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THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and always—but as chattels personal, and bought and sold as marketable commodities.

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the chattel property of Christian, (?) Republican, (!) America every year.

☞ *Immediate, Unconditional Emancipation.*

☞ Slaveholders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and menstealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The Constitution of the United States is a covenant with death, and an agreement with hell.

NO UNION WITH SLAVEHOLDERS!

REFUGE OF OPPRESSION

From the Christian Register.

TO THE REV. CHARLES BRIGGS.

See pro. ten. of the American Unitarian Association.

DEAR SIR:—I feel it to be my disagreeable but imperative duty, to address you on a very delicate and peculiar topic. My remarks will lead me to reflect with some severity on a class of gentlemen with whom we have hitherto lived independent to be on amicable terms, and with whom we have interchanged or attempted to interchange, some friendly civilities. But courage is one of the virtues of my profession, and I grid myself, and go on.

With regard to the atrocious inquisitorial Fugitive Slave Law, I presume there can be but one opinion. No man of any sense, or penetration, or refinement, or benevolence, can doubt that they are inhuman, oppressive, selfish, cruel to the last degree. In view of the totally unchristian nature, then, of that abominable system, and those barbarous statutes, so directly inconsistent with the Gospel, and religion and sentiments of the nineteenth century, how shall we explain the course taken by our dear brethren, the liberal ministers of Great Britain? Nothing can be plainer than that they have ours a strictly religious aspect. Yet in what mournful way do we find these ministers of the gospel, heralds of the truth, men who ought by by their position and professions to be foremost in the cause of humanity—in what mournful and disgraceful apathy, I say, do we find them living in relation to it! It is perfectly true, many of them are very essentially decidedly anti-game-law principles; they may be or their testimony against it in their private influence and conversation, and on a thousand occasions that we know nothing of. But what of all this? Ought this to satisfy our philanthropic tempers and our cultivated consciences? Are not our brethren evidently, and primarily, also in their duty, in reference to this great, ancient, hereditary evil? this towering sin? this fatal institution? Where are their anti-game-law sermons? Do we receive earnest, open, fearless, powerful discourses from them, exposing the enormity of the savage institution? Do they employ their fervid eloquence in expressing their sense of its wicked? Prove their side to side and from end to end of all their island, what Unitarian pulpit has uttered itself on that forbidden topic? We, righteous souls, in this country, can spare at least some arrows against almost every transgression of the moral law, but here is an overshadowing crime, sanctioned by government, dignified in its true character by custom and the example of the rich and favored classes, perpetrated in the face of high heaven every day; and yet not a word is lifted up in bold condemnation of game-preserving by any of the Unitarian Clergy, *that we are aware of.* It is true, it may have been done without our knowledge, but it of no less force for our purpose, as the voice was not loud enough to reach across the Atlantic. I ask, again, How shall we account for this ominous and sad omission? Can any dious observation be made? Can any charitable construction be put upon it? Are we driven to the painful but inevitable and more christian alternative of imputing to our brethren, base, cowardly, truckling and time-serving motives? We can know, of course, but little of the facts; still, this is the more natural supposition, and we cheerfully admit and express it. Those men are guilty of a villainous dereliction. The Unitarian pulpits (of England) have been disgraced and polluted by the presence in them of the defenders of game-preserving.

Again, why is it that we hear nothing of the sin of game-preserving at the public meetings of the Unitarian brethren? at the British and Foreign Unitarian Society; at the 'Breakfasts,' 'Tea-parties' and Sunday-School Meetings,' in various parts of the country? We do not hear that Resolutions have ever been *introduced* upon this subject. Wat business have these gentlemen to come together and transact the particular business of Christian Unitarianism, while the game poachers are being shot and mutilated, and the starving are kept from bread and meat, by an unfeeling aristocracy? Sally as we grieve to be under the necessity of doing it, we must pronounce these pretended Christians to be guilty of prodigious unfaithfulness to high and sacred trust, and frightful insensibility to the sin lying at their own doors.

Nor should we be content if our brethren were to go only so far as to condemn game-preserving in the abstract. (The true friends of the (British poor) can no longer consent to treat game-preserving as an *abstraction*; they look upon it as a grievous cruelty and a positive sin; they regard game-preserving and the supporters of the system as *sinners*: and maintain that those only who thus view the matter can be considered as standing in the desire to free their country from the guilt which now attaches to it.'

What I would especially insist upon is, the entire startling-position perhaps, that all the evils of game-preserving owe their continuance to the religion of the country; that it is the respectability and support given by the Ecclesiastical Establishment that alone support the system. Even Bishops often pre erve game, 'and all the important by offices of the Church are filled by 'game-preservers. Of course, the great majority of the rents with the ex stablishment and the Orthodox Dissenters who are the most numerous; but I regret to believe that the Unitarians, in proportion to their number, are almost as numerous as other sects for the encouragement they afford to the continuance of' the iniquity.

Some persons may think it inconsistent that having 'formerly desired to fraternize' with our brethren in England, we should now withhold our sympathy. 'The answer is simple. We have now 'more light.' The Parliamentary Report, from a Committee of which Mr. Bright was Chairman, together with other things, have all at once set us thinking; and now we cannot, and pray for lost time by inconsiderate zeal and indiscriminate denunciation. The Report tells us that in 1843 there were four thousand five hundred and twenty nine convictions, in England and Wales, for game-offences. And yet, behold the apathy of the Unitarian pulpit!

'It is now too late to expect that England will in this minister visiting that country will altogether escape inquiry into their previous course on this question.' It is thus that I would humbly propose to promote a delightful and improving state of feeling between the two countries, viz., by establishing a system of personal catechizing and exposure, respecting the opinions of individuals upon our most prominent moral question, and graduating our hospitality and civility according to the reports we obtain from gossip, correspondence and other sources.

If Dr. Hutton ever happens to sail this way, he must expect to be called upon to show 'in what way he is helping on the cause of the anti-game-law reform. If Mr. Montgomery, or Mr. Tagart, or Madge, should ever visit these shores, they may rely on it, we shall require recommendations and vouchers; we shall ask for a list of the subjects of all their sermons, and reports of their conversations, and accounts of all they have ever done, or have not done; and if their sermons without praying should not square precisely with our notions of the genuine anti-game-law doctrine and policy, then—portentous sentence! horrible and disastrous penalty!—a cordial welcome would not be generally extended to them; they would not receive unanimous invitations to the pulpits of our Unitarian chapels in our social circles, they would be held in diminished estimation.' So precisely o Mr. J. B. Estlin, and Mr. Haughton.

I have taken the liberty to write you on this important matter, because it is best to be prepared for great emergencies; and it is more than probable that it will come up at all future meetings of our Association; that with our increasing insight into the character and supports of game-preserving, it will not be strange if members of our body introduce the topic on the most inopportune occasions, and if they refuse to 'allow it to be passed over unnoticed, in any fitting' intercourse we may officially hold with the (British and Foreign) Unitarian Association.' I hope that 'many in our ranks will be on the watch, that while cherishing our Unitarianism, we are not forgetful of our Christianity.'

What I would beg leave respectfully to propose, is—

1. That we effectually humble, overpower and crush our English brethren, by refusing to treat the sinners with hospitality, unless their views correspond with our own; and the more successfully to accomplish this, that we pass a vote in our Association, proposing that every English Unitarian minister who has the impertinence to enter Boston harbor uninvited, shall be required to stand in the Custom House till he can be inspected and interrogated by a Committee appointed for the purpose; and in case that he does not pass the examination, that he be held in quarantine off Rainsford Island, till he shall give satisfactory evidence of conversion to our opinion as to the measures to be pursued.

2. That we issue letters, with signatures, to our brethren in England and Ireland, in which we take it for granted that they understand our position and duties a great deal better than they do themselves; *imply* that they are under the influence of a time-serving spirit and a desire to be popular with the wealthy and game-preserving classes, and tell them they are not more than half as far advanced as we are in the way of charity, love and truth.

3. That we accuse those that do not promptly answer such communications, of indecent neglect and a love of sin, without inquiring into the cause of the delay; and charge those who do not sign the answers at all, with being under the bondage of satan, and haters of their kind.

Hoping that you will forward these liberal measures,

I am, dear sir, faithfully yours,
A PHILANTHROPIST.

THE LIBERATOR.

WEST INDIA APPRENTICESHIP. NO. VI.

Extracts from the Journal of Major JOHN B. COURHURST, *while acting under the appointment of the British Government as a Special Magistrate in Barbadoes, during the memorable experiment of negro apprenticeship in the West Indies.*

There is, I regret to say, one most serious matter attending the apprenticeship, namely, the excessive multiplication of oaths; for, upon the most moderate calculation, there are not fewer than 18,000 taken annually in this colony alone, on this system. This calculation is made from a source likely to prove correct. First take the total number of cases reported on by the seven magistrates, during one month, and then was easily done, by referring to their duplicate journals at government house; then by multiplying by two and a half, the number of oaths is pretty closely ascertained, allowing, as above, two and a half oaths to a case. I felt seriously alarmed for some time, on what in reality was a Christian consideration, that of placing the sacred volume into the hands of persons not knowing a word of its contents, and by which they were called upon to make asseveration. It is little to be wondered at that I felt seriously uneasy upon the subject, and often thought I was betraying myself, (though necessarily,) and assisting indirectly, to bring this serious obligation into disrepute. I therefore lost no opportunity of probing the ideas and feelings of the negroes on this material point, and by degrees became satisfied they held generally the fixed opinion, that, after they kissed the 'Book of God,' (as they called it,) and then told a lie, they would surely go to hell after death. With this impression upon their minds, I was obliged to be satisfied; and up to this time, after doing duty for eight months, during which I tried above 500 persons, and examined witnesses in the above proportion, not a single case of perjury, or even of serious prevarication, has occurred; neither have I seen anything of the kind been reported by the other seven special magistrates. This, I need scarcely say, is most creditable to these poor untaught people, and shows they have that which is right within, placed there by nature herself, and which it was beyond the power of corruption to eradicate. This is one of the surest foundations to build our hopes upon.

Calculating the number of oaths since the apprenticeship began, and taken by the negroes, they would amount to at least 24,000 without a perjury!! I am well acquainted with the general character of evidence at home for above thirty years, and at once declare that poor blacky has won all the honor hollow.

There is another little trait, which you cannot fail to notice, which is, that when a negro is ordered to do the least thing, he always says, 'yes, massa, please God'—or, 'I will do so and so, please God.' All these things taken together are satisfactory proofs of character marked for good.

Among so dense a population as that of this colony, where there are 640 souls on the square mile, it is astonishing, the few serious crimes that are committed. I have watched this closely, and declare, I do not think there is a regular or systematic villain in the whole colony.

