



NO UNION WITH SLAVEHOLDERS.
The United States Constitution is 'a covenant with death, and an agreement with hell.'
The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. There is some excuse for communication, when, under compulsion, they expose the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unchristian yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWARED FROM THE MOUNT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.—WILLIAM RILEY CHAMBERS.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.
VOL. XXX. NO. 35. BOSTON, FRIDAY, AUGUST 31, 1860. WHOLE NUMBER, 1549.

REFUGEE OF OPPRESSION.

From the Springfield (Mass.) Republican.
"THE EBONY RACE."
The advocates of immediate emancipation would be partial to provide for the colored race, such as original barbarians and the peculiar kind of civilization they have known has left them. If these liberated children should seek to exchange their stern and unyielding system for the holiday ease and plenty they find at the North, who among our dainty philanthropists would give them the patient training, the persistent culture requisite to develop their dormant self-reliance? The fable of 'What will be done with it?' would be re-acted upon a painfully familiar stage. The following extracts are from a forthcoming work by a Massachusetts writer, entitled 'The Ebony Race.' It is from the press of the Appleton, and narrates the history of a large number of our colored brethren as that typified by 'Lad Tom.' The inexorable law of civilization, war or starve, is one that Sambo, from the very primal consciousness of his being, is exceedingly slow to learn. In this story, a worthy clergyman of a remote settlement gives a temporary asylum to 'Lad Tom,' and labors to explain what he expects of him.

when a cargo of brethren should arrive, in violation of law, who proudly would step forward and demand them? We have a great number of negroes in the free States, and there is a large collection of escaped slaves in Canada. If they had any pluck—if the best of them had a particle of the spirit of the white man, among whom it seems to be their ambition to live—long before this time there would have been a colony of them established either here or in Central America, and a nucleus formed for an independent state. Or they would go to Africa, their native country, and call their brethren to them, and build up a civilization that should make itself respected by the nations of the earth. There is Mr. Fred Douglass—a genius—a man of power—but he apparently never dreams of anything better for his race than freedom and mixture with white society. We hear of no large plans for benefiting them—we see no striking out for a future that indicates capacity for self-government, or the institution of large schemes, having relation to the elevation of the common blood. How we hope to have anything better than this?

forward and proudly demand those negroes at Key West, and upon themselves the burden which seems too weighty for the nation to bear, and attempting with their small means the education and culture of those barbarians, who would bring such dismay into the well-appointed families of white citizens! These people have no pluck! Why, how came they here at all? Have they not come from the land of whips and bloodhounds, suffering unheard of hardships for the love of liberty? One came packed in a box, far too short and too narrow for him, without food or air, sometimes standing for hours on his head, liable at every station to be discarded and sent back. Another was cramped and smothered in the hold of a vessel. One hid himself in the swamp till the hunt was over, and then, alone and on foot, with only the North Star for his guide, hiding by day and travelling by night, he has journeyed into freedom. Still another, with wonderful tact and presence of mind, has passed for a white man, and travelled in first-class cars, and put up at the best hotels, and so eluded suspicion. These people have every disadvantage to contend against. When, at last, they reach the promised land, they have no money nor friends; most of them cannot even read; and they are obliged, from the very nature of the case, to work at some menial employment that gives them but a meagre support. It is urged against them, that they are ambitious of living among white men, and have no desire to live together, and develop a society of their own. This, so far from being an error, is, as it seems to me, their highest wisdom. The best and wisest among them—the men of genius and of power—have always seen it so. It is the prejudice against the white man which crushes the free black, and which is to be fought against and overcome, before the manhood of the negro will be fully recognized before the law, and by the social customs of society. It is this prejudice which says the negro shall live apart from his fellows; his children, if he be educated at all, shall receive their instruction in separate schools; he shall not sit in the same pew in church, eat at the same table, nor ride in the same car with the white man. And because the negro resents this prejudice, and refuses to submit to its requirements, it is charged upon him that he has no pluck!

Nobody supposes that the wisest course for the Irish and the Germans is to keep up an exclusive society of their own, and refuse to mingle with and become assimilated to the great mass of the people. It is plain that such a course, so far from having a tendency to their improvement, would effectually cramp and dwarf them. What is good policy for the Irish and the German, is good policy for the negro; and it is only pre-arranged prejudice which talks about separate societies for them, and a return to their native country, Africa. How comes it to pass that, though some of them have been here more than two hundred years, Africa is still their native country? The white child, born upon our soil, though its father and mother be foreigners, and cannot speak a word of English, is not held to be an alien; it is a native of our country, and entitled to all the privileges of citizenship. But the colored man is still an African, though he speak good English, and can trace his descent from the heroes of the revolution. There is Frederick Douglass, though he is proud to acknowledge that he inherits his energy, his talents, and his eloquence from his mother, who is only a field hand; yet his father was an educated white man, and he is as really belongs to the Saxon race as he does to the negro. But he is censured because 'he apparently never dreams of anything better for his race than freedom, and mixture with white society.' Who are his race, the blacks or the whites? He belongs to both; and if he has natural affection, his instincts and his sympathies are with both. A man born of a black mother and a white father may be excused, I think, if he does believe in a mixture of races! Is there not scope enough for all his energies, 'genius and man of power' though he be, to break down the partition-wall of prejudice which separates the two races from which he sprang? Nay, is it not a larger plan for profiting the race of his mother than any narrow, exclusive policy which would nourish and foster her prejudice, and oppress them?

