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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz:—FRANCIS JACKSON, BELLIS GRAY LORING, EDWARD QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

VOL. XXVII. NO. 38

BOSTON, FRIDAY, SEPTEMBER 18, 1857.

WHOLE NUMBER, 1393.

REFUGE OF OPPRESSION.

MR. BUCHANAN'S LETTER NORTH AND SOUTH.

With the exception of a few journals indubitably waded to the ultraist parties North and South, the public press of the country has responded to Mr. Buchanan's letter to Professor Silliman and his friends in a manner which must be regarded as gratifying to the supporters of the administration.

Among those who profess but a lukewarm sympathy with the democracy, the calm and practical suggestions, the cogent logic, and the manly candor of the President's letter have extorted universal approbation. Throughout the country, it has been a remarkable success—a palpable hit.

Of course, Professor Silliman and his colleagues do not look to us for advice as to their conduct either in public or private life. But they may perhaps be induced, as men in some sense, to bestow a little reflection on the judgment which the bulk of the American people are forming on the step which has brought them so prominently into public view.

Some of them are men of considerable repute in their particular walk in life—whether that walk be science, religion, or abstract philosophy. Professor Silliman himself has filled a large place in American scientific records, and may be properly regarded as the patriarch of at least one branch of science.

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As to the rank and file of the clergy who subscribed their names to the silly memorial which elicited the President's reply, they need not be treated with so much consideration. They are old offenders. Deeply imbued with the theocratic spirit of their predecessors, they have never forgiven the politicians for stripping them of their despotic control over the secular as well as the religious concerns of the people; and on every possible opportunity they seek to revenge themselves for the injury by blighting our country, and our people, by their opposition to them from the pulpit. We do not believe the country contains a more foolish or more mischievous body of men than the New England clergy. Without dwelling on their morals—of which recent events have led many to form no very high opinion—it may be said roundly that, as a general rule, they are almost invariably wrong whenever they attempt independent thought or action. Their stand-point is low; their standards are false; their logic is incorrect; their aims are puerile or mean; their instruments unworthy. We defy their best friend to find a single instance in all our history when the New England clergy took an independent course that was not a wrong one. There seems to be a fatality about it.

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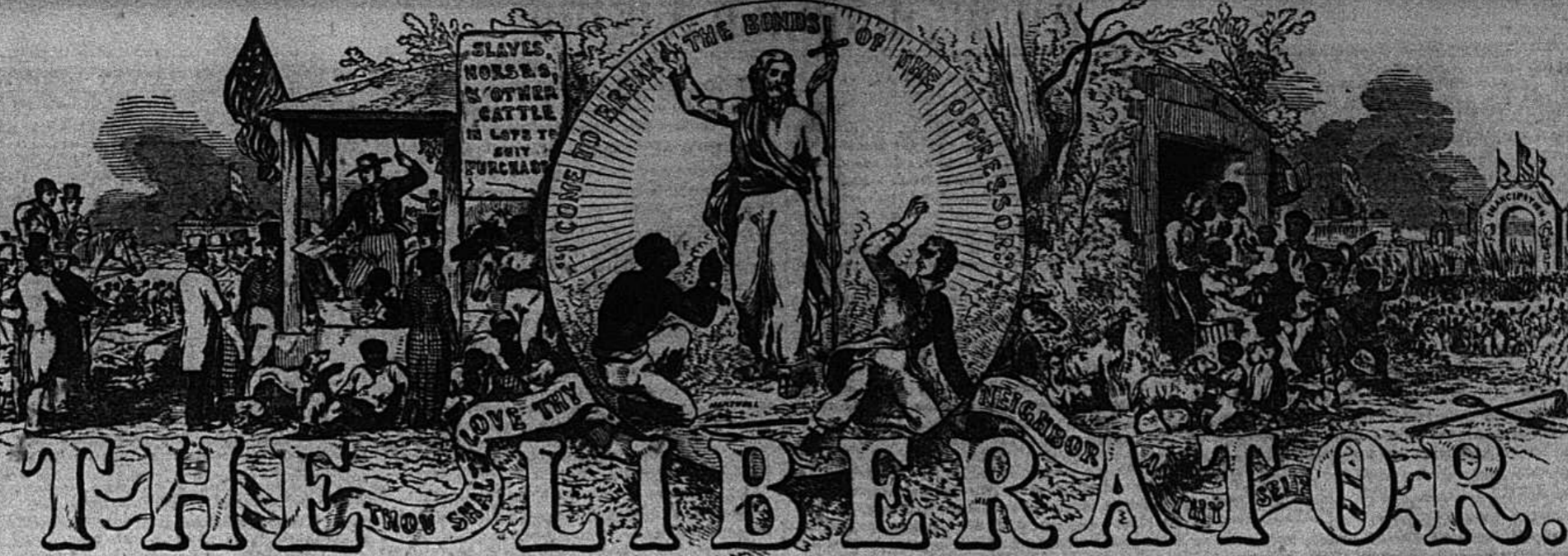
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SLAVERY IN ILLINOIS.

Some of the Democrats of Illinois have already commenced advocating the introduction of slavery into that State. The Mattoon Gazette, published in Southern Illinois, urges arguments for the measure as follows:—

We are one of those that utterly discredit the idea that the presence of slaves works an injury to the whites, or that the presence of free negroes, enjoying political and social privileges, is at all beneficial. We candidly and firmly believe to-day, that if Illinois were a slave State, the best man of Kentucky, Virginia, Tennessee, and even States further South, would be here as soon as they could remove their families, and the prairies of Illinois would be made to smile as a lovely garden. We have seen the best class of men come to our State, admire it with enthusiasm, but return to their homes because they could not bring their whole families with them.

The question comes up squarely to every business man in Illinois: Which would you rather do, make slaves of your family, or provide a comfortable home for some of the enslaved African race? It is a clear case, that when Illinois voted slave labor out of her limits, she voluntarily voted upon the white females of Illinois a life of unmitigated drudgery, unsuited to the tastes and physical capacity of a large majority of them, and drove from our midst a people peculiarly adapted to such services, without benefitting them in the slightest degree. When will the day of practical benevolence arrive, when we shall have done with this eternal effort of mock philanthropy, when it will not be called emancipation to offer inducements to the slave-traders of the South to buy the negroes of Missouri and send them South in chain gangs!

SATANIC DEMOCRACY.

The following resolution was adopted by the Democratic State Convention of Wisconsin, met at Madison on the 27th ultimo:—

Resolved, That we unalterably opposed to the extension of the right of suffrage to the negro race, and will never consent that the odious doctrine of negro equality shall find a place upon the statute book of Wisconsin.