A general meeting of the special magistrates was held in Bridge Town, the day before yesterday, to establish a special club, *ostensibly* as a social meeting, to spend the day together, and dine, &c. &c. This, however, was coupled with far other considerations than mere conviviality. It was arranged that we should meet the last Wednesday in each month, at 12 at noon, and talk over knotty points, and upon such points establish a unity of thinking and acting, to prevent different conclusions from being drawn from the same premises. Such magistrate had, by this meeting, the advantage of consulting his brethren in any little difficulty, and, of course, would be guided by their opinions. These being the principles on which our club was to be formed, must be admitted to be most proper ones. Our meeting is in this way went to establish a friendly feeling amongst ourselves, when, hitherto, we had been almost strangers to each other, and would prove to the public at large that such feelings did exist, and that they were united among themselves. This unity of acting and thinking, must be more conducive

From the Boston Atlas.

THE NORTH AND THE SOUTH.

We find in the New Orleans Commercial Times, of the 20th ult. a well-written, and, considering the region from which it emanates, a temperate article, under the caption, "Fanatics in the United States." The writer, notwithstanding his desire to discuss the question fairly, falls into the common error which Southern writers general y do respecting public opinion in the North, and the objects at which the people of the North aim. Whether this continued misrepresentation is the result of err r, or of design, we will not now stop to decide. We are continually held up as fanatics, whose objects are to dissolve the Union, or to encroach upon the rights of the Southern States, as guaranteed to them by the Constitution of the United States. Now, the people of the North are neither fanatics nor disunionists. There are, indeed, a few persons who advocate no union with slaveholders; but they comprise but a very small portion of the people of the Free States. They are men who oppose all human government, and who take no part in elections, and who never vote. These may be classed as 'fanatics'; it they are far less fanatical in their notions than many who claim the highest rank among the citizens and men of the South. The late letter of Mr. Calhoun, to certain gentlemen in Georgia, contains more of fanaticism and of personal pusillanimity than is to be found in any document which has yet emanated from the anti-slavery 'fanatics' of New England or of Ohio.

The writer in the New Orleans Times exhibits a lively apprehension of the immense evils to the South which are sure to follow, as he thinks, the passage of the Wilmot Proviso. He says:—'The Wilmot Proviso will be followed by the abolition of slavery in the District of Columbia, a total repeal of the laws requiring the delivery of fugitive slaves, and the prohibition of the transfer and sale of slaves between the States.'

We will not deny that all these measures may follow the passage of the Wilmot Proviso, yet it is not a logical deduction from that measure. They are totally different and independent questions, and may in due pass Congress, whether the Wilmot Proviso passes or not. The people of the principles, we trust, will one day sweep from the world every vestige of slavery and oppression; and so far as our own country is concerned, we trust that this result will be the work of the whole people—the South as well as the North. Of this we are certain—there is no political party in the North that desires to disturb the rights of the States, or to violate one jot or title of the Federal Constitution; whatever the Constitution guarantees to the South, that shall be held sacred; but we can find no where in the Constitution any provision which would preclude the passage of the Wilmot Proviso. It is no new thing. The principle which it involves is older than the Constitution. It is in fact, by the precise words of the Ordinance of 1787, which precluded slavery from the Northwest territories—an Ordinance which was reported by a Committee composed of Mr. Carrington of Virginia, Mr. Dane of Massachusetts, R. H. Lee of Virginia, Mr. Keen of South Carolina, and Mr. Smith of New York—three Southern and one Northern from the North. It passed the Congress unanimously on the 13th of July, 1787. The territory, from which slavery was thus excluded by the ordinance, is now comprised in the States of Ohio, Indiana, Illinois, Michigan and Wisconsin, and which now contain a population of 4,175,000 freemen, though at the time the Ordinance passed, the total population did not exceed 3000, comprised in seven small French settlements, five of which were on the Mississippi, one at Vincennes, on the Wabash, and one at Detroit, now the capital of Michigan.

The Missouri compromise involves the same principle, and if the Wilmot Proviso is unconstitutional so is it.

The New Orleans paper imagines that the anti-slavery sentiment is more rampant at the North, among the Free States, than it has ever been before. The history of the past does not bear out the assertion; the discussion on the Missouri question was more determined and more bitter in the extinction of slavery, on the part of Northern men, a hundred fold, than was shown upon the proposition to admit the slaveholding republic of Texas into this Union. The change has been wrought by our New Orleans friend, since the early days of the republic, has taken place in the South. The North remains where it was. The South, not content to let slavery remain where the Constitution found it, has, of late years, exerted all its powers to wrest the Annexation of Texas. That republic came into this Union against the solemn protest of its soil, voted to freedom. In that struggle, as on the Missouri question, the South triumphed, the North was beaten. A new question now arises; more new territory is now sought, and the North demands The South want it, the North does not. The South say it must come, it is our 'inevitable destiny.' Then it must come in, say we in return, for it must remain forever free soil. You shall not extend over it the blight of slavery. This, in brief, is our position; and we believe the position of the whole North, with a few exceptions. There is no fanaticism in all this; the North are deliberate, determined and conscientious in the position they have assumed. The South may call hard names, and make threats of dissolving the Union. This may produce a little effervescence on both sides of the line, but it will not shake the fixed purpose of the Northern people. As members of the Union they will abide by the Constitution. They ask not to intermeddle with any institution of the South, but when they are asked to become parties to extend an institution like that of slavery over a land from which it is now excluded, they cannot and will not do it.

From the Boston Courier.

REV. DR. PUTNAM'S SERMON.

This was preached in Roxbury on a recent Fast day. There seems to be a tacit understanding, that on such occasions, reverend clergymen shall be indulged with a larger liberty of speech than on ordinary Sabbaths. Whatever they list, they may utter freely the influence of their hearts. Topics carefully shunned in their weekly sermons may be course, while their congregations shall patiently bear with it that an hour be given to the illustration of the conduct of the Christian pulpit. Still more, it gives occasion to know the sentiments of a reverend author on certain improvements, expressed on a day of freedom, when he spoke without constraint, and according to the biases of his conscience.

It has the merit of Dr. Putnam's discourses—distinctness, point, facility of expression, and a natural eloquence. Its main object is to rebuke those who, vexed by the atrocities of the Mexican war, and of slavery, wish to withdraw from all support of the Union and of the government. It vindicates the necessity of government, and the importance of the Union. These points are treated under the two hinges of the discourse. Although we should not join with the author in all his reasoning on these topics, yet all the language he has been willing to employ, yet we concur with him generally in his conclusions. In our eyes, government is necessary, and the Union a blessing, both of which, with all their faults, we cherish with an abiding attachment.

But concurring with Dr. Putnam in these conclusions, we have not been able to approve his discourse without pain. We have regretted it much, on account of the Christian pulpit to which he belongs, and on his own account. It is a discourse which gives mournful evidence that a worthy clergyman may preach—unconsciously, perhaps—not so much according to the high standard of Absolute Right, as according to the received standard of his congregation—that his opinions and expressions may be pruned and trimmed exclusively to their taste—in short, that his sermon may be a reflection exclusively of their own minds. It is needless to add that such a sermon can do very little good to the people to whom it is addressed.

It is probable that Dr. Putnam has not a single person in his whole congregation, who maintains the obnoxious opinion, on which he discussed. Nay, more, it is most probable, that a large portion of his congregation joined with their reverend pastor in animosity against those opinions. They who professed them were absent; they are few in number, and are the objects of much severe animadversion. Dr. Putnam regards them as earnest and conscientious. Knowing, he has borne them witness to their self-sacrifice, and to their untiring devotion to one of the greatest causes—perhaps the greatest—of practical benevolence, which has ever occupied the attention of man. Surely, I believe like these, although they may be called Garrisonians, were entitled to careful treatment from a Christian pulpit. Dr. Putnam ought to decide, or have been willing to employ the license of Fast day, in 'feeding fat' the prejudices of his congregation.

The Garrisonians cannot claim immunity from criticism; but justice demands that a Christian pastor should not make these few much-abused absent persons the sole subject of his strictures, his arguments and indignation are to descend. Were there no opinions resulting in the hearts of his own congregation that needed rebuke? He says, incidentally—*Among other sorts of sin, there is a great deal of sympathy with slaveholding, and a readiness to help the South in perpetuating and extending it.* Let us ask distinctly, Where are not many persons in Dr. Putnam's own society who have 'sympathy with slaveholding'? If so, why leave this sin without the lash? Why not point his sermon directly at this ally of slavery?

It would have been more manly, more Christian, more worthy of the Christian pulpit of the day, if Dr. Putnam had earnestly grappled with the 'sin' of indifference to the sufferings of the slave, which prevails so much in Christian churches—if he had denounced all those who, while abhorring the system that might cruise languid consciences—and had called upon his own congregation,—face to face, eye to eye, heart to heart, in earnest efforts, to destroy the Union or government, but to abolish slavery. Then, he might, perhaps, with seeming propriety, have reproved the impracticable and unconstitutional zeal of others. But, no! If he had once surrendered to this strain, he could not have found it in his heart to direct the prejudice of his congregation against Christians, who were laboring so strenuously to overthrow the system of slavery. His difference of opinion would have been absorbed in the earnestness of sympathy in the great work.

But Dr. Putnam's discourse shows no earnest, opposition to slavery. Perhaps he feels none. We do not wonder at it, for, in fact, it is evident that he is much in earnest, while attacking the weak, humble absent and impracticable Garrisonians; but when he comes to slavery, prepared with evils as is the womb of sin, he is measured and moderate in his language; nor does he bring home to his own congregation the slaveholding moral and political duty of driving constantly and resolutely, by speech, vote and influence, in every constitutional way, for its abolition. Such words might have wounded, but they would have been candid. They, possibly, might not have been acceptable to all his audience; but they could not fail to have reached many earnest hearts, who would have blest the true preacher who did not hesitate to declare unwelcome verity.

John Randolph—who should not be named with our reverend and honorable brethren—was accustomed to say, that 'he would go a mile out of his way to kick a sheep.' The Rev. Dr. Putnam has been at a mile out of his way to kick the Garrisonians.' But this is not all; he has 'kicked' in sympathy with a large congregation, and with the public beside; and, in doing so, has given occasion to the enemies of anti-slavery, to the pulpit acts in selfish union with those who support it, and that preachers are not the fearless guides and leaders of opinion, but merely its representatives.

From the Boston Whig.

THE LATIMER LAW.

If there be any doubt that we have been heretofore have doubted the propriety of such a law as the Latimer Law, they will scarcely resist the force of the evidence supplied by the following paragraph. To make free territory man-hunting grounds is not and never was the purpose of the Federal Constitution. Let those who attempt it, do so at their peril:

PURSUIT OF A SLAVE IN NEW JERSEY.—Two men from Maryland arrived last week at Port Elizabeth, Cumberland Co., in search of a negro who they alleged had run away from his master. After ascertaining his whereabouts, they procured of Mr. Mayhew, constable, and accompanied him in the service. They found the man at work in a cornfield, and he was immediately secured his old acquaintances than he gave them leg bail; whereupon one of the men fired the contents of a six barrelled pistol at the fugitive, but more fortunately for himself than the runaway, he missed aim and the man got off.

The Bridgeton Chronicle very justly complains of the cowardly and unchristian attempt upon human life to pass without arresting the author, who appears to have escaped, and adds: 'If he had killed the man, the shooter would have been hung according to the laws of our State. As it was, it was the duty of the constable to have arrested him at once, to answer the attempt upon life.'

