

Kentucky. No; men do not plot treason in open day, and proclaim it from the stump. What I said there, I will say again, and at all times, and to the more the better.

21. Acknowledging the great republican idea, that the will of the legal majority should be our rule of action, we will submit forever to the constitutional action and dominion of the slave party; if we triumph often by the same means, they must submit to us.

22. Illegal and despotic power will resist by all the power God and nature put into our hands.

Now, I put it to your better judgment and noblest instincts, are you right? Would I not forfeit your judgment and respect if, with these views, I acted otherwise? For the man who submits to servitude to-day, will insist on enslaving you to-morrow. Still further allow me to say, we have nothing to do with your slaves, nor with your policy. I do not hesitate to avow, that neither the whites nor the blacks are to be benefited by forcible emancipation. Treat us as equals, and we are your friends; against illegal action, at home and from abroad, your defenders. Your unwise and despotic talk and action is the great source of disturbance among blacks and whites. Let us all stand by the law, as the only ark of safety. The tyrants of Missouri, put down the Republicans to-day, and threaten the destruction of the Whigs and Democrats to-morrow! The cause for which we contend is not ours, it is yours—very man's. We invite slaveholders and non-slaveholders, Whigs and Democrats, Know Nothings and Sag Nicks, Republican and Tory, to send rapidly our views into the impregnable fortress of free speech!

With regard to the resolutions, we are not sure that we rightly understand them. If you propose a legal remedy for the violation of law, and to prove our words or actions insurrectionary and criminal, we will submit to the laws of the land, and trust securely in the justice of our country, the purity of our purposes, and the wisdom of our acts. But if you choose violence, then, as men who are free, and your equals in spirit, we will defend ourselves and our whole liberties, or die. The Rev. John G. Fee and I will address the people of Rockcastle, at Seaford Cane, on Saturday next. We invite you to share with us in the freedom of opinion and of speech; and may God defend the right! We think that you will let this letter before your meeting, as before assembled, and that you will have the magnanimity to do me the justice, whatever it be, which I deserve.

I am, with sentiments of consideration,
Your obedient servant,
C. M. CLAY.

Messrs. J. Adams, & Co., Esq.,
Com., &c., Mt. Vernon, Ky.

From the Portland Inquirer.

FIRST OF AUGUST CELEBRATION.

The celebration of this world-famous day at Buxton, was a truly grand and eminently successful occasion. The highest hopes were more than realized. The popular Pic Nic at Island Pond, and Commencement at Bowdoin College, occurred at the same time, and the farmers are scarcely ever more hurried at home; yet there seemed a general rush to Buxton, to be there to see the parade out from Portland, carrying the Brass Band, and the Rifle Guards in their neat uniform.

A very long procession was formed near Deacon Appleton's house, which marched to the fine grove conveniently fitted up for such occasions. Gen. Fessenden was chosen President, who made brief and pertinent remarks on the occasion which brought the great concourse to listen. Elder Thompson offered an appropriate prayer, which was followed by music from the Band.

Hon. JOHN P. HALE was then called and greeted with hearty cheers. He delighted and inspired the audience with a short and eloquent speech. He said that day was remarkable from the fact, that just twenty-one years ago, liberty was proclaimed to nearly a million human beings, and the children born on that day were all this day of age. But we took no note of this fine speech, and can do it no justice.

Hon. JONAS R. GRINDIN was then invited to the platform, and the greeting from thousands of warm hearts, told how deeply his noble achievements for human liberty had endeared him to the people of the whole country. He instructed the audience with rich historical facts of freedom, from their source in England a century ago, down to the present moment. He commended the State of Maine for its cheering progress in the great reforms of freedom and temperance, expressing an assured confidence, from the indications before him, that active, resolute firmness alone was necessary to establish these causes beyond danger. He warmly complimented the Daughters of Freedom as well as other women of Maine, for the noble and high-spirited part they had taken in the cause of humanity. Their example was having its proper effect in other States, and he bid them a hearty God-speed. If the women of Maine would be faithful, there was no danger for freedom. In his own sincere, bold, manly way, he spoke of the atrocity of slavery, its aggressions and outrages, warned of its fearful dangers, and entreated his countrymen to stand by the principles of liberty. Let Maine do so this year, and Ohio would send back an echo that would thrill every free heart with joy. We can give no proper view of his speech, which was often interrupted with applause.

After the intermission of an hour, and partaking of a collation, which was, unfortunately, not prepared in anticipation of so large a demand, the concourse re-assembled, and Gov. MORRILL was called to the platform. Fortunately, a good speech was made, and preserved, and our readers have it, though it will be impossible for them to realize its power. We had often heard him before, but never with near the ability of this occasion. He was skillful, pungent, bold and unanswerable. He exposed the glaring falsehoods in the resolutions of the hunker State Convention on the temperance question, and showed that their object was the entire overthrow of the Maine law. He reviewed the position of Judge Wells in his speech at Alfred, with a caustic power which left him in no enviable position. The unblushingly false statement, that 'the Maine Law was the most barbarous act passed in this country since the Revolution,' was met by a bold and unflinching challenge to Judge Wells or his friends, to meet him before the public anywhere—at any time, and on any subject that he pleased. He then ran a parallel between the liquor law and the fugitive act which Mr. Wells sustained, and most forcibly showed that it did not secure to a citizen of Maine the right secured for a dog! This speech was one of extraordinary power, and we only wish the whole people of the State could have heard it. It was often greeted with enthusiastic cheers.

WOODBRURY DAVIS, Esq., made a short and forcible speech, when Mr. HALE was again called to the stand amidst the greetings of the audience. He expressed his thanks to the Daughters of Freedom for the important part they were taking in freedom's cause, and eloquently appealed to the women of Maine, to be faithful still to suffering humanity. With great perspicuity he showed the constitutional rights of the north, and with thrilling power urged old men and young men, by the name of their fathers, to give to do their duty. He urged ministers to be fearless and faithful now. He referred to the riot in Portland, and expressed his unqualified admiration of the wisdom and heroic firmness with which it was put down. He thanked the Mayor for the course he pursued, in the warmest terms; and if either he or his friends were to suffer reproach for it, he desired to take a full share of it to himself. When he again called to the front conduct of one military company, a voice announced that the company was present, when three hearty cheers for the Portland Rifle Guards rang through the great audience. This only inspired Mr. HALE the more, and he closed his speech in a strain of high and impassioned eloquence.

Mr. GRINDIN added a few stout words of good cheer, followed by one or two others, when the celebration closed with three cheers for the Republican Party—three for Ohio—and three for New Hampshire. Rich music by the Band graced the whole occasion—the best of the kind ever held in the State.

From the Anti-Slavery Standard.
WENDELL PHILLIPS AT DARTMOUTH COLLEGE.

A striking evidence of the change that is rapidly going on in the public opinion of the country on the subject of slavery, is seen in the fact that men long proscribed as fanatics and incendiaries are now the chosen orators, at our College Commencements. Last year, Wendell Phillips, President of the Literary Societies of Union College, at Seneca Falls; this year he appeared before that of Dartmouth, one of the oldest and best institutions of its kind in the country, the one that numbers Webster among its graduates, and fosters an ancestral pride second only to that of old Harvard. The following notice of Mr. P.'s oration we copy from the Northern Advocate, published at Claremont, New Hampshire:—

