

Bailey, if we remember rightly, as soon as he could be heard, intimated that the gentleman who stigmatized was known to him to be a pretty large freeholder and slaveholder in a neighborhood, and therefore entitled to be listened to with politeness, even upon this exciting question, in which his interests were identical with their own. It was finally moved that slavery, in its relations to wealth and progress, should be considered at the next meeting. The ensuing week was devoted by the members of the club to the study of the subject connected with the subject, and one or two others, willing that it should be fairly considered, prepared themselves for its discussion. Meetings of the club were generally attended by from fifty to one hundred persons. At the one in which the material interests of South Carolina, as affected by the peculiar institution, were to be examined, there were present Mr. Bailey, before mentioned, Mr. Mitchell King, Rev. Dr. Gilour, Mr. S. G. Goodrich, recently Consul at Paris, who happened at the time to be staying at the Charleston Hotel, and the gentleman who had been so indignantly startled the members of the club from their propriety the previous week. The most generous cultivated and dignified circle south of Mason and Dixon's line thus confessed that they *dared not look the slavery question in the face*, even from the most strictly commercial and utilitarian point of view. They dared not attempt to 'justify' the institution 'unto themselves.' There cannot be found in all the slave States a *coterie* of a dozen men who have the courage to sit down in a room, with doors and windows barred and double-barred, and every other guard of secrecy they can invent, to read and debate the arguments of a Northern writer against slavery. That which they are afraid to do themselves, they are afraid to have their neighbors do, and it is, therefore, made punishable with imprisonment or expatriation, if not death, for any man to write, print or publish anything whatever in opposition to the views they wish to have prevail.

In the history of civilized communities, nothing can be pointed out more surely indicating civilization and a sense of pervading duty, than the unwillingness of the South to shut their eyes and ears to all that may be written or said by the outside world of their condition. They perceive they have reached in this direction 'The last infirmity of evil.'

THE TRAGEDY AT ROCHESTER, MO.

LETTER FROM THE REV. WM. SELLEERS.

We have at length obtained a full and reliable account of the difficulties in Rochester, Mo., which resulted in the tarring of the Rev. William Sellers, and the shooting of Benjamin Holland, an aged and beloved member of our Church. The account has been delayed till this time by the severe sickness of Bro. Sellers, the consequence mainly of his inhuman treatment.

Bro. CONKLIN: At your solicitation, I herein transmit to you, for the benefit of your readers, a plain statement of facts connected with the recent mob in Rochester, as they came under my own observation.

I had appointed Saturday, June 14, to commence a series of meetings in Rochester, and had written to several ministers to come and assist me. On Wednesday or Thursday previous, a Pro-Slavery man by the name of Sims was shot by a Free Soil man (one Hardesty), because Sims attempted to drive him from his home or kill him. I arrived in Rochester on Thursday, about 12 o'clock. Soon after my arrival, I was waited upon by Bro. Brock's store, by a committee of three individuals, who said they were authorized by the citizens of Rochester and vicinity, to inform me not to preach again in Rochester, and endeavoring by threats to exert a tort promise from me to leave the city. I declared that I would not be tolerated longer in the county. I asked them for a few names of the citizens who had given them this authority; they had no names to give. I have better friends in Rochester. I then asked them if they claimed to be American citizens. They said I was a fool, and had better promise not to preach again in Rochester. I told them I would not make that promise; that I was really of God rather than man. I asked them what right or privileges they claimed as American citizens by virtue of their citizenship, that were superior to other American citizens. At this remark, without giving me an answer, they left the store, muttering that force would be used in order to stop me.