We would calculate that from four to five thousand were present on the ground about the church, and speaking was going on at the grove at the same time with a great crowd there, we were informed. Five hundred and ninety-nine persons went up on a special train of cars from Windsor, Detroit and neighboring country, and a steamer took up a number of lives lost, nor anything to spread a gloom over the minds of the people, as we were called to notice in the celebration of our neighbors, on the anniversary of their independence on the 4th of July. So much for the people that can't take care of themselves!

tion, including horses and cattle thieves, negro thieves and roadside robbers. An association of them, well organized and appointed, exists, and their modes of operation have been attended with a great amount of success. It is to this band of villains that the Indian troubles on the extreme north-west frontier of Texas is attributable. Some of the band go into the neighborhood, seek work, obtain employment, and remain long enough to acquire a competent knowledge of the lay of the land, the stock of horses, and so forth; one or two of them will come down with a body of Indians, and drive off the stocks of horses and mules, and committing other depredations. The injured people, without discrimination, regarding all Indians as enemies, have broken up the well-arranged reserves and towns of the peaceful and friendly Indians on the head of the Brazos River, who would, if permitted to remain, have proved a barrier to the incursions of the Prairie and Mountain tribes. The slave disturbances among the Choctaws and Chickasaws Indians in the territory of the United States in Arkansas, are owing also to this organization, planning and effecting variance between the slaveholding and non-slaveholding Indians; the former, in alarm, sell these negroes, and these disturbers purchase them very low, bring them to Southern Texas, and realize large profits. There are now a great many Indian-raised negroes in the cotton plantations on Old Carrey, Colorado, and the Brazos River, near the coast.

SELECTIONS.

Springfield, Aug. 18, 1860.
DEAR GARRISON—Some weeks since, an article appeared in the Springfield Republican, entitled, 'What shall be Done with the Darkeys?' which I thought unjust to our colored brethren, and to our common humanity. I wrote an article in reply; but, as it was denied an insertion in that paper, I send it to you, thinking that it may perhaps interest some of your readers. I enclose, also, the Republican's article. Truly yours, A. F. R.

Eighteen hundred years ago, the man of Nazareth taught, 'If thine enemy hunger, feed him; if he thirst, give him drink;' and 'inasmuch as ye have done it unto me, ye have done it unto me.' I marvel that, in this Christian land, there can be any doubt as to what shall be done with these helpless creatures, brought against their will, and landed upon our shores. Plainly, they are 'hungry, and naked, and sick, and in prison'; and the command cannot be evaded, 'that ye minister unto them.'

There is Frederick Douglass, though he is proud to acknowledge that he inherits his energy, his talents, and his eloquence from his mother, who is only a field hand; yet his father was an educated white man, and he is as really belongs to the Saxon race as he does to the negro. But he is censured because 'he apparently never dreams of anything better for his race than freedom, and mixture with white society.' Who are his race, the blacks or the whites? He belongs to both; and if he has natural affection, his instincts and his sympathies are with both. A man born of a black mother and a white father may be excused, I think, if he does believe in a mixture of races! Is there not scope enough for all his energies, 'genius and man of power' though he be, to break down the partition-wall of prejudice which separates the two races from which he sprang? Nay, is it not a larger plan for profiting the race of his mother than any narrow, exclusive policy which would nourish and foster her prejudice, and oppress them?

It is a matter of much speculation with many, how the thousands of fugitives, that year after year find their way into Canada, manage to subsist. They come empty-handed, with no wealth but their bones and sinews; and even these they dare not fully call their own till they tread the free soil of Canada. But, unlike every other class of men, the fugitive is not poor, even in his poverty. He feels that he is worth to his own people more precious than the gold of California, and he has a right to it. He has not to him of deprivation and want; he has been reared in the school of adversity; he is not afraid of suffering; he has learned how to endure; he is willing to take liberty just as he finds it, and thank Heaven for the boon. The first thing he asks for after he gets on free soil is work, and he keeps on seeking for it till he finds it, and when he finds it, he perseveres in it.

Such is the manner in which free speech is treated in Lafayette county. They dare not let truth be spoken in soberness. There were some noble exceptions to the ruffians who acted such a disgraceful part on Friday, and my heart warms to them for sympathy expressed in such decided terms. I have been in Lexington over three years, and had been publishing a neutral paper up to Friday morning last. S. HARBAUGH.

