

COMPENSATION PATCHED.

It is a curious fact, that the representatives of the popular, or American, religion, while professing to take as their guides the apostles of the Christian and the prophets of the Jewish faith, and to take Jesus of Nazareth as their chief corner-stone, instead of copying the directness with which those noble reformers assailed the vices of their times, and applied the principles of justice and righteousness to such wrongs as were popularly practised and defended in Church and State, are really and constantly aiming at a very different thing, namely—how to seem to fulfil that function without incurring the risk and reproach which an actual fulfilment of it would bring; how to speak against sin in such a manner that the sinner himself shall applaud them, and even cooperate with them, without changing one iota of his sinful course; how to utter a testimony for righteousness which shall not only be acceptable to him who lives on the wages of sin, but tolerant of his continuance in that life, while he professes piety, attends church-membership, and openly divides his worship between God and Mammon.

The latest specimen of this sort is a correspondent of Zion's Herald, who has just addressed a series of three letters to Elihu Burritt, on his Compensation Scheme. Seeing the obvious truth, that that scheme cannot succeed, instead of tracing its inefficiency to its want of anti-slavery principle—it is fully in undertaking to deal with a wrong as if it were a right, and with obstinate and abandoned sinners as if they were conscientiously doing as well as they knew how, and only needed help to do more—this writer proposes to make the central idea of that scheme yet available by diluting and generalizing it, by undertaking the same sort of thing less vigorously, addressing only the slaveholders who wish to sell, instead of the whole mass, using only individual instead of State action, and paying the slaveholders to do their duty only with voluntary contributions instead of the public funds. And the sagacious deviser of this scheme flatters himself that, among its other advantages, it could unite together such men as Edward Everett and Gerrit Smith, James Buchanan and John C. Fremont, Stephen A. Douglas and William Lloyd Garrison.

The writer in question directs a ridicule justly deserved upon Mr. Burritt's Society, when he says it ought to be called—The persuading-of-the-slaveholding-South-to-offer-to-receive-compensation-Society. But his proposed amendment of this scheme consists in not even trying to do more than redeem (and colonize) such slaves as their oppressors are now willing to sell, and to merge in this pitiful rehash of the Colonization scheme all the efforts that are now making by the abolitionists against the sins of slaveholding and slave-trading in the South, and by Republicans against the extension of these to the North. Mr. Burritt's scheme has the merit of wishing and proposing to put an end to slavery; this writer, who signs himself 'Voluntary Compensationist,' merely proposes a new market for those slaveholders who wish to sell, and a new place of expatriation (on American, instead of African soil), for the emancipated, while no curb is even proposed for the limitation of slaveholding and slave-trading in the future, so that the parties who have sold off their damaged or superannuated slaves to the 'voluntary compensationists' may at once proceed to replenish their stock in the ordinary markets.

The main purpose, however, for which we have noticed this scheme, is to point out how its writer seeks to gain friends for it by concession and compromise, by falling in with popular prejudice, and by carefully abstaining from the rebuke of sin.

He assumes that the slaveholders deserve pity rather than blame, as having become honorably involved in a business which has ultimately and accidentally become dishonorable.

He assumes that they are unable to get out of this business—which was formerly quite correct, but which has become dishonorable—for want of pecuniary help.

He assumes that emancipation of the slave on the soil where he has always lived would be a disadvantage to him.

He assumes that a sale of slaves for such a purpose at less than their market price would be a praiseworthy liberality on the part of the slaveholders, instead of the mere beginning of an approach towards real justice.

He assumes that the welfare of the bondman is now a largely influential element in the policy of the slaveholders, and that when 'the well-being of the freedman' under this new scheme should become manifest, great numbers of masters would hasten to avail themselves of it. In the same manner, he assumes that laws permitting emancipation on the soil would give a great impetus to his cause, as if one slaveholder in a thousand were now prevented by the existing laws from emancipating; as if the power were wanting, rather than the will.

Without attempting to enumerate all the sophistries in rhetoric and logic attempted by this writer, we will close by quoting his statement, that the movement he proposes would abate the prejudices of the South 'against abolitionism'—as if a movement in favor of 'chink' would naturally tend to abate any prejudice felt against 'cheese.'—c. x. w.

TO LYCEUM COMMITTEES. We beg leave, upon our own prompting, to recommend to the favorable consideration of Lyceum Committees, Mrs. CAROLINE H. DAVIS, of this city, as one of the most intelligent and acceptable lecturers in the country, both for her sterling sense and excellence of delivery. She has prepared three highly interesting and instructive lectures, which cannot fail to satisfy the most critical audiences:—one on Light and Color; another on Human Rights; and a third on the Power and Dignity of Woman. Her address is 49 Bradford street, Boston. We trust she will receive many applications during the coming lecturing season, as she cannot fail to give general satisfaction.