SELECTIONS.

From the Christian Examiner for September.

BISHOP HOPKINS ON SLAVERY.

THE AMERICAN CITIZEN: his Rights and Duties, according to the Spirit of the Constitution of the United States. By John Henry Hopkins, D. D., LL. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont. New York: Rodney & Russell, 79 John Street. 1857. pp. 469.

The book, the title of which we have given above, contains thirty-three chapters and a great variety of topics. In this it resembles the work of another Bishop, who wrote a book beginning with the virtues of tar-water, and ending with the Trinity, the *omne scibile* filling up the interspace. Bishop Hopkins has nothing to say about tar-water, but with that exception, he discusses nearly as many subjects as Bishop Berkeley, who begins with the Federal Constitution, which he thinks excludes infidels from office, though it declares that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' But he thinks this means that all Christian sects have a right to be tolerated in their worship under the Constitution; but not Hindoos, Chinese, Turks, Mormons, nor even Roman Catholics. 'I am compelled to conclude,' says he, 'that under the Constitution, no Romanist can have a right to the free enjoyment of his religion, without a competent assent of the Legislature, to bestow a little reflection on the judgment which the bulk of the American people are forming on the step which has brought them so prominently into public view.

SPEECH OF HON. HENRY WILSON, At the Bank's Ratification Meeting at Worcester, September 8th, 1857.

Mr. President, and Young Men of Massachusetts: On the first Tuesday of November last, one hundred and eight thousand intelligent, patriotic, liberty-loving Massachusetts men, Republicans and Americans, recognizing the paramount issues growing out of the system of human slavery in America, rallied around the banner of equal, universal and impartial liberty, borne by JOHN C. FENNER. (Loud applause.) On that day, Massachusetts placed herself, where Massachusetts has a right to be, in the van of free Commonwealths. On that day, by fifty thousand majority, Massachusetts placed herself front to front with the Slave Power of the Republic. The same standard that then waved in victory over Massachusetts, the same flag on which were written, in characters of living light, the glorious mottoes of Liberty, has now been entrusted to the hands of Nathaniel W. Banks at (Loud applause.)

Why not, then, men of Massachusetts, rally around him, you rallied in 1850 around the same old banner in the hands of a brave, true, and gallant leader? Will you listen to the seductive voice of personal ambition? (Voices—'No, no, no.') Will you turn your backs upon your old flag—upon your chosen leader? Will you break from the ranks of freedom, and retreat, affiliate, fraternize and associate with those who last autumn scoffed at your principles, maligned your candidate, and shouted with you when the black flag of slavery waved victorious in the beams of that November sun? (Voices—'No, no, no.') We are now told, Mr. President, that the living issues which last year summoned more than one hundred thousand sons of Massachusetts to the standard of Fremont, are among the issues of the past. The living issues of 1850 among the issues of the past! Does not slavery in America now loom up a hideous and appalling specter? Does it not now reveal to the eye of mankind, in all its odious and revolting aspects? Was not an aggression of unimpaired rights, nameless outrages, and 'sunless agonies'—millions of lives created in the image of God, sunk from the lofty level of a common humanity down to the abject submission of unreasoning beasts of burden,—manacles, chains and whips,—pens, prisons and auction-blocks, bloods, and revolvers and blades,—scourgings, lynchings and burnings,—laws to terrorize the body, shiver the mind, and debase the soul,—non-slaveholders' fields smitten with sterility,—non-slaveholders' impoverished and degraded lands, the deductions of philosophy, the rights of humanity, and the teachings of Christianity, proudly vaulting their shame before the nations, make up this deformed monstrosity of organized barbarism, which now stands in shameful defiance of the civilization, humanity and Christianity of America? We of the North may avert our faces from this hateful spectacle;—to the accusing voices of this hateful scene we may reply in the words of the poet: 'This guilt is not on our souls!' but we, as American citizens, jealous of the renown of our country, cannot but feel the deepest mortification and shame, as we see the sneer of scorn on the lips of mankind.

By a long series of assumptions and aggressive acts, by concessions and compromises, we of Massachusetts have been associated with and made responsible for this crime of human slavery in America. When the illustrious framers of the Constitution assembled in 1787, our history and nation was radiant with deeds for the rights and liberties of mankind. Seventy years have just closed, and that history is blurred and blotted, stained by deeds for human slavery which bring the blush of shame to the cheeks of the patriot who loves his country, who feels the stain upon her fame as a blot of personal dishonor. Now a privileged class, bound together by two thousand millions of dollars, represented by the souls and bodies of more than four millions of bondsmen, rules with resistless power the sovereign States. The Constitution, based upon the immutable rights of humanity, now controls the executive, legislative and judicial departments of the national government. In the pride and arrogance of usurped power, this slaveholding aristocracy bids the Supreme Court utter the inhuman sentiment that four millions of men in Republican America 'have no rights that white men are bound to respect,' and the President of the Republic to declare that slavery exists in the national territories by the authority of the Constitution of the United States. And shall we, the men of Massachusetts, oppose only a temporary, faint and heartless resistance to these ignominious avowals, which bring dishonor and shame upon the American name?

Shall we ally rest, The Christian's scorn, the Heathen's mirth, Content to live the lingering jest And by-word of a mocking earth? Or shall we not rather awake to the full realization of our responsibilities—to the full comprehension of our duties? Responsibilities rest upon us—duties press upon us. Responsibility and duty go hand in hand. Our path of duty, young men of Massachusetts, is radiant with light—as luminous as the pathway of the sun across the heavens on this bright autumnal day.

The earnest young men of Massachusetts—of the North—should cultivate a profound reverence for humanity, for its sacred and inalienable rights; hate, loathe and abhor slavery in every form; resolve that whenever, where and however they may be summoned to act, their voices shall be for FREEDOM EVERYWHERE—FOR SLAVERY NOWHERE; and, in their own States, every man, no matter what race he may claim kindred—no matter what blood may course through his veins,—shall stand before the laws the equal and the peer of the most favored sons of men; that over him—poor, ignorant and friendless though he may be—shall be thrown the penalty of just, equal and humane laws. These things should be the national motto, the national policy, the national action, the national Department, Executive, Legislative and Judicial, in the hands of such men, and such men only, as will see to it that the nation, within its own exclusive jurisdiction, rejects 'THE WILD AND GUILTY PLANT THAT MAY BE SOLD PROPERTY IN MAN.' Having prostrated in the dust the slaveholding oligarchy, shivered its power over the nation to atoms, they should pronounce the doom of human slavery EVERYWHERE UNDER THE EXCLUSIVE AUTHORITY OF THE NATIONAL GOVERNMENT.