'In the house there was a perfect jam, of course—about every seat and standing-place being occupied. When the audience had become passively quiet, and a prayer offered, Wendell Phillips, Esq., the orator for the occasion, was introduced, and received by three hearty and unanimous rounds of applause. Never have we seen a public speaker so cordially welcomed. Mr. Phillips is a man of about the ordinary size, was elegantly dressed, and his countenance is indicative of all those noble qualities which are known to be peculiarly his own. He is a pleasant speaker, and came forward in front of the desk, without a single written line to guide his thoughts. This, before so large an audience of highly educated men and severe critics, was considered somewhat venturesome, and has seldom if ever been attempted on similar occasions. He appeared, however, entirely free from embarrassment, and kindly thanked the audience for the very flattering reception they had given him. His appearance upon that platform he regarded as a favorable indication that the march of mind, of liberality, of progress, was onward rapidly, and he thought that the Literary Societies of this old and venerable institution, for the invitation they had extended to him, to occupy an hour upon an occasion so highly interesting to its friends. The position he occupied in reference to the great question of the times—a question probably odious to many distinguished gentlemen before him—was well known to all who knew him, and his appearance there gave cheering evidence that the sympathies of educated, thinking men, were at length beginning to flow out in the right direction. The speaker had chosen for his theme 'the servility of the American people,' and he treated it with a candor and courtesy which could hardly be expected from one who had so recently been indicted by the United States Court for speaking in the 'Meeting in Old Faneuil Hall.' He proceeded in his subject, he arraigned the politician, the political parties, the press, the clergy, the church, the American Tract Society, and various other institutions, all which he handled with an intelligent truthfulness, and at the same time with a courtesy and a deference to the opinions of others, that rendered his arguments and reasoning almost irresistible. We have never known even an allude to his various points, and, if we had, we should hardly dare trust ourselves to do it, lest we might, from mere memory, misrepresent him. He was listened to for over an hour and a half, with the most candid attention, and was frequently interrupted by rounds of prolonged and hearty applause, and when he took his seat, he received 'three times three,' which made the old meeting-house 'ring as it never rung before.'

Mr. Phillips was also honored with a serenade at his lodgings. We observe, however, that he felt it pleasing to be greeted by the high-toned president over the Vermont Chronicle, the organ of old foggy Orthodoxy in the Green Mountain State. The editor thinks that Mr. Phillips, having been graciously invited to speak on such an occasion, ought, by the obligations of courtesy, to have ignored the topic with which his name stands identified. This, however, is a rule which we have never known that journal to apply to conservative hunkers and lower-law orators, who are always expected, on such occasions, to utter the word that is uppermost in their hearts, regardless alike of the feelings or convictions of reformers.

The Northern Advocate appears to have liked the Commencement exercises much better than its Vermont neighbor. It says:—
'Gentlemen who were in Hanover on Wednesday evening, and were among the thousands who listened to the speeches of Wendell Phillips, S. P. Chase, and 'long John,' speak in high terms of their beauty, and the vein of patriotic devotion to Liberty that ran through all of them. Mr. Chase spoke for over half an hour, and not a word was lost by the immense multitude that were in the street before him. He dealt mainly upon the infamous scenes that were now transacting in Kansas, the direct, the anticipated result of the outrageous legislation of the last Congress. He, as well as all the other speakers, was frequently interrupted by the most enthusiastic cheering. Our informant tells us that the fame of 'progressive liberty' seemed to be kindled up in every breast; and if there was any old conservative humbug present, not a lip was heard from it. Even the graduating speakers on Thursday caught the fire, and were unconsciously referred to the great question of the times, not in its dead, conservative way, but with a spirit that foreshadowed an earnestness, which, in after life, will cut its way through all opposing influences. God bless them! These demonstrations have very essentially increased our love for Old Dartmouth, and we sincerely hope that their influence will be salutary upon the mind of its venerable President.'

The spirit of God, as compared with the Evidence that these Manifestations are from the Spirit of Men. IV. Clairvoyant Revelations of Emanuel Swedenborg. Pres. Mahan is satisfied as to the reality of the phenomena. He says:—
'We admit the facts claimed by spiritualists, and join issue with them simply and exclusively in regard to the conclusions which they deduce from them. We admit the facts for the all adequate reason, that, after careful inquiry, we have been led to conclude that they are real. We think that no candid inquirer, who carefully investigates the subject, can come to any other conclusion. While we honestly believe that there is more imposition connected with this movement than with almost any other that can be named, yet we as fully believe, that a denial of the facts claimed by spiritualists, as comprehended under the classes above named, has its exclusive basis either in ignorance, or a state of prejudice which is blind to valid evidence. We have ourselves witnessed physical manifestations, which, in our judgment, can be accounted for by no reference to muscular action.'

But, in opposition to the claims of this new system, he undertakes to show—
1. That from known mundane causes, precisely similar and analogous facts do arise.
2. That these so-called spirit manifestations actually occur, in circumstances in which such causes are known to exist, and to act, and that, by a reference to such causes, all these manifestations can be accounted for.
3. That from such causes, and not from the agency of disembodied spirits, these manifestations do proceed.

The 'mundane causes' referred to he thinks are to be found in Electricity, Magnetism, Animal Magnetism, and the Odylie Force. He travels over much of the ground ingeniously maintained some time ago in the Spiritual Telegraph by Dr. Richmond, of Ohio, and very liberally avails himself of the facts, illustrations and reasonings embodied in the very able, candid and philosophical treatise on this subject by Dr. E. Rogers, of this city. Of course, there are many interesting and remarkable occurrences, which seem to be analogous to some of the 'spiritual' phenomena, but which are obviously the results of some peculiar mental or physical condition of persons in the flesh. These are carefully recorded, and plausibly commented upon; and the conclusion arrived at, is that disembodied spirits have nothing whatever to do with these strange manifestations.

It is a little curious, however, that, with such a belief, Pres. Mahan should have selected for the motto on the title-page of his book, the lines from Hamlet:—
'There are more things in heaven and earth, Horatio, Than are dreamed of in your philosophy.'—
for heaven, as at all connected with the earth—the spirits with the mortal—be utterly discarded, and decried it a sad delusion, if not a pestilent heresy, to suppose that any communication between them is possible; and so it is only necessary to retort upon him his chosen motto.

The 'spiritual' phenomena consist of the most amazing occurrences, without any assignable cause, or theory that has yet been started to account for them, except that of spiritualism; and that, it must be confessed, is attended with many perplexities. Ponderous substances are moved great distances without any visible agency—tables and chairs are made to leap, dance, ascend to the wall, and perform many other antics—persons are lifted up bodily in the air—musical instruments are played upon with mastery like the voices of those deceased are heard—strange lights are witnessed in the dark, where no collusion is supposable—the spirits of departed friends are alleged to be seen—arms and hands, unconnected with any visible body, are either seen or felt by all the circle—communications ostensibly from parents and children, lovers and friends, and unknown persons, belonging to other countries or other ages, are frequently received—prophecies are uttered and fulfilled—mediums speak in unknown tongues—the dead are personated with more than dramatic fidelity by those who knew them not in the flesh—information is communicated beyond the knowledge of any one present—dialogues with an unseen, intelligent power are continued at great length, as men talk with each other, with conflicting views and feelings—responses are given to questions by tables being lifted or tipped, or rappings made on hard substances, in every variety of intonation, from the tickings of a watch to sounds like thunder—autographs of the dead are written with and without hands—bells are loudly rung—and a thousand other equally extraordinary manifestations are made, all indicating an intelligent power, invisible, and unconsciously possessed by any one present; and all attested by a cloud of witnesses, whose veracity cannot be impeached, and whose character is beyond suspicion or reproach.

THE LIBERATOR.
No Union with Slaveholders.

BOSTON, AUGUST 17, 1855.

PRES. MAHAN VS. SPIRITUALISM.

MORRIS MYSTERY EXPLAINED AND EXPOSED. IN FOUR PARTS. BY REV. A. MAHAN, First President of Cleveland University. Boston: Published by John P. Jewett & Co. 1855. pp. 406.

This new work on Spiritualism was announced by the publishers, while yet in the press, with a flourish of trumpets equally ludicrous and offensive. President Mahan was described as 'a giant in the field'—'one of the giant intellects of this age'—and as having accomplished what all the learned men of the East and the West had failed to do—namely, 'explained, scientifically and completely, all the well-attested facts of the Spiritualists.' His work, it was prophesied, would not fail to 'stir the waters to a foam, both here and in Europe.' Andrew Jackson Davis, 'and the men of his kind,' were declared to be 'met in open field and driven back, not with the weapons of blackguardism and abuse, but by the more potent and ponderable blows of the logician and the man of science'—as if the sneering classification of 'the men of his kind,' were any thing but low abuse!

have improved them. The result is, that, with much to perplex us, the weight of evidence seems to preponderate on the spiritual side of the question. But we are ready for a fresh investigation, and have no darling theory to maintain on the subject; only, we believe, 'There are more things in heaven and earth, (Pres. Mahan.) Than are dreamed of in your philosophy.'