ERRATA. We regret that a few errors occurred in printing Mr. MAY'S letter in our last week's paper, which we hasten to correct. In the third paragraph, for 'a little objection on the part of the North,' read 'little objection.' For 'personages,' read 'personage.' The sentence italicized in part should read, 'I repeat, it is a moral impossibility to continue the American Union on its present terms and conditions; that is, to continue the present Union at all.'

In the last paragraph, for 'extension of slavery,' read 'extinction of slavery.'

The letter should not have been credited to the 'Anti-Slavery Reporter for September,' but to the 'Anti-Slavery Advocate for October.'

THE CONVENTION. A letter from Rev. N. R. JOHNSON, pastor of a (Covenant) Presbyterian Church in Vermont, mentions his purpose of attending the Disunion Convention at Cleveland, and says—'I am very sorry that unavoidable circumstances will prevent many of the members of our Church from being at the Cleveland Convention, who otherwise would be there. Several of the Presbyteries meet on the very days of the Convention. This could not be avoided. The time of the meetings was fixed at the last Spring meetings. Were it not for this, I am sure that quite a number of the ministers in the Presbytery, in whose bounds Cleveland is, would be there.'

ELECTION. It will be seen, by referring to her advertisement in another column, that Miss H. G. GERDNER has become Teacher of Elocution at the Mercantile Academy, 111 Mercantile Building, Summer Street, in this city. We congratulate her upon her success, and trust applications for her services will be numerous on the part of those who wish to acquire a correct style of reading and speaking.

PROGRESS OF DISUNIONISM AT THE WEST.

BATTLE CREEK, Mich., Oct. 13, 1857.

DEAR FRIEND GARRISON: We have just closed the annual meeting of the Michigan 'Friends of Human Progress.' Five years ago, I attended a similar gathering in this same town. Then, a little, old-fashioned Friends' meeting-house, a very little one, was ample for our accommodation, even on Sunday. This year, we occupied a most spacious hall, which we almost crowded on Saturday and Monday, while on Sunday we had to resort to a large tent that holds easily ten or twelve hundred persons, and we certainly crowded it to its utmost capacity. The President was Judge Boardman, of Waukegan, Illinois.

The elements composing this large assemblage were as multifarious almost as the race, though numerically the Spiritualists predominated. But there were some who are still 'of the earth, earthy.' Abolitionists, temperance people, land reformers, socialists, and I know not what others, all claiming to come under the general denomination of 'Friends of Human Progress,' and so were included in the Call.

The principal speakers on the occasion were Mr. and Mrs. Andrew Jackson Davis, Miss Charlotte M. Bebee, C. C. Burleigh, S. C. Hewitt, Sojourner Truth, and John S. Martin, (a fugitive slave). Three days were never crowded with more speaking and business, such as it was, than were the three of that meeting.

The most prominent subjects considered were Spiritualism, Anti-Slavery, and Woman's Rights. Other questions were raised, and resolutions were adopted upon them, but without much discussion. Most beautiful music was furnished us, both vocal and instrumental, by Mr. Higgins, of Chicago.

The greatest good accomplished at this meeting, perhaps, was to separate the Anti-Slavery cause from a morbid, mawkish Spiritualism, that had infested it like the potato-rot, and was almost working its ruin. Many Spiritualists are Buchanan Democrats, up to 'border-ruffian' heat; multitudes have colorphobias—all *brave* out with it; while almost all of them seem to dread Garrisonianism and Dissolution of the Union more than sword, pestilence and famine.—There were some *gone-to-seed*, professed Abolitionists among them, whose anti-slavery seemed not to have been very vital, for they have mostly discontinued their anti-slavery papers, too often leaving arrangements of from one to five or six dollars unpaid.

These disciples of Spiritualism appeared much annoyed, all of them, at the introduction of anti-slavery into our discussion. Many of them seemed to assume the meeting as their own, and regarded Burleigh and myself only as interlopers. Some would not hear us patiently, if at all; and others declared they would not have come to the meeting, if they had known it was to be open to any thing but their favorite idolatry. It is certainly not too much to say, that there is not a more bigoted and intolerant class in the whole sisterhood of sects, than this type of so-called Spiritualists.

