—and he names Rev. Dr. Campbell, Rev. George Smith, and Rev. John Stoughton, as those who particularly displayed the cautiousness referred to.

Dr. Waddington's letter, however, is especially noteworthy for the refreshing coolness with which he classes himself among 'earnest friends of emancipation'—laments the apathy of the British public upon the question of slavery—fears that Dr. Cheever will find himself greatly disappointed in the showing and influence of English abolitionists—finds it unreasonable that a cause so sacred and so inspiring should have been 'left to its present leaders'—and that member (1) of an anti-slavery meeting of any importance there within the last ten years—complains of the little manoeuvres to excite public notice, and the less worthy acts of amnionity to religious societies, (by which he probably means the exposure of the preachers like himself, and Dr. Pomeroy, and Dr. James Stow, and Mr. Murray,)—and finally admits, with a scornful mock-humility, 'You are ahead of us immeasurably.' 'Even your negroes surpass us in the eloquence with which they assert their own rights, and in them those of our common humanity.'

One great advantage of Dr. Cheever's visit to England will be the necessity that will thereby be imposed upon time-servers like Dr. Waddington, of getting into line with the anti-slavery movement. At present they throw in its way what obstruction they can, but when the tide turns, those very persons will make themselves conspicuous in moving with it.—c. x. w.

NEW TRACTS. Two other valuable tracts have just been published by the American Anti-Slavery Society, in connection with the series already given to the public. These are— 1. 'Testimonies of Capt. John Brown at Harper's Ferry, with his Address to the Court. He, being deaf, yet speaks.' These Testimonies have been selected from various Letters written by Capt. Brown, and lying under sentence of death for his brave and disinterested efforts in behalf of the imbrued slave in Virginia. They make a tract of 16 pages, and deserve to be read and pondered by the whole American people.

2. 'The Patriarchal Institution, as described by Members of its own Family. Compiled by L. Maria Child.' This makes a tract of 66 pages, and furnishes a compendious and admirable text-book for all such as are actively engaged in the Anti-Slavery struggle. The first chapter is entitled 'Southern Propaganda,' contained in the warning language of Jefferson, William Pinkney, Patrick Henry, Luther Martin, &c., respecting the dangerous and destructive tendencies of slavery. The second chapter presents their fulfillment of those prophecies. Chapter third—'Southern statements of the happiness of slaves.' Chapter fourth—'Southern proofs that slaves are contented and happy.' Chapter fifth—'Southern proofs of the chivalrous and high-minded character professed by slavery.' Chapter sixth—'Southern proofs that slavery is a parental relation.' Chapter seventh—'Southern proofs that the moral condition of slaves is better than that of Northern laborers.' Chapter eighth—'Southern prospects for Northern labor and mechanics.' Chapter ninth—'Southern testimony concerning the effects of slavery on States.' Chapter tenth—'Southern opinions concerning the extension of slavery.' Chapter eleventh—'Southern and Northern Democrats not leagued for the extension of slavery.'—with concluding remarks by Miss Child.

The admirable paper upon THOMPSON PARKS, which we have copied from the October number of the Atlantic Monthly, and which may be found on our fourth page, is from the pen of T. W. Higginson.

believing—'shut up, as they are, to the alternation of turning aside in to crooked ways. What cause, like discouragement, has paralyzed and thinned the ranks of our abolitionists? Fifteen years ago we had been running through the swampy thickets of expediency, after such will-o'-wispas as Van Buren, Hale, and Fremont, (not to add Lincoln,) while notes of deprecdancy and of semi-endorsements of such politicians have been continually sounding in their ears? Considering that those notes and semi-endorsements have come from their chief standard-bearer, after whose name they are commonly called, is it not almost a miracle that they still remain in it? Has the experiment of a 'working against hope' proved a benefit, either to the workers, or to the lookers on? So long as the leader persists in defeat, is it creditable that a victory will be achieved? Was it thus that Joshua, Gideon, Jephthah, Sampson, Alexander, Cesar and Napoleon did exploit? Was it thus that Paul and Luther and Granville Sharpe triumphed? The maxims of Christian heroism, 'What ought to be done can be done'—'Expect great things, attempt great things'—have been pulled down, at Syracuse, and the watch-word, 'Expect nothing,' 'tempt little,' has been run up in their stead. Can men be blamed for being misled by a banner before them, if they fail to enlist? Or that, if enlisted, they should obey marching orders,—and by attempting little, accomplish nothing?

Enough, brethren, we have witnessed such experiments long enough, and too long, already. We cannot fight our battles under that banner. We had rather go 'on our own hook.' We impregnate the motives of no one. We censure no one. We withdraw friendship from no one. The brethren at Syracuse have done what they thought best. And so must we.

We cannot help to carry on a struggle at the ballot-box, with the understanding that it is to be a hopeless one, and that the bayonet of local resistance and bloodshed is, after all, to be the only hope for the slave or the country. We have no belief that a people, with the power of the ballot in their hands, and without faith, hope, courage and fidelity, to wield it wisely, will ever have the courage, skill, and love of freedom, to preserve or to regain their liberties by fighting for them. Taking the proceedings of the Convention, as a whole, its resolutions and the letter of its Presidential candidate,—however the documents may have been intended,—we cannot read them into anything more hopeful than this. So far, at least, as the support of the Presidential candidate is concerned, we can see no better destiny in prospect, by his own showing. To the sound of such a trumpet, who shall prepare himself for the battle, or for anything but ignominious flight? We want a Joshua and a Caleb, in whose right the hoets of Israel, as compared with their enemies, are the more numerous, but who will say to the people, 'Let us go up at once, and possess the land, for we are well able to overcome it.'