'MAJ. POLK.—The Columbia (Tenn.) Morning Herald, of Tuesday, April 20, says: 'Mrs. Polk, the lady of the President, left Nashville yesterday for the residence of her mother, in Rutherford county. We understand she will stay there a few days on her way to Washington.'—[Argus.

Well, what of it? Several women—not *ladies* made up by millinery and manteau-makers, but *real* women, the chosen work of God—left their homes in the country last week, and came to this city with lots of blueberries picked by their own hands—nice ones they were too—and after selling them returned home delighted with them. These women are doing some good in the world, but papers take no notice of them; but if Mrs. Polk,' the *lady* of the man-stealing President, who, it is said, has a herd of colored bondmen and millions of landless white slaves at work to support her, makes a pleasure excursion on money wrung from the sinews of these bondmen, she is received as the pride of their bodies and their souls, the papers up and tell of it as though some wonderful act had been performed. O, Fudge!—*Portland Pleasure-Boat.*

AN ANTI-SLAVERY CHRISTIAN DENOMINATION.

Below we give our readers the Protest against Slavery, recently put forth by the Free Will ministers and signed as we suppose by the great body of their ministers and churches.

It is good. So far as we see, it is just what it should be—a protest against slavery—a public declaration that they will have no fellowship in such sin altogether. This is in our view what the nature of the case demands.

The ministry cannot by their own act abolish slavery; they cannot physically and politically coerce the slaveholding states to abolish it, but they can withhold the implied sanction which the American church has given to the system; they can and can substitute for this long-continued sanction, an outspoken, unmitigated condemnation. Thus they may contribute their portion to drive slavery from its sheltered retreat within the sanctuary of God, fast hold upon the horns of the altar. Let the nation know that God's protection of God and all good men is not against slaves and its abettors;—then let it live if it can.—*Oberlin Evangelist.*

☞ The following is from a Savannah paper, being a letter from a patriotic father, which will explain itself:

'My four eldest sons Daniel, William, George, and Charles, have volunteered and have started for Mexico Should it last ten years longer, there will not be four more efficient men in Gen. Taylor's army than my four gallant sons. They are all healthy, sober, intelligent, high-minded, aspiring, powerful, patriotic, large young men, and they are determined to distinguish themselves individually or die. Daniel and Billy are commissioned officers, and have the best chance (if their lives are spared) of promotion. George, poor fellow, is only third corporal, and must fight himself into notice. Charley, the youngest man of the lot, is a private. My sons will also stick together, through thick and thin, and all sink or swim together. Charley is able to fight himself into notice he is six feet three inches high, and will be the strongest man amongst a thousand. I glory in their spirit and patriotism. Our country, right or wrong, is their motto; and when wrong, they will stick to her the closer. All we fear is vomito or some other disease. If I could, I would be found in the midst of my brave boys, but I am now getting old and good for nothing.'

THE LIBERATOR.

BOSTON, AUGUST 27, 1847.

DEMOCRATIC ENGLAND AND OLIGARCHIC AMERICA.

The news from England, by the Cambria, is of a very important and interesting character. Important and interesting, not so much from what it brings, as from what it *foretells*. Not so much from change that it narrates, as from change that it foreboded. It is not the events that have actually entered upon the scene, but the shadows of events yet to come, prophetically projected from the near Future, that mark the importance of the intelligence by the Cambria.

The history of Parliament has been for centuries the history of England. St. Stephen's Chapel has been the true theatre upon which it has been presented before the nations. The temper of the House of Commons has for three hundred years been the index of that of the people. Its decisions, which have regarded and foolish ones despised to their cost. A new House is a kind of a Nilometer, which tells how high the popular flood has risen, and how it compares with the measurements of former years. Such is the opinion which has taken, and the result proves that the current runs deeper and stronger than it has ever yet done.

The great revolutions of English history have been parliamentary revolutions. Even the fields of Naseby and Marston Moor were in effect fought at Westminster. The first downfall of the Stuart dynasty, the bloodless revolution of real ruin, were all the work of the People of England, speaking through their Parliaments. And, especially, from the time that the Convention Parliament vindicated the right of the Nation to change the line of succession, when their liberties demanded it, and established the existing constitution on a recognized foundation, has the British Senate been the scene of British history. Within this century, above all, and particularly within the last twenty years, phase after phase of the great Revolution, which began as long ago as the Long Parliament, has been the theatre of agitation, and which, though it has at times seemed to retrograde, has never really gone backward, have presented themselves in quick succession before the astonished gaze of Christendom.

There are no more illustrious trophies chronicled in English annals, than those which have been won in peaceful fields of Westminster, within the last twenty years. The glorious triumphs of sage Edwards and Henrys, the glories of Cressy and Poitiers and Agincourt, pale their lustre by the side of the beneficent victories of enlightened legislation. Victories of advancing civilization over hoary abuses and time-honored barbarisms. Religious bigotry, political corruption, negro slavery, extravagance of, penal cruelty, selfish monopoly, all have been rebuked and abashed. The repeal of the Test and Corporation Acts, Catholic Emancipation, Reform in Parliament, the Abolition of Slavery, the Mitigation of the Penal Code, Reform in the administration of the Poor Law, and the abrogation of the Corn Laws, are but a part of the innovations of the last score of years. And the procession is not yet wound up. The last of the train, like Banquo's descendant,

'. . . . . bears a glass,
That shows us many more!'

It sounds paradoxical, but it is true, to say that the wishes of the people of England is more potential for national reformation than it ever was before. There is, in effect, but *one* political power in the British Empire; and that is the House of Commons. King and Lords are merely drags upon the machine of State. They may retard its motion for a while, but they can never stop it entirely. Both know that when a sufficient head of pressure is on, they must get off the track, or be crushed to atoms. The King is in the hands of the Commons, and the Lords are in the hands of the King. The power of the Purse controls the power of the Sword. The Commons control the purse. The House of Honor keeps the streams that flow from it in check. The King cannot move hand or foot without the permission of his faithful Commons. And the Lords know that the ominous prerogative of Creation will make the dignity of the Peerage a bauble, if they resistance to necessary change is pushed to its utmost theoretical extent. The King has a Constitutional Veto; but it has not been used for a hundred and fifty years. The House of Lords have a legislative power coordinate with the House of Commons; but the day is long past since they dared to interpose their negative between the deliberate will of the people, and its legislative accomplishment.

In the national Polity of America, too, there is but *one* power; and that is THE SLAVE POWER. The Constitution of England is, in effect, a democracy under the forms of a monarchy and hereditary aristocracy. Our Constitution, in fact, is an hereditary aristocracy of the closest and most aristocratic, under the forms of an unlimited democracy. We have so contrived and managed our institutions that an hereditary oligarchy, founded on property in human beings, has a complete and absolute check on the whole machinery of our Government. Slavery, considering, power which its union on all important subjects enables it to exert in their decision. The actual number of *voting* slaveholders (deducting women, minors and absentees) is not much more than ONE HUNDRED THOUSAND, certainly not more than a HUNDRED AND FIFTY THOUSAND, and yet they possess, in consequence of their ownership of human souls, a clear majority of FOUR members in the Senate of the United States! This body is a branch of the National Legislature co-ordinate with the House of Representatives; it can originate and negative bills; it has a vote in every nomination to office from the highest to the lowest; and it is an essential element of the treaty-making power. The House of Lords never possessed, in its palmiest days, power comparable to that of the Senate. Its number cannot be increased except by the admission of new States; and as if to this, it has a double veto. The members sit for six years, and for that time are independent of all mortal control. The slaveholding element is thus the governing principle of the nation; for it has the power of blocking the wheels of government through its majority in the Senate, as effectually as the Commons can, through its majority in the English government. There has been no such thing in modern times as that formed by the slaveholding majority of the United States' Senate. None, at least, since Venice

'Sunk, like a sea-weed, into whence she rose!'

This forms the great distinction between the English and American Polity, and accounts for the different results that flow from it. The English Constitution has an elasticity which enables it to adapt itself to every new state of things. The King and the Lords must be conservatives or reformers according as the general will of the nation dictates. The House of Commons is merely the Palinurus of the Ship of State—the pilot that watches the tempest—not the Deity that rouses the tempest and rules the waves. Thus when in 1841 the people of England, tired of the inefficiency and 'finality' of the Whigs, made Sir Robert Peel Premier, it was fondly thought that a Tory dynasty was established. But, no! it was not long before he found that it was only by becoming more Whiggish than the Whigs, and almost as Radical as the Radicals, that the ship could be sailed. And so a Protectionist Parliament was compelled to lay infanticidal hands on the policy of Protection!

The American Constitution, on the other hand, has no elasticity in its nature. The slaveholding element, which it has made supreme, never yields, but is ever encroaching. It is the Iron Shroud of Liberty, which not only never gives way before her struggles, but is forever clasping her round with a closer and closer embrace. It is politically omnipotent, and, of course, will set its pleasure. No political pressure from without can modify its action, as long as such pressure must be directed according to the constitutional channels of the slave power. The only hope of Freedom is, that its very unyieldingness may, in process of events, break the machine in pieces; so that a wiser scheme of government may be constructed out of the ruins, and with the experience, of the original failure.

It makes no difference as to the working of our Government, that the controlling power of it is concentrated in a few individuals. The slaveholding majority will represent the will of the supreme slaveholding power, of whatever individuals it may be made up. Suit is of no practical consequence that the Kingly office, and even the Upper House of the Legislature, should be hereditary, in England, as long as the Popular Will is, in the last resort, the governing principle. If the habits of the nation have become accommodated to this system, it would be folly to attempt a sudden change for the sake of theoretic symmetry. Folly, because it could not be done unless the General Mind was ripe for the change; when it would fall of itself, if it was not. Such is the case, the altered shape of the substance that projects it. Thus the Eastern and the Western shores of the Atlantic present the converse political paradoxes, of a Democratic Monarchy and an Oligarchic Democracy.

This difference in the elasticity of the two forms of government accounts for their different effect on the character of Public Men. A man may go into public life in England, ambitious of achieving personal distinction by the championship of great political reforms, and may retain his self-respect and his public character through life. He may be a distinguished career. Because such is the nature of the Institutions with which he has to deal, that amount of amendment is possible, and there is no power of force enough to control the Determination of the People. An American Statesman, on the contrary, must make exchanges the political area of his State, (analogous to the Municipalities of England,) for that of the Nation, sees that he has no possible prospect of political eminence, except by a subserviency to the Slave Power,—by sacrificing the interests of Liberty to those of Slavery. Hence that flagrant and universal political prostitution to which all aspirants for preferment must submit, if they mean to which there are no exceptions, unless it be here and there a political martyr, who endeavors to maintain his faith, though it be at the cost of his political existence.