Every mail brings us accounts of some new outbreak—some further disturbance—some incendiarism, or some murder in the interior; and nearly all of these things are directly traced to negroes who have been tampered with by white men, or to vagabond white Abolitionists themselves. That there has been anything like a well-matured plot for an insurrection, beyond the limits of the counties of Dallas, Ellis, and Denton, we do not believe; but that white men have passed through very many counties in the State, stirring up disaffection in the minds of the negroes, we have the most undoubted evidence. There may have been a plot concocted, to be extended through the whole State. Perhaps there was. If so, it has defeated itself—its first notion on the alert, and set them to watching. Still there is mischief working among us. The emissaries of the plot, if plot there was, though foiled in their original plan, yet appear to be travelling about the country. The fires at Austin, Henderson, and other places, and the attempted fire in Tyler, Gilmer, and a dozen other towns, unerringly point to the conclusion. Beside those fires, negroes are daily discovered in different parts of the State, at points widely different from each other, supplied with arms and ammunition that committees have taken up, who, under the least pretext, they were ordered away by white men. Inasmuch as investigations show that the seeds of disaffection have been sown in the minds of the slaves.

WHAT SHALL BE DONE WITH THE DARKEYS?

The very recent successful landing and dispersion of a cargo of negroes from Africa at Mobile calls up the relations of the government to the slave trade with fresh emphasis, and the question very naturally arises whether, if this cargo had been captured and dumped into Key West, with the combined forces of the Wildfire, William and Bogota, it would be any better off than it is now. One thousand four hundred and ninety-two wild Africans have been carried into Key West since the 20th of April—enough to populate a good sized town. These negroes are hardly more than beasts. They do not know our language, they have no knowledge of civilized life—they are filthy, miserable creatures. It is said that there is a good deal of sickness among them, and that the deaths are very frequent, though it is marked that a good many of the coffins are buried empty. Whether their bodies are used for purposes of dissection or guano, or whether they are spirited away, just 'like little life in them,' does not appear. It is supposed, however, that as their number diminishes, the stocks upon the neighboring plantations increased by some mode of transportation. If truth crushed to earth can rise again, it is surely possible that a good, strong, marketable race could do it, if he should try. It is said that the slave trade is fully re-established; and the question as to what shall be done with the captured negroes, whose numbers will continue to be more or less as usual, unless they are put to some other use, morally, naturally, socially, a very important one. It will be remembered that Congress, before its adjournment, appropriated \$250,000, at the suggestion of the President, for the return to Africa of the negroes at Key West. This is a large sum, and, if this catching slaves becomes profitable to the cruisers, is but a beginning. An arrangement has now been entered into with the Colonization Society for five years, to receive on the coast of Africa such negroes as our government may return, and support them for a limited period. What better than this can be done, we do not see, but, at the present moment, steps in one of the African race as their spokesman, and argues for their being retained in the country. Rev. J. W. C. Pennington, one of the most talented and educated Africans in the country, says, 'Labor is needed in our land. Loud calls are heard every day for colored help in families and among the farmers East, West and North. Will the young strangers, the millions and farmers take some of them? Think of taking into our families barbarians who were bred unbrothered, and who know nothing, but who cannot readily be taught anything beyond ignorant English! Was there any at Key West are good for nothing but to put into gangs, where they can learn their simple duties by imitation. For some reason the best and wisest of the colored race have always, like Pennington, manifested incapacity to lead in efforts for the elevation of their class—'they cling to white society, and manifest the greatest disinclination to set up for themselves.' The island of Hayti is entirely overlooked in this sweeping assertion. There, the negroes have 'set up for themselves,' and they do it honorably and respectably; and if any of the colored people desire to emigrate, they need not go into the wilderness, and attempt to found a new empire, for already have the people of Hayti invited their brethren, in this country and in Canada, to become common owners of a country bought with kindred blood. Again, 'if the negroes had any pluck, if the best of them had a particle of the spirit of the white man, they would long before this time have founded a colony by themselves, and when a cargo of brethren should arrive, proudly step forward and demand them.' They step forward, and demand the return of their brethren! Why, the great States of Massachusetts sent a commissioner, Judge Hoar, to South Carolina, to obtain legal redress for the seizure and imprisonment of her colored seamen, in violation of constitutional rights. And what was the answer South Carolina returned to Massachusetts? Judge Hoar was ordered to leave Charleston, under threats of violence, and Massachusetts submits to the insult! Where is the pluck of Massachusetts?

WHAT SHALL BE DONE WITH THE DARKEYS?

Great numbers of the colored people, at the North and in Canada, are fugitive slaves. Those who are recognized by the law as free, still, in our country, have 'no rights which the white race is bound to respect.' Many of them have brothers and sisters still in slavery. (Mr. Pennington, if I mistake not, has brothers who are slaves,) and yet it is said they have no pluck, because they do not and cannot step

WHAT SHALL BE DONE WITH THE DARKEYS?