I had some pastoral visiting to do in the country, and, after attending to that important duty, on Saturday morning I started for Rochester, for the purpose of holding my meeting at the time appointed. As we rode into town, we observed groups of men collected at the corners of the streets, engaged in conversation. The excitement appeared to be general. I rode through the village to Bro. Strock's stable to put up my horse, and Bro. Holland, who was in company with me, went immediately into Bro. Strock's store. I came into the store in ten or fifteen minutes, and found several of my Rochester friends and some from the country, who had come to attend the meeting. Bro. Holland (a sainted man now) was standing in the front door. One of the leaders, with several others of the mob, were standing near Bro. Holland and myself, having in their hands a late number of the *Western Christian Advocate*, containing the report of the majority of the Committee on Slavery in the General Conference. I told them how that matter was adjusted, but all to no purpose; we were abolitionists still, and I must promise not to preach, or else be mobbed. I said I would not do that. About this time the mob began to collect in front of our store, and in some there were some from Plateau County, some from Buchanan, some from Savannah, and others from the vicinity of Rochester. Some were armed with revolvers, others had knives and clubs, while others had picked up stones in the streets. One fellow cried out, 'If he had me out of the store, he would soon kill me.' At that remark, one fellow got me by the arm, and drew me to the door. Three others then came to my assistance, and seeing how the mob was increasing, they carried me to the middle of the street, where they halted—raving, cursing, and yelling like a body of savages who had rescued a prisoner.

While this was transpiring, Bro. Holland was shot, the ball striking him on the chin, passing through and breaking his neck. He expired in about thirty minutes. I afterward understood that Bro. Strock was shot also, the ball cutting all his clothing and grazing the skin on his side. They also shot Bro. Beattie, and missed him; and then they knocked him down and carried him to the back door. These noble brethren stood with me in the battle till they were driven from their posts.

While in the street, the mob held a consultation over me, as to the nature of the punishment I should receive from them, as the embodiment of civil power, and the self-constituted guardians of society, for thus attempting to preach Jesus and the resurrection under the banner of Freedom. Some said, 'Cut his head off.' Others, 'Scalp him.' Others, 'Shoot him in the head.' At last they concluded to tar me. They then carried me across the street, between another store and warehouse, to a tar barrel which was sunk in the ground, and throwing me down on my back with considerable violence, held me there while they consulted as to the manner in which the tar should be applied. Some said, 'Put him in head foremost.' Others were for stripping me. One fellow swore they could not agree, and he would shoot me. He aimed a revolver at my head, but another wrested it from him, exclaiming, 'Don't shoot him, we will give him what we think he deserves.' At last they concluded to do the work without stripping me. After searching me to see whether I was armed or not, and finding I had no arms concealed about my person, they commenced putting on the tar with a broad paddle. After completely saturating my hair, they gave my eyes, ears, face and neck each a plastering. I had on a black coat, and they tarred my shirt bosom, and my clothes, down to my feet. They then let me up.

I was so sore I could scarcely stand on my feet, but oh! the agony of my eyes! They appeared like balls of fire, and I thought they would burst out of my head. Although it was noon, and the hot sun was blazing upon my head, I groped my way as at midnight. After I rose to my feet, one fellow said, 'He has five minutes to leave town; another said, 'He has ten minutes, and another said, 'He has fifteen minutes, and another said, 'He has twenty minutes, and another said, 'He has thirty minutes, and another said, 'He has forty minutes, and another said, 'He has fifty minutes, and another said, 'He has one hour, and another said, 'He has one hour and a half, and another said, 'He has two hours, and another said, 'He has three hours, and another said, 'He has four hours, and another said, 'He has five hours, and another said, 'He has six hours, and another said, 'He has seven hours, and another said, 'He has eight hours, and another said, 'He has nine hours, and another said, 'He has ten hours, and another said, 'He has eleven hours, and another said, 'He has twelve hours, and another said, 'He has thirteen hours, and another said, 'He has fourteen hours, and another said, 'He has fifteen hours, and another said, 'He has sixteen hours, and 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hours, and

POETRY.

For the Liberator. NOT GARNAL BUT SPIRITUAL WEAPONS. And then met the people of Kansas take the sword to defend themselves.—GERRIT SMITH.

THE LIBERATOR.

AN INQUIRY. FARMINGTON, Ind., Aug. 11, 1856. DEAR GARRISON: In THE LIBERATOR of the 1st inst., you make a statement, in your "Remarks" in answer to D. B., in the 6th division, in these words:—"

the right of Kentucky to hold slaves in her own State, but deny her right to carry them into Kansas; as though State lines could change the rights of man. If the Constitution of the United States guarantees and protects slavery where it is now established, and the Republican party (as they do) consent to it, they are morally guilty of all the evils growing out of the institution, and are guilty of theoretical and practical piracy.

