

THE BUGLE.

Letter to the American Slaves. From those who have fled from American Slavery.

ADOPTED BY THE CAZENOVIA CONVENTION.

AFFECTED AND BELOVED BROTHERS!—The meeting, which sends you this letter, is a meeting of runaway slaves. We thought it well, that they, who had once suffered, as you still suffer, that they, who had once drunk of that bitterest of all bitter cups, which you are still compelled to drink of, should come together for the purpose of making a communication to you.

The chief object of this meeting is to tell you what circumstances we find ourselves in—that, so you may be able to judge for yourselves, whether the prize we have obtained is worth the peril of the attempt to obtain it.

The heartless pirates, who compelled us to call them "master," sought to persuade us, as such pirates seek to persuade you, that the condition of those who escape from their clutches, is thereby made worse, instead of better. We confess, that we had our fears that this might be so. Indeed, so great was our ignorance, that we could not be sure, that the abolitionists were not the friends, which our masters represented them to be. When they told us, that the abolitionists, could they lay hands upon us, would buy and sell us, we could not certainly know, that they spoke falsely; and when they told us, that abolitionists are in the habit of skinning the black man for leather, and of regaling their cannibalism on his flesh, even such enormities seemed to us to be possible. But owing to the happy change in our circumstances, we are not as ignorant and credulous now, as we once were; and if we did not know it before, we know it now, that slaveholders are as great liars, as they are great tyrants.

The abolitionists act the part of friends and brothers to us; and our only complaint against them is, that there are so few of them. The abolitionists, on whom it is safe to rely, are, almost all of them, members of the American Anti-Slavery Society, or of the Liberty Party. There are other abolitionists; but most of them are grossly inconsistent; and hence, not entirely trustworthy abolitionists. So inconsistent are they, as to vote for anti-abolitionists for civil rulers, and to acknowledge the obligation of laws, which they themselves interpret to be pro-slavery.

We get wages for our labor. We have schools for our children. We have opportunities to hear and to learn to read the Bible—that blessed book, which is all for freedom, notwithstanding the lying slaveholders say it is all for slavery. Some of us take part in the election of civil rulers. Indeed, but for the priests and politicians, the influence of most of whom is against us, our condition would be every way eligible. The priests and churches of the North are, with comparatively few exceptions, in league with the priests and churches of the South; and this, of itself, is sufficient to account for the fact, that a caste-religion and a negro-sew are found at the North, as well as at the South. The politicians and political parties of the North are connected with the politicians and political parties of the South; and hence, the political arrangements and interests of the North, as well as its ecclesiastical arrangements and interests, are adverse to the colored population. But, we rejoice to know, that all this political and ecclesiastical power is on the side of the oppressor.

The spirituousness of American religion, and American democracy, has become glaring; and, every year, multitudes, once deluded by them, come to repudiate them. The credit of this repudiation is due, in a great measure, to the American Anti-Slavery Society, to the Liberty Party, and to anti-sectarian meetings, and conventions. The purest sect on earth is the rival of, instead of one with Christianity. It deserves not to be trusted with a deep and honest and earnest reform. The temptations, which beset the pathway of such a reform, are too mighty for it to resist. Instead of going forward for God, it will stand off for itself. Heaven grant, that soon, not a shred of the current religion, nor a shred of the current politics of this land, may remain. Then will follow, ay, that will itself be, the triumph of Christianity; and then, white men will love black men, and gladly acknowledge that all men have equal rights.—Come, blessed day—come quickly.