William Wells Brown from Boston, formerly a 'chattel personal' in one of our Southern States, has been spending a few days in this vicinity, endeavoring to create a deeper anti-slavery sentiment in the hearts of the people (in whom lies the power to raise the lever that shall move the world); and his address was characterized by urbanity of manner, logical argumentation, and effective eloquence. Amidst the bold assertions at the present time, that slavery is a humane and even a prime institution, and that negroes are incapable of self-culture and advancement, degrading to the society of the white race, too immature in their best estate to be entrusted with the responsibility of caring for themselves, fit only for eradicative, it seems to be the duty of all who would eradicate such false and unjust views to take due notice of the frequent instances, not only of equal, but superior attainments achieved under discouragements and at great disadvantage by individual members of the colored race. For if by Divine decree the black race was doomed to perpetual servitude, how consistent with the holy attributes of impartiality and justice, can there be deviations from that law, or how be implanted in their breasts aspirations and unquenchable longings for the boon of freedom which they were doomed never to enjoy? Far be it from me to dwell upon a phase of the subject that calls upon the finite to vindicate the consistency and justice of the Infinite. Alas, that man should have sought out so many deviations from the path of rectitude and honor, and then attempt to wrest authority from Heaven for disregarding his highest and holiest convictions! Mr. Brown has written two dramas illustrative of slavery, and these he read on different evenings at New Bedford: 'A Leap for Freedom,' and 'How to get a Backbone.' The first, by entering into the details of life in the 'great houses,' and in the slave quarters, and by relating the experience of 'Glen' and 'Melinda,' two slaves who dared to love each other, and after cruel abuse became desperate enough to make a hazardous leap for freedom, convulses the house with laughter, and then soon subduces

THE REIGN OF TERROR IN TEXAS.

I came to Texas this Spring, with a view of engaging in mercantile business at some town or city near the sea coast, where greater freedom of thought and opinion prevails than in the petty local spots of Government, county towns. But I find with my views, moderate as they are, without any attempt at propaganda; that there is but little safety to any one from the Eastern States, consistent with the free interchange of even merely conversational sentiment; and since I have been residing here—only the short space of three months—a manifest exacerbation of that insane feeling of opposition to everything Eastern (except goods, wares, and merchandise) has taken place. All 'Northern' men, even of permanent residence, are looked upon as disloyal to the slave question. It is said this sentiment, previous residence, hereditary influences, &c., render them unsafe for reliance on that 'tender, vital question to the South.' Even a sentiment which I heard expressed by a native Southerner was condemned as disloyal to the interests of the South—'that he wished there had never been such a thing as Slavery, and that he desired to see the Union, and limit its powers of usefulness and duration, to the present time.' Some events of late occurrence in Texas, which, in my opinion, (formed upon due and full inquiry,) have no connection with Anti-Slavery movements at the East, have wonderfully excited the whole people of the State eastward of the Rio Grande region. I allude to the burning of the village of Dallas, and other successful incendiarism, and extended movements in the upper part of Texas—directed to the debt of Abolitionists, but the facts are those, in all probability. The frontier parts and dividing lines of new States are always subject to the accumulation of a class of persons who are fitted and ready for every variety of excitement and crime. Texas and Arkansas (although peace and order and security of property and person now generally prevail in all of the settled and developed parts of these States,) on their western frontiers and dividing lines have a goodly proportion of these wild and violent popula-

FUGITIVES IN CANADA.

The fugitives who cross over by way of Detroit into Windsor seek employment, and become industrious subjects. The fugitives in Canada are said by some to be an idle, vicious, and thieving set. That there are people in Canada, both white and colored, who answer to that description, we will not pretend to gainsay. That the fugitives in Canada, as a class, answer to the description, we emphatically deny. Look at the fugitives scattered over the Free States, and they will be found everywhere to sustain the character of an industrious class of people. Why should it be otherwise? They are a class of people who are eager to labor, and are accustomed to the fatigue, and though they hate to labor under the stimulation of the lash, yet they love it when urged upon them by the incentive of cash. However the colored race in Canada may be abused, slandered and vilified by some of the leading newspapers in Great Britain as well as the United States, yet it is a fact which no penetrating mind can overlook, that England can bestow her protection and patronage on no class of people that will prove more true to her interest and welfare than these very same fugitives and their descendants. A half century hence will unfold some of the beneficial results that will necessarily flow from the circumstance of the protection which England now offers to the fugitive. Canada is destined to become the stronghold of the colored race in North America; not because the climate is more congenial to the constitution of the colored race than it is the white, but from the force of circumstances. Canada should be settled by colored people as a matter of policy. We must have a foothold somewhere, contiguous to the Middle States, and there is no place which offers greater facilities, stronger protection, or a larger share of political rights, than the Canadas.