It is because of the supreme control which the House of Commons exercises over the destinies of the Empire, and of its mighty influence over those of the world, that an election like that which was in progress, at the last advices, is of such an universal and permanent interest. It is prophetic of peaceful and beneficent Revolution. It shows that the popular element is growing stronger and stronger, and more and more controlling, in the Parliament of the Nation. The Ministry, Whig or Tory, Exchequer Chancellor, and Premier, will, of course, will not

Broken. Their party consisted of himself, Mr. Colyon, and the two Barrymores of the Bath theatre. The four pedestrians entered the village late of an evening, and repaired to the chief ale-house, wearied with a hard day's journey, in order to be refreshed and to rest for the night. The large room contained many of the neighboring peasants. "What can we have to eat, said Coleridge, "Nothing," was the reply. "Can we have beds?" "No, answered the master of the house "Can we have some wine or some ale on which to lie?" "None, None," was the reply. On which Coleridge cried out, "Are we Christians Christians?" To hear their Christianity doubted was insufferable to Coleridge. He was a poet of the religion, one man in a rage, hurled a log of wood at Coleridge, which it had struck him, would have laid prostrate the poet. The effect was great, for every one of them was Christians good and bad, the men, in fierce array, now marched up and down the adjacent Englishmen out of the house, and lodging where they could. From the extreme wants of the invalid peasants, the travellers were apprehensive of some serious assault, and hurrying off the village, weary and hunger-smitten, he remarked under a tree, determined never again to receive a Heathen's Christianity, even under the pretext.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE.

The 15th number of this very excellent popular work has just been issued by Gould, Kendall & Lincoln. Its merits have become so well known, that recommendation is almost superfluous. This number has notices of the most popular English novelists of the last and present generations, with extracts from their writings.

We are particularly pleased to see that the same publishers are about to issue, in numbers, an American edition of another work of the Messrs. Chambers, viz., their MINIATURE OF DESTITUTE AND EXTRAVAGANT KNOWLEDGE. We are sometimes disgusted with the English edition of this admirable and instructive Miscellany, and have reason to know that it is a most winning work to old and young. It is a beautiful and judicious medley of brief biographies, sketches of travels, tales, information on a great variety of subjects, &c., with a few pages of well-selected popular poetry in each volume. We call the attention of our readers to the work.—R.

☞ THE SWEP SINKING! The Rev. Joshua Leavitt has left the Emancipator!

LETTER FROM MRS. C. W. H. DALL.

[Some remarks on this letter may be found under the editorial head.]

E. NEEDHAM, MASS., Aug. 7, 1847.

MR. EDITOR:—

In the copy of the Liberator just received, I have been pained by an expression of opinion on the part of Henry C. Wright, and Jas. B. Haughton, with respect to the contributions taken up for deputies to Ireland, at the South. As I am well known to be a faithful enemy to the institution of slavery, as I have done what few anti-slavery persons can pretend to—namely—lived two years in a slave State—in open opposition to the institution; and acting exactly in fresh violation of the law,—instructing a class of 12 adult blacks in the alphabet of the language and religion, I feel that I have a right to speak on this subject, which cannot be gainsaid.

No cause will be strengthened by unjust aspersions cast upon its enemies, and the frequent injustice of public men, toward those who hold slaves, has not only deterred me, but many of nobler talents, and stronger hearts from joining their ranks. It is only three years, since I made up my mind, that I was responsible only for what came from my own lips and pen, and began to talk and act, in public with regard to this subject. I not only believe, but I know, that a large portion of the contributions taken up at the South, came from the pockets of laboring men, Irish and German, many of them; anti-slavery men, most of them; men who serve in the Carolinas gaining a nearer ascendancy every year, and who hope before long to seat an anti-slavery man, in the Mayor's chair in the city of Charleston. Such men ought to be distinguished from republican felons.

A portion of the money was, undoubtedly, contributed by slaveholders. With regard to these are the remarks of James Haughton and Henry C. Wright applicable and true? Mr. Haughton is a personal friend of my husband, and respecting as I do from the bottom of my heart his noble efforts in this cause, my criticism upon his letter will not be unmoistened. We do not find that any man in Ireland is sufficiently indifferent to the effect of education and opportunity upon the human mind. How often have the tears started to James Haughton's eye, when he has seen at the bar of the police a young St. Giles, born and nursed in crime, and with no shadow of moral right and wrong! He knew that for certain acts, the law, if it catches, will not fail to punish him. But what is this law? Neither justice nor God—for he knows the name of neither. Somewhat in his position is the Southern slaveholder. Born in this sin—nursed in it—surrounded by its advocates, separated from its denouncers, it is wonderful that he should not respond to your full call to freedom? He must be a moral and religious marvel as great as Christ, if he did.

Bare patience, do justice! Your master and mine, this eighteen hundred years ago the words of freedom you first understood but yesterday, and will you call your fellow slave brother names, that he has mastered the lesson, to-day? I believe to me that a beating is the worst thing for a blockhead.—Slaveholders are a class of men; they vary like other class. Some of them are weak, wicked, despotic, cruel, some are doubting and timid, and therefore awful, but more, far more, are ignorant and well meaning. They never think of slavery as it may be; hardly know that any one so regards it, but the majority of those, who pass wicked laws, do it for the influence of others, persuaded that it is necessary to avoid peace, and the protection of property. Many of these men are kind-hearted and affectionate, and would feel the distress of Ireland as much as you and I, and when they put their hands into their pockets, had no more idea of buying 'goldy-skin opinions' for themselves than I have, though I say it, that should not say it. Shame on James Haughton for receiving such a donation! Little enough he care what the world thinks of them.

And now, what ought to be said upon a subject like this? Christ was a reformer, and he never hesitated to speak the truth, neither did he hesitate to denounce hypocrisy. He was even willing to praise the sagacity and forethought of the unjust steward. And to those who desired the kingdom of Heaven, he gave not half the wisdom, and power of forethought for it, that this steward his shown in providing for his old age, and it will be yours.' Is it, then reformers of the present day, and do they not? It seems to me that Henry C. Wright spoke to be very pure before God, and to be privileged to be a brother, 'all your benevolence to the poor, shall avail you nothing provided you are not saved, also, wholly pure, wholly conscious of the brotherhood of man.'

Mr. Editor, that class of men, who thought of the danger of the Irish, and sent something to their relief, was not the most hopeful class at the South. The very remembrance which prompted this act, if not hypocrisy, yet work out their salvation. If Mr. Haughton were to write to them in this wise, 'We feel nothing very special in this country, and we have for you the sympathy extended to you, but at the cry of death and famine, though we are, we can hardly, our agony, forget that three million of our brothers in your country are dead in soul, famished in mind, and we beg you to turn those kind hearts towards your slaves. They may be happy, but is not proof of their wretchedness; they may be well fed and clothed, but they are paupers at heart—enormities may not occur on your plantation, but the system is built upon them—supported by them—and if you will think, you will perceive it.

If, I say, James Haughton were to write in this wise, grateful for sympathy, just to ignorance, and unsparing of rebuke, and without personalities, which are almost always, in some part false, I believe it would give the cause a start it has not yet had. We must not forget that there are slaveholders, so conditioned that they are very much more to be pitied than blamed. God has known with them, and we may well bear for them. We ought—we must bear the burden of compromising sin, which permitted the formation of our present constitution, but we must never forget that sin wronged others more than we. That slaveholders of the South, are they not as much as the slave its victims? and must we not love them into better things? Many of them turn inquiring eyes to us, and already stretch out their hands in prayer, begging us to give them light. Let us give them the light of Christ, and if at first, it dazzles their blinded sight, let us not despair of them; let us hope! let us believe! let us pray!

CAROLINE W. H. DALL.

LETTERS FROM HENRY C. WRIGHT.

MUSWELL HILL, London,
Aug. 1st, 1847.

DEAR GARRISON:—

Again am I in beautiful, dear Muswell Hill—the house of the world-loving and world-improving Abbotts. This has been a pleasant day. We have had a feast of communion of souls, interchanging thoughts and feelings on the high and mighty interests and destinies of Man. Among our circle have been DOUGLAS JERROLD, MAZZINI, ROBERT OWEN, JAMES H. WYNE, of Dublin, all the Advocates, parents and children, a dear, loving and intellectual family; and others.

I can readily suppose Douglas Jerrold to be the author of *St. Giles* and *St. James*, and other writings which no man but himself, of this age, could have produced. I greatly admire his clear, kindling, brilliant, large eyes—his open, frank, animated, speaking countenance—his clear, comprehensive, grasping mind. He is diminutive and awkward in person—almost to deformity—but of surpassing brilliancy and piquancy in intellect, and of a warm and kindly heart, that glows with tenderness toward mankind. Thanks to him for his terrible castigation of the slave-breeding Republic of America, and his denunciations of slaveholders and the gallows.

Robert Owen is a kind-hearted man—full of benevolence and good-will to man; but I never saw so clearly the falseness and folly of his schemes for regenerating and redeeming mankind as I did when they were presented by himself. His fundamental principle that *man is the creature of circumstances*, and the necessary inference from it is that *he is therefore irresponsible*, seems to me a self-evident *untruth*. He reasons in a circle, as a horse goes round and round in a mill. Then he adopts the principle and practice of military defence, and would have the nation trained to military defence.

I had a long and interesting talk with him, and I believe that Robert Owen is as near the king dom of Heaven as any war-making and slaveholding priest or professor in the world. Robert Owen differs from the Free Church of Scotland, the professory Christian, and clergy of America, and the American Board of Missions in this: He takes the doctrine of circumstances, on which they apologize for slaveholders, and applies it to all other sinners. If circumstances can remove guilt and responsibility from slaveholders, they can remove them from all sinners. Ministers And Doctors Cunningham and Candlish, and their slave-breeding friends, the General Assembly of the Presbyterians in America, are now advocating the fundamental principles of Robert Owen's schemes—but they are without benevolence or kindness of motive.

Mazzini is greatly devoted to the political regeneration of Italy, and is altogether an interesting man. He would make a stirring, active, and influential leader in such a revolution. I wish you could have been of our happy party, there under that glorious old beech tree. It is good to be in this happy and loving family.

I left Dublin last Monday, the 26th of July, for good. It was a fiery ordeal to part with those dear, kind friends. I brought all my baggage to Liverpool, and there stored it till the 12th. Came to Birmingham and spent Tuesday night. Then on the 28th came here, and have been here ever since. George Thompson is elected member of Parliament. So is *Rochschild*. A Jew in Parliament! What next? The abolition of the English Church. Then will humanity and Christianity have some chance of triumph. H. C. WRIGHT.

CLAPTON, LONDON, Aug. 3, 1847.

I am with our friends Wm. and Mary Howitt, by whom you are remembered with much affection. Yesterday was the birth-day of their youngest daughter, Margaret, who came from Muswell Hill with a pony and chaise, and took the two youngest children, Charlton and Margaret, into my chaise while William and Mary and the rest of their family took a Fly, and we all went to *Epping Forest*, several miles off. We went far into the forest, and stopped at the Lodge of Queen Elizabeth, an old building which was then her hunting Lodge; Epping Forest being her favorite hunting ground.