Including our children, we number in Canada, at least, twenty thousand. The total of our population in the free States far exceeds this. Nevertheless, we are poor, we can do little more, to promote our deliverance than pray for it to the God of the oppressed. We will do what we can to supply you with pocket compasses. In dark nights, when his good guiding star is hidden from the flying slave, a pocket compass greatly facilitates his exodus.—Besides, that we are too poor to furnish you with deadly weapons, candor requires the admission, that some of us would not furnish them, if we could; for some of us have become non-resistants, and have discarded the use of those weapons; and would say to you: "love your enemies; do good to them, which hate you; bless them that curse you; and pray for them, which despitefully use you." Such of us would be glad to be able to say, that all the colored men of the North are non-resistants. But, in point of fact, it is only a handful of them, who are. When the insurrection of the Southern slaves shall take place, as take place it will, unless speedily prevented by voluntary emancipation, the great mass of the colored men of the North, however much to the grief of any of us, will be found by your side, with deep-stored and long-accumulated revenge in their hearts, and with death-dealing weapons in their hands. It is not to be disguised, that a colored man is as much disposed, as a white man, to resist, even unto death, those who oppress him. The colored American, for the sake of relieving his colored brethren, would no more hesitate to shoot an American slaveholder, than would a white American, for the sake of delivering his white brother, hesitate to shoot an Algerine slaveholder. The State motto of Virginia, "Death to Tyrants," is as well the black man's as the white man's motto. We tell you these things not to encourage, or justify, your resort to physical force; but, simply, that you may know, be it to your joy or sorrow, that you are not alone in your views on these things, in these important respects.—This truth you are entitled to know, however the knowledge of it may affect you, and however you may act, in view of it.

We have said, that some of us are non-resistants. But, while some would dissuade you from all violence toward the slaveholder, let it not be supposed, that they regard it as guiltier than those stripes, which even good men are wont to justify. If the American revolutionists had excused for shedding but one drop of blood, then have the American slaves excuse for making blood to flow "even unto the horse-bridles."

Numerous as are the escapes from slavery, they would be far more so, were you not embarrassed by your misinterpretations of the rights of property. You hesitate to take even the dust of your masters' horses—whereas it is your duty to take the fleetest. Your consciences suggest doubts, whether in quitting your bondage, you are at liberty to put in your packs what you need of food and clothing. But were you better informed, you would not scruple to break your masters' locks, and take all their money. You are taught to respect the rights of property. But, no such rights belong to the slaveholder.—His right to property is but the robber-right. In every slaveholding community, the rights of property all center in them, whose consent and unrequited toil has created the wealth, in which their oppressors riot.—Moreover, if your oppressors have rights of property, you, at least, are exempt from all obligation to respect them. For you are prisoners of war, in an enemy's country—of a war, too, that is unavailing for its injustice, cruelty, meanness—and therefore, by all the rules of war, you have the fullest liberty to plunder, burn, and kill, as you may have occasion to do to promote your escape.

We regret to be obliged to say to you, that it is not every one of the Free States, which offers you an asylum. Even within the last year, fugitive slaves have been arrested in some of the Free States, and re-imposed into slavery. But, make your way to New York or New England, and you will be safe. It is true, that even in New York and New England, there are individuals, who would rejoice to see the poor flying slave cast back into the horrors of slavery. But, even these are restrained by public sentiment. It is questionable whether even Daniel Webster, or Moses Stuart, would give chase to a fugitive slave; and if they would not, who would?—for the one is chief-politician and the other chief-philosopher.

We do not forget the industrious efforts, which are now making to get new facilities at the hands of Congress for re-enslaving those who have escaped from slavery. But we can assure you, that, as to the State of New York and the New England States, such efforts must prove fruitless. Against all such devilism—against all kidnappers—the colored people of these States will "stand for their life"; and, what is more, the white people of these States will not stand against them. A regenerated public sentiment has forever removed these States beyond the limits of the slaveholders' hunting ground. Defeat—disgrace—and it may be death—will be their only reward for pursuing their prey into this abolitionized portion of our country.

A special reason why you should not stop in that part of the Nation which comes within the bounds of John McLean's judicial district, is, that he is a great man in one of the religious sects, and an aspirant for the Presidency. Fugitive slaves and their friends are said to be the means of his election. He not only puts a pro-slavery construction on the Federal Constitution, and holds that law can make property of man—a marketable commodity of the image of God, but, in various other ways, he shows that his sympathies are with the oppressor. Simon Judge McLean then, even as you would the Reverend Moses Stuart. The law of the one is as readily an enemy to you, as is the religion of the other.

There are three points in your conduct, when you shall have become inhabitants of the North, on which we cannot refrain from admonishing you. 1st. If you will join a sectarian church, let it not be one which approves of the negro, and which refuses to treat slaveholding as a high crime against God and man. It were better, that you sacrifice your lives than that by going into the negro pew, you invade your self-respect—debase your souls—play the traitor to your race—and crucify afresh Him who died for the one brotherhood of man.