FUGITIVES IN CANADA.

The celebration of the anniversary of the West India Emancipation at Chatham, was, if we judge from the number attending it, a joyful day. The conduct of the people on the occasion seemed to express the idea with a grandeur that could not be overlooked by the bitterest opposer—that the people engaged in it had a proper appreciation of the heaven-born boon they were celebrating. Thousands of them congregated in a small circle which an observer could scan at one glance of the eye; and could be seen staggering, nor the yell of fight to disturb the peace and harmony of the day did we witness during the several hours we passed through the crowd. The dedication service of the church was attended with a solemnity becoming the occasion. A number of ministers were present, and assisted the worthy pastor, Rev. O. W. Prince, and Rev. W. H. Jones, the agent, in the ceremonies. The discourse was delivered from Genesis, 22nd chap., 17th verse. A more attentive congregation during the delivery of the discourse we seldom ever witnessed; and it afforded us great satisfaction to see so large and orderly an assemblage in Canada; and it would, indeed, be an example for many of the most aged churches in some other regions of country claimed to be far in advance of us here. Not a person left his seat, and the eyes of the people seemed fixed on the speaker, as if truly desiring to hear every word he would say unto them. The singing, too, was admirable, and the songs of praise were chanted forth in lofty notes by a choir in the gallery, in honor to God. The amount collected we did not learn, but a more particular account may be expected.

From the Liberator (Kansas) Republicans.

WYANDOT, K. T., August 4th, 1860.

REPUBLICAN - DEAR SIR: - A deep sense of duty impels me to make a few suggestions, and give some information, touching the present condition of our Territory - especially the Missouri border - relative to a class of beings, created in God's own image, - so as unfortunate as to be even suspected of being of African descent.

Within the last few weeks, our county has been made the theater for the transaction of some of the boldest, most revolting and tragic scenes that have ever occurred in our midst - the principal actors in which are men living in our own midst, and some of them holding both United States and Territorial offices.

Not long since, a man by the name of Hope, with scarcely a drop of African blood running in his veins, and never a slave, was most brutally kidnapped in open day, from Joe Armstrong's - a Delaware Indian, living just on the edge of the prairie, about twelve miles west of our city.

A few weeks since, two negroes were decoyed from a German boarding-house in Wyandot, by false pretences, and taken to Kansas City - the negroes, and stating on their return that they were slaves, and that their masters gave them two hundred and fifty dollars for their recovery.

These two men were never slaves, but that just before reaching Kansas City, they were inhumanly whipped, to make them state who were their owners, which they failed to do - the negroes choosing to die under the torturing strap, rather than own to a lie.

On the 18th of July, a man by the name of C. W. Jones - with straight hair, not having a drop of African blood in him, and never a slave, his ancestors having been all white, excepting of his great grandfathers from the island of Madagascar, but on arriving in this country married a white English woman - this man Jones was living with his mother, sister, brother, and two of his own; little Indian living near Joe Armstrong's.

half a dozen of our best lawyers appeared as counsel for the prisoner; but no witness could be found for the prosecution.

Mr. Attorney-General Davis makes an affidavit for a continuance, on the ground that the Justice of the Peace, to whom said Jones's counterfeit gold dollars, was in Missouri, and other evidence was absent. A continuance was granted until this date, and Mr. Jones was let out on one hundred dollar bail.

At the appointed hour, three witnesses made their appearance, and were duly sworn to wit: Louis M. Cox, James Lester and Cornelius Sager. The moment James Lester and Cornelius Sager were seen by Mr. Jones, they were recognized as being the men who assisted Cox and Forsyth when they were arrested by whippers and Leavenworth who took him in a buggy from Kansas City to the St. Joseph jail.

In addition to our home speakers and home workers, we expect to have with us at our gathering Parker Pillsbury, of New Hampshire, H. Ford Douglas, of Illinois, and Abby Kelley Foster, of Massachusetts. All interested in the great and absorbing question of the day - a question which is sundering political parties, agitating churches, and drawing a line between the friends of man and pauper's oppressors - are invited to assemble with us.

By direction of the Ex. Committee, BENJ. S. JONES, Recording Secretary.

WESTERN ANTI-SLAVERY CAMPAIGN. As General Agent of the Hovey Trust Committee, PARKER PILLSBURY announces in the Anti-Slavery Bugle that he will attend the anniversary of the Western Anti-Slavery Society at Salem, Ohio, and that he proposes the holding of a series of Grand Conventions at the West - one in Northern Indiana, one in Northern Illinois, one in Wisconsin, and one in Iowa.

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The Liberator.

BOSTON, AUGUST 31, 1860.

ANNIVERSARY MEETING. The Eighteenth Annual Meeting of the Western Anti-Slavery Society will be held at SALEM, Columbus county, Ohio, commencing on Saturday, the 22d of September, at 2 o'clock, P. M.