By abolishing it, in the District of Columbia, abolishing all oppressive laws now in force there, and placing the whole people under the protection of just and humane legislation; By repealing the law of 1807 and all other laws giving the sanction of the nation to the domestic slave trade; By repealing the Fugitive Slave Act of 1850 and all other acts for the reclamation of persons held to service or labor, thereby leaving to the State under its own sense of Constitutional obligation and duty, the execution of that provision of the Constitution concerning persons held to service or labor in one State escaping into another; By reversing the recent decision of the Supreme Court of the United States concerning the citizenship of persons of color; By availing the settled policy of the nation to be, that all Territory hereafter acquired—on the North or on the South—free or slave—shall be forever consecrated to freedom and to institutions for all; By proclaiming to their countrymen the South, in mild but firm language, that, while they concede slavery in the States to be, in the words of the Supreme Court, 'a mere municipal regulation, founded upon and limited to the verge of State law;—while they do not claim to possess Constitutional power to abolish slavery in the States, and do not mean to usurp power—THEY DO MEAN TO PUT THE NATIONAL GOVERNMENT IN OPEN AND ACTIVE SYMPATHY WITH FREEDOM EVERYWHERE—THEY DO MEAN TO USE the legitimate influence of patronage of the nation in favor of the process of the South, who believe, as Jefferson believed, that 'THE ABOLITION OF SLAVERY IS THE FIRST OBJECT DESIRED'—who are resolved, as was Washington, that their 'STRENGTH SHALL NOT BE WANTING' to abolish it by 'Legislative authority'—they do mean, by the example and daily beauty of free institutions, and by all means sanctioned by law, humanity and religion, 'to appeal to the heart, the conscience, the reason and the interest of the men of the South—slaveholders and non-slaveholders—where they shall.

From fettered limbs and soul-side, and walk forth in the majesty of freedom; 'redeem us' from the language of Curran, and 'regenerate' us by the irresistible Genius of Universal Emancipation.

How grand, comprehensive and glorious is the work assigned to the young men of this age in America. They are summoned to rescue the Republic from the iron rule of the slaveholding aristocracy,—from the degrading thralldom of a privileged class which hates equal and impartial Liberty with unextinguishable hatred, which contemptuously scoffs at the idea of the equality and brotherhood of the race, which sneers at all efforts to emancipate the bondmen or elevate the lowly. They are summoned to secure the rights and dignity of millions of wretched and submissive bondmen,—to vindicate the rights and dignity of free labor and free laboring men,—to purify the nation from the stains and pollutions of slavery, and so put the national government in harmony with the sublime ideas embodied in the Declaration of Independence. They are summoned to this mighty task by that generous and expansive Patriotism, which embraces the whole country and the people of the whole country,—by that Philanthropy, which cares for the souls and daughters of all nations,—by that noble Religion, which teaches us that all the races of men are of one blood, the children of a common Father—and that the humblest slave that trembles and cowers under the frown or the lash of a master, or overseer, or taskmaster, in the recess of the far South, is a being whom God created, and for whom his Son mounted the cross. Seldom, in human history, has it been permitted by the Providence of God to young men of any country, or of any age, to engage in a work so vast in its conception, so comprehensive in its character, so sanctified by patriotism and human sympathy, so sure now to win the sympathies of mankind, the applause of the coming generations, the approval of conscience, and the blessings of Almighty God!

The anti-slavery movement in America is advancing through agitations and conflicts to assured triumph. Already it has laid its grasp upon the reason, the heart, and the conscience of the country, and millions are moved by the mighty impulse. In spite of the passions and unpalatable mistresses, the slavering and its character, so sanctified by patriotism and human sympathy, so sure now to win the sympathies of mankind, the applause of the coming generations, the approval of conscience, and the blessings of Almighty God! The anti-slavery movement in America is advancing through agitations and conflicts to assured triumph. Already it has laid its grasp upon the reason, the heart, and the conscience of the country, and millions are moved by the mighty impulse. In spite of the passions and unpalatable mistresses, the slavering and its character, so sanctified by patriotism and human sympathy, so sure now to win the sympathies of mankind, the applause of the coming generations, the approval of conscience, and the blessings of Almighty God!

The Northern hills are blazing, The Northern skies are bright, And the fair young West is turning Her forehead to the light!

Now the banners of emancipation are beneath Southern skies. Cassin M. Clay calls the battle roll 'on the dark and bloody ground' of his native Kentucky. St. Louis pronounces for emancipation, and sends her chivalrous Blair to represent the interests of her laboring men in the national councils, and her gallant Brown to summon Missouri in her Halls of Legislation, to join the sisterhood of free Commonwealths. The cause of equal, universal and impartial liberty in America is indissolubly blended with the cause of human liberty and manly virtue everywhere. Its triumph will be hailed and applauded by mankind everywhere, and through all coming time. The events of this great struggle for the overthrow of the privileged class and the ultimate emancipation of a race, will pass into the enduring history of the country. The eye will glisten and the heart throb over the bright and glowing pages of that history, which shall record the acts in the great work, which the Providence of God has assigned to the young men of this generation. Let, then, the men of the North; and, the few but faithful men of the South, who have been entrusted the radiant and glorious banner of anti-slavery in America, fully comprehend the magnitude, grandeur and dignity of the work assigned them. Let them realize that the eye of God is upon them,—that future generations will scrutinize their motives and pronounce judgment upon their acts, when the passions, prejudices and interests of this age are hushed forever. Let them realize, also, that the ultimate triumph of the great cause can be hastened or retarded—perhaps for years—by the advocacy of friends, and by the resistance of enemies. Let them, then, while they cherish and defend the banner of humanity—an inextinguishable love for the rights of man, and ever act with unswerving fidelity to these hallowed convictions—cultivate a general and expansive patriotism that knows no lines of latitude, or of longitude, or points of the compass,—adopt a prudent, wise and practicable public policy that shall demonstrate to the American people their capacity to take care of the varied, multifarious and vast material interests of the nation, and so administer the government to protect and defend the interests of the nation, and honor of the country in peace and in war. Let them so act that the historic pen which shall trace the acts in this great drama, shall record for the study and admiration of all after times, that the young men of this age, in Massachusetts, in America, were animated by wise, comprehensive and patriotic councils,—that, living and dying, their hearts ever throbbled with an intense and vehement passion for the liberty, the renown, the unity and eternity of the Republic!