Of Dr. Cheever himself, the letter says:— 'He will not, himself, vote for dram-shops and slave-catchers, for he has, in a good degree, outgrown his religion.' Without stopping to inquire on what authority this distinction is made between the Church and the Puritans and Dr. Cheever, it is more directly to our purpose to ask what religion Dr. Cheever is, that he has in a good degree outgrown? Is it the religion of Justice and Mercy? Mr. Smith will not admit that this was his meaning. Was it any pro-slavery or anti-temperance religion that he formerly cherished? No. He never had any such religion. He has not changed his religion. He was early taught the religion of the Bible, in the orthodox exposition of it, and exposed it as the vital element and rule of his life. When the temperance cause began, he espoused the temperance cause. When the anti-slavery enterprise began, he espoused the abolition cause, (as George Thompson lately bore testimony in London,) about the time that Gerrit Smith has admitted that he did—because he believed the orthodox doctrine of regeneration, a change of heart, immediate and unconditional repentance, a doctrine derived from the Bible and from the orthodox exposition of it, a doctrine that, like all the other doctrines of Bible orthodoxy, is of the most practical bearing, and a doctrine that cannot be heartily embraced and obeyed without producing the fruits of practical godliness, a doctrine congruous and in harmony with no intelligible system of religious instruction on earth, except the orthodox, one of the very shibboleths of the orthodox creed, as total abstinence is with the totalitarians—as immediate and unconditional emancipation is with abolitionists. By perseverance in this orthodox doctrine, and especially by a more vigorous and distinct application of it, to the great sin of our country, and its removal by all the kindred orthodox doctrines, Dr. Cheever is now dealing death-blows upon the monster, not giving way to discouragement, and predicting that nothing can be accomplished.

The following is the first of three Letters (all of which we shall publish) from ERNEST NOEL, Esq., of the Hon. and Rev. Baptist Noel, of England, respecting the Labor Question in the West Indies. They have been printed in tract form by the Ladies' Negro's Friend Society at Birmingham, having first made their appearance in the Leeds Mercury. They were written after a recent visit to the island of Jamaica, and contain much interesting information respecting the true state of things in the British West Indies, and the results of the abolition of slavery.

LABOR IN THE WEST INDIES. No. I. To the Editors of the Leeds Mercury: GENTLEMEN,—The subject of free labor in our West India colonies has lately received considerable attention, and as there appears to be some misapprehension in many quarters as to the real state both of the negroes and the plantations, I venture to lay before the public a few facts.

It is commonly asserted that free negroes will not work; that the price of sugar will not repay the cost of production in most of our West India colonies; and that free labor cannot compete with slave labor in these possessions without a large immigration from India or China.

I propose to consider these three statements as regards Jamaica, which, being the largest and at the same time least flourishing of the West India islands, deserves our attentive consideration. During a visit to Jamaica last autumn, I sought with great care for the causes which have reduced this fine island to its present condition; and although I do not pretend to have discovered all, and indeed should hardly feel at liberty to mention some of the defects of government which may have tended to lessen its prosperity, yet I think a sufficient number can be shown to explain the melancholy position of its proprietors, and to remove the idea that the emancipation of the slaves has been the one fertile source of all its distress.

We will first investigate the charge that the free negroes will not work. It might be said, as a writer in the Times has suggested, that this would be nothing very strange, for where the inducements to a life of ease and idleness are so great, and the requirements of nature so easily supplied, it would be natural that a half civilized population should decline the labors of the sugar field. But natural as this might have been, it is not the fact. It may fairly be said that the negro has not the energy of the European, but it is far from true that he is the idle, indolent creature we are led to believe. Abundant proof can be afforded, if we attend to the point at once to several thriving plantations in Jamaica as a convincing refutation. How is it, then, so many estates which under slavery were sending handsome returns to their proprietors in England, and the population gone? It may be summed up in a few words, by saying that absenteeism, heavy mortgages, want of capital, bad management, unjust treatment of laborers, unpunctuality in paying wages, immoral conduct of overseers, want of cottages, and want of labor, have each contributed to bring the island into its present condition.

The subject of absenteeism has been so thoroughly discussed in relation to Ireland, that it is needless to say more than that its injurious effects are as plainly marked and as deeply felt in the West Indies as in our sister island. Some estates have been abandoned—and I could name several—owing to the proprietor receiving nothing from his property, the whole profits being swallowed up by a heavy mortgage, and the mortgage not being willing to let his own risk. Such estates were not thrown out of cultivation from a want of labor. Others were worked entirely by borrowed capital, paying high rates of interest; a single failure in the sugar crop would almost hopelessly involve the estate in debt.

On some estates there has been a real want of labor, but this is in no way arising from either a want of population or the failure of the negroes, but produced by the unjust and cruel treatment of overseers, either during the time of apprenticeship or in the years immediately succeeding. This is a most important fact, and as most of the agents who were then employed have since died, and the properties have very generally changed hands, it is now forgotten, and nothing is thought of but the present melancholy result, that the fields are untilled, the population departed, and what was once a scene of life is now sinking back into an unpeopled wilderness. The want of capital, and the want of the unprincipled management of property, proved and frustrated at the thought that those who had so long regarded as mere property, cattle to do their work, were soon to be as free as themselves. Instead of relaxing the treatment of their partially emancipated slaves, showed the most brutal severity, and felt towards their wretched victims, what one of them had the courage to express. When a miserable Christian negro by the order of a Christian magistrate was about to receive fifty lashes, he exclaimed, 'I have not got you for two years yet, and your life shall not be worth a farthing by that time.' Can it be wondered at that slaves thus used, having at length acquired their freedom, should refuse any longer to work for such masters? It is an ungrateful task to recall such scenes, but they must be remembered, or we shall not fairly estimate the causes which have contributed to the ruin of so many unfortunate holders of West Indian property. Another evident cause which led to this want of labor was the unwillingness of the masters at first to pay regularly and justly the wages due to their now free laborers.