2d. Join no political party, which refuses to commit itself fully, openly, and heartily, in its newspapers, meetings, and nominations, to the doctrine, that slavery is the grossest of all absurdities, as well as the guiltiest of all abominations, and that there can no more be a law for the enslavement of man, made in the image of God, than for the enslavement of God himself. Vote for no man for civil office who makes your complexion a bar to political, ecclesiastical, or social equality.—Better die than insult yourself, and insult every person, of African blood, and insult your Maker, by contributing to elevate to civil rule, the man, who refuses to eat with you, to sit by your side in the House of Worship, or to let his children sit in the school by the side of your children.

3d. Send not your children to the school which the malignant and murderous prejudice of white people has gotten up exclusively for colored people. Valuable as learning is, it is too costly, if it is acquired at the expense of such self-degradation. The self-sacrificing, and heroic, and martyr-spirit, which would impel the colored brethren of the North to turn their backs on pro-slavery churches and pro-slavery politics, and pro-slavery schools, would exert a far mightier influence against slavery, than could all their learning, however great, if purchased by concessions of their manhood, and surrenders of their rights, and coupled as they would be by characteristic meanness and servility.

And now brethren, we close this letter with assuring you that we do not, cannot leave, our prayers. Perhaps you are fearing that the free colored people of the United States will suffer themselves to be carried away from you by the American Colonization Society. Fear it not. In vain is it, that this greatest and most malignant enemy of the African race is now busy in devising new plans, and in seeking the aid of Government to perpetuate your enslavement. It wants us away from your side, that you may be kept in ignorance. But we will remain by your side to enlighten you. It wants us away from your side, that you may be contented. But we will remain by your side, to keep you and make you more discontented. It wants us away from your side to the end, that your unassisted and conscious helplessness may make you the easier and surer prey of your oppressors. But we will remain by your

side to sympathize with you, and cheer you, and give you the help of our rapidly swelling numbers. The land of our enslaved brethren is our land, and death alone shall part us.

We cannot forget you, brethren, for we know your sufferings, and we know your sufferings, because we know from experience what it is to be an American slave. So gnawing was our bondage, that to escape from it, we suffered the loss of all things, and braved every peril, and endured every hardship. Some of us left parents, some wives, and some children. Some of us were wounded with guns and dogs, as we fled. Some of us, to make good our escape, suffered ourselves to be nailed up in boxes, and to pass for merchandise. Some of us secreted ourselves in the suffocating holds of ships. Nothing was so dreadful to us as slavery; and hence, it is almost literally true, that we dreaded nothing, which could befall us, in our attempt to get clear of it. Our condition could be made no worse, for we were already in the lowest depths of earthly woe. Even should we be overtaken, and subjected to slavery, we would be but to return to our old sufferings and sorrows; and should death itself prove to be the price of our endeavor after freedom, what would that be but a welcome release to men, who had all their lifetime, been killed every day, and "killed all the day long."

We have referred to our perils and hardships in escaping from slavery. We are happy to be able to say, that every year is multiplying the facilities for leaving the Southern prison house. The Liberty Party, the Vigilance Committee of New York, individuals, and companies of individuals in various parts of the country, are doing all they can, and it is much, to afford you a safe, and a cheap passage from slavery to liberty.—They do this, however, not only at great expense of property, but at great peril of liberty and life. Thousands of you have heard, ere this, that within the last fortnight, the precious name of William L. Chaplin has been added to the list of those who, in helping you gain your liberty, have lost their own. Here is a man, whose wisdom, cultivation, moral worth, bring him into the highest and best class of men;—and yet, he becomes a willing martyr for the poor, despised, forgotten slave's sake. Your remembrance of one such friend is enough to shed light and hope upon your darkest and most desponding moments.

Brothers, our last word to you is to bid you be of good cheer, and not to despair of your deliverance. Do not abandon yourselves, as have many thousands of American slaves, to the crime of suicide. Live! live to escape from slavery! live to serve God! live till He shall himself call you into eternity! Be prayerful! be brave! be hopeful. "Lift up your heads, for your redemption draweth nigh."