By direction of the Ex. Committee, BENJ. S. JONES, Recording Secretary.

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NEW PUBLICATIONS. A POLITICAL TEXT-BOOK FOR 1860. Compiled by HORACE GREENEY and JOHN CLEVELAND. This POLITICAL TEXT-BOOK is the fullest and most complete collection of facts bearing on the pending Presidential contest.

A MEMORIAL - Addressed to the 'Ladies' Sewing Circle' of the South Congregational Society, Boston, (Rev. E. E. Hale's), and to other Unitarian People interested in the education of Hiram A. Reid, at the Meadville Theological School. Boston: Published by A. Williams & Co., Washington-St. 1860. 12mo. pp. 28.

THE NEW YORK JOURNAL OF COMMERCE publishes the following extract of a letter to a gentleman in that city, 'from an eminent Methodist clergyman,' dated VICKSBURG, Miss., Aug. 16, 1860.

THE TENNESSEE DEMOCRATIC LEAGUE gives an account of a most interesting act of cruelty, perpetrated on the 27th of March, about fifteen miles from Columbus, Ga., by two overseers on the Central Southern Railroad.

The overseer's name was Frederick Wright and Thomas S. McCrary. Mr. Helm offers \$160 reward for the apprehension of Wright, and \$50 for McCrary, so that he can get them.

Let it not be forgotten that with all his professed desire to have the people of every community govern themselves, Douglas was the most bitter in his denunciations of the people of Kansas, and never raised his voice in favor of their admission into the Union.

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LETTER FROM MRS. FRANCES D. GAGE.

CARDINAL, Ill., Aug. 16th, 1860.

MR. GARRISON - I have just had a long sitting with the Liberator and friends, at their first of August Celebration at Abington; and next to being there in person was the pleasure of reading the earnest thoughts given forth on that occasion.

But my object in taking up my pen to-day, is to add my testimony to that of others in behalf of the beneficial results of Emancipation in the West Indies. I did not visit the British Isles last year, but I did visit the Danish West Indies, and spent some time on the Island of Santa Cruz - which was the subject of an extract from the Tribune, copied into the Liberator, two weeks since; which article represented the island in a sad condition, and hinted at a plan to introduce a new class of laborers there from the United States, &c.

Our boarding-house at Christiansted - on the east end of the island (much the most busy town, on account of its contiguity to St. Thomas and its good harbor) - was kept by a Mrs. Anderson, whose son-in-law, Mr. Dean, was a manager upon four 'estates,' or plantations. We visited two of these, and also several others, and made diligent inquiry into the state of affairs, and endeavored to gain all possible information with regard to the condition of the laborers and their labor.

Mr. Dean assured us that the island was under a most ruinous policy, at the time of Emancipation, twelve years since, and had not yet fully escaped from it. Then the planters, notwithstanding their immense exportations of sugar and rum, were deeply in debt; their manner of living so luxurious and extravagant, that half the estates were mortgaged for more than their worth.

Then, again, Mr. Dean asserted that the plantations had been overworked, till the soil was exhausted. It needed rest, and must have it; and some judicious planters were allowing their estates to lay idle from this cause.

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NEW ENGLAND farm, to make a gentleman. So will take two generations, at least, from the yoke and compulsory labor. But even twelve years show no progress.

Let us take courage; what can we do more? FRANCES D. GAGE.

MORAL AND POLITICAL ACTION. MR. GARRISON - Mr. Foster, in his zeal to have the abolition of slavery, seems to have overlooked the relative sphere of the two great moral forces that govern the world, the radical and the conservative.

It is morally inconsistent and philosophically absurd for a people, who depend on the government for the protection of their own rights and liberties, to attempt the abolition of slavery by any other means than the moral force of the government.

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your roll, and see who are your standard-bearers! Yes, gentlemen, make your bid—set Southern dirt—

LETTER FROM MRS. J. S. GRIFFING. FRANKLIN MILLS, (Ohio), Aug. 22, 1860.

DEAR FRIEND—I was glad to see in the last issue of the Liberator an announcement of a programme of Anti-Slavery Conventions for the West.

There is, therefore, a necessity for the moral agitation of the question of slavery, that shall leave no mind in the country unlightened, and no sympathy without an appeal.

As leaders and laborers in the conquest for universal emancipation, the earnest men and women of the West will give both you and Mrs. Foster a sincere welcome to your old battle-ground, to their homes, and to their hearts.

A few years ago, when the standard of Abolition was first erected in Ohio, scores of Conventions covered the ground that was white and ready for the harvest.

Now we have taken to our own, and our borders stretch away in the sunset, where there is work for both cultivator and sower, and you cannot exhaust our welcome with all the aid you shall bring with you.