On one property in Hanover, no negro received any payment in money for ten months, when a general defection took place; the laborers refusing any longer to work for the benefit of others, sought employment for themselves on land easily to be obtained among the hills. On another property in St. James's, six weeks and two months often elapsed without the payment of wages; and at the time of settlement, the negro's knowledge of arithmetic being extremely limited, he could only do himself defamed of his due, which produced such discontent, that the family emigrating to the hills, the property had to be thrown out of cultivation for a want of labor. Nor are these isolated cases.

On other properties, where a similar complaint of a want of labor was adduced as the cause of their present abandoned condition, I found that an attempt had been made to coerce the people, by mixing up rent and wages, charging arbitrary and exorbitant rents for cottages, if any in the family refused to work.

In conversation with some exceedingly intelligent negroes, I was informed that the greatest injury done by the overseers and bookkeepers prevented many negroes, who had become Christians, from permitting their children to work on such estates, saying it was better they should be somewhat poorer in circumstances than degraded and corrupted, ruined for this life and the next.

The want of suitable cottages near the cane-fields have in some places aided in diminishing the available labor, as the negroes refused to walk five and six miles to their work. The length of this letter precludes my entering on the other branches of this subject, as I have already trespassed too long on your valuable space; but I hope to be permitted at some future time to continue this investigation.

I remain, Gentlemen, yours obediently, ERNEST NOEL. November 16th, 1859. WM. S. BAILEY—GABRIEL M. CLAY. To the Editor of the New York Tribune: Sir,—Some time since you published a card from O. M. Clay, recalling his letters of commendation to myself. To correct wrong impressions where any might exist, permit me to state in reply that he requested me last Fall to abandon my (our) Kentucky Free-State Platform, stating that he (they of Madison County) had adopted simply the Philadelphia Republican Platform of 1855. So I republished said platform, for the sake of unity, as we expected to unite with the Republican party in 1860, acknowledging Mr. Clay as our leader, but did not abandon our Kentucky State Platform, as he requested, for I still thought that the citizens of Kentucky should take some State action for the final abolition of slavery among us, which, I thought, would be as consistent as it was for other States that had done so, and that are now free. I think so still.

At the Republican Convention held in Covington on the 26th of April, 1860, Mr. Clay professed the same friendship he had for many years previous, and with me in like manner at the close of the Convention. I never once dreamed that he held, inwardly, an unkind feeling toward me. But still it seems he went immediately home, and wrote the card referred to.

For us Kentuckians to raise our voice against the 'extension' of slavery, and yet have nothing to say against the evil of it in our own midst, would be, I think, ridiculous before the world, and inconsistent with ourselves.

I have no apology to make to Mr. Clay for my course, and if he has any to make to me for his, I bid him farewell. His letter, I think, will do him but little harm. May it do as little to me, for I wish him no ill. I have always been true to principle, and trust ever to remain so. But, I must say, his letter is a cold and unnatural thrust without cause. I have been his shield and helper, and now in a crushed condition and needy, he seeks my ruin. Friends writing to me will please address Box No. 10, Covington, Ky., instead of Newport. Respectfully yours, WM. S. BAILEY.

PROPOSITIONS RESPECTING SLAVERY AND THE CONSTITUTION.