Circular from the Chaplin Fund Committee. Believers in Jesus Christ—Lovers of Impartial Liberty—Human Men and Women—to you we appeal.

CAZENOVIA, Aug. 22, 1850.

WILLIAM L. CHAPLIN, a native of Massachusetts, long a resident of the State of New York—the accomplished gentleman, the ripe scholar, the unflinching statesman, the whole-souled philanthropist, the sincere, practical Christian; Wm. L. Chaplin is imprisoned at the city of Washington, the Capital of our Republic, charged,

First, With having assisted certain enslaved fellow men in their attempt to escape from bondage, and

Secondly, With an assault upon those who arrested him, with an intent to kill them. For these alleged offences he is now held in "duress vile" by the Police of the District of Columbia, and also under a requisition of the Governor of Maryland.

Now be it known to all men, that he did not commit the second offence named above. At the time of his seizure he had no weapon of violence about his person, nor does he ever wear any; neither did he know that his companions were armed; much less did he counsel them to make resistance. All this we know and do affirm. He was ignorant too of the character of the persons who seized him. No warrant for his arrest was announced. A band of men, like ruffians, in the darkness of night came upon him, on the highway, and the first salutation he received was a savage yell, and a blow that felled him senseless to the earth. When he recovered from the shock, he was in the hands of four stout men, and therefore powerless.

The persons who were with Mr. Chaplin made an effort, (unhappily without success) to save themselves from the monsters who would return them into slavery. But no one of either party was seriously injured, unless it were the self-sacrificing Chaplin. He was severely bruised by the ruffians who captured him.

The other charge, that he helped men in their attempt to escape from slavery, if true, should fix upon his good name the stigma of no crime, unless it be a crime to act in obedience to the command of Christ, to follow the example of the good Samaritan.

Chaplin has the heart of a man, quickened by the spirit of "the Son of man." He was in that bad region of our country which is infested by the worst of robbers, where men and women are often found stripped, not so much of their raiment, as of all the rights of human beings; wounded, many of them in their persons, but all of them in their feelings, in the tenderest relations of life; and left with not indeed so much as half of what constitutes the true life of man. Surely, if the poor traveler between Jerusalem and Jericho was to be pitted, and his relief attempted, notwithstanding the dangers of the place, much more, every Christian must allow, should we attempt (at any hazards to ourselves) the rescue of a fellow man, who is subjected to the terrible wrong of American slavery.

W. L. Chaplin, if he has done all that the charge alleges, has done no more than the good Samaritan would do; and for this we honor, we love him. To deliver him from confinement, therefore, as soon as possible, that he may renew and redouble his generous exertions in the cause of suffering humanity, we feel ourselves impelled by the highest sense of duty, and the deepest feelings of sympathy with him, and brotherly kindness to all men. We call upon all, who have any love of Christian heroism, to help us. The last man who should be kept in confinement, or subjected to any disabilities in our country, or in our world, is the man who is ever ready to spend his time, his strength, his all, to break the yoke of the oppressor, and set the captive free! Such is

the man who is imprisoned in the jail of the United States!!

We plead, we insist, we demand, that his prison door be thrown open, not so much for his sake (for we know he counts it joy to suffer in the cause of humanity) as for our own sakes, that we may quicken our own and each other's love of liberty, by doing honor to his exalted spirit of self-sacrificing philanthropy.

We came to this Cazenovia Convention that we might congratulate some of the many in this region, who have escaped from a worse than Egyptian bondage, and advise with them and their friends, as to the obligations that rest upon us in regard to the millions of our countrymen, who are longing to be likewise free. There have been with us about fifty fugitives; but the fugitive's bravest friend has not been here; and we have almost forgotten the fifty who are safe, in our concern for the one who is left behind in the clutches of those who have no respect for the rights of colored men, or of the colored man's friend.