But there were others there, who, though fully believing in the facts and phenomena of the new doctrine, only value them as they can be made to subservise the great interests of humanity. Of this number stood pre-eminently both Mr. and Mrs. Andrew Jackson Davis. Never have I seen such disappointment as was manifested when they, or when he, declared *Spiritualism valueless, and far worse, only when viewed as an auxiliary to aid onwards every great work of reform*; and when he added, that it was 'no test of character whatever, that a person might be even worse for being a Spiritualist, and that nothing could be more odious than for men to call themselves Spiritualists, while voting for Buchanan, or in any way giving voluntary countenance and aid to such a curse and crime as slavery. Mrs. Davis was equally firm and decided, and a more essential service was hardly ever done the Anti-Slavery cause than we were indebted to them for at this anniversary. Without them, I am sure we could not have adopted the following resolutions, covering, as you will see, the entire ground of a dissolution of the American Union:

Whereas, the slave system of this nation has at length reached an intensity where its blinding atrocities eclipse every other curse endured or crime perpetrated by the people, not only plunging millions of immortal beings down from their high estate among men and angels to the lowest depths of mental and moral darkness and despair, but also by its reflex influence, debasing and degrading the whole white population, contaminating the literature, corrupting the conscience, controlling the religion, interpreting the Constitution, enacting and enforcing the vilest and most unjust laws, dictating the diplomacy, and indeed every other department of the government, and all to subserve its own unhallowed designs; and

Whereas, the two grand supports of the system are, first, the government, based on the Constitution and Union, and, secondly, the religion, which, in all the most powerful and popular denominations, still fellowship the slave-breeder, the slave-trader and slave-holder, all as Christians and ministers; therefore,

Resolved, That we hereby register our most solemn testimony against the slave-system, and the two great elements on which it leans for support. And, Resolved, That, in our opinion, the time has fully come when the Northern and nominally free States of the Union should demand an entire separation from the slave States, and proclaim the American Union a wild and guilty attempt to bind together elements and principles which God and all nature have eternally disjoined, and then to found a FREE NORTHERN CONFEDERACY, whose atmosphere should never be polluted by the breath of a slaveholder, and whose soil should never shudder under the tread of the Divine image enshrouded.

The Battle Creek meeting was a cordial to the hearts of all the true friends of humanity present, and its influence must be most salutary all over the State. Anti-Slavery was dropping under the blighting influence of a wild fanaticism, that was gaining away into darkness for spirits to come and do its work; and, worse than that, the controlling genius of the decision, was in the true spirit of the Dred Scott decision, that black men and Garrisonians 'have no rights which white men are bound to respect.'

But the cause of freedom is still safe in Michigan. There are Chancellors there, and Haybells, Mickleys and Waltons, Glaziers and Weekes, Moors and Fallers, Morrills, Tituses and Willises, with many others, whose feet are planted on the rock of eternal truth; and though many of them believe confidently in the correspondence of spirits departed with their friends left behind, still, they would know and recognize them only as they aid, comfort and instruct them in doing and suffering the great work and experiences of active, earnest life. The slave could ask no better friends.

I never went to a meeting with such reluctance as to this, but seldom have enjoyed one more or been much better satisfied with the apparent results. I have seen too many tests of the spiritual science, with my own eyes, to doubt the reality of some kind of agency not laid down or described in the books, or taught in the schools or churches of past years. But as yet, I am not able to see the good done, or begun, which both worlds ought to do, should they really take hold together.

With Andrew Jackson Davis I am now better acquainted than ever before, and certainly, to know him well is to esteem him most highly. No man seems more consecrated to the work of the world's redemption, and no one can do more, here in the West, than he can, to open the ear and search the heart; and better yet, he seems now fully engaged in his mission, with an earnestness of purpose that must ensure success.

In haste, but truly, yours,
PARKER PILLSBURY.

THE DECLARATION OF INDEPENDENCE.

MR. GARRISON:

The position taken in concluding my last article, some of your readers may think too strong for the occasion.

Now, what does the Declaration of Independence, the fundamental basis of our institutions, inclose in regard to the right of secession; in other words, to the right of every 'people' to alter or abolish their governments? The Declaration need not again be quoted, for every anti-slavery man is, or ought to be, familiar with its doctrines. Most assuredly, there is not a man, woman or child in this confederacy, who will not positively assert that the war of the Revolution was, on the part of Great Britain, an unjust, wicked, and unholty war against the good people of the colonies. And why was it an unjust war? Because the government which had the power had not the right—natural, moral, or constitutional—to urge it. Both parties engaged in war may be, and mostly are, wrong, but it is absolutely impossible for both to be right. The result of the revolutionary war proved that Great Britain had not the power to enforce her government, unconstitutionally, upon the colonies.

On the other hand, if she had possessed the power, she would have enforced it; but, let me ask, would she have had the right—moral, natural, or constitutional—to do so? No man who venerates the sublime doctrines of the Declaration of Independence will give an affirmative answer to this question, because to do so would be to stultify himself. But it may be said that the British government exceeded the limits of the British Constitution in the exercise of power over the colonies. Of this fact there can be no doubt, though the British Constitution was not a written document. But this was the very question at issue between the mother country and her colonies; the colonies asserting this to be the fact upon which they based their resistance to tyranny—the King, Lords and Commons denying it.