I wish we could promise you more help, and less work, than when you were last with us. But, in reality, the difficulties in the way of the abolition of slavery, both from Church and State, are every day increasing, and barriers that seemed impassable then are now vaulting to the very heavens.

With your handful of men, you will go forth alone. Yet not alone, in your appeal for justice, in behalf of the enslaved, you will have the sympathy of the good and the great, throughout the civilized world.

In all the meetings called to give freedom to the slaves in this country, during the summer of 1860, in the West—and I have attended many—I have not seen a professed Christian minister at a single meeting.

Resolved, That the hair-splitting distinctions among members of the Republican party about the mere extension of slavery, while all are voluntarily sworn to maintain it inviolate where it is, and the Chicago platform of the party, which while it no where pronounces slaveholding, slave-hunting or slave-breeding a sin, and does declare the act of John Brown and his brave followers to deliver the enslaved, one of the greatest crimes, all prove how unable or unwilling the leaders of the party are to appreciate the genius of genuine liberty, and how utterly unworthy to be entrusted with its interests.

Resolved, That the truly noble Lord Brougham, in calling the attention of Mr. Ambassador Dallas to the fact that an American colored gentleman could sit as an equal member of a most important British assembly, (the Statistical Congress,) discharged a duty which merits the admiration and gratitude of every friend of the African race—while the manner in which the rebuke is received by the minions of slavery, shows that it was as richly deserved as it was pointed and effective in its administration.

Resolved, That the hair-splitting distinctions among members of the Republican party about the mere extension of slavery, while all are voluntarily sworn to maintain it inviolate where it is, and the Chicago platform of the party, which while it no where pronounces slaveholding, slave-hunting or slave-breeding a sin, and does declare the act of John Brown and his brave followers to deliver the enslaved, one of the greatest crimes, all prove how unable or unwilling the leaders of the party are to appreciate the genius of genuine liberty, and how utterly unworthy to be entrusted with its interests.

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titles; be it the Gallows or the Guillotine, be it War with its murders, or Slavery with its nameless crimes and numberless cruelties.

Resolved, That the great wrong of the present hour, not only for the overthrow of slavery, but for resisting every other evil, is a class of men and women, who, comprehending in themselves the great laws of Life, Liberty and Love, and daring to assert the individual sovereignty of the soul over all human authority, will plant themselves, serenely but strongly, on the great principles and laws of that sovereignty, and severance ask leave to do, to do, or to suffer, of any State or Church, party or priest, book or creed, or husband; or any human Constitution or arrangement whatsoever.

Resolved, That such is the atrocity of the American slave system, with its proscriptive and cruel prejudice against color, that reaches even to the Cunard Line of British Steamers, and to our foreign diplomats, who, with taunt and insult, refuse to grant passports to American ladies of the highest moral and intellectual worth, whose health, with other reasons, induces them to travel from London to the south of France, that it becomes the duty of every true friend of freedom and justice, in every land, to rebuke and denounce that system, and its equally odious and hateful shadow, prejudice against color, in any place or circumstances in which a supporter or ally of that system is found; and, therefore,

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clining days were radiant with beauty, grandeur and serenity.

I have thought it my duty to record for posterity this much, knowing him in his earlier labors, and his life in the neighborhood of them. I, therefore, seeing the adoption of the resolutions.

On taking his seat, Gov. Banks was honored with hearty applause.

The resolutions were then adopted.

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National Anti-Slavery Anniversary. When the claim for Universal Liberty was first made in our country, the best part of a life-time ago, the work lay wholly in the future.

This is the initiatory work that has been done, and by its abundant opportunities of direct action have been rendered practicable. The work rises, in a thousand shapes, now lies before us, whose privilege it has been to make ready for it. The disposition is driven into open day. To meet it, requires devotion, industry, and the sacred fire of a true enthusiasm. It requires energy, cooperation, and the discipline of self-control. It requires generous contributions of all money. We trust that all these indispensable requisites are now, as ever, ready.

We earnestly and cordially entreat all who love our native land in sincerity, whether European or American, to unite with us more numerously and more generally than ever to meet the demands of a period of crisis unparalleled in the history of our country—now, indeed, in the history of the world.

For when before has it ever happened that Freedom has been sought from among a dominant people for a down-trodden one, on so grand a scale as this? We ask aid of Europeans, while we bid them observe that their freedom makes progress only in exact proportion as our slavery is brought into discredit.

To all these we confidently appeal for aid in the work they can neither do, nor do without.

We cordially invite all who love Liberty the world over, to meet us at the Music Hall, Boston, in the month of January next, in person or by letter, uniting their sympathies and contributions with ours in the great work of the time—the peaceful extinction of American Slavery.

MARIA WESTON CHAPMAN, MARY MAY, LOUISA LORING, L. MARIA CHILD, and others.

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SPRINGFIELD, MASS., Sept. 18, 1860. The Thirtieth Annual term will commence on WEDNESDAY, Nov. 7, 1860, and continue seven weeks.