1st. GENERAL. (a) The basis, the primal object, of all constitutional law, is natural justice. To secure this is the universally admitted object of all human government. (b) All legislators and jurists acknowledge themselves bound, both in making, interpreting and applying constitutions and statutes, to conform to the admitted principles of natural justice, and, as far as possible, to prevent their violation. (c) All great social wrongs spring up gradually, and continue to exist, in opposition to natural justice; most of them by sufferance, in opposition to the acknowledged principles of natural justice where they do exist. Not a few are suffered to be continued, and even protected, while the moral sense of the community and the enacted constitutional law are opposed to them. Such was the case with slavery under the British government in England, until the Somerset decision by Lord Mansfield; and subsequently in the American Colonies, subject to the same constitutional English law. Such was also the case with slavery in Massachusetts, from the adoption of its Constitution until it was officially pronounced unconstitutional, and so abolished in the State. (d) History, as well as common sense, teaches that great social wrongs are never voluntarily abandoned or abolished, while the people are ignorant that they are wrong; that when they are seen to be such, however clearly, they are seldom and with much difficulty abolished, while the fundamental law of the land is supposed to favor them; but, when both natural justice and the constitutional law are seen to be opposed to them, they are usually very easily and readily abolished. Moral conviction is a great power opposed to social wrong; but moral and legal conviction combined against any social wrong is a power doubly great—irresistible. (e) From its first introduction to the present time, there has not been enacted the first syllable of law for the establishment of slavery in this country, either in the Colonies or in the States. This proposition is made on the assertion of Senator Mason of Virginia, Hon. Mr. Gurney of Alabama, and other able advocates of slavery, as well as that of many other opposed to it. (f) The Common Law decision of Lord Mansfield in the Somerset case, declaring that slavery is an institution so odious that nothing, except positive law, can make its existence legal, applied as legitimately to slavery in the British Colonies of America as to slavery on the British islands of Europe, and made slavery illegal here as well as there. (g) The Declaration of Independence was virtually a proclamation of liberty to every slave in the land. It was, in fact, the fundamental and constitutional law of the Confederate Colonies during the revolution, and, therefore, made slavery illegal, no matter what its previous condition. No matter what the people who adopted it meant by it, its language is sufficiently clear, and its legal force is unassailable. (h) The Constitution of Massachusetts, adopting the same language in its preamble, was subsequently applied to the abolition of slavery in the State, without any inquiry as to what the slaveholding or non-slaveholding portion of the community intended or thought when they adopted it. When jurists and courts are honest, and when great human rights are at stake, and the language of the statute is clear enough, they never ask 'what the framers intended.' (i) Nobody contends that the plain, unequivocal letter of the Constitution recognizes slavery as a legally existing institution, or that it was the intention, either of the framers, or of the people who adopted it, to make a legal recognition of slavery in any of the States, then it there establishes slavery, because slavery had there previously no legal existence. Nor has it since been established by any law in any of the States. Hence, no recognition. (j) The Constitution cannot recognize slavery to be a legally existing institution, except in itself, thereby establishing its legality, and therefore establishing slavery itself. (k) The just and acknowledged rules of interpretation of all statute law require that, if possible, if the language be irresistibly clear, and unambiguous of any other construction, does not demand it, no self-evident truth, no natural right shall be violated; and, consequently, that no such requirement can be found within any statute by any aid foreign to the letter itself. 'There is not a word in the Constitution of the United States apparently bearing upon the condition of slavery, nor is there a provision but would be susceptible of practical execution, if there was not a slave in the land.'—(John Quincy Adams.) (l) The history of the Constitution—its powers—its adoption—the people—what they thought of it, and intended by it—the practice of the government, &c., &c.—these things have no legitimate bearing upon the legal meaning we are justly and legally bound to accept from the language of the Constitution itself, as it was manifestly the purpose of all to express their final intention and meaning in the unambiguous words of the instrument, and at once and forever exclude all such outside influence, preserving their own, expressed intention through all time. If a few of the framers intended to use ambiguous or circuitous language—and we know they did so intend—for the sake of shielding a great and at the time almost universally admitted wrong—that it remembered to their shame—we have no right to bring a worse shame upon ourselves by supposing that all the people who adopted the Constitution so intended, and, by violating all acknowledged principles of just legal interpretation in construing that ambiguous language to favor the great wrong, and so perpetuate it in our day, when it has become tenfold greater. But a few propositions as to the framers:— (a) Some of them 'thought it wrong to admit into the Constitution the idea that there could be property in man.' (b) In the famous importation clause, the word slaves was unanimously objected to by vote of the Convention. (c) In another clause, 'the word 'servitude' was struck out, and 'service' was inserted—the former being thought to express the condition of slaves, and the latter the obligation of free persons.' (d) Of the famous fugitive clause, 'the term 'legally' was struck out, and the words, under the laws thereof, inserted after the word 'State,' in compliance with the wish of some who thought the term legal equivocal, and favoring the idea that slavery was legal in a moral view.' In the Virginia Convention for its ratification, Mr. George Mason said:— 'There is no clause in the Constitution that will prevent the Northern and Eastern States from meddling with our whole property of that kind. . . . There ought to be a clause in the Constitution to secure us that property. . . . There is no clause in the Constitution to secure it.' Mr. Henry, in the same Convention, said:— 'Among ten thousand implied powers which they (Congress) may assume, they may, if we are engaged in law, liberate every one of your slaves, if they please; and this must and will be done by men, a majority of whom have not a common interest with you. . . . Another thing will contribute to bring this event about—slavery is detested—we feel its fatal effects—we deplore it, with all the pity of humanity. Let all these considerations, at some future period, press with full force on the minds of Congress; let the urgency, which I trust will distinguish America, and the necessity of national defence, let all these things operate on their minds; they will search the paper, and see if they have the power of manumission. And have they not, sir? Have they not power to provide for the general defence and welfare? May

THE POLITICAL ANTI-SLAVERY CONVENTION AT WORCESTER.