Now, which was to be the judge? According to the despotic doctrines of Gen. Jackson's Proclamation, the British Government most assuredly was 'the sole expounder of the Constitution in the last resort,' for the colonies were not sovereign, like the States of this confederacy. In fact, they laid no claim to sovereignty, or to the allegiance of their inhabitants, who acknowledged themselves to be British 'subjects,' (a word unknown in our political institutions), owing allegiance to the British king as sovereign or supreme ruler; and yet the Declaration of Independence asserts, and truthfully asserts, the right of the colonies to institute new governments, laying their foundations on such principles, and organizing their powers in such forms as to them shall seem most likely to effect their safety and happiness.

If, then, this was a truthful assertion of the rights of British subjects against their acknowledged sovereign, what, let me ask, have we gained by the following acknowledgment of this British king, in the first article of the provisional agreement of Nov. 30th, 1782—

'His Britannic Majesty acknowledges the said United States, namely, New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, to be free, sovereign and independent States; that he treats with them as such, and claims to the government, property and territorial rights of the same, and every part thereof.'

This acknowledgment, wrested from the British king by the united bravery of the Saxon, the Celt, and the African, does not assert that this 'one people,' by this declaration, (Declaration of Independence) affirmed their separate NATIONALITY, in the outset—separate from other nations, but united with each other; but that the colonies had become 'free, sovereign and independent States,'—that is, nations.

The colonies won, by a long, arduous and bloody war, their inherent right to self-government, from a tyrannical king, and have gained nothing by the struggle, if, by adopting, as they supposed, a Federal Government of limited powers, which, contrary to their authority, its practical operation, 'as the judge of its own powers,' has the right to hang for treason the citizens of one half of the States for 'bearing true faith and allegiance' to the sovereign authority of their respective States, should they secede from the Union, and exact this 'allegiance,' as heretofore shown to be claimed by each State of the confederacy.

If this is not correct reasoning, from the positions laid down in the Declaration of Independence, then that document was a sheer fraud got up for the occasion, in order to arouse the people of the colonies to rebel against their acknowledged sovereign. Again, if this position is erroneous, the whole question resolves itself into a question of power, instead of a question of right.

Had the colonies failed in that bloody struggle against despotism, some of the leaders would unquestionably have been hung for 'high treason'; but is there a man among us who will admit that the British Government had a right, natural, moral or constitutional, to hang them? No! emphatically No! would be the soul-stirring response of every man who venerates the sublime doctrines announced in mankind in the Declaration of Independence; and every man who would give a negative answer would have been, had he lived in those perilous times, a 'tory.'

The fact that the colonies triumphed does not change wrong into right, nor would their failure have transmuted right into wrong. Right and wrong, vice and virtue, are eternally the same, irrespective of human dogmas or of human legislation, which too often attempts to bolster up crime under the sanction of what is called law. Under a failure, then, the action of the colonies would have been exactly the same in character which it is now claimed to be.

But it is conceded that the States have a natural right to secede from the Union, and even this concession is granted as a boon more than as a right; for those who make this concession, which they could not well avoid, as all despotic governments concede the same, claim a correlative natural right, as well as a moral and constitutional right, by military coercion, to prevent the exercise of this natural right by the States to whom they concede it. Of what use, then, is a 'natural right,' the exercise of which subjects him who uses it to be hung for 'treason' by those who claim the natural, moral and constitutional right to do so?

gether under an iron-heeled despotism, which, 'as the judge of its own powers,' can annihilate the sovereign parties who created it, and all its 'trust' powers, and who breathed into its nostrils the breath of life, and that the States, and they only, have the right to continue its existence or to annihilate it and all its powers, and down goes the profitable business of the 'Union-savers.'

These articles have been written to excite inquiry. If the views here advanced, or rather compiled from our ablest statesmen, are false, it is easy to refute them. If they are true, though ever so unpopular, the task will be a herculean one.

B. G. WRIGHT.
Rock Island Co., Ill., Sept. 24, 1857.

LETTER FROM MRS. LUCY N. COLMAN.

FAIRMOUNT, Ohio, Oct. 10, 1857.

DEAR MR. MAY: Your kind letter has just reached me, for which you have my sincere thanks. Words of sympathy are ever pleasant, but when we are far from home, in the midst of strangers, contending with the pro-slavery spirit, which, having become desperate, breaks out into the vilest personal abuse, answering arguments for freedom with stones and eggs,—at such times, words of sympathy and encouragement are particularly grateful.