Pres. Mahan brings his examination of Spiritualism to a close by saying, with characteristic self-justification:—
'We have examined its high claims, and found them empty and vain. We have handled the spirits, and found them absolute insubstantialities.' Perhaps he is himself a victim to the 'odylie force,' and so indulging in a fancied victory, which may prove at last to be a disastrous defeat. Let time determine.

From pulverizing Spiritualism and putting all spiritual agencies to flight as non-entities, President Mahan proceeds to show that 'the Bible, the whole Bible, and nothing but the Bible, is an all-authoritative revelation from God!' 'We receive the whole of it,' he says, 'as coming to us from the heart of infinite wisdom and intelligence!' In the Jewish dispensation, he finds nothing of which God has reason to be ashamed, or which Christ, with absolute truth, (1) could not affirm to have been, in the circumstances, an infallible application and embodiment of the law of perfect rectitude and benevolence! And he confesses that he entertains but little respect for their 'moral judgment or moral character,' who do not agree with him in this matter!

There is nothing in the Bible which he cannot readily swallow. He accepts all its marvels and miracles—its apparitions and spiritual manifestations—as the literal truth. Those who lived from two to five thousand years ago could not have been the victims of delusion, but must have testified truly as to what they saw and heard of a super-mundane nature; but those now living, who testify in regard to similar facts, are grossly deceived by—the 'odylie force!' His credulity on the one hand, and his incredulity on the other, exhibit the power of traditional superstition, religious bigotry, and priestly arrogance, to cloud the vision, to warp the judgment, and to smite with impotency the reasoning faculties. There is not a marvel, not a miracle, recorded in the Bible, that, by his own theory of modern spiritual phenomena, is not shown to be unworthy the credence of any rational mind. If we cannot accept as truth what is before us—what we can see, and touch, and handle—what is confirmed by a legion of unimpeachable living witnesses—it is irrational and unphilosophical to ask us to believe what is alleged to have taken place, of a similar character, thousands of years ago, and recorded we know not when or by whom, and with what exaggerations it is impossible to determine. The 'odylie force,' was then in existence, and in operation as now—if not so extended a scale, at least operating by the same immutable law, and deluding even the best men in the same manner. The facts of Spiritualism sustain the wonders recorded in the Bible, to a great extent, by the closest analogy; and he who rejects them as spurious, or, accepting them as true, finds their solution in the 'odylie force,' strikes a blow at the credibility of the book—the sophistry and assurance of Pres. Mahan to the contrary notwithstanding. Had Pres. Mahan lived in the days of Jesus and the Apostles, he would have found it just as easy to dispose of every miracle, and every spiritual manifestation, at that time witnessed, as he has done in regard to the extraordinary phenomena of our own day. His religious dogmatism about the Bible has an air of pious veneration for the book; but to us it indicates not a love of truth for its own sake, but only the spirit of ancient phariseism—blind, bigoted, and intolerant.

The most vulnerable point of Spiritualism, it seems to us, is the general feebleness or positive imbecility of its literature, and the boundless absurdity of supposing that Swedenborg, Bacon, Franklin, Calhoun, Webster, and intellects of a similar stamp, are the authors of what is attributed to them. In this, we entirely agree with Pres. Mahan: the whole thing is utterly incredible. This we have repeatedly declared; and if Spiritualism had no stronger evidence than this to sustain it, it would deserve to be satirized from one end of Christendom to the other. Yet, in every case, the same mysterious agency seems to be operating as in every other instance; but if it is not from the source whence it professes to emanate,—if these eminent minds had (as assuredly they have had) nothing whatever to do with the trashy correspondence laid to their charge,—then it is indeed a pregnant question, are any of the phenomena to be attributed to a spiritual origin, however in any instance corroboratory of what we know or believe in regard to the departed? Aside from this stumbling-block, we find much to make us believe in the intercourse of the spirits with the living; but that, per se, is quite insurmountable. We wait for more light.

A CANDID FOREIGN TOURIST.

A few weeks since, an intelligent young gentleman from Dublin, Ireland, arrived in this city, bringing with him letters of introduction to us and others from our friend RICHARD D. WEBB—his object being to make a tour of observation through the Provinces, and a considerable portion of the United States. It gives us much pleasure to make the following extract from a letter received from him, dated Toronto, July 28:—
'As you so kindly interested yourself in my travels, and asked me to write to you, I do so with very great pleasure, now that I have seen some parts of the States and of Canada, and am able to compare them both. I was rather surprised at your observing that I should find the Canadians behind the Americans, as I had been prepared to see the new and improved system of Young America grafted on the old and long-tried institutions of England; but I am indeed sadly disappointed, so far as my powers of judgment go. I must decide in favor of America, or rather the Americans, as the soil, climate, and resources of Canada appear quite as good. Perhaps in travelling through New England, I saw the best part of the States, and (among the beautiful scenery of the White Mountains) saw the Americans in their holiday temper and dress; and at all events, I was quite delighted at what I saw and heard. I found every person I spoke to so friendly and communicative, so well able and willing to give me every information I required on the different subjects that interest a traveller. How different do I find the people in Canada! Most of them appear in such a hurry to make money, that they can think of nothing else. I have seen more drunkenness, more poverty, more dirt, heard more cursing and swearing in one day, than I have seen or heard all the time I spent in the States; and so I intend getting into the Western States as quickly as possible, where I expect to see Young America in a different aspect; and only hope I may like the Westerners as well as the Easterners.'

I must now give you my experience of the Southerners, two of whom I have already met, one in the White Mountains, the other at his yard. I found them as friendly and social as I could desire, and the description one of them gave me of the happiness and good condition of his slaves almost disarmed me; and I thought if all slaves were treated as well, perhaps there would not be such an outcry against the system. But quite apart from that, which I leave to your hands, what struck me particularly about those two Southern gentlemen was, that they both seemed to look upon this world as a garden of Eden, in which they have nothing to do but to pluck and eat the fruits of enjoyment, which I suppose grow so luxuriantly on the Southern trees. They were both men of wealth, but did not appear to think that wealth has responsibilities and duties as well as pleasures. What a glorious place must the South be!—But, as our great Locke said, this world must be to them such a place of enjoyment, that they cannot wish for a change to a better.

Two pages of the last number of the Anti-Slavery Standard are occupied with the speeches made on the First of August by Judge CURTIS and W. L. GARZAHOZ.

DEAR SIR:—
Excuse my addressing you so soon again, but events of a startling nature so crowd upon me, that I am obliged to write often, in order to keep my Anti-Slavery friends 'posted up' in reference to many little occurrences that seldom find their way into our papers.

Day before yesterday, as I was engaged in transacting some business in front of Hornsby's & Ferrill's store, in this place, a man introduced the name of THOMAS PARKER, and asked me something about him. I began to describe his character, and among other things, declared that he was one of the best men in America, because he lived to elevate man, and especially the oppressed. Said another person, sitting by, 'Stearns, are you an abolitionist?' 'That depends upon what you mean by an abolitionist,' said I; 'but I am an Anti-Slavery man in toto—opposed to slavery everywhere, and especially to its introduction here.'

'There, I told you so,' remarked a tall, gaunt, pale-looking man, of about fifty years of age, who seemed to be meditating some mischief against every Anti-Slavery man.