Worcester, Sept. 22, 1850. Mr. Garrison: The long and earnest effort of our friends S. S. Foster to organize a new political party on an anti-slavery basis culminated in a Convention in this city on Wednesday and Thursday of this week; which has come and gone, and the Foster party is organized, and will probably be in the field with its candidates for the various political offices, when it can discover in its ranks a sufficient number of men, or women, to nominate therefor. Mr. Foster's movement and this Convention have proved something of a success, in the fact that a Convention was held, a platform adopted, and something slight in the way of an organization was effected. But it has proved more successful in demonstrating the wisdom and discriminating judgment of the members and friends of the American Anti-Slavery Society, in their non-acceptance of Mr. Foster's oft-proffered resolutions affirming that 'the time has fully come for the organization' of such a party, or that 'the exigencies of our cause imperiously demand' such an organization, or that 'a wise fidelity to the cause of the slave' makes it our duty to initiate such a party. These resolutions Mr. Foster has urged us to adopt, affirming that the day of talk was past—we want acts now; the people were converted, and only waited an opportunity to march in crowds to the organization of a party of action. The Convention was held, and failed to attract the attention of large numbers of the converted and anxious people, or to show any great array of able or prominent men or women on its side. Mr. Pierpont, the President of a previous Convention, and whose name is appended to the call for this one, was not here; he was detained by business. Mr. Stephenson, Mr. Foster's right hand man and strong reliance, being detained by business, sent a letter, recommending the support of the Republican candidate for Governor, Mr. Andrew. Of the eight advertised speakers, four only appeared; one of whom—Frederick Douglass—took Mr. Foster's view with him, save that Mr. Douglass is a fighter and a voter, and Mr. Foster is neither. Another—Mr. Higginson—was in the Convention a short time, and said that he thought the argument for a pro-slavery construction of the Constitution was quite weak, and the argument for the anti-slavery construction nearly as weak; and, on the whole, he was glad of the excellence of the Republican nominations for President and Governor, and intended, for himself, to go for them. A third—Dr. Cutter—did not seem to believe the anti-slavery construction of the Constitution at all, but avowed his readiness to go for a party which should say that the Constitution was anti-slavery, and that they would amend it, any way, or for a party that should propose to amend the Constitution so as to make it anti-slavery, or for a party that would take both positions! The fourth—Lucy Stone—flatly repudiated the entire propositions of Mr. Foster, and, in a brief speech, gave her reasons for so doing. Some others spoke, as Dr. Mann, J. T. Hutchins, and T. Locke, in general sympathy with the movement; but the main talking was done by Mr. Foster and Mr. Douglass, who were the orators of the occasion. E. D. Draper of Hopedale, and Joseph A. Howland of this city, made brief criticisms upon the positions and avowals of the exponent speakers of the movement. The masses were very feebly represented, the attendance during the day sessions ranging from thirty to eighty in number, and in the evening numbering at most some two to three hundred. Few of these were from out of town, and but a limited number appearing to sympathize fully with the movement; only some six, certainly not more than twelve, appearing to vote on the adoption of the platform and resolutions. On account of the small number of friends present, no permanent organization of the meeting was made; but it existed comfortably with the aid of various temporary chairmen, sometimes with none at all, and with secretaries pro tem. It made no nominations; but, on motion of Mr. Douglass, some half a dozen voted to ratify the Syracuse nominations of Smith and McFarland for the Presidency and Vice Presidency, and yet neglected to ratify Mr. Andrew's nomination for Governor of Massachusetts, in concurrence with Mr. Stephenson and Mr. Higginson. Resolutions were adopted, and a committee of correspondence chosen, looking to the formation of a 'National Political Education Society,' for the purpose of preparing the people to join this 'Union Democratic party.' By which it would seem that there is not that entire preparation of the masses to rush into this organization that Mr. Foster has heretofore represented. A large part of the business of this new party,—if indeed it will not be its first duty,—would appear, from the speeches of Mr. Foster, to be the abolition of the American Anti-Slavery Society, which he represented to be strangely but squarely in his way, and by his formidable opposition had hindered the movement heretofore, and kept the abolitionists away from the Convention. The manner of this opposition he described, on being questioned, to consist of the Society's unwillingness to discuss the questions with him at their meetings, the omission of the Standard and Liberator to publish the list of expected attractive speakers, and their further omission to speak a favorable word in behalf of the Convention—Mr. Garrison characterizing it as a farce in the Liberator, and Mr. Phillips calling it, at its spring meeting in Boston, a nuisance and farce that would tend to the demoralization of the public mind. The unwillingness to discuss with him he seemed to take as a matter of considerable grief, especially as he had affirmed that he had an entirely new view of the question to argue in its behalf. But when it is recalled that Mr. Foster himself, during most of the time of the last few years of his connection with the American Society, declined to discuss this point, and when he did discuss it, used precisely the same arguments which would now be needed to meet his present position, and used them with unexampled potency, and to his own and others' conviction with entire success, and when it appears that his new 'new' and original proposition consists of the affirmation that the courts have no right or power to construe the Constitution, which is so directly contrary to the letter of the Constitution which he now insists upon upholding, that a mere statement of the position is its own entire refutation; the wisdom of this course of the friends of the Society is clearly apparent. The omission of the papers to publish his proffered list of names he admitted might have been in consequence of their non-reception of them, as he confessed he did not mail them till the last mail before their going to press, and a little delay of the post would explain the whole, which it was suggested to him was the more charitable conclusion, as both papers had unhesitatingly published his call in full, and kept its notice standing in the columns from the first. But although he complained often of this omission, as affecting the numbers of the Convention, yet it would seem to have been a very providential occurrence; for had the people been attracted, by his advertised list of speakers, to the Convention, expecting they were all to support Mr. Foster's new party, they would have been sadly disappointed, if they had not felt imposed on, by finding only half the list of speakers present, and only one of these in sympathy with the movement. Mr. Foster attempted to prove the charge of Mr. Garrison having called this meeting a farce, by asserting that the Liberator had called the meeting of the Gerrit Smith party, at Syracuse, a farce, and as this meeting was in sympathy with that, and auxiliary to it, the characterization applied to this. But

WHEN, BY REFERENCE TO THE LIBERATOR, IT WAS FOUND THAT MR. GARRISON HAD ONLY CHARACTERIZED THE ACTION OF THE SYRACUSE CONVENTION IN NOMINATING CANDIDATES FOR THE PRESIDENCY, &c., IN VIEW OF THE SMALLNESS OF HIS NUMBER, AS EXTREMELY FEELING, & THAT HIS STATEMENT THAT IT HAD NOT APPEARED IN ANY ANNOUNCEMENT OR ACTION OF THE MOVEMENT PREVIOUS TO THIS STATEMENT THAT THIS WAS CONNECTED, BY AUXILIARITY OR OTHERWISE, WITH THE GERRIT SMITH MOVEMENT, THE CHARGE SEEMED TO BE NOTHING MORE THAN A QUIBBLE.