Our meetings, up to this time, have been well attended. Mr. Foss discussed the pro-slavery character of the Constitution, a few days since, with a Mr. McGaw, a Wesleyan minister. He (Mr. McGaw) had taken great pains to circulate, through Harrison and Carroll counties, the boat that he would annihilate any Garrisonian who should dare to meet him in discussion. Mr. Foss was referred to, and met the boaster. He proved himself a very poor opponent, having no argument of his own, and consequently consumed most of his time in reading from Goodell, stopping sometimes to make an assertion in favor of the author whose words he was presenting.—I think the discussion was well, as friend Foss made a very clear statement of the character of the Constitution, and an argument which it seemed to me could not be gainsaid. It certainly was not met by Mr. McGaw. It seems to me very inconsistent and dishonest that such persons, who strongly contend that there is no law sustaining slavery, should be electioneering for the Republican party, contending loudly for the anti-slavery character of Salmon P. Chase, and urging his reelection. But as Mr. Pryne has set the example, it may not be a marvel that smaller men, like Mr. Foss's opponent, should follow in his wake.

You have probably seen a report of the meeting of Progressive Friends, held in Salem, commencing the third of the present month. It was, upon the whole, a very good meeting; but I was far from satisfied with its anti-slavery work. Mr. Foss presented a resolution to the Business Committee, in substance, that slavery is a crime, and consequently, that all connection with it, ecclesiastical or political, involved criminality; but it was considered too strong to be offered to the meeting, by the majority of that Committee, and hence, though it was approved and strongly urged by the Chairman, it was ruled objectionable and thrown aside, and in its stead resolutions were offered deprecating the Dred Scott decision, and the admission of Kansas as a slave State. Mr. Foss made an earnest, but short speech, lamenting that the meeting was not willing to discuss the Disunion question, and stating why he considered that the important point to be discussed. He was followed by Joshua R. Giddings, in what I have no doubt he meant should be an anti-slavery speech, but really what seemed to me an earnest appeal to the voters of Salem and vicinity to remember to do anti-slavery work, by using the ballot-box to re-elect Salmon P. Chase as Governor of Ohio. Ah me! I wonder if the news of the triumph of the Republican party in the State of Ohio would carry one throb of joy to the heart of poor Margaret Garner! Would she, in view of such a fact, again attempt to make her escape from the hands of those who so wickedly enslave her? Would there be any probability that her liberty would be secured? I think not. A State government that can offer nothing better than the giving up of those who have done so much to obtain their freedom, is not worthy the name of even a sovereign government, much less an anti-slavery government.

Yours, for the slave,
LUCY N. COLMAN.

THE AMERICAN TRACT SOCIETY.

AMERICAN BROTHERS: The refusal of the Publishing Committee of the American Tract Society to plead for kind treatment of the four millions of men, women and children, who in our country have fallen into the hands of persons who are robbing them of their God-given rights; going farther than did the thieves into whose hands a certain man fell when he went down from Jerusalem to Jericho, inasmuch as they deny them the ownership of their physical frames; to my mind entitles for a serious consideration of the following questions, by the publishers of all religious journals, by all preachers of religion, and by all the people of the United States of America.

Is it desirable to have a religion inculcated, which shuts the mouths of its converts from any condemnation of the sin of oppression? While we contribute liberally to the distribution of Bibles and other religious publications, do we publish any protest against the exclusion of one-sixth part of all the men, women and children in our country from the privilege of reading those publications? Do we bear in mind the Scriptural declaration, 'Whoso stoppeth his ears to the cry of the poor, he also shall cry himself, but shall not be heard?' Have we preached 'to all nations' the command of Jesus Christ, 'Call no man master, for one is your master, even Christ, and all ye are brethren'? Do we practically regard the command of God, 'Thou shalt not deliver unto his master the servant that is escaped from his master unto thee, but he shall dwell with thee, even among you, in that place which he shall choose; in one of thy gates where it liketh him best; thou shalt not oppress him'?

Has not the time come for us to obey the command of God, which our fathers inscribed on the bell which they rung while they were reading the Declaration of American Independence, 'Proclaim liberty throughout all the land, unto all the inhabitants thereof'? Are we acting toward the poor sufferers the part of the Good Samaritan, as commanded by Jesus Christ? or are we following the example of the bye-passing priest and Levite?

While we are clothed in purple and fine linen, and being sumptuously every day, with four millions of poor beggars at our gates, desiring the crumbs of privileges and comforts which we enjoy, are we administering to their wants? Or while we are enjoying our good things, do we leave the poor beggars to suffer evil things? Have we all, carefully as we ought, considered the instruction expressed in the word 'For,' and the consequences that are to result from the transactions mentioned in connection with that word, as used in the 36th and 42d verses of the 25th chapter of Matthew? Have we decided for ourselves which of those verses is expressive of our manifestations of sympathy and kindness toward the four millions of our countrymen who are in the prison of slavery?