SPEECH OF HON. N. P. BANKS.

The following extracts from Mr. BANKS' speech at the Worcester Ratification Convention contains all of it that relates to the subject of slavery:— It is not indispensable that the sentiment of our people upon the subject of slavery should be made more or less. We suffer as much from over-zeal as from indifference. Now is it necessary that we should give it a more constant attention. The government under which we live will not at present allow us to forget it. We may admit, as we all do, that slavery, in itself, is a crime—that it is at war with the precepts of Christianity—that it is the legitimate champion of barbaric usage, as against the institutions of modern civilization—the natural enemy of the diffusion of knowledge—the freedom of the press, of speech, and even of thought. Yet it is equally the foe of all industrial progress, and of the highest civilization. Now is it necessary that we should give it a more constant attention. 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REMINISCENCES.

DEAR YERKINTON: You and I were play fellows in boyhood, some five and forty years ago! Indeed, I believe you are, now, the only person, except my own relatives, of whom I have so long a remembrance, extending back as I will bear me witness, to incidents in the war with Great Britain in 1812. So quickly does time pass away! And now, I find my old friend toiling at the case of THE LIBERATOR, a most honorable employment, and devoting his best days to the cause of Human Freedom. May he have gratitude for the present, and hope for the future—hope for himself, and for the whole human race!

There is a letter I received, as you will see, from Mr. Garrison, twenty-six years ago. It is interesting as having been written in his 'first love,' and will enable us to see whether he has backslidden or not. I submit it to you, with a hope that it may find a place in THE LIBERATOR.

Yours, truly, LAROU SUNDERLAND.

Boston, September 14, 1857.

WE thank our old friend, as we are sure the readers of THE LIBERATOR will, for the privilege (with the editor's consent) of laying this heroic and heavenly tempered letter before the public. Our 'honorable employment' of 'toiling at the case of THE LIBERATOR,' to which our friend alludes, though at times wearisome to the flesh, is nevertheless a delightful task, and always strengthening to the soul and spirit.

Boston, Sept. 8, 1831.

DEAR SIR: I labor under very signal obligations to you for your disclosures, relative to my personal safety. These do not move me from my purpose of the breadth of a hair. Desperate wretches exist at the South, no doubt, who would assassinate me for a sixpence. Still, I was aware of this peril when I began my advocacy of the cause of the slave. Slaveholders deem me their enemy; but my aim is simply to benefit and save them, and not to injure them. I value their bodies and souls at a high price, though I abominate their crimes. Moreover, I do not justify the slaves in their rebellion; yet I do not condemn them, and applaud similar conduct in white men. I deny the right of any people to fight for liberty, and so far am a Quaker in principle. Of all men living, however, our slaves have the best reason to assert their rights by violent measures, inasmuch as they are more oppressed than others.

My duty is plain—my path without embarrassment. I shall still continue to expose the criminality and danger of slavery, be the consequences what they may to myself. I hold my life at a cheap rate; I know it is in imminent danger; but if the assassin take it away, the Lord will raise up another and a better advocate in my stead.

Again thanking you for your friendly letter, I remain, in haste,

Yours, in the best of bonds, WM. LLOYD GARRISON.

To LA ROY SUNDERLAND.

SLAVE LAW CASE.

(Ky), Sept. 9, 1857. To the Editor of the Liberator:—I send you a statement of a law case, recently decided in this State, that may be of interest to your readers. The case has been appealed, but I have little hope of its reversal. The Dred Scott decision is making its mark. Five years ago, no Kentucky court would have ever thought of rendering such a decision as the one I report.

Stephen Kyler, a negro, who was born a slave, was emancipated by his master, Joseph Kyler, in 1843, and has since that time been a freeman. For several years prior to his emancipation, he cohabited with and was the husband (so far as by the laws of Kentucky, the place of their residence and nativity, he could be a husband) of a female slave named Cynthia, the property of a neighbor. Joseph Kyler, the former owner of Stephen, who was a bachelor and an old man, being anxious to secure Cynthia to Stephen as a wife, purchased her of her owner, but could not, under the Kentucky Constitution of 1850, and an act of the Legislature passed in pursuance thereof, emancipate her without her emigrating from the State, which was not required by law when Stephen was freed. This being the case, and Stephen and Cynthia desiring to remain in Kentucky, Joseph Kyler consulted a lawyer as to the best method of effecting his intentions, who advised him to convey her to Stephen, which he did in 1853, without any consideration. The conveyance, which was an ordinary bill of sale, was absolute on its face, but the object and understanding of the parties was not to convey Cynthia to Stephen as property, or so as to lay her liable for his debts, or to enable him to sell her or exercise any other power or control over her, than that of husband, and he has at no time claimed or exercised any other right or power.

Prior to this conveyance, in the year 1849, Hon. George W. Dunlap, a lawyer, had recovered a judgment against Stephen for attorney's fees, and in 1857 had a writ of *hæc facias* on the judgment, and levied by an officer on Cynthia as the property of Stephen, and was proceeding to have her sold as a slave for its satisfaction. To prevent this, a suit was instituted by Stephen and Cynthia against Dunlap and the officer, by which they prayed the court to declare that she was not the property, but the wife of Stephen; and even if she should be held to be the property of Stephen, that she was not liable for Dunlap's debt, it having been contracted before the conveyance of Cynthia to Stephen; and the conveyance, if fraudulent as to Stephen's creditors at all, in consequence of its being unconditional, (as contended for by Dunlap,) was not fraudulent as to creditors whose claims were in existence at the time.

The case was tried at the August term, 1857, of the Garard Circuit Court, in the State of Kentucky, and was elaborately argued by Allan A. Burton and L. Landrum, Esqs., for Stephen and Cynthia, and by Dunlap for himself; and the court held that Cynthia was not a wife, but property merely, and as such liable to be sold for her husband's debt to Dunlap. The decision was appealed from, and will be tried at the December term, 1857, of the Court of Appeals of Kentucky.

THE REINS TIGHTENING.