Mr. Douglass seemed to come quite readily into the work of the annihilation of the American A. S. Society, and in his various speeches took frequent occasion to misrepresent its character, and with his inimitable powers of sarcasm to caricature its positions and measures. At one time, in urging the support of this new movement, he said that it was the only organization that proposed the abolition of slavery. Mr. Howland suggested the incorrectness of this assertion. In reply, Mr. Douglass said, 'I know that our friends think that the object of the American Anti-Slavery Society is the abolition of slavery, but he is mistaken, for the object of that Society is the dissolution of the American Union. To be sure, they hold that the abolition of slavery will follow the dissolution of the Union, but that is a matter of opinion. In my opinion it would not.' When Mr. Douglass was through, Mr. Howland took the floor, and without attempting to make a full constitutional argument, confined himself to a brief review of some of the sophistries and falsifications of history whereon Mr. Douglass had based his constitutional argument, and took occasion to say, in sustaining the position and character of the American Anti-Slavery Society, that when Mr. Douglass asserted that the abolition of slavery was not the object or purpose of that Society, he made a false assertion, and one that he knew to be false. Whereupon Mr. Foster called to order. The temporary Chairman told Mr. Howland that his remark was neither parliamentary nor pretty, and Mr. Douglass thought that he ought to take it back. But as Mr. Douglass showed no disposition to retract his audacious libel, Mr. Howland did not retract his characterization of it. Had Mr. Douglass simply said that, in his opinion, the position or action of the American Anti-Slavery Society could not result in the abolition of slavery, or even explained that this was what he meant in what he did say, it would have clearly appeared to be his right to hold and express this opinion, and Mr. Howland's remark would have been out of place as well as out of taste. But he did no such thing. And it is to be hoped that, whenever he utters so atrocious a slander, some one will have the manliness to rebuke him with as plain Anglo-Saxon speech as Mr. Howland did on this occasion. Mr. Foster's self-sacrificing devotion, his transparent sincerity, and his unflinching zeal are not at all matters of ridicule or of light esteem. Still, the enthusiasm of his earnestness sometimes leads him to make very strange assertions, and to take very ridiculous positions; and when the mountain labors, and brings forth only a mouse, it is still a farce, however honest and sincere the mountain may be. So is this movement, as a political movement, which has no power but that of numbers; the few numbers which it attracts make it really a farce in its results. But it is otherwise in moral movements, for there one shall chase a thousand, and two put ten thousand to flight. This new project of Mr. Foster, in so far as it tends to furnish those who propose to continue active under a pro-slavery government with the shield of an avowed belief in an anti-slavery construction of the Constitution for an excuse, and in so far as it shall be a success that will tend to divide abolitionists where union is the great desideratum, and in so far as it shall tend to complicate and confuse anti-slavery measures and action, can prove to be nothing but a nuisance. If Mr. Foster shall succeed to any extent in prevailing upon the masses to ignore the facts of history, to withstand their own reason and common sense, by calling the United States Constitution an anti-slavery instrument, and promising and swearing a faith to that Constitution that they do not intend to keep, in so much will he demoralize and debauch the public conscience. J. A. H. 'THE DIAL' is a monthly magazine for Literature, Philosophy and Religion, edited by M. D. Conway, and published at 76 West Third Street, Cincinnati—price \$2.00 per annum. Nine numbers have been published, evincing scholarly taste and ability, editorial tact and judgment, a broadly reformatory spirit, and a truth-seeking purpose. The work deserves extensive patronage. MEETINGS AT THE CAPE. We are extremely gratified to learn that the annual gathering of the friends of freedom at Harwich, on Saturday and Sunday last, was eminently successful both in reference to the numbers that attended, and the high-toned anti-slavery spirit that prevailed. If our absence caused any disappointment, let them all be assured that our regret, on being obliged to remain at home in consequence of illness and loss of voice, was very great; for no part of the Commonwealth do we ever visit with more pleasure than the Cape. NEW MUSIC. Oliver Ditson & Co. have just published the following pieces of music:—1. I'm leaving home, my Willie. Scotch ballad. Music by M. W. Balfe.—2. I would not to earth recall them. Written and composed by J. E. Darling. Arranged by F. Romer.—3. Do you think of the days that are gone, Jeanie? Ballad by Henry Smart.—4. German new Vocal Gems from the German. 'Circled round with Jasmine spray.' &c.—5. Jamie. Ballad. Words by J. E. Carpenter. Music by F. Wallerstein.—6. The Spirit of Light. Cavatina. Music by L. Williams.—7. Quick, arise, maiden minstrel! Air Styrian. Music by J. Dessauer. ON FILE. We have on file, for insertion in the Liberator next week, the following:—Proceedings of the Political Anti-Slavery Convention held at Worcester on the 19th inst.—Letter from Hon. Daniel E. Somes, of Maine, to Gerrit Smith.—Letter from Henry C. Wright.—Self-Contradictions of the Bible, by C. K. W.—Political Indifference a Favorable Sign, by W.—Communication from Worcester, signed 'Mary.'—Proceedings of a Convention of Free Inquirers in matters of Religion and Reform in Ellenville, N. Y. PORTRAIT OF JOHN A. ANDREW, ESQ. C. H. Brainerd, 322 Washington Street, Boston, has just published an admirably executed lithographic portrait of the Republican candidate for Governor of Massachusetts from a photograph by Black & Betchelder. As a likeness, it cannot be excelled, and must give the highest satisfaction to the numerous friends and admirers of Mr. Andrew. [N. B. The Courier and Post will please immediately communicate the sterling and significant facts to their readers, that the Liberator endorses the accuracy of Mr. A.'s portrait, as to them it will furnish additional proof that he cannot be safely elected Governor of the old Bay State! 'Treason! treason!'] A CITIZEN OF MAINE WHIPPED IN SOUTH CAROLINA.—The Charleston Mercury of the 18th has the following, under the head, 'Severely Whipped':— 'A man named Wm. S. McClure, hailing from the State of Maine, was on Saturday last, by order of the Charleston Convention, whipped by a negro at Greenville, for tampering with slaves in that city. McClure was then placed on the cars of the Charleston and Savannah Railroad, and arrived in the city yesterday, and gives into the charge of the Mayor, who will ship him by the first conveyance to the North.