The second man then said, 'Well, Stearns, if you are an Anti-Slavery man, I'm into you; I have heard of you before.' Supposing, from his appearance, that he was going to strike me, I said, indignantly, 'I am an Anti-Slavery man, thoroughly; now touch me, sir, if you dare! Who are you to come here and whip a man because he says he is an Anti-Slavery man?' 'O,' said he, 'I will not touch you; don't be alarmed; but I look upon every abolitionist as a horse-thief.' 'Indeed,' said I; 'and what does the horse-thief do, but seize the infant the moment it is born, and steal its earnings all its life, except enough to feed and clothe it?' The pale, gaunt man began to grow restive, but said nothing. The other man then dilated at length upon the wickedness of the abolitionists in stealing negroes, and ended by saying again, 'For my part, I look upon every abolitionist the same as I do upon a thief.' Now, here was I manifested my impudence, as our brave Yankee abolitionists, who are all the time talking about fighting the Missourians, tell me. Instead of pocketing the insult, and falling on my knees before my pro-slavery company, as I no doubt ought to have done, like some of the Yankees, I wickedly said, 'May God forgive the sin!' 'Well, I look upon every slaveholder as a thief.' 'Ye gods, protect me!' I could not have said a more unfortunate thing, for this pale man turned out to be one of our masters, from Kentucky, as I am informed. He thought every body good, of course, that he was a slaveholder,—that is, a great and distinguished individual, and of course entitled to the reverence of the whole community. He arose from his chair in great haste, and with his eyes glaring demoniacally at me, he exclaimed—'By— you, shall take that back, or I will put this through your head.' I supposed he was searching for his revolver, the 'never-falling help' of these gentlemen 'in every time of trouble'; when, lo, and behold, out came from his pocket a huge clasp-knife! Obstinacy happens to be one of my 'easily besetting sins,' and therefore I refused to take back the truthful remark I had uttered, when the villain seized his piece of lead and struck me a tremendous blow with it upon the top of my head. It partially stunned me at the time, so that I am hardly able to tell what happened directly after, but I found myself standing inside the store, and he swearing and cursing outside.

When this happened, not a single Anti-Slavery man that I knew was present; but speedily some fifty crowded around the store, and all stood dumb before their Southern king. No one dared to offer one word of remonstrance to the disturber of the peace, but some of them ordered me to keep still, and say no more. Afterward, another pro-slavery man approached me, and threatened to fight me, because, as he said, 'I told that fugitive, last winter, that Judge LeCompte ought to set her free.' No one interfered but the first pro-slavery man, with whom I had the debate. He took the man away from me by main force.

Not long after, the whole pro-slavery gang adjourned to another place, and began to threaten G. W. Brown for some remarks of his in reference to a horse which he had lost, and which one of their number had found. The horse had been previously delivered into Mr. Brown's hands, but he was threatened with violence if he hinted that they had stolen the animal. Thus you see that these pro-slavery men are alive to the rebukes of the despicable Yankees. One would think that the 'chivalry' would possess for too much dignity to care for what the 'Yankee papers' say.

July 31. Yesterday, our streets were again the scene of a terrible personal rencontre betwixt the conflicting elements here. We were in the midst of an election upon the question of the adoption of the 'Maine Law,' by the town, which election resulted in a nearly unanimous vote in favor of the law, the rummies absenting themselves from the polls.

About five o'clock, P. M., a noted citizen of this place, who claims to be a pro-slavery-free-State man, struck Esq. Clark, of this place, a very severe blow upon his head, which caused the poor man almost to faint, and his garments were besmeared with blood from head to foot. It is not known what instrument was used, but it is evident that something else than a man's fist would be necessary to cause a severe cut upon the head, although the friends of the assailant say that he was totally unarmed. Mr. Clark had a bowie knife in his hand, but wisely refrained from using it. Dr. Robinson was the only man who ventured to interfere, as far as I can learn, although, at another time, a Western gentleman persuaded the assailant not to attack a person whose remarks upon the Clark fight displeased him. Revolvers and bowie knives were on the ground in great abundance, and it is almost a miracle that a general row, resulting in the death of several individuals, did not ensue. The provocation was simply this, that Esq. Clark disputed the word of his assailant in relation to some assertion respecting the settlement of our town difficulties—Esq. Clark being in favor of nullifying that arrangement.

I think this is a worse place than ever California was. What shall we do?

Yours, in haste, C. STEARNS.

THE AMERICAN TRACT SOCIETY.

TO REV. WM. WARREN, Upton, Mass.:
SIR—On the occasion of a recent call I made you, you took the opportunity to say, that the published Remonstrance of the Fourth Congregational Church of Hartford, Conn., against the policy of the American Tract Society on the subject of Slavery, was untrue and false in the following particulars, viz: First, it overlooked the organization of the Publishing Committee, whereby the members were elected from different denominations, and each member had the veto power on all the rest. Second, you stated that the alterations of J. J. Gurney's book were made by the author himself before the Tract Society took it up, and they took the fifth edition as it stood, and were not assentable for its alterations, as charged by this church. Third, you charged the pamphlet with omitting to state the fact of the publication by the Tract Society of that 'through anti-slavery work, Dr. Edwards's Commentaries.' Fourth, you charged it with ignoring the fact that the Society also refrained from publishing pro-slavery matter, thus maintaining utter silence on the question.

These various charges you made from a professed knowledge of the matter, having, as you said, seen the 'Remonstrance,' and investigated the whole subject. And you also charged me with ignorance, and unfitness for my mission in 'not being posted' on this point, as I had not seen the pamphlet at all, and could not controvert your charges, meeting them only by the general statement, that, admitting them all to be true, they did not in the least palliate the guilt of the Tract Society in their expurgations and suppressions on this important item of 'vital godliness and sound morality.'

But now, Sir, I can 'speak by the book.' I have the

STATE OF THINGS IN KANSAS.

LAWRENCE, K. T., July 28, 1855.

DEAR SIR:—
Excuse my addressing you so soon again, but events of a startling nature so crowd upon me, that I am obliged to write often, in order to keep my Anti-Slavery friends 'posted up' in reference to many little occurrences that seldom find their way into our papers.

Day before yesterday, as I was engaged in transacting some business in front of Hornsby's & Ferrill's store, in this place, a man introduced the name of THOMAS PARKER, and asked me something about him. I began to describe his character, and among other things, declared that he was one of the best men in America, because he lived to elevate man, and especially the oppressed. Said another person, sitting by, 'Stearns, are you an abolitionist?' 'That depends upon what you mean by an abolitionist,' said I; 'but I am an Anti-Slavery man in toto—opposed to slavery everywhere, and especially to its introduction here.'

'There, I told you so,' remarked a tall, gaunt, pale-looking man, of about fifty years of age, who seemed to be meditating some mischief against every Anti-Slavery man.

The second man then said, 'Well, Stearns, if you are an Anti-Slavery man, I'm into you; I have heard of you before.' Supposing, from his appearance, that he was going to strike me, I said, indignantly, 'I am an Anti-Slavery man, thoroughly; now touch me, sir, if you dare! Who are you to come here and whip a man because he says he is an Anti-Slavery man?' 'O,' said he, 'I will not touch you; don't be alarmed; but I look upon every abolitionist as a horse-thief.' 'Indeed,' said I; 'and what does the horse-thief do, but seize the infant the moment it is born, and steal its earnings all its life, except enough to feed and clothe it?' The pale, gaunt man began to grow restive, but said nothing. The other man then dilated at length upon the wickedness of the abolitionists in stealing negroes, and ended by saying again, 'For my part, I look upon every abolitionist the same as I do upon a thief.'

Now, here was I manifested my impudence, as our brave Yankee abolitionists, who are all the time talking about fighting the Missourians, tell me. Instead of pocketing the insult, and falling on my knees before my pro-slavery company, as I no doubt ought to have done, like some of the Yankees, I wickedly said, 'May God forgive the sin!' 'Well, I look upon every slaveholder as a thief.' 'Ye gods, protect me!' I could not have said a more unfortunate thing, for this pale man turned out to be one of our masters, from Kentucky, as I am informed. He thought every body good, of course, that he was a slaveholder,—that is, a great and distinguished individual, and of course entitled to the reverence of the whole community. He arose from his chair in great haste, and with his eyes glaring demoniacally at me, he exclaimed—'By— you, shall take that back, or I will put this through your head.' I supposed he was searching for his revolver, the 'never-falling help' of these gentlemen 'in every time of trouble'; when, lo, and behold, out came from his pocket a huge clasp-knife! Obstinacy happens to be one of my 'easily besetting sins,' and therefore I refused to take back the truthful remark I had uttered, when the villain seized his piece of lead and struck me a tremendous blow with it upon the top of my head. It partially stunned me at the time, so that I am hardly able to tell what happened directly after, but I found myself standing inside the store, and he swearing and cursing outside.