As I stood there, in her banqueting-room (to which there is a spiral stair-way, up which, it is said, Queen Bess used to ride on her horse,) and looked off upon the forest around, I seemed to see the Queen with her train of nobles and dogs, careering and scouring over the country in pursuit of a deer, or fox, or hare—fitting pursuits of Queens and Nobles! Better hunt foxes and hares than men, as they usually have done; but those days of manhunting by war or without war are nearly over.

Another century, and kings, queens, and nobles will be stripped of what now give them influence, i.e. title, and rank, and they will be seen only as human beings. Their rank, titles and wealth will be regarded as appendages to their men, instead of the men being regarded, as they now are, appendages to them. These ideas came and looked upon the scene with deep interest. It was Friday's deep Royal Forest of many miles in extent, and full of game for Royalty to run after with dogs.

We went on a few miles beyond the Lodge, and had our dinner under some noble beech trees. It was a sweet family picnic, and it is in such a scene that William and Mary Howitt are fitted to make best advantage. You would have enjoyed that group, parents surrounded with their children and family, dining under the old trees of that old Forest—all on the ground. After spending the day till 4 P. M., I left the happy parents and went back to Muswell hill.

To-day I came here to dine. To-morrow, or next day, I shall go to Sheffield; then to the Water cure Establishment near Leeds for a few days; and then to Manchester and Liverpool, to leave on the 19th. I shall see those who are dear to me, and who have sympathized with me in all my labors in England, Scotland and Ireland, no more. Ten thousand blessings on these loving, generous and noble spirits. I have spent nearly a week with the Ashurstes, and the more I see and know of them the more I love them. In one month from this day, dear Garrison! I hope to embrace you on the wharf in Boston.

H. C. WRIGHT.

☞ The Utica Liberty Press proposes that *John P. Hale* of N. Hampshire should be the Liberty party Candidate for Presidency!

LETTER FROM THE SECRETARY OF THE LEAGUE.

MY DEAR FRIEND:—

Since my last letter we have been plunged into excitement by the dissolution of our Parliament, and the bustle incident upon the constitution of a new one. Meanwhile, all exposition, the character of this general election has been, in fact, a mere interest, arising from the operation of causes, many of which were latent up to the very moment of action. It would appear that, in consequence of the laborious exertions of the Anti-Corn Law League, in the registration of persons who were previously unenfranchised, and the strong opposition set up by the government in its endowment policy, a strong radical reaction has taken place, and a large influx of popular representatives to the House is the result. Among these you will be pleased to learn that our friend, GEORGE JOSEPH, is one. He is now the representative for the Tower Hamlets, the largest borough in England. His election has been achieved by a majority over an old member who was also a member of the government, unparalleled in the history of Parliamentary contests. He moreover been assailed in opposition to the Tories, the East India Company, and the licensed Victuallers, whose interests are supposed capable of determining the election. The whole of the result, with the exception of a few subordinates, has been carried by voluntary agency. The enthusiasm, created by his powerful advocacy of great principles, has spread among thousands, spread like a flame, and astonished every one. The press, to its shame, by slight and sneer did all it could to bring him into disrepute, but all was of no avail. Personal attacks were made upon him with a virulence and recklessness I know not how to characterize; but he was triumphant. Yet

"Purged off the baser fire victorious.

His friends are staggered with success; the press, particularly the Times and Daily News, is writhing with agony, and the government are overwhelmed with surprise. Four members of the government have been defeated by men of the people. Among those who have gone are Hobhouse and Macaulay. Of the former, suffice it to say, that the Rajah of Sattara should never return to his throne if he could prevent it. Only three weeks ago he made a most miserable attack on Mr. Thompson in the House of Commons. Now he is humbled and Thompson is exalted. Well may the latter say, 'Rejoice not over me, O mine enemy! for when I fall then shall I arise.

Mr. Bright, in writing upon the subject of Mr. Thompson's success, says, 'every good cause will gain by his election.' I told you, I think, in my last, what prophecy Mr. Thompson avowed. There was no trimming on his part, no concession, he boldly avowed his opinions in the face of opposition glaring down from all quarters, and a great victory is his reward. This to us is the beginning of days. Parties are scattered and peeled; governments are taught that they are the creatures of the people; and the people are learning their great and responsible position. What may be the result of this unexpected change we cannot say. We fancy we see rotten laws and time-honored abuses broken like potsherds into fragments and scattered to the four winds. May God grant the people wisdom and integrity, and we shall not be disappointed.

No doubt Mr. Thompson will give considerable prominence to the great question of British India, if he is spared to enter the House at the commencement of the ensuing year, and this cannot fail to have a effect upon the question of American slavery. The removal of the tremendous impost on the land in India would give a great impetus to the cultivation of cotton, and this would not fail to awaken the aristocracy of the land in your Southern States. Oh! that they would be wise and understand their latter end!

With kind regards to all anti-slavery friends,
Believe me yours faithfully,
ROBERT SMITH.

35 Downham Road, Islington, Aug. 3, 1847.

GARRISON AND DOUGLASS IN NEW-YORK.—There having been a discrepancy, at first, in the notices as given in the Standard of the convention of the anti-slavery meetings to be held in New-York by Mssrs. Garrison and Douglass, we would particularly refer all interested to the notice as it now appears in our columns, signed by J. C. Hathaway, the General Agent of the American Anti-Slavery Society for the State of New York. The notice is the only authorized one, and according to which, it may be expected, the meetings will be held.

NATIONAL CONVENTION OF COLORED AMERICANS AT TROY. The time for the holding of this Convention is postponed; and it is now called to meet in Troy (N. Y.) on the 6th of October, at 10 o'clock, A. M.

CAPE COD ANTI-SLAVERY CONVENTION.

PARKER PILLSBURY designs to be present at this meeting, which (as will be seen in another column) is to be held at Harwich, commencing Sept. 2d. Stephen Meader, WILLIAM W. BROWN and JAMES N. BUFFUM will be present with him. Let our friends in that region make this a meeting which will be remembered for years, for its joyful effects in behalf of the slave's deliverance.

LATEST FROM EUROPE.

By the arrival of the Cambria, last week, intelligence of much interest was received.

The general election in England engaged the attention of the press and the people, to the exclusion of nearly every other topic.

Parliament was prorogued by the Queen in person on the 23d day of July, and the elections commenced on the 28th ult, in the city of London.

Among the number elected are GEORGE THOMPSON, the fearless opponent of monopoly, of tyranny, and of slavery; WILLIAM J. FOX, one of the ablest of the Anti-Corn Law advocates; HENRY VINCENT, a well-known champion of popular rights; FEARGUS O'CONNOR, the Chartist, &c. Dr. Bowring and Mr. Bright have been re-elected. Mr. Macaulay has lost his election in Edinburgh. Mr. E. S. Bulwer it is said has been defeated.

In the Parliament recently dissolved, the Protectionists formed upwards of one-third of the whole number, and the Peel party were of almost equal strength; whereas, up to this period of the election proceedings, the Liberals form three-fifths of the number, and other parties constituting respectively one-fifth. The numbers of these parties, up to this time, are as follows:—Liberals, 189; Peelites, 62; Protectionists, 58.

The crop prospects are cheerful in England and Ireland are of the most encouraging character, and wheat crops promise to yield most abundantly. There is a decided and gradual disappearance of disease in the potato crops are very encouraging. It is admitted, however, that the disease has appeared in some quarters.

The general European news is not important. In nearly all the Continental States the prices of breadstuffs were declining.

In Liverpool the price of the best American flour had fallen to 27 shillings per bbl, about six dollars and a half.

IRELAND.

DUBLIN.—At the weekly meeting of the Repeal Association, on the 25th ult, Mr. Gavan Broderick announced that the Union will assuredly be repealed in the next session of Parliament!

The remains of Mr. O'Connell were embarked at Birkenhead for Dublin on Sunday, where they arrived the following day.

THE CROPS.—The accounts from Ireland, with regard to the appearance of vegetation, are to the effect that, outwardly the crops look remarkably luxuriant, especially the potatoes; but that the disease has undoubtedly reappeared, and will prove more destructive than has been recently estimated.

FRANCE.

A frightful accident occurred, on the 21st ult., at the arsenal of Rochefort. While twenty-one persons were engaged in a work-shop, where rockets, cartridges, and similar articles were made, an explosion took place, which prostrated the whole of them and others very much injured. A fire resulted from the explosion, and lasted three hours.

A formidable conspiracy of the most diabolical character has been detected at Rome. The object of the conspirators, who amounted to several hundreds, was to poison the citizens, and remove the Pope to Naples by force. Five Cardinals, with several civil and military officers, have been discovered to have been abettors.

IN PARLIAMENT.—July 20th.—Lord Palmerston, in reply to a motion by Mr. Brotherton, for a copy of the instructions to Sir Henry Pottinger, relative to the money of the Legislature and citizens of the United States for the relief of the famine in Ireland, said, he only regret he had to state that the Chinese had thought it spoke the strong feelings of the British Government and nation, did not adequately express the sentiments of the British people, and that our transatlantic brethren had excited in the minds of Englishmen. Not only was the supply sent to Ireland liberal and generous, but the promptitude with which it was sent was more than we could have expected on the part of those who, though bound to us by the ties of consanguinity, and that the kindred stock, yet separated from us by a large expanse of ocean.

After few words to the same effect from Lord Morpeth, the matter was dropped.

A Parliamentary return stated the number of visitors to the British Museum, during the year 1846, at 295,611; to the National Gallery, 639,140; to the Armories of the Tower, 52,267.

FUGITIVES.

In a letter from Hiram Wilson just received we find the following:

'I am happy to announce the arrival of twenty or more fugitives from the prison-house of slavery, who have passed safely through freedom's great western gate into Canada during the last three days.

Both human and I canine blood-hounds are baying on their track, but to no purpose except to go away as confounded and disappointed fools. Is not this an occasion of gratitude to God and sing to God? and is He not verily his word of promise? 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.' —*Chicago Citizen.* H. W.

ANTI-SLAVERY WORK.—The Atlas hopes 'that when Congress assembles, one of its first acts may be a repeal of the law by which the United States Government is made the slave-hunter, and that the price of men and women is placed on deposite in the Treasury of the Republic.' So we hope. And we hope that this Congress will forbid the use of our prisons for the safe keeping of slaves; will put an end to slave auctions in the District of Columbia; break up the domestic coastwise slave trade; and resolve to prevent the existence of slavery in no new territory.—*Sandwich Obs.*

☞ The County Commissioners of Hampden County have granted licenses for the sale of intoxicating liquors to 64 establishments, 35 of which are in the town of Springfield.

More Volunteers Wanted.—We understand that a requisition has been made upon the Governor of this State for another battalion of volunteers, to be employed in service on the Plains. The requisition is for three companies of mounted men, one company of infantry and one of artillery. We suppose that the Governor will take immediate measures to comply with the requisition.—*St. Louis Repub.*

The eloquent and estimable divine, the Rev. R. R. GURLEY, has been chosen pastor successor of the Central Presbyterian Church in Washington.—*N. Y. Journal of Commerce.*

Sudden Death.—Mr. Samuel Hudson, well known as an extensive provision dealer in this city, was found dead in his bed at Westboro', on Sunday morning. He went out in the cars on Saturday afternoon, and when he retired he was in good health. A post mortem examination was made, and it was ascertained that he died of a disease of the heart. He was 55 years of age, and leaves a family.