The story of Chaplin's capture has been told us by a devoted fellow-laborer; and most of the time of the Convention has been given to the consideration of his case. We were shown that the expenses, already incurred in his behalf, the legal processes to which we may be obliged to resort, and the services of the ablest counsel, will demand of his friends an amount not less than twenty thousand dollars. But what is that for us to pay, if those in our country, who profess to love the practical application of the principles of Christianity, will give their due proportion? No one would be impoverished; nay, all would be enriched; for whatever is given, in such a cause as this, is so invested as to yield an incomparably better interest than any soulless corporations pay. Let, then, the rich men give their hundreds, and the poor widows their mites, that all may share in the joy of Chaplin's deliverance; and that the people of our land and other lands may know, that there are many thousands in this Republic, who will not bow the knee to Baal, but respect and love the Liberator, although he be chained in a dungeon, far more than the oppressor of our fellow-men, though he walk at large in the palace of our nation.

What is to be done for Chaplin, must be done quickly. A generous contribution, and a more generous subscription were made by the members of the Convention just closed. And a large Committee were appointed to hasten with this appeal to all the good and true, and urge you to respond at once to this demand upon your purse. Give freely.—Give without delay. Measure your contributions by your abilities, and both the amount and the readiness of your gifts by the Golden Rule—that there may be nothing wanting to show the respect that is due to our brother, and to defend him triumphantly against all legal and illegal tyranny.

The following well known men, are the Chaplin Fund Committee, by appointment of the Cazenovia Convention:—

- James C. Jackson of Scott, Cortland County, N. Y.; Joseph C. Hathaway of Farmington, Ontario County, N. Y.; Frederick Douglass and George W. Clark of Rochester; Charles A. Wheaton and Samuel J. May of Syracuse; George Lawson of Orleans, Oneida County, N. Y.; Wm. R. Smith of Macedon, Wayne County; G. W. Johnson of Buffalo; Cyrus P. Grosvenor of McGrawville, N. Y.; Wm. Harned, 16 John Street, New York City; Joshua R. Giddings, Ashbula, Ohio; S. P. Chase of Cincinnati, Ohio; George W. Julian of Indiana; Charles Durkee, Southport, Wisconsin; James H. Collins, Chicago, Illinois; Charles C. Foote, Commerce, Oakland County, Michigan; Francis Jackson, Boston; John G. Whittier, Amesbury, Mass.; Silas Cornell and Thomas Davis, Providence, R. I.; Julius L. Lemoyne of Washington, Penn.; E. M. Davis and C. D. Cleveland of Philadelphia; Samuel Fessenden of Portland, Maine; Rowland T. Robinson, Ferrisburgh, Vt.; Ednah D. Thomas, Aurora, Cayuga County, N. Y.; Rev. John Todd, D. D., Pittsfield, Mass.

To either of these persons, you may commit your donations or subscriptions of money, and they will account for them to the Treasurer of this Fund. Through either of these persons, also, you may transmit directly to our beloved Chaplin, any tokens of your regard.

James C. Jackson is the Chairman of this Chaplin Fund Committee; Charles A. Wheaton and Samuel J. May, of Syracuse, are the Secretaries; Gerrit Smith is the Treasurer; and to them, in connection with their colleagues named above, the Convention here seen fit to entrust the management of the defence of Chaplin, and the expenditure of the funds that shall be committed to them for that purpose, of all which a full report will be given in due season.

JAMES C. JACKSON, Chairman. CHARLES A. WHEATON, SAMUEL J. MAY, Secretaries.

AGENTS FOR THE BUGLE.

- OHIO. New Garden—D. L. Galbreath and I. Johnson. Columbiana—Lot Holmes. Cool Springs—Mahlon Irvin. Berlin—Jacob H. Barnes. Marietta—J. K. M. Thomas. Canfield—John Wetmore. Lowellville—John Bissell. Youngstown—J. S. Johnson. New Lyme—Marsena Miller. Selma—Joseph A. Dugdale. Springboro—Ira Thomas. Harveyburg—V. Nicholson. Oakland—Elizabeth Brooks. Chagrin Falls—S. Dickerson. Columbus—W. W. Follard. Georgetown—Ruth Cope. Bundysburgh—Alex. Glenn. Farmington—Willard Curtis. Bath—J. B. Lambert. Ravenna—Joseph Carroll. Wilkesville—Hannah T. Thomas. Scoutington—Caleb Greene. Ma. Union—Joseph Barnaby. Malta—Wm. Cope. Richfield—Jerome Hurlbut, Elijah Poor. Lodi—Dr. Bill. Chester M. Lounds—Adam Sanders. Painesville—P. McGrew. Franklin Mills—Isaac Russell. Granger—L. Hill. Hartford—G. W. Lushnell and W. J. Bright. Garrettsville—A. Joiner. Andover—A. G. Garlick and J. F. Whitmore. Achorstown—A. G. Richardson. East Palestine—Simon Sheets. Granger—L. S. Speer. PENNSYLVANIA. Pittsburgh—Benj. Bowne. Newberry; J. M. Morris. INDIANA. Winchester—Clarkson Pucket,

To Mechanics, Inventors and Manufacturers.