When this happened, not a single Anti-Slavery man that I knew was present; but speedily some fifty crowded around the store, and all stood dumb before their Southern king. No one dared to offer one word of remonstrance to the disturber of the peace, but some of them ordered me to keep still, and say no more. Afterward, another pro-slavery man approached me, and threatened to fight me, because, as he said, 'I told that fugitive, last winter, that Judge LeCompte ought to set her free.' No one interfered but the first pro-slavery man, with whom I had the debate. He took the man away from me by main force.

Not long after, the whole pro-slavery gang adjourned to another place, and began to threaten G. W. Brown for some remarks of his in reference to a horse which he had lost, and which one of their number had found. The horse had been previously delivered into Mr. Brown's hands, but he was threatened with violence if he hinted that they had stolen the animal. Thus you see that these pro-slavery men are alive to the rebukes of the despicable Yankees. One would think that the 'chivalry' would possess for too much dignity to care for what the 'Yankee papers' say.

July 31. Yesterday, our streets were again the scene of a terrible personal rencontre betwixt the conflicting elements here. We were in the midst of an election upon the question of the adoption of the 'Maine Law,' by the town, which election resulted in a nearly unanimous vote in favor of the law, the rummies absenting themselves from the polls.

About five o'clock, P. M., a noted citizen of this place, who claims to be a pro-slavery-free-State man, struck Esq. Clark, of this place, a very severe blow upon his head, which caused the poor man almost to faint, and his garments were besmeared with blood from head to foot. It is not known what instrument was used, but it is evident that something else than a man's fist would be necessary to cause a severe cut upon the head, although the friends of the assailant say that he was totally unarmed. Mr. Clark had a bowie knife in his hand, but wisely refrained from using it. Dr. Robinson was the only man who ventured to interfere, as far as I can learn, although, at another time, a Western gentleman persuaded the assailant not to attack a person whose remarks upon the Clark fight displeased him. Revolvers and bowie knives were on the ground in great abundance, and it is almost a miracle that a general row, resulting in the death of several individuals, did not ensue. The provocation was simply this, that Esq. Clark disputed the word of his assailant in relation to some assertion respecting the settlement of our town difficulties—Esq. Clark being in favor of nullifying that arrangement.

I think this is a worse place than ever California was. What shall we do?

Yours, in haste, C. STEARNS.

THE AMERICAN TRACT SOCIETY.

TO REV. WM. WARREN, Upton, Mass.:
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But now, Sir, I can 'speak by the book.' I have the

REMONSTRANCE BEFORE ME, AND CAN SHOW THEREON THAT EACH OF YOUR CHARGES IS A DIRECT AND UNQUALIFIED FALSEHOOD.</

DEDICATION OF LIBERTY GROVE.

The Sunday, July 20th, 1855, this Grove, one of the "first temples," in South Reading, was set apart for the purposes of Freedom, Truth and Right.

The morning session was mainly occupied by J. O. Smith, S. C. Hewitt, and J. O. Smith, in advocacy of general reform.

In the afternoon, J. J. Locke briefly, though in a logical and instructive presentation, explained the why and wherefore of this dedication.

He desired one spot, and wherefore of this dedication. He desired one spot, and wherefore of this dedication.

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STATE REPUBLICAN CONVENTION.

PORTLAND, August 14. The Mass State Convention of the Republican party is in session, divided into three monster meetings, so immense is the throng in attendance.

The convention proper was organized at Deering Hall, at 10 A. M., on August 13, and in 1855, a Northern Free President would be elected by the people.

Hon. N. P. Banks has just been introduced to the audience, and is making a telling speech in favor of the Union.

The City Hall is also crowded, with Vice President Hon. Freeman H. Morse, presiding.

Hon. John P. Perry, of Paris, has made a speech, and Ex-Governor Kent, of Bangor, is now speaking.

Two or three thousand persons are assembled in front of the State House, in the afternoon.

Ex-Governor Cleveland, Senator Wade, of Ohio, and Senator Bell, of New Hampshire, and others, will speak this evening.

The Convention met at 2-1/2 P. M., in Deering Grove. The body formed a procession, and marched from the square to Deering Hall to the place of meeting.

Mr. Stevens, Chairman of the Committee on Resolutions, presented a series, declaring it as the opinion of the Republican party that human freedom is paramount to all political questions.

That the Constitution is in favor of the doctrine of impartial Government. That Congress is false to its sacred trust until it abolishes slavery in the District of Columbia.

That the right of suffrage is constitutional, and ought to be immediately and unconditionally repealed. That it is the right and duty of Congress to prohibit the introduction of new slave States.

That freedom to Kansas and Nebraska should be restored. The Republican party accept the principles and policy which regard slavery sectional, and freedom national.

KANSAS AFFAIRS.

The telegraph reports that Hon. John L. Dawson has declined the office of Governor of the Territory of Kansas, made vacant by the removal of Hon. A. H. Reeder; and that the President has now appointed Hon. Wilson Shannon, of Ohio, to the office.

Mr. Shannon, of Ohio, to the office. Mr. Shannon was formerly Governor of the State of Ohio, and was a member of the last Congress, and voted for the Nebraska-Kansas act.

Mr. Shannon, the only member of the Kansas Legislature who was favorable to its becoming a free State, has resigned his seat. In his letter of resignation, after recapitulating the illegal acts of the bogus body, he says:

"These facts, together with the additional one of hearing representatives declare positively that some of the members of the House were not now and never had been residents of the Territory, but are living in the State of Missouri, caused me, mortified and disgusted at the assumptions of my countrymen, to retire from a position which I could no longer retain with credit or honor to myself, or justice to my constituents.

They have led me to place little faith in the plan of territorial sovereignty, when placed in the shade of Missouri, and to wish that I could see the day when the bogus law makers are down upon Massachusetts. Among their antics they have passed an act requiring that settlers from Massachusetts shall take an oath of allegiance to the constitution and laws of the United States, the fugitive slave law and the organic act of Kansas Territory, including that which established the laws enacted by the Territorial Legislature of Kansas, for which they should pay a fee of three dollars, else they should be debarred from the elective franchise. The people of all the States, by paying a tax of one dollar, without regard to the length of time they have resided in the Territory, are to enjoy an equal privilege with them, and without the necessity of taking an oath.

The Herald of Freedom states that a party of some thirty pro-slavery men met at Hickory point, [Lawrence] recently, and made a move to send the free State voters to the polls, and to elect the latest act of the Legislature. They were deterred from this purpose by the franchise of the anti-slavery men, and thus matters rested for a day or two, when a body of seventy-five or eighty Missourians, each armed with a rifle, bowie knife and a pair of revolvers, were found encamped at the place of meeting. At the latest account they continued in the vicinity, and it was reported that they declared their mission to be to drive every free State citizen from the place.

The ruffians probably count upon frightening the free State settlers away, so that they themselves may enter upon their claims, and catch themselves with good pecuniary results. They will reckon without their boots. Other accounts say the free men are preparing to defend themselves, and will not be driven out. They are casting bullets, and exercising themselves in military drill, with a view to the formation of rifle corps in every free settlement.

When the border bulled that their game does not work well, they will probably desist from their annoyances. If they do not, they soon will be overwhelmed by the free immigration, and Kansas will manage her own affairs without the intrusion of the Goths and Vandals under the lead of Stringfellow, Atchison & Co.

I have just met at this place a gentleman who informs me that as he was returning from a visit to Shawnee Mission, in the public stage, he entered into conversation with Rees, Easton and Lowe, the two former members of the Territorial Council, and the latter Clerk of the House, and was told by all that if Dawson conducted himself right, perhaps he might get along. At the same time, he said that he would not be surprised if Dawson should be murdered by G. W. Thus, you see, the plan of operation with reference to the new Governor, I do not know the man, and God grant he is just like Governor Reeder in every respect of your Kansas. I think before did not inspire a party with the confidence, respect and enthusiastic friendship that fills the breasts of the free State party for Andrew H. Reeder. - Correspondence of N. Y. Eve. Post.