Leathern Gentry.—Somebody in an exchange print certifies that he wants to recover a lost 'wallet, belonging to a gentleman made of calfskin.'

Negro.—A human being treated as a brute because his skin black, is a human beings and greater brutes, who happen to be white? The Englishman paint the devil white; and they have much better reason for making him look like a European, than we have for giving him an African complexion.

Outrage on Public Decency.—The following shocking outrage on public decency was perpetrated on Tuesday, in Third street, near the market. We could not learn the name of the actor, or we would publish it. The man, it appeared, had caught a negro girl, who was a runaway. He carried her into an open field of corn, where he was joined by two men and boys stripped her naked, tied her feet and hands, and in this condition chastised her with a horse-whip. We never known an act of indecency more brutal. Is there no city ordinance against it? If there be not, there should be one passed forthwith.—*Cincinnati Gaz., Aug. 1st.*

European Postage.—A pound of cotton or tobacco is transported to England for a couple of cents. A pound of literature or of science, in letter form, costs in Italy; going from New York, sixty-eight dollars !!! nearly.

The town of Westfield, in this State, at a recent town meeting voted to exclude from the jury box the names of persons who belong to the order of Odd Fellows.—*Relas.*

Free-will Baptist Anti-Slavery Protest.—Additional Names. Henry E. Whipple, J. Jeffries, James Crockett, Wm. P. Novens, Levi Herney, Thomas Robinson, Hiram Skilling, James Libby.

A Consistent Servant.—A very good lady in Boston had in her employment a young man from the country. On certain occasions, he was instructed to inform any company who might ring at the door, that 'Mrs. —— was not at home.'

One day John made this reply to an intimate friend of the lady, who shortly went away, leaving a card and a promise to call again. As the card was handed to Mrs. ——, she said:

'John, what did you say to the lady?'

'I told her you were not at home.'

'Well, John, I hope you did not laugh.'

'Oh, no, ma'am, said John, 'I never laugh when I tell a lie.'

THE LUCA FAMILY.

This interesting band of musical brothers have delighted two respectable audiences at their concerts in this city. The attendance on each of the occasions on each occasion must have been encouraging to them. Several pieces, both vocal and instrumental, were warmly encored. Cleveland, only eight years of age, presides at the piano with the grace and self-possession of an artist. Each one of the four performs his part with a perfection of skill, their voices blending with harmonious measure.

Should they advertise another *Soirée Musicale* in Boston, we trust it will be responded to by a numerous gathering; for while those who caricature the colored man by their Ethiopian mimicry are almost greeted by the public, these minstrelsy are slightly much of the same Mr. Public to witness the efforts of this colored family, and thus discriminate between the *true* and the *humbug*.

PHILO MUSICA.

Boston, Aug. 24th, 1847.

TO CORRESPONDENT.

Rev. R. T. of Bridgewater.—Your article suggested by his timely communication, is now in type; but put over to next week, for want of room.

Our correspondent in B. is thanked for the papers sent; but we had already seen them among the exchanges. 'The Ale he suggests is a good one, but it is a living principle with us *never to fight with a scavenger!* We may at a proper time, make a general article on any thing said, touching any general question which may seem worth noticing.

THE DAVE CINCINNAT is received and shall be submitted to Mr. Garrison on his return.

D. C. of Wilbraham. We are unable to give him the information for which he asks. We will endeavor to obtain it, however, by publishing the substance of his letter shortly.

H. W. of Canada. His letter has come to hand, and will, doubtless, be read with great interest by Mr. Garrison when he finds it awaiting him on his return.

THE FOURTEENTH
NATIONAL ANTI-SLAVERY
BAZAAR.
TO BE HELD IN BOSTON,
During Christmas and New Year's Week, 1847.

The undersigned, the Committee of the Fourteenth National A. S. Bazaar, appeal to all that is good and true in this nation for which they labor, to aid their undertaking.

Our object is the abolition of slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny, and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honor and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom, impelling them to a reparation of slaveholders; or disgust at the disrespect between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in the national consciousness, the foundations of future generations.

After, a deep and careful examination of ways and means for the peaceable abolition of slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained, the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best means, are their exceptions, alike forbid us, therefore, to enter into the partisan, or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put, which every one ought to ask,—How do you mean to expend the money, which you require our help to raise?—our answer is, 'it shall be spent wholly and directly in awakening, informing and influencing the public mind on this primarily important question. A shilling of it will not be thought of any of the political organizations, to promote the election of any candidate, but be made to awaken the love of freedom and the hatred of slavery in all; not in aiding a few fugitives to escape, but to show them that painful and hazardous experiment by abolishing the system which makes them; not by sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals of our nation, that the government should become the tributary of this wrong, but in effecting for ever an elevation of national character as shall brand it—CRIME.'

This money will, in short, be spent neither in compensation, colonization, nor political partizanship; while a clear-sighted economy will also forbid its being used in the equally benevolent, though less effectual, channel of a vigilance committee. It will be spent in Propagandism:—for we strike openly, boldly, strongly, *and successfully too*, as our fourteen years of labor prove, at the *root* of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, to aid in fail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of living on the side of the oppressor, and the ignominy of dying in the silent support of wrong (it shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christ, of which this cause is only a form a fundamental part, we are able to assure each sembrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the indifferent frivolities of a selfish existence sinks into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000

at the ultimate disposal of the American Anti-Slavery Society.

MARIA WESTON CHAPMAN,
ANN T. GREENE PHILLIPS,
HELEN E. GARRISON,
MARY MAY,
ELIZA LEE FOLLEN,
HENRIETTA SARGENT,
SARAH SHAW RUSSELL,
SARAH BLAKE SHAW,
MARY GRAY CHAPMAN,
LOUISA LORING,
CATHERINE SARGENT,
CAROLINE WESTON,
HANNAH TUTTS,
MARY YOUNG,
ELIZA F. MIRIAM,
MARY WILLEY,
CAROLINE F. WILLIAMS,
SUSAN C. CABOT,
ANNE WARREN WESTON,
EVELINA S. A. SMITH,
ABBY SOUTHWICK,
MARIA WESTON CHAPMAN,
SARAH H. SOUTHWICK,
FRANCES MARY ROBBINS,
ANN R. BRAMHALL,
LYDIA PARKER,
HARRIET T. WHITE,
MARIAN E. CURTIS,
HARRIET B. HALL,
ABBY FRANCIS,
HARRIET M. JACKSON,
ANNA R. PHILBRICK.

CIRCULAR.

To those in Rhode-Island who love Liberty.

PROVIDENCE, June 8, 1847.

DEAR FRIENDS:

Taking courage from your past willingness and liberality to afford aid and comfort to those suffering for the oppressed, we solicit your contributions, and your presence, at a Fair to be holden in this city, on WEDNESDAY, (Commencement Day,) Sept. 1st.

Bear with us a few moments, while we urge this matter upon your attention. Likeall other contests, this war for freedom cannot be waged without funds. Every Society, and every individual, must be accomplished at a great expense, both of strength and money. Each success is the cause of enlarged operations and increased outlay. But we have been blest with success must be evident to every one. How changed the public tone on the subject of slavery! The Abolitionists are no longer hooted at; operations are not only *felt*, but plainly talked about. Papers, emancipated from its wizard spell, shine no longer. The right of the oppressed is now acknowledged to be the rights of man. Yet vast fields of labor open before us, new demands are made upon us for renewed self-denial and laborious exertion. *We must maintain the post we have gained.* To do this, information must be diffused, facts and arguments must be elicited and urged home upon the consciences of both *friend* and *foe*. *Our action must be aggressive.* The battlements of oppression frown threateningly and defiingly upon us. A fair breach has not yet been made—yet massive blocks have been loosed from their base, and an impression has evidently been made. Will you not then rally once more, that a ponderous, and, perhaps, an effectual blow may be given—a blow that shall shake the grim old Bastile to the very centre of its foundations? If we shall do it, it will not be the *first* time that the throne of tyranny has been made to crumble upon its base by Rhode Island's children. We are few, but is not the spirit of our fathers still burning within us?

We have deserters from the enemy, whom it is necessary to assist. As the days roll on, this class is constantly increasing. Of course our means must be increased—or they suffer.

Friends, the matter is before you. What will you do? Will you let us go to work? Will you give, *each one*, as much as the Government, and Church from you this year for the support of tyranny? Will you give, *each one*, as much as the poor, poor, cringing chained and bleeding—then poor, poor, free bands and numberless privileges, and then decided by this rule:—Will you give as much for that man should do to you, do ye even so to them'—and by this:—Remember them that are in bonds as bound with them? If so, blessed are ye, for ye shall have mercy. What do you need? We need every thing, and will take anything that can be made serviceable. The greater the variety, and the greater the value of contributions, so much the better. But let none refrain from giving because he or she has nothing of value to contribute. Whatever you have will be of some value. Let it come.

The Farmer especially can assist us. The products of his soil are just the things we shall need most have. How many will devote an acre to the slave? Will not the Factory Girls send us ample testimonials that, while the fingers have been busy with its products, their minds have been in the cotton field—sighing and sick in horror? But we must not enumerate. Give, give, give, not for the slave's sake, for your own. Then, when you have given your subscription, be sure and give us your presence at the time, that our hearts may all be glad together.

Any requisite information may be obtained by addressing the undersigned, or FAIRE, *Anti-Slavery Office*, corner of Broad and Dorrance streets. Contributions and donations may be deposited in the same place, or with any of the following persons.

S. R. Harris,	S. B. R. Foster,
Abby Burgess,	Caroline Ashley,
Mary Hathaway,	Abby Thurber,
Sarah Bullock,	Lucretia Francis,
Mary R. Clarke,	Elizabeth H. Brown,
Amarancy Paine,	Hannah B. S. Redway,
Parthena P. Janes,	Olive Tober,
	Mary Stowell.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair to aid the cause of emancipation, at the time and place of the next anniversary of the Western Anti-Slavery Society; and the object of this circular is to invite all to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the reproach of tyrannizing over a weak the yoke of the captive, and to repel the aggressions which Slavery is making upon our own rights. Whether the contributions shall be given or sold, the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon your efforts. Are you willing to contribute of your abundance or your penury? are you willing to stimulate others to do good works, and unite with them to bring your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you have received in the cause? Let the farmer and his wife bring grain and wool, brooms and baskets, broth, and other manufactured articles, let the dairy maid come with her cheese and butter, and the miller with his flour—let the batter and tinner, the cooper and shoemaker, present such needful things as their respective trades can furnish—let the merchant contribute liberally of his stock, and the lady skilled with the needle, bring such useful and fancy articles as their ingenuity may devise.

The proceeds of the Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society, or applying them by direction of the donors, to some object, in the West, in harmony with the views of that Society.