Extract of a private letter from a highly intelligent gentleman in Missouri:—

'I think the tyrant reins of slaveholding are being drawn so tight, (or taut, as the sailor says,) that they must soon break. (Taut is dead, Benton is dead, politically, and the cause of slavery is in the hands of Southern madmen, and Northern doughfaces, like Cass and Webster, who would be glad to see slavery killed, but who dare not help to kill it. To me, it seems certain that the country will soon be where slavery will have to die, or else we must all be slaves. We must settle the point whether slavery or liberty shall govern the territories, and the determination of that question will determine its continuance in the States. In Missouri, we have fairly turned the prejudice against the negro into a new channel, where it works against slavery, because the white laborer will not work by the side of the negro slave. Hence he will try to drive the slave out of the State, and the prejudice which has heretofore sustained slavery will now oppose it. There is also a strong Northern emigration coming into the State, and in a few years, I expect to see most of the slaves removed. They will never increase. But slavery, when abolished in this State, will be abolished by prejudice, and not by principle.'

Let freedom be decreed on principle, Missourians!

LETTER FROM AARON M. POWELL.

ELMIRA WATER CURE, N. Y. September 10, 1857.

DEAR MR. GARRISON: Again we are in the field of active labor, as soldiers enlisted in the warfare for freedom. Our meetings, thus far, though not largely attended, have been composed of a most intelligent and interesting class of persons, and we hope and believe that much good will come of them, in the respective localities in which they have been held. This, as you know, is a portion of New York upon which very little of our kind of labor has been bestowed. The old 'mad-dog' cry of 'infidelity' has been thoroughly sounded in relation to us, especially at Oswego, at which place we closed a series of four meetings last evening. For something more than a year past, the Rev. Dr. Cox has been preaching in Oswego, and of course the people who have been blessed (I should say cursed) with his ministrations would see little else than dangerous infidelity in anything that faithfully exposed a pro-slavery, time-serving religion. The Rev. Time-server's influence, so far as it has extended, has been most pernicious; but we found a few earnest, truth-loving spirits at Oswego, some of whom subscribed for the Standard, and I trust that our work will not be without good and lasting results.

To-morrow, we commence a series of meetings in Corning, to continue two days, after which we return to this place (Elmira) for a two days' Convention. Surely, there was never greater need of our labors than in the present 'crisis.' May the 'crisis' continue, until the 'oppressed shall go free.'

As ever, truly your friend, AARON M. POWELL.

LETTER FROM CHARLES L. REMOND.

MARLBORO', Stark Co., O., Sept. 9, 1857. MY DEAR FRIEND, MR. GARRISON:

This hurried note will intimate to you the safe arrival of Sarah and myself in Alliance on Saturday noon, whereat we found the Western Anti-Slavery Society in session, and fairly opened, under a large tent and in a beautiful grove owned by our friend I. R. Haynes, to whom, together with Mrs. Haynes and family, we are deeply indebted for their attentions and hospitality during our stay. The audience under the tent far exceeded our expectations in numbers, and for interest, intelligence, enthusiasm and unanimity of spirit and purpose, I have never seen it surpassed.

Our friends, S. S. and A. K. Foster, Foss, Mrs. Coleman, Pillsbury, were on hand from beginning to end, and never did better work for the cause. To neither party nor sect did they give quarter, nor ask it of them.

The meeting opened with high-toned resolutions, and the key-note given by the first speaker was an unmistakable one, and sustained throughout the many sessions without the appearance of abatement, qualification or reservation. The Chairman found it difficult to keep the vast assembly upon their seats, from actual eagerness to see every thing passing and to hear every thing said. Upwards of \$500 were paid and promised to carry forward the cause, many subscribers added to the Bugle, and first-rate work opened to the local friends and to the several agents from the East.

Although I have not fully regained my strength, I never felt more hale and hearty for the struggle. I often spoke of you in answer to inquiring friends around me in the meeting, and as often did we wish that you were present to participate in the proceedings, and to join in the general expression of hope and encouragement inspired by the glorious gathering and demonstration just passed.

My sheet is full, and I can only add the desire to be kindly remembered to the friends at 21 Cornhill. Yours, faithfully, CHARLES LENOX REMOND.

P. S. It was said that there were three thousand persons present at the meeting on Sunday, and every body appeared to be upon their good behavior. A good sign. C. L. R.

ANNIVERSARY OF THE WESTERN A. S. SOCIETY.

SALEM, Ohio, Sept. 9, 1857. DEAR FRIEND MAY:

The anniversary meeting at Alliance closed on Monday. It was, on the whole, the best one I ever saw in the West. It was well attended, and the discussions were very spirited, and mainly interesting and profitable. I see no reason why we may not prosecute a campaign worthy of so suspicious a beginning. Calls pour in on us from all quarters for lectures and conventions, and many old Republicans and Free Soil men are about tired of their political warfare.

You will soon see the Resolutions of the Anniversary, and I hope approve them, too. They all passed unanimously, except that of S. S. Foster on political action; and the opposition to that was almost as decided as the approval of the rest. I think it finds very little, if any, favor among the Executive Committee, or any of the old friends of the Western Society, except, it may be, among a very few of strong political tendencies, or actual members of the Republican party.

The resolutions on the Church found no opponent whatever. Those relating to the new compensation project of Elihu Burritt were equally unopposed. It was delightful to see how promptly and how unitedly the Western Society placed the whole weight of its foot on this last attempt of cowardice and compromise to evade its most solemn duty, at once to demand the liberation of the captive, regardless of the iron demands of those who have robbed them so long.

The meeting continued three days. On Sunday, the attendance was at least three thousand persons. The great Oberlin Tent was never much better filled; never with a more earnest and determined congregation of the friends of freedom and humanity.

Yours, for the right, PARKER PILLSBURY.

A WRONG IMPUTATION.

PORTSMOUTH, (N. H.) Sept. 14, 1857. DEAR GARRISON:

We noticed the article from the Tribune in THE LIBERATOR of last week, respecting the leasing of one of the rooms of the Tract Society building for a rum shop, by their Committee. We do not see the Tribune, but we are told by a friend of ours from New York, who does take it, that the statement was an error, and that it was corrected by the Tribune in a day or two after its insertion. The facts in the case, as we understand from our friend, are these:—The Committee of the Tract Society rented this room to a man engaged in the hat trade, with the understanding that he should not underlet it. Notwithstanding this, it appears that he did underlet it to this concern, for the liquor traffic. As soon as this became known to the Committee, the necessary steps were taken for his removal, which was accomplished.

We know that you will agree with us that all errors should be corrected as early as possible, and as extensively as the errors were circulated.

Yours, truly, J. N.

KANSAS. A gentleman who has just returned from a tour through the border counties of Missouri states that nothing is talked of there save the proposed invasion of Kansas by the coming October. The Blue Lodges are being reorganized, and every thing gives evidence that extensive preparations are being made to control the election in Kansas. On the other hand, the military organization, formed by the Free State men for the protection of the ballot-box, is rapidly being completed. Affairs in the Territory are evidently tending towards a terrible crisis, and the October election may witness its denouement.