WASHINGTON, Aug. 10. Wilson Shannon, Ex-Governor of Ohio, a member of the last Congress, and an opponent of the Kansas act, has been appointed Governor of Kansas, vice Dawson, of Pennsylvania, declined.

THE NEW GOVERNOR OF KANSAS.—The Washington correspondent of the Courier and Enquirer writes as follows in regard to the last appointed Governor of Kansas: "The appointment of Wilson Shannon, of Ohio, to be Governor of Kansas, will suit the party of violence in that Territory. He is on their side of the question, and will do all he can to accomplish their wishes. He has been Governor of Ohio, Minister to Mexico previous to the war, and Member of Congress, in all of which capacities he has 'gone it blind' for his party. He is a Hunker, and as such has a tenacity for office which few have ever excelled. He is a thick-skinned, and a southern man, but I think, upon the whole, Shannon will do. Mr. Dawson evinced sense and discretion in declining the position."

BRIDGEWATER STATE NORMAL SCHOOL. A meeting of the Association of Alumni of the Bridgewater State Normal School was held on Wednesday last. It was an occasion of great interest, and one that called together large numbers of the graduates of that institution, who are scattered all over the State. Different parts of the Commonwealth, as well as many who are laboring in other States. After the choice of officers in the Normal Hall, the company marched in procession to the Unitarian Church to listen to an address by Rev. S. J. May, of Syracuse, N. Y. The discourse was in educational matters, it is not necessary to say that his address was every way worthy of the occasion. It was an earnest and high-toned appeal to teachers and all others who have to do with the training of the young. He exhorted them to be faithful to their duty, and to discharge their respective duties. It contained also many stirring reminiscences of former times, together with a brief notice of some of the pioneers in the cause of popular education. The Association has ordered the printing of one thousand copies in pamphlet form, for distribution among its members. The speaker, after the address, the time was spent in the Town Hall, in discussing, first, various estates, and afterwards matters pertaining to education; also in talking over the occurrences of past days, which on such an occasion come up so fresh in the memory. The tables were then laid on a banquet, and the evening closed with songs. We think we may say that the Speeches were unusually spirited and appropriate. The Speakers at the table were Mr. Conant, Principal of the Normal School at Bridgewater, Mr. G. B. Emerson, of the Board of Education, Rev. H. P. Pope, of the Normal School, Rev. Cyrus Peirce, formerly of West Newton Normal School, Mr. Richard Edwards, of the Salem Normal School, Rev. Mr. May, of the day, Rev. Mr. Brigham, of Taunton, Rev. Mr. E. C. Hewitt, of Bridgewater, and Mr. D. P. Colburn of the R. L. Normal School. The exercises were carried out in a manner highly satisfactory to all concerned.

THE NEW COLONIZED MILITARY COMPANY.

We learn that the prospects of success of the contemplated colored military company in this city, are very flattering. About eighty young gentlemen have enrolled themselves. They propose to take the name of the "Massachusetts Guards." At a meeting of the members, held on the 10th inst., the following leading officers were selected: Capt. John P. Coburn; Lieut. Robert Morris, Alfred G. Howard, John B. Bailey, Nestor P. Freeman; Orderly Sergeant, Benj. C. Gregory. An immediate application is to be made to the Commandant-in-Chief, Gov. Gardner, that a grant of arms, (for which they are able to tender the amplest security), similar to that granted by the Executive of Rhode Island to a colored company in Providence, may be extended to them. The applicants are among the warlike of our colored population. - Boston Evening Telegraph.

The Telegraph makes the following sensible comment upon this injudicious procedure: Under the title of this city had may be found an account of the prospects of the new colored military company. We think it very doubtful whether the Governor will feel authorized to loan arms to a company not chartered under the laws. And we are somewhat at a loss to see why our colored friends, who so reasonably objected to being set apart as a class in the schools, should now voluntarily set themselves apart from the rest of the military service. It seems to us, with all deference to their judgment, which ought to be, and no doubt is, better than ours, that they would best consult their own dignity, by waiting for the time when, under the laws and support of a national Legislature, their right to take a part in the military shall be recognized.

THE REPUBLIC OF LIBERIA. A treaty of amity, commerce and navigation was signed at London on the 29th of May last, between the members of the Liberian Republic and the Hanseatic League, Republics of Lubec, Hamburg and Bremen. The independence of Liberia is now acknowledged by the eight governments of Great Britain, France, Prussia, Belgium, Brazil, Leboe, Hamburg and Bremen, and two more European governments are expected to do so within a few months. It is much to be regretted that our own authorities should give the cold shoulder to this young and promising nation.

COLORED SCHOOLS.—The pupils attending the Public Colored Schools in the City, met on Tuesday in Dr. Pennington's Church, and, after undergoing a very gratifying examination, prizes were distributed to the most meritorious scholars. We understand that this exhibition was well appreciated by the parents of the children, and highly gratifying to all persons present. These Schools are doing their work very effectively, and much praise is due to the teachers. - N. Y. Tribune.

CHATHAM, C. W.—In this town, forty-five miles from Detroit, is a principal settlement of fugitive slaves. It contains between five and six thousand inhabitants, mostly black who have gained their liberty—a boon more dear than life. They have their own schools and churches, and their houses present as fair and comfortable an appearance as any on the route from Detroit to New York. They are engaged in raising three to ten dollars an acre. They are prosperous and happy, and whenever a fugitive arrives, he meets a joyous welcome, and at once finds employment and good support. The land is good, and the temperature is moderated both summer and winter by the vicinity of the great lakes. It is a "land of refuge" for the down-trodden, who have sufficient fortitude and skill to assert their rights of humanity, and throw off the yoke of a cruel bondage. It is the Liberia of the North, provided by Heaven for the fugitive, as the Liberia of the South is provided by the same power for the emancipated.

MURDEROUS RIOT.—A most sanguinary riot took place in Louisville, Kentucky, at the recent election in that city, between the Americans, Germans and Irish. It is one of the most terrible scenes of the Kansas rioting movement. For two days, almost a civil war raged in the streets of the city—several dwellings occupied by the foreign residents were sacked, others were set on fire, volleys of shot were fired by all parties, nearly a score of persons were killed, double that number were mangled by the iron wheels of the most cruel street-car accidents were committed, especially by the American party. The Times says that "a woman and ten children were found in the ruins of Quinn's house, on Main street, burned into cinders." This story is doubtless greatly exaggerated. It is difficult to determine where the blame most heavily lies in regard to the most atrocious acts of violence, as the city papers are biased by party feelings; but Know Nothingism is the primary cause of it all.

DROWNED.—Edward Skeanes and William Cole, both colored barbers, were drowned by the upsetting of a boat in a pond about eight miles from Lowell, on Monday, having gone there on a picnic party. They both were in the boat, but only Skeanes had recently worked in Lawrence. Skeanes worked in the employ of Geo. W. Martin, Brattle Street. He was a worthy young man. Both were single men, about twenty years of age. They were in a boat with other persons, who were saved.

Immigration at Boston.—The number of emigrants which arrived at Boston during the half year ending July 1, 1855, was only 5,937, against 11,050 in the same period of last year—a falling off of nearly one-half. Their sanitary and pecuniary condition is much better than formerly.

A Russian Gift.—Ward, the jeweller, has, subject to the inspection of the authorities, the jewels of the Emperor and Empress of Russia to be presented by the Emperor and Empress of Russia to Col. Saml. Colt of this city. One of the rings contains diamonds worth \$3,000—each contains the cyphers of the imperial personages Alexander and wife, set with very minute diamonds in a channel. The shank and the ring are glittering with numerous petite diamonds, and the whole affair makes a gift worthy of one Emperor to another child of the same block. - Hartford Courant.

Death of an Old Lake Captain.—Capt. Titus, an old Lake Commander, was drowned at Sandusky August 12th. He was Captain of the steamer Erie, and saved from that vessel when she was burned several years ago. He was also saved from the steamer Alabama, when she sank last year.

At Port Leavenworth, forty-six persons have died of cholera. Among its victims are Major Amsted and wife. Further accounts from Fort Riley confirm the death of Major Ogden, of cholera. Major Wood, his wife and children, have also died of it. Doctor Simons and the ladies at the garrison have left. The chaplain is the only officer now remaining there. The disease is of the very worst character, and very fatal.