POSITIVE SLAVE'S ESCAPEMENT IN OHIO—SLAVE RE-MAINED—COLLISION BETWEEN U. S. OFFICERS AND THE PEOPLE—CHARGE, Sept. 23d.—On Thursday last the U. S. Marshal, with two Deputies and a detachment of men, from the Western District of Ohio, in this State, to arrest three slaves, who ran away from Georgetown, Ky., about four months since. One was captured by the Marshal, and after an examination by the Commissioner, was remanded to the custody of his former master. One of the Deputies in attempting to capture another negro was upon his way, who tore off his clothing and took away his watch and money, and threatened to hang or shoot him, but after dropping his hair, they allowed him to depart without the negro. The third Deputy was fired upon while attempting to arrest a third negro, and returning the fire shot the fingers off the hand of one of the negroes, but was obliged to leave without the negro.

THE GENERAL AGENT OF THE LIBERATOR acknowledges the receipt of the following sums from subscribers in England and Ireland, remitted by R. D. Webb of Dublin:— From Miss H. Lupton, Leeds, Eng., paying to Jan. 1st, 1851, \$6 00 From Rev. S. A. Steinhilf, Liverpool, Eng., Jan. 1st, 1850, 3 00 From Joshua Sharrett, Buckley, Eng., to Jan. 1st, 1851, 3 00 From Mrs. Wikestead, Hafod, Wales, to Jan. 1st, 1851, 3 00 From James Haughton, Dublin, Ireland, to Jan. 1st, 1851, 3 00 From Mrs. Eliza Jacob, Ballymore, Ireland, to July 1st, 1850, 1 25 The following sums, received from other subscribers in a previous remittance by the same hand should have been acknowledged at the time:— Mrs. Rebecca Moore, Manchester, Eng., paying to Jan. 1st, 1850, \$3 00 Miss Estlin, Bristol, do., to Jan. 1st, 1851, 3 00 Wm. Robson, Esq., Warrington, do., to Jan. 1st, 1850, 4 80 Rev. J. Lupton, Leeds, do., to Jan. 1st, 1850, 6 84 Rev. Dr. Hutton, Derby, do., to Jan. 1st, 1850, 3 00 Joseph Cowan, Jr., Newcastle, do., to Jan. 1st, 1850, 7 25 John Masdon, do., do., to Jan. 1st, 1850, 7 25 John Hindhaugh, do., do., to Jan. 1st, 1850, 7 20 Richard Allen, Dublin, Ireland, to Jan. 1st, 1850, 9 60 Mrs. M. Waring Palmer, Waterford, do., to Jan. 1st, 1851, 4 80 AMERICAN ANTI-SLAVERY SOCIETY. Collections by Andrew T. Foss. Of Jacob Powell, Sterling, Ill., \$10 00 Samuel A. Garrison, do., 4 00 Henry S. Powell, do., 4 00 At Waukegan, By Parker Pillsbury. At the Cunningham, Mass. Convention, Sept. 24 and 3d, 34 15 PORTRAIT OF GEORGE THOMPSON, ESQ. The owner of incomparably the best portrait of GEORGE THOMPSON, ESQ., (the eloquent British orator and champion of universal liberty,) extant in the United States, it being a highly finished Talbotype, taken in Philadelphia when he was last in this country, is desirous of finding for it an appreciative purchaser, in consequence of being reduced in the circumstances. It can be seen at the Anti-Slavery Office, 221 Washington Street, and the price ascertained on application to Mr. Wallcut. The possession of such a portrait should be a matter of emulation among the numerous friends and admirers of Mr. Thompson, whose services in the abolition of West India slavery, in behalf of the oppressed natives in India, in the repeal of the Corn Laws, in curtailing the despotic power of the British East India Company, in the extension of British suffrage, in the promotion of the cause of peace and other beneficent movements, and in co-operation with the friends of freedom here for the overthrow of American slavery, entitle him to stand high on the list of the benefactors of mankind. We endorse the accuracy of this likeness of Mr. Thompson as the best finished and the most satisfactory that we have yet seen of him. The Talbotype process makes it very enduring, though necessarily adding somewhat to its expense.—Ed. Lib. STATE CONVENTION. The Fourth Annual Meeting of the Vermont Anti-Slavery Convention will be held at BRADFORD, on Wednesday and Thursday, the 17th and 18th of October next. The enlargement of four millions in our land, the indefensible wrongs done to the oppressed, the continued refusal of political parties to take any religious stand in opposition to the abolition of slavery, the increase of the slave trade, the strength and daring attempts of the Slave Power in the Federal Government, and the new reign of terror in the South, as well as the present spirit manifested in the North, all call for a large and enthusiastic assemblage of the friends of freedom without distinction of sect or color. Seeking for the redemption of the enslaved, and the highest good of our common country, let the earnest friends of human rights, in obedience to the voice of God, of humanity and of patriotism, come together for a full and free discussion of the great questions now before the people. The friends of freedom in other States are invited to attend, and join in the deliberations of the Convention. CHARLES LENOX REMOND of Salem, Mass., E. H. HAYWOOD of Boston, and H. FORD DOUGLASS of Chicago, Ill., eloquent champions of freedom, besides others in our own State, will address the meeting. The sessions of the Convention will open on Wednesday, at 10 o'clock, and continue through the two days and evenings. In behalf of the State Committee, J. M. COBURN, JEHIEL CLAPLIN, JAS. HUTCHINSON, JR., N. R. JOHNSTON. CHARLES L. REMOND and E. H. FORD DOUGLASS will speak in Vermont as follows:— Newbury, Friday, Oct. 19. Melrose Falls, Saturday and Sunday, 20 and 21. St. Johnsbury, Monday, Oct. 22. Peacham, Tuesday, " 23. Byrgate, Wednesday, " 24. Topsham, Thursday, " 25. Washington, Friday, " 26. West Brookfield, Saturday, Sat. and Sun., 27, 28. The friends in the several towns where Messrs. Remond and Douglass will speak are requested to make the requisite arrangements for the meetings. E. H. HAYWOOD will speak at Great Falls, N. H., Friday evening, Sept. 23. Dover, Sunday, Sept. 24. Milford, Mass., Sunday after-noon and evening, Oct. 14. C. L. REMOND and E. H. HAYWOOD will speak at Topsham, Vt., Tuesday evening, Oct. 16. WM. WELLS BROWN will lecture in the following places in Maine:— Buxton, Sunday, Sept. 30. Auburn, Tuesday, Oct. 3. G. W. STACY, of Milford, will speak at West Wrentham, Dec. 30, in the Universalist Church, at the usual hour. Subject—Christianity applied to the Uses of Life. SELF-CONTRADICTIONS OF THE BIBLE. ONE HUNDRED AND FORTY-FOUR propositions, theological, historical and apologetic, are given, and answered affirmatively and negatively, by quotations from Scripture, without comment; embodying most of the palpable and striking self-contradictions of the so-called inspired Word of God. Third edition. Price 15 cents, post-paid. Eight for a dollar. A. J. DAVIS & CO., 374 Canal Street, New York. Sept. 23.