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Is there any virtue in... HAIR RESTORER? READ THE FOLLOWING, AND JUDGE FOR YOURSELF.

TO THE EDITOR OF THE LIBERATOR:—My age is sixty. One year ago, my hair was very gray, and had been gradually falling, until, on the crown, it had become quite thin.

I have been using Mrs. S. A. Allen's World's Hair Restorer, for some time, and have continued to apply a night dressing of the same once in three or four weeks, on retiring to bed. My hair is now almost restored to its original color, and the hue appears to be permanent.

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POETRY.

From the Atlantic Monthly for September.

THE FLOPPY STORY.

It was a story the pilot told, with his back to his hearer...

All the soft damp air was full of delicate perfume from the young willows in bloom...

It was the pilot's story. They both came aboard there, at Cairo, from a New Orleans boat...

She was a beautiful woman, with just enough blood from her mother, darkening her eyes and her hair...

They were left their pigeons a single feather to fly with; the next day I saw them together...

Black slouch hat drawn down to his eyes from his villainous forehead; on together they moved, still earnestly talking...

Dark and lustful and fierce, and full of merciless cunning; something was spoken so low that I could not hear...

He was in his story, a moment the pilot paused, while he listened to the salute of a boat...

Still with his back to us standing, the pilot went on with his story...

Followed her but still she turned and stood as by her looking them in the face...

Still with his back to us all the pilot stood, but we heard him swallowing hard...

THE LIBERATOR.

OUR EDUCATIONAL SYSTEMS—WHEREMIN DEFECTIVE.

To the Editor of the Liberator: Too much strength cannot be expended by our editors to erect before our young men...

LETTER FROM HENRY C. WRIGHT.

The removal of the remains of John Brown to Mount Auburn as a testimony against Slavery...

object of commercial enterprise is left entirely out of the account in the reports...

Now, if it be true that all industry, which has for its object the production and multiplication of all wholesome and useful comforts...

To do this work economically and successfully requires the establishment of convenient central points for the reception and storage...

How many will visit Mount Auburn between 1860 and 1869? Not less, probably, than 50,000 per year.

Who will move in this matter? Will Republicans? Their leaders, though many, perhaps more of them...

Yours, HENRY C. WRIGHT. P. S. BURLINGTON, August 16, 1860.

The highest peak of the Adirondack mountains that encircle the body of John Brown...

My friend and host in Burlington, T. G. Bigelow, accompanied me in his own private conveyance...

But must the body of John Brown rest here as a finality? Ought it to be left here? It would not be difficult to raise the means to remove it...

body; for he had but to incarnate their sternness, their boldness and defiance...

That his love and devotion to the cause of freedom, and his abhorrence of slavery...

Let the facts relating to his trial and execution, that go to show the essential inhumanity and barbarism of slavery...

Let me, then, speak to you of death, and evoke here, in the midst of our clasped hands...

Brothers, it is to the memory of John Brown that I drink this toast. I know all the reserve that is due here in regard to events which are not yet history...

I had wished to describe to you the work and the death of John Brown; but it would need pages and I have only time for a word.

QUESTIONS.—Who among all the great Generals of the World has caused the greatest destruction of human life?

QUESTIONS.—Who is destined to become his most formidable antagonist?

QUESTIONS.—Who is destined to become his most formidable antagonist?

to stand in a kind of glorified awe, as did John Brown, in the presence of that Spirit which presides over the scene.

HONORS PAID TO JOHN BROWN IN FRANCE. We are glad to lay before our readers the following generous and hearty tributes to John Brown...

One will see by the letters quoted below, taken from La Presse, the effect produced in America by the sentence and execution of John Brown...

Of all the words of our motto, FRATERNITY is the one most deeply engraven on the heart of every true Mason.

Brothers!—If our object in these assemblies were only pleasure, if this were merely a convivial meeting, I should refrain from offering the sentiment...

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which they have set free, breathes among us now, it will smile upon us in our offering.

A WOMAN IN THE CLERICAL OFFICE. BUFFALO, August 15, 1860. To the Editor of the Boston Journal.

We passed a very quiet but exceedingly pleasant Sabbath at Trenton Falls. In the afternoon...

The perfect world by Adam trod Was the first temple made of God; and this service was held in the open air.

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CARPETING. 'All the Year Round.' JOHN II. PRAY, SONS & CO.

RECEIVE, by Steamers and Packets from England, the latest and best styles and qualities of Carpeting.

AMERICAN CARPETING. ALL WHICH ARE OFFERED AT THE LOWEST PRICES.

WEDDING AND VISITING CARDS. FASHIONABLY ENGRAVED BY E. A. TEULON.

PERUVIAN SYRUP. The Hosts are Marching for the Condit.

IMPROVEMENT IN Champoning and Hair-Dyeing.

THAYER & ELDRIDGE, PUBLISHERS.