Virginia.—The official vote for Governor at the late election was, for Wise, 83,224; Flournoy 73,244; majority for Wise, 10,000. For lieutenant-governor, McComas 83,063, Beale 71,689; democratic majority, 11,373.

THE TWENTY-SECOND NATIONAL ANTI-SLAVERY BAZAAR.

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1855. This annual effort, having for its end the Abolition of American Slavery, has been so long before the eyes of the community, that we feel prolonged explanation in respect to it unnecessary. A very simple statement will be sufficient for our purpose.

Convinced as we are that slavery is a sin and a crime every where and under all circumstances, that all complicity or connivance with it implies moral guilt just in proportion to the extent of the sanction given, that consequently all political, and especially all religious fellowship with such a system of abominations is eminently criminal and dangerous, it is our endeavor to promulgate these sentiments, so far as may be in our power, throughout the whole length and breadth of the land.

We propose to do this through the medium of Newspapers, Lecturers and Tracts, and we call upon all who fear God or regard Man to give us their sympathy and cooperation. The country is stirred as it never yet has been; but, oh! how inadequately for the accomplishment of the great work that lies before it, and, in too many cases, by what poor and insufficient motives!

Should American Slavery be abolished through the force of moral power, a nobler example will have been given to the world than any previous age has ever witnessed. It is in the Colonial possessions of Monarchical Governments that slavery has been abolished. We are laboring for its extinction in the midst of a great nation, where it is woven with every fibre of commercial, political and religious life, and where, with unimportant exceptions, every man is a voter. We do not allude to these facts with any discouraging purpose, but only that we may declare, with convincing earnestness, the necessity there exists for the promulgation, not of any half-way testimonies or diluted doctrine, but for the truth in its entire efficacy, without concealment and without compromise.

This great mission the American Anti-Slavery Society alone discharges, and therefore we cooperate with it. Her members refuse to be concerned in the administration of a government cemented by the blood of slaves, or to recognize as churches of Christ the apostate ecclesiastical bodies of our country, who consider as goods and chattels personal, subject to all the fluctuations that mark other property, the souls for which they profess to believe He died. This is the treason and this the infidelity that so convulse our country. Whether that country be destroyed or saved, we cheerfully leave the character of the American Abolitionists to the verdict of coming ages, believing that it will then appear that Loyalty consisted in adherence to Righteousness, and Faith in the declaration that the Allies of the Lord were not even as those of Moloch.

We solicit correspondence, counsel and assistance from all friends of the slave, whether at home or in Europe, and we pledge ourselves to employ most conscientiously whatever of influence or money may be committed to our hands, and to make faithful account for the same at the close of our undertaking. Communications may be addressed to the Committee at 21 Cornhill, Boston, Mass., or to 138 Nassau street, New York.

ANNE WARREN WESTON, MARY MAY, ANN GREENE PHILLIPS, LOUISA LOBING, ELIZA LEE FOLLEN, HELEN E. GARRISON, SARAH SHAW RUSSELL, MARIA WESTON CHAPMAN, FRANCES MARY ROBBINS, SARAH H. SOUTHWICK, ARRY WILLEY, ABBY FRANCIS, ANNA SHAW GREENE, AMY M. REMOND, MARY GRAY CHAPMAN, ELIZABETH GAY, HENRIETTA SARGENT, SARAH R. MAY, CAROLINE WESTON, SUSAN C. CABOT, MARY H. JACKSON, SARAH BLAKE SHAW, LYDIA D. PARKER, ELIZA F. EDDY, EVELINA A. S. SMITH, ANN REBECCA BRAMHALL, ELIZABETH VON ARNIM, AUGUSTA KING.

ANTI-SLAVERY FAIR.

The undersigned, in behalf of the Anti-Slavery friends of Abington, desire to call the attention of all persons interested in the slave's redemption in this and the neighboring towns to a Fair, which they propose to hold the first week in October next, in aid of the Massachusetts Anti-Slavery Society.

In the prosecution of this work, we ask the aid and cooperation of all who value freedom and hate oppression. From all such, and for this end, we solicit donations of money, useful and fancy articles, children's clothing,—in short, any thing which the minds of friends may suggest as neat and saleable. Donations for the above object may be forwarded to either of the undersigned, as may best suit the convenience of the donors.

All communications should be addressed to Mrs. E. M. RANDALL, North Abington, Mass. EVELINE M. RANDALL, VERA CHAMBERLAIN, LUCY J. WHITING, HARRIET L. RANDALL, ANNA FORD, ANGELO N. ARNOLD, SARAH FORD, THOMAS BATES, BETSEY SHAW, TALLY H. POOL, AGNES M. DYER, RACHEL SHAW.

MEETING OF PROGRESSIVE FRIENDS.

A three days' meeting of Progressive Friends will be held in North Collins, Erie Co., N. Y., commencing on the last Sunday (26th) August, 1855. If the weather is fair, the meeting will be held in a grove on the farm of Patterson Kirr, one mile west of Kirr's Corners, and commence at 10 o'clock, A. M. If not pleasant, it will be held in the Hicksite meeting-house, one and a half miles south of Kirr's Corners, and commence at 1 o'clock, P. M.

OHIO YEARLY MEETING OF PROGRESSIVE FRIENDS.

The Ohio Yearly Meeting of Progressive Friends will hold its next Annual Session at Salem, Ohio, commencing the 22d of September, 1855. All persons of whatever creed, sect or opinion on theology, without regard to sex, color or position, are invited to come and cooperate with us on that occasion, to discuss all questions pertaining to the present or future welfare of man, and put forth such instrumentalities as tend to elevate our race in its Intellectual, Social and Moral relations to the Universe.

AGENTS FOR THE WESTERN FIELD.

The Executive Committee of the American Anti-Slavery Society have appointed STEPHEN S. FOSTER of Massachusetts, and JOHN H. PHILLIPS and AARON M. POWELL of New York, lecturing Agents for the coming season in the Western States. It is expected that their term of service will commence with the annual meeting of the Western Anti-Slavery Society, to be held at Alliance, Ohio, on the 26th inst., and two days following. It is also expected that CHARLES C. BURLEIGH will begin a term of Anti-Slavery lecturing in Ohio, Michigan, &c., as an agent of the American A. S. Society, about October 1st.

WM. WELLS BROWN, an Agent of the American Anti-Slavery Society, will lecture in Essex County, Mass., as follows: Manchester, Sunday, August 10, 11; Essex, Tuesday, " 21; Newburyport, Sunday, " 28; Groveland, Tuesday, " 28; Georgetown, Friday, " 31; Marblehead, Sunday, Sept. 2.

Let there be a grand rally!

ESSEX COUNTY ANTI-SLAVERY SOCIETY.—The annual meeting of this Society will be held at Haverhill, on Saturday and Sunday, August 18 and 19, to commence on Saturday evening, at 7 o'clock, and continue over Sunday.

The speakers engaged to be present are WM. LEVY GARRISON, WENDELL PHILLIPS, C. L. RECORDE, and others. While the professed churches are lamenting over the degeneracy of the times and general declension of its professed friends, let the disciples of a true Christianity and free gospel rally as they used to do in years past in that section of the country, and come to the help of the oppressed against the mighty.

In behalf of the Society, ISAAC OSGOOD, Secretary.

BARNSTABLE COUNTY.—The annual Anti-Slavery Convention for the County of Barnstable will be held in the New Hall in HARWICH, on SATURDAY, Sept. 8th, commencing at 2 o'clock, P. M., and continuing that evening, and on SUNDAY, 9th, through the day. The members of the County Society, and the friends of freedom generally, together with all who desire to know and receive the truth, are especially invited, and earnestly entreated to attend.

WM. LEVY GARRISON, WENDELL PHILLIPS, ANDREW T. FOSS, and other speakers, are engaged to be present. Let this Convention surpass in numbers, zeal and efficiency, all heretofore held on Cape Cod.