Is there any virtue in MR. S. A. ALLEN'S WORLD'S HAIR RESTORER?

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POETRY.

From the Atlantic Monthly. THE CHILDREN'S HOUR. BY HELEN W. LOWELL. Between the dark and the daylight...

THE LIBERATOR.

From the Atlantic Monthly for October. THEODORE PARKER. 'Sir Isaac Newton! thou hast been never matched of some earthly knights hands...

new systems of Scriptural exegesis. He did not for a day in the year, nor an hour in the day, make use of a matter of principle, nor did he ever indulge in it as a pleasure...

But no man has any right to say that his great acquisitions were bought by any habitual sacrifice of thoroughness. To say that they sometimes impaired the quality of his thought would, undoubtedly, be more just...

position, cut him off from all high literary finish. He created the congregation at the Music Hall, and that congregation, in turn, moulded his whole life. For a long time, his eloquence became inevitably a kind of great stage...

deeds around him, and scattering the whole atmosphere of unwholesome cloud. Wherever he went, there came a gleam of sleepless vigilance, an undercurrent that never quailed. Not primarily an administrative...

SONG OF FREEDOM.

Patriot, on, where duty leads! Onward, for thy country bleeds! Dare for her in noble deeds...

TRUE MANHOOD.

I love the man whose honest heart Will bravely bear and bravely do, Who ne'er will act a coward's part...

HOUSE, YE FREEMEN!

House, ye freemen, from your slumbers! Seize your arms and count your numbers! Now 'tis the time for deeds of bravery!

ANTI-SLAVERY OFFICE AND BOOK DEPOSITORY.

AN Office, for the sale of Anti-Slavery Tracts, Pamphlets, &c., has been established at 15 State Street, near the Devon House, Albany, N. Y.

CARPETING.

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

AMERICAN CARPETING.

ALL WHICH ARE OFFERED AT THE LOWEST PRICES. For cash or approved credit. Tenth National Woman's Rights Convention.

HENRY C. WRIGHT'S BOOKS.

MARRIAGE AND PARENTAGE: PAINFUL, BUT NECESSARY. THE UNWELCOME CHILD; OR, THE CRIME OF AN UNDESIRABLE AND UNWELCOME MATERNITY.

THE ERRORS OF THE BIBLE.

DEMONSTRATED BY THE TRUTHS OF NATURE. OR, MAN'S ONLY INFIDELITY. BY HENRY C. WRIGHT.

SELF-CONTRADICTIONS OF THE BIBLE.

ONE HUNDRED AND FORTY-FOUR PROPOSITIONS, THEOLOGICAL, MORAL, HISTORICAL AND APPLICATIVE, EACH PROVED AUTHORITY AND BY QUOTATIONS FROM SCRIPTURE, WITHOUT CONSULTING MOST OF THE PALPABLE AND OBVIOUS CONTRADICTIONS OF THE SO-CALLED INSPIRED WORD OF GOD.