Betsey M. Cowles, Austinburgh,
Lydia Irish, Ashtabula,
and twenty-seven others.

WORCESTER NORTH—NOTICE.

WILLIAM W. BROWN, formerly a slave in Missouri, and now an Agent of the Massachusetts Anti-Slavery Society, will speak in the towns named below, as follows:

Millbury,	Friday,	Aug. 27.
Grafton,	Sunday,	" 29.
Upton,	Monday,	" 30.

GRAND ANTI-SLAVERY CONVENTION ON CAPE COD.

A Convention of the friends of impartial freedom, will be held in Harwich, (Cape Cod,) commencing on Thursday, Sept. 2nd., and continue four days—closing on Sunday evening, Sept. 5th. The place of the convention will be held in a beautiful grove, about one mile South of the Congregational Meeting-House. The whole question of Slavery, in its political, ecclesiastical and social relations, will be opened to the freest, fullest, and most searching discussion. All, whether friends or foes of the Anti-Slavery Cause, are cordially invited to be with us and aid in the deliberations.

Several able and eloquent speakers from abroad are expected to be present; and it is confidently hoped that this will be the largest Convention in behalf of human rights ever held in Barnstable. In order to prevent trouble, all who can conveniently, are requested to bring their own refreshments. Arrangements have been made with the citizens to lodge those who wish to remain over night.

FRANKLIN SEARS,
LORENZO D. WILLCOKSON,
JOSHUA H. ROBBINS.
Committee of Arrangements.

TOUR OF WILLIAM LLOYD GARRISON AND FREDERICK DOUGLASS,

Through the State of New York.

These friends of Liberty have kindly consented to spend a few weeks in this State on their way home from Ohio. I give this early notice of their intentions, that our individual supporters may make arrangements to be at one or more of the Conventions which they will attend.

It is a measure of large scope, or even earnestly invite any one to go. The bare announcement of the names of GARRISON, and DOUGLASS, will secure an overwhelming audience anywhere in the Empire State. Unless prevented by sickness or accident, they will attend Conventions as follows:—at

BUFFALO.—On Tuesday and Wednesday, Sept. 14th and 15th, commencing at 10 o'clock, A. M. on each day.

ROCHESTER.—On Thursday and Friday, Sept. 16th and 17th, commencing at 2 o'clock, P. M. on Thursday, and 10 o'clock, A. M. on Friday.

FARMINGTON.—On Sunday, September 19th, commencing at 2 o'clock P. M.

CANANDAIGUA.—On Monday, September 20th, commencing at 2 o'clock, P. M.

WATERLOO.—On Tuesday and Wednesday, September 21st and 22d, commencing at 2 o'clock, at 2 o'clock, P. M. and at 10 o'clock, A. M. on Wednesday.

AUBURN.—On Thursday, September 23d, commencing at 2 o'clock, P. M.

SYRACUSE.—On Friday, September 24th, commencing at 9 o'clock, A. M.

WEST WINFIELD.—On Saturday and Sunday, September 25th and 26th, commencing on Saturday at 2 o'clock, P. M. and at 10 o'clock, A. M. on Sunday.

LITTLE FALLS.—On Monday and Tuesday, September 27th and 28th, commencing on Monday, at 2 o'clock P. M. and 10 o'clock, A. M. on Tuesday.

ALBANY.—On Wednesday, September 29th, commencing at 2 o'clock, P. M.

Several other distinguished speakers will be present at all the Conventions, and

CHARLES LENOX REMOND will be at *Berlin*, ROCHESTER, FARMINGTON, and CANANDAIGUA.

F. D. HUDSON and LEWIS HAYDEN will be at WEST WINFIELD and LITTLE FALLS.

Will the friends in the different places make early and ample arrangements, and let the notice be extended far and wide? Let it be remembered that no individual shall miss the rare opportunity for want of notice.

Will the local papers please copy the foregoing notice, so far as their particular localities are concerned?

J. C. HATHAWAY,
General Agent for the State of New York
FARMINGTON, 7th mo. 1847.

EXECU

POETRY.

From the Boston Courier.

LETTER FROM A VOLUNTEER

IN BALTILO.

Mister Buckinum the follerin' Billet was writ hum by a Yung, feller of our town that wuz cussed fool enuff to goo nirotin' inter Miss Chiff arm'. Dyum fil ede. It ain't Nater for a feller to let on that he's sick o' any biznesse that He went inter off his own free will and a Cord but I rather calklate he's middlin' tired o' volunteerin' By this Time. I bleeve you may put dependunts on his statemence. For I never heered nothin' bad on him let Alone his bravin' what Parson Wilbur calls a preetyer word for cocktales, and Le see it wuz a occishun of idess sot him agoin' arter the Crootin Sargient cos he wore a cocktale onter His Hatt.

his Folks gin the letter to me and I shew it to parson Wilbur and he sez it oughter to Ben printed. send it to mister Buckinum, he kin, I don't oilers agree with Him, we be, but by Time, see he, I do like a feller that ain't a Feared.

I have intuspussed a Few reflecksbuns hear and thair. We're kinder prest with Hayin'.

Ewers respectly

HOSEA BIGLOW.

This kind o' sogerin'ain't a miss like our October taintin', Where a chap could cheer right out a-of his only looked like raisin', When the Cussles used to liver up their shappoes with bandanner,

And send the insines shockin' off to the barroom with their banners,

(Fear o' gittin' on 'em spotted), and a feller could cry quarter If he fired every blessed cartridge arter you saw man and water.

Bosilicus wuz fast on what, yes 'n I and Eleer Hollis,

Up there to Waltham plain last fall, shavin' the Cotterpillis

(I hit his Size of a feller with a mustash an' a Long pair of ears, I'm a kind o' in a yard a-riled to the gallows.

(thatere's wot I eat outteral psyhics, its tetchin'. H. B.)

But when it comes to bois' killed—I tell yer I felt sickyed The first time ever I found out why buggerwuzzes are provided. Here 'tyhile I was, I stuffed with a-cotton in a fandange, The sentinel he spu and says "that's furder than you can go." "None o' yous saree," sez I, sez he "Stand back I'm" "Ain't you a twistyer?

See I, "I'm up to all that'ere, I guess I've been to mister; I know why sentinels are sol, yun ain't agoin' to eat us; Caleb hain't no monopoly to venti the Sweetnesses, My folks to home are full as good as hien be, by golly!" And so as I was goin' by not thinkin' what would befal The everlastin' cussed fool, I ketched a-hold of a-Sally And made a hole fight thru my close as ef I was an in'my.

Wal, it beats all how big I felt hooraywin' in old Funnel Wen Mister Bolter he gin the sword to our leftenant Cumble, (It's Mister secondary Bolter—

(the juvenile creeter means Secketary! but he ollers stuck to his books like kotlet's whacks to an tie-stone. H. B.)

—that writ the prize peace essay.

That 's why he did n't list himself along o' us, I dewey, And Kansas, too, talked pooty loud, but don't put his foot in it Cos human life 's so sacred that he's principled agin' it, (Though I myself can't rightly see it's any worse scholin' on 'em

Than puttin' bullets thru their lights or with a bagnet pokin' on em.)

How drefful slick he recited it off (like Blitz at our lyceum Absalim' ribbins from his chops so quick you skeercely see 'em), The everlastin' cussed fool, I mean, I guess he was handy About the Angle-Saxon race (and scarcer than hen's teeth Ef to the boreyle' down here goes the Ely Grandy)

About our patriotic pas and our star-spangled banner, Our country's bird shockin' on and single' out banner, And how he (mister B. himself) would jest fight for Ameriky,—I felt, as sister Patience sez, a leetle mite hysterikky.

I felt, I swun, as though it was a drefful kind o' privilege

Atramsin' round thru Boston streets among the critur's drivelage,

I sez they thought it was a treat to hear a leetle drummin', and it did boiyfdy seem Militayrism wuz comin'

Wen all on us got suits (darned like them wore in the state prison)

And every feller felt as though all Mexico was thien.

"It must be kind thinks that there is a streak o' nuttin' in mister, but it actually is I of the earnest things in nater to a stupock-addle-headed dodger (deekon off a church mayby) a riggin' himself out in the Wight they do and marchin' round in the Sight wipin' his trowsis and makin' wet goods of himself. Er any thin's foolisher and more dickius than military glory is a military glory. H. B.)

This 're 'shout the meanest place a chuck could well dis Rivers,

Bulilto's Mexican, I bleeve, for wot we call Salterier)

The sort o' tinsh a feller gits to eat does beat his quier,

I'd give a year's pay for a smell of one good shonnee inter I (I kid insisted hear an S. A. on the couter of the inter, but parson W. advised agin leavin on it lis. I wood jest remark that sinz air lockin' well hour way. H. B.)

The country here that Mister Rollies declar'd to be so charmin', Throughout is swarmin' with the most alarmin' kinder'varmin', He talked about delisiis frosts, but cos he's a wooly whopper' all, The wimen don't wood and privaty pears, with here and there a chapparal;

You see a feller peakin' out, and, fust you know, a lazur If round your thread you see a c-yote, 'fore you can say, "Wot are ye at?"

(these feliers air very peaptly called Rank Hersos, and the most tha kit the wranker and more Herowick tha breksam. H. B.)

You never see such darned get hogs (it may not be irelevant To say I've seen a *marabous pitaderie* big as your old elephant,)

(it was "rimbelisp" as he Writ it, but the parson put the Latin instid. I read tother mand better meaner, but he sez tha was oddyfated pogel to Boston and the wood ev's stan' in no how Jess as the wood and Mono arthu wood. H. B.)

The rigiment some up one day in time to stop a red hog From runnin' off with Cunnie Wright—'twas jest a common

(linear inclarine.

One night I started up an end and thought I was to hum agin, I heerd a hum, thinks I it's fed the fisherman less come agin, *Mi* bellowers is sound enough—as I'm a livin' creeter, I felt a thing go thru my leg—'twas one of Ely's critters! Then there's the yaller fever, to, they call it here el vomito, (Come, that wun't do, you landerah there I tell yer let go my toe!

My gracious! it's a scorpion that 's took a shine to pla with it, I'm afraid to skeer the tarnal thing for fear he'd run away with it.)

About 2 some away from home I had a strong persuasion That Mexicans wern't huming beans—

(he means bewman beins, that 's wot he means. I spose he kinder thought the war human beans were the Xiate Poles come from. H. B.)