LETTER FROM EX-PRESIDENT TYLER.

From the Richmond Register of Sept. 4. MISSRS. EDITORS: Although I have observed profound silence in regard to all public political discussions since the close of my official residence at Washington, yet it seems to me to be not only proper, but in some measure required of me, to vindicate an act of my administration, for which posterity will hold me accountable, against a public attack made upon it. Such an occasion has occurred in the published debates of the recent Commercial Convention at Knoxville, wherein a member is stated to have declared the provision in the treaty of Washington stipulating on the part of the United States for the maintenance of a fleet of eighty guns for the suppression of the slave trade under the American flag, was an act of discourtesy and insult to the South, as a reason for its abrogation. The declaration thus made seems to have met with the countenance of a large majority of the convention, in the final vote upon the subject. I propose to do no more, Messrs. Editors, than to revive with the public a recollection of the incidents which led to the incorporation of that provision in the treaty; and having done so, I shall be content to leave the matter to the arbitration of the proper tribunals.

I shall, however, be permitted to observe, that the remarks reported to have fallen from members of the convention, in debating the main subject, are so entirely variant from the popular sentiment entertained throughout the Southern States, as I believe, in 1842, as to occasion me no little surprise. Who, in 1842, even dreamed that there would be a revival of the slave trade? I certainly entertained no such idea; nor did I, I am quite sure, any one of the able and patriotic statesmen who were my constitutional advisers. I really thought, and often declared, that the Southern States were more opposed to the slave trade than any other portion of our people. They had voted with singular unanimity for the act of Congress which declared that all citizens of the United States engaged in that trade should be regarded, and if convicted punished, as pirates. How it happens, then, that a provision introduced into a treaty to enforce a law for the suppression of the slave trade, should be regarded as an insult to the South, I must pass my comprehension. Certainly, such an idea never entered into my head or heart.

My principal desire, however, is to call the attention of the country, in brief, to the facts as they existed immediately antecedent to the treaty of Washington. The British government had insisted upon the right, in virtue of various treaties with other nations, to visit ships on the coast of Africa sailing under the American flag, for the purpose of ascertaining the true nationality of the ships. England had even ventured to put their claim into practice. This called forth strong remonstrances from Mr. Stevenson, who was then our minister at London, and most able argument in pamphlet form appeared soon after, from the pen of Gen. Cass, who was our minister at Paris. The conduct of our representatives at London and Paris, in this particular, was fully approved by the administration, and, in my annual message to Congress, I took decided ground against the claim proposed by Great Britain, and made the occasion to say that as the United States government was the first to declare the slave trade to be piracy, so far as the citizens of the United States were concerned, so it was fully able to enforce its own laws, without the aid of British cruisers.

Thus the two governments remained for a time antagonistic to each other. Great Britain urged that she meant no insult to the American flag, but that it was impossible, without a visit to the ship, to ascertain whether she belonged to the nation whose flag she bore, or had assumed that flag merely to deceive, thus seeking immunity under the American flag, when the vessel, either Spanish, or some other nation, intent on the slave trade, whose treaty stipulations had given to Great Britain the right of visit and search. Great Britain urged on our government, as a consideration for quiescence on our part in the matter, that if we could sound a successful mercantile voyage, she would indemnify all loss and every damage sustained. Lord Ashburton was possessed of full power to negotiate on this as on other subjects, and upon conference, I reiterated my declaration, made in my annual message, that the United States would not permit another nation to do with what the government of this country may deem it proper to do in regard to that stipulation; but this I will venture to say, that, repeat when it pleases that provision of the treaty, it will still find it necessary, for the enforcement of the laws of the United States, as well as for the protection of the traffic in slaves, to visit and search the vessels of this country may deem it proper to do in regard to that stipulation; but this I will venture to say, that, repeat when it pleases that provision of the treaty, it will still find it necessary, for the enforcement of the laws of the United States, as well as for the protection of the traffic in slaves, to visit and search the vessels of this country may deem it proper to do in regard to that stipulation; but this I will venture to say, that, repeat when it pleases that provision of the treaty, it will still find it necessary, for the enforcement of the laws of the United States, as well as for the protection of the traffic in slaves, to visit and search the vessels of this country may deem it proper to do in regard to that stipulation; 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POETRY.

A WORD TO THE WISE IS ENOUGH. When partnership links the strong to the weak, How pained the strong one's arm!

The Liberator.

How far, probably, does God set upon the advice which men disinterestedly give him (for their own purposes) in relation to his management of the world?

Teachers of religion must often find the question coming practically before them for decision, whether they will maintain the perfect wisdom and justice of God, or the correct information of some one of the forty or fifty writers of the Old and New Testaments, when these two come in conflict.

It appears by the Honolulu Friend, that a similar question has lately been considered among the missionaries at the Sandwich Islands. After the subsidence of a volcanic eruption, which for a long time had threatened the people of one of those islands, the Rev. T. Conn, read an essay before the Hawaiian Evangelical Association, with the following title: "Is it proper to hold up the idea before the Hawaiians, that the lava-flow toward Hilo ceased in answer to prayer?"

It is certainly important that those who assume to teach Christianity to the heathen should make it clear to them, not only that the true God is wise and good, but that he is so wise and so good as not to need guidance or suggestion from His creatures in either of those departments; and, further, that if heat and cold, sun, wind and rain, should be modified at the request of every farmer's minister who thought a change desirable, we should probably have more variable weather than at present, with a much less perfect accomplishment of the general welfare.—C. K. W.

THE BANKS CONVENTION. This Convention at Worcester, though not so numerously attended from abroad as was expected, was united, enthusiastic, and large enough to indicate a strong interest. I believe that Mr. Banks will be elected, through the strong desire of decent men to be rid of Gov. Gardner, and to unite on a tolerable representative of average Massachusetts sentiment.

In fact, at the preliminary meeting of the Convention which nominated Banks, in the principal speech made in his behalf, it was stated, as one of the chief proofs of his anti-slavery sincerity, that he had offered to "let the Union slide." And this was received with applause!

Thus, I doubt not, many strong anti-slavery men will support Banks, without any personal faith in his reliability. Between his election and Gardner's, it is the old question between half a loaf and no bread. Look only at to-day, and the half loaf conquers. But if there is reason to hope, that by holding out till to-morrow (and not otherwise) the whole loaf may be obtained, it may be better to starve a few hours longer. This, in a nutshell, the whole philosophy of third parties.