These questions are respectfully and conscientiously submitted for publication by the American or any other Tract Society, and for the consideration of all the American people who are permitted to be instructed in the art of reading, by

ARNOLD BUFFUM,
Fifth Avenue, (N. Y.) Oct. 11, 1857.

For Thanksgiving in Maine, Nov. 19th—in New Hampshire and Maryland, Nov. 20th.

THE TWENTY-FOURTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in their cause,—the cause of Freedom, so deeply important, not only to the three millions of American slaves, but to the American nation and to entire humanity,—for immediate aid, by contributions of money and materials, and by purchase at the next Bazaar; to be opened in Boston.

ON THE 17TH OF DECEMBER.

Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition still further, and, in consequence, to increase the funds; which are to be expended, as heretofore, by the American Anti-Slavery Society, in awakening the whole country, through its newspapers, books and various agencies, to the necessity of extinguishing slavery.

Our principle is too well known to need more than a mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the justice and necessity of this work, for the good and honor of all concerned, every measure possible to be taken will inevitably spring without delay. Our funds, therefore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will,—through church action, by agitation and withdrawal,—by state action, through the customary political channels, or by the profounder policy of creating others,—by legislative and judicial changes,—by individual efforts in the manumission of slaves and the protection of fugitives,—by economical measures prompted by the greater advantages of free labor,—by humane feelings creating a preference for its products.

What we ask of the citizens around us, just awakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire to promote.

Let those who labor for an Anti-Slavery national and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery wherever it meets him.

Let them that pity the hunted fugitive, who sees in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betrayer into the protector, by helping us every where to awaken a stronger sentiment than compassion for the millions who cannot fly; of whose case it was so truly said by a New England poet of the earlier time, before school-books were expurgated by slavery— 'Their wrongs compassion cannot speak.'

Let all take warning to co-operate with us, from those earlier days when slavery, ignited of dying out, as was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to-day.

We do not make this appeal in a sectional spirit as Northern-born, interfering with matters that do not concern us. We make it in grateful acknowledgment of the benefits we have received from the anti-slavery cause, desiring to communicate them to others. We have all been connected personally with the system of slavery. One has known the evil power of its money temptations; another has felt its political despotism; another its perverting social influence; another its corrupting ecclesiastical birth; another yet has been identified by Southern birth and education with the slaveholders, and sustained the legal relation of ownership to the slaves; while not unfrequently among our most efficient members have been the wives of slaves, driven from us by the operation of laws from which we cannot protect them, and which make us liable to ruinous fine and crushing imprisonment, as they have done our associates elsewhere. But we all, with one accord, testify to the truth of the anti-slavery principles, and entreat the aid of all whom this appeal reaches, to deliver the country from such a despotism, by their promulgation.

THE LIBERTY BELL will be published, as usual; and we entreat all our friends who have heretofore aided us by literary or pecuniary contributions, to let us hear from them once again, as speedily as possible.

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

Contributions may be addressed to Mrs. CHAPMAN, 21 Cornhill, Boston, or to the other members of the Committee, at their respective homes.

- MARIA WESTON CHAPMAN, MARY MAY, ABBY KELLEY POSTER, LOUISA LORING, L. MARIA CHILD, ELIZA LEE FOLLEN, ANNE WARREN WESTON, ANN GREENE PHILLIPS, SARAH SHAW RUSSELL, FRANCES MARY ROBBINS, ELLEN E. GARRISON, ANN REBECCA BRAMHALL, SARAH H. SOUTHWICK, MARY WILLEY, ABY FRANCIS, ANNA SHAW GREENE, MARY GRAY CHAPMAN, ELIZABETH GAY, HENRIETTA SARGENT, SARAH RUSSELL MAY, CAROLINE WESTON, SUSAN C. CABOT, MARY H. JACKSON, SARAH BLAKE SHAW, LYDIA D. PARKER, ELIZA F. EDDY, EVELINA A. S. SMITH, ELIZABETH VON ARNIM, AUGUSTA KING, ELIZA H. APTHORPE, JUSTINE DE PEYSTER HOVEY, MATTIE GRIFFITH.

THE WEYMOUTH ANTI-SLAVERY FAIR will be opened on MONDAY EVENING, NOVEMBER 16, at Mr. WALKER'S HALL, Weymouth Landing.

WENDELL PHILLIPS, Esq., will speak on Thursday evening, 19th.

THE SOCIAL DANCING PARTY will be held on Friday evening, 20th.

Supplies of articles have been already received, which enable them to give their friends and the public assurance of a far more attractive exhibition than any previous one.

Supplies for the Refreshment Table are especially desirable, and will be managed with the greatest discretion, as well as received with the utmost gratitude.

Weymouth, Oct. 20, 1857.

AMERICAN ANTI-SLAVERY SOCIETY.