J. O. BAKER, } Committee
NATHL. ROBBINS, }
J. H. ROBBINS, } Arrangements.

WORCESTER COUNTY SOUTH ANTI-SLAVERY SOCIETY.—An Anti-Slavery Convention, and special meeting of the above Society, will be held at SOUTH MILFORD, in Hill's Grove, near Capt. Barker's, on SUNDAY, August 19, commencing at 10 o'clock, A. M.

STEPHEN S. FOSTER, ANDREW T. FOSS, WM. H. FISH and other members of this Society will be present. On SATURDAY evening, (18th), ANDREW T. FOSS will give an Anti-Slavery lecture in MILFORD. STEPHEN S. FOSTER will also lecture, the same evening, at MENDON, at the Town Hall.

It is also expected that a meeting will be held in Mendon, on Monday, at 3 P. M., at which A. T. FOSS and S. S. FOSTER will speak. EFFINGHAM L. CAPRON, President. JOHN H. CLARK, Sec'y.

CHARLES C. BURLEIGH, an Agent of the American Anti-Slavery Society, will speak in the Independent Church, in CUMMINGTON, on Sunday next, August 19.

EMPLOY COLORED MECHANICS.

A young colored blacksmith, who has had experience in plough-making and other iron-work, is desirous to find a new situation. Apply to WM. C. NELL, 21 Cornhill.

HELP THE COLORED YOUTH TO LEARN TRADES.

The subscriber is constantly receiving application from parents for places where their sons and daughters can acquire mechanical and artistic knowledge. Who will respond to this most laudable appeal. Address WM. C. NELL, 21 Cornhill.

MARRIED.—In New York city, July 17th, by Rev. Hiram J. Estlin, Professor CHARLES REASON to Madame CLORIE YELVE.

July 19th, by Rev. Mr. Evans, Dr. J. FRENZ CHEVAL to Miss ANITA ESTER. In Philadelphia, July 20th, by Rev. Peter Van Pelt, Rev. Wm. Douglas, Rector of St. Thomas's Episcopal Church, to SARAH M. DOUGLASS, all of that city. In Clapham Church, London, on the 7th of May, 1855, Mr. FREDERICK WILLIAM CHURSON, Secretary of the Aborigines' Protestant Society, to AMELIA ANN EVARD, daughter of GEORGE THOMPSON, Esq.

DIED.—In Salem, Columbiana Co., Ohio, on the 20th ult., after a painful illness, THOMAS GREENBATH, aged 72 years. He was a faithful Abolitionist and friend to the fugitive, and his doors were ever open to the anti-slavery lecturer. He was a genuine Quaker.

An Appropriate Bridal Present.

THE TRUE WAY TO SECURE A HAPPY HOME AND HEALTHY CHILDREN.

MARRIAGE AND PARENTAGE,

OR THE REPRODUCTIVE ELEMENT IN MAN, AS A MEANS TO HIS ELEVATION AND HAPPINESS. BY HENRY C. WRIGHT. SECOND EDITION, ENLARGED. Just published and for sale by BELLA MARSH, 15 Franklin street. Price, \$1.00. July 20.

PROCEEDINGS OF THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS for 1855—a pamphlet of 706 pages, with issue of it contains—1. Minutes of the Meeting; 2. Its Testimonies (on the Evil of Tobacco, the Sin of Slavery, the Cause and Prevention of Crime, and the Wrongs of the Indians); 3. Its correspondence, (including letters from J. G. Whittier, W. L. Garrison, Paulina W. Davis, Rev. E. Buckingham, and others); 4. Its Exposition of Sentiments on the Occasion of the Dedication of the Longwood Meeting-House, and two Discourses by Theodore Parker—one of "The Delights of Piety," and the other of "The Relation between the Ecclesiastical Institutions and the Religious Conscience of the American People."

Sold at the Anti-Slavery Offices in New York, Philadelphia and Boston; by Thomas Curtis, 154 Arch st., Philadelphia; by Joseph A. Dugdale, Hamorton; and by Lewis Marshall, West Chester, Pa. Price, 15 cents single; 8 copies for \$1.00; 18 copies for \$2.00. The postage will be added to the pamphlet, when prepaid, is 6 cents; not prepaid, 9 cents. It will be sent, post paid, to any one who may order it, for seven three cents postage stamps.

'Lions do Write History.'

READY AUGUST 15. My Bondage and My Freedom, BY FREDERICK DOUGLASS.

One Vol., 12 mo., 464 pp., Illustrated. Price, \$1.25. JUST PUBLISHED.

Archy Moore, the White Slave,

BY RICHARD HILDRETH. 480 pp. Price, \$1.25. MILLER, ORTON & MULLIGAN, Publishers, 25 Park Row, New York, and 107 Genesee st., Auburn.

Schools for Young Ladies.

THESE schools will open a School for Young Ladies, in Thorndike's Building, Summer street, on the third Monday in September next. The Course of Study embraces the English branches, including the higher Mathematics and the Natural Sciences; the Greek, Latin, French, German, Italian and Spanish Languages.

Terms: \$100 per annum, without extra charges. Applications may be made at Little, Brown & Co., 115, and Boston, Chicago, 154, Washington street, Boston, or directly to the teachers.

CHARLES BURTON, Plymouth, INCREASE S. SMITH, Centre st., Rochester. Boston, August 10, 1855.

ANNIVERSARY MEETING. The Thirtieth Annual Meeting of the Western Anti-Slavery Society will be held at ALLIANCE, Stark Co., O., commencing on Saturday, the 25th day of August, and will probably continue three days. The place selected by the Executive Committee is easy of access, and it is believed the accommodations of those in attendance will be ample. BENJ. S. JONES, Rec. Sec. Salem, Ohio, Aug. 1, 1855.

POETRY.

For the Liberator. ODE. BY GEORGE W. PUTNAM. [Written for the Dedication of LYCEN HALL, in Reeling, Mass., Sunday, August 12, 1855.]

THE LIBERATOR.

Of right and of justice, may soon be supplied— Trust in thy Providence ever abide us! Charity, golden-hued, blessedly guide us!

LETTERS OF FRANCIS BARRY.

DEAR MR. GARRISON: I have read your criticism in THE LIBERATOR of July 20th. Your views of policy and mine differ widely. I have faith in truth, and believe that the utterance of truth never will do harm.

LETTERS OF WM. W. BROWN.

DEAR MR. GARRISON: I have been in the State of Maine three weeks, having visited Portland, Bath, and some other towns in their immediate vicinities.

DEATH OF JAMES B. SYME.

On the 15th inst., at 10 o'clock, A. M., died James B. Syme, Reporter and Assistant Editor of the Spy, aged 54 years and 6 months.

HOPEDALE JUVENILE AND COLLEGIATE HOME SCHOOL.

OPEDALE, MILFORD, MASS. DESIGNED FOR YOUTH OF BOTH SEXES. sanctioned by the Authorities of the Hopedale Community.

A PICTURE.

I know the tempter works by charming; I know his conquests are alarming; I know there's sin in every station; I know we are a guilty nation!

LETTER FROM WM. W. BROWN.

DEAR MR. GARRISON: I have been in the State of Maine three weeks, having visited Portland, Bath, and some other towns in their immediate vicinities.

BEARD AND HAT CONTROVERSY.

A while since, the Boston Congregationalist approvingly stated, that in some of the ministerial assemblies in Boston, several clergymen appeared with long beards and Kossuth hats.

MOTORPATHY.

DR. H. HALSTEAD, the present proprietor of the Round Hill Motorpathy Water Cure, at Northampton, Mass., formerly of Rochester, N. Y., is known for his 'accident to Women'.

IMPROVED METHOD OF Champoning and Hair-Dyeing.

MADAME CARTEAUX, having removed to 24 Washington Street, avails herself of this medium for tendering thanks to the Ladies of Boston and vicinity for the liberal patronage awarded her, and would respectfully assure them that, by unremitting endeavor to please, she hopes for a continuance of their favors.

BOSTON TRECOTHO Calisthenic Academy & Gymnasium.

FOR LADIES, MISSES, GENTLEMEN AND BOYS. TRECOTHO HALL. Corner of Boylston and Tremont Streets.