Another point, however, comes in. The moral offset to the advantage of having a decent party in power, is that it is a worse evil to have a bad thing done by a decent man than by a scoundrel. Let a fugitive slave case occur in Boston, (and the number of fugitives among us is increasing rapidly, thank God!)—it is plain what the State Executive will do. Gardner or Banks, no matter,—the Governor will sustain the United States laws, order out the muskets, and shoot down Charles Sumner himself, if he lifts a finger of resistance. The difference is, that the act which Republicans will curse, if done by Gardner, they will applaud, if done by Banks. And while Gardner would do the act with open villainy, Banks would disguise it with such skillful words as would have almost vindicated the Stamp Act or Boston Massacre.

For these reasons, I can see nothing to be gained by anti-slavery voters, through the support of Mr. Banks. To intrigue with Gardnerites or Buchananites against him, is utterly unjustifiable,—and yet there may be, I am sorry to say, some who will do this. But to honestly support an anti-slavery man, is worth risking the election of Gardner for.

DEAR MR. GARRISON: After the adjournment of the Birmingham Convention, I visited Windsor, a village fifteen miles from the New York and Erie Railway, and lectured on Saturday and Sunday. Our friends there lectured that my presence in the place at that time was opportune. I found the Rev. Mr. Avery, of Syracuse, a superannuated clergyman, an agent of the American Colonization Society, advertised to lecture in the Presbyterian church on Sunday. It had been many years since I had listened to a discourse on that subject, and felt no little interest to know what kind of a dress our old enemy would appear in. Having no meeting myself at the hour when the Colonizationist was to speak, I went in and heard him. He spoke of the formation of the Society, and its objects being approved by Thomas Clarkson and other philanthropists, and especially by the colored people of Philadelphia and Boston. He called the Society the black man's friend; said it presented to the poor injured sons and daughters of Africa an asylum in their own native land; that they could never be respected in America. A gentleman in Virginia had liberated three lots of slaves. Lot No. 1 he settled on a farm near him; lot No. 2 he sent to Philadelphia; and lot No. 3 was sent to Liberia. Of course, those in Virginia and Philadelphia were indolent, and failed to make a living; while the lot forwarded to Africa had flourished "like a green bay tree." "No," said he, "the black man cannot thrive in this country."

He did not mention the fact that the Society was under the patronage of the South; that was kept from the audience for many reasons. The lecture was endorsed by the minister of the church, and an appeal made for funds in aid of "the good cause." How large the contribution was I did not learn, but one man was seen to put in five dollars.

At five o'clock, I held a meeting in the Methodist church, their minister having gone to the camp-meeting. My audience was very much larger than attended the Colonization lecture, and I never had a more attentive hearing. I took up the Colonization Society, and showed that it was the enemy of the colored people, bond and free; that it was supported by slaveholders and pro-slavery people; that it created and kept up prejudice against the free colored people; and informed the audience that Thomas Clarkson and all other friends of freedom had condemned the course and aims of the Society, and especially had it been

repudiated by the colored people of Boston, Philadelphia, and other cities in the United States. I brought before them the startling fact, that at the instigation of the Colonization Society of Maryland, the Legislature of that State had imposed a tax of one dollar upon the head of every free colored person in the State, and those who could not pay the tax were to be sold into slavery; that the enormous sum of \$50,000 had been wrung from the poor defenceless free colored population of Maryland, to aid the Society whose agent had spoken to them that day.

The Presbyterian minister was present, and seemed not a little surprised at the revelations I made. Our old enemy is silently at work out here, and we must meet him. We ought to have a tract on Colonization. Our friends in Windsor regretted that I did not have such a tract with me.

This is, indeed, a glorious field for labor. Many of the people have never heard even the first principles of anti-slavery. But the agents must look to other sources for support. Our collections are magnificently small. All the money contributed at the Windsor meeting might have been put in one corner of a Lilliputian's vest pocket, without attracting any attention. Truth seldom brings money. However, I found a hearty welcome at the home of Mr. Lambert Sanford, which I prized the more highly, being in such a dark region.

The Convention at Oswego, though not numerously attended, left a good impression. Several copies of "The Pro-Slavery Compromises of the Constitution" were taken by persons who will no doubt do good service with them. Subscribers were also taken for the Standard.

PAUL CUFFE AND PRESIDENT MADISON. Many of our readers will remember Paul Cuffe, who formerly transacted business in this city, some account of whom was given in this paper a year or two ago. He was a colored man, but possessed much ability for conducting business, and was highly respected. A correspondent of the Fall River News gives the following incident, which occurred at a time when a white President was not ashamed nor afraid to acknowledge and enforce the rights of his colored fellow-men.—New Bedford Standard.

Paul was a man of rare ability for a black man; was very active and persevering, of stern integrity, and was respected by all who knew him. He had accumulated some forty or fifty thousand dollars, a part of which was invested in a vessel, of which he was commander. The vessel was manned by a black crew. Capt. Cuffe took in a cargo and cleared for Norfolk, Va., and on his arrival there, entered at the custom-house, and deposited his papers. After Capt. Cuffe had settled his out-bound voyage, and taken in a cargo, he went to the custom-house for a clearance, and to get his papers; but the collector of the port would neither clear him out nor give him his papers, and abused him with the most shameful language. Capt. Cuffe had no other dress than to go to Washington, and, after getting the necessary proof as to who he was, where from, &c., repaired thither. Capt. Cuffe was a Quaker, and used their plain language, and on being introduced to President Madison, he said: "James, I have been put to much trouble, and have been abused," and then proceeded to tell the President his story, giving such proof as was needed in his case, and added, "I have come here for thy protection, and have to ask thee to order the collector for the port of Norfolk to clear me out for New Bedford, Mass."

President Madison, after hearing Capt. Cuffe's case, promptly ordered the collector of Norfolk to clear Capt. Cuffe with his black crew for the above-named port. After Capt. C. returned to Norfolk, he heard no more abuse from the collector, but received his papers and his clearance; and although the collector believed black men had no rights that white men were bound to respect, yet he was bound, in this instance, to respect the rights of Capt. Cuffe.

Thus President Madison regarded Capt. Cuffe as a citizen of the United States, and considered that he had rights which the President of the United States of America was bound to protect and respect.

In person, Paul Cuffe was tall, well formed, and athletic; his deportment conciliating, yet dignified and prepossessing; his countenance blending gravity with modesty and sweetness, and firmness with gentleness and humanity; in speech and habit he was plain and unostentatious.