The publishers of the SCIENTIFIC AMERICAN respectfully give notice that the Vth Volume of this valuable journal will be commenced on the 21st of September, offering a favorable opportunity for all to subscribe who take an interest in the progress and development of the Mechanics, Arts, and Manufactures of our country.—The character of the Scientific American is too well known throughout the country to require a detailed account of the various subjects discussed through its columns.

The aim of the publishers has always been to render it the most thorough and useful scientific journal in the country; and to judge of this, by comparing its circulation and influence with other publications of the same class, they have the unequivocal evidence of its value as the leading exponent of the Arts and Sciences.

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Southern and Western money taken at par for subscriptions; or post office stamps taken at their full value.

PREMIUM.—Any person, sending us three subscribers, will be entitled to a copy of the "History of Propellers and Steam Navigation," published in book form, now in press, to be ready about the 1st of October. It will be one of the most complete works upon the subject ever issued and will contain about ninety engravings.

Western Anti-Slavery Fair.

In the prosecution of every reform, it has been found necessary to employ subordinate means for the accomplishment of the desired end; and amongst these, none have proved more efficient than well-conducted Fairs. The pecuniary results are but a small part of the advantages arising therefrom, though they are often by no means unimportant. Various motives bring together multitudes to attend them, of those opposed to the objects in view, as well as friends to the cause; and thus rare opportunities are afforded for a full, free social discussion of the desired reform, as well as for public addresses in its behalf.

With these facts in view, the undersigned women of Ohio have concluded to hold an Annual Fair in the town of Salem to promote the cause of Anti-Slavery. Every thing in the political world seems to point out the necessity for renewed and untiring exertion in this most holy cause. The distinctions of Whig and Democrat are forgotten in the all-absorbing struggle for the extension of Slavery, and to all appearances the South will obtain every thing she asks. We believe a large part of the People of the North are in favor of Freedom, and that many members of the present Congress were elected with the expectation that they would firmly oppose any extension of the curse of Slavery; but some have proved to be voluntary recants to their trust, and some have been frightened into submission to the Slave-Power. Let us then dedicate ourselves anew to the Cause of the Slave. Let us keep up agitation until the people shall as one man rise up and demand Universal Emancipation or Exemption from participation in the sin of holding our fellow-beings in bondage. Many of us can do but little. Yet let us not hold back on that account. Some of us are mothers, and though few of us can go forth and speak publicly in behalf of the stricken bondman, we may yet, by contributing our pittance in this way, by mingling with our neighbours, and pleading as our maternal feelings shall dictate for the stricken mother in the South, and instilling into the minds of those committed to our care an undying abhorrence of Injustice and Wrong, like the drops of rain, which, singly are unnoticed and insignificant, by uniting, change and invigorate the aspect of the whole world.

We propose holding a Fair, commencing the 31st of December, and continuing through the following day; and we would earnestly invite all persons, without respect to party or creed, to lend their aid by sending such contributions as they can make or procure. The funds arising therefrom to be devoted to the dissemination of Anti-Slavery Truth, through the agency of the Western Anti-Slavery Society.

- SARIE B. GOVE, M. A. W. JOHNSON, RACHEL TRESSCOTT, JANE TRESSCOTT, MARIA T. SHAW, LEDIA SHAW, LAURA BARNABY, SARAH N. McMILLAN, ANN PEARSON, M. T. HARRIS, MARGARET HISE, MARY HARRIS, MARY ALFRED, RUTH ANNA TRESSCOTT, ELIZABETH DICKINSON, MARY HALLOWAY, HARRIET DICKINSON, ANNA GILES.