—ah orang outang natiun, A sort o' folks a chap could kill and never hear them re'n arter No more 'n a feller 'd dessen o' pain to a hen, he had had to starter I'd an idee that they were bulliratted the darkie fashion all, And Klickin' school folks about you know's a kind o' unclean! Fat when I jined I found wen we got down to the genion o' Shelby, For, come to look at 'em, they ain't much diff'rent from wot we be,

And here wis air accrugin' 'em out o' this own dominions, Asbetrim' 'e'm, as Caleb see, under our eagle's pinions, Which means to take a feller up jest by the stick or 's trowsis And wash him Spanish clean right out o' all his homes and houses;

Wal, it does seem a curus way, but then hooow fer Jackson I must be right, for Caleb he's a-Deacon and a-Sunjer, The Mo'xans don 't fight fair, they say, they pison all the water,

And do assasin' lots o' things that isn't what they oughter, I know, having 'say lend, they make their bullets out o' copper And shoot the darned things at us, to, which Caleb air sh'l proper;

He sez they'd oughter stan' right up and let us pop 'em fairly (Guess when he ketches 'em at that he'll have to git up airly), That our Nation's bigger 'n theirs and so its right as bigger, And that it's sin to make 'em hide, that wes a-bigger, That Angle Saxondom's idee 's abreakin' 'em to pieces, And that idee 's that every man does jest what he dam pleases, Ef I don't make his meanin' clear perhaps he'll explain himself. I know that "every man" don 't mean a nigger or a Mexican,

This goin' where glory waits ye hain 't one agreeable feeter, Ass' ef it wern 't for wakin' snakes, I'd hang agin short meter; O, would I, I'd be off quick enough, I'd jump a-twenty, that I was mutin They'd let the day light into me to pay me for demotin! I don't approve o' fetlly' tides, but jest to you I may state Our sentiments don't west they was before we left the Bayzate; When it was "Mister Davis, Sir, you're middlin' west now, be yer

Step up an' take a nipper, Sir, I'm dreffu afraid to see yr!" But now it's "Where 's my pepper? here, Davis step and fetch it!

And send your eye, he thund'rin' spry, or d—n ye, you shall ketch it!"

ef I had some on 'em to hum, I'd give 'em tinkum etty, I'd play the rogue's march on their hides and other music fal lents'e...

But I must close my letter here for one cos "it's shotlets", These Anglosaxon conifers—wal, tain't no use sayin', I'm safe enfisted for the war,

Yours,

BIDDOFEADM SAWIN.

REFORMATORY

From the Baltimore Patriot.

CIRCUMSTANTIAL EVIDENCE.

MR. EDITOR:—The following account is founded on fact, and may prove interesting to your readers.

A certain Dr. ——, many years ago, travelling in the West, became acquainted, on board of a steamboat, with a Mr. Hamilton, who had been a member of the Legislature from his district, and was again a candidate for that office. After passing their time pleasantly, and becoming well acquainted with each other in the course of the trip, Hamilton, on landing, invited the doctor to pass to his house in the village, which was kept by his sister, and urge upon him that he remained in that part of the country. The Dr. remained with them a short time, and then departed on the business upon which he was informed, which was the object of his visit to the West.

On leaving the village on horseback, Hamilton accompanied the Doctor a short distance, and but becoming interested in the conversation of his companion, and not being particularly engaged at home, he continued with him until late in the afternoon, when, among a number of branching roads, they lost their way.

After journeying on until dark, in hope of reaching some house where they might get a lodging, quite direction, they reached just at night fall, the banks of a river, on which they found the encampment of three stout laboring-waymen, with their families and wagons. They asked permission to spend the night with the party, and spent a portion of it around the camp-fires, engaged in conversation on their various plans of emigration and settlement.

At daylight, preparations were made for separation, and Dr. Hamilton accompanied one of the three men, in the direction of the desired road. He told him there were two roads—called the '*upper*' and '*lower*' roads—but that the lower one was the one which he should take. He took the one advised, and started with Hamilton. They went a short distance together, when Hamilton bade him good-bye, and left the road. The Doctor pursued, but found Hamilton that he knew he was in embarrassed circumstances, and wished to aid him if he could. He offered to give him $500. Hamilton refused at first, but finally accepted as a loan for a short time, to be refunded punctually at the stipulated time. He felt grateful for this kindness, and, to reciprocate his good-will according to his humble means, took a breastpin from his shirt, and giving it to the Dr. said, jocularly, that he hoped to see it some day adorning the bosom of some fair daughter of the West. In return for this, the Doctor took a mean penknife from his pocket, on which was a *silver plate with his name engraved on it*, and, in parting gave it to Hamilton.

Hamilton had gone but a short distance from the spot where he left the Doctor, when he heard the sharp report of a rifle, and immediately after a deer bounded from before him and fell dead on the road. Hamilton got off his horse, to examine the animal, and, in doing so, got the *cuffs of his shirt sleeve* and his *pantaloons* and *unstained bloody*. He again mounted his horse and reached home. As soon as he did so, he changed his clothes, and gave them to his sister to wash, desiring her to do it at once.

That day he went round his village and collected together his various bills, which he paid. At night, after closing his store, he repaired to the village tavern, on his way to see a lady to whom he was engaged to be married. Several persons came in while he was there, and declared that a murdered man had been found on a certain road. Hamilton immediately exclaimed 'Heavens—it must be my friend the Doctor!'

From the tavern he continued on his way to the house of his betrothed, and whilst there, her father came in with three police officers, who arrested him for murder.

He was taken to prison, and was told the circumstances that led to suspecting him. He was told that it was known he had left the town with the Dr. and was the last person seen with him; that he had been in difficulties before his return, but had on that day paid all his debts—that his sister had discovered that he had been found *beside the body of the murdered Doctor*; that a knife, with the Doctor's name on it, was found in his pocket; that he had presented a knife to his lady-love, which was well known to him; and finally, that he had come home with blood stains on his clothes, which he had given to his sister with orders to wash immediately.

On hearing this story recounted, Hamilton threw up his hand and exclaimed—that 'he was a lost man!'

He was tried, convicted and sentenced. The day for his execution arrived, but Hamilton was too ill to receive the final action of the law, and was reprieved. Before this respite had expired, Hamilton died in prison.

All these facts had, of course, satisfied the public mind that he was guilty of the foul deed, and that Hamilton was the murderer—but about three years afterwards, one of the three men with whom our travellers had lifted their camp-fires in the banks of the river, was tried and convicted, in the far West, of murder. Before his execution, he confessed that he was the person who had shot the Doctor—that he had followed him on the road, and that he had stolen Hamilton's pistol (with which he committed the murder, and left it by the Doctor's body) from his bedroom while he was asleep, and after he had heard in the chat round the camp-fire that the Doctor had money with him, and was engaged in the purchase of land.

From the Knickerbocker.

A FEW RANDOM THOUGHTS ON CRUELTY TO ANIMALS.

The horse is a noble animal; so is the dog: and kind and affectionate creatures are both, and very useful too, as all the world knows. And yet, how much do they suffer from the cruelty of man; what curses, what blows, what impossible tasks, what heaped mountains of woes have patiently do they bear them all, striving their best, and straining their very heart-strings to do the will of a hard master, and seldom uttering one such cry as shall give in requital of all his brutality! So much has been said and written on this question, and so many laws against cruelty to beasts remain a dead letter on the statute book, that it seems but a very task to utter another word on the subject; and indeed, many humane people, who once took an interest in it, have lost all their zeal. It up to date, Now and then, it is true, we hear of some case, where the brutal treatment of animals has been followed by the punishment at law of the delinquent; but such cases are rare, and the complainant is so generally stigmatized as a meddlesome fellow, and sometimes so narrowly escapes mal-treatment himself, that it discourages the bare to put themselves in such a position. Perhaps, after all, the most *satisfactory* punishment of such inhumanity is that which, by a sort of Lynch-law, sometimes occurs on the spot. I recollect such cases have come under our own observation within the last year. The first occurred in one of the most populous streets in the metropolis, where a noble looking horse, having been goaded to madness by the blows of his driver, suddenly broke from the traces, and lifting both heels, planted them directly in the breast of the driver. The fellow fell dashed across the street, and lay there, the mere wreck of what he was a moment before. Three ribs were stove in, his right leg broken, and his skull so badly fractured, by striking against a curb-stone, that it was thought he could not live. He was carried home, and after five months of suffering, recovered again, a cripple for life. The second took place on one of our wharves, where a carman had stood beating his horse for upward of twenty minutes, because the poor animal could not drag a heavy load out of a deep rut. A crowd had gathered around, and many individuals tried to put a stop to the man's brutality. Some offered to assist out with his load, and others threatened him with the law. But he would accept of no assistance; he scorned the status book; and finally threatened to horsewhip the first man who interfered again. The mate of a vessel, who had been most active in the matter, took this as a personal challenge, especially as the carman had directed his eyes towards him and he uttered it. Throwing of his jacket, thereupon, he immediately went at him, and soon made the carman wish he had never received than that same pugnacious carman.

The third case happened on the margin of a dock that was lined with a wharf, one cold morning last spring; but its termination had more of the comic than of the tragic element in it. A great lubberly boy had been employed, apparently but a few months old, of which he was trying to make a 'water dog,' although the poor beast had no more of the water species in him than a cat. The boy first threw the dog in, and then ordered the dog to 'go and fetch it.' The little fellow looked up to the boy's face and wagged his tail. The order was repeated, with a kick. Still hesitating, the lubber seized him by the tail and threw him into the middle of the pond. The little animal scrambled to the shore again, and shook the water off his coat, thereby delivering with the cold, he crawled up to his master, and endeavored to lick his feet. Kicks and buffets, despite our remonstrance, rewarded him for this demonstration of love; and then followed another order to 'go and fetch it.' The dog now tried to crawl away, when the boy seized him by the neck, and made ready to give him another plunge. As he held him for an instant, the poor creature turned his head, as well as he was able, and gazing into his master's face, and supplicating, by his looks, 'Oh, don't do it again!' that nothing but an extra share of inhumanity could have prompted the boy to repeat the outrage. The dumb appeal was unavailing. He was again thrown into the dock, and was most probably severely injured by the fall, for he floundered about in a circle for three or four minutes, as if bewildered. The poor creature turned his head, as well as he was able, and gazing into his master's face, and supplicating, by his looks, 'Oh, don't do it again!' that nothing but an extra share of inhumanity could have prompted the boy to repeat the outrage. The dumb appeal was unavailing. He was again thrown into the dock, and was most probably severely injured by the fall, for he floundered about in a circle for three or four minutes, as if bewildered. The poor creature turned his head, as well as he was able, and gazing into his master's face, and supplicating the shore. When he got to land again, he staggered a few paces, and then fell exhausted in the pavement. The boy was called home, his face flushed with passion, and was about to inflict further chastisement on his victim, when a burly, good-natured, sailor-looking man, who had been an interested spectator, quietly checked him: 'My lad, look here!' said he, pulling a large orange from his pocket, and holding it temptingly toward the boy, 'I'll give you this if you fetch yonder dog out.' His eye glistened as he put out his hand to catch the proffered gift, when the sailor withdrew it, and tossed it into the middle of the dock. 'Now, you know, I promised!' said he, turning, to the boy, 'now, sir, *go and fetch it!*' The fellow shook his head, and began to step back. 'Go and fetch it! I say,' said the sailor, in a stern voice, and advancing a step or two. The young rogue now turned on his heel, and was attempting to run, when Jack seized him by the collar, and pulling off his shoes and stockings, he waded into the middle of the dock, with as much ease, apparently as he had done the orange. Our first impulse was to interfere in behalf of the poor dog, but we looked wistfully at the fruit.