When he was prevented from going abroad, as usual, in the pursuit of his business, on account of the rigors of the winter, he often devoted a considerable portion of his time to teaching navigation to his own sons, and to others in the neighborhood of his residence; and even on his voyages, when opportunities occurred, he employed himself in imparting a knowledge of this invaluable science to those under him; so that he had the honor of training up, both among the white and colored population, a considerable number of skillful navigators.

By the spoiler of civility—the destroyer of reason—the brewer's agent—the wife's sorrow—the children's transmitted curse—and Satan's seed corn. UNCLE TOBY.

IN USU. A Good Disinfectant! A pert girl said to a sensible lady, "I am told, madam, you have lost one of your noses, by sniff-taking, that of smell." "True, my dear," said the old dame, with a smile, "but there are advantages in that; for, as I smell nothing, I avoid all bad smells."

FROM WHENCE COME FIRES? My father's house, said a man, on hearing a lecture on the evils of tobacco, was destroyed by fire which fell from his pipe; a fact well known at the time. And this audience, he continued, are familiar with a dreadful fire, of more recent occurrence, in our South village—a fire which sprang from the same vile habit.

THE CLAIMS OF RELIGION ON ITS PROFESSORS. Religion bids you to be cleanly and gentlemanly in demeanor. But, tell me, is the common use of tobacco a cleanly and becoming practice? Sweaty it, and it makes your nose a mere dust-pat; creaky it, and it soils your lips and teeth, and makes your mouth a nauseous distillery, smokes it, and it pollutes flesh and breath, earth and air; makes the clear sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Gouverneur Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him, "Mr. Morris, do gentlemen smoke in Paris?" "Gentlemen," said Mr. Morris, "Gentlemen, Doctor, smoke nowhere!" UNCLE TOBY.

AN ANATHEMA ON THE SMOKER. "May never lady press his lips, His proffered love returning, Who makes a furnace of his mouth, And keeps its chimney burning!"

A PICTURE OF NEW YORK MORALS. Complaint having been made against one Sarah Sears for keeping a disorderly house in Eleventh street, Justice Wood issued a warrant, and Captain J. V. Hart, of the seventeenth precinct, with a posse of officers, last night proceeded to arrest the inmates. The house has a spacious yard, decorated with flowers, and presents a fine external appearance. It has long borne the reputation of a house of assignation of the higher order.

THE RENEGADE JOHN MITCHELL. That base Irish apostate, JOHN MITCHELL, has issued proposals for the publication of a Southern journal, in which he intends to advocate the renewal of the foreign slave trade, as a most beneficent enterprise! The New York Tribune satirically says—

HEALTH OF SCHOOL GIRLS. The Boston Courier talks sense and spirit in the remarks below. The whole system of education in America ought to be radically reformed of the following gross errors. First, treating children as little intellects, and destitute either of bodies or moral natures, thus neglecting gymnastics, on one side, and heart-culture and conscientious-culture on the other.

is like speaking disrespectfully of the equator, or suggesting an inquiry whether the sun and moon are not beginning to break up a little, and show a failure in their faculties; and we therefore say what we have said timidly and respectfully.

But there was one thing we noticed which did throw a little shadow over our thoughts. We stood on the platform, very near the boys and girls, as they passed by to receive a bouquet at the hands of the Mayor. We could not help observing that not one girl in ten had any look of good health. There were very many lovely countenances—lovely in expression of features, and in complexion—but they were like fair flowers resting upon a fragile stalk. Narrow chests, round shoulders, meagre forms, pallid cheeks, were far too common. There was a general want in their movements of the buoyancy and vivacity of youth and childhood. The heat of the day and the nervous exhaustion of the occasion were to be taken into account, and due allowance should be made for them.

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

THE MOB VIOLENCE STILL PREVAILING IN KENTUCKY. Extracts from a letter from Rev. John G. Fee, dated Boone, Madison Co., Ky., Aug. 14, 1857.

THE WESTERN CONVENTIONS. After the adjournment of the Birmingham Convention, I visited Windsor, a village fifteen miles from the New York and Erie Railway, and lectured on Saturday and Sunday. Our friends there lectured that my presence in the place at that time was opportune. I found the Rev. Mr. Avery, of Syracuse, a superannuated clergyman, an agent of the American Colonization Society, advertised to lecture in the Presbyterian church on Sunday. It had been many years since I had listened to a discourse on that subject, and felt no little interest to know what kind of a dress our old enemy would appear in.

IT IS NOT A DYE! PRESIDENT J. H. EATON, L. L. D., Union University, Murfreesboro, Tennessee.

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But then, Africans can't help themselves. We should like to know how well the Irishman has helped themselves for many centuries. We have many noble efforts of that patriot to throw off the yoke; but we know an Irish patriot, as Michael Peart for freedom because that the black man is not proper for us to ask this Irishman why the rule of men? But, out of respect for his own country, we will not pursue the subject. Many unhappy had, have been the burdens of Ireland, she has now she once delighted to honor.

Eagleswood School, PERTH AMBOY, NEW JERSEY. THIS School opens on the 1st of October, and closes on the 31st of July. The School commences on four quarters, of ten weeks each. There are three vacations—a week at Christmas, a week at the end of the third quarter, a from the close of the School year to the 1st of October.

THE DEFINITE AIM IS TO TEACH, first, the branches necessary for the prosecution of those general duties of life which none can escape; then the Science of Nature, Intellectual and Material; the usual Ancient and Modern Languages; History, Drawing, Painting and Music.

EXTRA CHARGES. Languages, each..... \$5 00 a quarter. Music—Piano..... \$10 and \$15 Use of Instrument..... \$2 50 Violin..... Terms regulated by number of Pupils. Drawing and Painting..... of pupils.

THEODORE D. WELD, PRINCIPAL OF EAGLESWOOD SCHOOL, Perth Amboy, New Jersey.

REV. WM. CUTLER, Ed. Mother's Magazine, N. Y. My hair is changed, and is natural color, &c.

REV. J. P. TUSTIN, Charleston, S. C. The white hair is becoming obviated, and new hair forming, &c.

REV. A. PHINK, Silver Creek, N. Y. It has produced a good effect on my hair, and I can and have recommended it.

REV. J. H. BLANCHARD, Meriden, N. H. We think very highly of your preparations, &c.

REV. J. B. YERBINTON & SON, PRINTERS, 21 CORNHILL, BOSTON.