COLLECTIONS FOR THE TRACT FUND, BY MRS. F. H. DEAR: In Athol, Mass.—Samuel Clapp 25c, Wm. B. Lee, Jr. 25c, Rev. Mr. May 25c, Harriet M. Bartlett 25c, D. Gage 25c, Mrs. J. R. Pierce 25c, J. S. Goulding 50c, friend 50c, do. 10c, C. C. Bassett 60c, Mrs. Alsworth 25c, Dr. Cobay 25c, Mrs. Charles Farr 25c, Mrs. J. S. Farmer 25c.

DOAN'S TO THE SOCIETY, COLLECTED BY MRS. DEAR: Reuben H. Ober, Boston, \$5; John Clement, Townsend, Mass., 1; Elizabeth S. Preston, 1; Wm. Boynton 50c; Henry Gould 50c, of Ipswich, N. H.; Benjamin Hutchinson, Milford, N. H., 50c.

FRANCIS JACKSON, Treasurer.

TO LECTURE COMMITTEES.

Prof. WM. STIMINGTON BROWN, M. D., intimates that his new lectures, 'Facts, Fun, and Fancy about the Nervous System,' and 'The Poetry and Magic of Science,' are ready for delivery before Lyceums, &c. The latter will be illustrated by many curious experiments, including the new one of lighting a candle with a icicle!

Mr. GROSS says that he shall fight against slavery as long as he can stand.

W. M. C. NELL, 21 Cornhill.

MARRIED.—In Bath, Steuben Co., N. Y., Oct. 7, by Rev. Mr. Reed, Mr. HENRY DORSETT to Miss JENNY M. PUTNAM.

Representative Women.

THIS magnificent group includes the Portraits of

- LUCRETIA MOTT, MARIA WESTON CHAPMAN, ABBY KELLEY POSTER, LYDIA MARIA CHILD, HARRIET BEECHER STOWE, LUCY STONE, ANTOINETTE L. BROWN.

Copies of which will be sent to any part of the United States by mail, free of postage, and in a safe manner, at the reduced price of one dollar.

A few copies of the above Heads separate from the group can be furnished at 25 cents each, and in square gilt frames at 75 cents.

An arrangement has been made by which a copy each of the *Harriet Beecher Stowe*, and of *Ernestine L. Ross*, can accompany the Representative Women at the low price of \$4 for one set.

Agents supplied on the most liberal terms.

W. M. C. NELL, 21 Cornhill.

October 23.

NEW ENGLAND.

FEMALE MEDICAL COLLEGE.

THE Tenth Annual Term will commence on the first Wednesday of November, 1857, and continue seventeen weeks. Professors: Enoch C. Rolfe, M. D., Theory and Practice of Medicine; John K. Palmer, M. D., Materia Medica, Therapeutics, and Chemistry; Wm. Symington Brown, M. D., Anatomy and Surgery; Tracy M. D., Obstetrics and Diseases of Women and Children; Wm. Symington Brown, M. D., Physiology, Hygiene, and Medical Jurisprudence; Mary R. Jenks, M. D., Demonstrator of Anatomy; Frances S. Cooke, M. D., Assistant Instructor.

Fees, \$5 for each of the seven Terms. Free tuition to forty Students, in Massachusetts, from State Scholarships.

SAMUEL GREGORY, M. D., Sec'y, Boston, Sept. 11, 57.

TO THE FRIENDS OF THE FUGITIVES FROM SLAVERY.

THE Members of the Syracuse Fugitive Aid Society find it no longer convenient nor necessary to keep up their organization. The labor of sheltering those who flee from American tyranny, providing for their immediate wants, and helping them to find

POETRY.

For the Liberator.
PERSERVERE.
Earnest Christians—nobles hand!
Who to the oppress'd and needy
Lend a ready, helping hand.

The Liberator.

The anniversary of the famous 'Jerry Rescue'
was duly celebrated at Syracuse, (N. Y.) on the 1st
inst., by a public meeting, at which GERRIT SMITH
presided, and read the following Address which he
had written for the occasion.

It is not perhaps too much to say, that the one
great ambition of the Democratic party is to beat the
devil himself.
So, too, for an entirely opposite reason, we are
saved from inquiring into the relations of the Garri-
son party and the Radical Abolition party to the poor
Jerrys. The righteousness of these parties is as pal-
pable as the unrighteousness of the Democratic party.

It is the abolitionists, who, we said, must acquire
the control of the Federal Government. We did not
say this of the Republicans; for, whatever may be
their merit in opposing the extension of slavery, we
are not such simpletons as to look for its abolition by
a party which refuses to oppose slavery where it is,
and opposes it only where it is not.