[Correspondence of the Anti-Slavery Standard.] THE ARGUMENT.—The Correspondent tells the News—Also of the National History—And describes the Negotiations at Wheeland—Their simplicity and reasonableness—the final surrender of the Sage—Paley's Sermon on the Leaves and Fishes—How our are to be parted—Mr. Garrison and the Liberator at Washington—Unreasonable demands of Mr. Phillips—Mr. Choate's rivalry—The Sins Commissioner on the Anxious Seat—Prospects of the late Corresponding Editor—His love of humanity—His address for the ministry—Provision for the Editors.

A curate—an aqueous curate—wishes to know of the Times, if curates in general may look forward for some provision when age and disease have incapacitated them from further labors.—There is dissatisfaction, insolence in the very question. This curate, for twenty years, folded the sheep of two curacies.

Before this transaction, South Carolina was stained, and deeply, by the conduct of her slave, who Massachusetts could point to her suffering honor. But to-day, our State wears a stain, the conduct of her representative.

A VOICE FOR PEACE.

Patience!—oh! proud and high-spirited nations, England, America—bear and forbear; Patience!—if both of us will have patience, All may be well by a truce of care.

TO FRANCIS BARRY.

MY FRIEND: In a note addressed to me by you in THE LIBERATOR of Aug. 23d, you say, alluding to a resolution discussed at a Convention held at Sheboygan Falls—

A UNION WITHOUT A COMPROMISE.

DEAR LIBERATOR: We have had two demonstrations in this town—one by a few Democrats, and the other by a crowd of Freemen. The national flag, with the inscription, 'The Constitution, the Union, and the Democratic party, one and inseparable,' describes one, and the national flag, with 'Liberty and the Union, Free Speech, Free Territory, Fremont and Dayton,' represents the other party.

EXPLANATORY LETTER.

GLOUCESTER, Aug. 29, 1856. DEAR MR. GARRISON: I have just had the honor of the receipt of a meeting of Progressive Friends at Longwood, by William Logan Fisher, some portions of which are certainly erroneous.

MR. WEBSTER AND THE SABBATH.

That great man and statesman, Daniel Webster, was a member of an Orthodox church, and is spoken of as a Christian. I have looked anxiously for some decided evidence of real religious character in his public life, without obtaining it.

ROUND HILL WATER-CURE.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. THEODORE METCALF & CO., BROWN & PRICE, STEIN & BROWNE, STEVENS & CUSHING, H. H. HAY, PORTLAND; J. N. MORTON & CO., Concord, N. H.

THE LADY'S YES.

BY ELIZABETH BARRETT BROWNING. 'Yes!' I answered you last night; 'No!' this morning, sir, I say! Colors seen by candle light Will not look the same by day.

REPUBLICANISM IN VERMONT.

RANDOLPH, Vt., Aug. 25, 1856. MR. GARRISON: DEAR SIR,—I here send you some resolutions which were rejected by a Republican Convention assembled at Chelsea, Orange Co., Vt., on the 8th inst.

PROCLAMATION.

In the name and by the authority of 'The Lord God of Shem,' to all the inhabitants of the World and dwellers on the Earth—Greeting: WILLIAM LLOYD GARRISON is the lawful President of the first dominion, for the term ending the fourth day of March next.

TASTINGS OF PUNCH.

The Bishop's Wish—(After Bloomfield.) Be mine a modest pension clear; Give me just six thousand pounds a year; Or less or more, as I may see, Give Fulham place for my cot.

THE BROTHERS AND BURLINGAME PARCE.

Our readers are probably already familiar with the published facts relating to the duel which was to be, but failed to come off, between the filthy South Carolina man who called Hon. Mr. Sumner, and Mr. Burlingame, who had not represented Massachusetts by recognizing the barbarous dueling code of the so-called chivalry.

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