Saddle for Sale. FOR Sale, very cheap, a SADDLE, almost new. English tree. Will be sold in exchange for produce. Inquire of Oliver Johnson, at Howell Hise's.

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SALEM BOOKSTORE. Jay's Review of the Mexican War. The Young Abolitionist, by J. E. Jones. Liberty Bell. Douglas' Narrative. Brown's Do. Brown's Anti-Slavery Harp. Arbery Moore. Slavery Illustrated in its effects upon Woman.

Despotism in America. Church as it is, the forlorn hope of Slavery. Brotherhood of Thieves. Slaveholder's Religion. War in Texas. Garrison's Poems. Pierpont's Poems. Phillis Wheatley's Poems. Condition of the People of Color. Legion of Liberty. Liberty. Madison Papers. Phillips' Review of Spooner. Disunionist. Moody's History of the Mexican War. Letters and Speeches of Geo. Thompson. And various other Anti-Slavery Books Pamphlets. Also a variety of other Reform publications; such as Equality of the sexes, By Sarah M. Grimke.

May's Discourse on the Rights and Condition of Women. Auto-biography of H. C. Wright. James Boyle's letter to Garrison. Pious Frauds, Pillsbury. Health Tracts. Water-Cure Manual. Female Midwifery. N. P. Rogers' Writings. Theodore Parker's Sermons. Bellou's Non Resistance. George S. Burleigh's Poems. &c. &c. &c. Also a General assortment of Books, Miscellaneous, Scientific and Literary. BARNABY & WHINERY. August 31, 1849.

MONS. EERSON, T. M. P.

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For Italian, a reasonable charge will be made. He has made an arrangement with William McClain to give instructions in the German, French and Italian Languages, and also in drawing, Drafting and Painting to such of the students of Salem Institute as may wish to pursue these branches at a moderate extra charge. July 22d, 1850.

NEW LEATHER STORE,

MAIN ST., NEAR THE BANK, SALEM, O. THE Subscriber offers for sale, Upper Leather, Calfskins, Sole and Harness Leather, Morocco and Binding Skins; Also, all kinds of Shoe Leather cut to pattern. E. ELDRIDGE. Aug. 1, 1850.

The Young Abolitionist!

OR Conversations on Slavery.—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. These in paper can be sent by mail, price 25 cts., Muslin 25 cts., per copy. August 10, 1850. I. TRESSCOTT, Co.

Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to. Aug. 10, 1850. I. TRESSCOTT, & Co.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him. New Lyme, Aug. 17th, 1850.

I. TRESSCOTT & CO.—Salem, Ohio,

WHOLESALE Dealers in School, Miscellaneous and Moral Reform Books; Paper, Ink, and Stationery; Drugs and Medicines, Paints, Oils, and Dye-stuffs; Dr. Townsend's Celestial Sarsaparilla; Falnester's, McLean's and Seller's Vermifuge and Pills; and all the Popular Medicines of the Day.—ALSO, BOOTS & SHOES, and Shoe Findings; Dry Goods and Groceries, &c. &c. [Aug. 9, '50.]

Cloths, Cassimeres, Tweeds, Vestings, Summer Cloths, &c. &c.

THE subscriber has on hand at his store one door West of the Salem Bookstore, Salem, O., a general assortment of Materials for Men's Clothing, which he will be glad to make up to order, or sell by the yard, to those who may want them. Also a good supply of READY MADE CLOTHING, such as Coats, Vests, Pantaloon, Shirts, Collars, Bosoms, Cravats, &c. &c. Every exertion will be made to furnish those who may purchase the "ready made" or have their measure and orders, the right kind of garments at the right kind of prices.

JAMES BARNABY. Salem, June 1st, 1850.

N. B. THE FOREIGN BUSINESS in all its branches carried on as heretofore. J. T.

SEWING SILK.

MERCHANTS, Pedlars and others can obtain a good supply of a very superior quality of Sewing Silks, of all degrees and colors, either in Packages or 100 Skin Bundles by calling at the SALEM BOOKSTORE, Salem, Ohio. Also PATENT THREAD, Waxed and as good as cheap as the country can produce. We are in the constant receipt of these articles, and for cash will sell them as above stated at the very lowest rates possible. BARNABY & WHINERY. June 1, 1850.