Whether political parties, which do go against
the extension of slavery—whether Disunion Conventions
or Compensation Conventions—whether all
these, or any of these, can or cannot contribute some-
what to the downfall of slavery—sure is it that its
bloodless, peaceful end will never be reached until the
friends of freedom shall have mounted 'the Jerry level,'
and branded the whole system of American slav-
ery as a piracy and outlaw. When they shall have
done this, then will that infernal system come down;
and then, we add, will the monument to the rescuers
of Jerry go up.

Our city at this time is passing through a finan-
cial crisis, such as it has not experienced before in
twenty years. For any similar crash, we must go
back to the great revolutions of 1837. This blow
has come so suddenly, that the most prudent were
not prepared to meet it. It has not struck upon the
But six weeks ago, the country seemed to be in the
height of prosperity. All was confidence and securi-
ty. Money flowed easily through its natural chan-
nels, to stimulate industry and reward the labors
of man. But to-day all is panic and fear.

Ayer's Pills.
A particularly adapted
to the cure of the most
common ailments of the
female sex.

AS A FAMILY PHYSIC.
From Dr. E. W. Curran, of New Orleans.
'The Pills are the most admirably adapted to the
purpose as an aperient, but I find their beneficial
effects upon the Liver very marked indeed. They have in my
practice proved more effective for the cure of bilious com-
plaints than any one remedy I can mention. I sincerely
rejoice that we have at length a purgative which is worthy
the confidence of the profession and the people.'

INTERNAL OBSTRUCTION—WORMS—STIPERITIS.
From Mrs. E. Stewart, who practiced as a Physician and Surgeon
in New York City.
'I find one or two large doses of your Pills, taken at the
proper time, are exceedingly effectual in the cure of the
obstruction when wholly or partially suppressed, and also very
effective to cleanse the stomach and expel worms. They are
so much the more valuable as they have no tendency to
weaken the system, or to produce any of the usual effects
of other purgatives.'

CONSTIPATION—CONTINUOUS.
From Dr. J. F. Foulke, Montreal, Canada.
'Too much cannot be said of the efficacy of your
cathartic. If others of our fraternity have found you
as efficacious as I have, they should join me in praising
it for the benefit it has conferred upon the human race.
I have used it for many years, and have never known
it fail in any case. It is a most valuable medicine,
and one which should be in the hands of every family
that is afflicted with this complaint. It is a most
valuable medicine, and one which should be in the hands
of every family that is afflicted with this complaint.'

IMPURETIES OF THE BLOOD—SCURF—TUMORS.
From Dr. Estlin Hall, Philadelphia.
'You were right, Doctor, in saying that your Pills purify
the blood. I have used them for many years, and have
never known them fail in any case. They are a most
valuable medicine, and one which should be in the hands
of every family that is afflicted with this complaint.'

FOR HEADACHE—SICK HEADACHE—FOOT STOMACH.
From Dr. Edward Ziegler, Baltimore.
'DEAR DR. AYER: I cannot express you my
gratitude for the relief you have afforded me by your
Pills. I have used them for many years, and have never
known them fail in any case. They are a most
valuable medicine, and one which should be in the hands
of every family that is afflicted with this complaint.'

AYER'S CHERRY PECTORAL.
Has long been manufactured by a practical chemist, and
is of a pure and healthy nature, and is highly
valued for its efficacy in the cure of all the
most common ailments of the throat and
lungs, such as Croup, Whooping Cough,
Sore Throat, and all the affections of the
throat and lungs, which are attended with
inflammation and irritation. It is a most
valuable medicine, and one which should be
in the hands of every family that is afflicted
with these complaints.

Prepared by Dr. J. C. AYER,
PRACTICAL AND ANALYTICAL CHEMIST,
LOWELL, MASS.
AND SOLD BY

ELOCUTION.
IS rapidly rising in favor, and a competent teacher
of this art will supply a long-felt want. H. H.
G. UNDERSON, Teacher of the Mercantile Acad-
emy, No. 11 Mercantile Building, Summer street,
offers here services in Elocution, and in all the
branches of the English Language, professional gentlemen,
and all who wish to acquire a correct style of reading
and speaking.

Mrs. G. P. FRAYER, Esq., late Principal of the Chauncy
Hall School.
AND BAKER, Esq., Principal of Chapman Hall
School.
Rev. J. W. OLMSTEAD, Editor of the Watchman
and Reflector.
Rev. C. F. BARNARD, Warren St. Chapel.
Prof. H. B. HACKETT, Newton Theological Seminary.
Rev. ALVAN HARRIS, Newton Centre.
Rev. J. NEWTON BROWN, D. D., Philadelphia.
Rev. J. F. BECHER, D. D., Principal of Saratoga
Female Seminary.
Boston, May 1, 1857.

J. B. YERRINTON & SON,
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